



“And when he was come near, he beheld the city, and wept over it, Saying,the days shall come upon thee, that thine

enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground,.....” Luke 19:41-44 “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.” Luke 21:20

Both of these citations speak of a time, which has not arrived as yet, but events of our day show that “the holy city” is well on her way to being dominated by her enemies. Daniel prophesied that a “dreadful and terrible” beast would arise having ten horns, one of which would pluck up three of the first horns by the roots, thus leaving seven. Dan. 7:7,8. Daniel watched this vision unfold saying “I beheld, and the same horn made war with the saints, and prevailed against them.” V. 21 This little horn is none other than the antichrist, and the final chapters of Daniel tell us clearly that his fight is primarily against “the saints,” that is the Jew. The ten horns are a ten-nation coalition that will be in place at the beginning of the tribulation period. Revelation 13, reveals that John saw this same end time government as a beast with seven heads and ten horns. Those seven heads correspond with the ten horns that were reduced to seven in Daniel’s vision, meaning that John saw this end time regime at a later time than did Daniel. Daniel also tells us that the seven are finally reduced to one, but only John gives us the specifics of how that happens. “And there are seven kings: five are fallen, and one is, and the other is not yet come;.... Rev. 17:10. This means that five kings, or heads, will be removed leaving only two, the last of which will be the antichrist. The ten horns of John’s seven headed beast, are identified in Rev. 17:12 as ten kings “which have received no kingdom as yet; but receive power as kings one hour with the beast.” These kings, who eventually destroy the great whore, fit the criteria of jihadist terror organizations around the

world, which “have no kingdom as yet,” but are making loud political and religious statements around the world, their primary purpose being, to destroy Israel. They are indeed likeminded in this endeavor with the antichrist but are said to actually reign with him only one hour.

Total domination of Jerusalem will not culminate until shortly before the battle of Armageddon, but as noted above, that process has already begun and the whole world is hurtling headlong toward the one world government described by both Daniel and John. Terrorist organization such as Hezbollah and Hamas are actively engaged in trying to annihilate this little nation. Iran is desperately trying to obtain nuclear weapons to achieve the same objective and a recent news article from Israel declares: “Russia has defied Israel and the United States and is going through with its sale of Yakhont cruise anti-ship missiles to Syria that could endanger the Israeli Navy. Russian Defense Minister Anatoly Serdyukov said he rejects fears that Syria, a designated country that supports terror, will allow the missiles to fall into the hands of Hizbullah.” This report goes on to say that “Hizbullah used advanced Russian anti-tank missiles against Israel in the Second Lebanon War, causing heavy casualties and surprising Israeli intelligence sources that did not know Syria had facilitated their transfer to Hizbullah.”

Israel will surely be “broad-sided” more than once before all the prophecies concerning Jerusalem are fulfilled and we simply do not yet know what tactics may be used to yet tighten the noose more and more around Jerusalem. The great obstacle to peace at the present time is Israel’s insistence on building settlements in an area the Palestinians would claim as a capital for their own state. Bloomberg reported on October 8, 2010 that Israel had “..signaled that a compromise may be reached in a dispute over settlement construction in the West Bank that threatens to derail U.S.-brokered peace talks with the Palestinians. Incentives offered by the Obama administration to Israel may allow Prime Minister Benjamin Netanyahu to push through his Cabinet a limited renewal of the 10-month freeze on West Bank settlement construction that expired last month, Israel’s ambassador to the U.S. said.” So it goes that Israel is the one forced into compromise over and over again and a

recent segment on CBS Sixty Minutes, was quite clear that much of the world is in sympathy with the Palestinians. Sixty Minutes reported that the “ancient city of David” is actually buried beneath a number of homes built on top of it which are owned by Palestinians. These are being legitimately purchased by organizations in Israel, but they are being severely challenged and criticized for “driving these people out of their homes.”

The “world community” is coming more and more to the fore in our world, and it is yet another sign that one world government will soon prevail. The following headline from the Associated Press is almost unbelievable. “Mexico asks court to reject Ariz. immigration law.” Paul Davenport continues, stating that “Mexico on Tuesday asked a federal court in Arizona to declare the state's new immigration law unconstitutional, arguing that the country's own interests and its citizens' rights are at stake.

We can hardly imagine the audacity of one country bringing a lawsuit against another, accusing it of being in violation to its own constitution, but this is exactly what is being stated here. Stranger yet is this report from Fox News. “Arizona Gov. Jan Brewer has responded in federal court to a friend-of-the-court brief filed by Mexico and 10 other Latin American countries regarding the state's new immigration law. The 9th U.S. Circuit Court of Appeals gave the foreign countries permission to present their viewpoints.” Those countries are identified as “Mexico, Argentina, Bolivia, Brazil, Chile, Costa Rica, Ecuador, El Salvador, Nicaragua, Paraguay and Peru.” The aforementioned Mr. Davenport further quoted the Mexican government: “Citing ‘grave concerns,’ Mexico said its interest in having predictable, consistent relations with the United States shouldn't be frustrated by one U.S. state. Mexico also said it has a legitimate interest in defending its citizens' rights and that the law would lead to racial profiling, hinder trade and tourism, and strain the countries' work on combatting drug trafficking and related violence.”

If such a suit is indeed won by these countries, it would be yet another signal of one world government where international law would prevail over that of a sovereign state. If

it can happen in America, the field is wide open to happen anywhere in the global community. We wonder if these are some of the legal tactics and maneuvering the antichrist will use in gaining the world-wide control he will eventually assume. Mexico seems to be following the lead of the current U.S. administration, which did indeed prevail in removing some of the key provisions of the Arizona law, through its own lawsuit, and if Mexico likewise prevails in the courts on this matter, will it set a precedent for the national enemies of Israel to prevail against them, using their own judicial system? We do know that Israel has been repeatedly pressured into major compromises, and to reach the place described by our opening texts, as well as other portions of scripture, there is no doubt that she will be reduced to absolute nothingness. However let us also remember that Daniel tells us plainly: “But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.” Dan. 7:18 We know this will follow the horrendous devastation prophesied by Jesus, and verses 21 & 22 of this chapter, tell us how it will be transpire. “I beheld, and the same horn made war with the saints, and prevailed against them; **Until** the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.”

