

# Grace and Glory

Declaring unto you the  
whole Counsel of GOD

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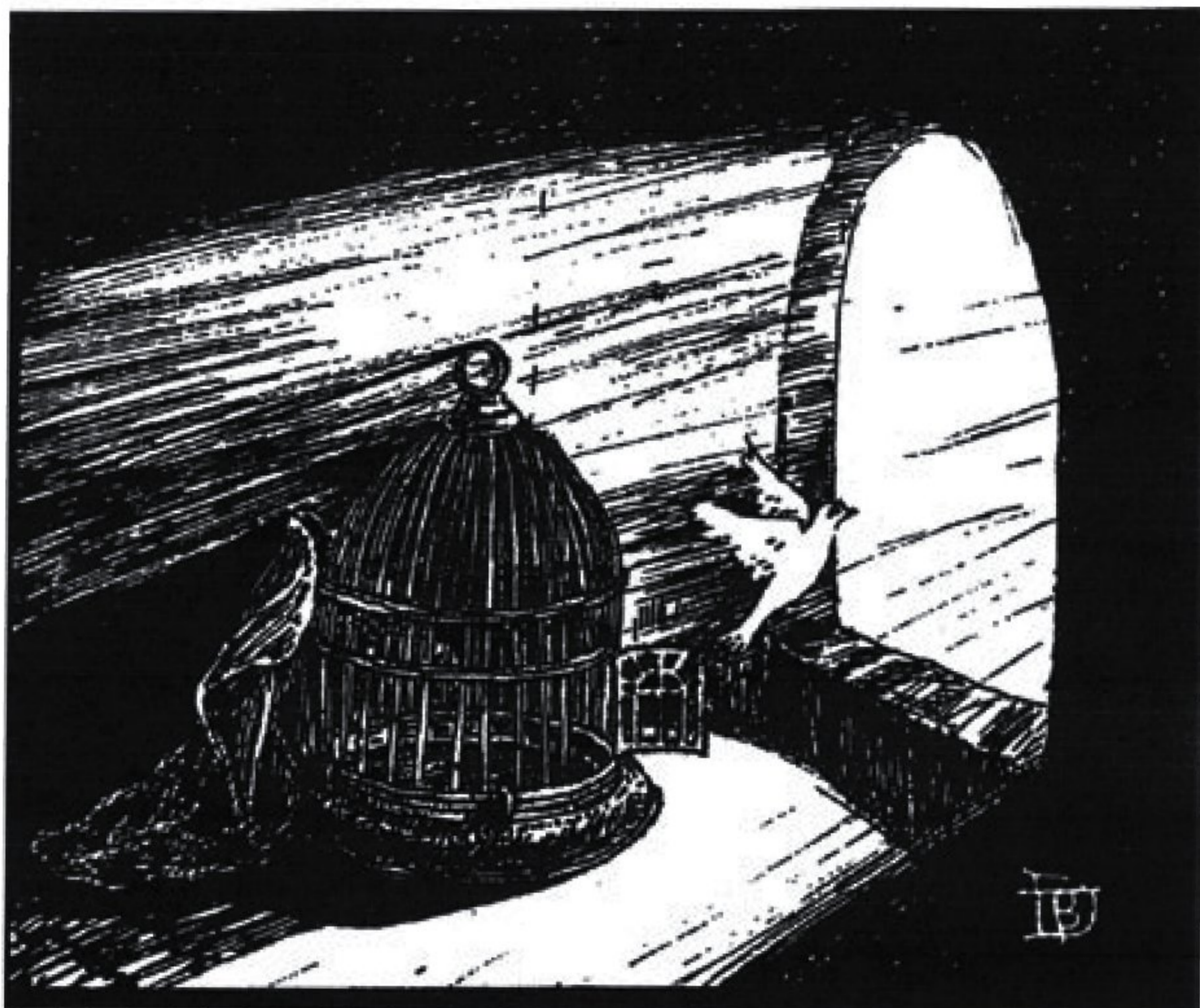
Number 7



**I** will say of  
the Lord, He is  
my refuge and  
my fortress: my  
God; in him  
will I trust.  
PSALM 91:2.

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*“If the Son therefore shall make you free, ye shall be free indeed.” John 8:36*

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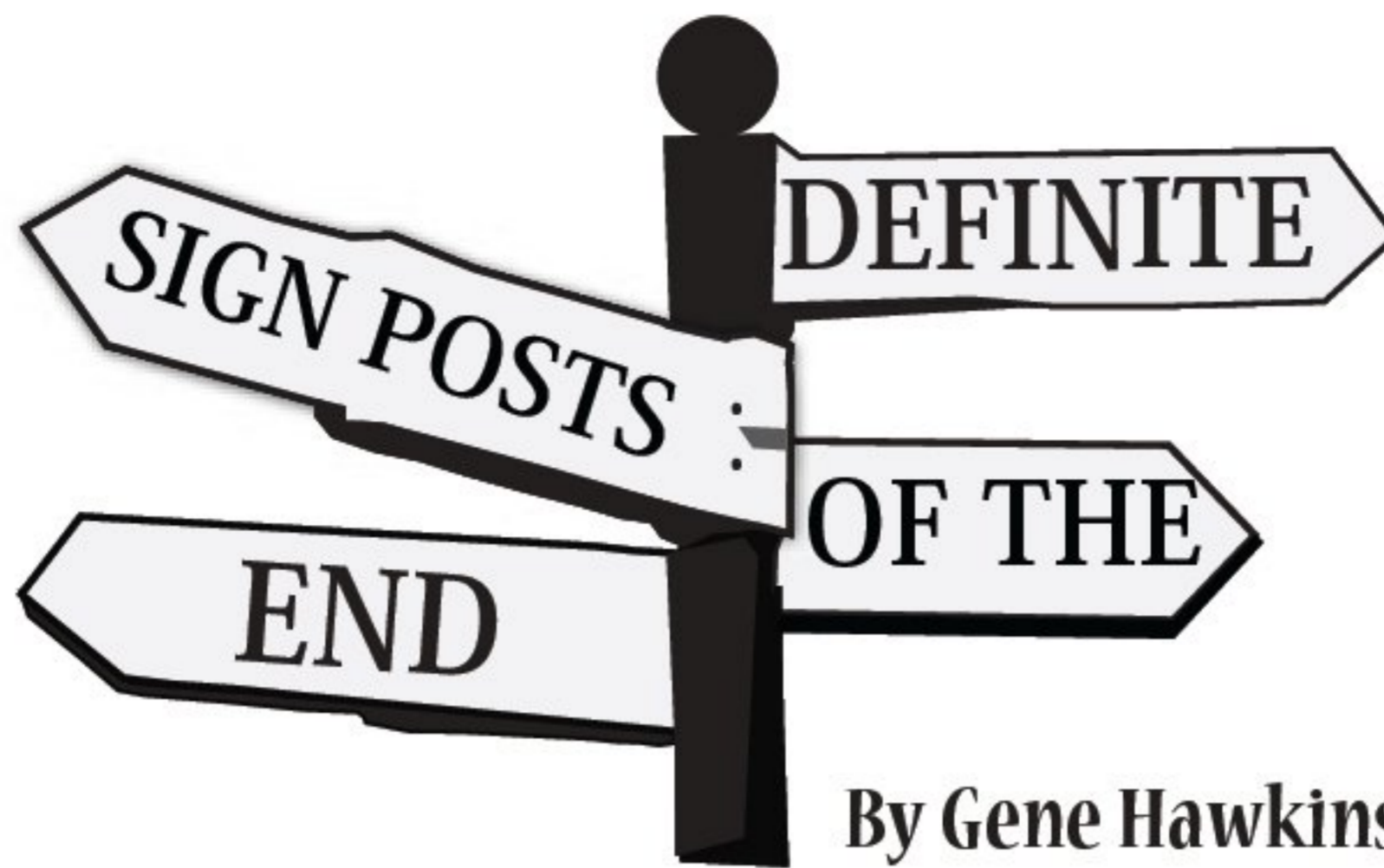
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Editor: Gene Hawkins



