



The Gospel Message

By Andy Snoke

History's first two gospel messages were preached by Peter after the mighty infilling of the Holy Spirit in Acts chapters 2 and 3. Much of the Truth first mentioned by Peter in Acts 2 is repeated in his second message in Acts 3, bearing witness of the powerful and important fundamentals that would become the foundation for the Gospel of the Kingdom.

When combining these Divine truths from both chapters, we will find that Paul's preaching also covers the same territory. It is easy to become side-tracked in our study of the many wonderful things that God has unfolded. However, let us never forget the most fundamental truths of the Gospel message.

I will list some of these basic truths in a brief format. I encourage the reader to read both chapters in their entirety first.

1. The power and infilling of the Holy Spirit. Acts 2:4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

2. The promise of the gift of the Holy Spirit to all. Acts 2:39 For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him.

3. The historic Jesus. He was a real person, with an address. He was not a mystical person. You could touch Him, hear Him, and see Him. Acts 2:22 Ye

men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know;

4. He was crucified for our sins. He was resurrected from the dead, that we might have eternal life. Our lives were bought with the precious blood of the Holy Lamb of God. Acts 2:23-24 Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it.

5. He was prophesied about in the scriptures. Acts 2:25-35, Acts 3:18.

6. He is God's Messiah. The "Christos" meaning "the anointed one". God's Christ (anointed), the only begotten Son of God. Acts 2:36 Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

7. There is forgiveness through repentance (changing our course of life, feeling a Godly sorrow for our sin). Acts 2:38 And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

8. How the Church should conduct

itself: (Acts 2:42)

- And they continued steadfastly in the Apostles doctrine.
- And fellowship,
- In the breaking of bread,
- And in prayer.

And what were the results of living these truths? Acts 2:46-47 And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

I encourage the reader to let these wonderful fundamental truths be always alive in your heart. I encourage the elders to, from time to time, remind the congregation of these important truths. It seemed to be important to Paul and Peter to repeat these truths on many occasions.

And for the reader that may not know Christ as their Savior, that may not have the assurance that they can lay claim to forgiveness, and eternal life, I close with this scripture.

Rom 10:9 Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture with, Whosoever believeth on him shall not be put to shame.

The Fruit of the Spirit

By A. Hinchliff

I was privileged to be at one of the elders and deacons meetings recently. The theme of the meeting is found in John 15:8 "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Most of what was ministered by the different brethren was concerning the fruit of the Spirit.

In John 15:1-8 we find Jesus teaching concerning the importance of the fruit of the Spirit. Jesus is the true vine to which the branches that bear the fruit are attached. Without being joined to the vine it is impossible to bear the fruit of the Spirit. He said that His Father was the husbandman. The husbandman removes the branches that are not bearing fruit. They only sap life from the vine and do not produce anything of value. He also removes badly formed fruit.

In verse 5 Jesus informs us that He is the vine and we are the branches. That should take away any thought of trying to walk alone and of trying to produce fruit by our own effort. We need the life that flows from the vine to be able to produce anything that is worthwhile. John 15:4 "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

From this passage of Scripture we see what God wants and that is "Fruit." John 15:8 "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." We must bear fruit to be a disciple of Jesus.

In John 15:16 we read, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." Another word for ordained is to destine. As His disciples it is the mind and purpose of God that we should go forth and bear fruit. The fruit should be of such quality that it will remain.

When Paul wrote to the Romans his desire was to have fruit produced among them as it was produced among other believers. Romans 1:13 "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto

you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles."

In Romans 6:21-23 the apostle Paul writes, and we see that God is interested in what our lives produce. "What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death." There was no fruit borne of the Spirit of God. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Here Paul questions them. "What **fruit had ye then in those things whereof ye are now ashamed?**" Obviously there was **no fruit of the Spirit in their lives and the things that were there only brought death.** "But now **being made free from sin, and become servants to God, you have fruit unto holiness.**" The reward of this is **everlasting life contrasted with the reward of sin which is death.**

Our fruit is unto holiness. The word holiness means pure, clean and set apart for God. This is the criteria by which we judge the actions of our lives. God is interested in what our life produces.

