



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 4:12
“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 Book of Revelation (Chapter 15) (Dr. Thomas Strouse)

The following is **part 15** of a study on the book of Revelation by Dr. Thomas Strouse who is Pastor of Bible Baptist Church and Theological Seminary in Cromwell, CT (www.bbc-cromwell.org). It is a syllabus written by Dr. Strouse. It is the HFT editors desire that this study helps you grasp the deep truths within this incredible book! Please look for a chapter from this syllabus posted in upcoming issues of Hunger For Truth. We trust this will be edifying and convicting as well as a blessing and encouragement to readers. Thank you for reading. We praise God for the privilege of being able to share this study with you. May God richly bless!

The Book of Revelation / Thomas M. Strouse / Revelation 15

CHAPTER FIFTEEN

Background

John saw the third sign (cf. 12:1 and 3), which was the seven last plagues, indicating that the consummation is at hand in chapters 15 and 16. After hearing the song of Moses, John revealed that the seven Vial Judgments were at hand.

Exposition

Rev. 15:1-8

The Third Sign (Rev. 15:1-2)

The last and third sign was the seven plagues that will destroy the Antichrist's political/economic and religious systems.

The Song of Moses (Rev. 15:3-4)

Tribulation saints in heaven will sing the song of Moses as they anticipate vengeance on their martyrdom.

The Golden Vials (Rev. 15:5-8)

One of the four beasts hands the golden vials to the seven angels for their respective judgmental ministries in Chapter 16.

Theological Concerns

The chronological advancement of judgments in Revelation includes the chapters 6, 8, 11, 15, and 16. The parenthetical interludes include chapters 10, 12, 13, 14, and 17-18.

Textual Issues

Rev. 15:3—the TR reads *hagion* (“saints”), whereas the Westcott-Hort text (ASV) reads *aionon* (“ages”), and the Tischendorf text (NAS) reads *ethnon* (“nations”).

Summary of Chapter Fifteen

Chapter Fifteen announces the preparation for the Vial Judgments and Chapter Sixteen reveals the details of the Vial Judgments.

Why We Must Share Christ? (By: Bro. Andrew Lacroix)

Text: Ezekiel 3:17-19

Using the classic example of the watchman, Ezekiel the prophet is commanded to warn of future judgment.

1) The responsibility of the watchman

A. What is a watchman? A watchman is given a specific duty to watch for an approaching danger, and when it is near, they are to warn of that said danger. The common example was that the watchman was in charge of keeping a city safe from impending enemies.

B. When does a watchman fail? If the watchman sees the attack coming, but fails to warn the city of the attack, he has failed his post.

C. What is the aftermath of a failing watchman? Usually the city is laid desolate by the attack and lives of those in the city are lost.

2) **Watchman and lookouts are similar**

A. A lookout had a similar responsibility to the watchman, except that their post was for the sea.

B. The lookouts on the SS Titanic were held responsible to keep watch for icebergs while she would sail at night.

C. The crew of the Titanic had shifted her course south, but yet further iceberg warnings came in, but never relayed to the captain. Thus, on the night she sank, the iceberg that sunk the ill-fated ship was unspotted until the lookouts saw it far too late. It was not completely the fault of the lookouts. Just a mere few hours after the ship struck the iceberg, she struck the bottom of the Atlantic Ocean. Of the over 2200 passengers on board, just a mere 705 survived.

D. What does this mean? The best efforts of the watchman/lookout are not always heeded.

3) **Spiritual watchmen/lookouts have a grave responsibility**

A. Ezekiel was twice commissioned to be a watchman (our text, cf. 33:1-11). He was to warn all of the coming judgment. If they heeded the warning, they would be saved from that judgment (v.5). If the warning was never given by the watchman and judgment came, resulting in the death of that wicked person, they indeed perished, but the watchman was held responsible. If the warning was given, and they heeded not the warning, they perished in their sin, but the watchman was not held accountable for that person.

B. Ezekiel's commission of over 2500 years ago is our commission today. God has given us the clear warning from His Word that the lost need to repent and be saved (cf. Luke 13:3,5; John 3:3).

C. The responsibility of being a watchman is heavy, but it is one we must faithfully strive to execute. We didn't ask for this job. God gave it to us. We have all failed, and some even miserably. To think that you and I have, by our failure, sent souls to their eternal damnation should chill us, but drive us to be more faithful, lest more souls perish.

