

Grace and Glory

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whole counsel of GOD

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'Loving his Appearing'

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When shall the
righteous shine
forth as the sun
in the kingdom
of their Father.
MATTHEW 13:43.

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THERE'S SAFETY IN DISTANCE



M *My son, hear the instruction
of thy father, and forsake
not the law of thy mother.
Proverbs 1:8*

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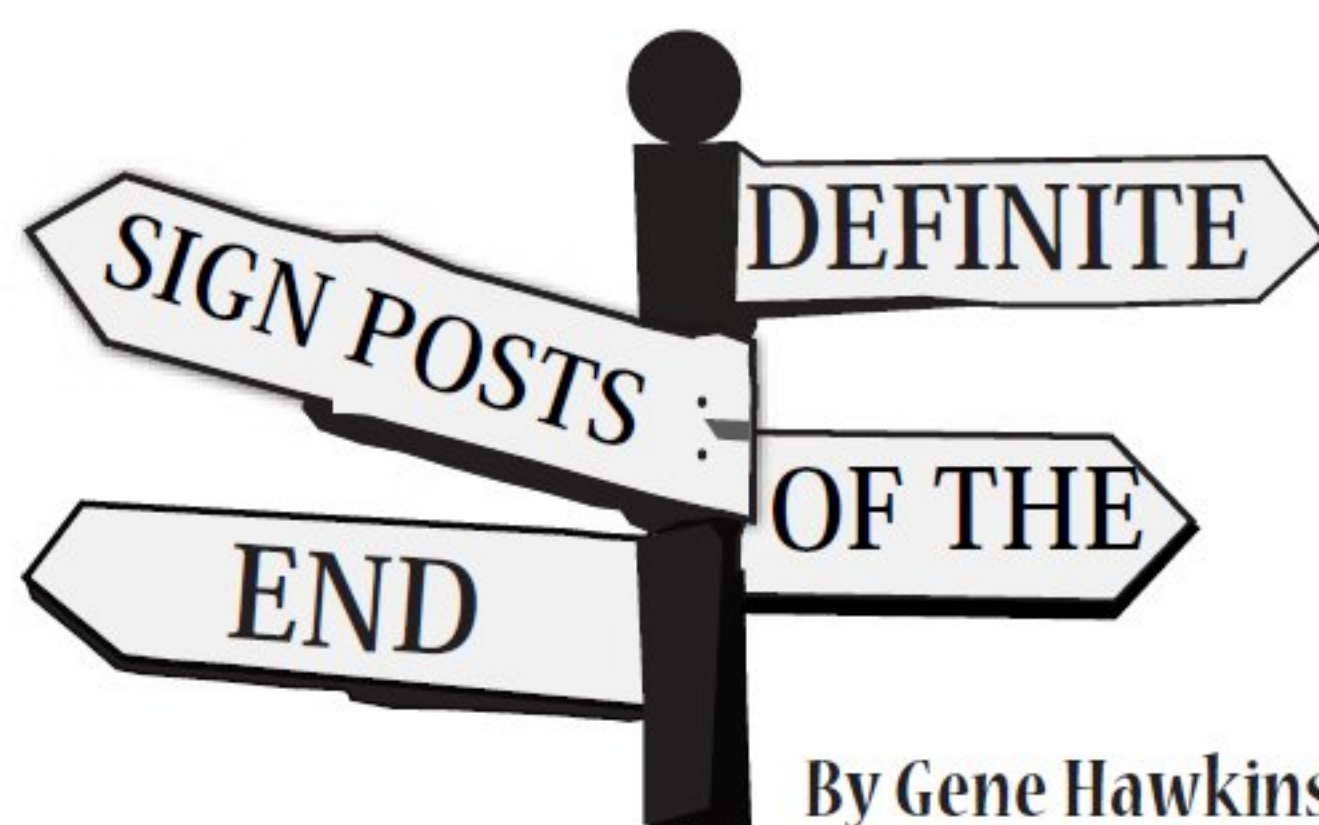
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Editor: Gene Hawkins



Righteousness exalteth a nation: but sin is a reproach to any people.” Prov. 14:34

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, ...Traitors, heady, highminded,Having a form of godliness, but denying the power thereof:...Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith..... But evil men and seducers shall wax worse and worse, deceiving, and being deceived.” II Tim. 2:1-13

“Nevertheless when the Son of man cometh, shall he find faith on the earth?” Luke 18:8

But as the days of Noe were, so shall also the coming of the Son of man be.” Matt 24:37

“And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” Gen. 6:5

All these citations combine to describe the conditions in this country and the world at this present time. America is in total free fall, and though many are of the opinion that we are simply in a “down cycle,” and things will soon “return to normal,” scripture declares emphatically that just the opposite is true. The troubles in the U.S. and around the world are a reflection of unrestrained sin and wickedness. Solomon declares in our opening text that “righteousness exalts a nation.” However, rampant sin has filled the entire world and all the nations of this earth have been reduced to shame and reproach and are in deep trouble. Economies are in absolute shambles. Hatred among these same nations sparks one conflict after another, and will continue until the world literally erupts in the war to end all wars, wherein Jesus declared in Matt. 24:22 “except those days should be shortened, there should no flesh be saved...”

The apostle Paul describes these same days as being

“perilous,” or “fierce, furious, or lower (as into a void).” We wonder how much “lower” God will allow men to sink, before His cup of wrath is full and He begins to pour out His prophesied judgment upon this world. Jesus emphatically declared in Matthew 24 that the days of His return would be exactly the same as those which prevailed in Noah’s time, just prior to the flood. The report from Genesis 6 asserts that those days were marked by apparently unrestrained “wickedness,” as the imagination and thoughts generated by the hearts of men “was only evil continually.” Gen. 6:5 It is no wonder Jesus asked the question “...when the Son of man cometh, shall he find faith on the earth?” Luke 18:8 The absence of faith is a direct result of man’s failure to receive The Word of God for “faith cometh by hearing, and hearing by the word of God.” Rom. 10:17

Paul likewise chimed in, informing us that “evil men and seducers (wizards, imposters) shall wax worse and worse, deceiving, and being deceived.” II Tim. 3:13 Scripture is very plain that when men refuse to believe the truth, they will embrace the lie, (II Thess.2:10,11) and Isaiah pronounces “woe” unto those who would distort truth in such a manner. “Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: That say, Let him (God) make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!.... Which justify the wicked for reward, and take away the righteousness of the righteous from him!” Isa. 5:18-23 All these things for which Isaiah invoked “woe,” are manifest today. The prophet very poetically describes these men as pulling iniquity with a “cart rope,” that is, they willingly tie themselves to cart load of sin and unrighteousness. They demand that God show them His work and counsel and thus present the same scenario described by Paul as “having a form of godliness, but denying the power thereof.” That is, they really do not want to be instructed and changed according to God’s Plan, but would pursue their own agenda distorting His Word to achieve it. They further declare that light is dark, and dark is light, and are accused of being “wise in their own eyes,” willing to justify the wicked. Sin is rampant

in our world today because men absolutely reject the standard of God's Word and replace it with the distorted thoughts and reasoning of men, oftentimes pronouncing ungodly sin as being right according to the scripture, even in the name of love.

