

Grace and Glory

Declaring unto you the
whole counsel of GOD

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Num. 10



Said I not
unto thee, that,
if thou wouldest
believe, thou
shouldest see the
glory of God?

JOHN 11:40.

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Editor: Gene Hawkins



“And he (God) changeth the times and the seasons: he removeth kings, and setteth up kings:...” Dan. 2:21

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice... and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Dan. 8:13-14

The texts above, along with other prophetic references to precise times in terms of days during the end time, actually attest to God’s Sovereignty in creation. The specific number of days referenced both in Daniel and Revelation must of necessity be based on a year comprising exactly 360 days. The above citation from Daniel 8 specifically states that from the time the daily sacrifice is removed to the end of the tribulation period will be exactly 2300 days. The problem with reconciling those days to this present hour is the fact that the earth now takes 365+ days to complete her orbit around the sun rather than the 360 required by God prophetic Word. 3

God emphatically left creation as the very proof of His Existence. “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:” Rom. 1:20 It is for this cause that rebellious and ungodly men have summarily affirmed that the Biblical account of creation cannot be true because “It teaches that the earth is only 6,000 years old.” Let all men understand that God’s Word does NOT teach that the earth is only 6,000 years old. Quite the contrary! Paul plainly affirms that, “Through faith we understand that the worlds were framed by the word of God, so that **things which are seen were not made of things which do appear.**” Heb. 11:3 This final assertion simply means that God took “nothing” and made something out of it. The things which are clearly seen in creation today “...were **not** made...” of things that

“...do appear...” or already existed.

This verse can ONLY be applied to Gen. 1:1. “In the beginning God created the heaven and the earth.” This text from Hebrews **cannot** be applied to Gen. 1:2 because the account is absolutely clear: the earth, the land, and the waters had already been created. “And the **earth** was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the **waters**.” Furthermore, “...God said, Let the **waters** under the heaven be gathered together unto one place, and let the **dry land** appear: and it was so.” Gen. 1:9 Those waters, along with the earth and land, had been in existence from Gen. 1:1 and there is no way to measure how much time elapsed between verses one and two. It is an absolute fact that God did not originally create “...the earth without form and void...” with darkness prevailing, for Isaiah declares plainly “...God himself that formed the earth ...he created it not in vain, he formed it to be **inhabited**: I am the LORD; and there is none else.” Isa. 45:18 Genesis 1:3 now introduces the light, as “...God said, Let there be light: and there was light.” This cannot be the light of the sun, for the earth was not exposed to the sun and moon until day 4, according to verses 14-19. Thus, the Light here is of necessity God’s Own Presence. Consider also that V.14 does NOT say “God **created** these two lights,” on the fourth day. Rather “... God said, Let there be lights in the firmament of the heaven,...” meaning that both the sun and the moon would now be “**allowed**” to shine upon the earth. Genesis 1:16 likewise follows the same pattern declaring that “... God **made** (accomplish, advance, appoint,) two great lights; the greater light to rule the day, and the lesser light to rule the night: he **made** the stars also.” These facts are simply further proof that the “creations” of Vs. 1&2 cannot be the same, for if the sun and moon were “created” on day four, it would mean they would be only 6000 years old which is surely not the case.

Since V. 2 declares plainly that the earth was in a state of darkness, where was it located in its fallen condition, so as not to have any proximity to the sun? Was it even in an orbit around the sun? The conclusion must be drawn is that if God did not

“create” the sun and moon on day 4, He must simply have re-directed or “restored” the path of the earth around them.

The text here in Genesis also reveals the fact that the sun and moon are to “...be for signs, and for seasons, and for days, and years.” The opening citation from Daniel, where God “...changeth the times and the seasons...” proclaims the same fact. The word “...times...” literally means “a set time, technically a year.”

Once again, a year, at this present time, is determined by the 365+ days required for the earth to revolve around the sun. Daniel is quite emphatic that God is Sovereign in changing both “...times and seasons...” or “appointed occasions,” such as drought, heat, cold, rain, snow, tornadoes, or hurricanes, to name just a few of the seasons common to planet earth. If no one has noticed, the modern generation of unbelief attributes all of these “out of season” happenings at this present time to the religious cult of man-made global warming. However, Daniel assures us that only God has the power to change such “...seasons,...” and, to repeat, those seasons are related to both the sun and the moon.

God has already demonstrated the fact that He can interfere with days upon this earth at His Own pleasure. “And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.” Josh. 10:13 Surely the earth did not cease “spinning” at that time, but its trek around the sun surely must have paused for a while.

God also intervened during the reign of Hezekiah, King of Judah. “Go, and say to Hezekiah, Thus saith the LORD, ...I have heard thy prayer,... behold, I will add unto thy days fifteen years.... I will deliver thee and this city out of the hand of the king of Assyria:...And this shall be a **sign** unto thee from the LORD,...Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.” Isa 38:5-8 Time had to have been literally “reversed” in this instance, and only God had the power to do it. What effect

did that have on the days required for the earth to make its orbit around the sun?"

The fact of the matter in the end time is that God must of necessity speed up earth's journey around the sun in order to change the time of a year from 365+ days to an exact 360 days and thus comply with the demands of His prophetic Word.

6 Three different expressions of time are recorded in Daniel and Revelation which all compute to the exact same number of days. The most intense time of Israel's suffering during the final days of tribulation at the hand of the antichrist, is recorded in Dan. 12. "And one said to the man clothed in linen, (Christ) ... How long shall it be to the end of these wonders? (the tribulation) And I heard the man clothed in linen,... when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for **a time, times, and an half**; and when he (antichrist) shall have accomplished to scatter the power of the holy people, all these things shall be finished. Dan. 12:6 -7 "... time..." means 1 year. "...times..." indicates two years while "...an half..." gives reference to 6 months. John refers to this exact same troublesome time for the Jew in Revelation 11. "But the court... is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." Rev. 11:2 Forty two months times 30 days per month translates to 1260 days. This is the same period of time rendered to the rule of antichrist.

Revelation 11 also records the time allotted the two witnesses in the FIRST half of the tribulation week. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." Rev 11:3 Thus, the first half of the tribulation is given into the hands of the two witnesses, while the latter half is owned by the antichrist.

Daniel is also very precise and clear stating that "...he (antichrist) shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. 9:27

The 30 day per month pattern must be followed in order for all these prophetic time lines to coincide with one another. "...one week..." means 7 years rather than 7 days. Therefore, 1 year of 12 months with 30 days in each month computes to exactly 360 days. Seven years (1 week) times 360 days would be 2520 days, while one half of that, three and one half years, ("...time, times and an half...") would be 1260 days. Likewise, 42 months multiplied by 30 days each results in 1260 days.

