



Hunger For Truth

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HUNGER FOR TRUTH
MINISTRIES

Proverbs 7:2 – Matthew 5:6 – John 8:32 – II Timothy 3:16-17 – Hebrews 4:2
“Let us Hunger For Truth”

Please note that back issues of Hunger For Truth are viewable and printable at:
www.studytoanswer.net

It is our desire that Hunger For Truth edifies, blesses and encourages you in your walk with the Lord. Thank you all for taking the time to read this and for your prayers for us. We greatly appreciate your comments and we praise God for each and every one of you.

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The following quote is from the 10/14/12 Heritage Herald:

American Heritage
QUOTE:



“The Bible is the chief moral cause of all that is good, and the best corrector of all that is evil, in human society.”

*Noah Webster, 1758-1843
The Father of American Education*

The Lord's Prayers (By: Pastor Thomas Strouse - 1/1/13 BBC Update)

The Lord's Prayers

The Lord Jesus Christ prayed often during His earthly ministry ("Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared" [Heb. 5:7]); here are the occasions:

- I. Prayer at His Baptism: *"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened"* (Lk. 3:21).
- II. Prayer after a Crowded Day: *"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed"* (Mk. 1:35).
- III. Prayer after Fame: *"And he withdrew himself into the wilderness, and prayed"* (Lk. 5:15).
- IV. Prayer with His Disciples: *"And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?"* (Lk. 9:18).
- V. Prayer on the Mount: *"And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering"* (Lk. 9:29).
- VI. Prayer after Spiritual Victory: *"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight"* (Lk. 10:21).
- VII. Prayer as His Habit: *"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples"* (Lk. 11:1).
- VIII. Prayer at a Gravesite: *"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me"* (Jn. 11:41-42).
- IX. Prayer in the Mountain: *"And when he had sent them away, he departed into a mountain to pray"* (Mk. 6:46).
- X. Prayer in a Time of Trouble: *"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour"* (Jn. 12:27).
- XI. Prayer for Peter: *"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren"* (Lk. 22:31-32).
- XII. The Lord's Prayer: *"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee"* (Jn. 17:1).
- XIII. Prayer in Gethsemane: *"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground"* Lk. 22:44).
- XIV. Prayer on the Cross: *"Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots"* (Lk. 23:34), *"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"* (Mt. 27:46), and *"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost"* (Lk. 23:46).

God Knows Our Needs (From Heritage Herald 2/17/13)

GOD KNOWS OUR NEEDS

I received the following from one of our church folks. I thought it was excellent. The author is unknown:

Moses and the people were in the desert, but what was he going to do with them? They had to be fed, and feeding 2 or 3 million people requires a lot of food. According to the Quartermaster General in the Army, it is reported that Moses would have to have had **1500 tons of food each day**.

“Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?” (Matthew 6:26).

“Casting all your care upon him; for he careth for you” (1 Peter 5:7).

Do you know that to bring that much food each day, **two freight trains, each at least a mile long, would be required!** Besides you must remember, they were out in the desert, so they would have to have firewood to use in cooking the food. This would take **4000 tons of wood** and a few more freight trains, each a mile long, just for one day. And just think, they were forty years in transit.

And, oh yes! They would have to have water. If they only had enough to drink and wash a few dishes, it would take **11,000,000 gallons each day** and a freight train with tank cars, 1800 miles long, just to bring water!

And then another thing! They had to get across the Red Sea at night. Now, if they went on a narrow path, double file, **the line would be 800 miles long and would require 35 days and nights** to get through. So there had to be a space in the Red Sea, **3 miles wide so that they could walk 5000 abreast to get over in one night**. But then, there is another problem...each time they camped at the end of the day, **a campground two-thirds the size of the state of Rhode Island was required, or a total of 750 square miles long**. Think of it! Can you imagine, this much space for camping.

Do you think Moses figured all this out before he left Egypt? I think not! **You see, Moses believed in God. God took care of these things for him.** Now do you think God has any problem taking care of all your needs?

So when the road you're traveling on seems difficult at best, just remember you do your part and **God will do the rest.**

“Account” (Part 7) (By: Craig Glickman)

This is the continuation of a long, yet informative study on every appearance of the word “account” in the Bible. This word appears 31 times in the King James Version (*Account, Accounted, Accounting, Accounts*). For sake of space, I will show only the reference but I encourage you to take your Bible and read the passages.