By Gene Hawkins

*“But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” Isa 57:20-21*

*“Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.” Jer 6:22-23*

3 **T**he sea has long been used as a symbol to describe the wickedness of men, and both Isaiah and Jeremiah employ it to depict the force and turmoil of the nations. John likewise saw “...a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.” Rev. 13:1 Those waters portray the state of unrest, instability, and volatility among the nations of the end time. The beast is the anti-christ who will emerge out of such raging roiling waters, as the very epitome or pinnacle of “dirt and mire.” Paul defines these same volatile waters, as “perilous times,” and is very specific as to their meaning. Though this portion refers to the overall condition of ungodly men in general, it is amazing how many of these terms may be applied directly to the nations, for “....men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, ....., unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady,(headstrong,) highminded, (proud) ....., Having a form of godliness but denying the power thereof,....” II Tim. 3:1-5 National leaders of our day certainly do show that they are consumed with a covetous desire for power; and love for themselves is often seen in their total disregard, and even abuse, of the people they rule. Consider the atrocities of former dictators Mubarak, and Gaddafi, along

with the present bloody and appalling cruelty being inflicted by President Assad on the people of Syria. They are proud, or independent of God, and the covenants they make with one another are often not worth the paper they are written on. They are blasphemers, (impious against God) and more and more, religion is being asserted in political regimes around the world, but as the apostle states here, it is only a “form of godliness,” for these leaders completely exclude the God Who put them in power. Paul further describes them as being fierce, or savage and they are certainly incontinent or out of control false accusers or liars.

“And both these kings' hearts shall be to do mischief, and **they shall speak lies at one table**; but it shall not prosper: for yet the end shall be at the time appointed.” Dan. 11:27 The bulk of Daniel 11 records historical events that have already transpired and these verses do not relate a specific prophecy yet to be fulfilled. However, this lying scenario among national leaders has taken place repeatedly down through the ages and is certainly applicable to the leaders of our day. The specific problems at this hour are both Iran and Syria, and the world community seems to be at a complete loss as to what action should be taken. Iran has repeatedly insisted that their nuclear program is for domestic electrical power and peaceful means, yet none of the world and her leaders are naive enough to believe such an outlandish and obvious lie. Jeremiah, along with a number of other prophets, tells us that the eventual target for all the evil intentions of men will be Israel. Jesus also related this same reality when He outlined end time events in Matthew 24. “For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver **you** up to be afflicted, and shall kill you: and ye (Israel as a nation) shall be hated of all nations for my name's sake.” V. 7-9 Scripture plainly teaches that even though all nations will eventually forsake Israel, forcing her to finally bow to The LORD, all of them will not try to destroy her. These “friendly” nations are known as “sheep nations,” who are to be contrasted with “goat nations,” bent on her destruction. Both Syria and Iran currently have a commonality in their alliance against Israel. Iran has stated repeatedly that her intention is to annihilate this chosen people, and no one doubts that the primary objective for pursuing a nuclear program is to develop warheads

capable of reaching Israel's homeland. Most observers have concluded that the setbacks Iran has experienced in the recent past were by no means accidents. The A.P. reported in September 2011 that "Iran's star-crossed nuclear and energy programs have suffered a rash of setbacks, mishaps and catastrophes in the past two years. Assassins killed three scientists with links to Iran's nuclear programs. The Stuxnet computer worm that famously infected computers worldwide zeroed in on a single target in Iran, -- devices that can make weapons-usable uranium. Dozens of unexplained explosions hit the country's gas pipelines, and Iran's first nuclear power plant suffered major equipment failures as technicians struggle to bring it online." Iran, of course, has blamed these attacks on the U.S. and Israel. "As for the three slayings, Iranian President Ahmadinejad told The Associated Press that the killers had been caught and confessed to being "trained in the occupied lands by the Zionists." He accused the International Atomic Energy Agency of being under the control of the U.S. and said the watchdog agency had "illegally and unethically" released the names of Iran's nuclear researchers, making them targets." Thus, it is once again quite evident that the nations in no wise trust one another. Truce breaking, and incontinence will continue until man's rule is officially and effectively stopped at Armageddon.

Until then, the accusations of all nations against one another will abound, both in number and intensity. Presently, Reuters ran this headline on June 12, 2012: "**Israel accuses Syria of genocide, urges intervention.**" This same article goes on to report that "A senior Israeli minister on Sunday made the Jewish state's most explicit call yet for military intervention to topple President Bashar al-Assad and accused him of committing genocide to suppress the 15-month-old uprising against his rule." Israel certainly desires that President Assad be removed, but this same report concludes that they would be filled with uncertainty even if that were to happen. "Israel has so far taken a cautious line on the uprising in its Arab neighbour. While the overthrow of Assad would weaken his close ally, and Israel's main enemy Iran, it has been wary of what might happen if the Syrian leader were to be replaced by an Islamist government more hostile to the Jewish state. The military chief, Lieutenant-General Benny Gantz, said last week he saw a "lose-lose prospect" for Israel whichever way the Syria conflict played out."

According to this same article, Israeli public opinion is appalled by the mounting Syrian deaths, and would welcome military intervention. However, despite the fact that Assad, is “from the minority Alawite sect, considered an offshoot of Shia Islam; has close ties both with Shi'ite Iran and the Lebanese Shi'ite political and military group Hezbollah, which was originally set up to oppose Israel,....during his rule, Israel maintained what it believed to be a **manageable standoff** with Syria which might spin out of control were an organization like the Sunni Muslim Brotherhood - ruthlessly crushed by his father Bashar al-Assad - to take charge next door.” We are sure these fears are not unfounded due to the way the Muslim Brotherhood has injected itself into Egyptian politics, and their avowed objective is also the destruction of Israel. Not only so, but there is some concern that the chemical weapons, so very well guarded by Assad, might fall into the hands of terrorist organizations such as Al Qaeda and the Iranian-backed Lebanese political and military organization, Hezbollah.

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Israeli Prime Minister Netanyahu also emphasizes the tremendous instability and destruction of Isaiah's waters which “cast up dirt and mire.” He said, in reference to Syria, “This is a slaughter carried out not only by the Syrian government. It is being helped by Iran and Hezbollah. The world should understand what kind of environment we live in.” Mr. Netanyahu has been to Washington numerous times trying to persuade the U.S. to do something to stop Iran's nuclear program, and this A.P. article continues, reporting that “Israel's comments on Syria come at a time of intense frustration with the west's failure to curb Iran's nuclear program. World powers have so far used sanctions and negotiations to stop a program they believe is geared towards producing nuclear bombs. Israel has hinted it could attack Iran preemptively should it deem diplomacy a dead end.”

Uncertainty, and lack of confidence in their counterparts, once again prevails world-wide. The U.S. has tried to obtain guarantees, from Israel, to forbid a pre-emptive strike against Iran, but, to no avail. In addition, there is, and will be, further pressure, on America, as an ally, to assist Israel were she to decide on such a strike. Add to that the fact that the U.S. has now accused Russia of sending arms to Syria, thus assisting in the reported slaughter of civilians, even women and children. According to “Time,” U.S. “Secretary of State Hillary Clinton

announced on Tuesday that the U.S. confronted Russia about the new arms deliveries, but Moscow insisted that the shipment was unrelated to Syria's political conflict. The news was confirmed by the U.N.'s deputy head of peacekeeping, Herve' Ladsous. 'Clearly what is happening is that the government of Syria lost some large chunks of territory, several cities to the opposition, and wants to retake control,' he told reporters. 'Now we have confirmed reports not only of the use of tanks and artillery, but also attack helicopters'." Russia has denied this assertion, saying that the helicopters are there to be refurbished, to which the U.S. has countered, "it makes no difference whether they are refurbished or new, they will be used for the same purpose: destruction of Syrian citizens." So who is the "false accuser?"

7 It is, at this point, anybody's guess as to whether or not President Assad will be able to hold on to power in view of the pressure mounting against him. Also unclear is what positions nations such as the U.S. and Russia might take. There is already an outcry against the "fierce" and savage tactics implemented by Assad against his own people. Those poor victims are openly asking why the world community intervened in Gadaffi's Libya, but refuse even to establish no fly zones in Syria. The answer to that question can probably be summed up in one word --- Russia. They have not only stymied efforts by Western powers to pressure President Bashar al-Assad into stepping down, but as noted in the above article, they are supplying arms and munitions for the continued slaughter of Syrian citizens.