Psalm 122:6 admonishes us to “Pray for the peace of Jerusalem.....” This is the same city wherein God promised “...that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.” I Kings 11:36 We must realize, however, that a Prayer for the peace of Jerusalem is actually a plea for great pain and affliction, especially for Israel, because these verses in Daniel clearly tell us that great tribulation, coming upon the world directly because of the upheaval created by the antichrist and his wicked regime, will precede the time “that the saints possessed the kingdom.”

The world is in process of putting that coalition together at this present time, and though it is producing great difficulty and pain, both to Israel and the entire global community, that beast must come to power. Israel must suffer untold pain and affliction to bring them to their knees in order that they might

accept their Messiah. Once they do, the peace of Jerusalem will quickly follow.

We would close with Jesus' words to the disciples who longed for the kingdom: "And when these things (the devastation of V. 20-26) begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28 We can surely see these things "begin" to come to pass, so we also are to look up and rejoice!

~~~~~

## PERHAPS

**Perhaps today the Lord will come  
In glory from His Father's throne,  
And catch His waiting Bride away  
To be forever more His own.**

**Perhaps today the Lord may call  
His longing ones up in the air:  
And they will rise in moment's time,  
All glorious in His image fair.**

**Perhaps today at ev'ning glow  
The Bride will hear His words of love,  
"Arise, my Dove, my Undefined.  
I'm waiting for thee up above."**

**Perhaps today! O can it be,  
That unto us should come such bliss?  
To hear His shout and see His face  
And be the first to meet His kiss?**

**Mary M. Bodie**

# *The Cross Of Christ*

A.S. Copley

“For the preaching of the cross is to them which perish foolishness; but unto us which are saved, it is the Power of God.” 1 Cor. 1:18.

The central fact in the history of the Christian Religion is the Cross of Christ. Around it, cluster all the great doctrines of the Redemption of the human race. Substitution, Reconciliation, Restoration, Propitiation, Justification, Sanctification, Glorification; all would be annulled, if the Cross of Christ could be banished. Satan, indeed, could glory in the death of Christ, if that death could have been accomplished apart from the Cross; but by the death of Christ on the Cross, he is forever a defeated foe. I suppose nothing today would give him more satisfaction than to have the story of the Cross eliminated from our Christian message. The sad fact is, he has already accomplished that purpose in many of our churches; and as a result, in those churches, no longer is heard the wondrous story of the redemption of lost sinners by the sacrificial death of a crucified and risen Saviour; and in those churches, no longer are souls born into the Kingdom of God.

The keynote and very essence of the preaching of the disciples of the first century, was the proclamation of the message of the Cross of Christ; and to that message we can attribute their success in persuading men to accept the teachings of Christ. Did you ever go carefully through the Acts of the Apostles and the thirteen Epistles of Paul, to see just what they say about the Cross? If you have not, and should do so, it would be a wondrous revelation to you. More than five hundred times, directly, or indirectly, is the Cross of Christ mentioned in those writings. In many other parts of the Bible, the substitutionary death of Jesus on the Cross is portrayed as the great pinnacle view of God's plan of redeeming lost men. When Paul said, "For I determined not to know anything among you, save Jesus Christ and Him crucified," he was stating the fundamental fact of his ministry. When he said, "I am not ashamed of the Gospel of Christ; for it is the Power of

God unto salvation, to every one who believeth, " he was expressing the deep conviction of his heart, which everywhere permeated his preaching, that the Gospel was the proclamation of a crucified and risen Saviour. So strongly did this conviction rest upon him that he exclaimed, "Yea, woe is upon me if I preach not the Gospel." And still further he says, "But God forbid that I should glory save in the Cross of our Lord Jesus Christ. " The testimony of the New Testament writers was of one accord as to the place the Cross occupied in their ministry.

The Old Testament Scriptures abound in types and symbols of the manner of the death of Christ, So fully was the death on the Cross portrayed on its pages, that anyone familiar with its writings, should be able to recognize in Jesus, the great antitypical fulfillment of those types. So complete was the fulfillment of the Scriptures by the work on the Cross, that any earnest inquirer, who reads the record of it, cannot help but see in Jesus the promised Messiah. The songs of the Redeemed in the Glory Land, are shouts of victory and praise to the Lamb that was slain, and by whose blood they had been redeemed. The conversation of Jesus with Moses and Elijah, on the mount of transfiguration, was about the death He should accomplish at Jerusalem. If the references to the death of Christ on the Cross were left out of the Scriptures, there would be no Message of salvation for lost men. Yea, the whole structure of the Christian Religion would fall.

#### *Shape of the Cross*

The fashion of the Cross was of two pieces of wood, sufficiently large to support the body of a man with outstretched arms, and to which he could be fastened, and then erected in an upright position. The victim was there left to suffer, as perhaps no other mode of punishment could make man suffer, till death came to his relief. A more diabolical method of torture and death has never been devised. It was the most ignominious death possible to inflict upon a person. It was adapted by the Romans for the punishment of disobedient slaves, and for traitors. No Roman citizen was ever crucified unless he was a traitor to his country. Crucifixion was considered the most shameful death to which a person could be

condemned. And yet, that was the manner of death our Saviour chose to die.

One day, early in the spring-time, nearly nineteen centuries ago; in the City of Jerusalem, a cross had been prepared, upon which was to be crucified one of the greatest criminals that had infested that part of the country for many a day. He was charged with robbery, sedition and murder; pronounced guilty and condemned to death by crucifixion. On the morning he was to be crucified, he lay in his cell, awaiting the time the door would be opened, and he be led forth to be nailed to the cross that had been prepared for him, and thus pay the penalty for the crimes for which he had been sentenced. He knew that he was guilty. The sentence was a just one. His own sins had brought that awful condemnation upon him. As he lay there, he realized that the way of the transgressor is hard, and that sin brings death as an inevitable result. His last hope of release was gone. There seemed no possible way of escape. Soon the door was opened and the keeper of the prison said, "Barabbas, you are free. Another man has been condemned to be crucified in your stead, and you can go out a free man."

