



“Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.” Psa. 2:1-4

This text has been used numerous times in these pages for it depicts the multifaceted climate of the end time. We use it here to show the distinct line that God has drawn between Israel and the nations. The “heathen” are a clear reference to the Gentile nations, while “the people” define Israel. Both are guilty of the same rebellion against God, but scripture records a decided difference in the outcome for each of them.

The Gentile nations rage, (tumultuously assemble) at this present hour and are methodically setting themselves against the LORD and His Christ Who has been anointed as King of kings and Lord of lords. Israel, on the other hand, imagine or muse about the covenant of Daniel 9:27 which they suppose to be a covenant of peace. It is, in reality, a “covenant with death,” which God will annul. Isa. 28:15,18

Daniel 9:4-23 record the prophet’s prayer and supplication in behalf of his beloved people. He is actually representative of the entire nation who will one day make these same petitions unto the Lord, as they, like Daniel will cry out, “O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.” Dan. 9:7-8 Righteousness is attributed to The Lord, but “confusion of faces,” unto Israel. The term signifies both shame and confusion because of idolatrous conduct. Daniel is very clear throughout this passage that sorrow,

remorse, and confession are the prevailing attitudes in calling on the Name of The Lord, and the remnant of end time Israel will one day follow this same pattern. It is for that reason, that “..... your covenant with death shall be disannulled, and your agreement with hell shall not stand;....” Isa. 28:18

The story of the nations is quite different, for they continue to rage and “take counsel together against the LORD, and against his anointed.” trying desperately to usurp His authority over them. They will pay the price, for “He that sitteth in the heavens shall laugh: the Lord shall have them in derision.” Jesus, The Anointed One of Psalm 2, tells us that these same nations are also brought to a place of confusion, but not after the same pattern of Israel who will eventually confess their shame and cry out for God’s Mercy. The word “confusion,” from Daniel 9, also literally means “confusion,” or “to be confounded,” and is specifically applicable to the nations of today, even as Jesus prophesied in Luke 21:25. “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;” Such perplexity, complicated uncertainty, and confounding, are surely the operative words for all nations throughout the world today. At this writing, Muammar Gaddafi of Libya has just been killed by his own people, and though the Libya along with many other nations have longed for this outcome, the climate in the Middle East remains extremely unstable confused. Reports are that long suppressed factions and special interest groups in Libya will now try to promote their own agenda trying to take power in this decimated nation. Thus confusion and chaos will continue.

"On Our Knees."

"What a spectacle the world presents! Russia in ruins. Germany on the verge of disaster. France striving to safeguard her future and make reparations for her devastated area. England staggering under a burden of unemployment. Greece, Yugoslavia and Italy in a ferment. China torn by civil war. Japan laid waste by double catastrophe of earthquake and fire. K.C. Star."

“America alone seems to have escaped all these calamities. We alone of all the nations appear prosperous and have cause for thankfulness. We indeed, as the above article intimates, ought to be on our knees. But are we? Is America bowing down to the

Living God, thanking Him for His goodness and mercy? Are we with repentant hearts seeking His face and favor? No indeed. Americans are madly running in pursuit of pleasure and money. They are forgetting God, and the evil day will overtake them later. They will not escape the day of retribution.”

The above, are two quotations from the November 1923 issue of Grace and Glory. The first is from the Kansas City Star, the second is the comment penned by Mary Bodie. We wonder what she would think of present day America 88 years later, for this once great nation is currently drowning in multi-trillion dollars worth of debt. A host of commentators are warning that if something is not done quickly, this country, once so prosperous in 1923, will follow the same path to total bankruptcy that Greece is experiencing at this present time.

5 Contrariwise, China, described above as being “torn by civil war,” has emerged as an economic power fiercely challenging the U.S. Some have warned politicians and presidential candidates about “the China thing,” meaning that China, who holds 90% of American debt, is on track to dominate this country economically, and literally take over, in a very short time.

America changed drastically on Sept. 11, 2001, when suicide bombers flew jumbo jets into the world trade center. Many wondered at the time if God was trying to get the attention of His people to the point that they would wake up and realize that the coming of Jesus is eminent. Others asked the question, “Do you think they will?” After ten turbulent years, the answer to that question is a resounding, NO! That colossal tragedy did in no wise arouse a nation, to bow her knees, and evoke supplication unto The Lord, like unto that of Daniel. Sister Bodie declared that the Americans of 1923, were “madly running in pursuit of pleasure and money.” The only change from then to now is that this attitude has dramatically escalated. Greed still abounds in the hearts of men, as they have pursued their own fleshly pleasures, and goals for wealth, completely discounting the standards of God’s Word in the process. They continue to break His “bands asunder,” and cast His “cords” from their midst as they try ever harder to completely eradicate the very principles of The Word Of God on which this country was founded. Immorality abounds, as the same Americans insist on their “rights,” destroying the very sanctity of marriage and

again defying the laws of God, set forth in Scripture. Couples have chosen simply to live together and bear children, outside the confines of marriage, in their quest to simply gratify their fleshly lusts and fulfill their own selfish pleasures, and they are, more often than not, applauded for it. The highest echelons of government have gone even further, proposing and in some cases, passing legislation guaranteeing the rights of those who persist in persuading the country at large that “gay marriage,” defined by Scripture as an “abomination,” is pure and right. The Mormons of Utah have taken issue with such laws, insisting on equal rights protection. They argue that if gay marriage is legalized, then why should those practicing polygamy be prosecuted as felons.

Add to all this, the fact that America can no longer boast of being a Christian nation, something the current administration has touted as being a great accomplishment, all in name of “tolerance.” Porous borders have led to a great influx of illegal aliens, many of which are Muslims, and it seems that White House officials have made every effort, both at home and abroad to placate them, and give unrestrained liberty to practice this Christian defying religion within American borders. Thus, America no longer enjoys the relative isolation and protection she had in 1923. Several years ago, former President George W. Bush warned against the “axis of evil,” which consisted of Iraq, Iran, and North Korea. Iraq has in great measure been neutralized, but North Korea and Iran have been largely ignored --- until now. It was announced on October 11, 2011 that a plot had been uncovered in June of this year, revealing that Iran had spent large sums of money to implement a plan to assassinate foreign dignitaries on American soil. Israel has been screaming at the top her lungs, for a number of years, that Iran posed a severe threat, not only to Israel, but to the entire world. Prime Minister Netanyahu has met time and again, not only with apathy and disregard, but also with snubs and outright shameful, disgraceful treatment by Washington. The only response to date has simply been “sanctions” against Iran, who vehemently denies that the Iranian government had anything to do with these alleged plots, despite the mountain of evidence against them. So it is that this once powerful and prosperous nation has invited

untold trouble to her shores, and is slowly being reduced to nothingness.

Isaiah is very clear in reinforcing Sis. Bodie's assessment, that America, along with other nations, "will not escape the day of retribution." "They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols." Isa. 45:16 The prophet continues with the same theme we have seen repeatedly in this article – extreme unrest and confusion among all the nations because they have forsaken God. This next verse of this text, however, also marks the line drawn between the nations and Israel, to which we alluded earlier. "But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end." Isa 45:17 This will be the final result for this little despised nation, because she will follow Daniel's example of crying out to The Lord for deliverance, and He will speed to her defense, albeit after much suffering on her part.

