

Grace and Glory

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'Loving his Appearing'

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The stone which
the builders re-
fused is become
the head stone
of the corner.
PSALM 118:22.

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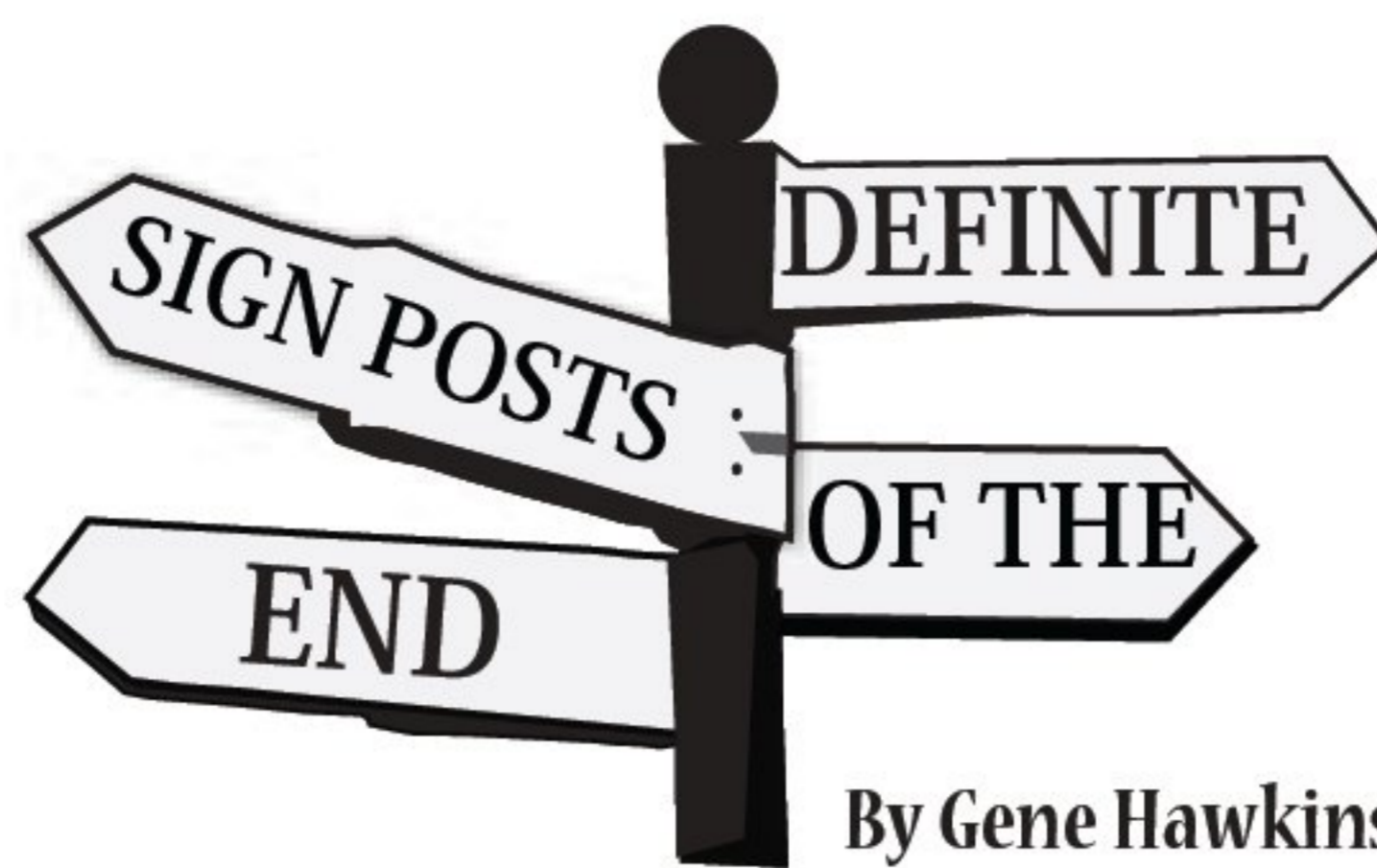
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Editor: Gene Hawkins