On the street, that morning, Barabbas stood.

A free man indeed was he.

No longer for crimes that he had done,

Was he to be nailed to the tree.

It was almost too good to be true.

He scarce could believe it was so;

But then it must be, for there he stood,

And anywhere he was free to go.

Along the street a crowd was coming;

More like a frenzied mob it seemed.

Barabbas gazed, with wonder growing,

As still onward the rabble teemed.

Could it be possible that yonder man,

Tottering under the heavy tree,

Could be the man who took his place,

And forever set him free?

### *An Unheard of Scene*

On Calvary, that day, an awful scene took place. Jesus, the Son of God, our Saviour, was nailed to the cross that had been prepared for some one else. He, who was without sin, He of whom Pilate said, "I find no fault in Him," He whom no man could accuse of any sin, He who always went about doing good, and never did evil to any man, was there crucified. Could it be possible that He should be slain by wicked hands, while men stood by and mocked with glee? Yes, Jesus suffered on that cruel tree. Jesus the best man who ever lived, endured the cross, despising the shame, that He might bring us back to God. Jesus, who said, "***And I if I be lifted up from the earth, will draw all men unto me,***" was there lifted up between heaven and earth, that He might present us faultless before the Throne of His Grace. Jesus, who was God, was hung on the Cross, that He might reconcile the world unto Himself. He, Who was named Jesus, because He should save His people from their sins, became sin for us, and took our place on the Cross and died in our stead, that we might become the righteousness of God in Him. Jesus, the Lamb of God, who taketh away the sin of the world, was there crucified, that you and I might forever be free from sin and its consequences. "He was wounded for my transgressions. He was bruised for my iniquities. The chastisement of my peace was upon Him, and by His stripes I am healed."

God also laid on Jesus the sins of the released criminal Barabbas, and the sins of the wicked councillors and persecutors, who had condemned Him to death, and the sins of the cruel mob that stood by and watched Him suffer. And, looking down through the ages, God saw you and me, and He laid on Him the sins of each one of us. And to this awful load, He added the sins of every person, who has lived in this world, from the time Adam sinned in the Garden of Eden, down to this present time; and to that, He added the sins of every person, who shall live in this world till the time that sin shall be no more. Jesus bore them all in His own body on the tree. Oh, you say, surely God would not put such a load as that on Him! See what the Scriptures say about it. "Who his own self bore our sins in His own body on the tree, that we being dead to sins,

should live unto righteousness, by whose stripes we are healed" -1 Pet. 2 :24. "That He, by the Grace of God, should taste death for every man"-Heb. 2:9. "He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world." 1 John 2:2. "All we like sheep have gone astray; we have turned, everyone to his own way; and the Lord hath laid on Him the iniquities of us all" - Isa. 53 :6. "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." 2 Cor. 5:21. "As far as the East is from the West, so far hath He removed our transgressions from us." Psa. 103:12. Your sins and my sins, He bore away; and God has promised to remember them no more -- Heb. 10:17. When Jesus hung on the Cross, nature hid her face and darkness covered the awful scene. God, Who cannot look upon sin, withdrew His presence from His Son. In the loneliness of that dark hour and in the bitter anguish of His soul, He cried, "***My God, My God, why hast Thou forsaken me?***"

### ***Old Testament Announcement***

The Scriptures, in days long before, had told so vividly of the suffering of God's Anointed One, that men stood in awe before the dark portrayal of its pages, and scarce believed that God would so afflict Him, whom He called His Beloved and His Delight. But dark as the scene was portrayed, it was but a foreshadowing of the events that took place on Calvary's hill. "Yet it pleased the Lord to bruise Him. He hath put Him to grief." "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." No wonder the veil of the temple was rent in twain from top to bottom that day. Jesus on the Cross, had taken away that which separates from God, by bearing in His own body our sins. Thus He opened the way, that lost sinners can have free access to the Throne of His Grace and find help in the time of their need. He poured out His blood on Calvary's Cross for the remission of sin. Now there remaineth no more sacrifice for sin; for God accepted the sacrifice on the Cross as the complete redemption for the sins of the whole world-Heb. 10:14.

There are two things that must never be separated when presenting the Gospel of the Grace of God, viz, the death of Christ and the Cross of Christ. I say it with all reverence: the death of Christ apart from the Cross, would not have accomplished the redemption of the world. The doctrine of the redemption of lost man by the death of Christ apart from the Cross, would leave a standing ground for men to assert self; but there is no place for self in God's way of saving lost men. The preaching of the Cross gives the death-blow to human nature, and leaves a moral distance between God and man as far apart as the gates of hell and the Throne of His Grace. There is absolutely nothing that man can do to shorten that distance. The gates of hell stand wide open to receive man. His doom is sealed against the help of human agencies. Escape from that doom is impossible if God had not intervened in his behalf. But thanks be to God for His great love wherewith He loved us. Even when we were dead in sin, He provided a way of escape. He put Christ on the Cross and let Him die the death of the lowest sinner, that He might bridge the chasm between him and the Throne. Jesus said, "*I am the Way... No man cometh to the Father except by me.*" There is no way back to God except the blood-bought way. The self-righteous man could glory in the death of Jesus, as a shining example of self-sacrifice for the good of others if that death could have been accomplished apart from the Cross; but the moment you mention the Cross, it becomes "*a stone of stumbling and a rock of offense.*" "*Jesus humbled Himself and became obedient unto death, even the death of the Cross.*" So we must humble ourselves and bear the reproach of the Cross; for we deserved it all because of our sins. Jesus was made sin for us, and took our place on the Cross, that we might become the righteousness of God in Him. Behold yourself with all your load of sin nailed to the Cross in the person Of Jesus who took all your sins in His own body; and then read Gal. 2:20, 6:14, Rom. 6:6, Eph. 4:22, and Col. 3:9, 10.

God's law is perfect, and must be fulfilled to the letter. There is no deviation from that. God said, "The soul that sinneth it shall die" - Ezek. 18:4. "All have sinned and come short of the glory of God, " and under the law are condemned.