7 But what of us, how do we conduct our own lives during this time of crises, and follow the example demonstrated by Daniel? This nation, over-all, is no longer a Christian nation by virtue of the fact that She has forsaken the very principles on which She was founded. That need not be true of individuals, but sadly so many Christians of our day fit the profile described by Peter. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." II Pet. 3:3-4 Many today are of the opinion that the current woes in our country are simply a repeat of cycles that have come and gone for decades, that we are simply witnessing things that have been going on "from the beginning of creation." Some are just certain that we need only elect the right party to political office, and all these woes can be suddenly reversed, returning America to a former state of glory, prosperity and prestige.

Such daydreaming and speculation is contrary to Scripture, as dear Sis. Bodie has already declared, and it is high time that God's people do what Jesus has commanded throughout this entire Church Age. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown," (Rev. 3:11) and again "And, behold, I come quickly; and my reward is with me, to give

every man according as his work shall be.” Rev. 22:12 Our eyes cannot be fixed on “fixing” the affairs of this world, be it political, religious, or moral. Some seem to understand this, and there are multitudes that refuse to even think about the coming of Jesus because they associate this grand event only with judgment. That is not the message we should be entertaining. Judgment is a sure fact, both for this nation and the world, but our hearts should be burning with anticipation, amid thoughts of glorious deliverance. If one cringes with fear and dread at the very mention of Jesus soon return, or it they simply elect “not to go there,” because it brings such discomfort and anxiety, then that individual is most likely not ready for transport to glory. But if we are overjoyed at the prospect that JESUS COULD COME TODAY, I am confident we probably have nothing to worry about. Our constant occupation in these very troublous times, is not simply wanting a way of escape from the rigors of this life, but are to “...rejoice in hope of the glory of God, (Rom. 5:2) and be constantly “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;...” Tit. 2:13

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## **THANK, YOU LORD**

*For all things beautiful, and good, and true;  
For things that seemed not good yet turned to good;  
For all the sweet compulsions of Thy will  
That chased, and tried, and wrought us to Thy shape.  
And value first when they are withheld;  
For light and air; sweet sense of sound and smell;  
For ears to hear the heavenly harmonies;  
For eyes to see the unseen in the seen;  
For vision of the Worker in the work;  
For hearts to apprehend Thee everywhere --  
We thank Thee, Lord!*

*--John Oxenham*

## ***Wondrous Provision Of Calvary***

Mary M. Bodie

"O give thanks unto the Lord; call upon His Name: make known His deeds among the people. Sing unto Him, sing psalms unto Him: talk ye of all His wondrous works. Glory ye in His holy Name: let the heart of them rejoice that seek the Lord" - Psalm 105:1-3.

This is a psalm of praise from the heart of David. He is ecstatic, celebrating the faithfulness of God; and exhorting the people to remember all His mighty deeds, His supernatural, dynamic works in their behalf. He reminds them of His faithfulness in the case of Abraham, Isaac, Jacob, Joseph, Moses, and Aaron, as well as all Israel whom He had chosen in His sovereign grace. He exhorts them all to seek the face and favor of the Lord, because He is a rewarder of all such. He will never fail those who believe His Word and trust in His grace. He is ever faithful.

It is a marvelous psalm of praise to Jehovah for the remembrance of His mercy. There is no hint of defeat or discouragement throughout the song. It is a psalm of praise for past favors, and a song of hope for future blessings. Everlasting love and faithfulness are seen as a beacon of light by the prophet, of which God's former faithfulness is the pledge.

This psalm is a historical poem. David is tracing the wanderings of Israel. God alone is the outstanding Figure. His power and wisdom are the telling themes. Man is the recipient of favors, not because of his worthiness, but because of God's covenant of Grace, is the declaration of the songster.

But there is one clause that claims our attention. It is especially emphasized in the Psalm; hence, stands out more definitely than other points. It is found in verse 37, speaking of the time when Israel came up out of Egypt, "There was not one feeble person among their tribes." This is astounding, when we meditate upon it. Out of that vast multitude - estimated as at least two million - there was not one feeble person of full growth and stature. The statement does not signify that there were no babes in arms, nor aged men and women. There may have been some lame and deaf and blind, though not certain. But this is the great point: there were none that could not travel. None were so weak or sick or helpless that they could not keep up with the harnessed procession. Is that not a great summary? It was a healthy, robust congregation that marched out of Egypt. Sickness is a sign

of the curse, entailed upon man because of sin, and these folk represented a new creation which is delivered from all the effects of the fall. Here, of course, is the great reason for the fact that is stated so briefly yet fully; nevertheless, it was also literally true. "There was not one feeble person among their tribes."

Now as Israel was a typical people, their experiences have meaning for us, both in a spiritual and physical sense. Jehovah put Himself on record, after the people had crossed the Red Sea, that He was their Physician. He guaranteed that He would keep them in the same physical condition which they enjoyed when they came out of Egypt - not one feeble person among them.

But, someone may ask, Why is this not a fact among Christians? Why are there so many weak, ailing, sick folk in the Church, even among true believers? We answer: the chief reason is unbelief.

Christians are taught that God does not heal, or otherwise protect or defend His people from the oppression of the devil. The majority of the teachers are even as the ten spies which gave a false report of the land of Canaan - Numbers 13:32. They hinder the people from taking hold of their inheritance, of which the healing of the body is a blessed part. We remember, in our experience, that the leaders sought to discourage us. They refused to enter in themselves, through unbelief, and they did not want anyone else to have the victory. Like the dog in the manger, they will not partake of their portion in Christ, and growl out against those who would do so. What they will not believe, no one else must. They are the people, and wisdom shall die with them, is their estimation of themselves. But, bless the Lord, some of us break through the ranks of unbelief and go up and possess the land, regardless of false reports of our inability, and God's shortened arm to deliver: and we get the milk and honey. We eat for ourselves, hence we know whereof we speak; not only by the Word of God, but by personal experience. We are healed by divine power, through the prayer of Faith: and then we know Christ as the Physician of the body as well as the soul. It is glorious and wonderful to enjoy the fruits of Canaan to the uttermost. There is no lack in this bountiful heavenly land. We are hoping to possess more of our inheritance as the days go by. Praise the Lord! God is able to make all grace abound fully toward us who believe, in this present age as well as the next one.



Nothing can dam up the healing power of God except unbelief. As long as there is any one to believe for the healing of the body, there will be folks healed by the Lord: for in the provision of the cross there is deliverance from all feebleness. The Church may have the full results of redemption, as well as Israel, if they believe.