In Rom. 15:25-28 we read of the **fruit of giving.** Paul was on his way to Jerusalem bearing the gifts of the saints of Macedonia and Achaia which were being sent for the poor Christians in Jerusalem. Here he outlines our responsibility to those who have ministered to us spiritual things when they **are in need.** We have no responsibility to give if there is no need. Giving is a fruit of the Spirit when it is practiced by the leading of the Spirit of God.

In James 5:7 James tells us how the husbandman has to patiently wait for the fruit to develop on the vine. Christ also waits patiently for fruit to grow in our lives. In verse 8 we are instructed to be patient and to establish our hearts. In other words set our hearts on the eternal realm and wait patiently for the appearing of Christ. **Patience is also a fruit of the Spirit.**

Hebrews 10:36 "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw hack, my soul shall have no pleasure in him. But we are not of them who draw hack unto perdition; hut of them that believe to the saving of the soul."

In James 3:14-18 we are told of the difference between the wisdom that is from above and earthly carnal wisdom. Envy and strife is from the carnal realm but the wisdom that is from above, Vs. 17, is first pure, then peaceable, gentle, and easy to be entreated, full of **mercy** and good fruits, without partiality, and without hypocrisy. Vs. 18 "And the fruit of righteousness is sown in peace of them that make peace."

Righteousness is a fruit of the Spirit. Peacemakers sow this fruit.

In His teaching concerning the sower and the seed Jesus especially mentions the seed that fell on good ground. Luke 8:15 "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." It is important that We fill our hearts and minds with the Word of God and walk accordingly. Patience is a very **important** factor here. The fruit doesn't appear immediately but it grows as we patiently walk in the ways of the Lord. Stay close to Him and He will make us a partaker of His nature.

Romans 7:4 "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, **that we should** bring forth fruit **unto God.** For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

The product of our former marriage to the law was sin and death but the

product of our marriage to Christ is fruit unto God. We died to the law which was given to bring us to Christ.

In Matt. 7:15-20 Jesus warns us to beware of **false prophets** telling us that we will know them by their fruits. He asks, "**Do we get grapes from thorns or figs from thistles.**" A good tree produces good fruit but a bad tree evil fruit.

My Dad was an avid horticulturist and had a garden filled with many kinds of fruit trees. The fruit of these trees was checked and if the fruit was not to his liking the tree was removed and as Jesus said cast into the fire. One thing noticeable was that the fruit of a tree was consistent year after year. It wasn't good one year and bad the next. So it is with people. A **good tree brings forth good fruit but a corrupt tree brings forth evil fruit.**

When Matthew wrote (Matt. 3:1-8) concerning the Pharisees and Sadducees coming to where John was baptizing, he warned them to repent and flee from God's judgment. **The evidence of repentance would be** the fruit of their lives. He warned that every tree that didn't bring forth good fruit would be cut down.

One thing we notice about fruit trees is that the seed is in the fruit. **Grapes have seeds in them; apples have seeds in them** and you will find that every kind of fruit has seeds in it. It is the seed that enables the tree to reproduce itself. **The seed of the kingdom of God is in the fruit of the Spirit and it is that seed that causes the reproduction in the hearts and lives of the people of the earth.** The fruit of the Spirit is absolutely necessary for the growth of the kingdom of God. It will be the planting of that seed that brings to pass the prophecy of Jeremiah 31:34 "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." The walk and life of the Christian, or the seed of the kingdom that is produced in the fruit, will be planted in the hearts of others and has such an important part in the salvation of their neighbours and friends. Seek God that fruit may be produced in your life and walk, and with the fruit comes the seed.