These exact numbers demand that He Who changes the times (year) and seasons must speed up earth's trek around the sun in order for the earth to complete her journey around the sun in exactly 360 days. We can only wonder, "When will that begin to happen and how will God do it? Could He move the earth's orbit closer to the sun to shorten its path? Most of those who attended science class in the 50's and 60's were taught that if the earth were closer to the sun, things would burn up. Move it farther away and everything on earth would freeze. Only God can "manipulate" His creation to bring about a condition to sustain life. Scripture is, however, very clear regarding heat for, "... 7 men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues:..." Rev.16:9 The fullness of this prophecy will not come to pass until well into the tribulation, but are such effects being seen even now in the erratic weather patterns prevailing around the entire globe?

Another quandary would be "Will the time change occur gradually, or all at once?" Is there also the possibility that such a change will be initiated by some great calamitous event? Men have already explained that current "out of season" weather patterns must be attributed to "global warming" or "man-made climate change," but such assertions simply express their rebellion against God and their demand for control. They insist they can do what only He is able to accomplish, but there will come the day when they will acknowledge His superiority as is manifest in the above citation from Rev. 16, for these same rebellious men "...blasphemed the name of God, which hath **power over these plagues:...**"

It matters not what rebellious men may think and do when

these signs begin to appear, but true believers must of necessity recognize them as major indications of Jesus' return for His Bride. Consideration must be given by those who purpose is to be in this choice company, as to whether or not this major sign in regard to time will begin to emerge **prior** to the week of tribulation.

Daniel is very clear that the time change from 365+ days to 360 days per year must be fully implemented by the middle of the week for he declares plainly that, "...from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, (in the midst of the week) there shall be a thousand two hundred and ninety days." Dan. 12:11

It has been set forth previously in these pages that the daily sacrifice will be taken away exactly 30 days before the tribulation begins. Some have insisted in time past that Jesus must come during that 30 day period to fulfill His promise to the Church at Philadelphia which is that, "Because thou hast kept the word of my patience, I also will keep thee from (out of) the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10 However, if Jesus is coming as a thief, He would surely not give a 30 day notice of His arrival. Thus He will most assuredly come for His Bride before the daily sacrifice is discontinued.

The aforementioned time change is also most assuredly a major harbinger of Jesus' soon return, but if it were to occur gradually it probably would not violate the premise of His coming as a thief. Therefore, it is vitally imperative to be constantly alert to any indication that the time required for earth's orbit around the sun has been reduced.

The Apostle Peter also has some rather interesting instruction regarding the coming "heat wave" upon this world. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with **fervent heat**, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on

fire shall be dissolved, and the elements **shall melt with fervent heat?**” II Pet. 3:10-12 This citation coincides with the above quotation from Rev.16 which will not be completely fulfilled until well into the tribulation period. The fact remains that such an intense time is coming and may well have already begun even at this present hour. Whether or not it is, at least in part, brought about by the scenarios listed above of earth tracking closer to the sun, Peter’s exhortation is most pertinent to the Bridal Company. “Seeing then that all these things shall be dissolved, **what manner of persons ought ye to be in all holy conversation....looking for.....the coming of the day of God...**” This company must take heed at all costs to ensure that their lives are fully dedicated to a “...holy conversation...” or manner of life. Jesus likewise targeted the sun as one sign which would be evident in these last days. “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;” Lk. 21:25 He then exhorted “And when these things **begin** to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Lk. 21:28

9

Sow The Seed

Little seeds of kindness,
In Jesus' Name and love,
Bring a mighty harvest
From the Lord above.

Ye we may not see it
In our day below
Still the reapings's certain
Even as we sow.

Tho' the ground seem barren,
Lavish throw the Seed.
God will add His blessing
Till thy bins exceed.

Words of life then scatter
All along the way
Prodigal the bounty
You shall view some day.

Mary M. Bodie

Overcomers

Claude B. Neidholt.

"He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life; but I will confess his name before my Father and before His angels. He that hath an ear, let him here what the Spirit saith unto the churches." Rev. 3:5.

The preceding verse says, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy." In many places, there are a few who are really born again; just a few, though very many profess to be Christians. Oh, beloved, be not discouraged if you have only a few in your home, or in your community, who are really looking for Jesus. It is a sign of the last days, when folks have a form of godliness, but deny the power thereof. "From such, turn away," saith the Lord.

10 How our hearts long to be overcomers; but it is a wonderful truth, that in some measure, everyone who is saved, is an overcomer. In I John 5:4,5 we read, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." What is he that overcometh the world, but he that believeth that Jesus is the Son of God?" The phrase, "clothed in white garments," speaks of salvation, the robe of righteousness, which a sinner obtains when he believes on Jesus as Savior. Such are not full overcomers; but they are overcomers nevertheless. How simple is the Word of God. Not he that thinks he is a son of God, or might be His son; but he who is born of God and believes it with all his heart; he shall walk with Him in white, as the text declares.

"Greater is He that is in you than he that is in the world." 1 John 4:4 John speaks here especially concerning the spirit of anti-Christ, which was in the world. He did not write to little children, four or six years old, but unto babes in the Lord, or young converts. It is well to teach children in grace, that they have overcome the spirit of anti-Christ and the world by believing on Jesus and because they are born again. That will encourage them to press on, knowing that the Greater One, Jesus

Christ, is in them. It is not their greatness, but His greatness. God predestinated us in a new creation in Christ before the foundation of the world. He saw our names there, and the names of everyone who will be born of God. He did not predestinate us in the old creation, in Adam the first, but in the Second Adam, Christ, the Last Adam. Thank God, He made provision that there should be sons of God; and all who believe on Jesus, fill that place.

Therefore, no believer will worship the anti-Christ, or receive the mark of the beast in his forehead, or in the palm of his hands, because he is kept by the power of God through faith unto salvation, ready to be revealed in the last time, as Peter declares. Whether a babe, or an adult in Christ, He keeps us. He does not keep us only till we are twenty-one, then thrust us out to hold on to our salvation and endure to the end; but He keeps us forever. What a quiet peace sweeps over the children of God when they learn this truth. Many people have said to me, "If I could hold out, I would give myself to the Lord." Let us tell people that they do not have to hold out. If they give themselves to the Lord, He will hold them.

11

John gives us further encouragement to expect to be overcomers. He says, "I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father." I John 2:13 Here are three grades of overcoming. When did they begin to overcome? When they were born again. Jesus, Who is our life, is the overcoming One in us, which assures us of victory over all things. "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:21 Throughout this age and all the coming ages, the glory will be due to God for His keeping grace. None will go into heaven and say, Glory be to me; I kept myself. It is too heavy a task to keep ourselves. The Lord only can do that.