By Gene Hawkins

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” Rev. 17:1-5

3

Scripture often likens cities to women, when they are viewed religiously. Ezekiel describes two adulterous sisters as representing Samaria and Jerusalem. “...Thus were their names; Samaria (the capital of Israel) is Aholah, and Jerusalem (the capital of Judah) Aholibah.” Ezek. 23:4 Isaiah terms restored Jerusalem “Hephzibah.” “For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest,....and thou shalt be called by a new name, Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah... for the LORD delighteth in thee, and thy land shall be married.” Isa. 62:1-4 Our text describes the city of Babylon as a woman, and Jeremiah portrays the same city as dwelling “..... upon many waters, abundant in treasures,...” Jer. 51:13 The reference to this wealthy city must be religious rather than political, for he describes a city dwelling “upon many waters.” That could not be said of ancient political Babylon which sat upon only one water; the Euphrates. “The Bride of The Lamb is also likened unto a city, the “New Jerusalem.” “And I

John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Rev. 21:2

The opening verses of this chapter describe an adulterous woman, very similar to Samaria and Jerusalem, whom God denounced for their whoredoms against Himself, but who is this woman? Pastor John Hagee, of Cornerstone Church in San Antonio, Texas incensed a great number of Catholics several years ago, when he identified the “great whore,” as Catholicism. Many talk show hosts and news commentators were extremely vocal and volatile in their condemnation of such an assessment. However, this religious entity stands by herself as being the only religious body coming anywhere close to meeting all the criteria described in Rev. 17-18.

She “sitteth upon many waters,” is interpreted in V. 15 as meaning “...peoples, and multitudes, and nations, and tongues.” There is no other religious body, outside of Catholicism, which can claim this far reaching power over the whole world. Her major claim to fame, here in our text, is that she sits “upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.” That “beast that carrieth her, which hath seven heads and ten horns,” (Rev. 17:7) describes the coalition of seven nations and ten lesser kings, representing the end time political regime which will be reduced to the one world government of the anti-christ. Verse 18 of this same chapter further confirms this dominating influence. “And the woman which thou sawest is that great city, which **reigneth** over the kings of the earth.” The fact that this woman is literally “riding” the beast shows the political influence she commands. Catholicism is no stranger to politics. History is quite clear that she has had her finger in the political pie beginning as early as 300 A.D. Constantine was the first Roman emperor to become a Christian. He built the Lateran Basilica in Rome and during his reign, Christians regained freedom of worship. Pope Leo III crowned Charlemagne the emperor of the Romans in 800 A.D. and history shows that Catholicism was influencing both religion and politics in countries in Western Europe long before that. Charlemagne’s empire formed the basis of what became the Holy Roman Empire in 962 A.D., and though that “Holy Roman Empire” (mostly Italian and German states) lasted until, 1806 A.D., Catholicism and her influence around the world has

continued to increase, even down to this present day. She is still gaining momentum and “reigneth over the kings of the earth.”

Carlos Eire, the Riggs Professor of History and Religious Studies at Yale University confirms this historical assessment in an article written shortly after the Pope’s recent visit to Cuba. “When Pope Benedict XVI travelled to Cuba two weeks ago, he was acting within a long tradition. Popes, after all, are not only spiritual leaders, they are representatives of the oldest continuous absolute monarchy in the world, which traces back to the Apostle Peter two millennia ago: The Holy See has been engaging in diplomacy far longer than any modern state has been in existence. On account of that history, and because of its spiritual authority, the Vatican has a rare sort of international clout, one that doesn’t depend on armies or a gross national product.”

5 More recent history in America also shows that Catholicism has made great inroads into modern day politics. John Kennedy’s political analysts and advisors agonized over his running for president in 1960, concerned that this nation would never elect a Catholic president. His election literally changed the political landscape of the entire world, and since that time it has become extremely popular for politicians to be a part of that system. Currently, according to American Catholic.org, “There are 17 Catholic Senate Democrats and nine Catholic Senate Republicans in the 100-member body; 98 Catholic House Democrats and 38 Catholic House Republicans of the 435-member body. The 162 Catholic elected members represent 30.3 percent of the total 535 representatives.”