Jude 8-12 speaks of those who

refuse to submit to the ministries and elders that God has set in the church. They speak in an evil way of those placed by God. Michael the archangel didn't even speak in an evil way to the devil but left him for God to deal with. So often people criticize things they know nothing about. This scripture speaks of those of the past who walked in this way. **In vs. 12** he speaks of these people as trees whose fruit withers. They are without fruit, dead and pulled out by the roots.

Jesus was teaching in the temple (Matt. 21:23) when the chief priests and the elders of the people came to Him questioning His authority to teach the things concerning the Kingdom of God. Jesus compared them to the husbandmen to whom a vineyard had been let out. The owner sent his servants and even his son to collect the fruit of the vineyard. They despitefully used them even killing some, including his son. The owner of the vineyard will destroy those husbandmen and let out the vineyard to those who **"will render him the fruits in their season."** **Matthew 21:43** "Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The kingdom will be given to those who produce fruit.

There are nine fruits of the Spirit mentioned in Galatians 5:22 "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." I suppose there is an unlimited number of fruits of the Spirit, some of which we have already mentioned. These are all **produced by living and walking according to the leading of the Spirit of God.**

Ephesians 5:8-11 "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." This scripture indicates where we find the fruit of the Spirit. **It is in goodness, righteousness and truth.**

II Peter 1:3 "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby

are given unto us exceeding great and precious promises: that by these ye might be **partakers of the divine nature**, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

In Col: 1:9-11 Paul writes to the church concerning the bearing of fruit. "For this cause we also, since the day we heard it, **do not cease to pray for you**, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, **being fruitful** in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins." The bearing of fruit is so important in the kingdom of God.

James writes in chapter **3:13-15** of the wisdom that is earthly, sensual and devilish. This does not come from the Lord. Vs. 16 "For where envying and strife is, there is confusion and every evil work." He goes on to describe the wisdom that is from above. Vs. 17 & 18. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, **full of mercy and good fruits**, without partiality, and without hypocrisy. The wisdom of the

Lord bears good fruit.

We are unable to bear and develop the fruit that God wants by our own efforts. This fruit comes by the work of the Holy Spirit within us. It is "the fruit of the Spirit." As Paul says, **Gal. 5:16, "Walk in the Spirit** and ye shall not fulfill the lust of the flesh."

Jesus told us in **John 15:5**, "I am the vine, ye are the branches: He that abideth in me, and I in him, **the same bringeth forth much fruit**: for without me ye can do nothing." The secret of bearing the fruit of the Spirit is abiding in Him. Vs. 8, "Herein is my Father glorified, that ye **bear much fruit**; so shall ye be my disciples." To be His disciple we must abide in Him and produce much fruit. Vs. 10, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." We bear fruit by being joined to the vine.

Galatians 5:17 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. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

All fleshly works fit in with these and work against the nature of Christ which we received when we were born again. The two natures are at war with one another. The carnal nature, like a condemned man, uses all its carnal energy to overcome the condemnation of the law, and the nature of Christ. If we are led by the Spirit we overcome the flesh and are not under the law. We live on a level above the law which the law does not touch. The law is for those who sin. Walking in the flesh eliminates

any opportunity of inheriting the kingdom of God.

I John 2:15 "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

John sums up very well the working of the two natures. Love of the world fosters the carnal nature. One of the brethren explained very well the things said by John. The **lust of the flesh is the desire to indulge**; the **lust of the eyes is the desire to acquire**; the **pride of live is the desire to impress**. These things all belong to the world and the carnal realm and will pass away. Let our desire be to seek those things that are eternal and glorify Him by the Spiritual fruit manifest in our life and walk.

Pray One For Another

James 5:1- "Confess *your* faults one to another, and **pray one for another**, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Quite some time ago I read something that has remained with me still. The summation was simply that if we would pray for others, we would not have to pray for ourselves. The more I thought about it, the more it made sense to me. It would be an almost foolproof way of praying unselfishly. Our needs would be met, for as surely as we pray for others, others would be praying for us. I have since then attempted to make a conscious effort of putting "others" before "me" in my prayers. It has been such a blessing to me. I thank God that He places these things on our hearts, for our personal growth, and to ultimately uplift others.