God's unlimited ability is a great impetus to full overcoming. Paul says, "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work." II Cor. 9:8 The

ability of our God is inexhaustible. We cannot draw out all of His grace. No matter how much grace we lay hold of, there will be abundance left. He is able to make all grace abound for every need for every occasion for every purpose. Therefore, Paul could say, "I am persuaded that He is able to keep that which I have committed unto Him against that day." II Tim. 1:12.

Note the ability of Christ mentioned in Phil. 3:20,2. "For our conversation (our citizenship) is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change the body of our humiliation, that it may be fashioned like unto His glorious body, according to the working, whereby He is able even to subdue all things unto Himself." This hope is a great encouragement to overcomers. The Lord is changing us as we behold His glory and beauty. We are changed from glory to glory, from infancy in Christ to young manhood, then on into maturity. And the final change is sure to come. We will have glorified bodies according to our growth in the Lord. If we are only babes when the time comes for the change, God will not

12 give us the glorified body of an adult. A child cannot wear a man's overcoat. The race-course saints, who stand for the defense of the Gospel with Paul, will have bodies fashioned like unto the body of the glory of Christ. He will work in us, subduing our wills and everything contrary to His will, and prepare us for that lofty place if we yield to Him. Beloved, we must possess our place by faith. This we may do without glorying in the flesh, but by glorying in the Lord, Who has made the full provision for us. Let us keep our eyes on Phil. 1:6. "Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ"

No one can keep himself saved. No one can win Christ as Bridegroom by his own strength. We are dependent upon Christ, Who intercedes for us continually and Who is able to subdue all things. Jesus said, "I can of mine own self do nothing:... " Jo. 5:30 He, as a Man, took the place of dependence upon His Father, and refused to move by His own strength, or wisdom. How can we do otherwise than depend upon God? As we keep looking into the mirror, the Word of God, beholding Christ through the

wonderful promises and because of Calvary, we are changed from glory to glory. The Lord will finish what He has begun in us, even unto the day of Christ.

Great encouragement for overcoming is found in Paul's seven questions in Rom. 8:35-39. "Who shall separate us from the love of Christ?..." Then he adds, "Nay, in all these things we are more than conquerors through Him that loved us; for I am persuaded..." (naming ten things) that nothing shall separate us from the love of God, which is in Christ Jesus our Lord." Paul was a man of like passions as we are; but he beheld the glory of the Lord, which made him what he was. He said, "I am what I am by the grace of God." So it is with us. It is not that we are something in the natural; but it is Christ in us. All depends upon the measure of Christ in us. All depends upon the measure of Christ that we appropriate. "Christ in us, the hope of glory," is a wonderful statement. We conquer all things by letting Christ conquer us and reign in us.

Beloved, are you persuaded? I will never forget the day that I was "over-persuaded." I had tried to hold out to the end for about six years: but failed. Then the Lord overcame me, showed me my inability and His all sufficiency, and I was "overpersuaded" that He was able to keep me to the end. Christ died for me. He shed His blood for my ransom. He is interceding for me all my days. God justified me when I believed on His Son. Who can condemn me? Who can separate me from God's love? There is enough persuasion here to make full overcomers of everyone.

God makes us to be able Christians. "Thou, therefore, my son, be strong in the grace that is in Christ Jesus; and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." II Tim. 2:1-2 God can make us strong and faithful; not strong in ourselves, in our own natural wisdom, or eloquence, but strong in His grace.

It must all be by His grace. We can be faithful in Him; for He is able to make all grace abound to us in this regard also. Then the Lord also anoints faithful ones to teach the Word of grace. If we have not found God's grace sufficient to make us overcomers

and faithful, how can we expect Him to use us to teach others? The mightiest teacher of grace is the one who enjoys it and is full of grace in all his ways.

"And now, brethren, I commend you to God and to the Word of His grace, which is able to build you up and to give an inheritance among all them which are sanctified." Acts 20:32. We found that God is able, and Christ is able; now here we see that the Word is able, even to build us up. It is able also to give us an inheritance. By saying this, we are not boasting in ourselves, but in the grace and the Word of God. A false humility sometimes comes over some saints and hinders them from claiming what belongs to them in Christ. When will we get ready to meet Jesus if not now? How will we be prepared to meet Him if we do not believe the Word and depend upon the Lord to do it? Let us, therefore, cast ourselves upon His bountiful grace and rest securely upon His unlimited promises, shouting that He is able to keep that which we have committed unto Him against that day, and that nothing is able to separate us from the love of God in Christ Jesus.

14

(Reprint 1932)

**“BE STILL AND KNOW
THAT I AM GOD”**

Psalm 46:10

There is immense power in stillness. A great saint once said, “All things come to him who knows how to trust and be silent.” The words are pregnant with meaning. A knowledge of this fact would immensely change our ways of working. Instead of restless struggles, we would “sit down” inwardly before the Lord; and would let the Divine forces of His Spirit work out in silence the ends to which we aspire. You may not see or feel the operations of this silent force; but be assured it is always working mightily, and will work for you, if you only get your spirit still enough to be carried along by the currents of its power.

Hannah Whitall Smith

Triumph of the Worm

"Fear not thou worm Jacob and ye men of Israel. I will help thee, saith Jehovah, the Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument, having teeth: and thou shalt thresh the mountains and beat them small and make the hills as chaff." Isa. 41:14,15

The Prophet's words primarily relate to the remnant of the Jews in the time of the great tribulation when the nations will be gathered around Jerusalem to destroy and defeat these ancient people after they have been gathered back to their land. But, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." II Tim. 3:16 Therefore, the individual believers of the character described herein may lay hold of its comfort and help in the day of trouble. The only hindrance will be the lack of faith on the part of the "worms"

The astounding thought is that God will uphold such weak folk against the greatest things — worms against mountains. It is inconceivable except to faith. We see, however, that if we believe God's words and are willing to let Him bring us to the place of nothingness (worms), we shall have some amazing experiences. 15

The reason that we do not see many worms so upheld as to thresh mountains and winnow hills as chaff is because of the scarcity of the worms. But it is absolutely fixed, beyond the possibility of doubt, that if anyone will permit God to bring him down to such a degree of weakness as is expressed by the worm, he will thresh every mountain and hill that faces him. Amen! We believe it.

"THOU WORM JACOB," is not very reassuring, nor inspiring language. There is no encouragement to pride or importance in such a title. It speaks of abasement, of littleness, of helplessness. The worm cannot protect, or lift up itself. It is an insect crawling in humiliation upon the ground and cannot defend itself from the foot of man. It speaks of the humbling to which the Lord brings all His choice servants before He uses them as NEW, sharp threshing instruments as the display of His power.

