**THE MYSTERY OF LOVE**

PART III

|  |
| --- |
| 03.00 I Cor. 4:1 |

*If anyone imagines that he has come to know and understand much (of divine things, without love,) he does not yet perceive and recognize and understand as strongly and clearly, nor has he become as intimately acquainted with anything as he ought or as is necessary.” 1 Cor. 8:2 (Amplif)*

It seems the more I write on this subject the more I get lost in its maze of mystery. Paul said in 1 Cor. 8:1 (Amplif), *“…yet mere knowledge causes people to be puffed up-to bear themselves loftily and be proud; but love, (that is,) affection and goodwill and benevolence, edifies and builds up and encourages one to grow (to his full stature).”*

God’s love constrains us to understand His world and His creation, man, from His perspective, through His eyes, and to spiritually discern His manner of dealing with His children, so that we might understand our need to love His children as HE loves His children, all of them. And He loves them not just looking ahead to how they will be after their “change”, but also here and now. And so, we too need to love His children, here and now-because that is what we are called unto; we are ordained to minister to His children as He gives us opportunity to love our neighbor, “on the Jericho road”. It is an age-lasting ordination, conceived before time began and lasting unto the consummation of the age of the ages.

Notwithstanding, in our call to love and to minister compassion He reveals to us that we are passing quietly and inexorably into a spiritual paradigm (phase) of waiting and of rest, anticipating our “change”. (Job 14:14; 1 Cor. 15:51; Phil. 3:21). I have strongly spoken out previously about loving the “lost” and the “unlovable”, but at the same time I’m fully aware it is our preordained lot to “rest” in the fact that they too, all of them, will have their turn-it is God’s promise-it will come. (Ezek. 16:53-55). “Will not the Judge of all the earth do right?” In the meanwhile we love them because God so loved the world. (1 Cor. 15: 22-23).

Lest some readers (from my last articles on Love) have the impression that I’ve been advocating making a special “end time” ministry out of “saving them out of their present suffering”, I must re-emphasize that I’m aware that God’s glorious Plan Of The Ages makes provision for “every man in his own order.” But, that does not take us off the hook! Live is still the key and we (especially me) are still woefully lacking in that virtue-I am still in His workshop on that issue. He is a faithful Creator and we are His workmanship.

Some believe that most “sinners” are incorrigible in their sin and therefore will go on, unchanged in the end, at which point God will then do His work of changing them in the lake of fire, and so it is not our present burden (they say) to minister to them at this late time in the plan of God, and all that is really required of us now is to simply rest and wait in God’s presence, and to enter in to our own calling-when our change comes. There is also a contention that we do not need any special training or “practice” here and now as present/potential kingdom priests, because when our change comes we will automatically be imbued and endowed with all the spiritual skills and wisdom needed to perform perfectly in the kingdom.

Notwithstanding, I believe we do need the training and the “practice”, and the experience here and now, and God will see to it that we are allotted our full share of “troubles and trials” so that we won’t miss the opportunity to “glory in tribulation also”, and follow our Leader *“Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in the that He feared; Though He were a son, yet learned He obedience by the things which He suffered” (Heb. 5:7-8). “If we suffer with Him we shall also reign with Him.”*

When I wrote in earlier articles about hands-on training I was not referring to the learning of physical, religious skills, such as are drilled into bible students in seminaries, but rather that which is “learned” through sickness, suffering, treachery, rejection, privation, selfless giving of one’s time, condescending to men of low estate, pouring in oil and wine when the opportunity presents itself, and displaying compassion (Luke 10L30; 2 Cor. 1:4) to those who in the natural are not easy to love except in the power of the Spirit of God. The true overcomers, called by God, are well acquainted with this gauntlet of suffering and have learned to spend very little time on self-pity and crying to God for relief from the furnace, knowing that the blessing of this crucible, in the end, will bring forth the refined gold of inestimable price and eternal benefit.