5 The ungodly practice of homosexual marriage has been the prevailing issue in American politics since Pres. Obama publicly endorsed it. A recent cover of Newsweek Magazine boasted a picture of the President with a multi-colored halo over his head, touting him as "The First Gay President." Several news media have reported that the President's view is an "evolving" issue and that "He said he reached the conclusion after years of conversations with friends, family, and neighbors, as well as members of his staff who are in same-sex relationships." "The Hill" further quoted Mr. Obama: "When we think about our faith, the thing at the root that we think about is, not only Christ sacrificing himself on our behalf, but it's also the Golden Rule, you know, treat others the way you would want to be treated, And I think that's what we try to impart to our kids and that's what motivates me as a president and I figure the most consistent I can be in being true to those precepts, the better I'll be as a dad and a husband and hopefully the better I'll be as president." The Washington Post also said "he had weighed the teachings of his Christian faith against the growing pro-marriage consensus among younger Americans." It is most assuredly evident that despite the reference to God's Word or teachings of Christ, this "evolution" came not from the tenets of Scripture, but from the opinions and demands of men. Isaiah said "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness;..." and scripture is very plain in the matter of same sex relationships. "Thou shalt not lie with mankind, as with womankind: **it is abomination.** Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. (a mixture, unnatural) Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:" Lev. 18:22-24 Here, God puts lying down with a man, in the same manner as with a woman on the same level as lying down with a beast, and calls it an abomination. He also states that the nations, which occupied the land before Israel, were defiled and cast out because of it. New Testament teaching in Romans 1:25-28, likewise denounces such a practice, while at

the same time relating the “reason” as to why men pursue such ungodly affection. “Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause (because they changed the truth of God into a lie) God gave them up unto vile affections: for even their women did change the **natural** use into that which is **against nature**: And likewise also the men, leaving the **natural use** of the woman, burned in their lust one toward another; men with men working that which is unseemly, (shameful, indecent) and receiving in themselves that recompence (wages) of their error which was meet.” At least part of that recompense, in our day, is disease, and even though some refuse to acknowledge it, HIV is rampant in the gay community. Paul continues his assault against this practice with God’s response to it. “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;” (not decent, improper, unbecoming.) We have not heard any explanation or mention of these verses from the leadership in Washington who have been so very vocal in expressing their opinion on this matter, and there is little doubt that we will. Several states have passed legislation to ban the practice of gay marriage and conflicting polls vary as to how much of the country approves of such an abomination, but once again, according to the verses at the beginning of this message, the conditions of nations around the world indicate that men are simply not interested in God’s standards of righteousness. Polls do show that most people believe Mr. Obama’s actions are more for political gain than anything else, but the comments from these politicians also show the general willingness of the country to relinquish God’s Word as being The Authority of righteousness..

6

A number of sources applauded the President for his “courage” in standing up for the gay community, with the implication that he is simply doing that which is right, to preserve the “rights” of all men. One comment from a so-called conservative news channel declared that the President is finally leading this country into the 20th century, and several Hollywood supporters were almost giddy as they held a fund raiser for his re-election campaign raising millions of dollars. Another voice has stated that it is high time that someone “reverse the “traditions” of this country, basically meaning that it is time to do away with the scriptural principles upon which it was founded. Vice Pres.

Joe Biden instigated this “flap” when he “unexpectedly told an interviewer that he was ‘absolutely comfortable’ with same-sex marriage. The president’s decision was also followed up with approval from Secretary of State Hillary Clinton when she gave a speech “for the first time, asserting that, for the United States, gay rights were integral to human rights across the globe, and the U.S. would conduct diplomacy accordingly.” Education Secretary Arne Duncan also “jumped in saying he likewise supports gay marriage.”

This is but one issue reflecting the horrendous depths of reproach to which this nation and the rest of the world have fallen because of sin. We could undoubtedly fill the pages of this entire magazine with reports of sin and wickedness, giving detailed examples of the “perilous times” outlined above, as men continue to practice and manifest the thoughts of their hearts which “are only evil continually.” Time and space would fail us in reporting the multiplied ways in which sinful man has violated the ways of righteousness, but the real problem is that men continue to blatantly disregard the Word of God, even as Romans 1:28 declares “..... they did not like to retain God in their knowledge....”

Regardless of that fact, God still retains the nations in His Knowledge. Jeremiah tells us that “...the LORD hath a controversy with the nations, he will plead with all flesh;...” Jer. 25:31 This same chapter also refers to the nations as “shepherds,” who will be called into judgment. “Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock:And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture.” Jer. 25:34-36 Some might be prone to assume that the prophet is addressing religious leaders of The Church, but this entire chapter concerns political nations. Verses 18-26 lists no less than twenty five of them and V. 26 states that “... all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.” The cup of which they shall drink is found in V. 15, which is a direct reference to the battle of Armageddon, and will be fought long after the Church is in heaven. “For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to

drink it.” Ezekiel likewise refers to the nations as “shepherds.” “....Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves!....The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.” Ezek. 34:1-4 The context of these verses are in reference to the way the nations have treated Israel and remind us of Jesus’ words to the nations in Matt. 25. “And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father,....For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? 8 or thirsty, and gave thee drink?And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” V. 32-40

God put the Gentiles in charge of world affairs in 606 B.C. when He ordained Nebuchadnezzar as head of the first world empire. We are now in the last vestiges of the fourth world empire, and whether men realize it or not, God still “....removeth kings, and setteth up kings:...” Dan. 2:21 He intended them to rule in righteousness, to be righteous shepherds over their flocks, but overall, that has not happened, and as Jeremiah and Ezekiel inform us, all these nations will be called to account.

Christians today are grieved beyond measure due to decisions made by national leaders which so vehemently violate the principles of God’s Word. Many have tried to point out the fact that the unrestrained wickedness and violence prevailing in our schools is because God, and prayer have been removed from them. Others bemoan the fact that about any reference may be used to prove their point, except the Word of God. Christians have been perceived and criticized for years as trying to “legislate” morality, but today laws are implemented that truly do legislate

“immorality.” According to Paul, such “seducers” will wax worse and worse, and those who are waiting and hoping for a better day on this earth are in for a long wait.

The message for the Church is not to “reform” the world as is taught by the bulk of the Church today. We must rather be ready to leave this world, “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Phil. 3:20

We noted earlier that neither Ezekiel nor Jeremiah addressed shepherds in the Church. However, both Jesus and Paul **did**. Jesus’ last commission to Peter was, if you love Me, “feed my sheep.” John 21:16,17 Paul’s parting words to the Ephesian elders likewise conveyed the same message. “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to **feed** the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.” Acts 20:28-29 Paul’s fears have been realized because the Church as a whole has elected not to feed the flock of God, choosing instead the entertaining ways of the world, and many of God’s people simply do not have the resources necessary to defend themselves. The message of Jesus’ coming is not the message ringing from pulpits today, and such a message often brings fear, criticism, and even anger, because men do not understand it. When we do understand such a message we can indeed follow Jesus’ advice in the face of all the tremendously negative and ungodly happenings in our world today. He said simply: “And when these things **begin** to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21:28 Some look on the coming of Jesus as a time of “gloom and doom,” but that is not the message The Master left for us. We are living in the most exciting days known to man, for we live in a day when Jesus, The Son of God, The King of kings, and Lord of lords, The Great Lover of my soul, could return and remove us from this earth before the impending doom will. We know from scriptures such as those quoted above that this world is slated for destruction but.... “....God hath not appointed us to wrath, (the great tribulation) but to obtain salvation by our Lord Jesus Christ,....” I Thess. 5:9 Even so come quickly Lord Jesus!

A Time for Everything

Amy A. Copley

“To every thing there is a season, and a time to every purpose under the heaven:” “-Eccl.3:1.

