

Grace and Glory

declaring unto you the
whole counsel of God

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Num. 1



A Happy New Year

I do not know, I cannot see
What God's kind hand prepares for me.
Nor can my glance pierce thru the
haze

Which covers all my future ways;
But yet I know that o'er it all
Rules He who notes the sparrow's
fall.

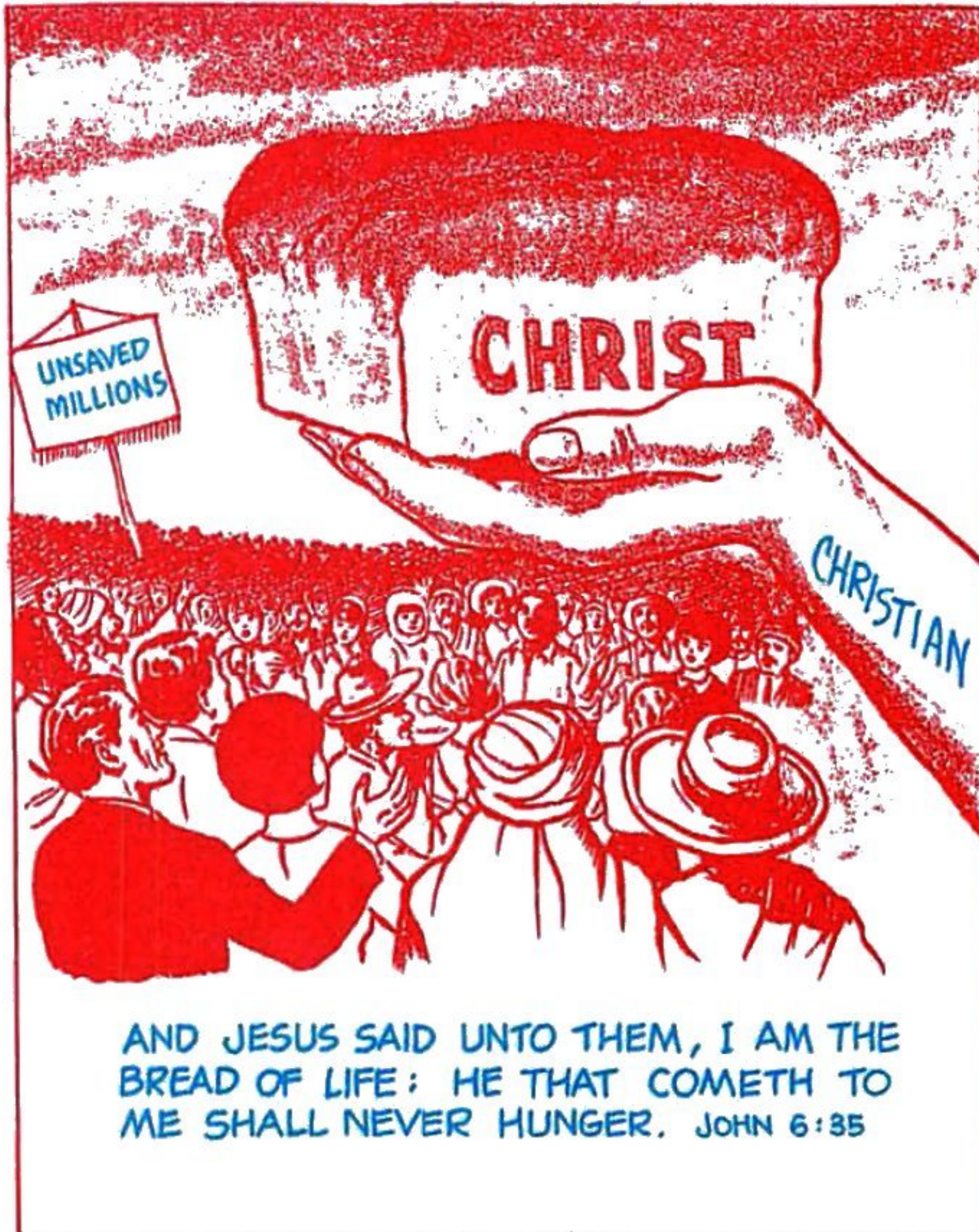
Farewell, Old Year, with goodness
crowned,
A Hand Divine hath set thy bound.
Welcome the New Year, which shall
bring

First blessings from my God and King.
The Old we leave without a tear,
The New we hail without a fear.

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"GIVE YE THEM TO EAT"



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Editor: Gene Hawkins

Definite Sign Posts Of The End

Gene Hawkins

“Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea,... The first was like a lion, and had eagle's wings:...And behold...a second, like to a bear, and it raised up itself on one side, ...another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it....and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth:... and it was diverse from all the beasts that were before it; and it had ten horns.” Dan. 7:2-7

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns,...And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.” Rev. 13:1-2

Both Daniel and John beheld images of Gentile World Powers which began in 606 B.C., when God committed national world dominion into the hands of Nebuchadnezzar. This first king also had a dream which portrayed these same powers as he saw “...a great image.... This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay.” Dan. 2:31-33 Nebuchadnezzar's dream image sets forth these world powers from man's perspective, while both Daniel and John saw them as beasts from God's point of view. There are many details of man's rule depicted by Nebuchadnezzar's “man,” but one of the most striking is that each world power was inferior to the one which preceded it. The majestic gold was replaced by the inferior silver, which in turn gave way to brass. The end of Gentile World Powers is marked by iron, which was also mixed with clay, showing forth the revival of the fourth and final phase of Gentile Times. 3

