

Grace and Glory

Declaring unto you the
whole Counsel of GOD

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CERTAINLY

"Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee"—(Exod. iii, 12).

Certainly I will be with thee—

Hast thou My promise heard?

Certainly I will be with thee—

Why shouldst thou doubt My word?

Certainly I will be with thee—

Why shouldst thou be afraid?

Certainly I will be with thee—

How canst thou be dismayed?

Certainly I will be with thee—

Shall I forsake My own?

Certainly I will be with thee—

Thou shalt not go alone!

—E. Margaret Clarkson.

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"A VERY PRESENT HELP IN TROUBLE"



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Editor: Gene Hawkins

Definite Sign Posts Of The End

Gene Hawkins

“**A**nd as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? And Jesus answering them began to say, Take heed lest any man deceive you: For many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.” Mk. 13:3-8

“But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.” I Thess. 5:1-3 3

The disciples, in the above text from Mark, asked for “...**the** sign when all these things shall be fulfilled.” It is rather intriguing that Jesus responded to that request with a list of multiple “signs” that are very much in parallel with the seals of judgment which are opened in Rev. 6. Some have concluded that this similarity shows that the seals of judgment have already been opened. However, that cannot be the case, because the judgments of Rev. 6 cannot be unleashed until **AFTER** Jesus takes His throne in heaven as King of kings and Lord of lords, and it is quite evident that such a spectacular event has not taken place as of yet. Not only so, but the first seal of judgment reveals that “... a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.” Rev. 6:2 This is a direct prophecy of the antichrist who also has not yet been revealed. The white horse is symbolic of peace. Note also that his rider “...went forth conquering, and to conquer,” but he is armed only with a “... bow...” indicating that he has no arrows for bloodshed. This symbolism tells us that the beginning efforts of the antichrist will

portray him as a man of peace. That effort will be very short lived for when the second seal of judgment is opened, "...there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Rev 6:4 The rider of the second horse is exactly the same personage as the first, but now he is riding the red horse of war and bloodshed meaning that the era of peace and safety proclaimed when the first seal was opened has given way to the era of "...sudden destruction..." of which Paul warned in the above text from I Thess. 5.

4 Jesus announced the characteristics of the first seal by warning, "...Take heed lest any man deceive you: For many shall come in my name, saying, I am Christ;..." We have seen numerous times before that this statement is not a reference to one who would blatantly announce "I am Jesus!" though that has happened at times. Rather this declaration means that some will CLAIM that they have the ability to do what only King Jesus can and will eventually do. Such men are imposters! According to the text here in Revelation 6, the antichrist will also make such a claim, but his peace will very quickly be replaced by horrendous war and bloodshed, following exactly the same pattern which Jesus set forth by His declaration of "...wars...rumours of wars.... nation....against nation, and kingdom against kingdom:..."

We would emphasize that the rest of the opened seals in Rev. 6 follow exactly this same pattern as they coincide with the events which Jesus described here in Mark as "...the beginnings of sorrows." It is also noteworthy that Matthew calls this same period of time, "...the beginning of sorrows." It is no mystery that the four gospel writers often describe the same event in different terms. That does not mean that they contradict one another, but rather that the Holy Ghost presents Jesus and His ministry from four varied points of view. Thus it seems that Matthew combines all these characteristics in an overall description of the era just prior to the tribulation and identifies it as "...the beginning (singular) of sorrows." Matt. 24:8. Mark uses the plural form of the word "...beginnings..." to emphasize the fact that all of the "signs" with their individual characteristics as described in the seals of judgment found in Rev. 6 have long since begun in the end days of this Church Age. Thus men must understand that even though we can clearly see evidence of these coming judgments upon this earth, the tribulation proper has not yet begun. Those who claim Paul's message to the

Thessalonians are taking the necessary steps in their lives to ensure that that they "...know perfectly that the day of the Lord so cometh as a thief in the night," and they refuse to be caught unawares.

These saints know full well that we are living in a day of darkness when men absolutely refuse the light of God's Word, but we must continue to heed the signs round about us. Paul warned in the above text "...when they shall say, Peace and safety; then sudden destruction cometh upon them,..." The little word "...they..." is undoubtedly a reference to the nations, and this period of "...Peace and safety..." follows exactly the same pattern as all the signs prophesied for these end times. This simply means that all of them will increase both in intensity and frequency as time goes on. This basis for this scenario is found in the word "...sorrows..." which is used in reference to a woman in childbirth, wherein the birth pangs begin mild and far apart. They then become much more intense and frequent as the birth draws nigh. We can only wonder if we may be on the cusp of a time wherein "peace and safety" may soon be declared. We would reiterate that the actual fulfillment of that announcement will not arrive until after Jesus is seated on His throne and the antichrist comes forth, but the prelude of such a proclamation may be looming before us. 5

Wars and rumors of wars have been with us for some time, but recent history reveals that many of the nations may see the wisdom of trying to live, at least in some semblance, in peaceful coexistence with other nations. Trade agreements between the U.S. and China are becoming somewhat historic. Other agreements among nations such as America, Mexico, and Canada are also looked upon as being very advantageous to all of these countries. It is also rather notable that Mexico has done much more to alleviate the horrendous immigrant crisis on our Southern border than all the political wrangling in Washington was able to accomplish. What a novel idea of one power helping another in order to establish some semblance of peace with a neighbor.

"Peace through strength" is a mantra coined by former Pres. Ronald Reagan, and has now been adopted by the current U.S. administration. Controversy has erupted around such a policy, but the world climate of our day is surely an indication that many things may be changing for the better. Both the U.S. and the entire world are anxiously waiting to see what N. Korea may do, but in response to U.S. demands that they dispense with their nuclear program, their behavior has at least changed from the open hostility

which has prevailed for a great number of years. Iran is another “loose cannon,” and despite Pres. Trump’s declaration that they will never get a nuclear weapon on his watch, Iran still remains the most likely candidate to be the rogue nation which will incite the nuclear war described in Rev. 8:8. This view is primarily because of Iran’s historic, longstanding, and intense hatred for Israel.

6 Iran is currently one of the most prominent subjects in today’s world news. U.S. sanctions have severely crippled her economy and then Pres. Trump elected to kill a very prominent Iranian terrorist, Major General Qassem Soleimani, when U.S. intelligence gave him a small window of opportunity to do so. Some critics who are openly in pursuit of their own political aspirations cited such an incident as inciting W.W.III, but the evidence before us seems to be Iran’s de-escalation of tensions. She responded to the removal of Soleimani with missiles fired at U.S. airbases, but no lives were lost. Furthermore, Iran, after great denial, finally admitted to shooting down a Ukrainian airliner just hours after launching the missile strikes against the U.S. All these events are most assuredly interrelated because news reports out of Iran in regard to demonstrations indicating tremendous support for Gen. Soleimani, and abject hatred for the U.S., have proven to be a bit disingenuous. Some subsequent news accounts indicate that such demonstrations were orchestrated by the Iranian government, and people were forced to participate in them. We must remember that deception is a major harbinger of Jesus’ soon coming in judgment. Thus pictures have now been released of Iranians vigorously protesting their own government and refusing to walk with disdain upon The American and Israeli flags painted on their streets. They are instead blaming their own government for the problems facing the multitudes of that nation.