But God completed the work of redemption from sin and its consequences by blotting out the handwriting of ordinances that was against us, which was contrary to us; taking it out of the way and nailing it to the Cross. Col. 2:14. Thus the last barrier of separation between man and God was removed. Now God's "*Whosoever will, let him come,*" rings out in gracious invitation to the uttermost parts of the world. Jesus says to us in His wonderful assuring promise, that "whosoever cometh unto me, I will in no wise cast out." What more could He have done than that He hath done?

### ***No Longer Under Law***

By the work accomplished on the Cross, we are now no longer under law. Thank God! We are now under Grace; and by the riches of His Grace, our every need is supplied through Jesus Christ our Lord. Now nothing stands between God and man to keep him from God, except his stubborn will. The work of Christ was so complete on the Cross, that man is left utterly without excuse. The only reason men are lost today, is that they will not accept what Jesus has done for them. No, a man can say, Jesus did not include me; for God's whosoever is as broad as the world is wide. Jesus can say to every man "How oft would I have gathered you to Myself; but ye would not." Faith in God's Word saves men.

There is only ONE WAY of Salvation. When Jesus commissioned His followers to go into all the world and make disciples of all nations, He gave them but one means to accomplish the task. They were commanded to "***preach the Gospel.***" The word they preached always proclaimed a Crucified and Risen Christ. The message we proclaim, MUST point to the Cross on Calvary and the Tomb in the Garden, or it will have no power to win souls to Christ. Yea, all preaching without these is but "another gospel." The self-righteous Pharisee and the lowly Publican must both come by the WA Y of the CROSS, if they are to reach the Father's House. No wonder Jesus said, The Publican went down to his house justified. For in deep contrition, he acknowledged his sin, and asked God to be propitiated for it, by accepting the sin-offering that was being made at that very hour of prayer, by the priest on the temple altar.

There is no remission of sin except by the shedding of blood. John's introduction of Jesus to the world was, "Behold the Lamb of God that TAKETH AWAY the sin of the world." God's will is expressed in these words concerning salvation. "And this is the will of Him who sent Me, that everyone who seeth the Son and believeth on Him, may have eternal life, and I will raise him up at the last day." John 6:40. God was so careful in regard to the WAY OF THE CROSS, as the only way of Salvation, that He would not permit the work of man in any way to be attached to it. If God could save a man in any other way than the Way of the Cross, then Christ need not have died, and the offense of the Cross would cease to exist. But "whosoever believeth on Him shall not perish but have everlasting life." John 3:16, 5:24. The person who believes on Jesus and commits himself to His keeping, has saving faith. The Holy Spirit comes to such a person with His regenerating power, and he is BORN ANEW. He becomes a son of God-Rom. 8:14-17.

### *Three Crosses*

On Calvary three crosses were erected. Christ hung on the middle one, and on either side a thief was crucified. That was not only that the Scripture might be fulfilled; but God seems to have had a great object in view for the whole world. On the middle cross, our Saviour was crucified for all men's sins. On either side were men who had long walked in the transgressor's ways. They were condemned and suffered justly for their deeds: What a scene was that on Golgotha that day! On Him who knew no sin, was laid the sins of the whole world: and from them, who all their days had lived in sin, was taken away their sins and put on Him who was without sin. The two men who were crucified there, are typical of, and represent the whole human family. One thief saw in Jesus, the long promised Redeemer of Israel, the Messiah who was to come, the Christ of God. He believed on Him and committed himself to His keeping. Jesus rewarded his faith by assuring him, that he should be with Him in Paradise that day. The other thief, with equal privilege, turned away from Jesus. "***Without God and without hope,***" he died in unbelief. Hence, there are only two classes of people in this world -- Those who believe in Jesus

and commit themselves to His keeping, and those who disbelieve and will not have Jesus to rule in their lives-John 3:18. Reader, to which class do you belong? The question of belief, or unbelief settles the eternal destiny of every person in the world. The sin question was eternally settled on the Cross, by our Saviour taking our place and dying in our stead. Therefore, the Cross of Christ is the only meeting place for God and Man.

### ***The Sinner's Vision***

What does the sinner see as he approaches the Cross of Christ? First, he sees Jesus, the only perfect man who ever lived. Next, he sees Jesus, "***The Lamb of God,***" upon whom all his sins have been placed, and He bore them in His own body on the tree, and God promised to remember them no more. Then he sees Jesus, the Righteous one, who has fulfilled the law's demands, and took out of the way (nailing it to the Cross) that which was against him, and which barred his approach to God. Then he sees Jesus, the son of God; yea, very God Himself, for the love wherewith He loved him, even when he was a lost sinner afar off from God, sees Him willing to suffer there, that he, a lost sinner, might become a son of God. Finally, he sees God, who is rich in mercy, for His great love wherewith he has loved him, meeting him there at the Cross and saying to him, "All this was done for thee. Believe on Him who has died for thee, and thou shalt live." Then a great flood of light fills his soul, and he realizes that Jesus has saved him. He commits himself to the keeping of Jesus for 'time and eternity. He can then rejoice, and say as Paul did. "***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.***"

The Mercy of God was extended to its fullest measure on the Cross of Christ. The demands of the law were finally met by the vicarious suffering and death of Christ on Calvary. The justice of God was fully vindicated that day. The love of God was expressed without measure on Golgotha's Heights. The Grace of God comes to every person, offering freely all the benefits that accrue from the death of Jesus on the Cross, with only one condition: "***Believe on the Lord Jesus Christ and***

thou shalt be saved.” *“He that believeth on the Son hath life; and he that believeth not the son, shall not see life,”* - John 3:36.

He saved a poor, lost sinner like me,  
By His finished work on Calvary's tree.  
All the world could do, would only be loss.  
Nothing could save me but Christ on the Cross.  
Nothing that I could ever have done,  
Could one iota of merit have won.  
Only through faith, by Grace He saved me;  
It is God's Gift, and perfectly free.  
God's love to me in greatest measure,  
Brought down His Priceless heavenly Treasure,  
Worth more than all the world combined,  
In Jesus Christ, this wealth I find.

*“But God forbid that I should glory, save in the CROSS of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world.”*

**Gal. 6:14**