The beasts which both Daniel and John saw reveal this same scenario. However, there is one striking difference. The first beast to emerge in Daniel's vision was the lion, again typical

of the majestic king of the beasts. Contrariwise, the first beast to come forth in John's account is that of the leopard, which was actually the third beast of Daniel's vision. That difference is very significant, for it speaks of the fact that the "speedy" leopard is predominant in these last days. That speed is demonstrated by Alexander The Great, king over the third world empire which was Greece. The specifics of the Grecian Empire gaining dominance over its predecessor, Medo-Persia, is found in the 8th chapter of Daniel. "Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last." Dan. 8:3 These two horns represent the Medo-Persian Empire, which began with Darius the Mede but gave way to Cyrus the first King of Persia, who was the "...one horn higher than the other,..." The change of world powers continues, as Daniel next saw "...an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns,...and ran unto him in the fury of his power....he was moved with choler against him, and smote the ram, and brake his two horns:...Therefore the he goat waxed very great: and when he was strong, the great horn was broken;..." Dan. 8:5-8 Once again, that goat "...with the notable horn...." is Alexander the Great, whose speed is proclaimed by virtue of the fact that he "...touched not the ground..." another rendering of that phrase is that "none touched him in the earth..." signifying his speed. It is also noted in Daniel's aforementioned vision that the leopard "...had upon the back of it four wings of a fowl;"

All these things must be applied to the end time, for Daniel specifically details in this same chapter the fact that "...he magnified himself even to the prince of the host, (Christ) and by him the daily sacrifice was taken away, and the place of his (Christ's) sanctuary was cast down." Dan. 8:11 The "...he..." of this verse is none other than the false prophet, who will in the end time take away the daily sacrifice. It is also stipulated that the temple will be cleansed exactly 2300 days after this same daily sacrifice is removed. Dan. 8:14 That cleansing ends the rule of antichrist and the tribulation week.

One of the major signs of these end times is the speed in which a number of events will occur. Jesus specifically warned in His discourse defining these last days, “...**because iniquity shall abound**, the love of many shall wax cold.” Matt. 24:12 Paul chimes in with the same message, making the same connection to love. “This know also, that in the last days perilous times shall come....men shall be lovers of their own selves.... Without natural affection,....II Tim. 3:1-2 He then adds the warning that “...**evil men and seducers shall wax worse and worse...**” II Tim. 3:13 Daniel likewise defines the latter days as those “...when the transgressors are come to the full,....” Dan. 8:23

The day of “...evil men...” and abounding iniquity is presently on full display. We can only wonder how long it will be until “...the transgressors have come to the **full...**” and God’s tolerance, patience, and endurance will be exhausted. Godly people and most assuredly many citizens of the entire world are indeed weary of the tremendous evil prevailing at such a rapid pace world-wide, at this particular time. Jesus also described such days as “...the days of Noe...” wherein “...**GOD saw that the wickedness of man was great (abundant, abounding, plenteous) in the earth, and that every imagination of the thoughts of his heart was only evil continually.**” Gen. 6:5

The day of the speedy leopard has surely arrived and this condition is not isolated. It prevails like a giant wave across the entire globe. Nations, along with “terrorist kings,” have become extremely aggressive in their transgression and iniquity.

Hamas’ invasion of Israel surely holds center stage at this hour and, as has been noted, it stems from their direct hatred of Israel. Hezbollah is hot on their heels, attacking from the North, and the Houthis have recently emerged, blocking sea ways around the Red Sea to hinder global trade among the nations. These same nations must now drastically re-route their ships, costing both time and money. It is no secret that Iran is both the master mind and financial power behind these proxy terrorist groups and many others, yet there seems to be no effort by the U.S. or other nations to thwart their efforts. Instead, some actually make excuses for them, insisting that Iran knows nothing about such activities.

Vladimir Putin is another speedy aggressor in iniquity as

he attempts to conquer Ukraine. He declared in a speech reported by the AP "...that his country's military has seized the initiative in Ukraine.....and is well positioned to achieve Moscow's goals." Those goals were made perfectly clear at the close of the same speech when Mr. Putin declared plainly, "we won't give up what is ours."

The U.S. southern border also presents a striking example of transgression and iniquity. The current administration has declared multiple times that this border is closed, but that has proven to be a blatant lie as literally thousands of **illegal** migrants cross it daily. The numbers are overwhelming and constant. These illegal aliens are in clear violation of American law, and it has also been confirmed numerous times that many terrorists and other "evil men" have speedily crossed into America with no resistance.

6 China is also a major participant in gross transgression. Pres. Xi boldly informed Pres. Biden at their recent summit that China would take Taiwan, and there has been no indication whatsoever that Mr. Biden offered any hint of resistance. Thus, the leopard of iniquity marches speedily on.

This speedy ungodliness is not restricted to national powers. It is also greatly prevalent in individuals among the "common people." The following report from the New York Post is just one headline among many over the past few months, announcing horrific attacks of violence. **"FIVE TEENS NOW CHARGED IN SAVAGE MOB BEATING AT MARJORY STONEMAN DOUGLAS HIGH SCHOOL."** That account is followed by a video which "shows a lone teenager, who has not been identified, being attacked by a half-dozen students who kicked and punched him repeatedly — until one young brute hurls him to the pavement head-first. The victim suffered a skull fracture and other injuries."

A similar account comes from Prague, Czechoslovakia. **"STUDENT SHOOTS 14 PEOPLE DEAD AT UNIVERSITY IN PRAGUE."** A student at Prague's Charles University shot and killed 14 people and injured 25 others, 10 of them seriously, before being found dead, in what is believed to be the worst mass shooting in the Czech Republic's modern history. The city's police chief, Martin Vondrášek, told a press briefing...that the death toll may rise further, adding that the shooting had been "a premeditated

violent attack”, apparently inspired by similar massacres abroad.”

One major tragedy here is that these offenders are young people, the same type individuals who are actively protesting against Israel, while justifying the atrocious acts of Hamas and holding Israel responsible for them. There is a reason for this gross problem. God admonished His people “Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt **teach them diligently** unto thy children, and shalt **talk of them** when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” Deut. 6:4-7 Sadly, this has not been done and thus, the children are in complete ignorance as to God’s righteous plans and purposes. Some might say, “Well, this is the instruction given to Israel,” which is absolutely true. However, The God of Israel is the One and Only God of the entire Universe. Therefore His counsel, or His Word applies to all and eventually all men will bow to IT. 7

This end time leopard is also quite manifest in the transgression mounted against the very principles of God’s righteousness. Pope Francis recently instructed “his priests” to “bless same sex couples.” We greatly rejoice that some priests and other Catholics have strongly disagreed with the Pope, insisting that it directly contradicts Catholic Doctrine. Scripture also has some very sound advice for them: “...Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Rev. 18:4

It must also be noted here that the greater offense by the Pope’s assertion is the contradiction to the core principles of God’s Word, which defines such unions as an abomination. Some have tried to defend this decree, claiming that such a blessing is not pronounced on the union itself, but rather on the individuals involved.