I know it is verily true that when we see Him we shall be like Him, and this mortal will then have put on immortality, and we will then indeed have the spiritual “skills” needed for ministry in the kingdom, but I also understand the truth of waiting, (while I am still mortal) and of resting, being quiet, resting from trying to “do” God’s work for Him, etc. God has given me discernment to understand that spiritual principle-it’s true, I agree with it. It took some time for me to come to the understanding of His “rest”, even while working and striving toward the mark for the prize of the high calling God in Christ Jesus. By the grace of God this understanding came by revelation, I did not learn it from man. Truth is not learned (from man), it is revealed (by God) Eph. 3:3. God deals with us one on one. Truth is an intimate, personal, private word from God. It is not “lawful” to make public every private intimation we receive from God. “Howbeit there is not in every man that knowledge,” and consequently we are not at liberty to tell every Tom, Dick, and Harry, as the saying goes. The “natural man,” of 1 Cor. 2:14, simply does not discern spiritual matters but sees the works of God with a natural eye and applies human logic in an attempt to decipher the mysteries of the spiritual dimension.

Great is the mystery of Love and Godliness. Worldly wisdom and the opinions of the wisest philosophers, sages and golden-tongued orators who ever mused, opined and orated, to the awe of the world, have not and cannot solve this mystery. Religious searching and amassing of knowledge will never provide the key to unlock this ancient riddle inside an enigma, wrapped in mystery. (John 5:39; Rom. 16:25; 1 Cor. 2:7, 8; Col. 1:26) Only the pure revelation of God, by His prerogative, will provide, to the ears of His choosing, the understanding of that great mystery. It is given only to the “initiated”. It is not for public declaration-it is for initiated ears only. The Greek word for mystery is “mysterion”-it denotes secrecy-ritual rites. (See Strong’s Concordance). This sacred secret is not open to the interpretation or exegesis of man-made theology. It is carefully given by ordination to His elect, not to trumpet to the masses, or to boast of election, but in quietness and awe, and by revelation of understanding, to wait upon God as we hide the secret in our hearts and rest in His will-*looking for and hasting unto the coming of the day of God…we according to His promise look for new heavens and a new earth, wherein dwelleth righteousness. (2 Peter 3:13). “And hath given us the ministry of reconciliation.” (2 Cor. 5:18)*

Though we live on the very threshold (and are walking through the door) of the glorious time of the “unveiling”, and are moving into the full truth of tabernacles, we are still His workmanship-His ongoing creation (Eph. 2:10). We are in a developmental process, a finishing phase…at times it’s almost like a dress rehearsal. We are undergoing a continuous renewal of mind in preparation for the priestly work of the age of the restitution. To be the slightest tempted to now simply sit down and wait would be a mistake (Matt. 25: 5. 6). We must not mistake “rest” for ease, or stopping. It seems the greater the revelation and understanding, of the imminent call of the kingdom, and the manifestation of the sons of God, the steeper the road becomes and the more hostile the environment through which we daily pass. But, “though I walk through the valley of the shadow of death, I will fear no evil…Thou prepares a table before me in the presence of mine enemies; Thou annointest my head with oil; my cup runneth over.”

We learn through the understanding of “rest” that though we are yoked to Him, and we are “carrying the cross”, the load is light and in the Spirit there is no sweat, no debilitating and mind- numbing toil-“His yoke is easy, His burden is light.”

*“Take heed, brethren, lest there be in any of you an evil heart of unbelief…but exhort one another daily…for we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end…for some when they heard did provoke…and to whom sware He that they should not enter into His rest, but to them that believed not?” (Heb. 3)*

There is no rest in unbelief!

*“Let us therefore fear, lest a promise being left us of entering His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.*

*For we which have believed do enter into rest, as he said, As I have sworn in My wrath, if they shall enter into My rest: although the words were finished from the foundations of the world. For He spoke in certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into My rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of their unbelief” (Heb. 4:1-6).*

There is a glorious sense in which we now rest in Him, but there is also the fact that *“there is still awaiting a full and complete Sabbath rest reserved for the true people of God; for he who has once entered into (God’s) rest also has ceased from (the weariness and pain) of human labors, just as God rested from those labors peculiarly His own. Let us therefore be zealous and exert ourselves and strive diligently to enter into that rest (of God)-to know and experience it for ourselves-that no one may fall or perish by the same kind of unbelief and disobedience (into which those in the wilderness fell).” (Heb. 4: 9-11 Amplified)*

