

Glorious Gospel

**Christ is able to save
to the uttermost those that
come unto God by him,
seeing he ever liveth to
intercede for them.**

Hebrews 7:25





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This month of June we have had the privilege by God’s grace to print the Glorious Gospel magazine for 45 years.

More Glorious

Gordon Crook, Pastor
Grace Assembly, Wichita, Kansas

“But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious?” 2 Corinthians 3:7-8

Paul refers to the law as **“the ministration of death.”** This is an interesting title to use of the law, but he is trying to make a point that the law brought death. Look at verse 6. It had to. The wages of sin are **“death” Romans 6:23.** Because the law could not make a person righteous, it could not bring life. **“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” Romans 3:20**

Paul knew the law well being instructed by Gamaliel **(brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers) Acts 22:3.** He was not just trying to show disrespect to the law. **“Wherefore the law is holy, and the commandment holy, and just, and good.” Romans 7:12.** However, he also knew that God had done something better which is what the law was pointing to all along.

He is clear that the law is glorious. The giving of the law was well known and it was truly glorious. So much so, that the Israelites could not look at Moses' face. The argument is not against the law, but rather a contrast between the law and something significantly better.

What could be better? **"The ministration of the Spirit."** This is not some Plan B that God came up with because Plan A didn't work. This has been God's plan all along. A plan to send His Son to bring His glory down so that we could be brought up to Him. John describes what they witnessed. **"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,) full of grace and truth."** John 1:14 **"For the law was given by Moses, but grace and truth came by Jesus Christ."** John 1:17

Jesus is more glorious because He is the Son of God and because He brought Grace and Truth to this world. He came to free us from the curse of the law. **"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:"** Galatians 3:13. Paul was addressing Christians who wanted to go back to the law after being saved by grace.

In 2 Corinthians 3 Paul uses another term. **"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."** 2 Corinthians 3:6 This is an important distinction. The New Testament brings life. So, the contrast is between life and death.

The New Testament is more glorious because it brings life where death was deserved. God's grace gives what we could not get for ourself and what we did not deserve. This is the basis of the Gospel. Now we can live and serve God acceptably because of His life. **"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."** Romans 6:4 **"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:"** Hebrews 12:28.

The New Testament is more glorious because we could not obtain righteousness through the old. **"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:"** Romans 3:20-22. The more glorious covenant brings righteousness to us through Jesus Christ, not an attempt at self righteousness. **"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:"** Philippians 3:9.

Paul understood the law, being well versed in it, so he also understood the importance of what Jesus had accomplished. **"By so much was Jesus made a surety of a better testament. And they truly were**

many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." Hebrews 7:22-27. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Hebrews 8:6

So, we have learned that we have been made partakers of a better, more glorious, covenant; the covenant of Grace which brings us directly into the presence of God. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" Hebrews 10:19-22. Why then, would we want to go back to the Old "**ministration of death**" which cannot make us righteous or bring us directly into the presence of God.



Think on These Things-Part 2

(Phil. 4:8)

Pastor Vicky Moots
Kingman, Kansas

The second thing that Paul listed in Phil. 4:8 which we are to think upon is "whatsoever things are honest." The Greek word for "honest" means "honorable." According to Webster, "honorable" means "worthy of honor; having a sense of right and wrong; upright."

Paul writes in Heb. 2:7, concerning Jesus, "...thou crownedst him with glory and honor, and didst set him over the works of thy hands." Oh, what a wonderful thought to meditate upon! The One who humbled Himself to become a man and to die upon the cross for our sins is crowned no longer with thorns, but with glory and honor!

In Rev. 5:13 we read that Christ will be universally exalted when He takes His throne in heaven: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Oh, what a day that will be! But let us not wait until that heavenly scene to exalt Him and give Him honor. Let us lift our voices to Him now. Now is the time to fix our minds upon Him, and to take them off of all the things and people in this world that are bringing dishonor to His name. Let us also walk in the Spirit and walk uprightly and live our lives in such a manner that we will bring honor to Him. The

more that we meditate upon Him and His Word, the more that we will become like Him.

