

Glorious Gospel

**And we do know that God
causes all things to work
together for the good of
those who love God.**

Romans 8:28





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HE KNOWS MY NAME

Gordon Crook, Pastor
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"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." Matthew 10:29-30

As we come into a closer relationship with our Heavenly Father, we will come to realize how much He cares about us. He has been very open about His care for us in His Word.

I am reminded of a song "He Knows My Name" sung by the Rochesters (and others)

**He counts the stars, one and all
He knows how much sand is on the shores
He sees every sparrow that falls
He made the mountains and the seas
He's in control of everything
Of all creatures, great and small**

[Chorus]

**And He knows my name Every step that I take
Every move that I make Every tear that I cry
He knows my name
When I'm overwhelmed by the pain
And can't see the light of day
I know I'll be just fine
'Cause He knows my name**

**I don't know what tomorrow will bring
I can't tell you what's in store
I don't know a lot of things
I don't have all the answers
To the questions of life
But I know in Whom I have believed.**

As Jesus walked here, when Nathanael came to Him, He speaks to Nathanael as one who knows him, and Nathanael asks; **"Whence knowest thou me?"** and Jesus replies; **"Before that Philip called thee, when thou wast under the fig tree, I saw thee."** (John 1:48). Jesus knew Nathanael before He even met him. He also knows you, even if you do not realize it yet.

If we go back to the Old Testament, we find God, on more than one occasion, calling ones by their name. In Genesis, we find Him calling Adam in the garden. **"And the LORD God called unto Adam, and said unto him, Where art thou?" Genesis 3:9.** God knew where Adam was, but He wanted Adam to respond to His call. He is calling us today, by name, and wants us to respond.

We find Him calling Abraham. **"And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I." Genesis 22:11.** And Jacob. **"And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I." Genesis 46:2.**

In Exodus we find Him calling Moses. **"And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said,**

Moses, Moses. And he said, Here am I.” Exodus 3:4.

In 1 Samuel, we find Him calling Samuel. **“And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep; that the LORD called Samuel: and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.” 1 Samuel 3:4-10** God has always known the name of His people.

When Elijah was severely depressed about his situation, God came to him and called him by his name. **“And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?” 1 Kings 19:9.** God cares about each individual. He cares

when you are. He knows your discouragement and will call you by name to show you He has a way out.

This always amazes me. The truth is that I am not generally very good with names. Even though I rarely forget a face, it takes me some time of being around someone to really remember their name. However, God knew my name before I ever was, and before I came to Him, He had already called me.

So why does it matter that God knows my name? It reminds me that He deals with each individual and knows my specific, individual needs, concerns and distresses. Unlike so many things in this world, you are not just a number to God. You are His dear child whom He knows intimately and is always listening for your cry.

Read Psalm 139. It will encourage you to know the Lord in a closer more intimate way in your life as you realize just how much you mean to Him. He cares, He watches over you and He calls you closer every day.



Each step I take my Savior goes before me,
And with His loving hand He leads the way.
And with each breath I whisper "I adore Thee;"
Oh, what joy to walk with Him each day.

Each step I take I know that He will guide me;
To higher ground He ever leads me on.
Until some day the last step will be taken,
Each step I take just leads me closer home.

Living Faith

Vicky Moots

James 2:17, 20: "Even so faith, if it hath not works, is dead, being alone.; But wilt thou know, O vain man, that faith without works is dead?"

Today I am going to use these verses in James to perform a spiritual check up of your faith. Do you have living faith? If you are born again, then you have living faith, because without faith you cannot be saved. But how healthy is your faith? Does it produce works?

In the natural, if you wanted to evaluate your health, you would see a doctor for a checkup. The first thing that they would do is to check your vital signs: your blood pressure, pulse and respirations. Why? Because these are outward measurements which can be obtained that indicate the internal activity of the heart.

What are the outward vital signs of our faith? How would someone who is examining us spiritually be able to evaluate our spiritual health? According to James, one of the vital signs is our works, so let us look into this further. If we have the life of Christ in us, there should be outward evidence of our faith for others to see.

We read in I Sam. 16:7, that "...man looketh on the outward appearance, but the LORD looketh on the heart." Only God can see our heart. All others are looking on the outside of us. The book of James gives us an example of how the world examines us regarding our

faith. James speaks of works as being the outward evidence to those around us of the faith which we possess in our hearts.