The power found in prayer is not new to any of us. The blessing is not only on the one who is prayed for, by way of answers in many forms, but also on the one doing the seeking, on behalf of the person or the problem at hand.

This truth, I'm sure, can be testified by all. The blessing goes both ways. To intreat Him on behalf of a brother or sister is a very powerful thing; and precious in the sight of the Lord is the love we have one for another.

Praying to God for ourselves is essential as we all, at times, must cry unto God, "Lord be merciful to me a sinner." There are many examples of personal pleas to the Lord in the scriptures, especially in the Psalms. He hears every word concerning our poor hearts and our cries for more of His Holy Spirit. I do not by any means wish to diminish the justified prayers we make to the Lord for ourselves, but I do wish to shed some light on the importance of praying for each other.

We sometimes get caught up in our own little web of commonplace problems, thinking we must continually bombard God with them if we are to get any results. This in itself is not bad, but as Paul said, "and yet I show you a more excellent way." This way is not flooding the prayer lines of the Royal Telephone, but instead finding yourself

being lifted out of your condition by concentrating on other's needs more than your own. This is not a new concept.

I would like to reiterate that I am not implying that praying for ourselves is wrong or always selfish, but with praying rather for others, we achieve numerous things. Here are some points that have come to mind:

We humble ourselves. When putting another's interests before our own we are then humbled. Phil. 2:3,4 - "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." By praying for others, we are serving them and in turn serving God. Mark 10:43-45 - "But it shall not be so among you: But whosoever will be greatest among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." If we

are to be like Jesus, we must learn to serve, even as he served, and love even as He loved. James 4:10 - "Humble yourself in the sight of the Lord, and He shall lift you up."

We have concern for others. Sometimes we hear of challenges others are facing; other times a person may confide their difficulty to you. By praying for the need, the Holy Spirit will allow you to feel their burden and even help carry it for them. The workings of the Holy Spirit are so wonderful and such a blessed mystery in this way. Gal. 6:2 - "Bear ye one another's burdens and so fulfill the law of Christ." That is a large statement. Let us also not forget that if it is in our power to do more than to pray and encourage, we should be eager to do so. Gal. 6:10 - "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." I have always loved how that was put. What a privilege it is to be among them of the household of faith. James 2:14-17 - "What doth it profit, my brethren, though a man say he hath faith and not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled.' Notwithstanding ye give them not those things, which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."

Being concerned for others allows us to get more involved, take a proactive role, and be genuinely interested in those round about us. This action can help us find out what they are going through and what their needs are. If they know we are praying for needs rather than gossiping about them, they will be more inclined to open their hearts to us. If we are taking time out of our day to beseech God on their behalf, we will want to know how God is working in their lives, or how the situation they are in is changing.

Promotes love and unity. To pray for each other does much to promote love and unity. It has been said that you cannot be bitter against someone when you are praying for his or her well-being. If this is true, and I believe that it is, then praying for one another should be the end of discord and bitterness in the

body of Christ. Oh what a day that will be! My, how we need sincere love to abound between the members of the Church. John 13:35 - "By this shall all men know that ye are my disciples, if ye have love one to another."

Confess your faults. This is a real tough one for me. I do not like to admit much, let alone my sins and shortcomings, yet I know that this is a major part in our healing. Pride is a chief enemy here that is always severely wounded when we confess. If I am praying for others, and am involved in godly discussion with them, it gives me great opportunity to do this, especially if I know they will take the problem to prayer.

In my bible the word '*your*' in James' 5:16, is in italics. This means simply that it has been an interpolation of the Greek word actually used. What it reminds me of is, that it should be *my* faults I am confessing, no one else's. It is not my business to discuss another's faults with anyone. This would do much to ruin my witness as one who supposedly takes these things to the Lord. Let us take these things seriously.