Each of us may know whether we have come down to the

place of the worm by our harmlessness and lack of desire to fight our own battles. How many unthreshed mountains are there in our lives? How are we meeting them? Is it by our self-sufficiency by which we run to defend ourselves, or by laying hold of His grace to carry the cross as long as the Lord allows it? A worm can do nothing but yield. It has no strength, nor might; but when the worm Jacob lies low at Jesus' feet in humility and dependence, He will arise and make him a sharp threshing instrument. Paul who was one of these worms, said, "When I am weak, than am I strong."

God has chosen a new humanity to be the instruments in His hand to thrash the devil and all the wicked principalities and powers. They are called to this place to overcome mighty enemies and beat them small as chaff. To yield to this divine call and let God display His power through weakness, is to fulfill our greatest destiny. But it means a continual going down, ever lower and lower. And when this is our experience, all the mountains and hills of the kingdom of Satan will be threshed. The flesh will be so subdued that there will be nothing in us over which he can have dominion. We will be the worm; but God will be the power. Praise the Lord. By Deborah (Mary M. Bodie)
(Reprint 1934)

I have nothing to do with tomorrow;
My Saviour will make that His care.
Should He fill it with trouble or sorrow,
He will help me to suffer and bear.

I have nothing to do with tomorrow;
Its burdens, then, why should I share?
His grace and its strength I can't borrow;
Then why should I borrow its care?

Anon

Alive and Remain

Anon

“What does the word ‘remain’ in I Thess. 4:17 mean? It seems to give a little clearer thought as to who will be in the bride. It appears to mean to be left and continue unchanged after a number have been subtracted by death. Sometimes I am tempted with fear, that as we go into the closing days, I may not be able to stand. But Jesus said, “Fear not, little flock; it is your Father's good pleasure to give you the kingdom.” Jn. 12:32 When the wheat begins to ripen, the roots loosen from the ground. Just so it is with us. When we see the coming of the Lord so near, we let loose of this world. I feel like a stranger in a strange land. Jesus had not where to lay His head; neither has He today. Bless His dear name; there is a place outside the camp with those who are bearing His reproach.” —Mrs. H. D. Burlingame.

The above letter aroused our curiosity; so I turned to the Greek text. Lo and behold, it reads thus: “Then we, the living ones, those who remain, shall be caught up together with them (with the dead in Christ) to meet the Lord in the air.” The contrast is not primarily with those who fail to stand the test which is required to prepare us for the bridehood, but with those who sleep in the same rank and will be raised before the living ones are changed. But the thought suggested in the letter is also very true. Some are letting down, yielding to the flesh, postponing the Lord's advent, losing the victory and dying a premature death in defeat. Of course they will not be among those who are remaining, or left over round about, as the word remain signifies. 17

Another fact impresses me deeper than that. The Greek phrase, rendered, “which are alive” is “**hoi zontes,**” which means “**the living ones,**” or “**living creatures.**” It is identically the same phrase, translated “**the beasts**” in Rev. 4 and 5, which we learned before to be the full overcomers. Thus Paul termed himself one of the living creatures; i.e., one of the company of overcoming kings and priests, represented by those four beasts, properly called living ones. Hence, Paul said, “Then we, the living creatures, those remaining round about (ready for translation), shall be caught away together with” the living ones who fell asleep in full triumph, but are raised just before we are translated. Praise God for the hope of being in that glorious company.

But not all who will not die, will be in that rank of full overcomers, because they are not now overcoming. They do not maintain a single eye to God's glory.

(Reprint 1931)

REFLECTIONS REFLECTIONS

...From the Editor

“O LORD our Lord, how excellent is thy name in all the earth!...” Psa. 8:1

This Psalm both begins and ends with the same glorious declaration proclaiming God’s Majesty. David uses the term “Our” as an open invitation for others to join him in this paean of praise.

18 The word “...LORD...” is a direct reference to Jehovah, “The Self Existent One,” and is only used in relation to God. The same term in lower case can be attributed to God or man, simply meaning “sovereign, controller, master, overseer” David’s use of it here indicates that men must claim Him as their “sovereign or master.” It must be further noted that “...thy name...” is actually the name of Jesus, indeed the Master or Head of the new creation, for “...God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;” Phil. 2:9-10

He is next recognized as the Creator as David considers “...thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;” Psa. 8:3 John corroborates this account writing that “All things were made by him; and without him was not any thing made that was made.” Jo. 1:3

The next verses record Jesus’ trek to earth. “What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels,...” Psa. 8:4-5 The Son of Man surely did visit the men of this earth in a glorious display of Divine Grace. It is also very fitting to call it “a visit,” for the term implies that which is only temporary in order to accomplish His objective. “But we see Jesus, who was made a little (for a little while) lower than the angels for the suffering of death, crowned with glory and honour; that he

by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,” Heb 2:9-11 Jesus’ journey to this earth resulted in His work on Calvary thereby making “the men” whom He visited “...sons...who are sanctified....for which cause he is not ashamed to call them brethren...”

His total dominion is next considered and that directly because He literally “bought” such a place at Calvary. This account from Hebrews declares plainly that His “...suffering of death,...” gave way to the fact that He would be “...crowned with glory and honour;...” Psalm 8 likewise proclaims that, “Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen,... beasts of the field;.. fowl of the air,...fish of the sea, and whatsoever passeth through the paths of the seas.” Psa. 8:6-8

This Psalm then concludes as it began, “O LORD our Lord, how excellent is thy name in all the earth!” Psa. 8:9 Such a proclamation is easily justified by the intervening verses. Let all God’s people accept David’s invitation in loudly proclaiming “O LORD our Lord, how excellent is thy name in all the earth!”

19

ANNOUNCEMENTS:

Bible School classes have begun and are being streamed at www.gracegod.com.

Classes are as follows from 7 P.M. to 9 P.M.

**Monday...Doctrine...Roger Sadberry
Tuesday...Exposition....Frankie DeGan
Thursday...Prophecy....Gene Hawkins
Friday....Synthesis....Ron Holdgrafer**

Note also that the Labor Day Meetings in Grandview may also be heard at this address.

Psalm 37:1-8

Dr. Vicky Moots

The first eight verses of Psalm 37 list eight things in which David instructs us to engage. Each of them is a characteristic of the new creation life of the overcomer. We are enabled to do them as we yield to the Holy Spirit who empowers us.