~~~~~

THE WAY

*In the maze of pathways
In the labyrinth of life
We must find the straight and narrow
The way that leads to Christ.
All other roads are useless
They lead to bitter loss.
The beginning of God's highway
Is the Cross.*

-- R. Eisenberg

REFLECTIONS

. . . From the Editor

“Then went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto?” II Sam. 7:18

This is one of the deepest and most profound displays of gratitude in Scripture. It is to be contrasted with other more demonstrative examples of praise, such as dancing, shouting, “and with the voice of a trumpet,” as David brought the ark from the house of Obedom to Jerusalem in the previous chapter. V. 14,15

This present expression of thanksgiving is David’s response to the words of Nathan. The king had expressed a desire to build a house unto the Lord and though Nathan told him “do all that is in thine heart; for the LORD is with thee,” he was later sent to David with this message. “Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?” V. 3 & 5. God then proceeded to remind him of His awesome grace. “...Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.” V. 8,9. These are things this chosen man had already experienced and enjoyed, yet God had much more in store for him. “Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his

kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever." V. 10-13

It is at this point that David is simply overwhelmed with the majesty of Divine Grace. While so many today rejoice and magnify The Lord for natural, material blessings, as well they should, the gratitude David felt deep in his heart was for the depths of grace that reach far beyond this present life, as he cried out "...Who am I...that thou hast brought me hitherto? It is however so important that he did not stop there. He could have greatly enlarged on that question proclaiming his own "unworthiness or inadequacy," all in the name of humility. Instead he, reached beyond even those blessings he had already enjoyed and proclaimed "...this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord GOD?" V. 19 Not only so, but David surely delighted the heart of God as he readily received all the blessings, based purely upon inexhaustible grace, with these words. "And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said." V. 25

GH



Announcements

We have compiled a music CD of all the special songs recorded at the Labor Day 2010 Convention. You may order them from Grace & Glory, P.O. Box 831, Grandview, Missouri 64030.

The Bible School is in full swing but for those who were not able to attend, we do have all four classes available on CD. These were recorded in the classroom and we will be glad to send as many courses as you desire. Synthesis, Exposition, Doctrine, and Prophecy are available.

Full Of Grace & Truth

Ronnie Reed

“In the beginning was the Word, and the Word was with God, and the Word was God.....And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father.” John 1:1,14

These verses contain some rather profound statements. Jesus, the Word, was with God, expressing the idea of the trinity, and then we read that the Word *was* God. That sets forth the fact that He didn't cease to be God. He was God in eternity past, and He'll still be God in eternity future. “The Word became flesh and dwelt among us;” He was God and yet He became flesh. Not just man, but He came in a body of flesh. He was born in Bethlehem as a Babe just like any other babe. He was subject to all of the weaknesses of our humanness such as hunger, thirst, weariness, and now, not sinfulness - but subject to the limitations of this human body that we endure. “He dwelt among us.” Among who? Among us; us common folk, because “us,” that are here, are not abundantly wealthy folk. He didn't come and dwell among the Sanhedrin; nor the religious elite. He did not come to dwell in the king's castle away from the people. Jesus was Deity; He was the Word, and yet He became flesh and dwelt among us. One-translation states: “He moved into the neighborhood.” I like that. He lived and moved among the people as a Friend, a Teacher, a Family Member. He did not say “Stay away from Me; I'm Holy, the King of kings, and Lord of lords,” though that is what men would do. If you had won the lottery (I will never win the lottery because I'm not foolish enough to spend my dollars on lottery tickets so I know I'll never win it) and came into an abundance, you would have to buy a different house in a gated community because, all those who know you will try to seek you out, but that was not Jesus. He was Holy, but He spent time with many we might not associate with. Much of His time was spent with the sick and the dying. He spent some time with madmen in the graveyard. He spent His time with prostitutes, adulteresses, and tax collectors, undesirables, and not the kind of folks most churches even want in their midst.

Many who were eyewitnesses to His miracles beheld his glory, a glory that was not manifested in pomp and the earthly grandeur. He rather came to dwell among us, "*full of grace and truth.*" V. 14 We all have a pretty good idea of what grace is, don't we? Or do we? Grace is not justice, which is getting what you deserve. Grace is often used interchangeably with mercy and though they are not exactly the same, grace like mercy, means *not* getting what you deserve, but rather what you *do not* deserve.

Romans 5:1-5 shows some grace and truth in action "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Then Paul adds, "...when we were yet without strength,...." or helpless as stated in the New American Standard version "...in due time" or the right time, "Christ died for the ungodly." V. 6 The apostle further instructs "But God commendeth or He demonstrated His love towards us in that while we were yet sinners Christ died for us. Much more then being now justified *by His blood*" (remember that phrase) "we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Romans 5:8-10. These verses clearly show God's grace to mankind in the Personage of Jesus Christ. "THE Truth," of the gospel, is also set forth here. Grace does not mean that God is showing favor to His friends. I hate to disappoint you if you thought you were in some kind of special group and that God's grace was just displayed to you as being a special person and a special group. Simply stated, grace cannot be deserved. We do not deserve a justified or a right relationship with God, but we have one *by grace through faith without any works!* There is no effort on our part, except to believe, and a great percentage of Christians, do not really comprehend that statement. Many will say, "Oh I'm saved by

grace through faith, but if I do something I might lose it.” Nothing can separate us from the grace of God, Are you something? *Nothing* can separate us from the grace of God.

Notice verse 2: “By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God.” I’ve always loved that word; *access*. It means the door of God’s presence is always open to you; no matter who you are. It doesn’t matter if you are the president, or the janitor; His door is open unto you. It is not like the president, or the governor or a senator; where there are always security guards to keep you out and they will. And they have to in this day and age. Security’s tight because there are a bunch of nuts out there! But I have good news for you: God is not afraid of us! “Come on in!” He is not afraid of us, but the enemy would have us believe that we are not worthy to have access with the King. Access, how? By faith! In what? Grace! For what reason; how long? The answers are glorious! We stand in His grace with permanent access. The same faith that gave us peace with God has brought us into the permanent place of right standing with the Father. We do not fall in and out of God’s grace as politicians do with their public. “For while we were still helpless, at the right time Christ died for the ungodly. But God commendeth (or demonstrated) His love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath, through him. For if, when we were enemies, we were reconciled to God by the death of His son, **much more** being reconciled we shall be saved by His life.