The third item that Paul lists for us to do is to think upon "whatsoever things are just." "Just" means "that which is right, righteous." Jesus certainly meets that criteria, and we can too. As a new creation in Christ, we are given His righteousness and are justified by faith.

Even the centurion at the cross recognized the righteousness of Jesus. This account is recorded in Luke 23:47: "Now when the centurion saw what was done, he glorified God, saying, certainly this was a righteous man." Oh, that we would yield to the Holy Spirit and walk so close to the Lord that others would be able to look upon us and see the righteousness of Christ in us and glorify God, as did the centurion.

In Jer. 23:5 Jesus was prophesied to be "a righteous Branch," and will one day reign as a righteous King. On a more personal level, He is now our righteous Advocate, according to I John 2:1 "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Our righteous Advocate is just and will intercede for us when we repent of our sins.

Psalm 51 is Davids' psalm of repentance after his great sin with Bathsheba. In v. 10 he cries out to God for cleansing and says, "Create in me a clean heart, O God; and renew a right spirit within me." God heard him and answered his prayer. He hears our prayers of repentance, too, and cleanses us, as we are promised in I John 1:9 "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The fourth thing that Paul encourages us to meditate upon is "whatsoever things are pure." Pure means

“innocent, clean, chaste, undefiled, uncontaminated.” God’s Word is pure and undefiled because it is not mixed with man’s wisdom; it is inspired by the Holy Spirit. The pureness of God’s Word is proclaimed in Proverbs 30:5: “Every Word of God is pure...” and in Ps. 12:6: “the words of the LORD are pure words; as silver tried in a furnace of earth, purified seven times.” We find this also in Ps. 119:140: “Thy word is very pure: therefore thy servant loveth it.” The pure Word of God is what purifies us as we read it and apply it to our lives. It is what cleanses us and prepares us to be in the bride of Christ, as Paul declares in Eph. 5:25-27: “...Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of the water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it might be holy and without blemish.”

Paul’s desire was that we might yield to that cleansing and be washed of anything that defiles us so that we might be a part of the bride, as he exclaims to us in II Cor. 11:2: “For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” In Song of Solomon 6:9 the Bridegroom describes His bride as “my dove, my undefiled.” If our desire is to accept Paul’s espousal of us to Christ and become a part of that bridal company, then we, too, must be undefiled by the world and cleansed by the pure Word of God. Nothing that we are able to do in our own strength is able to purify us, for it is not by our own works, but by the Word working in us.

Next, we come to the fifth item that Paul mentions for us to meditate upon: “Whatsoever things are lovely.” The

Greek word translated "lovely" means "acceptable." How can we become acceptable to a holy God? It is all by His grace, as we read in Eph. 1:6: "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." We are accepted by God because we are "in Christ," the beloved Son of God.

According to Webster, the word "lovely" also means "having those qualities that inspire love, affection or admiration; specifically, beautiful, exquisite, morally or spiritually attractive." "Lovely" is how the bride in Song of Sol. chapter 5 describes her Beloved. In v. 9, she was asked this question: "What is thy beloved more than another beloved, O thou fairest among women..." She answers that question in vs. 10-16, but summarizes it in v. 16 by saying, "...yea, he is altogether lovely. This is my beloved, and this is my friend..."

What a wonderful thing that is to meditate upon; to fix our eyes upon our Bridegroom, and to spend time alone with Him and His Word, so that we may discover for ourselves how lovely He is!