One current controversy involving Catholicism centers around Pres. Obama’s decision “to mandate coverage of contraceptive, abortifacient and sterilization services without an exemption for all religious institutions morally opposed to using those services.” Vice Pres. Joe Biden, and Chief of Staff Bill Daley, both Catholic, warned him of the potential for controversy over his decision. Their concern was, of course, of the **political** fall-out that would result since Catholics made up more than a quarter of the 2008 electorate — and they picked Obama over Sen. John McCain (R-Ariz.) 54 percent to 45 percent. Large numbers of voters in key battleground states Pennsylvania, Ohio and Michigan are Catholic. Their fears appear to have been well-founded as a virtual Catholic firestorm of rather sharp protest

has erupted. Bishop Daniel R. Jenky of the Roman Catholic diocese of Peoria, Ill., made news with a fiery speech in which he compared “President Obama to the likes of Hitler and Stalin, in allegedly **suppressing** the Catholic Church.” We have also heard many more Catholic leaders speaking out against this proposal and apparently it is working, and is quite evident that the Catholic Church does continue to wield considerable political clout. By way of contrast, some Evangelicals, seeking to obtain tax relief for those who chose to send their children to Christian Schools a few years ago, were told that such a thing was impossible because it would be a violation of “Church and State.” We have heard no such language applied to Catholicism.

Critics of Pastor Hagee were especially incensed by his characterization of Catholicism as a “whore,” but God said exactly the same thing about Israel, when “...they committed whoredoms in Egypt; they committed whoredoms in their youth:...” Ezek. 23:3. This was a common complaint which God announced against His Chosen People because they bowed to idolatry. Whoredom means adultery, fornication, idolatry. Fornication, both natural and spiritual, means **that one assumes, or submits to a place that rightfully belongs to another**. Israel attributed their deliverance from Egypt to a golden calf. “...These be thy gods, O Israel, which brought thee up out of the land of Egypt,” (Ex. 32:4) and they have been plagued with that attitude throughout their history, adopting multiple gods to replace Jehovah and His Mighty Works among them.

6

“The kings of the earth have committed fornication” with this adulterous woman; meaning that they also are partakers of her offenses. By the time the verses above actually come to pass, the nations will be trying desperately to take a place of leadership that belongs only to Christ. The scene in Rev. 4 records Jesus being crowned King of kings, and from the time He assumes that title and role, all other nations of this earth will be ruling in usurpation. The atmosphere of rebellion in this world today, tells us that such a process has already begun. One of the major reasons the judgments of the tribulation period are poured out is for the purpose of forcing these earthly rulers to bow to His authority.

Catholicism has led the way in robbing Christ of His place and glory. One of the indictments against the Church at Thyatira,

typical of Catholicism, since the same accusations are leveled against her as we see against Babylon, is that “thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication...” Rev. 2:20 The teachings of the Catholic system have literally taught and influenced these nations throughout the world to deny Jesus His rightful place. “Hail Mary mother of God,” puts Mary on a pedestal of superiority far above Christ, and thus teaches men to deny Him, both politically and spiritually, His blood bought authority.

“And call no man your father upon the earth: for one is your Father, which is in heaven.” Matt. 23:9 This decree is undoubtedly a reference to calling one “father” as an official title. Jesus likewise forbade his disciples to address others as “rabbi” because He alone was their Master. How often have we heard the words “Bless me, father, for I have sinned.” It is an appeal for a mere man to grant blessing and absolution from sin, something that God Alone, can do.

7 Catholics are also taught to pray to Mary, for she is the “intercessor” between men and “her son.” This is an absolute contradiction of scripture for Jesus said, “Come unto **me**, all ye that labour and are heavy laden, and **I** will give you rest.” Matt. 11:28 We read further that “...there is one God, and **one mediator** between God and men, the **man** Christ Jesus.” I Tim. 2:5 Jesus also emphasized His role as intercessor with these words. “...**I** am the way, the truth, and the life: no man cometh unto the Father, but by **me**.” John 14:6 This ungodly doctrine of prayer is said to be invoked because Jesus would be far more likely to listen to “His mother.” We are told that the justification for such a practice is found in John 2 where Jesus turned the water into wine, supposedly at the behest of Mary. There is nothing in that portion to suggest that anyone “asked” her to “intercede,” in this matter, nor do we read anywhere in scripture that men prayed to Mary. This chosen woman besought Jesus of her own volition, and even though He did perform a great miracle, Mary herself was mildly reprimanded with “Woman, what have I to do with thee? mine hour is not yet come.” V. 4