We were helpless and ungodly, but at the right time, “in due time,” Christ died for us. This signifies that He did not die for us as soon as Adam fell, though He could have. God could have sent Jesus to earth immediately, but He waited until the law was in place, and required fulfillment. Jesus died at the exact time in history when the Romans were in power and crucifixion was the means of execution. God demonstrated His grace and His love towards us, in that “...while we were yet sinners Christ *died for us*. Much more then being now justified by His blood, we shall be saved from wrath through Him.” God did not just tell you that He loved you; He proved it by

sending His Son, not just to dwell with us but to die for us; to bring right standing to us. Jesus paid the price for our sins by his death; not by winning a 3-day battle in hell with Satan, as much of the Pentecostal Church today advocates. They have traded *The* truth of the scripture for a fairytale. Nowhere in Scripture does it tell us that Jesus fought in hell with Satan, and finally after 3 days He grabbed him by the nap of the neck and dragged him around hell in victory. That makes for good drama, but it's bad scripture.

God's grace brought Jesus to dwell with man full of grace and truth. He found us helpless, ungodly, sinners, and enemies as to our nature. Satan would have you leave God's grace at the altar of salvation, never to live in its power in your own life.

Grace has been the central theme of Grace and Glory since its inception. No paper in the world has a longer history of proclaiming this message. It was originally called The Pentecost, and one of the reasons we are here, is to commemorate Grace and Glory's 100th anniversary. Oftentimes we use the expression, "we're a grace saint," generally inferring that we are associated with Grace and Glory. But I have a word for you. A grace saint in the dictionary of heaven is any saint. The most legal believer that you will ever know is a grace saint, grace is the only way to become a saint. We will all be grace saints when we get to heaven, but some understand a little more about what being a grace saint means. Likewise, when we speak of having, **The Truth**, it is generally a reference to understanding the bridal message, and it is a precious message. Once again I have a word. "The Truth," of this gospel message is found in the simplest of songs sung downstairs in Children's Church, "Jesus loves me this I know for the Bible tells me so." The bridal message of love is only one of many messages set forth in scripture. The truth that rings throughout God's Word is the foundation of all the different truths found therein, and it is that message of the cross which makes all these other messages alive. The message of the cross brings grace to life, and reality to our experience. He found us helpless, ungodly sinners, as to our nature, and paid the price for us. We are still helpless

ungodly sinners, sometimes enemies in our actions. The scripture says to “be strong in the grace that is in Christ Jesus,” meaning that at times you are weak in grace. Paul exhorts us to “grow in grace,” because there are times when you act like children in showing grace. If these things are not so, why did Jesus have to tell Peter “Get thee behind me Satan?” It is because, at that precise moment, Peter was an enemy to God’s purposes for the Lord Jesus Christ.

None of us had a cross word with our spouse while coming to church this morning, did we? We never treat others unkindly, or lack in showing grace, do we? The fact is some of the most hurtful comments ever made come from other Christians. Some of the ugliest, most painful letters come from other Christians who’ve gotten God’s will for you. Their letters usually start out “Dear Brother or Sister.., We love you *but*.” And then there are those calls from concerned ministers or elders from other churches that try to tell you that what you are doing in *your* church is not what God would have you do. These do not teach modern-day apostleship, but they act like one. There is no hurt like church hurt, and while the church is supposed to be the hospital where folks get fixed up, it may often be the hood where they get beat up.

Paul was forsaken by many; abused physically by some he had tried to help. He had been lied about, even accused of being a false prophet, he exhorts his son Timothy, on the importance of being strong in grace that is in Christ Jesus. Do you know why he said that? I want to tell you, but shhhhh, do not tell anybody. Its because We are helpless, disabled.

One of the greatest examples of God’s grace in scripture is found in II Samuel 9, but the story begins in II Sam. 4:4. “And Jonathan, Saul’s son, had a son that was lame on his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, (word came that Saul and Jonathan had been killed in battle) and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.” We are not told the specifics of this fall, but in her haste to protect him, Mephibosheth became a cripple all his life. Undoubtedly, this young five year old does not grasp the gravity of this

situation. He was King Saul's grandson and had been living as such. We might picture him, as kids do, playing with a toy sword, fighting David who was his grandpa's enemy. Once word came that Saul was dead, the nurse knew immediately the custom of that day was to wipe out all of the family and servants of the past king. David would surely kill the entire household of Saul.

David had been successful in defeating his enemies, but rather than being vindictive, he could reflect on what God had done for him, for he had experienced the grace of God in coming from the sheepfold to the throne room. He was really a forgotten son, for after Samuel had viewed seven of Jesse's sons, he said "Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep.." I Sam. 16:11 In effect, David's dad says "Oh yeah, I forgot; I do have one more."

This forgotten son, however, had experienced the grace of God, enabling him to now show it to others. "And David said, Is there yet anyone left of the house of Saul, that I may shew him kindness for Jonathan's sake?" II Sam. 9:1 A servant named Ziba informs him "...Jonathan hath yet a son, which is lame on his feet." Mephibosheth had been in hiding all these years in fear for his life, his whereabouts kept a secret until now. He no doubt had been told all his life that David would try to kill him. He came from a disgraced family; rejected by God. Sound familiar? We all came from that same family, and as was Mephibosheth, all under the sentence of death, apart from the grace of God.

We do not know for sure what Ziba was thinking at this time, but I think it may have been something along this line: "David, my lord, king of Israel, this is the palace. You need the brightest and the best around you, men of might and strength. You need warriors, not a disabled cripple. Ziba didn't get it, for this narrative is all about grace. Ziba had missed the most important part of David's question in verse 1: "Is there yet any....that I may shew him kindness...?" Do you not love David's response, as He says "Where is he?" David, would show kindness to Mephibosheth out of pure grace. He does not ask questions such as "do you think he'll ever get better, or

does he walk with crutches? Does he have to have someone to help him?" Today we might well ask such questions, because we do not want to get stuck! We do not necessarily want to get hung up with a cripple, and we are not disabled, are we? The fact is, we are all disabled and in need of grace. David says "Where is he? And Ziba saidhe is in the house of Machir, the son of Ammiel, in Lodebar." V. 4 Mephibosheth's nurse had escaped with a child that would be hidden all these years in Lodebar, meaning "no pasture, barren, desolate." He was now part of a destitute family, hiding out all these years in a barren place. Sometimes, our difficulty may be our own fault, but Mephibosheth had done nothing amiss. He was lame in both feet, due to no fault of his own, doomed to a barren place of dependency, with no inheritance. Today, one can be in Church and still dwell in Lodebar, which can be a condition, and not just a place.