D. It is our duty to share Christ. He gave the command to the local church and those who comprised the church five times (cf. Mark 16:15; Acts 1:8). We must remind ourselves, though, that even though we must share Christ and warn them, we cannot win them. We cannot make them be saved, and God must work in their hearts. Therefore we go soul warning, not soul-winning. God will do the winning.

E. Paul fulfilled his duty as a watchman (Acts 18:4-6). He continued to warn until his dying day. Yet he acknowledged that the Holy Spirit convicted those he warned. Also, note that not all responded to his warning. Those that didn't were told that their blood was upon their own heads. He was no longer accountable for those people in their refusal to come to Christ for salvation. Those whom we warn and perish die because they rejected Christ-not because we failed.

4) **Reminders of the gravity of this responsibility**

A. Where the lost person will spend all eternity (Rev. 20:11-15). The Great White Throne Judgment is only for those who in this life reject Christ and His Sacrifice for their sins. They are subsequently judged and then cast into the lake of fire.

B. What the lost person will suffer (Luke 16:23-27). Hell is not this “fun” place everyone claims it will be. Hell is a real place of torment (v.24), flame (v.24), regret for not accepting Christ (v.25), eternal (v.26), and irreversible (v.26). Note also that it is personal. The name of the beggar is noted, but the rich man, who is noteworthy in this life, is not in the eternal sense (cf. Prov. 10:7).

C. What God’s position is towards the lost. Many verses state that God is willing for all to repent and receive Him (cf. Jn. 3:16; I Tim. 2:4; II Pet. 3:9), and Ez. 33:11 also confirms that man doesn’t need to die for himself when One has already died for him.

D. That one day all will account to God (Rom. 14:12; Heb. 9:27; Amos 4:12). Believers and non-believers will stand before our Creator and account for our lives. Do we as Christians want to be there with the blood of others on our hands because of our failure to be watchmen? We are their executioner if we fail to warn them.

- 5) The only blood that should be on our accounts should be the redemptive blood of Jesus Christ, not the blood of those whom we failed to warn of judgment. Let’s go with God’s help and warn the lost. If you are without Christ, you are in danger of judgment, and you need to trust Christ as your Savior, and do so tonight.
- 6) The true story that inspired one of the most powerful soul-winning songs in our hymnals “Let the Lower Lights be Burning”:

At one of D.L. Moody’s meetings in America he related the story of a shipwreck on a dark and tempestuous night, when not even a star was visible. A ship was approaching the harbor of Cleveland, with a pilot on board. The captain, noticing only one light as they drew near — that from the lighthouse — asked the pilot if he was quite sure that it was Cleveland harbor, as other lights should have been burning at the harbor mouth. The pilot replied that he was quite sure, whereupon the captain enquired:

“Where are the lower lights?” “Gone out, sir,” replied the pilot.

“Can you make the harbor, then?” asked the captain, to which the pilot answered:

“We must, sir, or perish.”

Bravely the old man steered the vessel upon her course toward safety. But alas! In the darkness of the harbor mouth he missed the channel, the ship struck upon many rocks, and in the stormy waters many lives were lost.

Then Moody made his appeal to his audience: “Brothers, the Master will take care of the great lighthouse! Let us keep the lower lights burning!”

Among Moody’s hearers that evening was Mr. Philip P. Bliss, the well-known hymn writer, and the striking story at once suggested to him one of his most popular hymns:

"Brightly beams our Father's mercy from His lighthouse evermore, but to us He gives the keeping of the lights along the shore. Dark the night of sin has settled, loud the angry billows roar, eager eyes are watching, longing, for the lights along the shore. Trim your feeble lamp, my brother. Some poor sailor tempest tossed, trying now to make the harbor, in the darkness may be lost. Let the lower lights be burning! Send a gleam across the wave! Some poor fainting, struggling seaman you may rescue, you may save." -Philip Bliss

Credit: Biblical Resource Database

The Conversion of Charles Weigle

Source: 11/18/14 -- David Cloud, Fundamental Baptist Information Service, PO Box 610368, Port Huron, MI 48061 , 866-295-4143 - Way of Life Literature, www.wayoflife.org. – fbns@wayoflife.org

The biography of Charles Weigle can be found in the free eBook "Life and Music of Charles Weigle" at www.wayoflife.org.