We can be sure that all these nations will be "watching out" for their own interests, and Russia does have definite reasons for Assad to remain in power because of a long history of both economic and military ties with Syria. Currently, according to Globalnews.org, "Moscow also maintains a Soviet-era naval facility in the Syrian Mediterranean Sea port of Tartus and plans to modernize the base to accommodate larger warships, including aircraft carriers."

Despite her outspokenness against the carnage in Syria, The U.S. also may have reason not to be so aggressive in the pursuit of that matter. Some are pressing President Obama to confront Russian President Vladimir Putin at the G-20 summit in Mexico on "the Syrian issue," but it is also reported that America may have to "walk softly" in their criticism of that country because the U.S. is currently buying war materials from

them for the war in Afghanistan. Though such arms are far less sophisticated than those made in America, they are much less expensive and easier for the Afghans to operate, and the fear is that Russia may cut off that supply line if they are provoked.

Thus uncertainty reigns supreme in these erratic waters and who can tell what conflicts may ensue to bring about some resolution. Will Israel attack Iran? Will the U.S. help them militarily? Will there be a stand-off between Russia and America? Will Iran retaliate against the U.S. because of their alliance with Israel, and the reported act of “cyber warfare” against Iran’s computers? All of these questions tend to reveal the volatile waters that will one day bring forth the emergence of the beast that John beheld rising out of the waters in Rev. 13. The atrocities witnessed today will be small in comparison to the full scale destruction that will yet descend upon the world, and nothing will stop it, until King Jesus assumes full control and dominance of all world governments.

But what of our own lives today in the midst of such an unstable world-wide environment? Isaiah 57 from whence our opening text is taken, has a most beautiful answer for us. 8  
**“The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.”** V. 1-2 Amidst the chaos proclaimed by the waters of wickedness, comes this glorious rainbow of hope, and it has a most beautiful application to us, during this very volatile time in which we live. “The righteous perisheth,” and no one even seems to care. We, as overcoming Christians, mourn the loss of a righteous man who goes home to be with the Lord, not only for emotional sentimental reasons, but because we realize that a little more light and faith has been taken out of this world. The world, at large, however, will scarcely notice. “Merciful men” also are also taken away, but Isaiah loudly proclaims “...that the righteous is taken away **from the evil to come. He shall enter into peace:...**” What a glorious assertion that there will be some who will be “taken away” before the evil comes upon this world! Is this not what Jesus promised the Church at Philadelphia? “Because thou hast kept the word of my patience, I also will keep thee **from (out of) the hour of temptation,** which shall come upon all the world, to try them that dwell upon the earth.” Rev.



3:10 Paul likewise admonishes: “Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to **wrath**, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him.” I Thess. 5:6-10



### TWO PIECES OF WOOD

Two pieces of wood made from a tree  
That HE created for you and me  
Two pieces of wood HE carried out of LOVE  
That our HEAVENLY FATHER sent from above  
Two pieces of wood HE carried for our freedom  
To make a way to HIS kingdom  
Two pieces of wood to wipe away sin  
And make a way for us to win  
Two pieces of wood with BLOODSTAIN and TEARS  
To purchase our freedom and erase all fears  
Two pieces of wood HE carried far  
For everyone, no matter who you are  
Two pieces of wood HIS CROSS HE clung  
And soon HE knew HE would be hung  
Two pieces of wood is where HE said, “IT IS FINISHED”  
Two pieces of wood is where all sin was diminished  
Two pieces of wood is where HE said, “FORGIVE them, they know not what they do”  
Two pieces of wood is where HE died For me and you  
Two pieces of wood is where HE Stretched out HIS arms  
Two pieces of wood is where HE said, “Let ME keep you from harm”  
Two pieces of wood, in a shape of a CROSS, is now empty  
HE is in HEAVEN now, PRAYING for you and me

By LISA  
A sister in CHRIST

# **THE GOSPEL OF THE KINGDOM OR THE GOSPEL OF THE GLORY**

*A.S. Copley*

“**And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.**” *Matthew 4:23.*

Observe that Jesus **preached the Gospel of the Kingdom**, not the Gospel of the Church. The healing of the people by His mighty power and by the power of God through the disciples was a preparation of Israel for a new age, which was just about to dawn. Immediately after Jesus was crucified and taken back to heaven; the Holy Spirit was poured out, and a new age was introduced. Apparently it was the millennial age, which it would have been if Israel had received Jesus then as their Messiah. For several years, the mighty miracle working power of God, which will grace the beginning of the millennium, was displayed. Until God showed them differently, the apostles believed that the reign of Christ was due, and that He would return immediately. But the Jewish nation rejected Christ; therefore, He had to postpone His coming to reign. Instead thereof, this Church age, like a vast parenthesis, was introduced. Now, what Jesus and His disciples wrought before Pentecost, is again before us on a far larger scale. The “**greater works**,” which He foretold, are being accomplished. As their ministry prepared Israel and the world for an earnest of the millennial period; so His ministry today, through representatives, is preparing the people for the actual, soon-coming millennial age, the new age of which we hear so much said. Today, the many are preaching the “**Gospel of the Kingdom**,” rather than the Gospel of the Church. Comparatively few are really looking for, and qualifying for, translation; and many who are expecting translation, also expect to return and reign on the earth.

I want to emphasize this fact, that Jesus did not preach the Gospel of the Church. He did not declare the doctrine of the “**upward calling**” and of “**the heavenly kingdom**”. Neither did the twelve apostles, even after Pentecost. That was left for Paul, who should bring on the stage another

line of Gospel ministers. Jesus announced the Gospel of the Kingdom of God on earth; for His message was preeminently to Israel an earth-dwelling people, who entertained terrestrial hopes and glory. Peter, James and John also preached the same Kingdom Gospel and no other; for they knew no other. This Church Gospel was **"a secret hidden in God"** (Ephesians 3:9), and afterwards revealed to Paul.

God confirmed the ministry of Jesus and of the apostles by granting mighty signs and wonders, for we read that **"Jesus went about all Galilee teaching .....and healing all manner of sickness."** Galilee means **"circuit;"** hence, it represents the world, or at least where God has a people. Through His Spirit-filled ministers, Jesus Christ has been going everywhere the last few years, working mighty signs and wonders, getting the people ready for His advent and thousand years reign. At this point, consider a remarkable statement of our Lord's. **"Verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of Man be come."**—Matt. 10:23. That was fulfilled; for He was transfigured before them sometime afterwards. Ch. 17 But that transfiguration was **"the power and coming"** of Jesus in type, as II Pet. 1:16-18 shows plainly. Now mark this and marvel: the verse before, (Matt. 10:22) proves that Jesus spoke of the end of this age; for He said, **"He that endureth to the end shall be saved,"** which identical words He uttered in His end-time address. Chap. 24:13. Furthermore, if His transfiguration was typical of His revelation; then also those local cities were typical of saint-inhabited cities today, throughout the world, and the career of Jesus and His apostles before Pentecost was typical of the great revival now on. And as they failed to reach all the cities of Israel before His transfiguration; likewise before all the modern cities of Israel can be reached with the kingdom Gospel, the Lord will have come. It is a common thing to read, or hear saints exclaim, We must hurry and give the Gospel to the world before Jesus comes. **"Healing all manner of sickness and all manner of disease among the people."** You may believe me or not; but the great majority of Pentecostal preachers are emphasizing the Kingdom message. I repeat it - their message is the Gospel of the Kingdom. They little understand Church truth. They little comprehend the purpose and plan of God concerning the

Church, the body of Christ. They little know what it means to be joined to Christ and be actually one with Him. I dare say that this is a strange doctrine with most of them. The oneness of Christ with His people --- what a precious truth; but who grasps it? Therefore the precipitation of Pentecostal power and the healing of the sick are the supreme task with ministers generally. They are fitting men for the advent of the Lord.