As a physician, if you were to see me in the office for an exam, I would not be able to see your heart, but I would know how well it is beating simply by feeling your pulse. That is one of the first things they teach you in a CPR course. A pulse wave is produced each time the heart muscle contracts, so the pulse is outward evidence of an internal, invisible, beating heart. It is an outward sign of what is taking place on the inside.

The spiritual relationship between faith and works is much like the physical relationship of the pulse to the heart. Good works in the life of a Christian are outward evidence of living faith and have been ordained by God, as we read in Eph. 2:8-10: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Good works are the result of our faith. They are the fruit of the new creation, not the root. We are not saved through works; we are saved to works. Faith works in us to produce works through us for God's glory.

In the physical body, the pulse does not cause the heart to beat. Which came first? The pulse or the heart beat? Which is dependent on the other? There can be no pulse outwardly if there is not first a living, beating heart on the inside. Likewise, in the spiritual sense, works cannot produce faith, but living faith can, and should, produce

good works, because God has ordained that we should walk in them.

How strong is your faith pulse today? We are told by Paul to examine ourselves (not each other). Living faith on the inside should produce a good strong pulse externally that others can feel when they examine your faith.

Living faith will produce living works, not dead works. Dead works are self-works, and they bring glory to self. Living works are the result of God working in us and through us, and they will always bring glory to His name and not to ours.

Living works are also loving works, for they can only be done through God's love (agape), as we learn in I Cor. 13. Without love, our works lose their eternal value. They do not point others to Christ because they only glorify the one who is performing them.

But most important of all, living works, produced by faith and performed through love, will not only glorify the name of Jesus and give evidence of our faith, but will also prepare us for bridehood. The wedding garment of the bride of Christ will be fabricated from the pure, righteous, living works which she has unselfishly done by faith. The nature of this fabric is revealed to us in Rev. 19:7-8: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness [righteous acts] of saints."

That means that with each righteous act that we perform, each good work that we do, which God has ordained for us to do, we are faithfully weaving the pure linen fabric for our wedding dress to prepare ourselves for that day. But the good works of living faith which we do, and the wedding garment which we are preparing, are not intended for our glory, for they are produced through the power of the resurrected life of Christ in us, for the purpose of bringing glory to His name and drawing others to him.

Praise the Lord for living faith and living works.



ABIDING AND CONFIDING

I have learned the wondrous secret
Of abiding in the Lord;
I have found the strength and sweetness
of confiding in His Word;
For my words I take His wisdom,
for my works His Spirit's power,
For my ways His gracious presence
Guards and guides me every hour,
Of my heart He is the Portion
Of my joy, the boundless Spring;
I,m abiding in the Lord,
And confiding in His Word,
And I,m hiding, safely hiding,
In the bosom of His love.

– Adapted– A. B. Simpson

THE STORY OF THE STONE

Jack Davis

Jesus beheld them, and said, "What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Lk. 20:17-18

Our dear Lord was quoting this from the Old Testament, I enjoy reading it from its context, "I will praise thee for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118:21-24.

Oh, what a day is about to dawn! Shall we not be glad, and rejoice in it? I marvel in the Lord's doings. It is of greatest importance, and our destiny is determined by our attitude toward these marvelous facts. Jesus Christ was the center of divine design before the foundation of the world. All God's building plan is in Christ. He is the point of reference, the focal point of all spiritual construction, it must all line up with Him.

In the first eight verses of Luke twenty, we have recorded that as Jesus taught the gospel, He is questioned as to who gave Him the authority by which He worked. Jesus then answered them with a question they couldn't or wouldn't answer. He followed this with a parable that prophesied of their attitude, and actions toward him and the purposes of God. He foretells of

God's beloved Son being offered for reverence but was going to be refused. It is God that tells history in advance. His-tory, the story of the stone foretells of His exhalation following His humiliation. It tells of the divine election, and human rejection.

"THIS IS THE STONE"

When the high priest and his people questioned Peter and John as to what power and what name they had made the lame man to walk, he identified the "Stone" and His rejecters. He said, "This is the stone which was set at nought of you builders, which is become the head of the corner" Acts 4:11. Although religions builders discount, try to discredit God's record of our beloved Lord. We know that he was chose of God and precious, and have tasted that He is gracious, for we have come unto him as unto a living stone, and believed on Him whom God has laid in Zion as the Chief Corner Stone – I Peter 2:2-10. By faith in Him and His redemptive work on the cross, we have gladly received Him as the Rock of our Salvation. We have become people of God that has obtained mercy.