The first one noted in V. 1 is to "...fret not:..." "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity." Wise King Solomon, David's son, declares the same message in Prov. 24:19: "Fret not thyself because of evil men, neither be thou envious at the wicked." He obviously listened to his father!

The word "fret" means to "be worried or annoyed." It is easy to become fearful and worried about all of the evil that is taking place in our world today if we take our eyes off of the Lord and begin to focus on the wickedness around us.

Sometimes it seems as though the dishonest people are the ones who are getting ahead, and we may even be tempted to envy them. The Word of God makes it clear, however, that their prosperity will not last very long, as V. 2 states that, "...they shall soon be cut down like the grass, and wither as the green herb." God will judge them for their wickedness.

The second thing which we are to do is noted in V. 3. "Trust in the LORD..." This is the remedy for dealing with the problem of the evil doers in V. 1. If our trust is in the Lord, then we need not fret or worry because it is all in His Hands, and He will take care of it.

Solomon expresses the thought of "trust" in Prov. 3:5 even more strongly when he says, "Trust in the LORD with all thine heart; and lean not unto thine own understanding." The word "trust" means "to be confident." We must put our confidence in the Lord rather than ourselves or our limited understanding. He knows the end from the beginning and knows what is best for us.

Psalm 37:4 reveals the third thing which we are instructed to do. "Delight thyself also in the LORD..." We are not to delight in the things of the world or our own accomplishments or possessions, but in the Lord. Another meaning of the word "...delight..." is "rejoice." Paul tells us in Phil. 4:4 to, "Rejoice in the Lord alway: and again I say, Rejoice." Can we rejoice in the Lord at all times, even in times of sorrow? Yes, we can, if we keep

our eyes upon Him and not our circumstances.

The prophet Habakkuk was able by faith to make this statement: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation." Hab. 3:17-18 He took joy in knowing that the Almighty God was able to take care of him, regardless of the circumstances, and we can, too.

Peter called this form of rejoicing "joy unspeakable" in I Pet. 1:8 because it could not be explained in human terms. It could only be experienced by faith. He said "Whom [Jesus] having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." The result of delighting ourselves in the Lord is found in the last portion of Ps. 37:4: "...and he shall give thee the desires of thine heart." If the Lord is our delight, then He will also be our desire. Our greatest desire should be to win Christ as our Bridegroom. Let us delight in Him!

The fourth thing which we have been instructed by God to do is found in the first part of Ps. 37:5: "Commit thy way unto the Lord..." The literal meaning of this phrase in the Hebrew is "roll thy way upon the Lord." That signifies that we are to take the burden off of our back and roll it over onto His shoulders, as Peter tells us to do in, I Peter 5:7: "Casting all your care upon him; for he careth for you."

But how do we do that? We do that through prayer, by coming along side Him, getting very close to Him, and rolling all of our cares upon Him and not holding anything back. Too often we are afraid to commit everything to the Lord because we like to be in control and to do things our own way. To roll everything over onto Him requires that we be in submission to His will and that we trust Him completely. The last part of v. 5 tells us that if we trust Him, "...he shall bring it to pass." In other words, He will take care of it if we leave it in His hands.

The apostle Paul committed his life and his way completely to the Lord, for he knew that God would take care of him even though he was in prison. Shortly before he was to be beheaded, he wrote a letter to Timothy to encourage him and give final instructions to the young minister who would be taking his

place in the ministry. He confidently declared to him in II Tim. 1:12, "...I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Paul had not only committed himself to the Lord, but had also committed Timothy and the preaching of the gospel of grace into God's hands. Paul had complete confidence in God's faithfulness, and so he rolled everything over onto the Lord. Let us follow Paul's example and do the same.

This This brings us to the fifth instruction, which is found in v. 7a: "Rest in the Lord..." After we have committed our way unto the Lord, we must learn to rest in Him and to cease from our own labors. In Matt. 11:28 Jesus invites us to do just that: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

22 In the story of Mary and Martha, Mary chose to stop her labors and to sit at Jesus' feet and to rest and listen to His Word. Martha, however, continued to work and to complain to Jesus that her sister was not doing her part. She wanted Him to tell her to get up and help with the work. But Jesus rebuked Martha and told her that Mary had chosen the best part and that it would not be taken away from her.

In Ps. 37:7, the word "rest" actually means "to be silent." We cannot rest if we are continuing to talk. A similar phrase is found in Ps. 46:10: "Be still [silent], and know that I am God..." When we are silent, when we are still and resting, as Mary was, then we are able to hear what the Lord is speaking to us. So let us be silent before Him and heed His Word, for that is the best part. Ps. 37:6 reveals the sixth instruction which we are given: "...and wait patiently for him..." Waiting patiently is difficult for most people. No one likes to wait in line at the grocery store or to sit more than fifteen minutes in a doctor's office. But we must wait patiently on God's timing because His timing is always right. He is never late.

Abraham was 75 years old when God called him out of the land of the Chaldees and told him that He would bless him and make him a father of many nations. But Sarah, his wife, was barren, and God's promise to him was not fulfilled until twenty-five years later.

In Heb. 6:15 we read concerning Abraham that "...after he had patiently endured, he obtained the promise." God gave

them a son, Isaac, when Abraham was 100 years old and Sarah was 90. So, don't be discouraged if God does not answer your prayer quickly. Wait patiently: He has a purpose in the waiting.

But the most important thing for us to wait patiently for is for Jesus to return. There are many signs in the world today that point to the fact that we are living in the last days, and that the coming of the Lord could be at any time. In spite of this, many Christians are not even looking for the Lord to return. They are too focused on other things such as their jobs, their families or their problems. Sadly, they are often too busy to attend church or to read the Bible.

Peter warns us in II Peter 3:4 that scoffers would come in the last days, saying, "...Where is the promise of his coming..." In vv. 8-9 he encourages us by saying, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Therefore, we should not be discouraged by the fact that it has been almost 2,000 years since Jesus promised to return.

23

James, also, makes it clear, in James 5:8, that the coming of the Lord is near and exhorts us to be ready: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

In Rev. 3:10, in the message to the Philadelphia church, we find that Jesus promised a reward to those faithful believers: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world..." The "hour of temptation" refers to the tribulation period. To keep the Word of His patience means to continue to believe it and to personally let hold of the promise of His coming. The reward of being kept out of the tribulation is promised specifically for those who are patiently waiting and eagerly longing for His return.

The last promise in the Bible is found in Rev. 22:20: "He which testifieth these things saith, Surely I come quickly..." Let us be willing to say with John in answer to that promise, "... Amen. Even so, come, Lord Jesus."