Dr. Weigle was a Baptist evangelist and noted hymn writer. He entered heaven's gates December 3, 1966 at age 95, from Chattanooga, Tennessee. The following is from "The Victorious Life: Sermons by Dr. Charles Weigle" --

On the banks of the Walbash River stands the prosperous Midwestern city of LaFayette, Indiana, county seat of Tippecanoe County, and hometown of Purdue University. When Purdue was a young, growing school just two years old, Charles Frederick Weigle was born, November 20, 1871, into the family of a God-fearing, German-Lutheran baker and his wife. The Weigle family was composed of twelve members, five boys and seven girls; it was a typical German family. As a boy, young Charles Weigle was accustomed to hearing his father pray; and Bible reading was observed at family worship every morning immediately following breakfast. Charles Weigle was converted at the age of twelve after being under conviction for quite some time. The Methodist Church of LaFayette was having a series of revival meetings in a little frame church where his parents attended. A great number of his friends and playmates came under conviction and were going forward during the progress of the meeting. This made an indelible impression upon young Charles Weigle, even though he resisted longer than most of the others. Then one night a strong overpowering realization that he was lost came over him. The testimony of his conversion is as follows:

"I was born and reared in a Christian home. Every member of our family attended church services and went to Sunday School. We had family worship in the home every morning. I suppose I was about as good as the average boy of my age. I had a bad temper, however; and by the time I was 12 years of age, I was fighting with my brothers and the neighbor boys. While having trouble with an older brother, I cut him with a knife very seriously. I knocked a neighbor boy down with a ball bat "because he didn't play to suit me." On another occasion, while ringing a heavy dinner bell in a political parade, a young fellow who did not like the crowd I was marching with ordered me to put down the bell; and I brought it down on top of his head, and they carried him home to recuperate. My parents punished me severely for these misdeeds and warned me to stop fighting lest I be arrested and sent to prison, but I paid little attention to them.

"There came a day when I was arrested for my misdeeds and taken to court. As I sat alone and saw the crowd in the room waiting to see what the judge would do with me, I realized the seriousness of the situation. It appeared as if I were doomed to go to prison, for I was guilty. When the judge came in and took his place behind the bench, he looked down at my shrinking form and said with a voice that sounded like the knell of doom to me, 'Young man, have you an attorney?' I said, 'No sir, I haven't got anybody.' He looked over the courtroom and then motioned to a handsome young man to come forward, and said to him, 'You will kindly act as his attorney.' That handsome young lawyer came and sat down beside me and took charge of my case. "One thing that brought a little hope to my heart was the attitude of my attorney. He sat close to me and spoke to me with a voice that was full of tender sympathy. I felt that he was my friend and that he cared for me and wanted to help me. When I told him of all the mean things I had been doing and for which I had been arrested, he assured me that he would help me. All I had to do was to tell the truth and leave the rest with him. That seemed to relieve my mind some what.

"After the trial began, however, and one witness after another testified against me, I began to lose hope. One

of them said I knocked him down with a ball bat and almost killed him. My attorney said to me, 'Did you do that?' I said, 'Yes Sir'. The next witness accused me of having seriously injured him with a heavy dinner bell, and my attorney again said, 'Did you do that?' I said, 'Yes Sir'. My own brother came to witness against me, declaring that I had used a knife on him and had almost taken his life. My attorney turned to me and asked, 'Have you been guilty of all these acts?' and I said, 'Yes, Sir, and a lot of other things they don't even know about.' He tried to relieve my fears by saying, 'Trust me - I'll help you.' "Finally, the prosecuting attorney rose up and, speaking to the judge, said, 'Your Honor, according to the evidence brought by these witnesses, the defendant is guilty of all charges brought against him. He is a potential murderer and a menace to this community, and we ask that he be placed in prison for a long duration of time.' Then my heart sank within me and I said to myself, 'There is no hope for me.'

"When my attorney arose to speak in my defense, I wondered what He could do for me. Looking at the judge, he said, 'Father.' That one word brought hope for me. Looking at his father, the judge, he said, 'Father, the defendant pleads guilty to every charge brought against him. He asks for mercy; and as his attorney, I plead for him. I believe that if the court will grant my plea, this young man will live a new and a better life.'

"I saw the judge rise to his feet as my attorney spoke. There was a look of love and kindness as he said, 'But my Son, the defendant is guilty. There is a penalty that must be paid, according to the law.'