There is also evidence that a number of nations are following the U.S. lead in withdrawing from the “nuclear deal” made with Iran, thus further isolating them from world support. The following headline appeared recently in the Washington Post. “European countries trigger dispute mechanism in Iran nuclear deal” That headline is followed with the explanation that, “European countries on Tuesday triggered a dispute mechanism in their nuclear deal with Iran, a move that could lead to the return of United Nations sanctions on Tehran.

Britain, France and Germany said that they had been “left with no choice” but to make the move.

Iran announced Jan. 5, after the U.S. killing of Maj. Gen. Qasem Soleimani, that it would no longer be bound by limitations on its nuclear energy program.

Tehran had been gradually reducing its commitments under the deal since the United States withdrew and reimposed sanctions in 2018. With Washington threatening secondary sanctions against European businesses dealing with Iran, Tehran argued that it could no longer reap the financial benefits laid out in the pact in exchange for curbing its nuclear program.

By initiating the dispute mechanism, the Western European signatories begin a process that could eventually result in a "snapback" of U.N. sanctions, although officials made clear such an outcome is not their current intention. Instead, they appear to hope that triggering the process could help bring Iran back in line with its commitments under the 2015 deal, which it negotiated with the United States, Britain, France, Germany, Russia and China.

Cracks showed in the European position on Tuesday when British Prime Minister Boris Johnson called for replacing the nuclear deal. In a television interview, he said the White House's main issue with the deal was that it is "flawed" — but also that it was signed by President Barack Obama. "If we're going to get rid of it, let's replace it, and let's replace it with the Trump deal," he told "BBC Breakfast."

The peace and safety for which this world seeks is in no wise on the horizon. Neither do we see a universal move to unity on any world problem, but once again we would reiterate that all the signs which Jesus prophesied are progressive. We can only wonder whether or not nations like N. Korea and Iran will eventually respond to this tactic of peace through strength. It is absolutely certain that N. Korea is watching all these developments with Iran because that nation also is under severe sanctions, and has tried various tactics, without success, in an effort to have them removed. It is also quite clear that Iran has in no wise responded positively to past administrations which have tried to pacify or placate them. Numerous attempts of appeasement and even bribery have also failed. This number one sponsor of world-wide terror was given 150 billion dollars in the Iran nuclear deal, but rather than spending that money on her own people, many experts agree that this wicked regime elected to fund

ungodly terrorist efforts like unto those initiated by Soleimani.

The pertinent questions now in regard to both of these rogue nations are: "Will they eventually comply with the demand to cease their nuclear aggression? Will both of them be willing to come peacefully to the negotiating table?" If they do, it will mean that a gigantic step has been taken toward at least some form of "peace and safety."

So called, "Peace through strength" has been used repeatedly by many nations throughout the ages, as the definition of "peace" for some powers is simply to force their subjects into submission. Iran and Syria have used such a tactic to the point of murdering their own subjects in order to force compliance with their own wishes. Russia sought to bring Ukraine to their knees by such efforts, and China has violated her promise of democracy in regard to the government of Hong Kong. It is also a scriptural fact that the antichrist will exercise unprecedented brutality in his effort to control the entire world. Finally, Jesus Himself will employ Godly Strength in forcing all the rebellious nations of this earth into submission that He might bring real peace to both heaven and earth.

8 God's Word will be fulfilled despite the attempts of men to thwart God's purposes. The counterfeit "peace and safety" promised by the antichrist will arrive on schedule and that which will be thought to bring peace and prosperity will suddenly turn to unprecedented destruction. The good news for all those who are looking and longing for Jesus to come back again is that all of this will happen AFTER we are transported to glory! Meanwhile, it is imperative that we keep our eyes upon that goal and watch earnestly for the promised signs marking His arrival to claim His own. We must not be lulled to sleep by current "murmurs" of peace and safety. It is not good to become too comfortable and relax our vigil in watching for Him. Let us rather claim the advantage afforded us by the Apostle Paul. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; (Christians) but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, (of the tribulation) but to obtain salvation by our Lord Jesus Christ," I Thess. 5:4-9

Spiritual Arthritis

Dr. Vicky Moots

What is arthritis? It is a physical condition which affects the joints, causing pain, stiffness, or swelling. It is the leading cause of disability in the U.S. because it affects the normal functioning of the body. Arthritis can affect us both physically and spiritually. I am going to discuss the joints in the natural body and how arthritis affects them so we can better understand the spiritual.

How is a joint constructed? It is not just bone against bone. There must be cartilage which acts like a cushion between the bones. Joint fluid, called synovial fluid, lubricates and allows free movement without friction. A joint is held together by ligaments. Muscles and tendons around the joint stabilize it and allow it to move and act like a lever to perform work.

We are joined together in a specific manner (fitly joined together) for a purpose physically and spiritually. Eph. 4:15,16 declares: "But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying (building up) of itself in love." 9

What is that which every joint supplies? It is the synovial fluid and the cartilage, the lubricant and the cushion. The joint fluid represents the Holy Spirit that flows in the body of Christ. The cartilage is the cushion between the bones in the joint that keeps them from rubbing against each other and causing pain.

Do you sometimes feel like you are that cartilage that is always being squeezed? God may be using you as a "peace maker" to avoid friction between two other members in the body. No wonder the scripture says, "Blessed are the peace makers"! Joints are wonderful when they work properly. When they do not, it is arthritis. A healthy joint is described in I Cor. 1:10. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (friction) among you; but that ye be perfectly joined together (no deformity, no ligament tears, not bowlegged, or knock-kneed, no disabling pain) in the same mind (the mind of Christ)...." The mind of Christ is to do the will of the Father

and not insist on our own way, no arguing or complaining.

Verse 11 gives us a picture of an abnormal unhealthy joint. Paul describes how it had been declared to him that there were contentions among them (inflammation, impaired mobility, creaking, popping, groaning, arguing, friction in the joints). Believe me, an arthritic joint will complain when a person tries to make it move and do something. In fact, it can be quite noisy. This is true both in the natural and spiritual realms. We are joined together in the physical and spiritual body by joints, to allow the body to move and do work and stand. Without joints the body would be rigid and unmovable. Arthritis affects the function of these joints and therefore the whole body. Satan cannot destroy the body of Christ, so he tries to keep it from functioning smoothly, by causing divisions and contentions among its members.

10 What are some of the symptoms of arthritis, and how does it hinder us physically and spiritually? Due to painful joints in the hands and shoulders, it may be hard to even perform basic activities of daily living, such as dressing, bathing or even feeding yourself. Knee and hip pain would impair your ability to walk, and especially to run, and would also increase the risk of falling. If you fell, it would be difficult to get back up. Even getting up out of a chair may be a challenge. Back pain would affect your ability to carry things or to stand or sit very long.