Sadly, there seem to be some Protestants who would agree with this reasoning for there are those who do defend this homosexual practice as well as that of couples living together

outside the confines of marriage, claiming that such tolerance is an expression of Divine Grace. Scripture plainly refutes the ideas of those who would defend the Pope, for Paul plainly asserts, "... if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13 The chief apostle to the Church further asks, "What shall we say then? Shall we continue in sin, that grace may abound?" Rom. 6:1 This question is very revealing, for it is Paul's response to his firm proclamation in the previous chapter announcing; "...where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:20 Paul was clearly concerned that his words might be misconstrued as meaning, "just go ahead and sin, for grace is so sufficient and effective, it will be shown regardless of man's conduct," as seems to be Pope Francis' inclination. Paul's answer to such fleshly reasoning against the principles of God's Word is a very emphatic "God forbid...." Rom. 6:2

8 Scripture also makes it undeniably plain that continuing sinful practice does have consequence. "Know ye not that the unrighteous shall not **inherit** the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall **inherit** the kingdom of God." I Cor. 6:9-10 The subject here is "**inheritance**," rather than life. Those who have accepted Christ as Savior will unquestionably live eternally in glory, regardless of their conduct, but they will have very little if any **inheritance**, which is obtained by clinging steadfastly to the principles of God's Word and walking in them. Abraham set the example and pattern for those today who would claim their heavenly inheritance. God said of him, "...I know him, that he will command his children and his household after him, and they shall **keep the way of the LORD**, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him." Gen. 18:19

Paul confirms God's evaluation of this man, declaring that, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, **obeyed**;

and **he went out**, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:" Heb 11:8 -9

One element of good news regarding the speed of the leopard is that all these events surely announce the soon coming of Jesus, for it truly is in those days likened unto the days of Noah when "...the wickedness of man was great (**plenteous**) in the earth,..." that Jesus will appear. Not only so, but let us all be encouraged with these expressions of the "speedy leopard" for our day. "Behold, I come: quickly, hold that fast which thou hast, that no man take thy crown." Rev. 3:11 "**In a moment**, in the **twinkling of an eye**, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I Cor. 15:52 "He which testifieth these things saith, Surely I come **quickly**. Amen. Even so, come, Lord Jesus." Rev. 22:20

"MY PRESENCE"

Our hearts would ask a program,
An outline, sent from heaven,
But no such chart is granted,
A life-map is not given;
Instead, there comes a promise,
A promise for each day,
"My presence shall go, with thee, .
My presence--all the way."

Provision and protection
We rightly seem to crave;
Were we of these quite certain,
We think we could be brave:
But—greater than these portions
Can this Word come to be:
"My presence shall go with thee,
My Presence ! Mine! With Thee !"

—Selected.

Victory In This New Year

Paul N. Smith

"And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there. And Caleb stilled the people before Moses, and said, **LET US GO UP AT ONCE, AND POSSESS IT; FOR WE ARE WELL ABLE TO OVERCOME IT**" – Num. 13:27, 28, 30

10 This is the story of the children of Israel in the second year of their sojourn in the wilderness. From the first verse we are led to believe that sending spies into the land of Canaan was God's idea; but further study of this account in Deuteronomy informs us that it was originally the idea of the people to send men into Canaan. We read in Deuteronomy One, Moses' words to the people in the 40th year of their wilderness wanderings. They are ready to pass over Jordan and into the land, but Moses recounts some of the events of their 40 years journey. It is interesting to note that Moses put in parenthesis this statement: "There are eleven days journey from Horeb by the way of mount Seir unto Kadesh-barnea." Deut. 1:2 And yet, here it was, forty years since their exodus from Egypt, and all but three men were dead, of the number of adult men who came out of Egypt --- Moses, Joshua and Caleb. And Moses was to die before they actually passed over into the land. The reason for their 40 years in the wilderness is given in Numbers 14:32-34. Because of their unbelief and consequent murmurings, the Lord kept them in the wilderness one year for each day they spent in the good land of Canaan beholding its beauties, yet frightened by the inhabitants.

The point we want to make is this: the people of Israel wanted to send spies into the land — not God. The Lord already knew what the land was like and even told them about it. He also emphasized that He would give them the land, and would drive out the inhabitants from before them. Now why they wanted to send a delegation ahead of time is beyond me, except it is another illustration of how men try to organize the plans of God. It is so

difficult for natural man to believe that God is able to direct His affairs concerning the world and mankind. Satan pointed out to Eve that if she and Adam ate of the forbidden tree that they would "become as gods." I think this is the trouble with men today. They think that they are gods, and even know more than the One who created them.

God's ways are so simple, and yet when we take them into our hands, we make them so difficult. God's plan of salvation is so simple, but when we put it through the complex computer of our reasoning minds, it comes out with a dozen pages of print-out instructions. The Lord has said, "Believe and you shall receive. "And that is all. But man has added lists of do's and don'ts, if's and maybe's, until it becomes very confusing.

And isn't that the way we do with many of our dealings with God? He tells us what He will do for us; or that He will meet our needs, and then we begin to formulate plans on how God will bring all these things to pass. Evidently Israel had clamored to send men to Canaan according to Deut. 1:22. "And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come." The next verse tells us that even Moses was influenced by them. He must have consulted the Lord on the matter, for in Numbers 13, we read that the Lord said to send men. This was God's permissive will, not His perfect will. He already knew what way to send them into the land, and into which cities to go. 11

But there are times when our desires are so strong that they crowd out any leading that the Lord may try to give us. We clamor for our own way, believing that it is right. We even convince ourselves that it is the perfect will of God. We look for signs and manufacture omens that tell us it must be the will of God for us to proceed with our heart's desire. And our dear Lord must sigh with resignation, and then wait patiently for us to fall on our faces. Then He picks up the pieces and somehow fits them together to form the picture He wanted all the time. Why do we insist on putting our own interpretations on God's directions in our lives? Why can't we continue having that child-like faith we

possessed at one time? We "get too big for our britches" and as children feel they know more than Dad and Mom, so we feel we know more than God. At least we act like it.