God calls this adulterous woman or Rev, 17 a mother --- of harlots. Revelation 2:23 also refers to “her children.” Modern day terminology likewise proclaims Catholicism as “The Mother

Church,” and Catholics boast in the fact that only **this Church**, can trace her roots back to the early apostles. Shortly after assuming the reins of The Papacy, Pope Benedict declared that “Christ established here on Earth only one Church. The other communities cannot be called churches in the proper sense because they do not have the ability to trace their bishops back to Christ’s original apostles and therefore their priestly ordinations are not valid.” He also said “they do not recognize the primacy of the pope – a defect that harmed them.” The Pope further declared, according to The K.C. Star in April 2008 that his followers were to become “living stones in the spiritual temple that is the Catholic Church.” There is no mention of The Church being the Body of Christ, rather all attention and emphasis is on The Catholic Church, which is defined as the way of salvation rather than Jesus.

The Pope is absolutely right in regard to the fact that no other Church can trace their roots back to the early apostles. Thus she is the first, or indeed the beginning or, “Mother Church,” of which she boasts. This very distinction however is also one of the very facts that identify her as being the only one who can claim the marks of the great whore, for by her own admission, no other Church was there. Verse 6 of this chapter likewise took place when only she was present. “And I saw the woman drunken with the blood of the saints, (martyrs of the present time) and with the blood of the martyrs of Jesus: (those who died much closer to the time of Jesus during the days of Nero) and when I saw her, I wondered with great admiration.” Revelation 18:24 tells us also that “in her was found the blood of prophets.” Those prophets would be those who laid the foundation of the early Church. Eph. 2:20.

Catholicism will continue to ride the beast. The aforementioned Carlos Eire, is a Catholic, but he was rather critical in his article of the Pope’s visit to Cuba. His assessments, however, agree perfectly with the scriptural assertion that the goal of The Catholic Church is to influence the politics of the world. He reports that “What Pope Benedict did and said in Cuba is representative of his approach to today’s world and to all its nightmares. When Pope Benedict speaks, he is most interested in making sure that those who rule this world make a space for the Catholic church, and that the Church accommodate itself to its local circumstances.”

“The Daily Star” has also announced that “Pope Benedict XVI will visit Lebanon in September to preach peace and unity for Christians in the Middle East. ‘The pope will come to support Christians so that they are united,’ said Gregory III Laham, the head of the Melkite Greek Catholic Church, adding ‘that the visit would take place November 14-16. Benedict will also bring a message of “peace in the Middle East,” where violence has raged in Lebanon’s neighbour Syria for a year and efforts to resolve the decades-long Israeli-Palestinian conflict are as mired as ever,’ he said.

Lebanese Prime Minister Najib Mikati invited the pontiff to visit in November last year during a visit to the Vatican. The trip will mark the second to the region for Benedict, who visited Jordan, Israel and the Palestinian Territories in 2009.

Patriarch Gregory, who is headquartered in Damascus, heads the second-largest Catholic community in the Middle East, with some 700,000 followers in Egypt, Israel and the Palestinian Territories, Jordan, Lebanon, Sudan and Syria.”

9

This is at least a partial picture of the “woman which sitteth on many waters,” and whether or not the Pope’s second trip to this region will be more successful than the one in 2009 is surely in doubt at this present time. His last visit seemed more an effort to placate the Muslim community, even at the expense of his own Catholic following. Israel too was somewhat critical of the way he ignored the way the holocaust was handled by The Church.

Regardless of all the complications, we know from God’s Word that this woman will continue to influence and guide the politics of this world. We have often wondered when and how she will get involved with the “Jerusalem controversy.” Will she be instrumental in brokering a deal of religiousness involving Christians, Jews, and Muslims? We have long thought that these issues, regarding this beleaguered city, might be solved religiously rather than with political negotiation. Time will tell, and we are certain that time is quickly approaching.

Many Catholics, as stated earlier, have taken great offense to Catholicism being characterized as “the great whore.” It is imperative that men realize that God portrays the **Catholic System** as such, rather than individual members of this organization.

Jesus message to those Christians is found in Rev. 18:4 “And I heard another voice from heaven, saying, Come out of her, **my people**, that ye be not partakers of her sins, and that ye receive not of her plagues.”