The story of the stone not only tells of Jesus' rejection but also His resurrection, being raised to reign.

THE SMITTEN STONE

When the children of Israel in the wilderness thought they were going to die of thirst; God told Moses to take the rod He had given him and SMITE THE ROCK In Horeb. When He did the water flowed out to refresh the people - Ex. 17:6. What a picture of the blessings of the Spirit of God coming to humanity on the basis of the sacrifice of Jesus Christ. He was smitten by the wrath of divine judgment on behalf of our sin.

Later when the children of Israel needed water, God told Moses to speak to the rock, but instead he smote it twice and God corrected him for it – Num. 20:8-12. In His humiliation, Jesus as the smitten stone was indeed an rock of offense and stone of stumbling. In prophecy He is spoken of as saying, “smite the shepherd and the sheep will be scattered Zec. 13:7. “I gave my back to the emitters and my cheeks to them that plucked off the hair” Isa. 50:6. “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted” Isa. 53:3-6.

“Whosoever shall fall upon that stone shall be broken.” The truly broken in spirit, and contrite in heart, fall dependently upon Him in faith and are saved, being justified Psa. 51:17 & Isa. 66:2. Spiritual construction has begun for those on the rock. It is to continue with gold silver and precious stone, growing and sowing to the Spirit and not to the flesh. These are dependant upon God to give the increase.

THE SMITING STONE

“But on whomsoever it shall fall, it will grind him to power.” These are those whom having rejected the stone and will bear the brunt of divine judgment. Psalm two foretells of Jesus exaltation, and enthronement. Consider verse nine, “Thou shall break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.” Consider Isa. 9:6-7 in this connection.

The king of Babylon dreamed of a great image which gave a preview of succeeding governments which established world influence in their allotted time. That

dream being interrupted was shown to point ultimately to the universal reign of Jesus Christ as King of kings.

“Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image’s head was of fine gold, his breast and his arms of silver, her belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and become like the chaff of the summer threshing floors; and wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth” Dan. 2:31-35.

“He must reign, till He hath put all enemies under His feet” I Cor. 15:25-27.

“And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter, and the dream is certain, and interpretation thereof sure” Dan. 2:44-45.

— O —

Victory Over Sin

Earlene Davis

We must go to Romans chapter Six to learn what God has to say on this subject. God would have us to have victory over sin practical in our lives. There are three key words in this chapter: **know** 6:3-10, **reckon** 6:11-12, **Yield** 6:13-19.

KNOW

What are we to know? V. 3-5, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

The basic truth of the believers identification with Christ in His death, burial, and resurrection, is a fact of God. Chapter 5:17, The believer can reign in life by one Christ Jesus. Just as we were identified with Adam in sin, so we are now identified with Christ in righteousness and

justification. Jesus Christ not only died for our sins, He also died unto sin and we died with Him.

Water baptism is used as an illustration: it figures the believer being buried with Christ and brought up again in resurrection life with Him. The outward symbol of an inward experience. When He died in my place, I died. When He arose, I arose in Him. I no longer want to continue in sin. I can now walk in the power of His resurrection in newness of life. Gal: 2:20, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Sin is a terrible master and finds a willing servant in the human body. The body itself is not sinful, but can be controlled either by sin or by God. It is so important for us to know as believers, that we now have two natures. The old nature here called the old man. The word "destroyed" in V. 6 means, rendered inactive, made of no effect. Sin wants to rule, but that old sinful nature was crucified with Christ, So the body needs no longer to be controlled by sin.

RECKON

V. 11-12, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

The Greek meaning of reckon is count (agreeing with God), or impute (putting to one's account). It is simply believing what God's Word tells us. We can reckon with

God that it is true. Faith in action, acting upon an eternal fact of God that it is a finished work, accomplished at Calvary. Claim it for ourselves. Jn. 19:30, Jesus said, "It is finished."

YIELD

V. 13, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." God does not command the old nature to become dead to sin, He says we are dead to sin and alive unto God. Then He expects us to act upon it. Even if we don't, the fact is still true. The word yield means to place at one's disposal, to present, to offer as a sacrifice. Rom. 12:1 says, I beseech you brethren, by the mercies of God, "to present your bodies a living sacrifice (for His glory), holy, acceptable unto God, which is your reasonable service."