(To be continued)



My Savior's Love

**I stand amazed in the presence
Of Jesus the Nazarene,
And wonder how He could love me,
A sinner condemned, unclean.**

**For me it was in the garden He prayed;
"Not My will, but Thine,"
He had no tears for His own griefs,
But bore for my soul that night.**

**In pity angels beheld Him,
And came from the world of light
To comfort Him in the sorrows
He bore for my soul that night.**

**He took my sins and my sorrows,
He made them His very own;
He bore the burden to Calvary,
And suffered , and died alone.**

**When with the ransomed in glory
His face I at last shall see,
'Twill be my joy through the ages
To sing of His love for me.**

**Oh, how marvelous! How wonderful!
And my song shall ever be:
Oh, how marvelous! How wonderful
Is my Savior's love for me!**

– Chas. H. Garriel

A Life Poured Out

A life poured out,
An offering for me.
His blood was shed,
To set me free.

A life poured out,
Like water it ran.
I see God's Son,
Some see a man.

A life poured out,
His soul laid bare.
To show God's love,
His grace declare.

A man like Paul,
That love received.
Once bound with sin,
Christ has freed.

His life poured out,
In service for Him.
A labor of love,
His race to win.

**An offering to God,
His life poured out.
"I've finished my course!"
His joyful shout.**

**And I, like Paul,
Who ran his race.
Desire to yield,
To God's sweet grace.**

**And offer this vessel,
In service for Him.
My life poured out,
My race to win.**

Debbie Isenbletter

Philippians 2:17

***Yea, and if I be offered upon
the sacrifice and service
of your faith, I joy, and
rejoice with you all.
{offered: Gr. poured forth}***

Ephesians

Pastor Gordon Crook

Chapter 2

“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. Ephesians 2:8-13

Very well known portion that can be quoted by most Christians, but often seems to be misunderstood by many. This is the simplest statement of the Gospel of God’s grace. Any person can be saved, and it is always the same way; by grace through faith. Any person who believes (puts their trust) in Jesus is granted salvation by God’s grace. Nothing else to add; nothing else to do.

The simple reason for this is to make sure that no one will get to take credit for helping in some way to bring about their own salvation. The credit, and therefore glory, goes entirely and only to God. You can pair this with **Romans 3:23-24** to understand that every person needed the same salvation. No one comes to Jesus with better credentials than someone else.

We then notice that something comes from that work of grace. We now are able to produce good works in Christ Jesus. This was something Jesus spoke about in His

ministry here. In John 15, speaking of bearing fruit (good works), He plainly says that "for without me ye can do nothing." We cannot bring "good works" or "fruit" to Him to help with our salvation.

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:"
Ephesians 2:11-16.

Since this letter is written primarily to gentiles (Ephesians), he reminds them (and us) that outside of Christ, we had no part in the promises that were given to Israel. We were "**without hope**" in this world, but God changed that through Jesus. Notice that the distinction here is "**Gentiles in the flesh.**" In our natural state, we are not part of Israel. However, spiritually, we will be brought into God's family just as the Jew must also. The new covenant is spiritual and it

includes whosoever will. God truly intends to bring in from **“every kindred, and tongue, and people, and nation.”**

The blood of Jesus brings us **“near.”** This is not just a little closer, but truly coming into the presence of God. **“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” Hebrews 10:19-22.**

All of humanity was estranged from God’s presence. **“For all have sinned, and come short of the glory of God;” Romans 3:23.** We had no way to approach into God’s presence because of our sin. Now we can come in with **“assurance;”** confidence that We are accepted in the Beloved. We are not just made aware of this privilege, but rather encouraged to take advantage of it.

Now we find Jesus bringing both together in Himself. The Law that was given to Israel and is what makes them separate from the other nations is now **“abolished;” “rendered useless”** is the Greek. Why “useless?” Because it could not make us righteous which is what we were missing. So many Christians today miss this, or intentionally ignore it and want to stay under the Law. It is referred to as the **“enmity.”** Paul tells us in Romans that the only thing the Law could do is to show us our sin. It could never produce righteousness. Only a **“new**

creation;" the life of Jesus Christ can make us righteous.