There is less time for our own problems. To concentrate more on others interests gets our mind off our own problems. It is so easy to get caught up in our own everyday problems to the point where no matter how small they are, we feel we are quite bad off. It is safe to say that we are living in a very impatient society. We want things to happen now! We want our prayers answered NOW, and if they are not, we assume something is wrong. Has God not heard? Is He not concerned with my problem? Does He not care? Rest assured He has heard, He does care, He is concerned and He will answer in His way, in His perfect time and in our best interest. Let us trust Him and have patience. Please read - Rom. 8:24,25. Heb. 6:12. James 1:2-4. We are exhorted to let our requests be known to him and not be anxious about them. We must have faith. Phil 4:6,7 - "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

May the Lord grant us faith to believe that he has heard our prayer, and to receive his promise of peace. We can receive many natural and spiritual blessings from God, but if we do not take the peace He gives, it is of no use; we will still be worrying about it. We have all heard the saying, "He's going to worry himself to death," and we laugh and take it quite figuratively. Really that is no joke and that saying is very literal. Worry and fear are not from the Lord. II Tim. 1:7 - "For God has not given us the spirit of fear; but of power, and of love, and of a sound mind." If this is not of the Lord, then it is of the enemy, and sin.

To take on another's burden will relieve ourselves of the many things we can worry about in our own lives. This may just be my experience, but I tend not to really worry about others problems, as I would my own. When we look at others problems through compassionate eyes we most often see that our problems are small in comparison. I can't help but think that the Good Lord arranged it that way for a reason. "Bear ye one another's burdens."

God will meet your need. So you may ask; if I am always praying for others and not continually seeking God for my needs and concerns, how will I be provided for? How will MY needs be met? How will MY prayers be answered? I am to be persistent in prayer, am I not? Well, I will say again, why of course, we should ask. We receive not because we ask not. We should ask of the Lord the things that we need and desire. We must realize there is a difference between giving petitions to God and spending all our time on what might be little things. If we search in His Word we will find what things we may pray for concerning ourselves. We must trust God to give us the things we have need of, many of which we have no concept of. Our Lord Jesus said this in Matt. 6:31-33: "Therefore take no thought saying, What shall we eat? Or, what shall we drink? Or wherewithal shall we be clothed? (For after these things do the gentiles seek.) For your Heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." If a child's shoes were worn

out, it is one thing if that child asks his father for a new pair. That is good, and any father would oblige if he could. Nevertheless, if the child's brother or sister asked that the child might receive shoes, it would ring of compassion in the ears of the father, both for the child needing shoes, and the selfless petition of the brother on the others behalf. The blessing would go to both.

When we do learn of something someone is going through, or have been confided in, we have a choice on how to react to what we have heard. Here are three different paths one can take:

We can just forget about it. This unfortunately has been my choice in the past for the most part. This separates us from the situation or the person involved often causing a subconscious wall of division. There is no place for this in the body of Christ. I Cor. 12:25 - "That there should be no schism in the body; but that the members should have the same care one for another."

Next, we can think about it, let it fester and bother us, or maybe even amuse us. Perhaps we gossip about it and work it up in our minds until again a wall of division is set up between 'them' and us. This is a deceiving plan of the enemy. Please read: Math. 12:25, Rom. 16:17, 18, and Rom. 1:10.

The third path is the greatest; and

that is to pray about it. This way we are leaving it in the hands of the One who has the power to take care of the particular need. It causes us to have concern one for another. It promotes love and humility. Oh Bless the Lord! Rom. 15:1 - "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." I Cor. 10:24 - "Let no man seek his own, but every man another's wealth." Phil. 2:4 - "Look not every man on his own things, but every man also on the things of others."

I have been writing most exclusively about praying for those of the household of Faith, but we can also pray for whoever crosses Our minds, whoever we are involved with. Kids: pray for your parents and your brothers and sisters, your friends and your teachers. Husbands and wives: pray for each other. We can all pray for our elders, the ministering brethren and our bosses. There is an endless list: our governments, police, our schools, our teachers, business people etc. My question of not spending enough time in fervent prayer and not having enough to pray about was quickly solved when I realized I needed to pray more for others.