How about spiritually? Would we be able to don our spiritual armor as described in Eph. 6 or to even be able to stand fast against Satan? Could we grip our sword which is the Word of God? How would we “lay hold” of eternal life if we lost the function of our hands? What about “walking in the light” or “running the race that is set before us”? How could we bear one another’s burdens (or even our own)? Those things would be impossible based on our own abilities; but, praise God, there is help available from the Great Physician!

There are two main categories of arthritis: Degenerative and Inflammatory. Degenerative arthritis is called osteoarthritis and is the most common type. It occurs with age and overuse of a joint, or previous injury. It is sometimes referred to as “wear and tear” arthritis. Due to years of over work the cartilage at the end of the bones wears out, and the ligaments become frayed and tear, resulting in an unstable joint and pain from bone rubbing against bone. It also causes creaking

and popping that can be felt and sometimes heard audibly.

Spiritually it is also from over work. Yes, we are created in Christ Jesus unto good works but our works must be according to the Holy Spirit's leading and not according to our own zeal. We cannot add anything to the work of salvation, because it was finished on the cross by Christ who loudly proclaimed, "It is finished." The works that we do now will be for the purpose of glorifying Christ and that leaves no room for boasting.

Let us consider the story of Mary and Martha in Luke 10:38-42. Martha became irritated with her sister Mary, who was sitting at Jesus feet and listening to His Word, while she was left to try and prepare a meal for Jesus all by herself. She became so upset she went to Jesus and complained to Him, asking Him to tell her to get up and help her. Jesus didn't desire a dinner. He wanted fellowship, and still does today. Sometimes churches or individuals become so overzealous in trying to do things for God that they have no time to spend with Him. There is no time left to listen to that still small voice or to sit at Jesus' feet to rest and take in the Word of God.

Being overly concerned with good works can cause friction between members of the body of Christ. Martha was suffering from spiritual arthritis. Jesus informed her how to cure her arthritis: She would need to cease from her own works even as God did from His and enter into rest as Mary had already done. Heb. 4:10

Stephen, in his sermon in Acts 7:51, calls the religious people "stiff necked: "Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." He boldly diagnosed them with spiritual arthritis.

Arthritis causes a stiff neck physically and spiritually. It is hard to bow your head with a stiff neck. It is also hard to look up. We need to bow to the will of God and "look up" for our redemption (deliverance) is drawing nigh. You can also get a stiff neck from looking back too much. We are to forget those things that are behind and not keep looking back.

Inflammatory arthritis occurs when the body's immune system becomes overactive and starts attacking its own tissues in the joints instead of the bacteria, viruses and other foreign bodies that invade the system. This results in red or painful inflamed swollen joints which can eventually lead to joint destruction if not treated.

It can be triggered by certain medications, viruses, toxic

chemical exposure, or for unknown reasons. The bacteria that cause strep throat can trigger an autoimmune response if the disease is not treated, which attacks the joints, heart or kidneys. We call this Rheumatic Fever. The classic example of inflammatory arthritis is Rheumatoid Arthritis and even occurs in children. Age is not a factor.

Constant exposure to the toxins of the world (one of Satan's tricks) is one of the important spiritual triggers. Satan is seeking to devour us. We become so entangled with the affairs of this life and the pleasures of this world that there is no time for church or Bible study. Our love for the Lord and the rest of the body of Christ begins to grow cold. Spiritually, it manifests itself when one member of the body becomes inflamed against another for any reason or due to un-confessed sin.

Gal. 5:14,15 instructs: "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself; But, if ye bite and devour one another, take heed that ye be not consumed one of another." This is joint destruction which impairs the function of the body and causes pain. One member becomes inflamed against another due to lack of love.

12 Gal. 6:1,2 asserts that, if a man be overtaken in a fault, we are to restore him in love and bear one another's burdens. We are to build up, not tear down or destroy.

Eph. 4:25-32 admonishes that we are members one of another and that we should not give place to the devil when we are angry. The devil causes bitterness, wrath and uncontrolled anger between members which leads to joint destruction.

David said in Psalm 6:2,3 "...heal me for my bones are vexed; ...my soul is also sore vexed:..." (Sore and inflamed). He had unconfessed sin in his life. He was healed when he repented. What are some situations that can make the pain of arthritis worse? Sitting too long causes stiffness. The Bible never says, "sit still and see the salvation of the Lord." It says "stand" or "walk," "walk in the spirit." But over work without taking time to rest will cause a flare up of joint pain and swelling. Jesus would often leave the crowds of people and opportunities to minister to them and find a quiet place alone to commune with His Father. We must remember to do the same.

Cold also causes stiffness. Our hearts become cold if we forsake the assembling of ourselves together.

How do we treat arthritis in the natural body? When I first

started practice, aspirin or its derivatives were the primary treatment along with steroids. Neither of these could be used for very long due to the long-term side effects, such as ulcers. Then along came a class of medications called NSAID's (non-steroidal anti-inflammatory drugs), such as Ibuprofen and Aleve which may now be purchased over the counter. These are helpful for the pain and swelling of osteoarthritis but do not prevent the wearing out of the cartilage. Currently, research is being done on a drug that can help prevent the progression of osteoarthritis but none is available yet.

For inflammatory arthritis, such as Rheumatoid arthritis, we use disease modifying drugs like Methotrexate and Plaquenil or the new class of drugs called "Biologics" that keep the immune system from being overactive and help prevent joint destruction.

One of the quickest treatments for an acutely painful joint such as a knee or shoulder is to inject the joint with a steroid, which is a strong anti-inflammatory agent, putting the medicine directly where the problem is.

Heb. 4:12 describes this remedy spiritually, for the word of God is quick (living) and powerful and sharper than any two-edged sword and is able to pierce into our inner most being, including the joints. The Word of God is the sharp needle that injects the steroid, but what is the steroid? That answer is found in Gal. 5:14, "...thou shalt love thy neighbor as thyself." Love is the anti-inflammatory agent which needs to be injected into the inflamed, painful spiritual joint in the body of Christ through the Holy Spirit serving as the syringe. The love of God is shed abroad in our hearts by the Holy Ghost. Only God's love can heal the bitterness and anger with which Satan tries to attack us in order to disable the body of Christ.

What if you are currently suffering physical pain from arthritis in your natural body, and the healing just doesn't seem to come? Paul prayed for the thorn in his flesh to be removed, but God did not answer his cry as he had hoped. Instead He promised, "...my grace is sufficient..." II Cor. 12:7-10 Jesus knows exactly how you feel. He experienced excruciating joint pain on the cross for you. It says in the Messianic Psalm 22:14, "...all my bones are out of joint...." The effects of crucifixion caused His shoulders to be pulled out of joint. He could not hold Himself up with His feet due to the nail in His feet which caused severe foot pain with pressure. The nails in His hands were actually placed in the wrists

(the carpal tunnel area) where the median nerve is located causing severe pain and spasm in the hands. The nail in His feet caused a similar problem with the nerve in the tarsal tunnel at the ankle.