"I'll take care of that and suffer the penalty,' said my attorney. And then, to my joy and amazement, the judge said, 'It is the decision of the court that, in response to the plea made by the attorney for the defendant, he be pardoned and set at liberty, with the understanding that he show by his manner of life a due respect for the law and a kindness toward his neighbors.'

"I was free! My heart was filled with joy as I clasped the hand of my attorney and, with moist eyes, tried to express my gratitude. He placed his arms about me and, in a voice that sounded like the music of an angel's harp, he said, 'You and I will be friends forever. We'll be brothers; and whenever you need any help, you may come to me and I'll help you.' Since that day he has never forgotten me. We've been as close as brothers can be down through the years.

"Let me explain to you the fact that the courthouse where I had this wonderful experience was a little frame church during the progress of a revival, where the great truths of the Bible were being preached. One night, as I sat on a rear seat, the Holy Spirit, the High Sheriff of Heaven, arrested me and led me to the front in sight of all the people present. I was convicted and condemned, and confessed my guilt to Almighty God. There seemed no hope for me. My sins towered up before me. Then Jesus came and quieted my fears. He paid the penalty for all my sins and guilt. He pleaded my case in the high court of heaven and won my pardon. When this great truth dawned upon my mind, my heart was filled with gratitude and praise. There came a great love into my heart for my Saviour. That love has grown until He has the chief place in my life. Some day I expect to see Him face to face. That will be heaven for me. "We sing at times, 'What a friend we have in Jesus, all our sins and griefs to bear.' You will find this to be a reality when you put your trust in Him as your Saviour. He came into the world to save us from our sins and to bring peace and joy into our lives. He is the Friend you need."

NO ONE EVER CARED FOR ME LIKE JESUS (By: Charles F. Weigle)

I would love to tell you what I think of Jesus Since I found in Him a friend so strong and true; I would tell you how He changed my life completely, He did something that no other friend could do. All my life was full of sin when Jesus found me All my heart was full of misery and woe; Jesus placed His strong and loving arms about me, And He led me in the way I ought to go. Ev'ry day He comes to me with new assurance, More and more I understand His words of love; But I'll never know just why He came to save me, Till some day I see His blessed face above.

Chorus:

No one ever cared for me like Jesus, There's no other friend so kind as He; No one else could take the sin and darkness from me, Oh how much He cared for me.

Editor's Note: No One Ever Cared For Me Like Jesus is Bro. Craig's favorite hymn.

Faith and Repentance Are Two Sides of the Same Coin

(By: Bro. Tim Dunkin)

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God...” (Hebrews 6:1)

It is not uncommon for those who reject biblical repentance unto salvation to try to draw an artificial distinction between “faith” on the one hand and “repentance” on the other. By doing this, they can then try to argue that we’re saved by “faith,” and that to say that repentance is necessary for salvation (which it is, as has been shown previously) is to add repentance as a “work” to salvation, hence, to be teaching “works-based salvation.” This, in turn, allows the easy believism heretic to try to score rhetorical points that their actual attempts at argument from Scripture cannot – “See, I said you’re teaching ‘works-based salvation,’ so now you have to be quiet and stop arguing with me!”

Of course, the whole argument, from start to finish, is completely unscriptural bunkum, as our verse above shows. Far from being separable into neat and discrete categories, faith and repentance are actually completely complementary. In a soteriological context, to have one is to have the other. To lack the one is, likewise, to lack the other. You can no more have faith without repentance than you can have a triangle without the three sides. Repentance is part of what *defines* faith as being faith. Without it, you have no faith.

The verse above makes this point through the parallelism which the writer of Hebrews (I think Paul, but won’t be dogmatic on that point) uses. In verses 1-2, above, he is urging the Jewish Christians to whom he is writing to “move beyond the basics” of the Christian faith. He calls as “foundations” first of all “repentance from dead works, and of faith toward God” before also listing in v. 2 baptisms, laying on of hands (i.e. ordination to offices within the local church), the resurrection from the dead, and eternal judgment. The progression here is interesting – the writer begins with salvation and proceeds on into the life of the saved believer: first someone gets saved, then they are baptised, then there is Christian service, then there is the resurrection and the things of eternity, these being damnation for the lost, as well as standing in judgment before the Bema seat for the saved person. But at the very start – the salvation part – he writes “repentance from dead works, and of faith toward God.” Both of these clauses are part of salvation, both come before the saved person is then baptised in obedience to and identification with the Lord, and all the rest.