In this new year, we are ready to enter a new era of our lives. We don't know what lies therein, nor how great the "cities" are, nor how huge the "inhabitants" are. But we can know that God is faithful, and as He was with us in 1981, He will also be with us in 1982. I trust God to give us all the faith of Caleb and Joshua. They, too, saw the giants; but they also saw God as being greater than these big people and their walled cities. Let us not delay our spiritual growth and progress by our unbelief. There is a great difference between 11 days and forty years!

(Reprint 1982)



12

Have Faith in God

Faith laughs at the impossible;
And is not moved by jeers.
It mounts above the waves of doubt;
And all earth's ribald sneers.

Faith breaks the shackles of despair;
And frees the ransomed slave,
Recalls the hopes of banished years;
And makes the weakling brave.

Faith rules the world of nature;
And conquers everything.
And flinty rock yields water;
The wilderness, a spring.

Faith brings the manna from the sky—
Enjoys a house of bread.
Wherever there's a hungry soul,
Faith finds a table spread.

Anon

Waiting **David Albrecht**

"But they that wait upon the Lord..."Isa. 40:31

"Waiting" is inherently one of the most difficult things a human being can do from an emotional standpoint. Children often wait for a birthday, Christmas or some other event to receive gifts or just enjoy some funtime. Adults will anticipate the New Year as a time of renewal, a brand new start that may produce better results than the previous year. We, as humans, wait, anticipate and expect changes or events that will uplift us or make us happy in some way. Sometimes that waiting ends in disappointment. Things sometimes will sidestep us in bringing that happiness, a sense of fulfillment or seeing our dreams come true.

Isaiah presents an alternative way of waiting that was built in promise and I am guessing has been overlooked by greater populations of the world. He says, " But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint" Isaiah 40:31. The real secret to waiting is to wait on the LORD. The Hebrew word for "wait" used here is "**qahvah.**" It speaks of twisting, as in a cord, or gathering in and figuratively of expectation and looking on with patience. It works well as a word we have used for a long time in English, which is "tarry" or "to tarry." Merriam-Webster defines this as "lingering with expectation." This, obviously, is a promise reserved for believers. When we, as believers linger with expectation on the Lord, we have more than just hope, we have promise that strength awaits us; that renewing strength we need every day. It is strength that helps us mount up with wings and rise above the cares of this world...to dominate over our trials and overcome the things that would hinder us in our walk and running this race with all our might. I think of Hebrews 4:16 which says, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We may have physical limitations with these bodies but spiritually we are well provided for with strength each day as we linger with expectancy on the Lord. Strength: that is the fruit and a benefit of waiting! I look at this idea of waiting on the Lord as a

process, an investment if you will, and that investment is our **TIME**. Although when we are born again we are brand new on the inside and our standing before God is perfect, we have a lot of rough edges that need to be smoothed out. As long as we are here on the planet in flesh and blood bodies, we will need help from above. We are all works in progress. Enter - Patience. Isn't that the hardest part about waiting: having patience? We are putting our trust in someone else to perform work on us, in us, and hopefully through us. That might just be the Holy Spirit. James, the Apostle, wrote to the saints, "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. What? Did I read that right? Yes, it looks like patience is a key ingredient in waiting on the Lord that may bring about our entirety, maturity, completeness and perfection. Maybe as a bride adorned for her husband?

14 That word, "qahvah," that literally means to twist or draw in, could that possibly describe our partnership with the Holy Spirit? As we are patiently waiting on the Lord, the Holy Spirit is available to work for us, with us and on us. He can help mold us, make us, twist us, gather us in where we need it (Like losing weight...the cares of this world) and shape us into an image that would resemble His Bride. Paul said, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18). That's what He can do with yielded subjects. We can actually wake up each morning being a little more like Jesus and a little less like ourselves. Praise the Lord!

Michigan has an estimated deer population of about 1 million. As pretty, crafty, and agile as they are in the fields and woodlands, they have difficulty crossing the road. There are lots of deer/car crashes in our area. I am out early in the morning many times driving so I often pray the Lord's protection for the day and "please keep those animals out of my path." I know He hears my prayer. And I believe He sends some kind of urgency to the deer, some kind of message to "wait" till I pass. I often see them waiting politely and patiently at the side of the road until I pass. But, over the years, we have run into a few and a few of

them have run into us. You might ask, "Why"? Deer are like some people, even some of God's people. They got the message but they just wouldn't listen. Not everyone we know will listen. Some will ignore the Holy Spirit's leading. But it is sad when God's own children fail in this area due to lack of patience - they just won't wait on the Lord.

God's people should be waiting on and watching for the Lord's return, allowing the Holy Spirit to continue His work in each of our lives, trusting in Him completely. But have you ever considered that Jesus is waiting on us? Sometimes to: grow up, or wise up, to shape up, certainly to Look up, but more than anything to come up. I can picture Jesus lingering in expectation, waiting for that nod from our Father God, saying "It's time," "Shout," "Sound the trumpet!" We are His inheritance! I believe He longs to come and claim His own whom He has purchased and redeemed with His Own blood. What a day that will be!

Oh Lord,

Set hearts ablaze with holy fire,
Your coming soon our one desire;
May patience have its perfect way
As we wait...and wait for that glad day.

15



THE ENEMY HINDERS

Oh oft and oft, it seems to me,
That Satan battles hard with me
And garbles up the words I write,
Till white looks black and black looks white.

Until 'tis such a childish thing,
'Tis laid away too poor to bring.
And only when my heart doth sing,
I burst from bonds to praise my King.

-- Hattie T. Moore.