We have a High Priest Who is touched by the feeling of our infirmities, because as a Man He also suffered physical pain. He understands and cares. His grace is sufficient for you in your trial. His grace and love are also sufficient for spiritual arthritis if we allow God's word to pierce into the inflamed joints and inject that love through the power of the Holy Spirit. The body of Christ need not be disabled due to spiritual arthritis.

Instead of creaking and popping and complaining, we need to be walking in the spirit and running the race. Why not call the Great Physician for your heavenly joint injection today!

Give Up. Shall We?

14

Give up because the cross is heavy,
Sink down in weakness 'neath its load?
Give up and say you can't endure it,
Too rough, too toilsome is the road?
Ah, no; rejoice you have a cross,
A cross which none but you may bear;
Why, you are rich, when by that cross
You earn your right a crown to wear.

Give up while there is still in heaven
A God who notes the sparrow's fall?
Give up when He so longs to help you,
But only wants to hear you call?
He clothes the lilies, feeds the birds;
Would He to you, then, pay less heed?
Look up to Him with prayerful heart,
He will supply your every need

Grace B. Renfrow

The Power Of Faith

Mary M. Bodie

"**Y**e have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy," - James 5:11.

"Elias (Elijah) was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not...And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Jas 5:17,18.

James is proclaiming the power of faith in this chapter of his little letter. In fact, James is emphasizing different phases of FAITH all through his epistle. He teaches that faith is the victory in every part of the Christian life.

In the first chapter, FAITH is upheld as the sole sustaining asset in the trial which besets every believer. The second chapter suggests it as the only way of good works. Chapter three declares it as the way of victory. Chapter four tells us that it is the way of dependence upon God. Chapter five affirms it as the way of power --- power to endure, power to do. Faith is the prominent theme of the letter.

To prove his case, James, at the close of his discourse, brings on the scene two of the striking examples of faith from the Old Testament. One on the line of endurance, the other of doing. They witness to the truth of his statements as to the preeminence of faith. These men teach that faith was always the way of spiritual power, even agreeing with other means of pleasing God than by faith. Men never had salvation or prestige or honor with Him, otherwise than by believing Him.

Job, the oldest writer of the Bible, is the first witness that James calls on the scene to back up his argument as to the power of faith. He lived previous to Moses and Sinai. All authorities agree that his book is the oldest among the sixty-six of the Bible, because there is not one reference to Abraham and his family, the Law, or the Law-giver --- Moses. This would be impossible in a book of such a vast discussion of facts upon the problems of life, if these characters were known at the time.

According to James, Job occupies a unique place on

the program of the ages; and testifies among God's worthies to the power of FAITH, and in a peculiar sense - its POWER TO ENDURE. He stands forth as the illustration of its might in this way, making men patient in all matters; whether these be in circumstances, afflictions, bereavements, or the uttermost of physical pain. The power of faith to endure is stupendous, as manifested in a yielded life, as Job testifies.

The Patriarch did not at first understand the wherefore of the trial, nor the reason of the multitude of sorrows which came upon him. He did not know that, through these tribulations, he was to be the synonym of patience to all men throughout the ages that he was the type, the witness, the striking figure of faith's power to stand the greatest sufferings, the most intense pain, with never a murmur against God; though he bewailed his fate and his misfortune in possessing three such friends as Eliphaz, Bildad, and Zophar.

16 Job received all of his trials from the hand of God, not from Satan. His wife could not understand the reason of them. She blamed God in allowing them to so suffer; for she was also in anguish at the loss of children and fortune of every kind. She urged Job to curse God and die. Job 2:9 His friends blamed him, declaring that he was chastened of the Lord for some wicked way in him. Hardness, cruelty, censure, and criticism for Job are found in their words. They had neither sympathy nor comfort for the patient, suffering man. They did not understand, even as the majority of folk today, why the godly suffer. In fact, this is the problem of the book. Job gives the answer himself. He declares that all his sufferings were allowed of God, that he might be tried. He was to be purified thereby, as he tells us, "When He hath tried me, I shall come forth as gold" - Job 23:10. Notice that he acknowledges the Lord in everything.

Job was a marvelous man of faith and practical righteousness. He was an example to all men of his day. If he had not been of this caliber --- able to stand such terrific trials and justify God in all of His ways with him - he would not have been thus tested. The hedge which was around him would not have been removed. The Lord would not have let Satan get at Job if He was not sure that this man of faith would not fail. Job 1:12. God

knows His men. Some are able to stand in any place and under all circumstances. The new man in them is so developed that they can hold fast in the darkest night, believing God in the most pronounced trial; while others fail in a little test. The new man in them is so immature that they need to be coddled continually to keep them going on in any measure. Their faith is so little that it will not stand any strain put upon it. Therefore, they are seldom tested; and they generally, like Job's comforters, judge those who are so tried. We say it is a privilege, an honor, to be allowed to suffer to the uttermost in the will of God. It is a sign that God can trust us, and that we will be faithful in any place. Trials, thus allowed, purify us. They deliver us from the dross which is a part of all of us, until it is burned off in the furnace of affliction. The trial of our faith works good for us. We are kept down at the feet of the Lord, humbled and little, made to cry mightily, exercised in the very depths of our being, as the waters of woe overwhelm our soul. We are thus broken and contrite in the hands of the Lord, not murmuring nor complaining at His ways with us. We prove the Word of God and He proves our faith, at the same time.

17

Job, as James declares, witnesses to this fact. He endured because he had FAITH. It held him steady amid the taunts of friends and foes. "He endured, as seeing Him who is invisible." Heb. 11:27

(Reprint 1965)

The Forgetfulness of God

*How many, many things He will forget!
My every sin, both great and small, and yet
He will remember and He will reward
The smallest service done for our dear Lord!
Divine forgetfulness, unfathomed grace,
And love which knows no bounds of time or space!*

Martha Snell Nicholson

REFLECTIONS

...From the Editor

“...Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?...” John 21:15

This very poignant incident took place after Jesus' resurrection and shortly prior to His ascension into glory. Peter is singled out with a very probing question, and some have suggested that the word “...*these*...” might be a reference to the other disciples. That, however, would be contradictory to the principles of God's Word and Divine Grace, for a Christian must not compare his own life with that of someone else. One believer can never look into the heart of another and declare: “I love Jesus more than you do.” Paul gives us this sound counsel. “For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.” II Cor. 10:12 This Chief Apostle to the Church also instructed: “But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.” Peter could only evaluate, measure, or judge what was in his own heart.

There seems to be evidence in this chapter that Jesus' reference here must have been to the miraculous draught of fishes caught at His Own direction, as recorded in V. 6 Peter had declared earlier “...I go a fishing,...” V. 3 He meant not that he was going to catch his supper, but rather that he intended to go back to his previous livelihood before Jesus called both him and his brother Andrew to be “...fishers of men.” Matt. 4:18-19 Thus, this former fisherman must decide whether his love for perhaps a very lucrative business outweighs his love for Jesus, and he is the only one who can supply that answer. It depends on no one else.