Philippians 4:17 – One can draw much out of this passage. 'Clarke's commentary' says: *“Not because I desire a gift - I do not speak thus to incite you to send me a farther gift; I speak this on the general subject, because I wish you to bear such fruit as shall abound to your account in the day of the Lord.”*

'Gil's Exposition of the entire Bible' says: *“but I desire fruit that may abound to your account; he had planted them, or had been an instrument in planting of them, as trees of righteousness, [Isaiah 61:3](#); and his great desire was to see fruits of righteousness grow upon them, [Philippians 1:11](#); by which sometimes are meant acts of beneficence, as in [2 Corinthians 9:10](#); and that these might be abundant and turn to their profit and advantage, as such fruit does; for God does not forget to recompense acts of bounty, and labours of love, but if even a cup of cold water is given to a prophet or minister of Christ, on account of his being so, it shall have its reward in the issue of things, upon the casting up of accounts, [Matthew 10:42](#); for the apostle still has reference unto that; his view was, that the balance might be on their side, and that much might be received by them; so that it was not for himself, but for their encouragement and future good...”*

'Matthew Henry's Whole Bible Commentary' has much to say regarding verses 10-19 of our passage: *“In these verses we have the thankful grateful acknowledgment which the apostle makes of the kindness of the Philippians in sending him a present for his support, now that he was a prisoner at Rome. And here,*

I. He takes occasion to acknowledge their former kindnesses to him, and to make mention of them, v. 15, 16. Paul had a grateful spirit; for, though what his friends did for him was nothing in comparison of what he deserved from them and the obligations he had laid upon them, yet he speaks of their kindness as if it had been a piece of generous charity, when it was really far short of a just debt. If they had each of them contributed half their estates to him, they had not given him too much, since they owed to him even their own souls; and yet, when they send a small present to him, how kindly does he take it, how thankfully does he mention it, even in this epistle which was to be left upon record, and read in the churches, through all ages; so that wherever this epistle shall be read there shall this which they did to Paul be told for a memorial of them. Surely never was present so well repaid. He reminds them that in the beginning of the gospel no church communicated with him as to giving and receiving but they only, v. 15. They not only maintained him comfortably while he was with them, but when he departed from Macedonia they sent tokens of their kindness after him; and this when no other church did so. None besides sent after him of their carnal things, in consideration of what they had reaped of his spiritual things. In works of charity, we are ready to ask what other people do. But the church of the Philippians never considered that. It redounded so much the more to their honour that they were the only church who were thus just and generous. Even in Thessalonica (after he had departed from Macedonia) you sent once and again to my necessity, v. 16. Observe, 1. It was but little which they sent; they sent only to his necessity, just such things as he had need of; perhaps it was according to their ability, and he did not desire superfluities nor dainties. 2. It is an excellent thing to see those to

whom God has abounded in the gifts of his grace abounding in grateful returns to his people and ministers, according to their own ability and their necessity: You sent once and again. Many people make it an excuse for their charity that they have given once; why should the charge come upon them again? But the Philippians sent once and again; they often relieved and refreshed him in his necessities. He makes this mention of their former kindness, not only out of gratitude, but for their encouragement.

II. He excuses their neglect of late. It seems, for some time they had not sent to enquire after him, or sent him any present; but now at the last their care of him flourished again (v. 10), like a tree in the spring, which seemed all the winter to be quite dead. Now, in conformity to the example of his great Master, instead of upbraiding them for their neglect, he makes an excuse for them: Wherein you were also careful, but you lacked opportunity. How could they lack opportunity, if they had been resolved upon it? They might have sent a messenger on purpose. But the apostle is willing to suppose, in favour of them, that they would have done it if a fair opportunity had offered. How contrary is this to the behaviour of many to their friends, by whom neglects which really are excusable are resented very heinously, when Paul excused that which he had reason enough to resent.