On the one hand we rest in Him and in His finished work (Heb. 4:3), and we will presently rest fully when our change comes, but on the other hand we are still in this mortal body and Paul reminds us, before the 4th chapter is finished, that we as yet have infirmities and temptations to contend with, and have great need of the Lord’s mercies. And there remains a *“work and labor of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That yet be not slothful, but followers of them who through faith and patience inherit the promises.”*

The cold reality, here and now, is that we still, daily, face the pressure-cooker of this present world; with its turmoil, societal permissiveness, greed, anger, vices, dangers, sickness, want and poverty, and the always present crucible created by family circumstances (Matt. 10:34-36).

It takes the supernatural, amazing grace of God and His unchanging power to keep us in the faith, once delivered, We are totally, in ourselves, incapable of maintaining faith (“Holding the mystery of faith in a pure conscience” 1 Tim. 3:9) nor do we have the wisdom, in ourselves, to understand His true rest. We walk in the fire and are not burned because He is in the furnace with us. The faith we have is His. The courage we have comes from Him. The determination we have to press toward the mark, and overcomes, is a gift from Him (1 Cor. 4:7). This is absolutely true of every genuinely chosen, called, and elected overcomer. Those whom He has truly called and ordained WILL overcome, because He has overcome (Rev. 3:21) (John 17:6-26; 18:9)-not one will be “lost”.

Those whose faith fails, and, becoming weary of The Way return to the comfortable pew, are simply out of turn, and not of His calling (Heb. 4:2). They will yet be called in their time and in their order-and in due time “all men shall have praise of God.” I’m writing this to the “called of God,” to those He has appointed to the government cabinet of His kingdom. There is a “mixed multitude” in this exodus (as in every exodus) in which we find ourselves today, and there will be, and has been, considerable attrition. Not all have been initiated into the sacred secret. There are some who are still convinced that “working, organizing, doing and disseminating” is the religious thing to do as the only hope of ever “saving” the world for Jesus. It is obvious they are still operating wherein they were called. Everyone of God’s creation has their calling-some now, some later, some much later, but all will ultimately be at the Gather’s house in time for that great celebration supper when all the family is re-united and gathered home.

The ability to rest in the midst of this temporal and frenetic arena, our personal world, is directly related to, and because of, the supernatural work of God. (Romans 5: 3, 5; 6:2, 7, 8, 18; 8:1,2). Resting in spiritual understanding is a foretaste, a glimpse of glory. In the physical man we sin, fail, strive and toil, but in the spiritual man (new man) there is no sin, there is no failing, we cannot sin, (1 John 3:9), there is no grinding toil; just righteousness, peace, and joy in the Holy Ghost.

We view with awe and wonder the unveiling of truth, revelation, and as we grow in Him we find it increasingly more bearable to yield to the dying of our flesh and to the heat of the crucible, accepting peacefully, with sanctified resignation and understanding, not with fear or dread, the fact that our God is a consuming fire. The closer we get to Him the hotter the fire. It is notable that everything God loves He puts to death, first His Son and then us, and we become one with Him in His death (Romans 8:36; Col. 3:3; Phil. 3:10). Divine Love and compassion is what is left when the fire is finished. In our natural self we are passionate about many things-rights, freedoms, politics, pleasure, but true love and compassion is the spiritual side; that which is left over when the ashes lie cold beneath the altar of total surrender.

They mystery of love, to many Christians, is an enigma. They do not have eyes to see nor ears to hear. God is Love and therein is the sum total of the entire matter. There is no going afield in search for the answer to this mystery. All things are of God, and in God-we have no need to go anywhere else. Whole lifetimes are spent by God’s creatures in their search for “truth” and “love”, and their philosophies are without number, found in endless libraries, monasteries, cults, fastings, reclusive exiles, rituals, litanies, pilgrimages…searching, seeking, questioning … yearning for truth and looking, in the natural, inside self, in the stars, in the superstition of the occult, even in the orthodox and “fundamentalist” modern religions of the so-called organized church, for a definition of love and an answer to the mystery of divine love.