**“His fame went throughout all Syria.”** Syria represents the Gentile world. In like manner today, the fame of Jesus, as the all-sufficient Healer of men's bodies, is spreading world-wide. Truly He deserves the honor. God will see to it, before the awful judgments fall upon the world, that men will find absolutely no excuse for rejecting His Dear Son. **“And they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with demons, and those which were lunatic, and those that had the palsy; and He healed them.”** Is that not what is happening today? Are they not bringing to the famous evangelists all those who are sick of divers diseases and torments? And are they not being cured? Oh, I praise God that the same mighty works are being wrought today as in the beginning. That is why Paul wrote us, saying, **“Rejoice if Christ is preached,... whether of good will or of envy.”** Whatever the motive, of the preacher, may be; if he preaches Christ, let us rejoice. If he calls the attention of the people to Jesus Christ, even by announcing only part of the Gospel; we ought to rejoice. When we consider that in the pulpits today, ministers stand and blaspheme God and His Son and His Word, belittle the atonement and set aside the inspiration of the Scriptures, deny the Deity of Jesus Christ and His resurrection; when we know that so-called Christian ministers blasphemously insult and reject the Holy Spirit; we should be glad that there are some who still hold fast to the fundamentals, and preach Christ sufficiently to get men saved and healed in body. There are some here now, who preach, not alone the Gospel of the Kingdom of God on earth, (Christ's reign with Israel over the nations) but they preach also the Gospel of **His heavenly Kingdom** (II Timothy 4:18), **“the high”** (or upward) **“calling of God,”** (Philippians 3:14) **“the Gospel of the glory.”** I Timothy 1: 11 They expect to meet the Lord **in the air** and sit with Him on His

**“throne set in heaven.”** Revelation 4:1,2 Some saints do not expect to return from heaven and sit on a throne in Jerusalem. They hope to occupy the **“new Jerusalem,”** (Revelation 3:12) and reign **“over”** the earth through other believers who will be under them in Christ.

The Gospel of Jesus Christ in its fulness brings far more than salvation from sin and healing for the body. It brings far more than the Pentecostal anointing and power from on high. It means far more than receiving the various gifts of the Spirit - speaking in tongues, gifts of healings, working of miracles, etc. None of these, nor all of them together are the sufficient test of growth in grace and of the knowledge of God and of deep spirituality. Nor will such saints obtain the highest reward. Suffering **with Christ** is the price of rulership.

13

When the Latter Rain fell and people were being filled with the Holy Spirit and spake with other tongues; it was thought that they were then perfect and full grown. We supposed that we had reached the pinnacle of the possibilities of grace. Alas ! very soon, we found that, though we were endued with power from on, high, we were only babes in Christ. We had only received a new spring suit (proof of Christ's resurrection) and were dressed up to go to school. We were ready for the primary department and began to take lessons from our heavenly Tutor, the Holy Spirit. Oh, glory to God! A deep longing was awakened in some of us to know the Scriptures, and thereby **“grow in grace and in the knowledge of the Lord.”**

As we went on to study the Word, we saw that so it was in the beginning of this age. First, many people were filled with the Spirit and mighty miracles were wrought, and all were looking for the Lord to return and set up His kingdom. But there came a radical change in the great panorama. Another scene, hitherto unknown, was' soon enacted. Another group of actors were brought upon the stage.. The Great Director arrested a man enroute for Damascus, called him aside for a private course of training and set him on the stage as the chief actor with an entirely new play. That man was Saul of Tarsus, **“the chief of sinners,”** who afterward was known as Paul the **“chiefest apostle.”**

Therefore, that same Paul commenced to teach that Christ is the Head of His Body, which is the Church, and that the Church is the fulness of Christ, and that Christ and the Church **“fill all**

**things.**" He taught that in Christ dwells all the fulness of the Godhead bodily and that God Almighty dwells in His people by the Holy Spirit during this age. Then we saw that The Holy Spirit was given to **"guide us into the truth and show us things to come."** The Holy Spirit was given to unfold unto us the Word of God that we might **"grow up into Christ in all things;"** because God had planned that a company of saints should constitute the bride of the Lamb. But before there could be this bride there must be a body, just as in the case of Adam and Eve. Eve was a rib **builded** out of Adam's side. A deep sleep came on Adam and God performed the first operation that was ever performed on a human being. He took a rib out of Adam's side and builded that rib into a woman. That woman became Adam's wife, his bride. I want you to notice; God did not constitute Adam's whole body a wife. He used just a rib.

People are teaching that the whole Church is the bride of Christ. If that figure back there means anything, it contradicts such teaching. Note another illustration from the Word, which shows that the whole Church is not the bride of Christ. In a family are husband and wife, father and mother and children. Does a man marry all the girls in that family? No, one at a time is enough. They are all in the family, one family; but he selects one woman out of that family and she becomes his bride. Just so in **"the family of God, the household of faith."** Jesus Christ is going to choose a company that will constitute His bride; but He will not marry the whole family of God. Do you see how sensible that is? It is scriptural, that is why it is sensible. Not all the children in a family are of marriageable age. Sometimes they lack wifeness qualifications, even though they are old enough. It is just like that in God's family. Jesus will certainly not marry a babe. None that are loose in their habits, selfish in their living, worldly or carnal in their walk, cold and distant toward Him in their fellowship and critical in their spirit toward other saints - none such need expect to be in the bridehood of the Lamb. The bride will be a lamb in Lamb's clothing. Most surely they will be disappointed, for Christ will marry a chaste virgin. (II Corinthians 11) Furthermore, the Church, the body of Christ, has a different

destination than the citizens of the Kingdom on earth. Mark that. The citizens of the earthly Kingdom of God will dwell on the earth. To them, God has promised **“a new earth, wherein dwelleth righteousness.”** But the citizens of the Church shall dwell on high. They shall enjoy the new heavens, of which the new Jerusalem will be the capitol city. Ours is a high calling, or an upward calling of God in Christ Jesus. Philippians 3:14 That is, we are called to go up. We are not called to stay on the earth. That is why Peter and James in their writings never speak of the transalation of the saints, nor of the glory on high. They never spoke of our union with Christ, nor of our wealth in Him. They wrote nothing of bridal hopes, or relationships. Confusion reigns in Bible study where these facts are not observed. My friends, this will explain to you why there are so many companies of believers on earth and they do not seem to agree and get along well together. There are different growth levels of believers. Yet they all belong to the same great family of God. Saints fight and bite one another. They fail to see eye to eye. James said, **“Brethren, these things ought not so to be.”** But the Holy Spirit made Paul to know that so it would be; because some will not seek the Lord with all the heart.

15

I want to tell you that the people that are really filling up with the Holy Spirit and are under His tutorage will fill up on the Word of God according to Paul's doctrine. These people understand all other grades of Christian experience; because they are seated in the heavenlies, and believe it. It is wonderful when we grow up into Christ and are led by the Spirit of God and get our teaching and training from this Book. I say, it is wonderful how we can locate other Christian people. We classify them instinctively. Their **“speech betrayed them.”** We are not with them very long; we do not read much of their writings, till we know in what class they belong. We cannot help ourselves. Discernment is instinctive. A rose smells differently from a lilac and both of them differently from a potato blossom; and you cannot help noting the difference. I say it humbly, not critically - many cannot understand us. Why not? Because they live on too low a plane. They reject the gift of the Spirit, or if they receive Him; they fail to walk in the Spirit and conform to God's