It is also imperative to understand that Peter was still “stinging” inwardly due to his emphatic denial of knowing Jesus, the second time being “...with an oath.” The third denial came as he began “...to curse and to swear, saying, I know not the man. And immediately the cock crew.” Matt. 26:74 Luke's record

asserts that, at this point, "...the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord,...And Peter went out, and wept bitterly." Lk. 22:61-62 Jesus' "look" was surely one of conviction and Peter was undoubtedly still wrestling with his own perceived unworthiness, surely pondering how in the world could he ever fulfill Jesus' request and "...Feed my lambs."

The record here does not reveal Peter's decision, nor does Jesus press him further. However, having been filled with the Holy Ghost, by Whom "... the love of God is shed abroad in our hearts,..." (Ro 5:5) this beloved old fisherman became very bold as he began to "...feed my lambs," on the Day of Pentecost. His address is to those who would soon gain entrance into the Body of Christ, and his message proclaims Jesus! "Ye men of Israel, hear these words; Jesus of Nazareth,...Him, being delivered by the determinate counsel...of God, ye have taken,.. and slain:... This Jesus hath God raised up,...Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:22-36

According to Jesus' Words, Peter's ministry must be predicated on his love for The Master, and so too must our own service and interaction with Him be motivated by pre-eminent Divine love.

GH

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The Proof Of Love

Anonymous

“**S**o when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me....?” John 21:15

We hear much these days of "love," and much that we hear is very obnoxious to the spiritual: for it is nothing but self-seeking sentiment, sickly, fleshly sentiment. When folks want to please the people, they know that love is a safe subject. It is a favorite one with everybody that is born of God. We may differ on many doctrinal points, but we all agree that love is the supreme good, even as God Himself declares. I Cor. 13

But as we said, too many folks preach and write on love in the abstract or theoretically, while what is needed is love in the concrete, love in the reality, love in shoes. Love, not as a feeling, a sentiment, an idea; but love in power, love in deed. Human love! The highest type is expressed in deeds, not words; how much more Divine Love.

20 We have heard rich men, and women, too, give a testimony with tears in their eyes and a sob in their throat of their love for Jesus, and then give fifty cents as an offering to a needy saint. Such love is not sincere, not true. Talk is cheap. Real love is costly. God demands the proof of love, even as we do. Who of us, women or men either, would care for a companion who was always talking of his or her love, but never showed it in deeds? Not one; and we cannot expect the Lord to be satisfied with that kind of "sob stuff" either.

There is a saying today: "Say it with flowers or candy," etc. as the case may be. God says, "Say it with deeds." Act your love. Manifest it by your works. A mother, the best illustration of human love, shows her love. She serves her child day and night. No matter how tired she may be, the baby is washed and tended. No matter how hungry she may be, the baby must not be hungry and no matter how cold she may be, the baby must be warm. Her love is not quenched by sacrifice, but rather stimulated. A mother will sacrifice, suffer and die for her child, if need be, and never talk about her great love. Ah, this is not theory, but a warm, glowing, pulsating force within her to which

she yields. She loves; and love calls for deeds. And this is only human love. Now let us look at divine love. No theory here either.

"God so loved the world that He gave His only begotten Son." Divine love also calls for deeds. God loved, and that love necessitated sacrifice of the greatest magnitude; but that did not quench Divine Love. God gave all. His only Begotten Son was as Himself. He did not sit upon His throne of glory and witness, with tears, to men that He loved them, but He acted it out. He proved it. He gave His best. He gave Himself. He so Loved as to give. It is the "...so..." kind of love that counts. And it is the manner of love that most of us are short on. We do not so love as to give. We only so love as to talk about it. But the latter is not love according to God's estimate.

In the narrative wherein is our text (John 21), we see the Lord Jesus emphasizing the proof of love, the deeds, rather than the love itself. Peter had vehemently insisted that he loved Jesus so dearly that he would lay down his life for Him; but when the opportunity came to prove his word, he not only failed to stand by the Lord, but more: he denied Him three times. And he was just as vehement in his denial as he had been in his affirmation. 21

Poor Peter! He must have been truly ashamed when Jesus met him afterwards. He made this chosen disciple acknowledge three times that he loved Him. He twice used the highest expression of Divine Love, asking Peter twice, "Lovest thou me?" But Peter was humbled. He would only say, "Thou knowest I have a friendly affection for Thee." No more loud boasting for Peter. He did not say vehemently, "I love thee." He was not too sure of his love. It had been found wanting when tested and now he could not trust himself. His talk had been big; but his deeds did not measure up.

The third time Jesus changes His words. He uses the same expression as Peter, "Hast thou a friendly affection for me?" Peter answers, "Thou knowest all things. Thou knowest I have a friendly affection for thee." But here is the point we desire to emphasize by this narrative. Deeds are the proof of love. Jesus says so. After each affirmation by Peter as to his affection for Jesus, (he would not even call it love) the Lord insisted he must prove it by his service. He says first, "...Feed my lambs." Then,

"...Feed (tend) my sheep." Finally "Feed my sheep." If we love Him, we will serve Him. How? By serving His people. We will do the most menial service for them if we love Jesus. He did not ask Peter if he loved the sheep, but if he loved Him. Service to the saints is proof of our love for the Lord. As we said, talk is cheap, but service costs us something. Many imagine that serving the people means getting an easy living, but that would be proof of our love for ourselves, not proof of our love for Jesus.

Feeding and shepherding sheep in the natural is not very showy or impressive work; but there is wondrous skill in it. Sheep will not let everyone feed them. No indeed! They know the shepherd. He has a heart of compassion for his flock if he is a true shepherd. So it is in the spiritual. Tending sheep may be very laborious and uninteresting work, but it is the sure proof of even a friendly affection for Jesus. He said it Himself. If we love Him we will love His people, seek their good and serve them. We will sacrifice for them. We will feed them even if sometimes they bite the hand that is giving them to eat, but if we are serving them for
22 Jesus' sake we will not get discouraged. If we are feeding them for a living, for the money that is in it, the service may be quite a strain. But if we serve because we love Jesus, it is a continual delight, even though we get nothing for it, except the knowledge that the lambs and sheep are growing. We are proving that we love the Lord.

Therefore we say, profession of love for Jesus carries with it responsibility. It requires service, not only from the learned pastor or teacher, but from the humblest child of God. We are called to serve others. Some in greater, others in a lesser measure; but no one is exempt from this labor of love. If we love Jesus, we will prove it by our unselfish service for others. All of us will find something to do, something to sacrifice, not because we have to do so but because we cannot help it. Love constrains. Love moves. Love compels us to perform acts of service, even deeds of sacrifice for the sheep of Christ. We will not ask. "What must I do?" but "may I sacrifice?"