The last two instructions which are given to us in the first eight verses of Psalm 37, the seventh and eighth, are found in

V. 8: "Cease from anger, and forsake wrath..." Anger and wrath are two examples of the deeds of the old creation. They are, in fact, the first two examples which Paul lists in Col. 3:8: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." This list is by no means all inclusive, and more deeds are mentioned in v. 5.

In Vs. 8-10 of Col. 3, Paul is using the illustration of an old filthy garment to describe the old creation, the "old man", and his deeds. That filthy garment must be removed so that we may be clothed with the new, clean garment of the new creation. Verses 9-10 state, "Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him:" After we have put off the "old man" and his deeds, Paul then instructs us to put on the "new man" so that we will not be naked. The new garment of the "new man" is described by him in vv. 12-14: "Put on therefore, as the elect [chosen] of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things, put on charity [love], which is the bond of perfectness." Love is the belt that holds everything together.

As you can see, the deeds of the new creation are in stark contrast to the deeds of the old creation. These new creation deeds described here are similar to the fruit of the Spirit, which is given by Paul in Gal. 5:22-23. That is because they can only be produced in our lives by the Holy Spirit, and not by our own works. They are the fruit of the life of Christ in us.

In fact, all of the eight things which we have been instructed to do in this study of Ps. 37:1-8 are only possible for us to accomplish after we are born again and become a new creation in Christ. To summarize them, they are: "fret not" (vv. 1,7,8); "trust in the Lord" (vv. 3,5); "delight thyself in the Lord" (v. 4); "commit thy way unto the Lord" (v. 5); "rest in the Lord" (v. 7); "wait patiently" (v. 7); "cease from anger" (v. 8); and "forsake wrath" (v. 8).

These have all been discussed in detail previously. Let us yield to the Holy Spirit and apply them personally so that we may experience a fruitful, overcoming life that will bring glory to God.

THE PERFECT WALK

G. Bennington

"And when Abram was ninety years and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; Walk before Me and be thou perfect. And I will Make my covenant between Me and thee and will multiply thee exceedingly." Gen. 17:1-10.

Observe that God did not say, Try to be perfect. Do your best, etc. No, He said, "Be perfect." The Lord expects perfection; but He Himself is back of it. The Bible teaches practical grace. Thank God!

This was the covenant which Abram was instructed to keep. At this time he had walked a long while before God and had many experiences with God. He had learned to trust God. But God wants us to be so filled with Christ and so walk in the Holy Spirit that He can trust us. There are some people today whom God can trust. Hallelujah! He trusts His interests in their hands. And Abraham was at the stage he knew that God was putting some confidence in him too, not in his flesh, but because Abraham was perfect before God in his heart. Yes, we can so grow in Christ, that He controls our lives to such an extent, that when He says, Go, we go and nothing can keep us from going, and when He says, Stay, nothing can keep us from staying. God can bring everyone of us to this place in practical grace. The perfect side of this Gospel is wonderful; but it is only the ground that we put our feet on that is ours.

"I am the Almighty God; walk before Me, and be thou perfect." This word is all we need, friends, absolutely everything we need in our Christian life. Grace has provided full and free salvation for us; and grace has provided for us a victorious life. We can find no loop-hole in the Bible for a life that is not victorious. Paul's Gospel teaches a victorious life, moment by moment and day by day. Abraham found God his sufficiency in everything; not that we are sufficient of ourselves, as the Apostle Paul says; but our sufficiency is of Christ. We need not lack any sufficiency for anything God wants us to do. The Word of God says, Christ is our sufficiency for every need. Do not try to fight the situation yourself; but just say, Have thy way, Lord, and you will have the victory.

He says, "Walk thou before Me." It does not mean to walk

ahead of God, but to dwell in His immediate presence. We cannot dwell in His presence and be out of victory, or walk in the flesh. By dwelling in His presence, we find Him the Almighty God. Hallelujah! We behold Christ on Calvary; we behold the work of redemption, and believe, and rest in His Word, that He will fulfill it in our lives. Making excuses for the old man will never make us to live an overcoming life. We must count him out at Calvary and leave him there. Then we have victory.

26 "And be thou perfect." God accepts nothing less than perfection. Christ is our perfection. The only way for us to walk uprightly is to reckon Christ in us as our life. We read in Romans 8 that, "There is therefore now no condemnation to them which are in Christ Jesus; for the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." We were freed from the law of sin and death by the death of Christ; hence, we need not yield to the flesh. Victory was provided on Calvary. The elder (the old creation) shall serve the younger, the new creation. God's Word says so, and I believe it. If you believe the Word, victory will be made real in your life. Believe it now. That is how we take hold of the things of God, just the way we did for salvation. When He speaks we should say, Amen, Lord; that is your Word; you are right. All preconceived ideas will go.

"And I will make My covenant between Me and thee, and will multiply thee exceedingly. And Abram fell on his face and God talked with him." Let us fall on our faces and admit our weaknesses, and that He is the Almighty God; then He will speak to us. If Abraham had lifted up his head and said, That is only in the flesh. I have not seen any full over-comers, he would not have heard the voice of the Lord; but he felt his need and admitted it. There is a precious Scripture in Peter's letter that God has given us "exceeding great and precious promises that by these we might be partakers of the divine nature." The promise to the sinner is salvation thru God's Son; but the believer may continually grow in Christ. Every time we put our feet on something that God has provided for us, we become a greater partaker of divine grace.

"As for Me, behold, My covenant is with thee, and thou shalt be a father of many nations." God is saying, Abraham, you have showed me by your attitude that you want to hear the truth, that you believe I can make you to walk perfect. Some people accept God's covenant and walk in His strength and so please

Him. "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." God has faith in Himself. God's purposes were planned long ages ago. We come into the realization of them as we believe His Word, Then He wants us to speak like Himself. Abraham believed God and counted the things that be not as though they were.

"And I will make thee exceeding fruitful and I will make nations of thee, and kings shall come out of thee." Abraham's change of name here shows that he was no longer living after the flesh; but he let God have His way. His first name meant, "man exalted." No doubt Abraham felt big before; but here he found that if he became a nation, it must come from God. So he was given the name Abraham, meaning, "the father of a multitude." When we walk in the power of the resurrection of Christ, we become fruitful to God. We may not be as fruitful as some folks think we ought to be; but nevertheless we are fruitful in the eyes of the Lord. Hallelujah!

"And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee." Here he promises to be a God unto Abraham and promises him an everlasting covenant, and in the following verses we see that he not only promises to be a God unto Abraham but a God unto his seed. So He will be a God to our offspring, in the natural and in the spiritual, as we walk before Him and please Him.