And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit. Ephesians 2:16-22.

Now there is no difference before God. Jew, gentile, all one in Jesus. Paul uses the concept of a building to illustrate what God is doing. A building needs a foundation, which is God's Word. The Apostles and Prophets are the ones God chose to give us His Word. Jesus is the cornerstone. The foundation requires a cornerstone to set the location and to square it up correctly.

While many men have tried, through the ages, to put their own ideas and philosophies in to building, we can be certain that the real foundation is set and does not change. We are God's building. He is the builder. We fit where and how He wants. We only look to Jesus for our instruction.



Live Life With The End In View

Sharon Townsend
Chesterfield, Michigan

"Always Live Life with the end in view" is a quote I heard but I do not remember where. (I'm not even sure it is a saved person or not!) However, I like it.

In the Bible several crowns are found, like the **Victor's crown**, Crown of rejoicing, **Crown of righteousness**, Crown of life, Crown of glory. In the British Monarchy, there are different crowns for different occasions. Crowns symbolize **victory and rulership**. Crowns in scripture can speak to us of the different areas in which we have **victor in** and **rule over**. We overcome in these areas. I believe they culminate in the **"Crown of Gold"** seen in Rev. 4:4, **"And around about the throne were four and twenty thrones and upon the thrones I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads. crowns of gold."**

The word **"overcome"** means to **"Conquer"**. In Rom. 8:37 we find we can be not only overcomers or conquerors, we can be "more then conquerors." We can be more than overcomers in all areas of life. **The term translated "more than conquerors" combines the common verb "to overcome" with an intensive prefix meaning "beyond, over, above." The result is an image of victory so complete that the enemy is not merely subdued but rendered powerless to threaten the believer's standing in Christ. This is not self-generated triumph; it is victory bestowed and sustained by God. Awesome!!!**

In the crowns mentioned there was a crown NOT mentioned, by which none of the rest would be containable by us without it. This is the **“crown of thorns”** that Jesus wore. When Adam rebelled against God and sin entered into this world everything was cursed. Everything that came from the ground, including man, was cursed. When Jesus hung on that cross, He wore a **crown of thorns, thorns** speak of the **curse**: the **“crown”** speaks of **victory** and **rulership**, over the curse. No crown would be possible for us to have, without this first crown being worn by Jesus. I want to look at two crowns, keeping in mind the words we started with **“Always live life with the end in view.”**

The Victor’s Crown – In I Cor. 9:24-27 the saints are told of a race course. In this world, when one wins a race, the winner is given a corruptible crown that will perish. But they were told of an **“incorruptible crown,”** that will not perish. The Apostle Paul encouraged these saints and us to finish the race course we are on - **“So, run, that ye may obtain.”** In other words **“give it your all,”** at the end of the race the Victor’s incorruptible crown is awaiting the victor. We need this encouragement, because there are things that come against us to keep us from running or to quit before reaching the finish line.

We are living in the closing days of this age, the finish line is in sight. We know the times and seasons we are living in. Satan would always have us looking back at what might have been or how good things were in the past. This is what the children of Israel did when they were brought out of Egypt. The promised Land was in front of them and they kept looking backwards. That first

generation never reached the finish line. Never enjoyed, in a manner of speaking "the victor's crown." We don't want to look backwards, Saints. Not at the good times or even our failures. Satan would always have us look at our failures. Another tactic Satan would use against runners are the cares or pleasures of this world. Paul in addressing the Thessalonian overcoming saints, to not be sleeping or drunken. Satan would like to press in on us the pleasures or cares, even health problems.

There are so many pressures facing us today that one would be tempted just to give up and quit. But we keep our eyes focused on the end of the race. We "live our life here with the end in view." Words of encouragement are given us in II Cor, 4:17-18, **"For our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.** What we go through, will end. What is awaiting us will not end. We want the Victors Crown. Go forward, the end is in sight. Paul sums it up "...forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" – Phil. 3:13-14.