That does not signify that they will have their glorified bodies now, any more than that the earthly people of God shall have their glorified bodies during the millennium. Neither does it mean that there shall be no babes, in the Church, who are unable to bear the toil and heat of the way like the older saints, for these are not necessarily feeble. Infancy does not imply sickness. These little ones will grow in strength and stature as they are fed upon the Word of God. But there are others, feeble folks, sickly ones, in the Church who never seem to have any spiritual strength for service, and they never grow any stronger. There are some chronic cases, some sick or feeble in one way or another. They are continually in need of nursing, and spend more time in the hospital, than out in the battle fighting the enemy. One has a bad temper and does not get the victory over the ailment. Another has a sore throat, a chronic case, and is unable to speak a word for the Lord. Another has the gout and cannot walk in the way of good works; while yet another has inflammatory rheumatism and cannot kneel to pray. Others have yellow jaundice - envy and jealousy are so filling them that they cannot rejoice with those who do rejoice. Many are afflicted with leprous hands, and cannot shake hands with others, or get their hands in their pockets to give of their substance to their poor neighbor. Their heart is not right. They cannot weep with those who weep. There are all manner of diseases, all kinds of feebleness, manifested among the people of God today; and the cause may be summed up under four heads.

One. Uncertainty, as to being a child of God - not knowing a definite time when they were born again. This is a very common cause of feebleness. Its results are sickly saints. They are not able to take any food from the Word, hence do not grow. They are always examining themselves, pulling themselves out of the soil of grace in which they have been planted, to ascertain whether they have life or not. They are so busy looking after their own spiritual condition, that they have no time or inclination to help others. They become self-centered and introspective; which, in the natural, often leads to suicide and the grave. This is not possible

in the spiritual; but frailty, fretfulness, and feebleness are not only possible, but manifest. It stops their testimony. Hundreds are taken into the Church who have never had any change whatever. If you ask them when they were saved, they do not understand you. If you ask them if they are born again, many will say that they do not know; while others will tell you they had this change when they were baptized in water. Others will answer by saying, "No one can know whether he is saved or not. We will not know until we die." They have no certainty, no assurance nor safety; consequently they are weak and sickly and many sleep, or die. They do not know that they are members of the true Church, the body of Christ, and may be nourished and built up in Him.

Two. Unsuitable food for their spiritual man, is another evident cause for the feebleness of many of the people of God. There is a hue and cry today for good food for the natural man. The food with vitamins and proteins, and other necessary elements, for the full development and robust condition of the whole of the body, are widely advertised. Men are apparently waking up to the fact that the body, in many cases, is often half starved because of ignorance and carelessness; consequently, there is feebleness and often untimely death. Likewise, is the case, in the spiritual. If babes in Christ are given the sincere milk of the Word at conversion, they will enjoy the stronger meat later and go on in strength to spiritual vigor. There will be no feeble saints in an assembly where they are correctly fed. All that is suitable for the new man is found in the Scriptures, as Paul informs us. He declares that they are "able to build you up, and to give you an inheritance" Acts 20:32.

Hence, let us eat of the Word, not sparingly, but in quantity. As strong, healthy men in the natural are always ready for a good meal, likewise a really robust saint is always able for a good spiritual feed. But, unfortunately, some saints get hold of the wrong kind of food. They eat largely of light chaffy literature, which is easy to masticate; but it makes no spiritual grit. It needs no chewing; therefore, they lose the use of their spiritual teeth. They have no cud-basket, never meditate on the things that are profitable; hence, never develop teeth. Other saints carry a bottle with them, from which they sip some skimmed or curdled milk, which entails feebleness. Or worse yet, they sip a cordial made of false doctrine, which puts them to sleep. They know nothing whatever of the fight of faith, of standing against the

powers of Satan; but are running away from him instead.

Third. A scant consumption of spiritual food, is another cause of feebleness among Christians. We furnish at least three meals a day for the body, when we have the wherewithal to get them; but the new life is but faintly considered. In fact, many believers make no provision whatever for the new man. It is no marvel that he is weak and faint.

Four. Another decided cause for feebleness, is the indistinct line of separation from the world. The Christian that is found in fellowship with the world, whether socially, religiously, or in business, is never a strong one. His spiritual life is sapped and spent, by its defiling influences. The Lord's people are marked off from the world, and the separation should be carried out to the extreme limit; not in a pharisaical spirit, but in a holy, loving, and living energy. This latter will convince the world that we are different. They will begin to notice us, if we separate from the wicked and ungodly, and they will enquire the reason. Separation from the world becomes the Christian. He is a new creation in distinction from the old creation. He is born of God through Jesus Christ, the Head of a new race of men.

13

Where are we in the spiritual lineup? Are we feeble or strong? The provision for strength in the Lord is perfect, but are we laying hold of our victory in Christ? It is not sufficient to see it. We must take it. There is no need to be feeble or faint. The Word assures us of the fullness of redemption provided in the wondrous work of Calvary. Let us believe and receive, for there need not be one feeble saint within our borders.

**Reprint**

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### ***Pray Without Ceasing***

This was George Muller's testimony: "I live in the spirit of prayer. I pray as I walk, when I lie down, and when I arise. The answers are always coming. Thousands and ten thousands of times have my prayers been answered. When once I am persuaded a this is right, I go on Praying for it until the answer comes. George Muller never gives up!"

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"Speak not rather than speak ill."

## FIELD OF GRACE

Sharon Townsend

**“Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.” Gal. 5:4**

My attention has, for quite some time, been focused on the grace of God and the one prominent thing that became manifest is that you cannot separate the grace of God from the Lord Jesus Christ. Everywhere God's grace is revealed, Jesus is there. For example: Genesis 4 records the fact that Cain brought the fruit of the ground, the work of his hands (symbol of legality) hoping to be approved of God. These works were rejected, but God, not willing that anyone perish, let him know that he had a sin offering prepared for him. All Cain need do, was accept God's offer of grace. Can we not see how the grace of God being offered to Cain was so connected to the sacrifice, which is a type of Christ? The grace of God can in no wise be separated from the Lord Jesus. Sad to say, Cain rejected God's offer of grace.

14

Another example can be seen in the Ten Commandments. Ex. 20:3-17 The first half deals with mans responsibility towards God and the last half is his responsibility to man. These are two burdens, or weights, that no one could ever bear. Look at the following verses: V.3 THOU SHALT HAVE NO..... V.4 THOU SHALT NOT.....V.5 THOU SHALT NOT.....V.7 THOU SHALT NOT..... These verses deal with our responsibility toward God. And the truth is, if we cannot love God with all our heart, with all our soul, with all our strength, (Luke 10:27) we have failed.

Verses 12-17 record our responsibility to man. It also is filled with a lot of “Thou shalt nots,” and we have failed here as well. We cannot love our neighbor as our self. We have failed both God and man. But Oh praise God, in the midst of our failures, we find Gods grace given to us in Christ Jesus! Verse 8, here in Exodus 20 says: “REMEMBER THE SABBATH..” Jesus is our Sabbath, He is our Rest! Thus, in the midst of these two burdens that would crush us, we find God's grace given us in Jesus. Now, in Jesus, we can love God with all our heart and our neighbor as our self. What rest!

The last part of verse 8 says to keep the Sabbath Holy. How is this done? By remembering that God rested in His finished Work, and we too rest in the finished work of Calvary. as The grace of God, cannot be separated from Christ.