Divine Love is given by the prerogative of God: it created the universe and upholds it, we are enveloped in it, our very existence depends in it-IT IS HIS ATTRIBUTE-He IS LOVE and therefore the only source. Religious man spends his lifetime looking for love in all the wrong places and ends up with his own frail, anaemic imitation of religious love based on the vanity of his mind, subject to human failures, false and untrustworthy, and in the end it’s a vapour that passes away in the smoke of the burning wood, hay and stubble.

Only by supernatural revelation do we receive and understand the mystery of Divine Love. It is not found in man’s writings nor in his oratory and it is not even found in the surface reading of the Bible. Without the finger of God illuminating the pages, they versions, amplifications and interpretations of the scriptures will forever remain a mystery. The Bible is to many Christians a “difficult book” because it comes from infinite, unlimited, all powerful God, to limited man. It cannot be understood by the logical mind of the natural man-the Bible (its message) is from God, therefore spiritual. Before we can understand the message of the Bible we must be born of the Spirit of God (John 3:6), filled with the Spirit of God (Acts 2:4; Eph. 5:18), baptized with the Holy Ghost and fire (Matt. 3: 11, 12), and called (2 Tim. 1:9).

Apart from the Spirit of God, and His calling, the Bible will forever remain a closed book. It is a book of mysteries. Men have written books without number about this Book of books, but their books pass away because their books are the words and works of men that at best preserve yesterday’s truth, eventually gathering dust on some shelf or in a forgotten drawer. God’s book (His Word-His Message) is forever, and from its depths issue the deep truths and mysteries, under the inspiration of the Spirit of God. It is God’s medium, through which He speaks to us and communicates with us while we are in this earthbound dimension. Oh, but glory, hallelujah, “eye hath not see nor ear heard, neither hath it entered into the heart of man” what is just ahead of us. No longer will we strain to hear Him speak through the veiled medium of a printed page, or through circumstances, divinely manipulated to get our attention; we will then know as we are known-now through a glass darkly, but then face to face. Glory! What a prospect! “Face to face, O blissful moment; Face to face to see and know.”

Those of this generation from whom God has divinely called, set aside, and ordained from before the foundation of the world, have, generally speaking, a similar story to tell. It is most interesting to compare experiences and similarities in the workings of God in our lives. It gives me goose bumps. Perhaps that isn’t a particularly spiritual expression but there are times when human logic and expression struggles to make sense of the supernatural that is on eh verge of taking over. At this time, on the threshold of a new epoch and the end of the old one, every spiritual fibre in me is in a mode of hyper expectation. Like just before lightning strikes, when the hair on the head tingles, so near are we to the manifestation of the sons of God.

They mystery if divine love has been at work since the moment He conceived “the eternal purpose, which He purposed in Christ Jesus The Lord.” (Eph. 3: 11, 15). Infinite Love designed the time and place and gene pool in which the called-out-ones made their appearance in this earthly dimension; many of whom have already run their earthly course and are now sleeping and “waiting in the wings” for the call to action, into His service as kings and priests and judges of righteousness in the government of God. (1 Thess. 4:14-17; Rev. 6:11). We are the “offspring of God” (Acts 17:28, 29) and our entry into this scene is and has been of great consequence to our Father. Being born into this earthly scene is no accident. It has not happened at random or by chance-each one is “on purpose” and pre-ordained. The environments into which we came were calculated to bring out the best in us, to shape us, each in our own unique way (no cookie-cutter assembly line), “for we are His workmanship created in Christ Jesus, unto good works…” (Eph. 2:10)