The Lord has laid on my heart to read today from the driest book in the Bible -- Ecclesiastes. Someone has called it, "The Book of Old Groans and New Songs." The Lord has truly given me a new Song out of this third chapter. Formerly, I could not see anything but the ordinary, everyday life in this book; but now I see Christ most wonderfully in this third chapter. And I see you and me here also. Whenever we see Christ, and ourselves in Him, then we are happy and satisfied. Therefore, though the book may seem dry, we trust that we will not get any old groans out of it, but a new song this afternoon. "To every thing there is a season, and a time to every purpose under the heaven." Is it not wonderful, there is a time to every purpose under the heaven?

Beginning and Ending

“A time to be born and a time to die.” Thirty times, we read in this chapter the phrase, "a time." Fourteen times, it occurs in couplets. The first couplet I have just read. On the out set, we see here a wonderful truth concerning Jesus Christ. This book was written by the wisest man that ever lived in the world, . . .excepting Jesus Christ. That wise man was King Solomon. He was the son of David. We will let David represent God, and Solomon, Jesus Christ.

There was a due time for the Son of God to be born into the world. It came according to the purpose which was in God's mind before the foundation of the world. Jesus did not come one minute too late. The Son of God came into the world as a little babe at a set time. But, there also came a time for Him to die. God knew before the foundation of the world that His Son would die. He had to die in order to redeem me and you from sin, from sickness, from death, from the grave and hell, and bring us in to the eternal presence of God the Father.

“A time to plant and a time to pluck up that which is planted.” Jesus was actually planted, or buried in the tomb away from all humanity. Even His spirit was absent from God, because it was in the very bowels of the earth with the departed spirits, who were in Abraham's bosom,

awaiting the day of resurrection. Then there was a time for Him to be plucked up. I praise God, that there came a due time according to the purpose of God, when Jesus Christ had to be raised from the dead; because He had said, that His Holy One should not see corruption. Jesus was planted on account of our offenses, and plucked up for our justification.

Suffering and Soothing

“A time to kill and a time to heal; a time to breakdown, and a time to build up.” This also refers to the death of Jesus Christ; for not only did He give Himself to die for us, but He was also to be killed. Man put Jesus to death on the cross. But O! God raised that man from the dead. He healed Him. And men broke down the body of Jesus: but God built it up.

Oh, what a wonderful picture this is of us. There was a time for us to be born. I am not here by accident today. That is wonderful, friends. I am glad that I was not born ten years earlier, because I was born in the perfect will of God. And there was a time for me to die. I died in Jesus Christ. Then there was a time for me to be planted. I was planted in Lake Erie when I was 20 years old, Lord. I did not then fully understand the meaning of water baptism. But now I really see that I am a new creation in Christ Jesus. It is wonderful to see this truth, and that what is said of Him, is said of us. Yes, and there comes a time in our life when we are killed and when we are healed. God actually works in us and cuts us back. We actually suffer with Christ. But out of the killing comes a wonderful healing. That is the precious part of it. God can never do anything for us until we let Him work in us. The Apostle Paul shows us that the new man dies daily. The old man died once in the death of Christ on Calvary. “We are accounted as sheep for the slaughter. We are killed all the day long” -- Rom. 8:36 yet, we are alive forevermore. When God actually lets the Christ life in us be killed, or put to suffering, then God comes in and wonderfully heals us. Oh, what a fragrance comes forth out of that sweet, precious life that is allowed to be crushed. In every individual, where the Christ life has not been allowed to be crushed, there is not that sweet tender, fragrant spirit.

Breaking and Building

“A time to break down and a time to build up.” These come in couplets. God actually breaks down, some in body, some financially, some socially and some in various other ways; but

we never get anywhere unless we let God break us down. When He breaks us down, then He builds us up. The structure becomes wonderful, when He builds us up. He does it, not only in individuals, but in the whole assembly. The people, who will constitute that wonderful, glorious company, called the Bride of the Lamb, truly come to know what it means to be broken down and to be built up. We heard yesterday afternoon from Ephesians, how we are fitly framed together and built up in Jesus Christ, rooted and grounded and established in His love. We enjoy the building up that the Lord does. Friends, I am really happy over this tabernacle, because the Lord has built it. As we have said over and over, it is an outward expression of what the inward man is. God has erected this building, and He is building us as individuals and assemblies here and in Harrisonville.

“A time to weep and a time to laugh; a time to mourn and a time to dance.” We might think that this should have come before the other; but the Lord always puts things just right. Sometimes He has to kill His children and heal them and build them up before He can fill them with the Holy Spirit. In this couplet, we see the Holy Spirit. There are times before being filled with the Spirit, that we feel our dryness. We may not have the victory and success that other people have. Then God speaks to our heart, that there is something more for us. We cry out to God, that we may have that which others have. When the Lord answers, He makes us to laugh because the laughing One comes into our being. I hear that a young lady was most gloriously filled with the Holy Spirit last night. Had we been here, we would have heard her laughing; at least, she laughed on the inside. When Jesus filled me with the Spirit, I laughed for two hours. Then "a time to mourn and a time to dance" follows the infilling of the Holy Spirit. After we are filled with the Spirit, we have occasions to mourn indeed; but glory to God! out of the mourning comes wonderful dancing. We mourn over the lost and over indifferent saints. When they yield to God, we rejoice. We dance with joy. I never liked dancing, because to me it was very vulgar; but when the Lord makes me dance in the Spirit it is surely wonderful.

Separation and Union

“A time to cast away stones.” This is not so pleasant. “And a time to gather stones together; a time to embrace, and a time to refrain from embracing.” In Peter's writings, we are

called "living stones." We can see this in two lights. We were all stones in the old creation, dead stones, but by being born again, we become living stones. The casting away speaks of separation from the old creation; but the gathering of the living stones speaks of fellowship in the new creation. I believe that there is also the thought of a separation of stones from stones. As we go on with the Lord, this better thing is wrought in our lives. We would like to take all the stones with us, all made beautiful and polished diamonds and sapphire stones, etc: but some refuse to be made such. Some would rather be just little pebbles. God separates some, and gathers others together to stand with Him. I see more and more that those, who stand for the bridal message, have a distinct calling, a distinct ministry, a distinct separation, that others know nothing about. We love the other stones; but if they will not go on with us, we have to go on God's way and allow God to work a separation in us and beautify us and gather us together. God gathers us together down here just as He will gather us over there. People have the privilege of being separated unto the Lord. It is right at their door; but they refuse. There lies at the door of saints, opportunities after opportunities; and he who purposes in his heart, will buy up every opportunity that God presents in order to be made like Jesus. Praise God for the wonderful gathering.

13

"A time to embrace and a time to refrain from embracing." Some people are extremely spoony in the natural. They embrace too much. Others are so cold that they never embrace at all. So it is in the spiritual. Some people do not know when to embrace the opportunities that are before them; neither do they seem to know when to refrain. Because I do a thing today, is not saying that I can do the same thing tomorrow. God did not let me go to the Topeka Camp Meeting. I became very eager to go; but God did not let me go. But, just because I missed the Camp Meeting at Topeka, is not saying that I should miss this meeting. There is a time to embrace the saints in love, and there is a time to refrain from it. I see that wonderfully. There actually comes a time when we have to refrain from showing real affection as we would to some other saints, because they will not walk in the light. Some folks just break our hearts over and over again. We embrace them time and time again to shield them; then we are compelled to refrain. Certain saints must be turned over to Satan that they may learn their lesson. Or God must give them a whipping. If we are

going on with God, we have these things to meet. In the natural, parents often need to show the rod instead of affection. They show love by correction. There come times, when God actually has to shut up His bosom of love and give correction. In the first chapter of Revelation, Christ is seen as a Judge with His bosom of affection girded up.