The Lord asks all of us to live for Him. To yield, an act of our will, based on the knowledge we have of what Christ has done for us. An intelligent decision to not allow sin to reign. For this allows the members of our body to be tools of unrighteousness to sin. But let us surrender to the life of Christ within us. The longer we walk with Christ in surrender, the deeper the fellowship with Him becomes. We daily surrender afresh to Him. It is clear the believer has a choice.

V. 16-19, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? ... I speak after the manner of men because of the infirmity of your flesh: for as ye have

yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

The believers body is God's temple and he wants to use it for His glory. I Cor. 6:19-20, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

The Old Testament tells us of people who permitted God to take and use their bodies to fulfill His purposes. Also Paul is an example in the New Testament along with others. Why should we yield? Well, we will please God having His favor, also freedom, being no longer a slave to sin, and having fruit unto holiness and the end everlasting life (V. 22).

It has been proven that we are not saved by the Law, nor do we live under the Law. Grace does not give us an excuse to sin, but gives us the reason to live godly in this present world. Titus 2:11-12, "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

In closing: Now we know these truths, and reckon them to be true in our life, and we yield ourselves to God. God will be glorified in us and we will be blessed abundantly.



FRIEND OR SERVANT OF GOD?

Gary Giddings – Broken Arrow, OK

Jesus called those who followed Him **friends**, but the Apostle Paul called himself a **servant** of God. If Paul, our “pattern racer, didn’t call himself a **friend** of God, should we call ourselves **friends** or **servants** of God? Let’s look at what Jesus said: John 15:12-15, “This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his **friends**. Ye are my **friends**, if ye do whatsoever I command you. Henceforth I call you not **servants**; for the **servant** knoweth not what his lord doeth: but I have called you **friends**; for all things that I have heard of my Father I have made known unto you.” Think of the difference between a **servant** and a **friend**: a **servant’s** business is to obey the master’s commands, nothing more, nothing less, but a **friend** is a **companion**, one that shares close or intimate details of life. **Friends** are open and available to each other.

With the exception of Judas Iscariot, Jesus’ disciples believed in Him as the Promised One, the Christ (John 6:67-71). They followed Him and sat at His feet as **servants**. Jesus did the unexpected when He washed His disciples’ feet as an example of good, godly leadership: He said, “Ye call me **Master** and **Lord**: and ye say well; for so I am. If I then, your **Lord** and **Master**, have washed your feet; ye also ought to wash one another’s feet” (John 13:13-14). Before Jesus’ arrest in the Garden of Gethsemane, He welcomed His disciples into a higher level of relationship: He called them **friends**. Jesus didn’t take away the idea of **serving**; but as **friends**, the

disciples would begin **to know** the plan of God as they **served** Him.

What did Paul call himself? In seven of his epistles, he called himself an **apostle** or “sent one.” He was called and sent by God to preach the Gospel of Jesus to the Jews and to the Gentles (Acts 26:16-18). But in three of Paul’s epistles, he called himself a **servant**. For example Romans 1:1, “Paul, a **servant** of Jesus Christ, called an apostle, separated unto the Gospel of God” The Greek word for **servant** is *doulos* and it can be translated as **servant** or **slave**. A WILLING *doulos* is a **servant**, while a FORCED *doulos* is a **slave**. Many times in history, all over the world, people have been FORCED to work as **slaves**. This is wrong, evil, and demeaning because all people are made in the image of God! On the other hand, **willing servants** are those who CHOOSE to work for love, money, prestige, etc. Paul was a **willing servant** because Jesus set him free from his sins and his old selfish lifestyle. Paul gave himself fully and completely to Jesus because that is where he found life, love, and meaning.

Whether Paul used the term **friend** or not, he **knew** Jesus. What did Paul do right after his conversion? He preached the truth about Jesus in Damascus many days (Acts 9:20-23) and then he went to Arabia (Gal. 1:15-18). It was in Arabia, that Paul received a direct revelation of the FULL GOSPEL of God (Gal. 1:11-12; Eph. 3:1-7). Think of the **knowledge** that Paul received and that the Lord chose him to be the apostle to this Church Age. He was a faithful **servant**, and he still ministers to everyone in this Grace Age through his letters (writing half of the New Testament).