III. He commends their present liberality: Notwithstanding, you have well done that you did communicate with my affliction, v. 14. It is a good work to succour and help a good minister in trouble. Here see what is the nature of true Christian sympathy; not only to be concerned for our friends in their troubles, but to do what we can to help them. They communicated with his affliction, in relieving him under it. He who says, Be you warmed, be you filled, and giveth not those things they have need of, what doth it profit? Jam. 2:16. He rejoiced greatly in it (v. 10), because it was an evidence of their affection to him and the success of his ministry among them. When the fruit of their charity abounded towards the apostle, it appeared that the fruit of his ministry abounded among them.

IV. He takes care to obviate the bad use some might make of his taking so much notice of what was sent him. It did not proceed either from discontent and distrust (v. 11) or from covetousness and love of the world, v. 12. 1. It did not come from discontent, or distrust of Providence: Not that I speak in respect of want (v. 11); not in respect of any want he felt, nor of any want he feared. As to the former, he was content with the little he had, and that satisfied him; as to the latter, he depended upon the providence of God to provide for him from day to day, and that satisfied him: so that he did not speak in respect of want any way. For I have learned, in whatsoever state I am, therewith to be content. We have here an account of Paul's learning, not that which he got at the feet of Gamaliel, but that which he got at the feet of Christ. He had learnt to be content; and that was the lesson he had as much need to learn as most men, considering the hardships and sufferings with which he was exercised. He was in bonds, and imprisonments, and necessities, often; but in all he had learnt to be content, that is, to bring his mind to his condition, and make the best of it.-I know both how to be abased and I know how to abound, v. 12. This is a special act of grace, to accommodate ourselves to every condition of life, and carry an equal temper of mind through all the varieties of our state. (1.) To accommodate ourselves to an afflicted condition-to know how to be abased, how to be hungry, how to suffer want, so as not to be overcome by the temptations of it, either to lose our comfort in God or distrust his providence, or to take any indirect course for our own supply. (2.) To a prosperous condition-to know how to abound, how to be full, so as not to be proud, or secure, or luxurious. And this is as hard a lesson as the other; for the temptations of fulness and prosperity are not less than those of affliction and want. But how must we learn it? I can do all things through Christ who strengthens me, v. 13. We have need of

strength from Christ, to enable us to perform not only those duties which are purely Christian, but even those which are the fruit of moral virtue. We need his strength to teach us to be content in every condition. The apostle had seemed to boast of himself, and of his own strength: I know how to be abased (v. 12); but here he transfers all the praise to Christ. "What do I talk of knowing how to be abased, and how to abound? It is only through Christ who strengthens me that I can do it, not in my own strength." So we are required to be strong in the Lord, and in the power of his might (Eph. 6:10), and to be strong in the grace which is in Christ Jesus (2 Tim. 2:1); and we are strengthened with might by his Spirit in the inner man, Eph. 3:16. The word in the original is a participle of the present tense, *en tou endynamounti me Christou*, and denotes a present and continued act; as if he had said, "Through Christ, who is strengthening me, and does continually strengthen me; it is by his constant and renewed strength I am enabled to act in every thing; I wholly depend upon him for all my spiritual power." 2. It did not come from covetousness, or an affection to worldly wealth: "Not because I desired a gift (v. 17): that is, I welcome your kindness, not because it adds to my enjoyments, but because it adds to your account." He desired not so much for his own sake, but theirs: "I desire fruit that may abound to your account, that is, that you may be enabled to make such a good use of your worldly possessions that you may give an account of them with joy." It is not with any design to draw more from you, but to encourage you to such an exercise of beneficence as will meet with a glorious reward hereafter. "For my part," says he, "I have all, and abound, v. 18. What can a man desire more than enough? I do not desire a gift for the gift's sake, for I have all, and abound." They sent him a small token, and he desired no more; he was not solicitous for a present superfluity, or a future supply: I am full, having received from Epaphroditus the things which were sent by you. Note, A good man will soon have enough of this world; not only of living in it, but of receiving from it. A covetous worldling, if he has ever so much, would still have more; but a heavenly Christian, though he has little, has enough.