We have been studying the book of Galatians and answering the questions from the Bible School. We found, in our study, that real spiritual growth can never come from a message of legality. The reason for this is a “law-keeping” message makes us self focused, self centered, and self occupied. It is all about self, and self has failed. However, since you cannot separate the grace of God from Jesus, a grace message makes us Christ focused, Christ centered, Christ occupied. It is all about Jesus and He has not failed.

The book of Ruth presents a beautiful picture of God’s grace. “... **Elimelech, Naomi's husband died** ...” Ruth 1:3 In other words, Elimelech came to the end of self. Remember that legality makes one self occupied, so it is not a bad thing to come to the end of self. When we do, then we too can say “It is no longer I that lives but Christ.” It is only when we come to the end of self that the characteristics of Ruth can be brought forth in our own experience. Ruth was a Moabitess and had nothing to glory in. She deserved nothing. When one comes to the end of self, and agree with Paul that our glorying is only in the cross of our Lord Jesus Christ, our boasting is only in the Lord. Paul boldly declares “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Gal. 6:14. He likewise cries out in I Cor. 1:31 “That, according as it is written, He that glorieth, let him glory in the Lord.”

“And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge:..... the LORD do so to me, and more also, if ought but death part thee and me. When she saw that she was stedfastly minded to go with her, then she left speaking unto her.” Ruth 1:16-18. Naomi speaks loudly of The Word of God. Her name means pleasant, just as The Word of His grace is pleasant. Notice the love that Ruth has for Naomi. Grace produces real love for God’s Word because that is where Jesus is, and grace cannot be separated from Christ. Ruth clung to Naomi, and would not let her go. The difference between Elimelech and Ruth, is that Elimelech (those under legality) “Takes” Naomi where he goes, whereas Ruth “follows” NAOMI.

Chap. 2 - Ruth has tasted of God’s grace and wants more. She wants to find a field of one “in whose sight I shall find grace”. How obliging the Word of God is. “GO!” She is told, and she does. When we search for grace in God’s Word, will find Jesus,

or rather, He will find us, even as Boaz (Christ) found Ruth. There is nothing that attracts the Lord more than to find us gleaning in His field of grace, and here it is, that Boaz speaks beautiful words of grace to her. "Why," she cries, "Have I found grace in your eyes"? (V. 10) The reason for that is because, first of all, she was in his field looking for it. Also, take note of V.11. He was fully aware of her treatment of Naomi, (The Word of God) **since the death of her husband.** This beautifully portrays Romans 6 and 7, and this is also the only field wherein we can obtain a full reward: "The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel..." V. 12.

Boaz next instructs her not to go into other fields. Sometimes the fields of legality can look so green, because they appear to be so prosperous by the standards of men. However, the work being done in us is producing fruit that comes from within and that takes time. Legality makes a good showing in the flesh, but that is all it is. Not only so, but real deep, intimate fellowship with our Lord can only come from his field of grace. V22-23 Contrary to popular opinion, the grace message, rather than law-keeping, is the only message that produces real obedience. Ruth obediently followed the advice of Naomi, and "Kept fast" by the maidens of Boaz and "Dwelt with her mother-in-law." These maidens remind me of the Epistles of Paul to the Church for this age of grace. We remain in the Word of God, keeping fast to the epistles given us.

16

Another wonderful trait of the grace message is that it makes us submissive, and at the same time, bold. Strange, isn't it! Naomi, in some ways also speaks beautifully of the Holy Spirit as she always points Ruth to Boaz just as the Holy Spirit points us to Jesus. Ruth is, in chapter 3, obedient to the instructions of Naomi and bows herself at the feet of Boaz, a place of submission. Yet at the same time we see rather forward **boldness** in her requests. She wants him to "Spread thy skirt over thine handmaid." In other words – "Cover me. You be my righteousness, my beauty, my protector, my full reward," as promised in chapter 2. When the world looks at me, let them see you. You be my identity. Boaz responded and could not rest until he had given her rest. He did not stop until he had given her all her desires. How attractive she appeared to him! By way of contrast, Elimelech produced Mahlon (sick) and Chilion (pining). Ch. 1:2

Ruth got so much more. She obtained Boaz and produced Obed (worshiper). Real worship can only come from a message of grace.

Ruth means "friend, companion and **VISION OF BEAUTY.**" She who started out with nothing to glory in, now glories in Him. He has become her covering. She has become a vision of beauty.

I would like to close with the introduction given in the lessons on Galatians.

**"TO BE FREE OF LEGAL BONDAGE WE MUST UNDERSTAND THAT HIS DEATH WAS OUR DEATH; HIS GRAVE WAS OUR GRAVE; HIS RESURRECTION WAS OUR RESURRECTION; AND HIS LIFE IS OUR LIFE. WE STAND BEFORE GOD ON THE MERITS OF CALVARY, NOT ON THE MERITS OF OUR LAW-KEEPING AND NOT BY THE MERITS OF PERSONAL OR RELIGIOUS WORKS."**

May every one of us have "genuine spiritual growth". May every one of us come to the end of self.

**(Ed. Note: Sis. Sharon is Pastor of Grace Assembly in Chesterfield TWP., Michigan, and presented this message at the Labor Meetings held in Sand Lake, Michigan.)**

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### *THANKSGIVING HYMN*

To Thee, my Father and my God,  
Help me to thankful be;  
Abounding, all-sufficient grace  
Now sets my spirit free.

King of my life, I crown Thee now,  
Son of the Holy One;  
Grant me a vision of Thy love,  
In me Thy will be done.

Vain is the arm of human strength;  
In Thee my trust shall be;  
Now let me, by Thy Spirit's touch,  
Give glory unto Thee.

Carlan S. Messler

# REFLECTIONS REFLECTIONS

*. . . From the Editor*

“O give thanks unto the LORD; for he is good: because his mercy endureth for ever. The stone which the builders refused is become the head stone of the corner. This is the LORD'S doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it.” Psa. 118:1 & 22-24

What a marvelous Psalm of thanksgiving. We are grateful for this time of the year when even the world seems to pause long enough from their “break – neck” schedules to give thanks. Most express a gratitude for natural blessings, and that is surely in order. However the psalmist’s words, throughout this entire portion of scripture, go far beyond material blessings. He begins by magnifying and exploiting the goodness of God, but that goodness is directly due to the wonders of divine grace, for “his mercy endureth forever.” The writer continues with the invitation for Israel to, “now say that his mercy endureth for ever.” After that, the house of Aaron is to join the celebration. Israel will one day realize that the law, in which they trusted, must give way to the majesty of Divine grace. Likewise the priesthood of Aaron, though indeed ordained of God, must realize that the blood of bulls and of goats, can never take away sins and acknowledge that true redemption can come only through the glorious grace displayed on Calvary.

Verse 4 of this psalm is all inclusive, as we read, “Let them now that fear the LORD say, that his mercy endureth for ever.” This beautifully reaches down to our day, for we too are among those who stand in awe of Him and surrender to His will. We too come to rejoice in the majesty of Divine Grace.