(Reprint 1960)

The Heart Is Deceitful

Peter G. Cumby

“**T**he heart is deceitful above all things, and desperately wicked: who can know it?” Jer. 17:9

In the dim ages of an unknown past, two malignant eyes looked down on a beautiful magnificent earth that God had called out of its chaotic condition by His spoken word into a state of unsurpassed freshness and loveliness. All was new. There were no withered flowers, no rotting vegetation, no vicious animals, no stinging insects, no venomous serpents, and peace supreme reigned over all this vast domain. No sorrow, no tears, no weeping or crying there. The man and the woman that God had created as overlords of this beautiful land instantly attracted the attention of the owner of those shrewd malicious eyes.

He who had broken all bonds with the Creator and refused to acknowledge him as his Lord had rebelled against His authority and became the archenemy of God and all righteousness. He continued watching the man and the woman. He began communing with himself, or possibly with a number of the fallen angels, for in his rebellion against God he had lured away many of the host of created angels and they had joined him in his revolt. He resumed his musing. "If I can only contact this pair, I may be able to join them to my already numerous band." He knew by his past experience his power of persuasion. "If I can only talk to them, I may make them my slaves; I can implant in their minds and nature a love of the things that I can give them, and a hatred of the things of God, and they in turn will impart that nature to their children and they to the next generation and so on ad infinitive until I will eventually have thousands, yea, millions of obedient slaves."

His ambition scored, he envisioned the earth that God had created, populated and overran with his minions. His eyes gleamed, an unholy light glowed in those baleful orbs, as he sated his mind in anticipation of a victory over this innocent pair in their beautiful surroundings. His mind wandered down the vista of time, as he realized the power he could wield. His vision foresaw the mass slaughter (war), the murder, the rapine, the robberies, lies, the ungodly plotting and planning, the drunkenness with

all its attendant misery. He saw the lonely wives, the destitute children, the weeping of a sorrowful mother waiting for that boy who would never return, his soul expanded. A worthless smile spread over his satanic countenance. He must add this conquest to his other victories. He must use his greatest wisdom. He must call into action his most cunning wiles. Deceit and falsehoods were to be his weapons. With his entire being concentrated on his mission, he descended into the garden, and slithering soundlessly as a serpent amid the newly emerged vegetation, he approached the man and the woman in the Garden of Eden. He engaged them in conversation. He extolled and elaborated on the wonders, the power, the omnipotence and omnipresence of the trinity. He made them believe that God was withholding these things that should be theirs. They had only to eat of the forbidden fruit to be like Gods. Gen. 3:5. Their answer, which God had said, 'That in the day that you eat thereof you shall surely die,' was brushed off lightly. Thou shalt NOT surely die. The temptation was too great for their simple minds. They ate of the forbidden fruit.

24

Satan had scored another victory. Rebellion, disobedience against God. SIN had entered the whole earth, blackening the human heart, separating man from God, blighting the pages of history with violence and bloodshed, and making hell a necessity.

The venom of Satan had impregnated their hearts and caused to grow and enlarge until the great benevolent God could look upon the teeming millions of humanity in sorrow and say. 'There is none righteous, no not one.'

Such is man, his heart is evil above all things and desperately wicked.

Thus Satan became the master of man, and through him, (man) the ruler of the world. Jesus referred to him as such in John 14:30. "...for the prince of this world cometh, and hath nothing in me." The earth became the sphere of action of satanic power, and unregenerate man, who became the tool of Satan. A willing instrument in his hands, madly allured by the dazzling enticements that Satan is constantly dangling before his eyes, the pleasures of this world, "...the lust of the flesh, and the lust of the eyes, and the pride of life,..." I John 2:16 He never realizes

that those things are all temporal, stamped and branded 'Passing Away' and all must perish with the using. But to take them away from him leaves the natural man distracted without this worldly entertainment, the dance halls, the concerts, the opera, fishing and hunting trips, the radio, the television. He becomes almost wild and will pace the floor like a caged animal. In the delusion that Satan has cast upon him, and with his eyes glued to the object of his pursuit, pleasures, ambition, entertainment, his unwary feet are being swiftly and surely rushed onward into eternity unprepared to meet God, which can only end in the blackness of darkness forever, the Abysmal Pit, the lake of burning fire and brimstone, where the worm (spirit) dieth not and the fire is not quenched.

An unrepentant, unconverted human being, as we all are by nature, can never stand in the Presence of a sinhating God. Nay, he would be so extremely uncomfortable before Him. He would run screaming from His Presence and plunge into the abyss to escape Him, whose eyes are as a flaming fire, and from Whom the heavens and the earth fled away.

We know it is not God's will that any should perish but 25 that all should come unto Him and live. God has promised us an eternity of joy and happiness with Himself. No man in his fallen condition, without the Spirit of Christ, that is, the Life of His Son given to us at conversion, can ever enjoy God's Presence. "... the love of Christ constraineth us,..." (II Cor. 5:14) not our love, but God's love keeps men of God preaching the Word, for it is only by the preaching of the gospel that eyes blinded by Satan can be opened, and hardened hearts may be touched, to transplant them from the kingdom of Satan to the Kingdom of God's Dear Son. Col. 1:13 By grace are ye saved through faith. . . and faith comes by hearing and hearing comes by the word of God.

Reader, are you often confused by the actions of God? Does a monumental WHY stand out before your enquiring eyes? Why did God, the all Wise Creator of all things, ever allow the fall of man to occur? We can only ask you these questions: "what is man that thou (God) art mindful of him, and can the thing formed say to him that formed it, Why hast thou made me thus? Can man with his very limited mental capabilities hope to understand

all the acting of an Almighty God?" No we can only rest in a positive knowledge of this truth, "Shall not the God of all the earth do right?" We can know assuredly that He will, and that He will reap a far greater reward of glory from the field of a fallen humanity than He would, had man never fallen. We must learn that God is greatly glorified in the act of taking the very lowest of all created creatures, man, (for no creature on earth will sink to the depths of degradation and shame to which man will plunge) and then lifting that man from the lowest depths of sin, saturated in the filth of this ungodly world, reeking with putrifying sores of transgression and lust, to wash him in the blood of the Lamb, impart unto him a new life, and make of him a glorified saint, seated with Him, (Christ) in the Heavens, and in resurrection to become the show piece of God, through all eternity. This is the greatest miracle far beyond the comprehension of man, "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Eph. 2:7.

The vast majority of us can only learn by experience.