Getting and Giving

“A time to get and a time to lose.” We see in this a wonderful truth of giving. We give of our substance, of our prayer time, of our strength, of our ministry in every way. There is a time for us really to lose and share with others. “A time to keep and a time to cast away.” The world says, “There is a time to get and a time to keep,” as though the getting and the keeping were the important part. The important thing for us is the losing and the casting away, because we are a people of faith. We live by faith, and only as we empty ourselves before God, can He come in and fill us. It is a wonderful life indeed, this life of losing and casting away for the good of our fellowmen.

14

“A time to rend and a time to sew.” We can actually see the steps of the Christian life in all these couplets. This does not mean the sowing of seed, but the sewing of a garment. This speaks of a greater separation in our life, a more speedy going on with the Lord. Babylonish garments, all religious garments must be rent and thrown aside. Even our hearts are rent and torn. Then comes a time of sewing. The Lord works in us those beautiful embroidered garments mentioned in the 45th Psalm. I am glad that God today is doing some wonderful sewing in our lives. I shall never forget the first time I heard that Psalm in the meeting. “A time to keep silent and a time to speak.” I believe it is harder for some of us to keep silent than to speak. It surely means something to have the victory over our tongue and know how to keep silent. When we learn this art and let the Spirit lead us, our speaking will be of the Lord and most precious.

Warring and Winning

“A time to love and a time to hate.” The time to love God and the saints is continual; and the time to hate the old creation is continual also. We should not hate the individual, but hate the lusts of the flesh. We must despise everything carnal, everything that belongs to the old creation. Jesus Christ Himself must be supreme in our lives. All the time

that I am reading these things, I hear Jesus speaking to my heart. "A time of war and a time of peace." Surely, there is a time of war in our lives, a time of taking the victory over the nations, the uprisings in our flesh. Sometimes, God allows things to be stirred up in us, that we may know our own old man, and that God still lives in us. Only as we take the victory over them, do we have the joy. To me, it is wonderful that God does not let us have war all the time. I am thankful for the time of peace.

It seemed to me, that from 9 o'clock Thursday night until last night, I was in the third heaven. I felt about twelve years old, and did not care whether school kept or not. I had no responsibility, but to enjoy myself. Then it seemed to me that there came a time when I had to believe God. Believing, of course, had brought all the wonderful JOY beforehand; but it seemed that we were not doing any special believing, we were so happy. But last night, God began to quiet and calm me. I saw that after all, I had to draw on the Lord and could not live any longer on the feast. I must draw anew on the Lord for new strength, new vigor, new life. A little war seemed to begin in me. I do not mean that the nations arose in me and began to get angry; but I felt that I just had, to believe God more vigorously. When we are having the most wonderful time of peace, victory and rejoicing, it seems impossible that there should ever be any war again. That is the way in the assembly life also. It seems impossible for disturbances ever to come into the meeting, But ,maybe, the very next time, the enemy manifests himself in the midst. We have to believe God and take Him against these things. We have to contend for the faith that was once delivered to the saints; then He again gives peace.

15

Judgment and Reward

“I said in mine heart, God shall judge the righteous and the wicked; for there is a time for every purpose and for every work.” V. 17 Yes, there is a time for judgment. The Lord will judge the saints for the deeds done in the body, and He will judge the wicked. The judgment of the saints will be at the beginning of the millennium; but the judgment of the wicked will be at the end. So you see, we have the whole Christian life here. But oh! I want to praise God this afternoon, that I see another time. Solomon did not tell us about it. It is not in the above Scripture.

Just as truly as God had a purpose for His Son to

come into the world and die for our sins and put away the old creation; just as He had a time for the pouring out of the Spirit and for individuals to be filled with the Spirit, so He had a time, according to his purpose, for the beginning and ending of the Gentile nations. I think that is wonderful, friends. You and I are living in the time when that purpose will be consummated. Is not that wonderful? I believe just as much as I am standing on this platform, before you, that the consummation of the Gentile times will end. I believe that we see the perfect harmony of these times. There is a due time, a time according to the purpose of God, when the saints will go right through that open door into the very throne-room of Jesus Christ. This is a wonderful, captivating, overwhelming truth which keeps me going on. Before the foundation of the world Jehovah purposed to have a company of saints who should be called the Bride of the Lord Jesus Christ, and He had a set time when they should be made ready for that exalted place. I praise God that we have the privilege of being in that company, called the Philadelphia saints, when these wonderful truths are being made real and practical in our lives. 16

(Reprint 1929)

Begin The Day With God

Begin the day with God,
Kneel down to Him in prayer;
Lift up thine heart to His abode,
And seek His love to share.

Open the Book of God,
And 'read a portion there;
That may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art, at home, abroad,
He still is near to thee.

Converse in mind with God,
Thy spirit heav'nward raise ;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God,
Thy love to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

—Selected

PLAN OF ATTACK FROM

THE BIBLE:

*Incident of
Allenby's
Campaign.*

Told at Command and General Staff School

They tell this one to the men of the army's Command and General Staff these days.

The British, under General Allenby, out to capture Jericho in 1918, knew they must first eliminate a Turkish garrison at the village of Mishmash. A frontal attack was decided upon, despite the heavy casualties it would inevitably entail. What happened after that constitutes one of the most unusual episodes in military annals.

On Feb. 13, the eve of the attack, the British chief of staff outlined to his officers the plan for taking Michmash by direct assault. The name of the village was familiar to one of the officers, Major Petrie, and "Michmash" kept running through his brain when he retired to his quarters to sleep. Where had he encountered it? Suddenly he had the answer — the Book of Samuel. Quickly he located the passages he wanted in his Bible—I Samuel, chapters 13 and 14. He rushed to the quarters of the commanding officer and, rousing him from sleep, excitedly announced his find.

It was the Biblical account of how Jonathan had taken Michmash from the-Philistines nearly thirty centuries before. Various landmarks were mentioned — sharp rocks indicating a pass, a plot of ground overlooking the town. On a hunch, the commander sent scouts out to look for the landmarks. They returned with the report that they were all there.

That night Petrie and the commander pored over the Biblical passages and completely changed the British plan of attack. Just before daybreak a small force set out for the plot of ground above Michmash. Michmash was taken with amazingly few casualties, and the door to the Near East opened for a great British victory.



REFLECTIONS

. . . *From the Editor*

“Like as a father pitieth his children, so the LORD pitieth them that fear him.” Psa. 103:13

There are few analogies of God as Father in the Old Testament, and no direct references wherein He is specifically addressed as Father. The above verse describes The LORD (Jehovah) as being filled with pity, meaning to pity, love, have mercy, and compassion. Solomon exhorts: “My son, despise not the chastening of the LORD; neither be weary of his correction: For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.” Prov. 3:1-12 Jesus, however, introduced the Fatherhood of God as a New Testament doctrine. After the resurrection, He sent Mary to His disciples with the message “I ascend unto my Father, and your Father;” and in John 17:23, He prayed “that the world may know that thou...hast loved them, as thou hast loved me.” When He delivered the sermon on the mount, He used the term “your father” seven times, revealing many glorious advantages in claiming God as our Father. He is in heaven (Matt. 5:16) and is sovereign in providing “...his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” Matt. 5:45 Verse 48 asserts Him to be perfect, while Matthew 6:1 promises that He will reward righteousness. Ch. 6:8 asserts that “...your Father knoweth what things ye have need of, before ye ask him.” His mercy and compassion is manifest in that He will forgive trespasses, and Matthew 7:11 describes Him as one Who will “...give good things to them that ask him?”