This Psalm is often called the “Psalm of Jesus Final Exaltation,” and that is a very fitting title in view of v. 22. “The stone which the builders refused is become the head stone of the corner.” It is in keeping with the opening thoughts of this text announcing the glory of Divine Grace, for Jesus, so vehemently rejected by a nation steeped in law, has finally come to occupy His place as Israel’s Messiah, as the headstone of the corner. It is The Lord’s doing, and it is “marvelous,” or something wonderful,



miraculous, something too high, hard or difficult, except for God. "...in our eyes," means that those who experience such a thing, now know that only God could accomplish it.

These verses beautifully portray the time when the Jews will give Jesus this honored place in their lives, but today we can experience the same thing. "This is the day which the Lord hath made," could be applied to any day wherein we would rejoice and give thanks, but it is especially applicable to the day in which Christ "is become the head stone of the corner," in my own experience. That day is probably not the day we were born again but, after process of time, even as it will be with Israel, the day will come when we have truly and fully relinquished the headship of our lives unto Jesus. This is the day of thanksgiving, wherein we can heartily shout, "This is the day the Lord hath made; we will rejoice and be glad in it." GH



### **ANNOUNCEMENTS:**

Due to current postal requirements, we must publish an annual report in regard to our monthly mailings of Grace and Glory. It is required only one time per year and can be viewed on the inside back cover. Thus the Corn Crib will not be published in this issue. We are currently endeavoring to reprint a number of materials which have been out of stock for some time. It is a lengthy process to restore some of these publications, but little by little we are getting the job done, and will let you know when they are ready for distribution.



#### ***The Time To Trust***

***When nothing whereon to lean remains,  
When strongholds crumble to dust;  
When nothing is sure but God still reigns,  
That is the time to trust.***

***- Anon -***

## **The Magnitude of His Grace**

### **Ray Quintana**

“Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.” Gen. 37:3

There are a many heroes in scripture, but Joseph is undoubtedly the most complete type of Christ embodied in one man. He was loved by his father, and rejected by His brethren, as was Jesus. Genesis 37 declares that he was cast into a pit, while his brothers “sat down to eat bread.” Likewise the Jews were eating the typical bread of types and shadows, as the “true bread from heaven,” was delivered to the cross. Joseph was sold for twenty pieces of silver, while Jesus was sold for thirty, both being the price of a slave.

Jesus appeared before Pilate after “that sale” and “...Pilate saith unto them, Shall I crucify your King? The chief priests answered, we have no king but Caesar.” John 19:15 How could this be said? Caesar was not even a Jew, which simply shows their gross unbelief and rejection. 20

When the brothers came to Joseph, after he had become prime minister of Egypt, he said you are spies. No, they replied, “we are true and genuine men of integrity.” Gen. 9:42-11 Imagine saying that to the person whom you sold for twenty pieces of silver. Joseph had to show them their hearts. Before God can show us His heart, He must first demonstrate our heart. Until we know the severity of sin, we will never know the **magnitude of His grace**. What did God show by the treatment of His Son? The cross became the means by which He could forgive the entire world.

Jesus commanded His disciples “...that repentance and remission of sins should be preached in His Name among all nations...” Luke 24:47 He then says these three words, **beginning at Jerusalem**, meaning that this very city was the guiltiest of all. A few days before, they had crowned Him with thorns, sold Him for thirty pieces of silver and nailed God’s Son to the tree. That city where the Lord was beaten, became the first beneficiary of all

His love, grace, mercy, and goodness.

Think of the pain and rejection Joseph must have felt separated from his loved ones, perhaps wondering why his father never came for him. Now that day of pain is over, for “.... Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph’s brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, whence come ye? And they said, from the land of Canaan to buy food. And **Joseph knew his brethren, but they knew not him.**” Gen. 42:6-8 He will shortly show manifold grace unto them, but at this time, His brothers saw him in all his royal dress and knew he was all powerful in Egypt. Many today know Jesus’ power and authority, but that is not what brings intimacy. What kind of knowledge brings intimacy? Joseph was not recognized at the first meeting with his brothers. When Jesus came to Israel, they did not recognize Him either. But when the brothers returned to Egypt, after a short time because their grain ran out, Joseph revealed himself to them. At the second coming of Jesus Christ, all Israel will see Him. The Bible says they will weep. They will realize, “Oh no, He is the Messiah! ” Jesus is not coming back to judge them. But because of the magnitude of His grace, He is coming back to save them.

“And Joseph said unto his brethren, **Come near to me**, I pray you. **I am Joseph your brother.**” Gen. 45:4 This is what brings intimacy! Jesus is the all glorious Being Who runs the entire universe. He bled for my sins at the cross, was raised, and glorified by my Father. He has every form of fullness dwelling in Him. He is my Brother.

“And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.” Eph 3:19 Such knowledge of love passes understanding.” We must know how much Christ loves us. Everything in this universe and in His Son Jesus is for you and it passes understanding. Christ’s love is indescribable and difficult for our minds to grasp. His love is freeness, tenderness, its depth, its patience; it is as the breeze that

fills the sails and bears forward the ship; the love of Christ fills my soul and moves it in the direction of God's will. How could I describe His love for you, but I can experience it and it passes my knowledge? He planted Himself in the very heart of this world's ingratitude, rebellion, and unbelief. He was exposed to all its hatred, revenge, impurity, and profanity. He died for this very world, "the Just for the unjust, that he might bring us to God." We do not want simply to know **about** Christ's love, of which the absolute understanding is beyond our reach, but to know it, to realize it as a possession of our own, to have an experimental knowledge of its preciousness. Such love may be darkness to the intellect, but it is sunshine to my heart; it is too marvelous for me to comprehend, but not too rich for me enjoy. For me to know the love of Christ is might in weakness; patience in tribulation; strength for living; hope in dying; heaven brought down to earth; and it is heaven dwelling within my very soul. The grand purpose and the result "That ye may be filled with all the fullness of God." The fullness of God, and the Divine perfection, which is said to dwell in Christ bodily, is the very measure unto which we are to be filled. We are actually predestinated to be conformed to the image of the Son of God, the stature of the fullness of Christ, who is the Brightness of the Father's glory, and the express Image of His person. It's fullness, passeth knowledge; it is infinite, not to be limited by the grasp of mortal man, and therefore always presenting new fields to be explored, new depths to be fathomed. That ye may be filled with all grace and blessing corresponding to all the fullness of God and our vessels overflowing, never need to be empty. But my finite brain cannot explain this infinite love of God. Every part of God's nature is supplied from the Divine Fountain, of the Divine Fullness. In Christ's human nature of perfection: "In him dwelt all the fullness of the Godhead bodily. No higher dignity and glorious privilege can be conferred to us by the gospel, than to be conformed to the image of His dear Son Jesus Christ. You may ask too little; you cannot ask too much: for the very fullness of God is ever flowing to you. You cannot exhaust it. Yes, study ever more and more the love of Christ, which, like an arch, stands firmer from every additional stone

with which it is weighted.