V. The apostle assures them that God did accept, and would recompense, their kindness to him. 1. He did accept it: It is an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. Not a sacrifice of atonement, for none makes atonement for sin but Christ; but a sacrifice of acknowledgment, and well-pleasing to God. It was more acceptable to God as it was the fruit of their grace than it was to Paul as it was the supply of his want. With such sacrifices God is well pleased, Heb. 13:16. 2. He would recompense it: But my God shall supply all your wants according to his riches in glory by Christ Jesus, v. 19. He does as it were draw a bill upon the exchequer in heaven, and leaves it to God to make them amends for the kindness they had shown him. "He shall do it, not only as your God, but as my God, who takes what is done to me as done to himself. You supplied my needs, according to your poverty; and he shall supply yours, according to his riches." But still it is by Christ Jesus; through him we have grace to do that which is good, and through him we must expect the reward of it. Not of debt, but of grace; for the more we do for God the more we are indebted to him, because we receive the more from him.

Philemon 18 – Much can be drawn from this passage as well. 'Clarke's commentary' says: "If he hath wronged thee, or oweth thee ought - Had the apostle been assured that Onesimus had robbed his master, he certainly would not have spoken in this hypothetical way; he only puts a possible case: If he have wronged thee, or owe thee ought, place all to my account; I will discharge all he owes thee."

Matthew Henry's concise commentary says regarding Philemon 15-22: "When we speak of the nature of any sin or offence against God, the evil of it is not to be lessened; but in a penitent sinner, as God covers it, so must we. Such changed characters often become a blessing to all among whom they

reside. Christianity does not do away our duties to others, but directs to the right doing of them. True penitents will be open in owning their faults, as doubtless Onesimus had been to Paul, upon his being awakened and brought to repentance; especially in cases of injury done to others. The communion of saints does not destroy distinction of property. This passage is an instance of that being imputed to one, which is contracted by another; and of one becoming answerable for another, by a voluntary engagement, that he might be freed from the punishment due to his crimes, according to the doctrine that Christ of his own will bore the punishment of our sins, that we might receive the reward of his righteousness. Philemon was Paul's son in the faith, yet he entreated him as a brother. Onesimus was a poor slave, yet Paul besought for him as if seeking some great thing for himself. Christians should do what may give joy to the hearts of one another. From the world they expect trouble; they should find comfort and joy in one another. When any of our mercies are taken away, our trust and hope must be in God. We must diligently use the means, and if no other should be at hand, abound in prayer. Yet, though prayer prevails, it does not merit the things obtained. And if Christians do not meet on earth, still the grace of the Lord Jesus will be with their spirits, and they will soon meet before the throne to join for ever in admiring the riches of redeeming love. The example of Onesimus may encourage the vilest sinners to return to God, but it is shamefully prevented, if any are made bold thereby to persist in evil courses. Are not many taken away in their sins, while others become more hardened? Resist not present convictions, lest they return no more."

Emotions in The Bible (By: Craig Glickman)

There are many verses and passages in the Bible that relate to emotions and feelings of man and our Lord Himself in trials, suffering, affliction, and of course peace and joy. The following is an ongoing study of passages that have convicted, comforted, edified, encouraged or blessed me through hearing messages, devotions and studies over the years. I hope this is a blessing and help to you and I, and that the Lord may be honored and glorified in this series of studies on emotions in the Bible. Each issue, Lord willing, will have a verse or passage in the Bible covered. I am excited and privileged to do this. Praise God! I intend to break each passage down into the following: **Passage, Emotion(s), Cause, Effect, What does the passage say?, What does the passage say to you and I?, What should you and I do about it?, How do you and I stay accountable?**

Passage: 1 Timothy 2:9-10

Emotion(s): Shamefacedness

Cause: Modesty, bashful, blushing, keeping the body covered

Effect: Godly character

What does the passage say?: Though our passage relates primarily to women and dress standards, it also relates to male dress standards. In fact, it relates to the dress standards of men, women and children of all ages! Bible believers must remember that we are in the last days according to the word of God. One of the sad things that is occurring in this time, is the lack of conviction and Biblical spirituality in the lives of many of God's people.

What does the passage say to you and I?: The word "shamefacedness" would be akin to "blushing" due to feeling the emotion caused by being seen in an immodest fashion by someone who should not see you in that way! I wonder how often believers cause God to "blush" because of their appearance in public and in church! A person almost can't go anywhere, even in Bible believing churches, especially

in the warmer months, where they do not see some form of immodesty! How sad! It puts believers in a very difficult situation! Immodest dress can easily cause sinful lusts and temptation! The Bible says if a man simply looks upon a women with lust, he hath committed adultery (Matt. 5:28)! Thankfully, the Bible has the answer...