So, we may pray for everyone at anytime. Let's get very acquainted with speaking with the Lord of Life. Let us get to know Him. Let us seek I 11M. We

can do this while praying for others. Remember that when praying for others we are lifting up the Body of Christ. Let us pray with the understanding, but let us also not forget to pray in the spirit. Rom. 8: 26,27 - "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." I Cor. 14:2 - "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries." What a wonderful thing! Let's not be surprised when we get to the point where we don't know how or what to pray. That is good, just let the Spirit speak through you, and be strengthened. We need each other very much if we are going to go on to higher heights. I need your prayers, and you need mine. Let us be mindful of that, and try not to carry it all on our own. May this be a testimony and an exhortation for us to enter into this blessing. God Bless You!

- Darryl Amundson The Church at Park Valley, SK

Respect

By A. Hinchliff

The word respect means: to feel or show honour, admiration, reverence, or esteem for:

In view of what we have experienced in the goodness and blessing of God it is important that we show Him a great deal of respect. **In** the first place we were created by Him. The fact that "we are" demands respect for our Creator. When we, as Isaiah says, have all gone astray and turned everyone to our own way, He provided a way of redemption, that we might not suffer the judgment that will come upon all unrighteousness. Ephesians 2:4 "But God, who is rich in mercy, for his

great love where with he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved);" Ephesians 2:8 "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." Let your hearts flow out in admiration for Him.

As members of the body of Christ, it is important that we show respect for our brother in whom Christ dwells. Our physical body is so often used as an example to help us understand the body of Christ. I Corinthians 12:20 "But now are they many members, yet but one body.

And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." The eye cannot read a book without the hand turning the pages nor can the head move from place to place without the feet to transport it. Likewise, because of our dependence upon one another as members of His body, we must recognize and have respect for each other.

There was a time when men showed respect for women. The apostle Peter instructs husbands to give honour unto the wife as unto the weaker vessel. There was also a time when a man would remove his hat

when in the presence of a woman because of his respect for her. When he met a woman on the street he would take off his hat for the same reason. What has caused the difference? Is it because woman are no longer ladies and therefore not worthy of respect or is it because men are no longer gentleman? It is perhaps part of both. Men, never let it be said that you in any way disrespect a woman. After all a woman gave birth to you and was your mother. I Corinthians 11: 12 For as the woman is of the man, even SO IS THE MAN ALSO BY THE WOMAN; but all things of God. We have one day a year, Mother's Day, on which we show respect for our mothers. Let every day be a day of respect.

When a man enters someone's house proper deportment teaches us that he should remove his hat out of respect for the house. When we speak of the house it is not the building that is respected but the people who live in that building. They are the ones who comprise that house.

Good manners and respect also demand that a man remove his hat when sitting at the table to eat. This signifies respect and thankfulness for the provision that God has made for our bodily needs. In I Timothy 4:3 we are instructed that the food that God created is to be received with thanksgiving of them which believe and know the truth. Before we eat we should always bow our head and give thanks to God for the food. In honour to our Head, which is Christ, we must remove our hat. God has provided

food for us as He has provided for no other generation or people and we must be appreciative of His provision.

When a man enters a place where the church meets together he should immediately remove his hat out of respect for the presence of God. A man who wears a hat in the meeting place is dishonouring his Head, which head is Christ. A woman, on the other hand, should wear a head covering. If she doesn't she is dishonouring her head which is her husband.

Our mode of dress when the church meets together, is also important be-

cause of respect for God. When we are meeting with the Almighty we should dress in the best we have. Dress UN-BECOMING TO A LADY should never be worn in His presence. The apostle Paul instructs us in 1 Timothy 2:9 that women should adorn themselves in modest apparel. Neither should a man be careless about what he wears.

These may seem like small things but in the sight of God they are very important. Much is known of a man or a woman by the way they conduct themselves. These things are so often branded as trivial and of no importance.