Word. They do not **“grow up into Christ in all things.”**

Some even admit that they are still babes in Christ, as if that were humility; whereas **the Word rebukes those who are always babes and have need of, milk, when they ought to be teachers.”** Heb. 5:12-14 **“Every one that useth milk is unskillful in the word of righteousness; for he is a babe,”** even though he claims to be a teacher. It is to be feared that the land abounds with ministers, who are yet only prattling babes. They ought to be what they are supposed to be, viz, "teachers;" but because they are only milk-bottle Christians, **“they have need that one teach them what are the elements of the beginning of the oracles of God.”** That is, they need **“milk”** instead of **“solid food.”** What a shame! Such believers are so ignorant of the truth that they do not know that they are not spiritual; or they refuse to yield absolutely, unconditionally to the Spirit of God. When the Spirit seeks to show them something that challenges their faith, they turn away. When we surrender absolutely to God and let the Spirit have His full way in our lives; then He begins to lift us up and illuminate our minds. As we continue to yield to Him He leads us on. The higher we go in the scale, the smaller our company, until it finally culminates in Jesus and His bride. Jesus will have the highest place; yet there is a company of believers, joined so closely with Him, which is His bride, that will share all His glory. They are the ones that understand what is going on now on the earth. We need to be charitable towards people that do not see what we see. We need to pray for them. **We see things that the majority of Christians do not see. God has not revealed it to them. Often they are to blame, because when He has revealed light to them they refuse to walk in it.** If He gives you a ray of light today and you turn away from it, you probably will not get another ray of light tomorrow; because each ray of light prepares for another step. I am so glad that God has revealed so much of His truth to us and we can preach the same Gospel that the Kingdom gospelizers preach, and far more. We believe in the fundamentals. We agree with the fundamentalists. We have no fault to find with the truth they teach. They preach the grace of God as to the fundamentals, the virgin birth of Jesus Christ and the resurrection. We agree with them; but **we go way beyond those things.** Every house has a superstructure as well as a foundation. **We take in more and give out more.** The building



must be complete and perfect. We ought to be glad that God has shown us more, not be mad at them, but glad that God has done it. Finally - To which company do you belong? Are you chiefly interested in the things of the Kingdom on earth, or in the “**heavenly Kingdom?**” What are your aspirations --- to do and see big things accomplished here, or to know and have fellowship with the Big Man in the glory? Which do you love most --- “**the ripened grain or The Lord of the harvest.?**” What is your highest ambition - to win men to Christ now, or to gain Christ as your “**exceeding great reward**” in the glory? What is your hope for eternity - simply to be saved from hell, or dwell with Christ and share His glory? To be with the vast throng who shall **wave palms of victory**, or with a smaller group who shall wear **crowns of gold?** Do you long only to stand before the throne in heaven? Or are you yearning to **sit with the King** of the ages and reign as **His queen** forever? We make that choice in this life. And the choice is ours.

*(This message was originally published in March, 1924)*

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## ***Look Up***

Mary M. Bodie

O, look not back at all the wasted years,  
The fruitless hours, the failure and regrets.  
Leave them with Him Who wipes the record clean  
And lovingly forgives and then forgets.

Look not around; let not fears and doubts assail:  
For storms and tempests rule upon life's sea,  
So dark the night; so filled with sin and woe,  
That vain's the hope of comfort there for thee.

Look not within; for wretched thou' shalt be.  
There's naught in man wherein to put thy trust,  
Tho' he perchance appears both great and wise,  
He is a broken reed, creature of the dust.

# REFLECTIONS

## REFLECTIONS

. . . *From the Editor*

*“Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.” John 8:34-36*

**O**ur thoughts once again turn to freedom during this July 4<sup>th</sup> season, which celebrates American independence. We greatly rejoice that we were born in a country which has enjoyed the greatest freedom on earth. We are, however, reminded that freedom always comes at a very high price. Wars have been fought down through the ages and many have paid the ultimate price of death in order that others might be set free.

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Jesus paid the paid that price for all men, but such freedom did prove extremely costly for Him. The scriptures abound with examples of the high bounty placed on our redemption. “If the Son therefore make you free ye shall be free indeed,” is a most glorious provision for us, but Someone had to pay the price for it. David says it beautifully in II Sam. 24:24 “....neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing...” He uttered these words after he refused King Araunah’s offer to **give** him the offering which The Lord required to stop the plague that had come upon Israel.

Jesus died on the cross of Calvary, but the truth of our freedom lies in the fact that, in order to make us free, He took our place, in a number of areas. For example, “....he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” II Cor. 5:21 Our freedom from sin came because He became sin. Not only so, but we are “free indeed,” because our sin has been replaced with His righteousness.

Isaiah likewise followed this same principle when he wrote “Surely he hath borne our griefs, (malady, calamity:--

disease) and carried our sorrows: . . . . But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” Isa. 53:4,5 The stripes here were those “blow marks” inflicted by God rather than man and the healing is not just physical. We are rather “free indeed,” in spirit, soul, and body, because Jesus specifically bore all those “griefs” in His Own Body, for us. The “chastisement of our peace,” was also inflicted upon Him. It was guilt that separated us from God, and surely Jesus experienced the fullness of such guilt and separation when He cried out “My God, My God, why hast thou forsaken me?” (Psa. 22:1) and “I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.” Psa. 69:2 Because He specifically experienced the weight of our guilt and penalty for sin, we now have peace with God. We may find, as did David, that though we may have to suffer some consequences of our sins, even after we have believe on Him, we need not bear the guilt of them.

Paul also tells us that “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:” Gal. 3:13 Christ was the Great Substitute in all these things that we might be “free indeed.”

## *ANNOUNCEMENTS:*

Labor Day Meeting Sept. 1-3

*We are announcing this meeting, to be held at Gospel Fellowship in Grandview, Missouri early, in order for folks to plan ahead. This gathering will be used to mark, what we believe to be, the 75th year of Grace and Glory Bible College. Services will begin at 10:00 A.M. Sept. 1. Housing and meals will be provided. For further information regarding Hotel rooms, please contact Bro. Gene Hawkins at (816) 618-3306. We are looking forward to a glorious reunion with many former students. We also plan to graduate some current Bible School Students*

**Fellowship Meeting in Burlingame, Kansas July 21, 2012.**  
The Church is located at 779 S. Topeka Avenue on the corner of Topeka and W. Park Ave. Services start at 10:00 A.M. For Further information contact Pastor Ken Geis at (785) 654-3166

# DILIGENCE

*Lynn Bishop*

*“Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also” (II Corinthians 8:7)*

The word ‘diligence’ occurs ten times in the Word of God, four of which, designate it as “all diligence,” meaning complete and thorough diligence, nothing lacking. It is a reaffirmation that there is no lack in Christ even as we read in Colossians 2:9 “For in him (Christ) dwelleth all the fullness of the Godhead bodily. And ye are complete in him, who is the head of all principality and power.”

Webster defines diligence as a “steady application in business of any kind; constant effort to accomplish what is undertaken; careful attention to something or someone; earnest heed.” These definitions are certainly true and applicable, but a closer examination of “all diligence” in the Word of God will reveal more beauty and depth and add to the prospect that God is preparing a Bride for His Son.

The Apostle Paul penned our opening text as he was writing to the Corinthians in regard to the saints in Macedonia, “How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality” II Corinthians 8:2. He then encouraged these Corinthian brethren, who had been rather dilatory in their promise to the poor saints at Jerusalem, to run and to run well, that the “grace” (of giving) displayed by the Macedonians, would be manifest in their lives.

“Diligence,” in this verse, means a working, performing; gain gotten by work, profit; or endeavor. It further notes haste; earnestness in accomplishing, promoting, or striving after anything; to give all diligence, to interest one’s self most earnestly. It comes from a root word which means to speed (study); to urge on earnestly; to eagerly await.

The thought of haste in this definition is so wonderfully applicable to our lives today. The Lord’s Day - our Day - is hasting quickly. We cry out “Even so, Lord, come quickly!” We desire to see our Lord Jesus as he is. How much more so do God the Father and His Son Jesus Christ want to see us as fully mature sons? I Thessalonians 4:16-17 boldly shouts, “For the Lord himself shall descend from heaven with a shout, and with the

voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” On that Day our desires in Christ, and His in us, will be completely fulfilled.

Peter likewise encourages “all diligence” in II Peter 1:5-8: “And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” And just a few verses later in II Peter 1:10 he writes concerning the crowning conclusion of allowing God to perform these things in your life: “Wherefore brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.” “These things” pertain to our calling and election, and we are told to give diligence to them to make them steadfast and firm. This is not to say that we could ever do anything on our own, but by the power of the Holy Spirit working in us we have all and can do all things.