Positive Or Negative

C.O. Broyles

“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.” II Cor. 1:20

One morning recently in Sunday School, the Teacher said that the Law was negative, in that it says “No, no, no, and don't, don't, don't.” Then I thought, “Yes, the Grace of God is positive in that His promises are ‘...yea and amen,...’” as my text declares. Immediately I thought of the negative and positive connections of a battery in a light plant. When a battery is new, it must be filled with acid and distilled water before it can be charged. Acid is destructive to all filth. It is also used to try gold to determine its purity.

How truly this speaks of the Holy Spirit. When He comes into our lives, all filthiness of the flesh is destroyed as we yield to Him. He tests and tries us that we may come forth as pure gold. Water is distilled by turning it into steam, which is caught, a drop at a time, in a glass container as the cool air turns it back into liquid. Water speaks to us of the Word of God; but distilled water speaks of the Word **tested and tried**. Its strength and endurance are proven by the fire of affliction. It is received, here a little and there a little, as the Holy Spirit reveals it to our hearts.

Now the battery is ready to be connected to the generator. The positive post must be connected with the generator, and the negative post must be grounded. Then the power of the generator flows into the battery. Sometimes through ignorance, men connect the battery opposite. They ground the cable from the positive post and attach the one from the negative post to the generator. Then the battery will not remain charged. The light becomes dim. In a short time, the battery becomes useless, unless it is changed and connected correctly.

The generator beautifully figures Christ, pouring His righteous life and power into one who believes God's promises. Let us look into one of these promises. "For whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith." I John 5:4 The first part of this verse is positive. The last part explains what? — "even our faith;" and this too is positive. It is joined to the Generator, Christ. How do we get faith? By keeping the Law? God forbid! It is rather by accepting the positive promises in His Word. Then we are built up in the "...most holy faith, praying in the Holy Ghost." Jude 20

We become spiritual storage batteries, where Jesus deposits His righteousness in order that light and power may flow out from us to any need of our own, or of others. We can say with the Apostle Paul, "For I through the law am dead to the law, that I might live unto God." Gal. 2:19 We have a positive connection with Christ (The Generator on high), and have grounded the Law (the negative) by admitting that it was fulfilled and done away, or set aside, when He died on Calvary.

How truly the wrong connection of a battery applies to legality today. Legalists are connected wrong. They hold the Law side toward God. They try to come to God in their own righteousness, which is as filthy rags, instead of the righteousness of Christ. That makes them **negatives**; hence, lifeless and powerless. They receive no charge from heaven. Thus, they continually trample the Grace of God under their feet. They ground the promises of God, and make Christ a liar, even though He said, "...It is finished..." They bring the death of our Savior to an open shame, by saying, that His power is not able to **keep them saved**. What a reflection on the heavenly Generator, as if He could not keep His batteries, the saints, from running down.

17

Of course such people **do**, soon run down. They cannot hold out "...faithful to the end;..." neither do they let the Lord hold them. Their light grows dim, and they claim that they are lost and bound for hell; but that is not so. There is nothing the matter with the batteries, or The Generator, when they are connected up right. They only need to hook up by faith to God's positive promises, and believe that Christ died for them, and that they died to the world and to the Law with Him. They need also to believe that they rose as a new creation in Christ, free from sin and free from law, and let the power of Christ flow through them. Then they can say with the Apostle Paul, "I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me: " Gal. 2:20

"...for if righteousness come by the Law, then Christ is dead in vain." Gal. 2:21. Reader, how are you considering yourself connected with Christ? By works of the flesh and keeping the Law? Or by childlike faith in the positive promises of the God of all Grace? Is your battery well charged? Does it spark any time? If not, inquire of the Lord about the connecting cables.

(Reprint 1982)

REFLECTIONS REFLECTIONS

...From the Editor

“...shew me now thy way, that I may know thee,...” Ex 33:13

The overall “...way...” of the LORD is actually comprised of many ways which must be attributed to Him, as Isaiah declares, “...neither are your ways **my ways**, saith the LORD. For as the heavens are higher than the earth, so are **my ways** higher than your ways,... Isa 55:8-9 The path for God’s people to know such ways begins the same way as it did for Moses;... by request. Moses plea was “...shew me...” David follows this same path with the desire for God to “**Teach** me thy way, O LORD, and lead me in a plain path...” Psa. 27:11 So it is that such ways must be **learned**, by actual experience, which may often include much difficulty and adversity.

18

Some of the aforementioned ways of The LORD are specifically defined, as in Genesis 18:19 when God commended Abraham because “...I know him, that he will command his children... and they shall keep the way of the LORD, to do **justice** and **judgment**;...” God had the confidence that Abraham would keep those ways, but once again, that particular way belongs only to The LORD.

The children of Israel discovered God’s way of light as they journeyed in the wilderness where “...the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:” Ex 13:21 The LORD also reminded them following that trek in the wilderness that His way was for a specific purpose. “And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to **humble** thee, and to **prove** thee, to **know what was in thine heart**, whether thou wouldest keep his commandments, or no.” Deut. 8:2 Thus, the “way” of The LORD is not haphazard or accidental, but a path specifically designed to produce certain results.

John defines the way of The LORD as a Person. “Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the

truth, and the life: no man cometh unto the Father, but by me.”
Jo. 14:5-6 This particular “way” included both “...**truth**, and...
life...”

Moses also found that God’s Way was surely a path of Divine Grace and very intimate interaction with The LORD, for God said “...thou hast found grace in my sight, and I know thee by name.” Furthermore, Moses must have known that it was also a path of glory, for he specifically cried out “... I beseech thee, shew me thy glory.” This pattern continues with God’s answer that, “...I will make all my goodness pass before thee,...I will proclaim the name of the LORDand will be gracious to whom I will be gracious,...And he said, Thou canst not see my face: for there shall no man see me, and live....thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I... will cover thee with my hand while I pass by:...and thou shalt see my back parts: but my face shall not be seen.” Ex 33:17-23 All this exchange outlines God multiple ways of goodness, His Name, grace, mercy, safety, and tremendous glory, which we can only imagine, for Moses only saw God’s “...back parts...” or as some have defined, “God’s Afterglow.”