The TR Greek underlying these two verses is interesting for what it shows us of the “connective” phrases used. The word “kai” (one of the words in Greek translated as “and”) is only found in two places in these verses, despite the English having “and” in several places. These two places are between the clauses about repentance and faith, and the clauses about the resurrection of the dead and eternal judgment. The “kai”s used in both places because “kai” is what is called a “coordinating conjugation” – it is used when the two words, phrases, or clauses being connected are on the same level. For this passage, it means that the resurrection of the dead and eternal judgment are part of the same idea – the dead will be raised, some to everlasting life and others to everlasting shame and contempt. Likewise, repentance from dead works and faith towards God are part of the same idea – without one, you don’t have the other.

So what is “repentance from dead works”? Is this teaching that you have to “stop sinning” in order to be saved, as many easy-believers falsely say is believed by those who believe in biblical repentance? Of course not. As the easy believers are so fond of pointing out, “repentance” is translated from the word “metanoia,” meaning “to change one’s mind.” It means, in this context and in this passage, that the one who is repenting from dead works is “changing their mind” about the sin that separates them from God, is rejecting it instead of loving it and hanging onto it, and is turning TO God in their heart and mind and AWAY from sin. The “dead works” are nothing less than they sin that they have up to this point lived in and which has characterised their entire life, thoughts, deeds, and desires. Everything related to sin is “dead” – death and spiritual destruction are what characterise it,

“Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”
(James 1:15)

The Scripture also tells us that “...whatsoever is not of faith is sin” (Rom. 14:23b). Even the everyday things of life that the lost do before salvation which merely help them to live their lives apart from faith in God are counted by God as sin, as things that tend toward death rather than life,

“An high look, and a proud heart, and the plowing of the wicked, is sin.” (Proverbs 21:4)

Repentance from dead works is the desire, as the Holy Spirit works in the heart of the lost person, to turn away from sin and to God. It doesn’t mean someone stops sinning, or that they never sin after that, but that their whole heart and mindset is changed toward sin. Instead of loving it, they hate it; and instead of rebelling against and resisting God, they want to yield to Him and let Him change them and make them a new creature (II Cor. 5:17).

This repentance is intimately coupled with “faith.” One cannot say they have “faith” if they are not willing to repent of their sin and turn to God. In an earlier post, I pointed out at length that sin is what separates us from God. Sin is why we are lost and undone in the first place. Sin is what makes us guilty before a holy God and keeps us from being in fellowship with Him, both in this life and in that which is to come. This being said, if someone is not choosing God over sin, then they are not exercising faith toward God. Contrary to false ideas purveyed in compromising churchianity, “faith” is not some nebulous concept or “feeling” that someone just has toward God. Faith is a very definite choice to trust God about what He has said in His Word. When God tells us to repent and believe on Him, “faith” is doing this, while “lack of faith” is not doing so. When God tells us to believe Him about something, faith is doing so, unbelief is not doing so.

When talking about salvation, if sin is what separates us from God, and if sin is what indicates unbelief (and let’s face it, ALL sin is, in one way or another, “unbelief” – trying to separate out some specific sin of “unbelief” is not really realistic), then turning from that sin is what indicates belief on the Lord, i.e. faith. If someone isn’t willing to turn from his or her sin and to the Lord, that person is not placing faith on the Lord Jesus Christ. You CANNOT have faith unless you have repentance from sin. You can’t claim to “have faith” in God when you are hanging onto that which He hates, condemns, and which He says separates us from Himself. It’s simply foolishness to try to define repentance as merely “changing your mind and accepting Jesus.” If you’re not turning from the sin that He hates, you’re not “accepting Him.” You’re still rejecting Him. Repentance from sin and faith in Christ cannot be separated, as the easy believers falsely try to do.

This is why easy believism is a perversion of the Gospel – they are using “gospel-sounding” language, but subtly changing the meaning of words from their scriptural, historic meanings that have been held by God’s true churches since the time of the apostles. Easy believism is designed to appeal to the flesh of unbelieving sinners so that they can hope to get to themselves the benefits of a relationship with God, without all the “negative” consequences of having to turn away from sin that they still love.