Joseph was before his brothers and appeared to them in a different form, and they did not know him. But look at Joseph's heart. "And he turned himself about from them, and wept;" Gen 42:23,4 Can you imagine the tears that Jesus wept for me? He spoke to them through an interpreter and it was so much to see his brothers reaction, that he had to turn around and weep. The brothers returned home to their father Jacob with the grain, "and it came to pass as they emptied their sacks, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid". Ge 42:35 But Joseph put their money back along with the grain into the sacks. Why?

Because friends, we cannot buy His supply, generosity, goodness or His love. We cannot buy grace. Did they learn their lesson? "And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; **peradventure it was an oversight:**" Gen 43:12 This says something about man's nature, for he wants to buy God's blessing. Human nature cannot think of God as a giver and man as a receiver, but the opposite. It is always the thought that God is a receiver and man is to be the giver. That is human nature but it is not reality. It is not how God sees it. Human nature cannot think of a God that is so rich in sovereign grace, He cannot but give! Human nature cannot perceive of man so hopelessly ruined that man cannot but receive. Man is bankrupt! What can you give but what you have received?

"And when Joseph saw Benjamin with them, he said **to the ruler** of his house," (who is the ruler of the house? It is the Holy Spirit that never calls attention to Himself but gives all the glory to Jesus. He is the one that prepares the feast). "Bring these men home, and slay, and make ready; for these men shall dine with me at noon." Gen. 43:16 The brothers came with a bribe and found His feast. "They said to Joseph, and other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks." V. 22 This is the cry of the Jewish people in the world today. They people do not know who put the money in their sacks. The youngest billionaire in the world today

who started Facebook is a Jew. He doesn't know who put the money in His sack. What race has won more noble prizes than the Jewish people? Gen. 43:23, shouts our answer. "And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks:" One day they will realize who He is and who put the money in their sacks.

"And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: **all these things are against me.**" Gen 42:36 These are the words of a bereaved father after his sons had returned home without Simeon. Have you ever felt like that? Do we not often judge God's love by our dark circumstances? Just when Jacob thought that everything was against him. Who was the one with all power? The son he loved and who loved him; and do you know the first thing Pharaoh asked when He met Jacob? "And Pharaoh said unto Jacob, How old art thou?" Gen. 47:8 Why? Because Pharaoh and Jacob were close in age and all that worry and concern had aged Jacob. We must realize that behind the scenes, the provisions are being worked out. God never takes some things without giving back to you even greater.

There is no one more beautiful, or gracious, or equally proportioned than Jesus Himself. When He is kind, He is not soft. When He is firm, He is not hurtful. He is altogether lovely. All the features of God are in Him and all the beauties in a man are all found in equal proportion in Jesus. Every thought, word, deed, action, and every gesture, emits a fragrance to the Father and He inhales that sweet perfume. It is all about Jesus.

"Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence." Gen. 45:1-3 These brothers have not seen him in 22 years, and probably thought he was dead. "And Joseph said unto his brethren, Come near to me, I pray you. And they came near.

And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore **be not grieved**, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.” V. 4-5 People today are **challenged in one of three areas. Past, present, and future**: There are fears or worries now in the **present**. Some are unable even hear the sermon, due to fears or worries. I pray they would just be able to hear the message. There are those that are challenged with regrets and guilt of the **past**. It is hounding them. They cannot even tell their closest friend, but it is there even though it is from the past. Then there are those haunted by the **future**, burdened with anxieties and cares, such as what will happen to my family? Many are being challenged in one of these areas. Now watch how masterfully Joseph removed these challenges from the brothers one by one. “And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.” Gen. 45:4 We noted in v. 3 that they were afraid, that is **present tense**. How did he remove their fear? I am Joseph your brother. Yes I look different, but I am still your brother. He occupied them with himself. “Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for **God did send me** before you to preserve life.” Gen. 45:5 He delivered them from themselves, by saying, I am Joseph, come near to me. The sin was real, not imagined. They sold him for a profit, hated and rejected him, yet he said to them, do not be angry with yourselves. Here we see Joseph skillfully removing the regret of the past. Do not be angry that you sold me, for God sent me before you to preserve life. He constantly put himself in front of them so they will not be occupied with themselves. God orchestrated everything. “it was not you that sent me hither, **but God**: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.” Gen. 45:8 Joseph declares in verse 6 that there are still 5 years of famine left, but be not afraid of the future, because God has made me lord of all. Therefore, “hurry up, go to my father.” Imagine going back to their father and saying, Joseph is alive! “I thought you told me he was dead.” They are the ones who told the father that an evil beast

has killed him. "And thou shalt dwell in the land of Goshen," (drawing near). Gen. 45:10 The message is that you shall dwell in a place that is near to me. Do you realize that the Lord wants you near Him? The famine is still on, but who has the keys to the store houses? There, in the place of drawing near, I will provide for you. God saved you because He wanted you to be with Him. "And ye shall **tell my father** of all my glory in Egypt, and of all that ye have seen;" Gen. 45:13 Worship, is bringing reminders of Jesus to the Father. The Father loves to hear about Jesus. Worship, is to remind the Father of the beauty of Jesus and the Father takes joy in sending the blessings come down. Tell Him, "you know Your Son is amazing. I love the way He loves me. I love the way He loves You and gave His life at the cross. He's so strong and courageous, He is so lovely. Father I love Jesus." Tell the Father and see what happens to your spirit. How God loves us! Grace is the ingredient that counteracts sin. If we allow the grace of God to take full control of our lives, it will build us up. Oh the magnitude of His grace!

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### **A BLANKET OF THANKFULNESS**

Lights are out. The day puts itself to bed.  
Again the house is quiet. I, alone, am awake.  
Fatigue pulls at my eyelids as my thoughts  
And memories weave a blanket of thankfulness  
For God's nearness and His goodness.  
Now is the time for prayer.

-- Irene O'Neal Bowden

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*THANKSGIVING IS NOT SO MUCH A  
TIME OF THE YEAR BUT AN ATTITUDE  
OF THE HEART.*



# THE GOSPEL OF MATTHEW

By Mary M. Bodie  
(Ch. 1 Cont'd.)

## Joseph On The Stage

It is Joseph who is prominent in Matthew, and not Mary, even as in the genealogy. We are told of his conflict with himself and his convictions and the visit of the angel who addresses him as "son of David" and dispels his doubts as to Mary and encourages his marriage to her. He is assured of the divine Son-ship of that which is begotten in the womb of the virgin. The name of the Child that is to be born is declared to him, as well as the work which He is to perform; the name Jesus, or Joshua is no mere name; but indicative of His great work. He is the Alpha and the Omega of redemption.

Joseph awakens from sleep and does as the angel bids him. He takes the virgin with child of the Holy Spirit as his wife, and thus God's ordained will to give Mary ad her Son, who is also the Son of God, a name of honor even in the natural, is fulfilled. The child is born in due time, and David, not only in spirit, but in fact may now call Him Lord - Psalm 110.