The next crown I want us to look at is the **Crown of Righteousness**. This is the crown that awaited Paul at the **end of his race**. II Tim. 4:7-8, **"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and**

not to me only, but unto all them also that love his appearing."

In Gen. 15:6, **"And he (Abram) believed in the LORD; and he counted it to him for righteousness."** I did not understand what that meant at first till I heard someone else say that the word "righteousness" has the thought of being "right with God." Every time we believe God, we take a step with Him and are counted "right with God." Paul's "Crown of righteousness" at the ending of his race is the crown of being "right with God." The day that we are saved we ARE righteous. We have a perfect standing in Christ Jesus. But every time we believe in the Lord and take a step with Him, He calls us righteous. We are "right with God."

We focus our eyes with the end of the race, laying hold of the abundant of grace given us in Christ Jesus to take each step forward. At the end, we can, like Paul, say a "Crown of righteousness" awaits us. Just one more thing, is it wrong to look at the crown? NO, absolutely not. Rebecca was first shown the wealth of Isaac then she was shown Isaac. By the end of her journey, she had eyes only for Isaac – the wealth just happened to be associated with Isaac. The same with us – By the time our race is run, it is Jesus we only have eyes for. The crown is just associated with Him. Rev. 4:10-11, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.



A SPIRITUAL WALK

Jack Davis

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage...For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself...This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. If we live in the Spirit, let us also walk in the Spirit.” Galatians 5:1,13,14,16-18,25

We are admonished twice here to, **“Walk in the Spirit.”** The flesh and the Spirit are seen in sharp conflict. The flesh can only produce work, but the Spirit produces fruit. In Hebrews 9:14, the Apostle Paul describes the works of the flesh under the law as “dead works.” In Ephesians 5:11, he speaks of “the unfruitful works of darkness.” Jesus said, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” John 3:6

Adam and Eve “heard the Voice of the LORD God walking in the garden in the cool of the day.” Even though they had made themselves fig leaf aprons, they still tried to hide themselves among the trees of the

garden. Their works were insufficient. Self-effort does not afford even a satisfactory partial covering before God. Now, before the fall, Adam walked and talked with God; but being of the earth, earthy, He could never do so on the plane that we may today. To **“walk”** speaks of conduct, or behavior, and points to progress or growth. It includes the proper person, the right realm, propelling power, and permeating purpose. **Consider that.**

First, we must ***let God do the walking in us.*** God is Spirit, so our only capacity to go with God is completely outside the realm of the flesh. “And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people” - II Cor. 6:16. This teaches us of submission on our course of life, a yielded walk. We are to let Him determine our altitude and attitude in each step. We will then walk in His fellowship, in His light, with no darkness and no stumbling. Now as a child has trouble keeping pace with his father, it seems it is also easy for a youngster in Christ to get out of step with God. This is the way God has provided that we overcome the lust of the flesh. It is Scripturally evident that a walk with God can become so supernaturally natural, that all other conduct is very unnatural. For us to live after the flesh is to act like a fish out of water.

“If we live in the Spirit:” all believers were baptized at Pentecost into one Body, in the Spirit. To illustrate this, think of a large container of water. Let it represent the realm of the Spirit. When we accept Jesus as our Savior, we are placed in the realm of the Spirit. This does not say that we are filled with the Spirit. Rather, it is like bottles being thrown in the container of

water – the bottles are in the water, but the water is not in the bottles. Sink one bottle and it is filled, while the other is floating. In God's purpose we all need to be filled, flooded to overflowing, and submerged into the very depths of God's Holy Spirit. We think it would be foolish for a fish to jump out, and try to operate on dry land. This is not his natural habitat in which to conduct business. We, in the realm of the Spirit, must settle down and become at home there. We should never try to conduct any part of our lives outside the realm of the Spirit. Such conduct is very unnatural and spiritually harmful. Many believers try to bring the flesh into the realm of the Spirit, and they utterly fail when they do. When the Spirit is flooding our being, we have the power within that conducts a behavior in harmony with our Spiritual Father, as we yield.