19

It must be remembered that, in the midst of all these marvelous ways of The Lord, Moses’ primary request was “... that I may know thee,...” The overall lesson here is that in order to truly know The LORD, those like unto Moses, David, Abraham, and others must first be intimately acquainted with His Ways. Paul expressed these truths with this summation. “Yea doubtless, and I count all things but loss for **the excellency of the knowledge of Christ Jesus my Lord:...** And be found in him,... **That I may know him,...**If by any means I might attain unto the resurrection of (out from among) the dead.” Phil. 3:8-11

GH

Correction!

One of our readers has advised us that there is an error in the Book of Luke published by Grace and Glory. The latter part of chapter one page 7 cites the statement “...we be not born of fornication...” as being a quote from John 1:41. The correct reference is John 8:41. That error has been corrected in the online copy of Luke but there is no way to correct the printed version. We sincerely apologize for this oversight.

Reflections on Psalm 37:1-8

Dr. Vicky Moots

David lists eight things in the first eight verses of this Psalm wherein he imparts valuable practical instruction for us. Each of these things presents 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, tells us the same thing 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.

20 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, for V. 2 states, “...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 evil doers of 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. In Prov. 3:5, Solomon expresses the thought of “trust” 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, “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.

In Hab. 3:17-18, the prophet 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." Habakkuk 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 Psa. 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 Psa. 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 alongside 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 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 Psa. 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 take 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 given to us in the first eight verses of Psalm 37, the seventh and eighth, are given 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 V. 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.

LESSONS ON LAZARUS

A.S. Copley

"...Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Jo. 11:11

Three facts are related in this chapter about Lazarus. These form a fine outline for an interesting study on divine healing and prayer. We will consider first, Lazarus' Sickness. "Now a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha." Sickness is directly or indirectly the result of sin. If Adam had never committed sin, his descendants would never have fallen sick. Sin is the mother of disease, even as Satan is the father of sin. Those three close friends of our Lord believed in divine healing, because they heard Him teach it and saw the miracles He performed. "Therefore, his sisters sent unto Him, saying, Lord, behold, he whom thou lovest is sick." The women had a powerful leverage upon Jesus. They knew that He loved their brother. So they bore down heavily upon that lever. Did He go at once and heal him?

"When Jesus heard that, He said, This sickness it not unto death, but for the glory of God, that the Son of God might be glorified thereby." Some cases of sickness rather glorify the flesh and are not for God's glory. Evidently, Lazarus was not to blame for his illness. The devil gave him a blow without any cause in him; but God overruled it, so that Satan was worsted after all. Note that the recorder says expressly, "Now Jesus loved Martha and her sister and Lazarus." V. 5 But the next verse sounds as if He did not love them. "When He had heard therefore that he was sick, He abode two days still in the same place where He was." Perfect love sometimes delays its answer to prayer. A delayed answer is always freighted with greater blessing than an immediate reply. It occasions greater reasons for rejoicing in God.

Second, Lazarus' death. After two days, the Lord said to His disciples, "Let us go into Judaea again." They demurred, because the Jews had sought to stone Him; but He had not forgotten the call to come and heal His dear friend Lazarus, and He had no fear of men. He purposed to move in His Father's holy will. Hence, the text — "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." But Lazarus had died in the meantime. Thus, Jesus taught that the death of a believer is

not death, but a sleep, which always looks forward to a morning. There was a victorious resurrection morning to Jesus' death some days later. And on the basis of Christ's resurrection, every believer who dies will have a resurrection morning. God be praised!

And strange to say, Jesus was glad that His friend had died. He said, "I am glad for your sakes that I was not there, to the intent that ye may believe." Death could not come and sickness could not stay where Jesus was. They had believed on Him unto salvation; but faith should grow. They should believe more and more. As soon as Martha heard that Jesus was coming, she went and met Him: but Mary sat still in the house. She was more patient than her sister. She knew better how to meet trial and disappointment. Martha said to Jesus, "Lord, if thou hadst been here, my brother had not died; but I know, that, even now, whatsoever thou wilt ask of God, God will give it thee." Observe that Jesus did not reprove Martha. He simply took advantage of the occasion to give her further knowledge. He did not blame Mary, or Martha for their brother's illness and death. He turned the trial into triumph. He turned their deeper sorrow into higher joy.

26 Third, Lazarus Raised from the Dead. Jesus said wisely to Martha, "Thy brother shall rise again." Martha answered, saying, "I know that he shall rise again in the resurrection at the last day." She was taught that there would be a last day; but she did not believe that the last day had arrived. It seems very easy to postpone the fulfillment of prophecy. Men are wont to push the end of this age and the coming of Jesus forward. Many are saying "It will not come in our time." Then our Lord uttered a very new and wonderful truth. He said to her, "I AM the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. Believest thou this?"

That fundamental facts are predicted of Christ is a truth of which many saints are ignorant. This Gospel of John opens by announcing that Jesus Christ is the Word, and that Word is the light of men. Jesus declared Himself to be "...the way, the truth and the life,..." yea, "...the light of the world." Simeon called the baby Christ God's salvation. Lk. 2 Even David, a thousand years before Christ came, said, "The Lord is my light and my salvation." It is great gain to us to learn these facts and then

appropriate Christ in these respects in personal experience. For example, Paul said, "It is no more I that live; but Christ liveth in me." Gal. 2:20 Christ not only saves me; but He is my salvation. He not only heals me when I am sick; but He is my life, my Physician. If I am overtaken with pain, or illness, I need not phone the drug store to send some pain-killer, or call a doctor. He says to me, "I AM the Lord thy Physician." And Jesus Christ becomes to believers what they appropriate Him for.