The world loves to publish the thought that all men are created of God and therefore all are the children of God entitled to these manifold blessings, but John’s record declares otherwise. “Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and **not unto the world?** Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” John 14:22-23 Loving Christ is the key to being loved, and thereby blessed, by the Father, but how do

men obtain such love in the first place? Love comes only from and therefore “every one that loveth is born of God,…” This is a reference to the new birth and the process agrees perfectly with Psa. 103. The “LORD pitieth those that fear him.” God’s mercy is abundant, but it can only be realized and enjoyed when men fall on their faces before Him in reverential fear.

Untold blessing await the one who is born of God, but alas so many Christians live far below the privileges offered by their Heavenly Father. John says here that “we will come unto him, and make our abode with him.” Just imagine having such deep and intimate fellowship with the very God of the universe, Who is our Father, and His Son. James also outlines some of the glorious blessings of the Father, calling Him the Father of lights (us) Who gives “Every good gift and every perfect gift.” Jas. 1:7 Paul also quotes from Solomon exhorting the sons of God to receive chastening from the Hand of a Loving Father because such chastening “yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”

All these blessings, and countless more, are ours when we choose to surrender our wills and allow God to “...be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” II Cor. 6:18

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ANNOUNCEMENTS:

Denver Youth Camp July 2-6

Youth Camp will be held at Ponderosa Retreat and Conference Center in Larkspur, Colorado, just south of Denver. Camp will begin with dinner Monday night and end with lunch on Friday. There will be Bible studies for all ages in the mornings, supervised recreation each afternoon, and Church services every evening.

For lodging and registration, please contact Angie Siebert (303) 906-6809 or Polly O’Dorisio at (303) 594-0933. Forms and additional information will be available at www.livingwaterstabernacle.com. We invite you to join your brothers and sisters in Christ for this gathering to give glory and honor to God and to be strengthened and renewed by His Spirit.

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. We will be announcing more details later, but this gathering will be used to mark, what we believe to be, the 75th year of Grace and Glory Bible College. We are looking forward to a glorious reunion with many former students.

The Gospel of Grace

Wm. A. Tecklenburg

“For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried and that He rose again the third day according to the Scriptures” -1 Cor. 15:3,4.

In the following, we shall endeavor to give a biblical answer to many inquiring hearts and show "What is the Gospel" and "What is not the Gospel." To do so, we must look into the Epistles of Paul, the Apostle to the Churches; for unto him God revealed Church truth. Let us notice first what God said concerning Paul. *"He is a chosen vessel unto Me to bear My name before the Gentiles and kings and the children of Israel"* -Acts 9:15. Read also Ananias' words to him-"The God of our fathers hath chosen thee, *that thou shouldest know His will* and see that Just One and hear the voice of His mouth: for thou shalt be His witness unto all men of what thou hast seen and heard." Acts 22:14,15. Now hear Paul's own testimony- "And I said, Who art thou, Lord? And He said, I am Jesus whom thou persecutest. But arise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen and of those things in which I will appear unto thee, delivering thee from the people and from the Gentiles unto whom now I send thee, *to open their eyes and turn them from darkness to light and from the power of Satan unto God*, that they may receive forgiveness of sins and an inheritance among them which are sanctified by faith that is in me" -Acts 26:15-18.

20

What is the Gospel!

This is a very vital question. A misunderstanding here throws people into hopeless confusion. A clear, scriptural understanding of what is the Gospel, brings peace, rest and joy. Hear the Apostle's declaration -- "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." Observe the following foundation facts of the Gospel. "For I delivered unto you first of all, that which I also received, how that *Christ died for our sins* according to the Scriptures; and that *He was buried*, and that *He rose again* the third day according to the Scriptures." I Cor. 15:1-4 These facts,

the death, burial and resurrection of Christ, Paul terms the Gospel which he preached. This is good news to a sin-cursed, hopeless world.

The meaning of the Gospel is explained further in the following words. "***Jesus was delivered*** (up to the cross) ***for our offences and was raised again for our justification.***" Rom. 4:25 "Therefore, being justified by faith, we have peace with God thru our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God. For when we were yet without strength, in due time ***Christ died for the ungodly.*** While we were yet sinners, ***Christ died for us.*** Much more then, being now ***justified by His*** (Christ's) ***blood,*** we shall be saved from wrath thru Him; for if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:1,2,6,8-10. "In whom (in Christ), we have redemption thru His blood, the forgiveness of sins, according to the riches of His grace." "For by grace are ye saved thru faith, and that not of yourselves: it is the gift of God." Eph. 1:7 and 2:8.

21

The Power of the Gospel.

Study Paul's attitude toward the Gospel and his reasons for it. "God is my witness, whom I serve with my spirit in the Gospel of His (God's) Son. So as "much as in me lies, I am ready to preach the Gospel: for I am not ashamed of the Gospel of Christ; ***for it is the power of God unto salvation to everyone that believeth.***" What startling language --- "The Gospel is the power of God." What simplicity! - "To everyone that believeth;" nothing more, nothing less. Therefore he could boldly say to his followers, "In Christ Jesus, I have begotten you thru the Gospel" (1 Cor. 4:15), which he also called "***My Gospel,***" because it was committed to his trust-1 Tim. 1 :11. And He adds, "God shall judge the secrets of men by Jesus Christ ***according to my Gospel.***" How very important then that men acquaint themselves with his doctrine, and reject the teachings of men. "Now to Him that is of power to stablish you ***according to my gospel*** and the preaching of Jesus Christ,...to God only wise be glory thru Jesus Christ for ever." Rom. 16:25,27.

See the Apostle's earnest exhortation to his spiritual son Timothy in a time of discouragement. "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner;

but be thou partaker of the afflictions of the Gospel according to the power of God, who hath saved us and called us with an holy calling, *not according to our works, but according to his own purpose and grace*, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and incorruptibility (R. V.) to light thru the Gospel, whereunto I am appointed a preacher and an apostle and a teacher of the Gentiles." The importance of expressing the Gospel in Paul's language is emphasized by the following --- "Hold fast the form of sound words, *which thou hast heard of me*, in faith and love, which is in Christ Jesus." II Tim. 1:18-13.

Note the essence of Paul's sermon in Antioch in Pisidia-- "But He, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that thru this man is preached unto you the forgiveness of sins; *and by Him, all that believe, are justified from all things*, from which ye could not be justified by the law of Moses"~Acts 13:38,39. 22

What is Not the Gospel

☛☛ *For Christ sent me NOT to baptize, but to preach the Gospel*; not with wisdom of words, lest the cross of Christ be made of none effect." 1 Cor. 1:17. This verse shows that baptism is not even a part of the Gospel; neither does Paul ever contradict the above statement. The reader may question why Paul was baptized, why he baptized others (he baptized only three in Corinth ---Vs. 14,16) why we are told to be baptized and why the writer himself baptizes? We will explain. What does baptism signify if it is not a part of the Gospel?

"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore, we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. 6 :3-5 These verses show our union with Christ in death and resurrection. They do not mean that baptism put us into Christ; but being in Christ by faith, baptism symbolizes our death and resurrection. Two figures of speech are used here --- burial and planting. Observe that baptism is termed a likeness. We are not actually planted by baptism. A

seed has life before it is planted; else it would never sprout and grow. The planting of it does not give it life. So we must have life eternal by faith before we are eligible for baptism. Baptism does not give a sinner life.