A Spiritual Walk is walking by faith. When we walk by faith we take steps like Abraham. Rom. 4:12. Abraham started his trip with God not seeing the end of his journey nor even the steps in between. The flesh attempts to go by sight, but "faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. A *Spiritual Walk* of faith is pleasing to God for it is based on God's Word. It is in harmony with God's will, and eagerly looks forward to the fulfillment of God's promises.

Galatians 5:18 speaks of placing ourselves under the law, where we would try to operate in the realm of the flesh. This binds us from enjoying our God-given liberty, and carrying out our God-given delight of doing what God would, instead of what our flesh would. **Does the law curb sin by showing it up? The "strength**

of sin is the law” – I Cor. 15:56. The Law stirs and strengthens our flesh to sin.

“For sin shall not have dominion over you: for ye are not under the law, but under grace” – Rom. 6:14. This indicates that sin does exercise its dominion in lives under legal bondage. But, thank God, **“the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death”** – Rom. 8:2. We are not debtors to the flesh, the old self life. We owe the old man nothing, no allegiance. He has no legal right to demand any loyalty. He is dead! We may understand from Romans 7:4-6 that Jesus died in the place of the old man, the old Adamic head, which was under the penalty of our sin. Jesus also arose as the rightful Head of a New Creation; hence, He has the right to full dominion of our lives. As we yield to Him that dominion, we walk by the Spirit, and are led by the Spirit.

A Spiritual Walk is being led by the Spirit. Romans 8:3-4, “God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:” that the righteousness which the law demands be supernaturally fulfilled in us as we walk in the controlling influence of the Holy Spirit. We are energized by the Holy Spirit, as we yield to His guidance and control. We do well to be most receptive to His impressions, and responsive to His impulses. I am sure that He graciously checks us when we are about to take a step outside the will of God for us. I am also sure that the signal gradually weakens, as it is ignored. That still small Voice also urges us on in taking the right steps.

John 16:13 tells us, the **Spirit of Truth** was sent to guide us into all truth. Now this expresses far more than theory, theology, or the letter of Truth. This is to

be enjoyed as heart reality. Truth is to be relevant to our present day living.

“The flesh lusteth against the Spirit.”

Yielding to the flesh, we carry out a conduct that is very binding and hindering to spiritual behavior and progress. Oh, praise God, we have been liberated from legal bondage, and brought into the realm where love is the motivating force.

A Spiritaul Walk is **walking in love** – Gal. **5:13,14.** “Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour” - Eph. 5:1-2. **“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace”** – Eph. 4:1-3.

The law of love supersedes and super-abounds the law of “carnal commandment.” This law raises us above the harsh condemnation, and brings us into close communion. In the law of love, there is the force of magnetism. While under the law of commandment, there is the force of depression. The Holy Spirit reproduces Divine love, shedding abroad the love of God in our hearts. While He makes us deeply aware of how dearly we are loved, He moves us to a conduct of love. He deepens the desire to have our lives run in channels of love. True love realized in experience constrains us from conduct in the flesh that would hurt, hinder, or harm our neighbor, family, or our precious Lord.

The Encouraging Word

“For the Kingdom is the Lord’s. And He rules over the nations.” Psalm 22:28

“The Lord has prepared His throne in the heavens; and His Kingdom (sovereignty) ruleth over all.” Psalm 103:19

“What time I am afraid, I will trust in Thee.” Psalm 56:3

“It is a good thing to give thanks to the Lord...”
Psalm 92:1

“Rejoice (be glad) evermore.”

“Pray without ceasing.”

“In everything give thanks: for this is the will of God in Christ Jesus concerning you.”

I Thessalonians 5:16,17,18

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.” I Corinthians. 15:58

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