Well, Martha was overwhelmed with the revelation. She exclaimed, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." She seemed to forget that her brother was in the tomb. She got a new vision of her Lord's identity — even the Christ, the prophesied Son of God. She ran and called Mary, saying, "The Master is come and calleth for thee." Mary arose quickly and came to Him. When she saw Jesus, "she fell down at His feet, saying, unto Him, Lord, if thou hadst been here, my brother had not died." She uttered those words in a different spirit from Martha. There was no complaint in her words. They were full of faith, which was also expressed by the fact that she did not run to the Lord until He called for her. When Jesus saw Mary weeping, He also wept and groaned in spirit and was troubled. Critics also appeared on the scene, saying, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" They were far more blind to God's ways than the disciples. Again Jesus groaned, and said, "Take ye away the stone." The disciples must manifest their faith; Outspoken and unbelieving Martha exclaimed, "Lord, by this time, he stinketh; for he hath been dead four days." Then the Lord answered, "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" With that, they took away the stone. Then Jesus looked up to heaven and said, "Father, I thank thee that thou hast heard me; and I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me. And when He had thus spoken, He cried with a loud voice, **LAZARUS, COME FORTH.**"

At His command of authority, Lazarus came forth with his grave clothes upon him. Then Jesus said, "Loose him and let him go." Many believed on Jesus because of that great miracle. Others found fault with Him and held a council against Him. Praise God

for the rich lessons contained in this narrative. It pays to call on the Lord when we are afflicted. It pays to keep on praying and believing, though He delay the answer. We may look for a greater miracle, the longer the delay and severer the test. Christ is sure to reveal Himself in a new and deeper fashion; for He never ceases to love His own. His deep love plans and seeks our highest good.

(Reprint 1937)

Holy Spirit Live In Me

Holy Spirit live in me and with your love infuse,
My heart and mind that I may find, a gift for you to use.
Refresh my soul with gladness, each morn when I arise
Let others see the change in me, put love light in my eyes.

Holy Spirit fill my life, this is the prayer I pray
Awake in me desire to be the same as you today.
You have your body on this earth of which I am a part
Renew desire, start a fire, inside my willful heart.

Holy Spirit grant my need, the branch can't live alone
The vine provides, if I abide, and call Your Son my own.
Produce the spirit of Love in me, You promised long ago.
Protect my life from all the strife, as in Your vine I grow.

I'll set my sights on Life ahead, I can't go back in time,
The past is hid and what I did is left with the Divine.
I'll focus on the days ahead, the time that does remain.
Sometime I fall, it happens to all, we all share in the blame.

The sun comes and then it sets, the night turns into day.
I'll trust and smile and after awhile all things will be ok.
I tend to dwell on past mistakes and wish I could go back.
When things go wrong, I lose my song, the night is oh so black.

Tomorrow will be a brighter day, The Lord sits on His throne.
I'll lift my eyes and look ahead, this world is not my home.

Joyce E. Hosmer

The Thorn Tree

There is an old legend in Germany about a thorn-tree that once grew in a dense forest. It was a strong, sturdy tree and nobody troubled it.

"Why should I have hard, ugly thorns instead of leaves?" the tree complained. "I wish I had leaves of gold on my branches." The next morning the tree found itself covered with leaves of gold, shining splendidly in the sun. It laughed for joy. But a robber passed that way and greedily plucked every leaf. "Oh dear!" cried the tree, stripped and bare, "I wish I had asked for leaves of glass."

And the next morning, when the sun shone clear, the tree was covered with tinkling leaves of glass that made it a dazzling sight. It clapped its hands for joy.

But a storm came up and crushed the glass leaves into fragments. "Oh dear!" cried the shattered tree, "I wish I had leaves of green like other trees."

The next morning the tree was covered with leaves so fresh and green that they made a tempting sight. It shouted for joy. Then a herd of goats strolled by and nibbled every green leaf.

"Oh dear!" cried the naked tree, "If only I had my thorns back again! Robbers don't touch them, storms can't break them, goats won't eat them. They are better than leaves for me."

The next morning when the thorn-tree was covered again with thorns, it sighed happily. It was contented at last with what God had given it.

Have you ever heard a girl say, "I wish I lived in another town. This is such a pokey place," or "I wish we had a new house," or "I'm tired of this dress. I wish I had one like yours?"

Have you ever heard a boy say, "I'm sick of this old car. Wish we had a new model," or "Every boy has more money to spend than I have. I wish I had a million?"

What about the things you have? Do you ever count up to see how much God has given you to make you happy? Try it. He wants you to be contented where you are, and with what things he has given you. A light that doesn't shine beautifully around the family table at home is not fit to take a long way off to do a great service somewhere else.

(Reprint From "Bonds Of Peace" 1953)

COMFORT IN TIMES OF SORROW

Ruth E. Smith

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." I Thess. 4:13

Death comes to all of us because it is part of the life process. However, it is not the end of life! Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Jn. 14:1-3

Jesus' words bring such comfort and hope; why then, is there such misunderstanding and fear of death, even among Christians? Fear was not known until Adam and Eve disobeyed God, neither was death known. They came as a result of their disobedience to God's command: "...the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17

Jesus' death and resurrection took the sting out of death, even as the Apostle Paul states: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Jesus Christ." I Cor. 15:55-57 The latter portion of verse 54 reads, "...Death is swallowed up in victory,..." or is utterly vanquished forever.

God does not intend for any of the natural processes to be terrible experiences. He is a God of love, and everything He does reflects His love. Before we came out of the womb into this world, we were unborn babies. Also, in going forth from this world, by death into another world, we are as unborn babies so far as the next life is concerned. A baby, not yet born still tucked under his mother's heart, might say, "This is a warm place. I'm taken care of. I feel secure. I like it and want to stay." The natural birth process replies, "You cannot stay here, you are going out of this world into another." That baby would look upon the process of birth as if it were death, since it would be the end of its previous

state. He could very well say, "I don't want to die; I understand the way of existence here." What to us is a birth; to that baby may seem like death. But the day comes when he does die to that life, and is born into this present one. What happens to him? The newborn is cradled in loving arms. Soft hands hold him gently. A kind face looks down upon him, and he loves that face. Everyone who comes near him, ooh's and aah's. He is king of the world he surveys. As he grows, he finds that life is good. He has some hardships and disappointments, that is for sure, but they toughen his fiber. He learns the meaning of love; hopefully, he will love God and people will love him.

His life cycle comes to a close eventually and the doctor may have to tell him, "You are going to die." He protests, "I don't want to die. I love this world. I enjoy feeling the warm sun on my face and the cool rain also. I like my life. I want to continue looking at the faces of my loved ones. I know I have lived a long time, but I don't want to die."