Only Jesus Saves! (John 14:6)

What We Have In Christ? (Source: Unknown) (Please see 'Consider This' column)

1. Significance – You become a saint in Christ by salvation
2. Sufficiency – God hath given you all things in heavenly places
3. Security – We have acceptance in Christ
4. Grace – God's acceptance of me
5. Faith – My acceptance of God's acceptance of me
6. Peace – My acceptance of me

Dear reader, have you repented of your sin and put your complete faith in Jesus Christ alone as your personal Savior? If not, you can not have these blessings that Christ gives to those who know Him. So why not get saved today? He is at your heart's door knocking...Will you let Him in? (Romans 10:9-10)

:) Children For Christ :)

NAME THAT HYMN

Memory Verse: . Ephesians 5:19 – Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Dear children, how much do you like to sing songs and hymns? I love to praise God in songs and hymns and I hope you do as well. Please match the phrase to the hymn.

- | | |
|---|-------------------------|
| 1. How sweet the sound that saved a wretch like me ____ | A. How Great Thou Art |
| 2. On a hill far away ____ | B. Power in the Blood |
| 3. O Lord my God when I in awesome wonder ____ | C. Amazing Grace |
| 4. For the Bible tells me so ____ | D. The Old Rugged Cross |
| 5. There is power, wonder working power in the blood ____ | E. Jesus Loves Me |

Consider This: (Quotes)

“People do not really believe that they are lost. They believe that they have sins, but it is quite another thing to have the consciousness that 'I am lost.'” – **J.N. Darby**

“Do you know that you are a lost sinner? By this I mean, are you aware that you are in a hopeless condition, that, if you are left to yourself, there is not only no possibility of recovery, but also that you must certainly perish forever?” – **E. Dennett**

“To lose your wealth is much, To lose your health is more, To lose your soul is such a loss, That nothing can restore.” – *Mark 8:36*

Praises and Prayer Requests

Praises

- Praise God for a safe trip for Bro. Lacroix visiting family and friends in PA from 11/19 – 12/2!

Prayer Requests

- Childrens King James Bibles and gift packages being delivered to over 16,000 orphaned children in St. Petersburg Russia

by Missionary Jon Zwengel and his wife this Christmas season!

- Salvation of Brother Andrew Lacroix's family
- Patty Herr (Wife of Pastor Dan Herr of Chester Baptist Church, Chester, MA) (Recovery from stroke like symptoms)
- Salvation of Wendy and friend Ben, Jacob, Kaitlyn, Sybil and Bernice (Family of Craig Glickman)
- Kelly Freeman (Cystic Fibrosis)
- Job needs for Brother Craig
- Move for Bro. Craig to the new apartment effective 12/1/14.
- Sarra Family (Missionaries to Zambia Africa) (John – Health needs – back, liver) (Coming to the states on furlough in winter of 2015!)
- Wisdom regarding developing the new location for Heritage Baptist Church in Norwood, MA center.
- Sherrie (Sister of Bro. Craig's Fiancee Tash) (Lymph Nodes) (Heart issues)
- Wedding for Bro. Craig and Sister Tash on May 2, 2015
- Abby Lafreniere (ALS) (Wife of Pastor John Lafreniere, church planter to Fairfield, CT)
- Dr. Michael Thompson (Member of Heritage Baptist Church of Norwood, MA) (Brain cancer)
- Pastor Gary Freeman (Race Street Baptist Church in Catasauqua, PA) who is battling colon cancer
- Missionary Tim Hawes (To Papua New Guinea) (Church Planting, Bible Translation, Agricultural Development)
- Brother Bill Moore of Heritage Baptist Church (Health needs)
- Needs of the body at First Bible Baptist Church of Plainville, CT
- Needs of the body at Heritage Baptist Church of Norwood, MA
- Needs of the body at Community Baptist Church of Quakertown, PA
- Needs of the body at Race Street Baptist Church of Catasauqua, PA
- Needs of the body at Heartland Baptist Church of Alliance, NE
- Needs of the body at New Hope Baptist Church of Lynn, MA
- Needs of the body at Chester Baptist Church of Chester, MA

Hunger For Truth is a bi-monthly e-newsletter publication edited by Bro. Craig Glickman who is a member at First Bible Baptist Church of Plainville, CT where the Pastor is Thomas Benson and Bro. Andrew Lacroix who is a member 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      Andrew Lacroix***

***Prov. 3:5-6***

***1 Thes. 5:18***