Events in this world politically, religiously, socially, and economically are extremely complicated at this present time, but the fact remains: JESUS IS COMING SO VERY QUICKLY! We can be absolutely certain that all these “complications” could be worked out very quickly, for scripture will be fulfilled. There will come a time of peace and safety. Israel’s daily sacrifice will be re-instated, and then taken away. Some Christians will sleep as others are taken away to glory.

Ours is really not to fret and worry over the ever-changing affairs of this world. Paul rather admonishes us: “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, (of the great tribulation) 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. Wherefore comfort yourselves together, and edify one another, even as also ye do.” I Thess. 5:6-11

10

The Blessed Hope

Jesus coming draweth near, soon the trumpet we shall hear
Then we'll rise to meet our Savior in the air.
When the sting of death is past, Vict'ry will be ours at last –
In the glories of His kingdom we shall share.

Lo! The flaming wheels of fire, Taking God's true saints up higher;
Oh! The beauties that our eyes will then behold.
Looking for that blessed hope, when the gates of heaven ope,
And the glories of eternity unfold.

“We shall sleep and yet not all” This a myst'ry shown to Paul;
“We'll be changed in just a twinkle of an eye.”
Then the dead in Christ we'll see, And together with them be,
Caught away to meet our Bridegroom in the sky.

Christ no more will be alone, For His Bride will share His throne;
What a grand and glorious heir-ship that will be!
How our hearts will then rejoice – Just to hear our Bridegroom's voice
And be with Him thro' a long eternity.

Then the sleepy lukewarm church, For the missing ones will search,
With their eyes bedimmed with tears the whole day long.
Men in anguish then will call For the rocks and hills to fall,
While the saints in glory sing redemption's song.

S.O.Sheldon

THE LORDSHIP OF CHRIST

A.S.Copley

“And He ordained twelve, that they should be with Him and that He might send them forth to preach.” -- Mark 3:14

The purpose of our life-day as Christians is to qualify for the service of God. What is suggested in our text in Mark is given in detail in Luke, chapters six to ten. After Jesus chose the twelve, they went to school to Him for a period of time to be fitted for the ministry to which He had chosen them.

On reading the sixth chapter of Luke, I discovered the announcement of a seven-fold Lordship of Jesus Christ. It was most fitting that His official authority should be shown before choosing the men who were to champion His cause.

When Jesus wished to teach an important truth, He illustrated it by some visible act of power. When He talked about Himself as the “Light of the world,” He opened a blind man’s eyes. When He taught that he was the “True Bread from heaven,” He fed the multitude with five loaves of bread and two fish. Likewise here, when Jesus was about to appoint an official cabinet to cooperate with him, He showed His mighty Lordship over all things.

11

* First, Jesus showed that He was Lord of the “field” which elsewhere is called the “world,” for He had the right to allow the disciples to go “through the corn fields and pluck the ears of corn and eat” - 6:1, which was not lawful under the old covenant.

* Second. Jesus showed His Lordship over God’s house, by justifying David for taking the shewbread for himself and for those with him, which was not lawful, except for the priests. By the Spirit, David lived ahead of his time, even in the realm of grace - 6:3-4.

* Third. “And He said unto them that the Son of Man is Lord also of the Sabbath.” - 6:5. This verse proves what I have just been saying. The little adverb “also” lets us into the secret. It implies His Lordship over the fields and over God’s house, as indicated before. Elsewhere, the Master declared that “man was not made for the sabbath, but the sabbath was made for man,” referring to the seventh day on which man should rest. But that sabbath rest was a shadow of Christ, who is our perpetual Rest now, our eternal Rest. And He will be Lord of the millennial Sabbath, or rest, which earth-dwelling saints will enjoy. The scribes and Pharisees watched the Lord, whether He would heal

on the Sabbath day that they might find an accusation against them. But He knew their thoughts.

* Fourth. To prove His Lordship over men, as well as over the Sabbath, “He said to the man that had the withered hand, Rise up and stand forth,” - 6:8. What right had He to command a stranger? Ah! “Looking around about upon them all,” as if to challenge anyone to find fault with Him, “He said unto the man, Stretch forth thy hand, and he did so and his hand was restored whole as the other.” That was positive proof of His right to exercise Lordship over mankind. Though His foes “were filled with madness, and communed one with another what they might do to Jesus;” yet they were absolutely powerless. The Man, Christ Jesus, as Lord stood before them, and they could do nothing.