But he does die to this world and is born into the next life. The person who has faith in Christ, though he dies physically, will awaken to find himself young again. Loving faces will greet him. Loving hands will touch him. More beautiful sunlight than he has ever seen on earth beams fully upon his face. Sweeter music than he has ever heard will flow through his whole being. He will say to himself, "Why was I so afraid of this which is called 'death', which as I know now, is life?" He will know the meaning of Jesus' words in Revelation 1:17-9. "Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death." So when our mission is completed, our spirits which came from God will return to God.

On the other side of the picture, there are those who reject Jesus Christ as Savior. The foregoing thoughts concerning their coming into the world can be applied to the sinner as well as the believer. However, the unbeliever's exit from this life and entrance into the next is not one of smiling faces, joyful greetings and joy forever more. He chose his future home while in his sojourn on earth. Also, we know that not all babies are welcomed into loving

arms and caring parents; but instead, may find an early death in a trash can, or they may be mistreated for a life time. This harsh treatment is but a small sample of what the Christ rejecter will experience for eternity. Lk. 16:19-31

32 I would like to insert a happy note concerning the millions of abortions which take place each year and of the many abused infants who die. They go home to be with their Creator, forever to be loved. Heaven is a happy place and children will be forever praising Him. David said it this way after The Lord took his firstborn son by Bathsheba through death. "...I shall go to him, but he shall not return to me." II Sam. 12:23 Nothing is wasted as far as God is concerned. We read in Psalm 76:10, "Surely the wrath of men shall praise Thee: the remainder of wrath shalt Thou restrain." Although wicked men and women are causing the death of millions of infants, yet these same infants will inhabit heaven and bring glory to God; and who knows what suffering in their natural life from which they may have been saved. My aim in this article is not only to show the other side of death, but to put us at ease, so that we may help others through their times of sorrow. Anyone who is terminally ill knows without being told that he is going to die; therefore, it is a subject of great importance, but very few people want to listen. Most often, the subject is changed and the issue evaded.

If we are getting ready to go on a trip, there are certain things we need to finish before going. There are definite plans to be made, and enquiries about the places we will visit, etc. It is the same with those who know they are dying. They have business here they may want to finish with family and friends. They want to know more about the land where they are going, and perhaps even about the transportation to that land. Rev. 21 & 22; Psa. 23:4-6

The big question is, "How do we deal with the survivors of the departed loved one?" The inclination of most people is to send a sympathy card and then avoid the persons, mainly because they do not know what to say or how to act. If all our friends took this approach, how horrible for the grieving person! One need not say much. An "I'm truly sorry," will mean a lot, along with a hug, a

touch, but most of all, genuine concern for their welfare. We may want to go further and ask, "How are you doing? Is there some way I can help?" Then name some obvious things that need doing and let them choose.

Don't push yourself on the grieving ones, but let them know that you are available any time they need help. Help comes in many sizes and shapes. It may be to talk, or to take a walk. At times, words are not even necessary. The sorrowing one can draw strength from the loving presence of a companion.

Some other things that are important to know are that grief manifests itself in many ways. Oftentimes, anger and hostility are present. The bereaved may be angry with the one who has died because he is left alone. There may be anger directed towards God for allowing the loved one to be taken, even if the one who died was almost 90 or 100. The anger may be directed toward a doctor, or family, friends, or even at themselves. The sorrowing ones may go the route of denial and refuse to accept the fact of the loved one's death. All people experience shock, especially at a sudden death. Numbness sets in for a period of time, perhaps four to six weeks, before the reality of the loss hits them and the grief process begins. 33

It is often when most people think the bereaved should be getting over the worst part of the loss that they cease to call, or visit, or include them in activities. In reality, this may be the worst time in their grieving. They may be in deep depression. There are several levels of depression, and all of us have experienced depression to one degree or another. It is a feeling of helplessness or hopelessness. We can be of great help to them at this time. Try to encourage them in little thoughtful ways --- take a favorite food, or take them out for a meal, a ride, a walk. Encourage, but don't push. Don't give advice, and above all, don't make statements as, "Oh, you'll get over it. You'll find someone else and remarry:" At that time, such a thing is most unthinkable and disgusting. We should never say to a couple who has lost a child, "You can always have another one to replace this child." No one can ever be replaced. We are all different, and usually a parent feels that somehow they were not a good parent, or their

child would not have died.

The statements may be true, but the timing is bad. Quite often, widows or widowers will remarry. Grieving parents may have another child. Our loved ones will die, but the love that we shared with them will never die. Why? Because they left an impact on our lives. We are not the same as we were before we met them. My husband and I have lived together for 33 years. His love and tenderness have helped to mellow me. His strengths and weaknesses have also helped to build other vital qualities in me. If he should die, those things are an integral part of me forever.

The same is true of children and parents. They all affect our lives and some things never die. "For none of us liveth to himself, and no man dieth to himself. Rom. 14:7 If we focus on the joy these loved ones brought to us and the time we had to enjoy them, we will be grateful. If we focus instead on the amount of time we think we should have had with them, we will probably become bitter and depressed. Last, but not least, tears and crying are an important part of the healing process. Sometimes, we try to
34 be brave and strong and withhold tears. This is especially true of men, but tears release tension. We are told that if a person refuses to cry, the acids brought about by the pressure and tension of the grief, or anxiety, will cause ulcers. The tears will relieve this situation.

Remember also that Jesus wept at the death of His beloved friend, Lazarus. Jo. 11:35

(This article is available in tract form from the Corn Crib)

Important DON'TS

Don't forget that "...without faith it is impossible to please him..." (God) ---Heb. 9:6.

Don't suppose therefore, that "Good Works" are possible **before** conversion.....There are none! They are all "...dead works..." Heb. 6:1

Don't think that faith has any beauty or merit of its own; It rather links the soul to Christ The Perfect One.

DON'T BE AFRAID TO TAKE GOD AT HIS WORD.

Selected



Our Corn Crib

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**“.... they shall mount up
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Isa 40:31