27

## The Wise Men - Chapter Two

This chapter shows us the Child of destiny, the promised Son, actually on the scene. He was born in Bethlehem: for it was thus written (Micah 5:2) that the typical "house of bread" should first behold the "true Bread from heaven." He is sought as King of the Jews by the Gentiles, "the Wise men of the East," prophetically representative of all the nations of the world worshipping at the feet of the King of the Jews. These are in contrast to the shepherds who herald "the Man" of Luke's record, but in harmony with Matthew's aspect of Christ. They view "The Star" of prophecy which has arisen out of Jacob and they bow down before he "Scepter of Israel" - Num. 24:17. This brings out the enmity of the old serpent the devil, who hates his conqueror, the Seed of the woman, and would slay Him if God did not intervene. The King of the Jews, the promised Messiah of Israel, has come; and the announcement is made to His own people by strangers. The prophets had declared that He was coming. The scribes were able to put their fingers on the very place where it was written

that He should be born. Daniel had told of the exact time of His birth-Dan. 9:25. But when He did come, the people were ignorant of the fact. The Magi come from far away to herald the news of His birth.

Those three wise men were students of the stars, hence were not restricted, or narrowed in their outlook. Eyes that search the skies are not in danger of short-sightedness. They know something of the vast expanse of space. The marvels of creation exhibited in the firmament set them to thinking. They saw such order, design and action in those Eastern skies, upon which they probably gazed through many a long night, that they are sent searching for the Creative Mind back of these wonders. Who put those gleaming constellations there? Who framed and fitted them into their place and kept them in their courses running true to the heavenly time? Where was the One who dotted those heavens with worlds upon worlds, many millions of them? These were some of the questions they were no doubt asking. They knew that the little gods of wood and stone which were made ad worshipped by their ancestors never compassed such infinitude; hence, they cried to the true and living God to reveal Himself. And this He did in a marvelous manner. He sent a star to guide them to the land of Palestine Where a little Babe had been born in a manger. They began a search for the Creator and it ended at a house in Bethlehem where they worshipped the Child found on the breast of His mother - vs 11. Observe the fact that they did not worship her. Also another item which shows that they were divinely taught, is that their faith was not daunted by the fact that the Creator was found in such weakness and poverty. God prepared them. The heavens guided them and they found, by following the star, the Creator of the stars.

They knew that the star that appeared suddenly in the heavens was one which they had never see there before and that it was a sign to them of Him for whom they were searching, so they followed on and they were not disappointed. They let nothing hinder them; but leaving family, friends and country they began the quest for God. They were looking for Him who is born "**King of the Jews,**" hence, what is a more fitting place to find Him than in the capital city of Judea, Jerusalem. They had commenced to reason when they got to Palestine and forgot to look to their star for guidance; therefore, they are out of the way for a time. All is quiet at Jerusalem. There is no great demonstration, or sign of the unusual. No one appears aware of the birth of the King. The City is not in gala dress. What can it signify? Are they mistaken? Is it not the King of the Jews for whom they have been sent searching? these no doubt are some of the puzzling questions which engross them.

They finally began to ask some of the great men of the city, the merchants, the council men, the religious leaders; but none, can answer their question. Herod, the usurper of the place of the King hears of the strange quest of these visitors. They are summoned into his presence and interrogated; but he can tell them nothing as to Him who is born King of the Jews. Rather he enquires of them. He is interested. His own throne is in question. He gets busy and begins a search for the King, not that he might worship when he finds Him, but rather that he might kill Him.

The wise men were disappointed. They had made a great mistake, thinking that Jerusalem was surely the city where they would find the King. Just because folk are religious is not always a sign of spirituality. These wise men for a moment ceased to be wise. They had lost sight of the star. But now as they remount their camels and sadly turn their backs upon Jerusalem with its hypocrisy and religious show, Lo, the star is again visible. They rejoice with exceeding great joy and press on in the way it guides. They are soon rewarded, for they find the One they are seeking; but oh, how far removed from what and where they expected.

We are not told of their feelings, nor the shock they no doubt received when the star stood still over the humble home in Bethlehem. It was entirely different from what their minds had conceived or their hearts envisioned, it is natural to associate royalty with pomp and splendor, it must have staggered their faith somewhat to find the object of their search, the King who was destined to rule all creation, He who had created all things, housed in a simple country dwelling. No great steps of marble leading up to massive brass gates and paneled doors of rarest timbers met their gaze; no lofty palatial halls with great domes and walls of tapestries and paintings of the masters; no artistic furnishings, soft velvety rugs and downy cushions; no watchful armored servants running here and there waiting upon that royal Babe. No silver cradle held that precious Bundle of Life. A manger had held him, a stable where lambs and sheep were fed was his birth place, so fitting for the ordained Sacrifice, but unfitting for the King of the Jews. And now his home was in this humble dwelling place. The wise men did not, apparently, notice the inconsistency. They knew that they had found the One for whom they were searching and were satisfied.

And the gifts which these visitors present to the King prove them "wise men" indeed. They are divinely taught, for in their very offerings they proclaim His worth and sacrifice. The gold speaks of His Deity; the frankincense, His fragrant humanity, a sweet savor to God in every hour of His life; and the myrrh speaks His death. It speaks of

suffering and sacrifice and was one of the spices used in burial services.

### **Another Searcher**

Herod is stirred by the visit of the magi. He is the king of the Jews and the birth of another King presages no good omen to him, or his house; hence, he seeks to kill the Babe of destiny. The kings of the East were instructed to bring him word of His whereabouts when they find Him; but God orders otherwise. They are told to return to their homes by another way.

### **Joseph Flees to Egypt**

**“And when they were departed, the angel of the Lord appeared to Joseph in a dream, saying, “Arise and take the young Child and His mother and flee into Egypt and be there until I bring thee word” - vs. 13.** How manifest is God’s care of His Son, yet there is no display of power. The angels which come at the bidding of Jehovah to instruct Joseph do not encircle the Child with fiery chariots and heavenly hosts. Everything marks the fact that He has come to take no exceptional place in this world over the common lot of men. He has stooped to conquer and the lowest place is His choice from the cradle to the grave. He is least among men in his humiliation; but this is simply the preparation for His exaltation. He shall be greatest of all, King of kings and Lord of lords.

30

The Word of God has pointed out the way that the royal Visitor shall travel from His birth to His death; therefore He must go down into Egypt to fulfill prophecy. **“Out of Egypt have I called My Son” - Hosea 11:1.** At first sight the above Scripture may not appear a prophecy of Christ, but simply a rebuke to Israel, yet it is so given here as referring to the Son of God. And we understand it also when we have learned that the nation itself was typical of Christ. They were called to be the servant of Jehovah, the light of the world and a blessing to all men, in all of which they represented Christ. And though they failed to fittingly portray, or perform all this, yet they were the figures of Him who did. Note Isaiah 49:1. **“Jehovah hath called Me from the womb: from the bowels of my mother hath He made mention of My name.....and said unto Me, Thou are my Servant O Israel, in whom I will be glorified,”** We would infer that this is not our mistake, for a Voice answers that is not the nations, saying, **“I have spent my strength for**

naught, and in vain; yet surely my judgment is with Jehovah and my work with my God.” Further, observe the claim, “**And now saith Jehovah that formed Me from the womb to be His servant to bring Jacob again to Him; though Israel be not gathered, yet shall I be glorious in the eyes of the Lord and my God shall be my strength.**” Typically Egypt speaks of the bondage of sin in our natural state, out of which a divine voice must call us. However this had no application to Christ, as we know for He had no affinity to sin. Egypt sheltered, but did not ensnare or enslave Him. He had no natural tendencies to evil from which He needed deliverance. The Voice that called Him out, only called Him to another fulfillment of the prophetic Word. “And He came and dwelt in a city called Nazareth,” because it was written. “He shall be called a Nazarene.” the latter was a name actually given to Christ and generally spoken in scorn. He was supposed to have been born there where the greater part of His youth was spent. Nazareth was not held in good repute. It had no history, no memories--“no good thing had as yet come out of it”--John 1:46. The best of all humanity was now come out from there. It had the unique honor to have the most honorable of all the sons of men as guest for some years.