We’ve been going to God’s “school” from day one; a fact that dawns on us eventually by revelation. He does not leave us in the dark (Amos 3:7; Rom. 9:23; Col. 1:26), nor uninstructed-our schooling is not a hit-and-miss casual affair. It is serious business, leading to a serious appointment in His kingdom. (“To him that overcometh will I grant to sit with Me in My throne…”). He did not choose us because we are “more in number than any people, for we are the fewest of all people,” but in His wisdom He has planned this, and has prepared us, from before the foundation of the world. Our “genes” are not “evolving of the species”, but because God said, “Let us make man in our image and after our likeness”, and He had a plan, a design-on-purpose, a pre-dawn infinite schematic, that unerringly followed the gene pool down through the generations until it became our turn to step into this earthly scene. “All things are of God” and like the song goes, “He has the whole wide world in His hands”. And we love Him because he first loved us (1 John 4: 10, 19). Way back there from before the foundation of the world. We are the product of the infinite, unerring, absolute sovereignty of God that planned us, made us, keeps us, and will yet bring us ultimately into Father’s celestial abiding place with all of His offspring, every last one ever made in the image of God. None shall be lost or overlooked but the Omnipresent God of all love and compassion. Every “lost sheep” wandering in the wilderness of sin and ignorance, no matter how hopeless or helpless or despairing, sooner or later will find rest and reconciliation in the arms of that Great Shepherd Of The Sheep. “Such knowledge is too wonderful for me; it is high, I cannot attain unto it…” (Ps. 139:6-13 Read all of it).

That should then give us rest, and peace, and bury in the dust of human reasoning all of the man-made theology and doctrines of so-called “free moral agency.” (Rom. 9:13-23). The term “free moral agency” is man-made and totally unscriptural, and is used as an excuse to bypass the mystery and the truth of the absolute sovereignty of God. When man doesn’t understand the mysteries of the scriptures he puts on a wise face and makes the scriptures fit his own interpretation (theology)l and presto, a new doctrine. Some of these spurious doctrines have been around so long that succeeding generations have inherited them as orthodox “gospel truth”, and it is taken for granted they are the foundation of the “faith of our fathers”; not knowing that this foundation is sitting on the shifting sands of false doctrines.

It is in natural man to want the freedom to make choices, to have the last say, to be master of his own destiny and to be able to say, “I chose Jesus, I opened my heart and let Him in-I made the decision to follow Christ, I’m going to heaven and not hell because I made the right decision.” How often have I heard preachers, in their altar call, plead, “The ultimate, fateful choice as to whether you enjoy the bliss of heaven, or burn forever in hell, is in your hands-you must make that choice-Jesus can do nothing to help you in this crucial and all-important matter, He leaves the decision up to you, the Spirit has done His best to persuade you but it’s now up to you to decide”…Then the sad hymn, “Almost persuaded, harvest is past. Almost persuaded, doom comes at last. Almost cannot avail, almost is but to fail. Sad, sad, the bitter wail, almost, but lost.” That is the sad refrain of human reasoning. The real truth is, no one makes a “decision” to get saved. Even the faith to believe is given to us. “For by grace are ye saved through faith; and that (faith is) not of yourselves: it (faith) is the gift of God.” (Brackets inserted). Eph. 2:8. Man, of his own free will, could never make a decision for Christ! He only does so because “God so loved the world” (John 5:40; 3:16, 17). This goes against the grain of the human reasoning of the natural man. It is understood only by revelation.

The theological mind-set gives lip service to the sovereignty of God but in practice in practice believes it is all up to man to make the final, fateful decisions: whereas, in reality, it is a decision only God can make, and has already made. Only God “saves” and we have no input whatsoever in the glorious fact that “He sent His Son into the world to save sinners.” It is done. It is a finished world .He came not to give them the option to get saved, but TO SAVE THEM! He did not send His Son into the world to condemn the world, but that the world, through Him, might be saved. (1Tim. 1:15; John 3:17). The important choices have already been made, Calvary is a finished work. Nothing can be added to it, by man-nothing has been left undone, by God. Why would God leave such an important issue as the eternal welfare of His children up to the so-called free will of man? The outcome of that arrangement could only be utter disaster. “He knoweth our frame; He remembereth that we are dust…Dust thou art and to dust shalt thou return.” (Ps. 103: 14; Gen. 3:19). He know us because He made us, and being mortal, very much so, why would He entrust us with finishing off His grand plan of creation while we are still in the throes of creation ourselves? We are His workmanship-“on-going creation”.