"But God be thanked, that ye were the servants of sin; but ye have *obeyed from the heart that form of doctrine* which was delivered you." Rom. 6:17 This verse interprets the above verses by showing that baptism is only a **form** of doctrine. A sinner cannot obey God. "The natural man receiveth not the things of the Spirit of God." I Cor. 2:9 He must be born again and have a new heart before he can obey from the heart. Christ dying for us, buried for us, and raised again for us, are Bible doctrines. These are the Gospel, or good news. Salvation is for everyone that believeth, not for everyone that is baptized. The sinner is dead in trespasses and sins. The burial of a dead man by baptism cannot bring life into him. We read of "*being justified freely by His grace,*" which provided salvation for us (Rom. 3:24), and "*being justified by faith*" (Rom. 5:1), the only acceptable act on the sinner's part: but not once do we read that a sinner is justified by water, or baptism. "*By grace are ye saved thru faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast.*" Eph.2:8,9.

Men harp on Acts 2:38 to prove that salvation is by water, or that it is a means of salvation and is essential to it. The record shows that Peter's hearers were saved by accepting the Word, and not by being baptized --- "*Then they that gladly received his word were baptized*" --- In the promise to which he refers (V. 39), not a word is said about water --- "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh;... *whosoever shall call upon the name of the Lord shall be saved.*" Vs. 17-21 Now in Acts 1:9-11, Peter refers to that very day, that God gave the Holy Ghost to the Gentiles even as He did to the Jews "and put no difference between us and them, *purifying their hearts by faith*" (not by baptism, not by water). He declares that Jews and Gentiles were alike saved by grace thru faith, without the first intimation of baptism, which he calls "*a yoke on the neck,*" if it is made a means of salvation.

Furthermore, in his epistle, he calls water baptism a "*figure, the answer of a good conscience toward God,*" that is, he was saved by faith in "the resurrection of Jesus Christ,"

("raised for our justification"-- Rom. 4:25)---1 Pet. 3:21. Water does not "put away the filth of the flesh," much less the sin of the heart. In the house of Cornelius, while Peter was preaching about the anointing of Jesus and of His death and resurrection, and saying, "To Him give all the prophets witness, that thru His name, *whosoever believeth in Him* (not a word about water) *shall receive remission of sins*; while Peter yet spoke these words, the Holy Ghost fell on all them which heard the word. "All present knew that they were saved and filled with the Spirit; "for they heard them speak with tongues and magnify God." But had they been baptized in water? No, no. If baptism is any part of our salvation, how could those people be saved and filled with the Spirit without it? If God saves any by water, He must save all by water. (And if water enters into man's salvation, then the Quakers were never saved.) But to express their faith publicly in the Lordship of Jesus, Peter "commanded them to be baptized in the name of the Lord"-Acts 10:38 to 48.

"I marvel that ye are so soon removed from Him, that called you unto the grace of Christ, unto another gospel, which is not another; but there are some that trouble you and would pervert the Gospel of Christ." Any mixture of water or works with grace and faith is not the Gospel at all. It is a perversion. "But tho' we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:6-9. No church ordinance, as baptism, or the Lord's supper, can make a person a Christian, no more than my photograph is my person; for it is only a picture, a likeness, a form, a testimony of our relation to Christ, even as my photo is of me. I must exist before there can be a photograph of myself; so a person must first be a Christian, that is, be born again, a true believer in the Gospel, before it is his privilege to observe the above church ordinances, because they are pictures, likenesses, forms, or testimonies of what he really is and believes in his heart.

Observing the ordinances without true faith in the Gospel, is playing the part of a hypocrite, upon whom Jesus pronounced seven curses, or woes. Matt. 23 Paul also said, "They receive not the love of the truth, that they might be saved: and for this cause, God shall send them strong delusion, that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness." II Thess. 2:10-12. Therefore,

let us beware what we believe and what we preach, lest we be accursed.

Nowhere in the Scriptures is salvation said to be gained by diligence in service, by church-going, by almsgiving, by self-denial, by holiness of life, or by any description of good works, or by baptism in water. Salvation is the gift of God, thru Christ, by faith apart from works. In the natural, we do not work for a gift. We simply take it. Just so in the spiritual, we receive salvation from God's hand. "For God so loved the world, *that He gave His only begotten Son, that whosoever believeth in Him*, should not perish, but have everlasting life" --John 3:16.

25

Justification, regeneration, sanctification and every gift that comes from God, is received on the faith principle; "for whatsoever is not of faith is sin" -Rom. 14:23. "Without faith it is impossible to please God"-Heb. 11:6. He who believes that the blood of Christ was shed in his behalf, becomes one with 'Christ. He is "washed, justified, sanctified, accepted, made perfect and complete." This is a believer's unalterable standing. His state, or walk, is another line Of truth. Throughout the New Testament, Jesus, the Apostles and Paul teach unanimously and always that men are saved by Grace thru faith, based upon the redemption wrought by Jesus Christ. "Being justified freely by His grace thru the redemption that is in Christ Jesus." "Therefore, we conclude, that a man is *justified by faith* without the deeds of the law." Rom. 3:24, 28. If the law of God cannot save sinners, nor lend help toward his salvation, how much less can water save him, or lend any help toward it? Jesus "washed us from our sins in His own blood" (Rev. 1:5), and not in a baptistery. Therefore, *being justified by faith*, we have peace with God thru our Lord Jesus Christ." "Much more then, being justified by His blood, we shall be saved from wrath thru Him"-Rom. 5:1,9.

A Necessary Explanation

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5 This verse puzzles people, because it sounds as if it taught salvation by water baptism; but it does not. Our Lord always taught salvation and healing by faith alone. Paul explains the above verse, saying, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing (or laver) of regeneration (not the washing of

baptism) and renewing of the Holy Ghost." Tit. 3:5 He shows also, that the water, and washing, (lit. laver) mean the Word of God. "Christ loved the church and gave Himself for it, that He might sanctify it, *having cleansed it* by the washing (lit. laver) of water with the word." Eph. 5:26, R. V. Jesus referred to the new birth in saying to Peter, "He that is washed (lit. laved) needeth not save to wash his feet." John 13:10. In John 15:3, He said, "Already ye are clean thru the word which I have spoken unto you." And Peter taught the same way. "Seeing ye have purified your souls in obeying the truth thru the Spirit,.....being born again, not of corruptible seed, but of incorruptible, *by the Word of God* which liveth and abideth forever." I Pet. 1:22, 23. Finally all we have written is confirmed by the Apostle Paul's positive and powerful language, saying, "The word is nigh thee, even in thy mouth and in thy heart; that is *the WORD of FAITH*, which we preach --- that if thou shalt confess with thy mouth the Lord Jesus and shalt *believe in thine heart; that God hath raised Him from the dead*, thou shalt be saved: for with the heart, man believeth unto righteousness, and with the mouth confession is made unto salvation; for the Scripture saith, "*Whosoever believeth on Him shall not be ashamed.* ." Rom. 10:8-11

26

(Reprint)

Like the Wine

Who can thrill the heart like Jesus,
Speaking forth His Word divine,
All so faithful, pure and precious,
Intoxicating as new wine.

All my sins tho' red as crimson,
He has washed as white as snow
I will follow where He leadeth;
Nowhere is too far to go.

Oh! this wonderful redemption,
It does fill my soul today.
Just a taste will keep us going,
Happy on this pilgrim way.

Soon we'll stand by crystal river,
With the ransomed hosts of grace,
And' we'll sing redemption's story
Far above in empty place

Mary M. Bodie

THE THIEF

Paul N. Smith

“THEREFORE, BRETHREN, WE ARE DEBTORS, NOT TO THE FLESH, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live” Romans 8:12, 13.