Though King David fetched this man out of such misery, he could have let him live out his life in peace, with Mephibosheth never knowing that his location had ever been discovered. He could have thought, "I don't know if I really want to be saddled with a cripple here in the palace. I can still keep my promise to Jonathan by letting him live, and just send regular provisions. Instead, Mephibosheth was brought to the palace. Without doubt, the last thing in the world he wanted to see, was the king's soldiers at his door saying, "King David wants to see you."

This was the day he had dreaded all those years. "Now when Mephibosheth,was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!" V. 6 Mephibosheth fell on his face, no doubt expecting to die, but "...David said unto him, Fear not: for I will surely shew thee kindness (or mercy, or grace) for Jonathan thy father's sake . . . And thou shall eat bread at my table continually. And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?" This is the response of one who was still a helpless sinner from the family of an enemy to David. He was in need of grace, and it came with these words: "Fear not." What a shock! Expecting his head to be cut off or to be run

through with a sword, grace found him and changed his life. His handicap and his past had left him feeling worthless, but grace was sufficient enough to change his life. Today, when you are weak and cannot walk any further, or believe any more, His grace will carry you. Jesus says “My grace is sufficient for you.”

David said: “I will surely shew thee kindness for Jonathan thy father’s sake.” Mephibosheth did not receive grace because of something he had done. It was rather based on David’s love for his father, just as God’s grace has been shown unto us on behalf of Jesus Christ. Grace is a demonstration of love that is not deserved and cannot be repaid, extended towards us, “in that while we were yet sinners Christ died for us.”

“Then the king called to Ziba,...I have given unto thy master’s son all that pertained to Saul.....Thou therefore, and thy sons, and thy servants, shall till the land for him,...bring in the fruits, that thy master’s son may have food to eat: but Mephibosheth thy master’s son shall eat bread always at my table.....Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king’s sons.....So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king’s table; and *was lame on both his feet.*” V. 9-12 Mephibosheth’s family went from being a disgraced, doomed, and destitute family to one that had an inheritance, all because of grace. Note however the special grace given to Mephibosheth, as the king said “he shall eat at my table as one of the king’s sons.” How good is that! From the ghetto of Lodebar, to the king’s table. “....as one of the king’s sons.” Oh what matchless grace!

Picture for a moment, dinner at David’s table one night. Absalom is there, along with Tamar (David’s beautiful daughter). Solomon, Amnon, and Adonijah are there. Solomon says “Dad, can we say the blessing so we can eat?” And David says “Not yet.” And then you hear a “plunk, scrape; plunk, scrape; plunk, scrape,” as David says “Mephibosheth isn’t here yet, we must wait for him.” Mephibosheth ate continually at the king’s table, rather than just a short period time. This

section ends with this needy man lame on both feet. Grace brought us out of the barren waste of Lodebar, but we are daily in need of a new supply. We are to grow in grace so that we might be strong in that same grace that is in Christ Jesus. It comes from Him, rather than from us, but it is intended to flow **through** us. God did not show grace to David that he might keep it, just for himself. He intended that it flow through him to someone else.

(Ed. Note. This excellent message, delivered at the recent Labor Day Meetings, was transcribed from an audio-cassette and has been edited extensively to put it into print.)

WASHINGTON'S PROCLAMATION

WHEREAS, it is the duty of all nations to acknowledge the providence of Almighty God to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor;

WHEREAS, Both the houses of Congress have by their joint committee, requested me "to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness"!

Now, therefore, I do recommend next, to be devoted by the people of the states to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be, that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country.

--George Washington

IN THE SONG OF SOLOMON

Alice S. Mooneyhan

Our Perfect Standing in Christ Continued

4:4. “Thy neck is like the tower of David.” This is a peculiar comparison. If Solomon were speaking directly of the Shulamite and made this statement, she might not have felt complimented. “Builded for an armory” shows this woman as a tower of strength to other saints. They come to her for help, for counsel, for advice and for prayers. Saints who have gone on with the Lord and have fought battles themselves, teach others how to fight battles, how to stand and withstand the power of the enemy.

“Whereon there hang a thousand bucklers, all shields of mighty men.” The tower of David with a thousand shields of mighty warriors is a testimony to the battles fought and the victories won. We can either encourage or discourage others by our own attitude, whether we have the victory ourselves, or if we do not. So let us always be in victory; let us take the victory, that we might be a tower of strength to others. This tower was also a lookout, designed to watch for the enemy. We must be always alert and vigilant against the craftiness of the enemy by which he would deceive us.

4:5. “Thy two breasts are like two young roes that are twins, which feed among the lilies.” This speaks of the nourishment which mature saints can give to the babes in Christ. They are able to teach and instruct others. In Acts 20:28, Paul said to the elders of Ephesus, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God.” In Hebrews 5:12, Paul rebukes those Hebrew believers, saying, “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the

oracles of God; and are become such as have need of milk, and not of strong meat.” Too many Christians today are still in their baby clothes. They have not grown and are not able to instruct others in the things of God. I thank the Lord for saints who have sat under the teaching of the Truth; most of them can instruct others in God’s Word. Oh, it is a privilege to have access to the TRUTH OF GOD’S WORD! Let us take it in. Let us make it practical, that we might really and truly be an example as well as an inspiration to others.

4:6. This verse gives us a hint of the way this woman will come to the place of perfection. It is the Beloved speaking: “Until the day break, and the shadows flee away, I will get me to the mountain of Myrrh, and to the hill of frankincense.” Jesus Himself went to the mountain of myrrh and to the hill of frankincense when He went to Calvary. He suffered for our salvation, but we also suffer with Him. We must go the way he went, the dependent way, the suffering way.

The story of Abraham offering Isaac is a wonderful story. Abraham suffered when he went up the mountain with Isaac. He was identified in a measure with God who gave His Son. We go through sufferings which are akin to the things that God and His Son suffered, but this suffering brings forth the fragrance of frankincense so, let us not be discouraged, nor even surprised, if we are called to suffer. This is the way that the Life of Christ is manifested in sweet fragrance in our lives. Until we are broken in spirit, the Christ-like life within us never emits any fragrance. When we are crushed and broken, we pour out our heart’s emotions to the Lord. This is sweet incense to him, and it makes a sweet aroma to others also.