26 God in His great wisdom knows this, and His admonition to grow in grace and be ye perfect as I am perfect can never be accomplished without the Guiding Hand of God in our lives. Many of us must experience great trials and infirmities to bring us to an understanding of our complete inability to help or save ourselves. But we are assured that "...our light affliction which is but for a moment worketh for us a far more exceeding weight of glory." II Cor. 4:17 We rejoice because we can see the Hand of God in them all. When the penetrating, all-revealing spotlight of heaven is turned on us we can only exclaim like the patriot, Job, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Job 42:5-6 We may also be able to identify with Isaiah, in the light of the throne, "...I am undone,..." (Isa. 6:5) or Peter in the Presence of the Light of the World. "...Depart from me for I am a sinful man,..." Lk. 5:8 Paul also may tell our own story, in the light of the Damascus road, "...that Christ Jesus came into the world to save sinners; of whom I am chief." I Tim. 1:15

When the barricade of deception, hypocrisy and lies

with which Satan has surrounded himself have been blasted by the power of God. When He comes to shake terribly the earth and when the curtain of darkness is drawn aside and our eyes see clearly, when we shall "...know as we are known,..." and the deceiver, the archenemy of man and God the old serpent, the devil stands plainly revealed in all his filth and corruption, and the results of his actions throughout the ages which he has caused are seen and known to all, then the saved of all ages will utter contempt. They will turn from him to the God of all grace whom they have learned to love and adore, never again to look upon Satan or to be tempted by his beguiling voice. He will lose all his potency, all his power, when he is fully known, and will be shunned as a viper by all the host of the redeemed who will lift their voices in Hallelujahs and praise to Him Who has washed and made clean in His Own Blood, and borne away on the everlasting arms of love to their eternal home, there to spend eternity exploring the wonders of heaven, marveling at what God hath wrought. It is written "Eye hath not seen nor ear heard, neither hath entered into the heart of man the things that God hath prepared for them that love Him." I Cor. 2:9 Amen and Amen.

27

(Reprint Bonds Of Peace 1953)

A TRUE MISSIONARY

is

God's Man, in
God's Place, doing
God's Work, in
God's Way, for
God's Glory.

The Living Water

Walter Anderson

“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.” John 4:10

The account of the Samaritan women whom the Lord Jesus invited to drink of "the living water" in John 4:4-45, portrays abundantly the grace of our Lord Jesus Christ and also reveals the true dispensational setting of this "day" in which we are now living.

28 "And he must needs go through Samaria" John 4:4. Geographically, the only direct route into Galilee, necessitated going through Samaria ; but the words, "must needs," indicates a divine purpose in this journey. The Samaritans were always the objects of intense hatred and dispisement from the Jews. The Lord Jesus, when commissioning his twelve disciples to preach the gospel of the Kingdom of Heaven in Matt. 10 :5, forbade them to go into the way of the Gentiles or Samaritans, for they had no promises with which to claim Jesus as king. How eloquently this journey speaks to us today.

Typically, when going through Samaria, Jesus is on Gentile ground. As the Lord made his departure out of Judea and Jerusalem it pictures his setting aside of Jerusalem, who rejected him. His stay in Samaria lasted "TWO DAYS" vs. 43. During his stay there, his grace was being bestowed upon a poor wretched outcast, which is typical of what is happening today following the rejection by the Jews; the glorious Gospel of grace is going out to the Gentiles.

In II Pet. 3:8, "One day is with the Lord as a thousand years, and a thousand years as one day," it is not definitely implied that the exact number of years constitute a day ; thereby, implying that this day of grace must run its full course of 2000 years. We are now living in the Second Day, or the latter part of the twentieth century. In Hosea 6:1,2 we are shown "Three Days," of which we are now in the third, "Come, and let us return unto the Lord: for he hath torn, and he will heal us, he hath smitten, and he will bind us up. After "Two Days" will he revive us: in the

THIRD DAY he will raise us up, and we will live in his sight.”

During the first two DAYS, Israel is spiritually asleep, her promises have been set aside, Rom. 11:8-10. On the third day, the national and spiritual restoration of Israel will take place for 1000 years; so likewise on the THIRD DAY, Jesus was no longer in Samaria, but in Galilee, where he is received, and heals the nobleman's son, which speaks of Israel's healing and acceptance of Jesus as their king. In V. 5, Jesus came to Sychar which has been identified as Shechem, a city of great importance to Israel, as it was here, God first appeared to Abraham. Gen. 12:6, here is where Jacob dwelt, Gen. 34:2, and where Joseph's brethren fed their flocks—Gen. 37:12. Shechem means "shoulder" a place of strength, in meeting Christ here, the Gentiles are blessed with Abraham. Gal. 2:8,9.

The city of Sychar, meaning "purchased," speaks of redemption. Before God could ever offer a sinner the riches of his grace, the price of redemption had to be fully paid, "Being justified freely by his grace through the redemption which is in his Blood." "Jacob's well was there," the Holy Spirit would remind us that Jacob met his bride at a well, but now the greater than Jacob is seeking an alien bride. "Being wearied with his journey, sat thus on the well;" in this the humanity of -Christ is clearly seen. Instead of being seated on a throne of glory in the heavens above, he chose this day to be seated on the rim of the well, waiting for one of his creatures to supply him with thirst quenching water. What wondrous condescension! "About the sixth hour" the noon hour, at the heat of the day, when all would have sought the cool shade of their homes but dared not venture forth, except during this abandoned hour, to fill her water pot. Sin brings guilt, but grace making no distinction, bids all who are athirst to drink freely. As she trod the path of weariness and desolation, little did she realize that awaiting her was the Prince of Life, whose "living water," could quench the thirst of her dying soul. Can anybody perceive the magnitude of our holy calling—by divine appointment. "Give me to drink," by this request, the Lord Jesus lays aside his royal robe, and he who created all things—including the oceans, the lakes, the rivers, streams,

and fountains, asks from the hand of one of his fallen creatures, water to quench his natural thirst, displays his humility, and by it, seeks to gain her confidence, that in turn she might ask him.

The absence of the disciples in V 8 is not without meaning, and displays to us, the order and purpose of their ministry. How could the twelve disciples, representing the gospel of the circumcision (Gal. 2:7-9), be of help to this Samaritan, who was "an alien to the commonwealth of Israel, and a stranger from the covenants of promise?" Paul, not "The Twelve," was given the apostleship to the Gentiles, whose ministry sets forth the grace of God. The effect of Christ's humility towards her, incites within her great amazement, for in it, all natural and religious barriers were leveled, thus making a common plain, upon which all have access to God. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him and he would have given thee living water." By this glorious revelation, Jesus seeks to guide her mind from the natural into the spiritual, and to cause her to recognize HIM as
30 being the source of all life. Could she only perceive the grandeur of the NEW CREATION, as personified in the "Living Water"? And the Offerer, none other than the promised "Anointed of God," she would have petitioned him. As with Nicodemus, her reasonings follow the natural—V. 11, 12, "Sir, thou hast nothing to draw with," affords us a commentary on 1 Cor. 2:14, "The natural man receiveth not the things of the Spirit of God" which causes us to remember our own blindness when in the flesh.