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Then we have a precious verse from Jude 1:3 where we get a glimpse of another depth of all diligence. “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.” Here diligence means to use speed; to make effort; be prompt or earnest; to endeavor, to labor, study. The diligence was actually to write of the “common salvation” but the Holy Ghost impelled Jude to write about something much deeper --- contending for the faith. To ‘contend’ means to fight, labor fervently, strive. We contend for the faith by arming ourselves with the knowledge of the Word of God by studying to learn of Him Who loves us so and has benevolently multiplied his grace toward us. This knowledge must be in our hearts, not just in our heads, for it is the heart upon which God so diligently looks. The heart is a most special place to Him, and He tells us in Proverbs 4:23, with another “all diligence” verse, “Keep thine heart with all diligence; for out of it are the issues of life.” The word ‘keep’ means to guard, to watch over. ‘All diligence’ carries a similar meaning: to watch, to observe; to guard. We are

in God's safe-keeping but we must attend to our hearts diligently and watch over them with all diligence. Again, we can only do this by the power of the Holy Ghost working in us – but God has ordered it and He will enable us to do what He has ordered.

Diligence is the attitude overcoming saints must have as they look forward to the coming of the Lord with eager anticipation. Until the day when faith becomes sight, we press on toward the mark of the prize of the high calling of God in Christ Jesus. As we by grace yield to God's work in our lives He builds up in us His most Holy faith. We desire to see our Lord coming at that first trump, and we would forever be with him in the most intimate way. Surely more intimate than anything we can imagine. "For our conversation is in heaven; from whence we also look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself" Philippians 3:20-21 22

### THE BRIDE OF CHRIST

She stays so close to the side of Him

His ointment falls on her;

Hence, what if the darkness grim

Comes her way, the smell of myrrh

Soon changes to the lavender.

Her presence breathes a heavenly scent;

And lingers as the rose

Of Christ's fragrance redolent,

As wind from the garden blows

Sweet perfume, as it goes.

And as she walks she bears along

Incense, all hearts to stir.

And memories of Jesus throng

As His holy character

Is reproduced in her.

Mary M. Bodie

# A Bible School



***G***race and Glory Bible College has a long tradition of teaching the Truth of God's Word with challenging questions that continue to provoke Bible students to thought and study.

*As we begin to celebrate our 75th Anniversary, we honor that tradition with this semi-regular feature: A hand-picked question submitted from one of our many past or current students.*

*It might be from Synthesis, Prophecy, Exposition or Doctrine, but hopefully it will challenge you as it has students since 1937.*

*Give it a try! And dont worry if you get stumped, we'll give the answer next month as well as another question.*

## From Doctrine

### Lesson #25

Worship means to show respect to a superior for his power, honor, and place. Where, and on what occasion, is the word 'worship' first mentioned in scripture?

*-submitted by R.Hawkins*

# God's Work of Patience

*Gene Hawkins*

*My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. Jas. 1:2-5*

**From July 24, 1965 - No Ordinary day! - Editor's son.**

The above scripture is certainly not foreign to the Christian who has purposed in his heart to win Christ as Bridegroom. He realizes from Paul's Epistles that this racecourse is not a bed of roses, and soon finds himself in combat with Satan. But the overcomer also has a consolation; and, that is, that all of the things which he suffers are working for his good. Although verse four is actually the main subject of the sermon, we would like to note some of the things that James tells us about our trials which are very profitable to us.

First, we find in verse two, that we do not control them. We 'fall into' these temptations, and realize that they are allowed of God. He sees what we need and allows us to be tempted or tried accordingly, even as He did in the case of Job. In this way, we can certainly take no glory for our victory and perfection.

Second, we find in verse three, that patience is worked in our lives. The importance of such a work is given in the latter part of verse four- "that ye may be perfect and entire, wanting nothing." Notice that our perfection is actually a direct result of the work of patience. If we are going to have fellowship with God and reign with Christ, we must be on the same level with Him. We must be brought up to His standards. God saw this need; and through redemption has provided a way to bring us to this perfect state. When we are born again, He sees us perfect in Christ; but there must be a practical working of that perfection in our lives. This, of course, is accomplished through tribulation. Romans 5; 1-4 also gives us a result of the work of patience. We find that hope is worked in us. In 1 John three, we find that this hope purifies us. The work of patience is no small item in our Christian experience.

Third, we find in verse five, that we need wisdom in time of trial. Herein is something that is many times overlooked. We cannot be like the ostrich – bury our heads in the sand and tell



someone, "Wake me when it is over." There are times when we cannot drift along with the tide, and wait for things to clear up or to work themselves out before we start living again. These are the times when we learn that God is able to give us wisdom as to how to conduct ourselves in time of trial; even as it was said of David, he "behaved himself wisely in all his ways: David was one who behaved himself wisely, whether he was in the presence of royalty and had the eyes of everyone upon him or whether he was an outcast fleeing for his life. This can be true in our lives also, as we yield to the Holy Ghost and take wisdom from the hand of our father.

"But let patience have her perfect work." We would like to divide this explanation into two parts- **GOD'S WAY OF DELIVERANCE** and **GOD'S TIME OF DELIVERANCE**. In order for patience to have her perfect work, we must remain in the trial until God has worked his purposes in our lives. We must also be willing to accept His way of deliverance, instead of trying to deliver ourselves prematurely in our own way. We think we know just how to solve our problem many times, yet it is not God's way. Israel thought they knew what they should have (Numbers 11:33-33), and they received exactly what they had asked for. But notice verse thirty-three- "While the flesh was yet between their teeth—the lord smote the people with a very great plague." Even while they were still enjoying the blessing of this meat, they were smitten; and they wished that they had not asked for it.

We have a parallel in our lives today. We may ask for something and even receive it, out of God's will. And, while we are still enjoying the blessing of it, we wish that we had not been so demanding and had waited on the Lord. Nevertheless, God used these things to work in our lives, ever teaching us new lessons.

Let us consider for a moment, **GOD'S WAYS OF DELIVERANCE**. There are many ways in which God has delivered His people down through the ages. We remember his wonderful deliverance of the Children of Israel from Egypt by way of the Red Sea, and the glorious song which they sang on the other side. Farther on in their journey, God sweetened the waters at Marah in an extraordinary supernatural way. The crossing of the Jordan presents another deliverance, which anyone would be proud to witness. Finally, we view the destruction of the walls of Jericho, which is a manifestation of the wondrous power of Jehovah. In all of these records, we can hear the trumpets

blowing and we see the banners of glory waving, in announcement of God's mighty deliverance of His people. The saints were set free and God was glorified. In the following examples, however, we would like to point out some very unusual ways of deliverance. Many times apparent failure is in evidence, and the critic would tell us that the overcomer was yielding to the arm of flesh. We must remember though, that God is still the One who delivers; and we cannot question the way in which He does it, whether it is spectacular or insignificant. We must consent to His ways, in order for patience to 'have her perfect work.'

Joshua 8:3-8 records a victory for the Children of Israel; but it is certainly not the type of victory they experienced when they encamped against Jericho. As we see here, they were required to set up an ambush; and according to the natural mind this is nothing short of cowardice, to say the least. This does not even seem to be the same God of victory fighting for them; but, nevertheless, this is His way. And, if these people were going to win the battle, they must do as He says. We find that they did gain the victory; but we do not hear the shout of victory which rang out when Jericho fell. There is no boasting of trusting the Lord here, even though He did deliver them. There are times in our lives when we cannot tell of a miraculous deliverance; we cannot boast that we trusted the Lord and He delivered us mightily. We can only rejoice that He did deliver us and worked something in our lives.

I Kings seventeen, also tells of a man of God who would certainly have been criticized for what he did, even though he was in the perfect will of God. Elijah had predicted a drought, and God led him out to the brook Cherith. Here, as we have in verse six, the ravens fed him morning and night and he drank of the brook. We can easily see the hand of God in this situation. But notice the next verse- "And it came to pass after a while, that the brook dried up, because there had been no rain in the land." Before going on, we would like to look at an interesting type here. God gives us a brook or a crutch ( many times a person) to lean on; but there comes a time when we must cease leaning on it, and begin to take steps of faith on our own experiences with the Lord, instead of always resting in the shadow of someone else's faith. So He removes the brook and we must go on as Elijah did. God cannot work a full work at Cherith, the place of cutting; but must lead us to Zarephath, the place of refining.

Again trace Elijah's footsteps. He finally came to Mt. Carmel ( I Kings 18:42). "Carmel" means "fruitful field" and surely fruitfulness is the desire of the overcomer today. But notice that Cherith and Zarephath must come first. So we may be sure that we will fall into some humiliating situations before we arrive at Carmel. But, if that is God's plan, then we say, "Hallelujah!"