4:7. “Thou art all fair, my love; there is no spot in thee.” This brings us to that Divine Product in Ephesians five: “That He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish” - Ephesians 5:7. If we feel that it is impossible for us ever to come to that place where there is no spot in us, let us not forget that “we are His workmanship.” God “is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” -

Ephesians 3:20. What He has promised, He is able to perform. Our responsibility is only to yield to the Lord. He will work in us that which He has purposed to do, in order that we may become the *Divine Product*. Jesus Christ was as "a Lamb without blemish and without spot" - I Peter 1:19, and the Bride of the Lamb will be like Him. What a picture this is! What a work of redemption that will forever please the heart of our Lord Jesus Christ!

(To Be Continued)

EE

THE WAY TO GO

***As you travel through life,
Stop for a while to pray;
Bow your head in reverence;
Then continue on your way.***

***As you proceed on your journey,
You may see someone in pain;
Reach out a helping hand;
Help them back into the right lane.***

***God is always there.
He knows your every need.
He knows before you ask Him;
Your every thought He does read.***

***So as you work from day to day
In whatever role you're cast,
Just relax a bit and enjoy this life,
But, remember,
Only what's done for Christ will last.***

-- Rex Coopride

EVERY DAY GIVING THANKS

Ruth E. Smith

***“This is the day which the Lord hath made;
We will rejoice and be glad in it.” Psalm 118:24***

The Psalmist’s reminder shows us the proper attitude toward each day that God gives us. But right away I hear some reply, “I don’t understand why I have such heavy burdens, physical weaknesses, financial needs. The home situation is chaotic. I’ve just lost a loved one. I am caring for someone who is exhausting my patience. My job situation is more than I can bear.....and you tell me, ‘This is the day that the Lord hath made; we will rejoice and be glad in it.’ I can’t do it!”

What, then, are we going to do with Paul’s admonition: “In everything give thanks, for this is the will of God in Christ Jesus concerning you” - I Thessalonians 5:18. Verse 16 is just as exacting -“Rejoice evermore.” I would ask, “Does God ever demand us to do something that is impossible for us to do?” Perhaps it may be humanly impossible; but when we combine our weakness with God’s strength, nothing is impossible.

There are some ways to help lick the blues and depression. God did not say to thank Him FOR all things, but IN all things. Suppose a good Christian father and breadwinner of the family has just been taken away by death. It would be very difficult to thank God for his death, but we can thank Him IN it. God gives several specific promises:

1. “And we know that all things work together for good to them that love God, to them who are the called according to His purpose” - Romans 8:28. He does not say that All things are good, but that when we love God and have committed our ways to Him, He, in turn, will cause the bad, crushing things, to work good for us. He gives special promise to the fatherless and widows. “Sing to God, sing praise to His name, extol Him who rides on the clouds. His Name is the Lord, and rejoice before Him. A Father to the fatherless, a Defender of widows, is God in His holy dwelling” - Psalm 68:4-5 NIV.

2. Thank Him that you will not go down under the situation. The Apostle Paul learned the secret of bearing up

under a long and difficult trial. "...My grace is sufficient for thee: for My strength is made perfect in weakness: most gladly therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. For when I am weak then am I strong" - II Corinthians 12:9-10.

3. He will deliver you from all your affliction and hardships. "Many are the afflictions of the righteous; but the Lord delivered him out of them all" – Psa. 34:19. Job also knew this truth "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; Yet man is born unto trouble.... I would seek unto God, and unto God would I commit my cause: Which doeth great and unsearchable; marvelous things without number." Job 5:6-9

4. Thank Him that you don't have to figure your way out of things, but that you can "commit thy works unto the Lord, and thy thoughts shall be established" - Proverbs 16:3. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all they ways acknowledge Him and He shall direct thy paths" – Prov. 3:5-6. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraided not; and it shall be given him" - James 1:5.

5. When we get into deep trouble, be it physical, financial, or mental, we become so bogged down by looking at the problem that it becomes like a mountain that we cannot climb over, or go around. That is we are stuck; but God, Who knows the end from the beginning, can "unstuck" us. He says, "Call unto me, and I will answer thee and show thee great and mighty things which thou knowest not" - Jeremiah 33:3. By nature, I am not an optimistic person, nor am I one who is naturally grateful. God has taught me much, and is teaching me these things. How? Through every day circumstances.

6. When doing a job I dislike, I have learned that the way to victory is to do it as unto the Lord -- as if He were my Boss -- then I will give it my very best. I know also that I will be rewarded for it, whether or not I receive even so much as a "thank you" from others. "Employees (servants), obey your earthly employers (masters) in everything; and do it, not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord. Whatever you

do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving. Anyone who does wrong will be repaid for his wrong, and there is no favoritism” - Colossians 3:22-25 NIV.

7. “Rejoice in the Lord always; and again I say, Rejoice” - Philippians 4:4. This would be impossible unless we follow the rules in verses 6 and 7. “Be anxious for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known into God. And the peace of God, which passes all understanding shall keep (as a garrison of soldiers) your hearts and minds through Christ Jesus.”

We cannot have this peace continually working in us unless we follow the admonitions of verses 8 and 9. “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue and if there be any praise **THINK ON THESE THINGS**. Those things, which ye have both learned, and received, and heard, and seen in me, do (or practice), and the God of peace shall be with you.” This all-around aspect of praising the Lord is our measuring tool. There are many things that may be true and factual, but are they also pure, lovely, and of good report? If not, they are not the things to think on. This measuring stick will limit our thought life and bring it into captivity of Christ.

Proverbs 23:7 declares, “For as he thinketh in his heart, so is he.” We may be able to act and speak for a while, hiding our true feelings; but sooner or later, our real heart attitude will show -- generally when least expected. “A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart the mouth speaketh” - Luke 6:45.

Out of the abundance of the heart also, are attitudes and actions formed. How important it is to begin each new day with the admonition: “Keep thy heart with all diligence; for out of it are the issues of life” - Proverbs 4:23.