What should you and I do about it?: If men, women and children would feel the emotion of old-fashioned shamefacedness, perhaps their would be fewer cases of impure thoughts and immorality among God's people. When God's people sin away the ability to feel shame, the devastating consequences of their sin is a seared conscience and no sense of the Holy Spirit's conviction in them.

How do you and I stay accountable?: Pray and ask God to help you to be shamefaced, dress modestly showing godly character, for your body is the temple of the Lord. Seek godly counsel such as the book "Dressing for the Lord" by Dr. David Cloud (Way of Life Ministries)

(www.wayoflife.org/modesty/index.html)

Only Jesus Saves! (John 14:6)

Do You Want to Got To Heaven (By: Pastor Cas Reeves – From 8/26/12 Heritage Herald)



DO YOU WANT TO GO TO HEAVEN?

When I was asked that question, I said, **YES!** My thinking was simple: no one in his right mind would chose the alternative. I was asked if I believed the Bible was God's word; Again, I said, yes! I was then shown a verse of scripture that has changed my life forever:

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14:6

If you believe that the Bible is God's word, and you really want to go to heaven, this verse tells you **how** to get to heaven. First Jesus said, *I am the way* - **Jesus is the way to heaven**. Secondly, Jesus said, *I am the truth* - **Jesus is the truth that you do not need to doubt**. Thirdly, Jesus said, *I am the life* - **Jesus is not just life, but He is the life eternal for all who will believe**. You must turn from anything else that you believe and receive the truth that Jesus is the **ONLY WAY** to the Father of heaven. Can you see it? God the Father is in heaven, and if you want to be with the Father who is in heaven, then you must receive Jesus who is the **ONLY WAY** to the Father in heaven.

Do you want to go to heaven? You must recognize that you are a sinner that has a need to be saved. You must repent of thinking that you are good enough to go to heaven. You must receive the truth of God's word about Jesus dying to take away your sin. And you must receive the resurrected Jesus as your Savior and your **ONLY WAY** to the Father in heaven.

-CAR

:) Children For Christ :)

Jesus' Power

Memory Verse: John 10:18 – “No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”

This is a continuation of our study from the 5/1/13 issue of HFT. Please take your Bible, concordance or use an online source and find 10 verses in the Bible that speak about the power of our Lord and Savior Jesus Christ! Write those verses on a piece of paper, memorize them, and as our passage is talking about Christ as the Good Shepherd, describe the verses you have wrote down. Please feel free to ask someone for help if you are not sure what the passage is teaching. Have fun!

<p>“Our liberty in Jesus Christ has made possible the freedom of being slaves of righteousness.”</p>	<p>“We are only as spiritual as we are scriptural in our walk.”</p>
<p>“The future belongs to those who belong to God. We are walking toward a bright light and the nearer we get the brighter it is.”</p>	<p><u>Praises</u></p> <ul style="list-style-type: none">• Praise God for the beauty of summertime and for all seasons! <p><u>Prayer Requests</u></p> <ul style="list-style-type: none">• Pray for those affected by the recent tornadoes in Oklahoma• Pray for salvation and needs of those affected by the tragedy in Boston, MA on April 15th.• Salvation of Wendy and friend Ben, Jacob, Kaitlyn, Sybil and Bernice (Family of Craig Glickman)• Lacroix family and friend Rick (Salvation)• Rusty and family, Jose, Gary, Rudney (Salvation)• Outreach of Heritage Baptist Church
<p>“Don't lean on a logical understanding of God! Lean on God Himself!”</p>	

Hunger For Truth is a bi-monthly e-newsletter publication edited by Craig Glickman and Andrew Lacroix who are members of Heritage Baptist Church of Norwood, MA where the Pastor is Steve Hathaway.

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Thank you for reading this. We praise God for all our dear brothers and sisters in Christ and we greatly appreciate your prayers. May each and every one of you be richly blessed as we serve our precious Lord and Savior Jesus Christ!

**His Servants,
Craig Glickman
Prov. 3:5-6**

**Andrew Lacroix
1 Thes. 5:18**