Let us go back now and view Elijah's immediate situation. We read that God told him to leave Cherith and go to Zarephath where a widow woman would sustain him. Would not this be a humiliating experience? Surely he could not stand up and boast, "I trusted in the Lord, and He had a widow woman support me." Looking at it from the natural, Elijah should have been sustaining her. We hear the voice of the critic ringing from the mountaintop of pious reasoning, "Elijah, why don't you trust the Lord to make your brook run again, instead of leaning to the arm of the flesh? Where is your faith? Cannot God make the elements serve you?" But notice that Elijah, according to the meaning of these names, was actually coming into another phase of spiritual growth. This is true of the overcomer today. He may be criticized for apparently leaning to the arm of the flesh, because he has been delivered in a way contrary to what some people think. Yet he is not out of victory. But God is working something in our life which will eternally show the riches of His grace. He is molding that one according to His own standards, and preparing him to reign in righteousness with Jesus Christ. When this happens in our lives, we can only glory in the fact that God is working something in us. He will somehow be glorified through our experience, as He was in Elijah's case when the widow's son was raised up (I Kings 17:22-24). Note the immediate results to the widow, in verse 24- "I know that thou art a man of God, and that the Word of the Lord in thy mouth is truth."

In conclusion of God's way of deliverance, we would like to cite an example from the New Testament of a man who was delivered in a lowly way- a way which could easily have been considered failure, or yielding to the flesh or to his own reasoning and abilities for deliverance. In Acts 9:25 we find that the Apostle Paul had to flee for his life, and the disciples took him by night and let him down by the wall in a basket. Can we not again hear the critic telling Paul that he should trust the Lord to encompass him with horses and chariots of fire, send ten thousand angels, or

at least send an earthquake? We realize that God could have done any of these things, but that was not His plan. He does not always work in the same way. There is one impressive thought along this line, concerning the overcomers in the Old Testament. Even though God brought out the same characteristics in their lives, He did not lead them all through the same experiences. Today, we cannot confine God to one method, as to His dealings with us.

One word especially impressed us in Acts 9:25- that was the word “down.” This was the story of Paul’s life, and also is the life story of the full overcomer today. If he would go up, then he must first go down; this has always been God’s way. And so, if He brings us through humiliating experiences, it is just so that He might also bring us to glory.

It is not our intent to leave the impression that God does not still deliver His people in glorious ways; we know that He does. We do want to emphasize the fact that, just because someone is not delivered in this manner, it does not mean that he is out of victory or yielding to the flesh.

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**GOD’S TIME OF DELIVERANCE** is the next point we would like to consider in the work of patience. We are often prone to think that God has forgotten us. And Satan would tell us that the reason God has not come in, is because we have come short of His perfect will, and that we must rise above our present state in order to gain His favor. This is not true. If it is, then Paul never did get the victory and gain favor with God, because his eyes were never completely healed. God refrains from deliverance many times, that He might accomplish a greater victory in our lives, even as was the case in John 11:11-15. Here we find that the disciples did not understand, when Jesus told them that Lazarus was sleeping; so He told them plainly, “Lazarus is dead.” But notice Jesus’ words in verse fifteen- “I am glad for your sakes that I was not there, to the intent ye may believe.” Here we find that, as a result of Jesus’ absence, a greater miracle was done. In that He did not heal Lazarus of his sickness, Jesus had the opportunity of raising him from the dead. Was there not more accomplished by His waiting to deliver? I received a great blessing a few years ago from a minister who told me that he did not pray that the Lord would deliver him from the trial, but that God would teach him what He wanted him to know. This is a wonderful attitude for an overcomer to have. We have already purposed in our

hearts to win Christ; and of course, that means that we must be perfected. If we do not remain in a trial long enough for God to teach us the lesson that He wants us to know, then how are we going to learn it? How is He going to perfect that which is lacking in our faith? Certainly it is not easy to sincerely say that we are willing to remain in the fire until God has completed the work in our lives which He started out to do. “No chastening for the present seemeth to be joyous, but grievous”- Hebrews 12:11. We do find, however, as we yield to the Lord that He teaches us to rejoice in suffering, because we are learning to walk in the power of the Spirit and to have no confidence in the flesh.

After viewing these scriptures, let us realize that God has a definite purpose for holding back His deliverance and allowing us to remain in captivity. Perhaps, through the trial that we are in now, He is rubbing off the last rough spot in order that we might fit easily into our place in the Bride of Christ. Maybe this is the last phase of the work of patience. Then notice our reward – “Because thou has kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly: hold fast that which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the Name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new Name. He that hath an ear, let him hear what the Spirit saith unto the churches”- Rev. 3:10-13. These promises are to those who have yielded to the hand of their Father, and have allowed themselves to be perfected in every detail. The hope of the coming of the Lord and of their reigning conjointly with Christ, is not just an empty theory; but it is a living reality worked in their hearts by the hand of patience. Let us rejoice that these rewards are for us who are willing to “let patience have her perfect work.”

*(This article was given at Tucumcari, New Mexico Camp Meeting 1965. It was an excellent sermon, and more remarkable, in that Brother Hawkins gave it on his wedding day!- Ed. Paul Smith 12/65)*

# THE GOSPEL OF MATTHEW

By Mary M. Bodie

**The Prophet of the New Age**  
(Fifth part of Sermon Continued)

**Who Is Wise?**

**W**herefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock." The True Preacher of righteousness now ends His great Sermon with two contrasted illustrations: the one exhibit's the dependent spirit who finds a stable, steadfast anchorage, while the other depicts the independent soul who believes himself sufficient. He pictures them both as the builder of a house - that which stands for his affections and rest, yea, more, as viewed here, the place of shelter from the deluge, a refuge from the storm. And it is the foundation which He emphasizes, for this is of paramount importance in building: get this firm and stable and the rest is easy. But if the foundation is weak and tottering, no matter how solidly the house is built, it will all fall with the foundation. Christ Himself is the Rock that abides the tempest shock: all else whatever its nature, however otherwise substantial or suitable, is but "sand." He who builds upon the Christ of the Scriptures, the One who died, was buried and rose again, the Head of a new creation, his house will endure the storm. And none other foundation can any man lay that will stand the judgment; for the old Adam building has already been condemned and pronounced a ruin: though while the weather is fair, the latter building may appear better, bigger and more attractive than the House on the rock, but the man who trusts and leans upon it, while he may enjoy a passing triumph, may even mock and sneer at the other building, yet when the storm has passed there will be but one remaining. And it will be too late then for some to remedy their foolishness, which the world called wisdom, for they will fall with their house. Let us rejoice indeed if we are on the Rock Christ Jesus, building upon Him alone. Thus the two Heads of the human race are presented here, side by side, at the close of this matchless discourse on the mount; for all the truth which it contains is based upon, so to speak, and springs from these two representative Men, Adam and Christ. The one has fallen; the other abides.

And the multitude were astonished at the doctrine, even as they are today when these deep things are unfolded. They found His manner and words of authority such a contrast to that of the scribes, with their unreality, externalism and form, that they were amazed. It was the Voice of authority which carried conviction, the Voice of the One greater than Moses, who had now appeared,

not only to take Moses seat, but to take His own seat, which was indeed higher than that of the law-giver of the old covenant.

As we have intimated, the Sermon falls easily, even as the book of Matthew into five principle divisions, agreeing with the five books of Moses. We have the Genesis in the first part of chapter five, the blessings upon the heirs of promise (vs. 1-17); while the Exodus comes in the latter half of the chapter, the separation of the heirs from the world (vs. 18-48): then the Leviticus section begins with chapter six, the sanctuary part (vs. 19-34), while the Deutoronomic character of the teaching is exhibited in chapter seven, which ends the second division of the book of Matthew. The King has been introduced and His Kingdom announced: we are now to witness His work of faith and His labor of love. **DIVISION THREE**

## THE MINISTRY OF THE KING

### *Chapters 8 to 12*

“**When He was come down from the mountain, great multitudes followed Him. And behold there came a leper and worshiped Him, saying, Lord if Thou wilt, Thou canst make me clean.**” - Chapter 8:1.