Nazareth means “branch” and is identical with Isaiah’s prophecy concerning the Messiah -“And there shall come forth a Rod out of the stem of Jesse and a Branch shall grow out of His roots - Ch. 11:1. The Stem of Jesse, David’s Seed must be cut down, and revive again and eclipse all its former grandeur and glory through the Branch. For Christ is that Righteous Branch (Jer. 23:5) as well as “the Man whose name is the Branch.” (Zech. 6:12) who shall build the Temple of the Lord.

So here is the scriptural key to Matthew’s Gospel, the King is on the scene. David’s son and Lord, disguised in lowly garb, nevertheless a King, conqueror over His own spirit first; then manifesting His mastery over every circumstance which comes His way and rising supreme over Satan and all the evil He has introduced into this scene. He is Victor. Nothing daunts and nothing defeats Him. We behold the King, the Messiah of Old Testament fame. Observe the frequent quotations from the prophetic Scripture witnessing to Him. Such phrases as, “it might be fulfilled” “It is written.” “This is that spoken by the prophets,” all emphasize the fact that the Record of Matthew is the link

which binds the Old Testament and the New Testament together.

So ends the first division of the book. The King is born; the royal Son of David and the eternal Son of God is on the earth. His sufferings must precede His glory, but He demonstrates the fact at every step of His way, that He is a King.

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## **DIVISION TWO**

### **INTRODUCTION OF THE KING AND KINGDOM**

#### **Chapters 3 to 7**

Mathew now presents the King and His Kingdom. The latter is announced by its herald, John the Baptist; then suddenly the King is set before us, a man full-grown and ready for His showing unto Israel. The heaven opens more wonderfully even than at His birth to announce Him as the object of its delight, the Son of the Father, and to publicly anoint Him as the King of the Jews.

But the forerunner comes first, as was intimated, with the proclamation that the long expected Kingdom is at hand. He speaks of repentance, as the preparation for its setting up. It is "the kingdom of the heavens," and therefore it must be in harmony with the God of heaven. God must rule.

32

John's theme was not a new thing to Israel. They were in expectation of such a kingdom. It had been declared by all the prophets, especially Daniel, as the earthly Kingdom of the Messiah, which should be manifested when He should appear. But the instruction relative to the necessary requirements for entrance into this kingdom, was new, and not pleasant to their ears. John came to a nation of legalists. He came as the true voice of the law and the prophets. The spirit of the Old Testament was living and vital in him. He came while the sound of the Master's feet was close behind him; for at last, the long desired Kingdom was "at hand." He came with eagerness to tell the good news while yet the promise held a warning note. He was crying in the wilderness, typical of the dry and barren land where Israel abode spiritually. There the cry, "Repent," was in its place.

John came as it was predicted of him. His was the voice of the herald before Jehovah Himself, urging the people to prepare His way, by taking their right place before the Messiah, thus justifying the fact of His coming - Isa. 40:8. John came in the "way of righteousness," as the Lord later testified of him, and thus could only stand apart and mourn for the condition of things. He

is uncompromising, fit expression of the law to which he points. Though he is the son of a priest, yet we never find him in priestly office; nor is he ever seen in the temple, or even in Jerusalem. His clothing speaks of the desert - the camel's hair and leather girdle. His food of locusts and wild honey is consistent with his message of mourning and repentance. His baptism confirms his teaching. He dips them into repentance in Jordan, the river of death; baptized into death is the lesson. His disciples thus confess their sins and acknowledge the death that is their due, because of sin. Therefore they take their place before God as hopeless and helpless.

John's whole endeavor is to bring men to repentance, even as the law for which he stands. To this end he baptized "with water," laying stress upon the "water," in order to deliver them from any idea that there was efficacy in the water, apart from its significance as to repentance. Water is only water and therefore can only produce a material change, never a spiritual one. Nor does God even ordain it to effect any transformation in this regard. There was no virtue in the water then any more than there is now. Baptism with John, as with Paul, is simply death and burial; the former points out the need of the death; the latter that it has been accomplished.

The Baptist then turns to speak of the Other, the One coming after him and His baptism. He takes the lowliest place in His presence, the place of a servant to Christ. He himself, as the expression of the law, is as nothing. He admits that he is no real help to the people except to show their need of this Other, Who is even at the door. He will baptize into the Holy Ghost, into life and victory and power, whereas John can only baptize into water, into judgment, into death.

#### A CERTAINTY

*Through times of afflictions and uncertainty*

*Thou has brought me low before Thee:*

*Through times of trials Thou hast guided me:*

*Through times of troubles Thou hast unraveled*

*My tangled skein of uncertainty into Thy love.*

*Through love Thou hast lifted me up again*

*To dwell with Thee anew in a higher realm,*

*For all things work together for good*

*To them that love Thee,*

*To the Called according to Thy purpose.*

- Ruth Merritt Reynolds

## BLESSED BE HIS NAME

I have a Friend whose faithful love  
Is more than all the world to me; `  
Tis higher than the heights above,  
And deeper than the soundless sea:

So old, so new,

So strong, so true -

Before the earth received its frame  
He **LOVED** me. Blessed be His Name!

His was the highest place above,  
Adored by all the sons of flame,  
Yet, such His self-denying love,  
He laid aside His crown, and came  
To seek the lost:

And at the cost

Of heavenly rank and earthly fame,  
He **SOUGHT** me. Blessed be His Name!

It was a lonely path He trod,  
From every human soul apart;  
Known only to Himself and God  
Was all the grief that filled His heart:  
Yet from the track He turned not back  
Till, where I lay in want and shame,  
He **FOUND** me. Blessed be His Name!

Then dawned at last that day of dread  
When, desolate, yet undismayed,  
With wearied frame and thorn-crowned head  
He, now forsaken and betrayed,  
Went up for me

To Calvary;

And, dying there in grief and shame,  
He **SAVED** me. Blessed be His Name!

Long as I live my song shall tell  
The wonders of His matchless love.  
And, when at last I rise to dwell  
In the bright home prepared above,  
My joy shall be  
His face to see,  
And bowing then with loud acclaim  
I'll **PRAISE** Him. Blessed be His Name!

C. A. Tydeman