27 **H**ave you ever been robbed? I have. And I know the terror; the feeling of helplessness at the hands of the aggressor; the shame of being outwitted and taken unawares. This is bad enough, not to mention the material loss and sometimes physical harm. No matter how slight the loss may be, we will all agree that this is one experience we would not want. And yet, hundreds, yes maybe thousands of God's people, are being robbed daily. Many of them do not realize what is going on; as the Banker who is being swindled out of thousands of dollars by a crafty accountant. Others are aware of what it is, but they do not care, and the reason for that is that they do not realize the riches they possess. The Christian's wealth is not found in a bank or a safety deposit box, nor in the petty cash drawer, but in God's well of wealth, the Bible.

The most subtle enemy of the Christian is the flesh. It is either his flesh or, someone else's flesh. The flesh is a most successful thief, plundering almost at will, unless the Truth of Paul's Gospel is known and exercised. Paul devoted much of his letters to this very thing. Whether we overcome and reign on the throne with Christ depends upon our attitude to God's word in this respect. The Word is very explicit on this subject so that there need be no ignorance or failure, of any kind. Of course it takes revelation and time, to come to this place of complete mastery over the flesh; but provision has been made, and grace and strength through knowledge of the Scriptures and the power of the Holy Ghost is for our use. There need be no failure due to yielding to the flesh; and no one needs to be robbed by the flesh because there is an efficient burglar alarm system, if we will only let it operate.

In the verse quoted above, the word "therefore" is placed at the very first. Paul is referring to the eleven verses preceding these verses, and no doubt it goes back even further—to the fifth, sixth, and seventh chapters of Romans. In chapter five, the groundwork is laid as is also seen in the first part of chapter

six. God's provision is laid out for us to lay hold of. We find the fundamental truth that our old man was crucified with Christ; that henceforth we should not serve sin; that we once yielded our members as instruments of unrighteousness, and the fruit of such conduct ended in death. Chapter seven gives us a picture of the conflict of the two natures warring together. The desires of the flesh are predominately stronger at the beginning of the fight. However, victory is seen to come, but only through Jesus Christ our Lord. Chapter eight instructs us further in this truth, separating spirit from flesh. We are also given a strong Ally in the Holy Spirit, culminating in verse 11 which states, "But if the Spirit of Him who raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Thus Paul is speaking to those who have been filled with the Spirit. The Holy Spirit becomes our "burglar alarm system."

"Therefore we are debtors not to the flesh, to live after the flesh. It is implied that we are debtors to something or someone. Paul does not tell us until we reach the twelfth chapter where we find that, we are debtors to yield our bodies a living sacrifice to God, which thing we ought to do. But one thing is certain we ARE NOT DEBTORS TO THE FLESH. The flesh gives us nothing but sorrow, sin and death. The flesh robs us continually. We wouldn't say that we owed the thief, who robbed us, anything. Now we can't be blamed because we are burdened with the flesh. The flesh will be our constant companion as long as we are living on this earth; but we are not debtors to the old thief. We are constant enemies; and as we yield to God and the Christ life within, our flesh is overruled and kept out of our temple—the temple of God—where all the treasures are. The flesh is "out to get us", rob us of "our place and prize." What can we do? We are at its mercy. Ah, no. God has given certain defenses that we can employ; and through putting up these barriers to the flesh, we can reign in life.

The next statement of our text, "to live after the flesh," is enlightening. This is how we are caught with our defenses down. Since we have been born again, and begin living a life in the Spirit, are we to continue to live after the flesh? God forbid, as Paul states in Romans six. Here is where we fail, if we fail. The desires of the flesh are just as strong after we are saved as before. They clamor

for attention and at first they gain most of our attention. But, as we learn the New Way of things, we don't want to give our flesh any place. But does this stop the clamor and striving of the flesh? Absolutely not! This is where the struggle begins, and what a struggle it becomes if we do not immediately reckon with God that we owe the flesh nothing, and count that we are living a new life. We begin to feel sorry for our (old) selves, and make concessions. We reason, "Oh, that's not so bad; what will that hurt? Why can't I do this or that? I'm not perfect; God overlooks my weaknesses etc." Yes, God may overlook some of our weaknesses; but our flesh will not. It is like the camel, who reportedly gets his nose into the tent door first, and then there is no keeping him out. One little concession to the flesh leads to another, and another, until we have no control over our flesh, but are moved by its will. What is the end of yielding to the flesh? The most dreaded word of any language—Death. The flesh as a thief creeps in and slowly, but surely, saps our spiritual and natural strength, until we find out too late that we have nothing left. We begin to feel the effects of the parasite, and take a look at our account books. And to our amazement, our assets are not only frozen, but we have none. We holler to the Authorities that we have been robbed, and we don't know what we will do. Then the Great Authority reminds us very gently, but firmly, that He had warned us repeatedly that this very thing would happen. We find then that He has devoted years of labor, used men to warn us, caused others to suffer that we might learn the lesson. How could we have been so dumb? we wonder. This very thing will happen when the day of Christ comes on the scene. That Day of manifestation of who is and who isn't, will clearly show that many saints have allowed the flesh, both physical and religious, to rob them of a great reward and a great Prize. Some saints who have kept their flesh corralled and penned up, and more, in the death state, will be caught away at the first trumpet sound. These have guarded well the treasures and the crown that was given them. They have built up their strength and resources by reading the Word of God. They have heeded the message of Jesus when He said, "Behold I come quickly ; hold that fast which thou hast, that no man take thy crown." And Paul's words, "Prove all things; hold fast that which is good." We are not left without knowledge of the way to victory. "But if ye thru the Spirit do mortify the deeds of the body, ye shall live."

Thus we have the knowledge, the power, the defense, the desire to mortify the deeds of the flesh. The process is not as easy or as painless as writing this article; but it is interesting as we go along, and it is rewarding at the end. We are even rewarded at the present time by living a victorious life, and rejoicing because we know we are enabled to do so. We are contented because we know we are doing the will of God. We are happy in anticipation of the glory and honor in the future, and the words of our Lord when He says "Well done." What commendation could be greater! What joy could be greater than to know that of what He has entrusted us with, nothing has been stolen, nor forcibly taken away from us. Our wealth will be doubled and added to for being faithful and living in the power and victory of Christ, led by the Holy Spirit. "For as many as are led by the Spirit of God, they are the sons of God"—Romans 8:14. *(Reprint 1952)*

Come And Go

*Some Saints get so; very busy
They neglect to hear Christ say,
"I have need of thee, My Brother;
Come and go for me today."*

*Few are they who humbly serve Him
In the lowly Scriptural way.
Folk are busy -- far too busy
And Old Self is in the way.*

*The Master warns the negligent;
We in the Gospel Records see,
"As ye do to these my brethren
Ye have done it unto me."*

*Such do grieve the heart of Jesus.
They neglect His Word and Way;
Still with gentle voice He calleth,
"Who will go for me today?"*

*Wilt thou hear His voice so tender?
No service in His eyes is small.
If you wait till sometime later
You may never serve at all.*

Lucille Workman Moore

THE GOSPEL OF MATTHEW

By Mary M. Bodie

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

Scriptural Prayer

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”

Men write essays (yes, of books there is no end) on the subject of prayer; how to pray, when to pray, for what to pray, etc. we are taught in some of these learned digests that there is a secret in prevailing prayer, and we must learn the secret: but the Great Prophet of the new dispensation does not so teach. He tells us the secret of the effectual prayer is to ask and believe. And the way to learn to pray is to get down and pray. One may have a most beautiful theory about prayer, but this will never bring the answer to a need. The simplicity of prayer as taught by Jesus, is wonderful. If any one has a need he is encouraged to come and ask; and further he is advised to become insistent upon getting the answer: discouragement or vacillation has no place in the effectual prayer. The first request must be followed with persevering seeking, and finally a knocking may be necessary: but the answer to the prayer of faith is sure. God is more faithful and more kind than an earthly father and the latter does not give a stone for bread, nor a serpent for fish. The emphasis is upon the definite answer to prayer: we get what we ask sometimes not just when we ask, but maybe later, after we seek awhile and our faith is perfected; when we, like Jacob, cling to Him in our weakness, and refuse to let Him go except He gives the answer.