The work of Calvary is finished (John 19:30), but He is still our creator, The work to get us ready for the kingdom is ongoing, and if we are still His workmanship, and He is still creating us, then He is responsible for us and for our completion. “He is a faithful Creator” (1 Peter 4:19) and His ongoing work includes every last one of His creatures, made in His image, and it is His responsibility to “save us”. He has taken on that responsibility. “Thou wilt have respect unto the work of Thine hands.” Just the idea that man can even think he is able, or has the right, to “decide” when or whether to “get saved”, shows how little spiritual wisdom he is capable of, in his mortal unfinished state, and how little he understands of the Plan Of The Ages and the ultimate reconciliation of all things. He knows not that he is attempting to do the work of the Faithful Creator, a work only God can do.

If man’s theology was true, then ninety five percent of the world’s population, past, present and future would be designated for the eternal burnings of hell, and only about five percent of all of God’s creation would make it to the golden streets of heaven, somewhere. Is this one of man’s triumphs-the kind of religion only he would dream up?...”vain in their imaginations…professing to be wise they became fools…” Romans 1:21. God said, “Let us make man in our image, after Our likeness”. Natural minded theologians are saying, “Let us make God in our image.”

No, Divine Love is not waiting for mortal man to cast his deciding vote and to fill in the missing piece of the puzzle so that God can get on with rapturing the church to heaven and slamming shut the door of the burning Abyss on the rest of His unfortunate creatures. God is LOVE and that LOVE embraces all of His creatures, past, present and future, including the confused, pharisaical religionists that preach the humbug of the “free will of man” from their pulpits weekly. “It is not of him that willeth or of him that runneth, but of God that showeth mercy: (Rom, 9:16). The Omniscient, Immutable, Omnipotent God is, as always, fully in charge and needs no help from man. To insist on free will is to lessen the Omnipotence of God. He is either Lord of all or He is not Lord of all. God did not create man a “free moral agent.” Nowhere in all of His creation, from the lowest, vilest sinner to the most committed of Christians, is there an example of man capable of “doing his own thing.” All circumstances, from the gutter to the palace, are as they are because of the sovereignty of God. ALL THINGS ARE OF GOD.

The absolute sovereignty of God is at the heart and core of the Plan of the Ages. The plan of creation and the ministry of reconciliation of all things is in no way dependent on man’s right to choose, nor is God waiting on tender-hooks for more to get “saved” so that He will have a decent attendance at the wedding feast. At the rate it’s going (according to orthodoxy) He could certainly be a little apprehensive, a 5% for, and a 95% against ratio could hardly be construed as a “victory,” under any circumstances. Great is the mystery of Godliness-man’s mind simply cannot discern the spiritual truth of the sovereignty of God and therefore he feeble attempts to explain the scriptures through human reasoning and the logic of natural thinking, and in the process vainly creates the shapes his own doctrines and “makes God in his own image.”

The all-embracing love of God takes in every one of His creatures, made in the image of God. He is totally responsible for their destiny and He is well aware of the feeble attempts by religious man to “save the world” and to convert the multitudes to man’s theology, and to convince all and sundry throughout the fractured and splintered religious world that they are “right” and that God is with them, separately and in particular. And I am not repeating myself unnecessarily, or being excessively redundant, when I again say, “All things are of God”. Even man’s theology is part of the overall plan of God. He has allowed, indeed has foreordained, schisms, cults, occults, paganism, humanism, animism, atheism, materialism, legalism, secularism, socialism, and all the other isms and religions that take in and embrace all of humanity, to keep the world in darkness and under the heel of the Babylonian system, even until now-all in His Wisdom and Omniscience.

*“The creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope, because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” (Rom. 8:21).*

*“Now, O Lord, Thou art our Father, we are the clay, and Thou our Potter; and we all are the work of Thy hand. Be not wroth very sore, O Lord, neither remember iniquity forever. Behold, see, we beseech Thee, we are all Thy people. Is. 64:7, 8.*

*“Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him: in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: that we should be to the praise of His glory, who first trusted in Christ.” Eph. 1:9-12.*

GOD IS LOVE, immutable love. HE NEVER CHANGES. “…with Whom is no variableness, neither shadow of turning…for He is faithful that promised.” Mal. 3:6; James 1:17; Heb. 10:23.

E. Al Stahl