Paul also called himself a **prisoner** of Jesus Christ (Eph. 3:1; Phil. 1:1). It may have looked like he was held captive by the Romans, but Paul was willing to suffer for the sake of the Lord, even if it meant persecution and hardship. Like others in the early Church, Paul rejoiced that he was counted worthy to suffer shame for Jesus' name (Acts 5:41). 2 Timothy 2:3-4, "Thou therefore endure hardness, as a good **soldier** of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a **soldier**." Webster Dictionary - a **soldier** is a man engaged in military service ... a brave warrior. Paul instructed his "son in the faith" Timothy (and all who will follow Paul as he followed Jesus, 1 Cor. 11:1) to be a good **soldier** in the spiritual war going on for the hearts and minds of people everywhere. Our battle isn't against other people but against the rulers of the darkness of this world, against spiritual wickedness in high places. We need to put on the armor of God so that we can withstand evil (Eph. 6:10-13). Jesus has already conquered evil, so with Jesus, we are on the winning side! We are more than conquerors! (Rom. 8:31-39).

Romans 6:16, "Know ye not, that to whom ye yield yourselves **servants** to obey, his **servants** ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" The Apostle Paul was glad to call himself a **servant** of Jesus because he knew what it was like to be a **servant** of sin and under its dominion. Paul admitted that he had a problem with coveting (Rom. 7:7). The Law couldn't help him; it only condemned him. But after Paul came to Jesus, he learned he could yield all of himself as "instruments of righteousness unto God" (Rom. 6:13). Because we put our trust in Jesus, we have been "delivered from the

power of darkness” and “translated into the kingdom of God’s dear Son” (Col. 1:13). We are now free to **serve** God! Perhaps Paul had in mind the **servant** who loved his master so much that he had himself marked as a **servant** for the rest of his life (Ex. 21:2-6). Paul was willing to be a **servant** all his earthly life. Are we?

Galatians 4:6-7, “And because ye are **sons**, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a **servant**, but a **son**; and if a **son**, then an **heir** of God through Christ. The Apostle Paul didn’t deny the **friendship** we have with Jesus. He emphasized the fact that we are **sons** of God. As **sons** of God, we more than a **servant**; we are part of The Family of God! We rejoice in God’s care and concern for us because we “are accepted in the Beloved” (Eph. 1:6). But even further, Paul says that we are **heirs** of God through Jesus. Being an heir means being “a sharer”, “a possessor” with Jesus, the Head of the Church. Paul preached “the unsearchable riches of Christ” (Eph. 3:8). These are spiritual riches that far outweigh all the material riches of this world. Don’t miss God’s best for the world!

Philippians 3:8, “Yea doubtless, and I count all things but loss for the excellency of the **knowledge** of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may **win** Christ.” Paul was willing to give up everything else for “the surpassing worth of **knowing** Christ Jesus my Lord. Salvation is a gift to those who humbly receive Jesus into their heart and confess Him (Rom. 10:9-10). This is the beginning of **knowing** Jesus; then we continue to learn of Him as we follow Him all our days. Once we are born again in God’s family, we have the opportunity to **win**

Christ, that is, to **gain** the most intimate place of fellowship with Him.

Paul lived to **gain** Christ as His **Bride**. This is "the **prize** of the high calling of God in Christ Jesus" (Phil. 3:14). But we must run to win this **prize** and run according to God's rules (1 Cor. 9:24-27). As we look to Jesus for our wisdom, strength, and encouragement, we can "lay aside every weight, and the sin which doth so easily beset us" and "run with patience the race that is set before us" (Hebrews 12:1-2). 2 Corinthians 11:2, "For I am jealous over you with godly jealousy: for I have **espoused you to one husband**, that I may present you as **a chaste virgin to Christ**."

Paul was a **willing servant** who answered the call to be a most trusted, intimate **friend** of Jesus. Paul looked forward to receiving a "crown of righteousness" because he finished the course God gave him to run (2 Tim. 4:7-8). The whole church has been engaged to be married to Jesus. Will we be faithful in our engagement? Will we continue to set our affection on Him in the final days of our time on earth? How close do you want to be with Jesus? Every day we live our answer. We are **servants**, yes, but we also LOVE Him who first LOVED us and called us **friends**. There is no higher place to be than to be with Jesus as He rules and reigns over the earth for 1,000 years. As we learn to let Jesus rule and reign in our heart, we will rule and reign with Him as His **Bride**!