The Lord here reveals the Father as the ready and bountiful Giver, whose store-house of mercy cannot be exhausted. There is no limit put upon our asking, except the limit of our little faith, though He does guard the door of grace with the sole condition that the gift requested be good. But otherwise what a door of infinite possibilities is opened unto us. What a royal invitation to enter in and enjoy the riches of the Father's house. And the connection of the above with the following practical admonition is easily seen. If we realize the bounty of God, of which He has been speaking, we will practice the same lavish giving toward others; we will not only give to them as they have given to us, but the measure of our conduct will be according to God's grace to us, **“Our heart will be enlarged”** toward all men, even as Paul's who exclaimed, **“Ye are not straightened in us,”** or there is no narrowness in our

love to you, but ye are narrow in your own feelings - II Corinthians 6:11,12. Our character will be formed by constantly beholding and living in the enjoyment of the riches of God's grace, therefore the practical conduct in harmony therewith will follow. And He further adds, "**This is the law and the prophets.**" He is saying by this last phrase that the dispensation of grace, which He is now introducing, is in harmony with all that preceded. God is the same and His ways as His principles are unchanged. He is always aiming at the same results and while the means may vary with each step of progress, yet the end is that with which He is concerned. And the righteousness which the law demanded from man, grace bestows upon him and God is satisfied.

The Way of Salvation

Then He solemnly exhorts them to "**enter into life through the strait gate.**" Some have found this very difficult of interpretation; but it simply further emphasizes what He has been teaching - the grace way. It is the "**strait gate;**" no half-way keeping of the law will go in thereat. The "**gate**" calls for righteousness, therefore it is "**strait;**" the "**way**" calls for absolute holiness therefore it is "**narrow,**" but grace enables for all the requirements. The further information regarding the "**broad gate**" which leads to destruction, teaches that the multitude of "**ways**" of self-effort or law are in contrast to the one "**way**" of grace. He informs us that there are but two religions or ways of salvation in the world, regardless of the multitude of sects and divisions; the one is the way of law, the other of grace; the one is to "**do,**" the other is to "**take.**" And we would suppose all men would choose the latter in preference to the former; but alas the opposite is the case as we learn here. The way of self-effort leads to destruction; it is a "**broad way.**" It includes the Jew as well as the Catholic, the Mormon, the Russelite, the Seventh Day Adventist, the Mohammedan, etc. The mass of humanity are treading this broad road. It appeals to the reason, the logic of the natural man. It is the "**way**" which Proverbs tell us "**seemeth right unto a man, but the end thereof are ways of death.**" It is a religious way, as a little consideration will show, for no one expects, no matter however careless he may be, the way of vice to lead to heaven.

But the real question is of "**finding**" the way of life. It seems to be hidden, and so it is, from the wise and prudent, but not shut; they only mistake the way of destruction for the way of life, for "**few there be that find it.**" The many miss the way, not because the terms are hard, but because they themselves are, as they think, good, moral and upright, and do not need

the grace of God which has provided the way of life, which is Christ Himself. **“They being ignorant of God’s righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth.”** - Romans 10:3,4. The gate of life is strait because there is one absolute condition; self-righteousness must come down; we must come through as a penitent, a suppliant; depending upon the merits of another, for Christ is the only and all-sufficient Savior. Yet the crowds will not come to Him **“that they may have life;** and Grace can make no other terms with man; for he has been proved by the law and found wanting.

The warning which follows regarding the **“false prophets”** plainly connects with the foregoing and is certainly suggestive and timely for today when these ravaging wolves are abounding. And the special danger regarding them is that they are dressed in **“sheep’s clothing;”** that is, their outward appearance and conduct are irreproachable. They look like sheep and act like sheep; but they have the wolf nature, cruel, carnal, blood thirsty. And notice that they are called **“false prophets,”** therefore they are religious men appearing as preachers, teachers and ministers of righteousness; Satan’s emissaries sent out to defeat the purposes of God. He is too cunning and devilish to send out vicious, irreligious men to commend his doctrines and lead the people astray. Why he himself is transformed into an angel of light; therefore it is no marvel that **“his ministers also are transformed as the ministers of righteousness”** - II Corinthians 11:14. But we are expected to discern these evil workers and not be caught in their net of lies; their fruit is the sign of their nature: whether they be sheep or wolf. **“Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?”** They soon prove the source of their life; are they feeding and caring for the sheep, or are they living off the sheep, fleecing instead of feeding them? Have they got the life, and the fruit of the life that lives for others? We are therefore responsible to observe them. Figs and grapes are for food; they are not gathered off a thistle or thorn-bush, types of the old creation, barren, and unfruitful; but grow on the fig tree and grape vine, types of the new creation, which bring forth food for God and man. The old Adam is the corrupt tree that cannot bring forth good fruit; while Christ is the good tree that cannot bring forth bad fruit. The one tree is the opposite of the other. They are to be distinguished absolutely. The one tree (Adam) was hewn down because it was not only useless, but positively injurious. John the Baptist, type

of the covenant of law, tells us the same truth. **“And now also the axe is laid at the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.”** - Matthew 3:10. The law is the axe which cut down the old man. He was found guilty and condemned to die. But Christ stepped into his shoes and was cut down upon the cross; therefore the **bad tree** (Adam) died in his Substitute. The **“good tree”** (Christ) arose out of the ruins of the old and will never be hewn down. His fruit is perfect and cannot be marred or defiled. **“Wherefore by their fruit ye shall know them.”**

Then He continues and emphasizes His warning from this same subject, teaching its importance, which we, in the end of the age, realize. For there is indeed reason today that we have our senses exercised to discern and therefore become able to judge between the false and the true, the evil and the good, the truth and the error; for the barren professor and his works abound on every hand.

“Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.” Men who are still of the old creation call Jesus “Lord,” but not in spirit or truth, for Paul assures us **“that no one can call Jesus Lord but by the Holy Ghost”** - I Corinthians 12:3., and this necessitates a new birth whereby we are enabled to do the will of our heavenly Father. Many people say prayers and call Jesus “Lord” with their lips while their heart is still in rebellion against God and therefore not in harmony with His will. And many today are apparently serving Him in this condition; but in that coming day of manifestation, empty prophesying, the casting out of demons, performing miracles are not the evidence of the new creation, for some of the preachers of reformation may perform these apparent great works. Men may quit drinking, stealing and other wicked practices, at their solicitation, rebuke or coercion; they may clean up their back tracks, “quit their meanness” and afterwards live a good moral life as the world judges; but Jesus called such, **“whited sepulchers,”** for their changed habits are not the result of a changed nature. Therefore good works are not a decisive proof of true discipleship; for the latter necessitates heart subjection, otherwise the works will be lawlessness, or **“will worship”** as Paul terms them - Colossians 2:23. A yielded life which says “Yes” to all the will of God is the sure sign of a true disciple of Jesus. Such Christians are real “yes” men.

(To Be Continued)



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