In Vs. 13, 14, Jesus brushes aside the realm of the natural, and unveils a divine mystery, the Spiritual Life, hid and apart from the natural man. The natural water coming to us from without, reaches only our lower perishable nature which is the least part of our being, is soon spent and must be renewed, and yet the most vital and innermost part lies untouched. The living water, that Christ alone can give, is made to gush forth from the very center of our being, making it not a cistern containing a stagnant pool, dependent upon an outside source for supply; but a fountain whose effervescing, gushing, bubbling flow is never emptied, nor ever seeking outside help or refilling. Its abundant

supply, ever refreshing, living, and quickening, affords us ample provision for all the vicissitudes and emergencies of this life. This thirst-dying soul, unable to reason out or comprehend, "this well of water," must only express her desire for it, to drink; and thus all who thirst may drink. "If any man thirst, let him come unto me and drink." "Go call thy husband, and come hither." With these words Jesus arouses her deadened conscience, by laying bare before her, all her fallen corrupt life so that she would see her guilt, and thus find the grace of God. She answered, "I have no husband"—V. 17. "Jesus said unto her, Thou has well said, I have no husband." God desires truth in the inward parts. Her honest confession brings a worthy commendation from the Lord. She was now beginning to realize that his "light" was bringing light to her darkness. May we all realize, "All things are naked and open unto the eyes of Him with whom we have to do." Spiritual growth is often hampered by lack of true confession. Now that her conscience is aroused, she commences to think about worshipping God, remembering that tradition had instructed her that He was to be worshipped in "this mountain, or in Jerusalem." In order to illuminate her darkened mind, and to set her upon absolute authority, Jesus conclusively states, "Woman, believe me." What he is about to reveal to her is apart from man's religious inclinations and altogether new, thus requiring implicit faith "in Him," in order to receive it. "The hour cometh, and now is." Jesus has reference to this marvelous day of grace; there will be no worship upon this mountain which stands for tradition, nor in the temple at Jerusalem which symbolizes the law. The entire background of sanctuaries, altars, priests, sacrifices and commandments are removed, to make way for a New and Living way. Jesus is here making known that the Father seeketh true worshippers, worshipping Him in Spirit and in truth, and still continues to seek such to worship Him. Our worship must correspond to the very nature of God, and therefore all mere forms in the old creation are rejected by Him.

In vs. 25, 26, her remembrance is quickened, and she thinks of the long promised "Anointed One," who shall reveal all things, and in doing so she expresses her heart's desire to know him. Jesus seeing this, immediately reveals Himself as the, "I am."

The word "he" in verse 26 was inserted by the translators, thus hiding the real meaning in view. By omitting the word "he," it would thus read, "I that speak to thee Am." Thus Jesus reveals Himself as Jehovah. By reading vs. 28-30, we see the results of her faith and the effectiveness of the "Living Water," which already was springing up within her and was overflowing with blessing to other thirsting souls. The phrase, "Left her water pot," is filled with meaning. She was so moved by the Spirit that she simply forgot everything but Him, and hastening to the city, preached forth the good news, "Come, see a man, which told me all things that ever I did: is not this the Christ?" So great was the transformation in her that the whole city came out to see and hear Jesus. "Now after two days he departed thence, and went into Galilee." As previously stated, these two days foreshadow this period of time when grace goes forth to the Gentiles, but now on the third day, Jesus comes into Galilee, His home so to speak, where He is received, and on the seventh hour," restores to health, the nobleman's son, in type the restoration of Israel, in the coming seventh Day, when viewed from the beginning of the Adamic race. Only the planned footsteps of the eternal God manifested in the flesh, could speak so eloquently of the plan of the ages.

(Reprint 1946)

JESUS

The Name of Him I love so well,
Brings me more true blessing,
Than tongue can ever tell.
He makes my days so happy,
He fills my nights with praise,
For Jesus, blessed Jesus,
Is the One who never fails!

A Worthy Walk For Rewards

F. C. Garat

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;" Col. 1:10

What constitutes a worthy walk? We shall now consider three vital requisites for a truly worthy walk. I. A WALK OF FAITH. No believer can fully please God other than by a walk of faith. He demands that we believe Him, through His Word, and walk accordingly. We gladden His heart when we are willing to trust fully in His promises. He places His Word above His name and anyone that would have the full smile of divine approval upon his life must also honor that Word by believing it. God has always honored and blessed those who walk by faith. Abel was one who was thus honored. In the 11th chapter of Hebrews it is revealed that "by faith Abel offered a more excellent sacrifice than Cain." His was a more excellent sacrifice because he believed God and complied with His instructions. Names of others who pleased the Father by believing Him are given in the same book. Enoch, Noah, Abraham and Sarah, Isaac, Joseph and Moses are some of the ones listed. They have been commended by God because they had a walk of faith. We can do mighty works through faith. We are reminded that some of these stalwarts who believed the Lord "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. . ." Other great deeds are recorded which were brought about by faith. These worthies had the right formula for pleasing the Father and certainly we should do well to follow their footsteps of faith.

33

II--A WALK OF CONFESSION. Now this walk of confession is two-fold; first we shall consider the confession to God. We should confess to Him repeatedly that we are not able to perform mighty deeds such as recorded in the book of Hebrews by ourselves. By faith we contact the One who causes them to happen. What we do by faith is to put in our order for them ! Christ told some of the early disciples that "... without me ye can do nothing." This message still holds good today. Without God's power, blessing and victory we are not going to live a life of full victory and completely please Him. Confession is important. As we confess, He comes to the

rescue. As we admit that we can't handle the situation, that the battle is too fierce, He sees our humble attitude and sends His own strength into our lives in order to keep us victorious.

The other part of the walk of confession is the confession to man. The Father would have us confess His Son to our fellowmen. Christ reminded some of His followers that "if ye are ashamed of me before men I will be ashamed of you before my Father which is in heaven." Why should we be ashamed of Christ? We shouldn't, but may at times be guilty of it if we don't fully trust in and appropriate God's overcoming power. We honor God and exalt Christ when we confess Him as our personal Saviour and Keeper. This way of admitting that we are trusting in His Son's redemptive work and its power in our behalf, gratifies His heart of love and causes His smile of approval to be on our lives. A confessing Christian is a credit to the message of salvation by "grace through faith." Confess your Saviour and His all sufficiency and continue to have His full blessing upon your lives.

34 III—A WALK OF SERVICE. A life of service is the manifestation of the power and victory we have through the Gospel message. A Christian without a life of real service is not a normal, thriving, and aggressive Christian. Christ lived to serve, died to serve, and rose again to serve. He gave Himself for others. He gave Himself for us. The Father is desirous that more and more of His children give themselves over to His will and plan for this age. His plan is that this "good news" message be carried to the ends of the earth. He uses His own children for this task and will not use the unconverted multitudes. If we, as believers, don't live a life of service, how is the divine plan going to be accomplished? That is a fair question and furthermore, it is a vital question. We are altogether dependent on Him but He is also somewhat dependent on His children for the carrying out of His divine will. It must grieve His great heart of love and compassion when we fail to live a life of service. Looking at this matter from another point of view we see that we forfeit our opportunities for earning eternal rewards by failing to have a walk of service. Eternal life is a gift but rewards are earned. No work, no pay! May He help us, as His children, to consecrate our lives to the carrying out of His will and become blessed in the doing of it. God has many children but all of them are not journeying on in a walk of service. Let's be one of God's stalwarts and thereby gain rewards that we shall enjoy throughout eternity.

(Reprint 1946)



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