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The ministry of Christ as the King commences with His coming down from His seat upon the mountain, a hint of the humbling of Himself in His descent from heaven to serve the sinful and the diseased. We have here also another dispensational lesson, with which these Gospel Records abound. The healing of the leper by the touch of the King, who then sends him to witness to the priest of the cleansing, is figurative of Christ's testimony to the nation, whom He must first serve. Afterwards He heals the centurion's servant by His Word, not His touch, figuring the present Gentile age when the King is absent. Later He enters Peter's house and finds the latter's mother-in-law sick. He delivers her by a touch. She arises immediately, perfectly well. The touch assures us that He is again present, as when He returns to the nation, whom He dearly loves: while the healing of the sick of all kinds, with the reference to the mighty prophecy from Isaiah, tells us of that Great Day of deliverance which is yet to come to this ruined devastated earth and its inhabitants because of the obedience unto death of the Perfect Servant of Jehovah.

The cure of leprosy was unknown in Israel, even as is the case today; but the nation was taught that God alone could and did deliver from this condition - Leviticus 14. Because of its incurable nature it is the fitting type of the eradicable evil of sin. And it was fitting that the King should commence His ministry to men, with the healing of the leper. It loudly witnesses that He refuses to take the Kingdom except as the Son of God; and this was the character

in which He was first rejected by the leaders of the people.

As was said, leprosy is incurable. It is a striking type of sin. It has five points of resemblance, first in its subtle invasion, second in its certain spread, third in its contagious character, fourth in its sundering of human relationships and fifth in its exile from the congregation of the Lord. Man was powerless in the presence of this malignant scourge, and the mere touch of a leper brought defilement in Israel.

The law in Israel was very stringent regarding this dreaded malady. It showed no mercy whatever to the victims of its ravages. It held out no hope of their recovery except in the mercy of God. They were banished from the house of God and from the congregation of the upright and condemned to isolation from family and friends. They were shut up to certain death unless God intervened; hence they knew of their condition and they had to make themselves known as a leper by calling, "Unclean, unclean," at the approach of any one, so that none might come in contact with them. This was the effect of the law upon a leper in Israel - Leviticus 13.

Do you not see the marvelous correspondence? Herein we are given a striking picture of the results of the law upon the sinner. It manifests his condition; shows him up; points him out not only to himself, but to others. The law "**makes the offense to abound,**" and "**by the law is the knowledge of sin:**" but it offers no help for the sinner's woeful condition, nor any solution for his problem. It condemns him to banishment from the house and family of God. He is helpless and hopeless unless God has mercy, the law has none. It shuts man up to certain and eternal death - "**the wages of sin is death.**" Therefore there could not be found a more suitable case for the beginning of Christ's ministry as King than the unclean leper, who had come and worshiped Him, saying, "**Lord, if Thou wilt Thou canst make me clean.**" He acknowledged Christ's power to heal, but doubted His willingness and His mercy. How perfect a picture of the legal heart of the nation.

But the Lord would have none question His mercy. It is as great as His power. He does not merely speak; but goes further. "**He touches**" the leper; the only Man who dared or could break through the barrier of the law and remove every taint of that which the law could brand, but could not remedy. "**I will: be thou cleansed,**" we hear Him say, and lo, the leprosy departs instantly. The man is clean. But now He sends Him to the priest, representative of the law, that he may also pronounce him clean; for only so could he be admitted into the congregation of the Lord. The law had condemned and shut him out; therefore it must be satisfied and silenced by the One greater than Moses, who is about to take the lepers place. Christ healed him in view of the



cross upon which He was to hang. The leper is counted dead. He died, as it were, in his Substitute; and the new Man who has arisen in his stead the law pronounces clean - **“no spot in him.”**

Then comes the healing of the centurion's servant, the Gentile, whose faith the King commended as being greater than that of Israel. He is a most vivid contrast to the leper who doubted neither the King's power nor His willingness to heal. He had such confidence in His word and such a sense of his own unworthiness, that he will not even request Him to come into his house. **“Speak the word only and my servant shall be healed.”** he cries. True humility believes God. So often when God's free unconditional promises are proclaimed, we hear some one say, “O that is too much to believe. I cannot take that. It is too much to say that I am as Christ. I am not worthy” etc. And generally such saints think that they are very humble in talking in this manner, while the fact is just the opposite. This is simply the unbelief of the old man who refuses the grace of God. He argues, because of his own legal heart, that it is too much to expect that God should freely give us all things - **“bless us with every spiritual blessing in the heavenlies in Christ,”** irrespective of our worth. But it is in Christ's worth that we are accepted and it is humility on our part gladly to take God at His word, and get the benefit of His mercy, even as this dear centurion. While he acknowledges that it is grace on Christ's part, that he is unworthy of the smallest favor, yet faith so moves him that he promptly takes all that Christ wants to give. He sees Him as the King, the One in authority, whom all things serve. Let Him speak the Word only and everything must do His bidding. He, the soldier, is also under authority, that is he affirms that he knows what it is to obey orders and he also knows what it is to give orders, to exact obedience from others; therefore he assures the Lord that he believes that it is only necessary for Him to speak the Word of command, and disease and pain must depart. He will not even ask Him to come into his house; the King's word is sufficient. No marvel that the Lord eulogizes such faith, the faith of the Gentile who did not have the light or the religious privileges of the chosen nation. It must have refreshed the heart of the Lord in contrast with the doubting, formal religious Pharisee. In him he saw an earnest of the gathered multitudes of every nation, tongue and kindred, whom He has delivered by His Word, from sin and its results, during this age. These, He says, who shall come from opposite quarters of the earth, shall sit down with Abraham, Isaac and Jacob in the Kingdom of heaven, while the **“sons of the Kingdom,”** the claimants of that which they were now rejecting, would be cast into outer darkness; for God, the Light, would be withdrawn from them. Then they, Israel, would weep and wail in unavailing regret and anguish.

The third healing in this account has also, as we intimated, its figurative significance. The Lord heals again by touch, as in the case of the leper. He enters the house of "**Peter's wife's mother,**" who is lying sick of a fever and delivers, not by His Word, but by His presence. Natural relationships are again owned, is the lesson here. The Lord will again take His place in the house of Israel, when the fullness of the Gentiles has come in. He will return to the sphere of His old relationship and bring healing to the nation, who is still beloved for the fathers' sake, even as Peter's mother-in-law was healed for the Apostle's sake. The fever of restless longing, of covetousness and passion in the nation will be stilled by His presence. He will touch their hand and the fever will leave them and they will arise in the power of a new life, to a new devotedness and minister unto Him.

And this meaning is further emphasized by that which follows, "**When the evening was come,**" the end of the age typified, "**they brought to Him many possessed with demons,**" etc. Israel's restoration will certainly be the beginning of a great day for man. Satan will be cast out. His tyranny over man will cease; his shackles will be loosed; the captives set free when the Deliverer comes out of Zion. And all this will come to pass because the saying of Isaiah will have been fulfilled - "**Himself took our infirmities and bare our sicknesses.**" Here is positive proof that healing is included in the atonement: for Isaiah 53, whence this is quoted, is the atonement chapter. The cross, which marks Christ as the Son of Man, will be the basis of all the blessing to the earth and remove the results of sin of whatever character. The blessing will not be limited to Israel, though the widest outflow and fullest deliverance from the curse will come upon the land of Palestine. It is there that "**the wilderness will blossom as the rose**"- **Isaiah 35:1.**

In the above three healings, we have the King sketched for us in His predicted place, first as Son of God in the healing of the leper; then as Son of Abraham in the deliverance of the Gentile centurion's servant; and lastly as Son of David, Israel's Messiah in the lifting up and restoration to service of Peter's wife's mother. And these three characters, in each of which He shows Himself Master, are His title to all that follows. Hence we are not surprised to find that all things are in His hands: circumstances bow to Him: men, as well as elements obey His Voice; the power of Satan is prostrate in His presence; sins are forgiven and the lame rise up and walk. Such are the convincing evidences that this is indeed the promised Redeemer of men.

***(To Be Continued)***



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