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." God promised Abraham and his seed the land of his journeyings. Abraham could not give anything to his seed that he did not possess, and so it is with us. We may try to give them more than we possess ourselves, but we cannot really do it until we possess it our selves. When we tell the people to enter into their possessions we must be in the practical enjoyment of some at least of the land, or it will not be effectual. As an illustration someone might deed me half of the state of Missouri and tell me to take possession of it and I would say, "Oh that is not true, there is a mistake, there is no such a thing like that." Well, here is the paper, you read it and see; and I would read it and yet not believe it. Well that is the

way many people of God are doing. They read of God's provision in grace to His people, but say, "That is too good to be true, that is not for us in this world. That is for us over yonder." But praise the Lord; it is for us today. We may take the land step by step.

"And God said unto Abraham, Thou shalt keep My covenant therefore, thou, and thy seed after thee in their generations. This is My covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be circumcised." Do you find anything in there for us to do? There is only one thing for the Christian to do, and that is to walk before God. God will bring us into everything into which He brought Abraham, but in a spiritual sense. Oh, thank God for the privilege of walking with God. I believe that God is working in my life and in your life and that He will work just as much as we will let him. It is yet to be demonstrated to the Christian what God will do for those that walk in His will continually. God can do wonderful and mighty things, praise the Lord.

28 "Every man child shall be circumcised before you." This is the token of the covenant. Water baptism answers to circumcision. It is a symbol of what Christ has done for us. It is an outward expression of what God has done for us spiritually.

There is nothing but grace portrayed in this law of circumcision. It is symbolic of the cutting off of the flesh in the Person of Christ on Calvary. Can an eight-day old baby do anything? I am glad God made the Israelites to be circumcised before they could do anything themselves. We were circumcised 1900 years ago. We were cut off at Calvary. God cut down the whole human race. Abraham by circumcising himself and everyone in his household, was saying to God that he needed grace. "It is the spirit that quickeneth." He was saying the old man is cut off, that there was nothing in himself that was fruitful for God. He was acknowledging the weakness and unprofitableness of the old creation. And we say the same when we are baptized in water. We say, Christ cut us off at Calvary. We are to practically appropriate our cutting off with Christ, in everyday life. It should become just as real as circumcision was to the children of Israel. God wants us to come into the actual experience of the putting away of everything of the flesh and walk in the power of the new life, the life of Christ, the resurrection life. There is no excuse for us not doing so. God has already made provision for

this through the putting away of Christ on the cross.

"And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bare?" They all laughed about Isaac and Isaac was called "laughter." He made every body laugh, and so grace makes everybody laugh. You cannot be down in the dumps when you are walking in the power of God's grace. Oh, hallelujah. It makes you laugh in spite of every tribulation and trial. We are a laughing people even in trouble, and that is victory. Even a sinner can laugh when everything is going well with him. Don't take any credit when everything is fine and you can shout the victory. The time to show the practical side of grace is to shout when everything is going wrong. Abraham did not have any prospect of seeing a child, but he laughed. We may not see any results coming, but God wants us to laugh anyhow and praise him. Most people see results and then believe God's word. God wants us to stand on his word whether we see any results or not. God's word is true and it cannot fail. We can bank upon it too. Thank the Lord.

"And Abraham said unto God, O that Ishmael might live before Thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My covenant with him for an everlasting covenant, and with his seed after him." Abraham had not fully come into what God had just spoken to him. He was still looking to the flesh, looking to that which might be made perfect in the flesh, but after he was really circumcised we never read of him making a statement like that again. Hence it is when we come to the place where we let the new life reign supreme and count the old life out, that the flesh has no more dominion. Ishmael is out of the scene altogether. I am so glad that this Camp is an Isaac Camp. We have laughter in our midst. We are free and happy. We have a jubilant spirit in our heart.

We are not feasting on a bottle and a little piece of bread, but we have an abundant spring and we are weaned and feasting at our Father's table. Praise the Lord. Grace has done it all. Sarah has done it all. Yes Sarah has to feed her children and so people

that are under grace need to nourish their children. You cannot expect much from a child before it is weaned and so let us have spiritual children that come to the place where they are weaned. If we will nurse them on the word of God they will grow and later may be weaned. A baby that is nursing on the breast will grow. My boy is a proof of it. So it is with spiritual children. They soon come to the place where they are able to be weaned. The word is made practical in their lives.

30 "But My covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." There is a set time that God will make us fruitful. He probably wants to work something in our lives as he did in Abraham's life. He wanted to show Abraham the uselessness of the flesh. All his experiences was for this purpose. Abraham listened and obeyed the voice of God. He showed by his attitude that he believed what God had said. He showed by his obedience to circumcision for himself and his children that he believed what God had just spoken to him. And God did do everything which He had promised. I tell you our lives are an index to just how much of His grace has been appropriated in our lives. Praise the Lord. Hallelujah. "And everyone was circumcised." Christ has cut off the old man 1900 years ago and he wants us to practically count the old man out and live in the power of the new creation life. That is the life that can walk before God and be perfect.

God Knows Best

“God knows best what is best for me,
Why should I worry — or anxious be,
Trying to fathom the course I take,
Grasping at bubbles that fade and break?
One step is all I have need to see,
God knows best what is best for me.”

Yesterday — He loved me!
Today — He's just the same!
How long — Will this continue?
Forever — Praise His Name!

One Mediator

W. B. Cissna

“For there is one God, and one mediator between God and men, the man Christ Jesus;” I Tim. 2:5

The word mediator in the New Testament is equivalent in meaning as that of "daysman" in the Old Testament. Job felt the need of a Mediator when he said: "Neither is there any daysman between us, that might lay his hand upon us both."

In reading the book of Job we find God's purpose was to bring Job to the place where he would judge himself and say: "Behold, I am vile" and to realize that he would need a Mediator to approach a righteous God.

When Job at last saw himself as he really was and realized he was in the presence of the Holy God, human righteousness failed and he could find no words of justification and he could only say: "Behold, I am vile, what shall I answer thee? I will lay mine hand upon my mouth."

Job's friends were of no help to him, for they only condemned him on, suspicion. Job did not need a ministry of condemnation, but a ministry of conviction. It is easy to condemn but difficult to convict. The unbeliever is condemned already and what he needs most now is to become convicted of what he is. 31

The Man Christ Jesus (not anyone else, not even His mother, as some would have us believe) is the only One who can Mediate between a righteous and Holy God and sinful man. He can lay His hand upon God and the sinner and bring both together. As Son of God, He can lay His hand upon God; as the Son of Man He can lay His hand upon man with a full knowledge of all his needs.

The Son of Man did not come into the world to condemn the world, but His purpose was to convict men of their sinful state. When the Holy Spirit was sent into the world, He came not to condemn but to convict men of their sin.