**My desire to be like Jesus,
My desire to be like Him.
His Spirit fill me, His love o'erwhelm me;
in deed and word, to be like Him.**

CONCERNING SPIRITUALS

Part 5

W. J. Franklin

The Gift of prophecy

I Cor. 14:3. "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." "To flow forth" is the meaning of the Hebrew word – Naba – to bubble forth like a fountain. To flow forth, to tumble forth, to spring forth – that's Prophecy. These words describe the precious Gift of Prophecy. Who would not covet thus to prophecy?

"To speak for another" is the meaning of the Greek word. To speak for God! To be His spokesman, His mouth! We who were once injurious, unprofitable, etc. can now – through this Gift – be the mouth of the Lord.

Prophecy in its simplest form is divinely inspired and anointed utterance. It is entirely **supernatural!** The Gift of Tongues is a supernatural utterance in an unknown tongue; Prophecy is supernatural utterance in a known tongue.

This wonderful Gift must not be confused with preaching. To treat the Gift thus is to rob it entirely of its supernatural character. In true preaching, the natural mind (with its furnishings of the Word) is operated by the Spirit; in Prophesying, the Mind of Spirit is speaking through natural speech organs. If you will study the Greek words for preaching and for prophesying, you will see the difference. In addition, in I Cor. 14:24 & 31, we find that we all prophesy, and in verse 39 we are told

to covet to prophesy. We can see in experience that all are not called to preach. This requires a special gift from Christ. (Eph. 4)

Let us consider some Scriptural purposes of this Gift:

- 1) Prophecy is for speaking to men supernaturally. (14:3)
- 2) To edify the church. (14:4)
- 3) To exhort the church. (14:3) This blessed word in the Greek is "Paraklesis" and reminds us of the Comforter, the Holy Spirit. It means "to call to one's side so as to aid or help. **A word of blessing!** This Gift is not a correcting tool; only the precious written Word is given to do that job.
- 4) To comfort the church. (14:3, 31) the Greek word here means consolation, solace, comfort in trial or distress. So this blessed Gift if used to build up, to stir up, to cheer up!
- 5) That believers may learn. (14:31)
- 6) To convict the unbeliever and to make manifest the secrets of his heart. (14:24-25)

Listed below are some observations concerning the use or control of this Gift:

- 1) We are expressly commanded to desire and covet this Gift. (I Cor. 14:1, 39)
- 2) Women should prophesy as freely as men. (I Cor. 11:5) (Joel 2:28) (Acts 2:17) (Acts 21:9)
- 3) The Gift is not to take the place of the written Word of God. (I Cor, 13:8-9) (I Peter 1:25) (I Cor. 14:32)
- 4) Prophecies are to be judged by the other prophets present. (I Cor. 14:29) (I Thess. 5:20-21) a prophecy that is not according to

the Word is at once to be pronounced as
worthless and repudiated without fear. (Ezekiel
13:1-9)

The possessor of the Gift is responsible for its use,
misuse, suppression, or control. Vs. 32, 29, 33 & 40.
Although messages in prophecy are subject to
regulation, they must not for that or any other reason
be despised. (I Thess. 5:20) Because of unbelief and
fear, this blessed Gift has been silenced in many
churches.



Sitting at the Feet of Jesus

Sitting at the Feet of Jesus,
O what words I hear Him say!
Happy place! So near, so precious!
May it find me there each day;
Sitting at the feet of Jesus,
I would look upon the past;
For His love has been so gracious,
It has won my heart at last.

Bless me, O my Savior, bless me,
As I sit low at by feet;
Oh look down in love upon me,
Let me see thy face so sweet,
Give me, Lord, the mind of Jesus,
Make me holy as He is;
May I prove I've been with Jesus,
Who is all my righteousness.

– J. H.

The Encouraging Word

"Let your face shine upon your servant; save me for your mercy's sake and in your loving kindness."
Psalm 31:16

"Grace, mercy, and peace, from God our Father and Jesus Christ our Lord." I Timothy 1:2

"O magnify the Lord with me, and let us exalt His name together." Psalm 34:3

"The lot is cast into the lap, But it's every decision is from the Lord." Proverbs 16:33

"But God shows and clearly proves His (own) love for us by the fact that while we were still sinners Christ, the messiah, the Anointed one died for us." Romans 5:8

"And the Word became flesh, and we saw His Glory, Glory as of the only begotten from the Father, full of grace and truth." John 1:14

"For it is You who blesses the righteous man, O LORD, you surround him with favor (grace) as with a shield." Psalm 5:12

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