

# GRACE GAZETTE

Volume XV

Issue 44

*Published occasionally for Zion's mourners*

*Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.*

*Hebrews 12:12-13*

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## A DRINK OF THE BROOK

*He shall drink of the brook in the way: therefore shall he lift up the head. Psalm 110:7*

The more that we read of the Psalms the more we are convinced that they are, prophetic, descriptive, and indicative of CHRIST. HIS glory, HIS life, and HIS redemptive work in the behalf of that people which HE came to save are all on display there. When we see a promise, we know that it is first made to HIM as the SECOND ADAM, (that PERFECT MAN) and that all of the benefits which are included in that promise are laid to the account of those for whom HE is a glorious SUBSTITUTE, LAWKEEPER, and faultless PERFORMER of the will of the FATHER..

When we see a prayer, we know that every complaint which is made and every desire which is expressed has come forth from the heart and soul of HIM as the great MEDIATOR of HIS people. Every word of rejoicing is the fruit of HIS soul whose delight is in the LORD HIS GOD. Every hymn of praise, found there, is but the testimony of HIS heart desiring to magnify the LORD and give thanks at the mention of HIS name.

Every description of a righteous man is a description of HIS perfections and sole ability to dwell in the presence of GOD. HE is that ONE who has not lifted up HIS soul unto vanity nor sworn deceitfully. HE is that ONE who walketh not in the counsel of the ungodly nor standeth in the way of sinners. HE is that ONE who cried unto the LORD with HIS voice and was heard from HIS holy hill. HE is that ONE who has offered the sacrifices of the RIGHTEOUS; trusting in the LORD.

The prophecies found in the Psalms have their entire fulfillment in HIM as the LORD declares the glory of HIS redemptive work in the establishment of HIS kingdom. *"Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."* (Psa 2:6-9)

HE has indeed "asked" of the LORD and HE has surely given HIM the heathen for HIS inheritance, for HE came not to call the righteous but sinners to repentance. The earth and all of its fullness is HIS. Even as we hear in the "new song", *"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth."* (Rev 5:9-10)

Every blessing of the saints is due to HIM and HIS purpose to establish HIS Kingdom in the Earth for the benefit of HIS elect. This is manifested, as HE comforted HIS children, *"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."* (Luke 12:32) Those sons have no claim upon this Kingdom except as HE is pleased to call each one by name granting them eternal life and giving them an entrance there. *"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep."* (John 10:7)

So whenever we read *"HE shall drink of the brook in the way"*, we are desirous of contemplating this "brook" and the occasion whereby HE drank of it. There are several "brooks" mentioned in the scriptures.

The first time a "brook" is mentioned is found in Genesis 32:23, where it refers to the river Jabbok. Jacob was meeting with his estranged brother Esau. He sent his family, flocks, and herds over this brook as a means of declaring peace to Esau. Jacob remained alone on one side of this "brook" as his family crossed over. We are reminded of our LORD's lonely struggle in the

Garden of Gethsemane when we read about Jacob wrestling with an "ANGEL", all by himself. It was here in the midst of great suffering that the LORD changed Jacob's name to Israel and manifested HIS purpose to bless him. It was in the soul suffering of the LORD JESUS CHRIST that blessings were secured for all which the FATHER had given HIM. (see John 17)

The next time a specific brook is mentioned is that of Eschol in Numbers 13:23. This brook was the site where Joshua (meaning JEHOVAH is SALVATION), Caleb (meaning with great force) and others who had been sent by Moses to spy out the land discovered grapes with clusters so large that two men had to carry them. Joshua and Caleb (who was of the tribe of Judah) both rent their clothes and fervently encouraged (as roaring lions, see Rev.5:5) the people, who were cowering in fear, not to be afraid but to trust the LORD to overcome the giants in the land. In this we see the declarations of CHRIST as HE daily taught. Just as the people took up stones to slay Caleb and Joshua (see Num.14:10) so too would they have stoned the LORD, since HE too declared the absolute Sovereignty of GOD. (see John 8:59; 10:31)

Thirty eight years later (after all those who rebelled had died) Joshua and Caleb, came to the brook Zered (see Deut.2:13,14) where they crossed into that land which was promised to them. In this we see that ONE who is the LION of the Tribe of Judah taking up HIS implements of warfare and engaging in a life and death struggle with the giants of the land. HE has suffered in the behalf of HIS people but HIS own arm has gotten HIM the victory. (see Isa.63: 3-6)

David chose "*five smooth stones*" from a brook with which to slay Goliath (and perhaps his sons and brothers). David went over the brook "Besor" when he pursued the Amalekites who had taken his wife and children hostage. It was here that some of his men were so weak that they could not pursue with David. When the victory was won, some of those who had gone into battle with David as he slew the Amalekites, sought to withhold the spoils from those who were weak. David would have none of that and made them divide the spoils with the weak. So we see our "DAVID" fighting HIS enemies in the behalf of HIS people and giving riches to those who had no power. "*The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.*" (Mat 4:16)

Elijah, the Tishbite, was told to hide himself by the brook, "Cherith", since famine was to come upon the land as rain was withheld for three and a half years. The LORD was pleased to make provision for his prophet and to meet with him there as the ravens visited him with food, until such time as HE was pleased to dry the brook up. The SON of man who, owns the cattle upon a thousand hills became poor for the sake of HIS elect bride. HE drank of the brook of man's poverty and received no benefit from it, but richly blessed those for whom HE came. "*For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*" (2Cor 8:9)

There is another brook, of which we must now speak, which was first mentioned in the scriptures in II Samuel 15:23. It is the "*brook Kidron*" which David crossed over as he fled from Absalom who was pursuing his own father unto death. Though David appeared in full retreat, yet later his wisdom was revealed as Absalom was destroyed and David's kingship was established.

It was here by the "*brook Kidron*" that Asa destroyed the idols of the wicked Maachah, his grandmother and removed her from being queen. So too has our KING cast down all idols and destroyed any claims upon HIS throne. "*The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*" (Psa 110:1)

It is this brook which the LORD JESUS crossed over as HE went to the Garden of Gethsemane where HE poured out HIS soul before HIS FATHER and where HE was betrayed by one whom HE called friend, (see Mat.26:50) and abandoned by those HE loved. This brook Cedron, was basically (at this time) an open sewer, into which the blood and offal from the temple sacrifices was cast. (see !! Chron.29:16) Its dark and putrid waters represent the filth and degradation which is in man by nature and the filthiness of his supposed acts of righteousness and sacrifice.

The LORD JESUS, untainted in HIS character and person, became sin for HIS people, Drinking in their guilt and sin and becoming an OUTCAST in their behalf. HE did not merely dam up this brook or attempt to divert its flow, but by HIS own power, drained every last drop of its filth and condemnation, destroying even the fountainhead from which it flowed. For HE hath obtained eternal redemption for all who are found in HIM. "*Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.*" (Psa 24:7) "*But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.*" (Psa 3:3)

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