Now you will notice that Job was condemned by his friends before the ministry of Elihu. The latter spoke in grace. Just so the law which was a ministry of condemnation came before the Lord

Jesus with His personal ministry of grace. The law was given by Moses, but grace and truth by Jesus Christ.

Elihu comes forth as a mediator, and in this respect is a figure of Christ, the mediator between God and man. According to Job's wish, he stood before him in God's stead; also he told Job: "I also am formed out of clay and my terror will not make thee afraid nor my hand be heavy upon thee.." (Job 33:6,7). In this we have a figure. Elihu points forward to the Man Christ Jesus, Who being God took upon Himself the form of man that He might mediate between God and man.

32 When God gave the Law the people were afraid and could not come near the mount. "His terror made them afraid." Even Moses said: "I exceedingly fear and quake." But those who saw Him as a Babe in Bethlehem, those who experienced the healing virtue of His ministry to both body and soul did not fear. We who have experienced new life in Him do not fear. We can only marvel that the Creator of mankind drew near to us by becoming like unto us, by taking a body like ours and by becoming poor that we might become like Him, having a body like His and in Him becoming heir of the riches of the Father.

My friend, no matter how wonderful your character, unless you have been born again and rest completely upon the merits of the Lord Jesus Christ, you are traveling that road whose end is the pit. There is no need for you to go there for God has provided a Ransom. The Ransom is His own Son, our Lord Jesus Christ, the Mediator. God has provided this ransom for you. In Him and Him alone can you ever stand before the righteous God.

(Reprint 1949)



Time for One of Us to Be a Christian

Dr. James of Atlanta has a son five or six years old. One day the boy, Edward, was playing with a neighbor about his age. Presently a misunderstanding developed into a quarrel, which waxed hotter and hotter. Suddenly little Edward drew himself up and said, "It's time one of us acted like a Christian; how about you?"

Where Do You Dwell?

Royal V. Starr

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Psa. 91:1

How many who name the name of Christ today are dwelling in the SECRET PLACE OF THE MOST HIGH? A dwelling place is our home. It is, or should be, where we spend most of our time. It is where we live and where we find our rest and our joy. As Christians it is our privilege to dwell in the secret place of the most high. It is a secret place for each individual where he may dwell with the Lord. No one else can enter into the communion we have in this secret place with our Lord. It is in the secret place of prayer that our battles can best be fought and won. It is the secret place that we find strength to fight the good fight of faith; the spiritual warfare, not against flesh and blood, but against spiritual principalities and powers, spiritual wicked ones in the heavenlies. To the extent that we dwell in the secret place of the most High, will we find the spiritual power to overcome the onslaught of evil forces that beset the path of the just. When there is a spiritual decline all around us it is a time to be dwelling securely in the Secret of God's presence. We have the best thing this side of Heaven in so doing. Jesus truly dwelt in the secret place of the most High. He continually went aside to pray and often spent whole nights in prayer. It was there He received instructions from the Father and strength to carry out the will of God. He was tempted in all points like as we are, yet without sin. He did not please the will of the flesh but the will of the Father who had sent Him. It meant suffering and hardship and led to death on the cross, but nothing could turn Him aside for He knew what was His Father's will.

33

Paul is our example of those who would follow Jesus in dwelling in the secret place of the most High. He gave himself so wholly into the hands of the Lord from the moment that he was arrested on the road to Damascus, that nothing turned him from the revealed will of God. He knew that he was a pattern for us to follow and perhaps that made him the more determined to be faithful in his walk. Follow me as I follow Christ," he wrote to the church. The Christian who is not following Paul as he followed Christ is not dwelling in the secret place of the most High. Can not all of the loss of spiritual power in the lives of the saints today be traced to this cause?

The Lord has given eternal life unto all who receive Jesus Christ as their personal Saviour. He is the Spirit of life that dwells in the believer making him a new creature, partaker of the divine nature. He has given the Holy Spirit unto all believers who will receive Him. He is the Spirit of Power whereby the believer is enabled to understand the deep things of God. "The Spirit searcheth all things, yea the deep things of God." I Cor. 2:10 Why are there so many factions in Christendom today? Because there are so many diverse doctrines that are claimed

to be the true church doctrine. Yet there is only one true church, the true church doctrine is set forth in the writings of the apostle Paul. Jesus said, "He that willeth to do His (God's) will shall know the doctrine." Say what you will, there are not many who are willing to do God's will in every detail; therefore, they who are not willing cannot know the true doctrine. They substitute their own or the teaching of some other man, or woman. "He who willeth to do His will shall know the doctrine." If man relegates healing to the past and, substitutes doctors, medicine and hospitals instead of trusting Jesus for healing, "...by whose stripes ye were healed;..." he cannot know healing as a church doctrine, because he is not willing to do God's will in that respect. Some are not willing to yield their body to the Lord to be anointed with the Holy Spirit, in the real Pentecostal enduement of Power. They are not willing to do the Lord's will who said, "Be ye filled with the Spirit" ; therefore they can't know the Gift of the Holy Spirit as a doctrine of the church. Can anyone be fully dwelling in the most High and not be willing to do God's will ?

34 Jesus was the perfect example of the one who dwelt in the secret place of the most High. In fact, this Psalm was prophetic of Him before He was manifest in the flesh. He fulfilled it in every detail because He was perfectly submitted unto the will of the Father. Are you believing what you believe because you want to believe it, or because you know the doctrine? Are you believing your doctrine, or the doctrine learned of some man, because you are not willing to go all the way in obedience to God's will, according to His Word? "To the law and to the testimony (that is to the written Word — the BIBLE) : if they speak not according to this WORD it is because there is no light in them." Isa. 8:20.

He that dwelleth in the secret place of the most High SHALL abide under the shadow of the Almighty. It does not say abide, but SHALL ABIDE. Take it as a promise or as a mandatory injunction, it leaves no choice in the matter. If you dwell in the secret place, you will also be abiding under the shadow of the Almighty. If you are not abiding under the shadow of the Almighty, you are not really dwelling in the secret of His presence. Can we claim the promises that follow the opening statement of this wonderful Psalm unless we are qualified according to the conditions? Paul says, "Examine yourselves, whether ye be in the faith ; prove your own selves"-2 Cor. 13:5. Here is a good place to start the examination. To fully believe and walk in the light of the whole counsel of God's Word is only possible if you are fully willing to do God's will. Then only can you fully and constantly dwell in the secret place of the most High, abide under the shadow, and enjoy that wonderful state to the uttermost.

(Reprint 1948)

* **Afflictions never injure God's children when blended with submission.**



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