* Fifth. By healing the withered arm, Jesus was also declared to be Lord over affliction and disease, which was more and more manifested throughout His ministry.

* Sixth. His Lordship over demons was demonstrated by healing those “that were vexed with unclean spirits” - 6:18. So wonderful was that meeting, that “the whole multitude sought to touch Him; for three went virtue out of Him and He healed them all” - 6:19. 12

* Seventh. “And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God” - 6:12. Here we are introduced to His most important Lordship of all. He shows that He is “Lord of the harvest.” (See also chapter 10). What an example is set before us! He who showed His Lordship in those many instances, now shows how He obtained that power to exercise it. He prayed to His Father, and His authority came from Him, and His power to put it into practice, must also come from Him.

Likewise, if we would be useful in God’s service, we, too, must give ourselves to prayer. We must have special times alone with the Lord. If God is to get the fullest possible benefit out of our service, we must pray. It is not enough that we fill our heads with historic and doctrinal facts; but we need to go aside with God, that the truth may come to us in living power and be made practical in our lives.

Why did Jesus pray especially at this particular time?

Ah! He was about to perform a very important and far-reaching act. He was to appoint others to labor with Him. In that night of solitude in the mountain, He sought to know exactly whom His Father would have Him choose. Again I urge that we be much in prayer during these last days; for important issues are in the balance. Let us stand together in the faith that grows out of waiting on God, that none may miss God's best.

"And when it was day, He called His disciples, and of them He chose twelve, whom also He named Apostles" - 6:13. Jesus did not make preachers and teachers of all the disciples. He chose "of them," or from them, only those whom the Father pointed out to Him while in prayer. This is wonderful to me. He chose twelve; no more and no fewer. No other man had any right to choose them, or any others for the work.

We often hear that volunteers are wanted. Church officers cry: "Who will volunteer to go to China? Who will come to India?" This is unscriptural. The choice and appointment must be divine. Only those whom the Lord ordains will receive the divine qualifications and be guaranteed protection and supplies. The chief reason for so many ministerial failures and miscarriages is that they were not called of God. Jesus chose twelve, and later, He chose also seventy others, and sent them by twos. Only one of the twelve failed Him -- Judas. (This was prophesied and Judas was used to betray Jesus to His murderers).

If men volunteer for service, or are appointed by other men, or by organized companies; they cannot believe God to guide them and to supply their needs. They must "lean on the arm of flesh." It is solemnly true that Jesus chose only twelve; though He knew and said, "the harvest is great, but the laborers are few." But He is Lord and "the battle is the Lord's."

Beloved Reader, if God's hand is upon you, yield to Him. Seek His face. Wait on Him for orders. Christ will be your wisdom and you will have the infinite Jehovah back of you. You will have God's Word as "the man of your counsel," and the prayers of the saints as your stay. The Holy Spirit will be your unfailing Guide.

The divine call demands divine equipment. What Mark barely states in the text, Luke enlarges upon in three chapters. Mark reports that "He ordained twelve that they should be with Him." Luke explains why they should be with Him. He gives them teaching as to their walk and work. He separates them and

recites the sermon on the mount (Matthew 5-7). Bear in mind that they were in the mount with Jesus alone, enjoying His “Bible Conference.” He emphasizes His Lordship and proves it again and again before sending them forth. Their confidence in Him as their rightful Lord must be deeply rooted.

He pronounces four woes, indication that He will have no servant who is “rich,” or self-sufficient, or man-pleasing. He requires perfect obedience from them, saying, “Why call ye me Lord, Lord, and do not the things which I say?”

He demonstrated His Lordship over death by bringing back to life the only son of a widow at Nain. He declared John to be the greatest of the prophets, but He was greater than John. He exemplified His divine Lordship over sin by saying to the woman in Simon’s house, “Thy sins are forgiven; thy faith hath saved thee; go in peace.” Five times He is called Lord in these three chapters --6 thru 8.

Before our Lord sent His disciples forth, He gave them further evidence of His power and authority. He drove a legion of demons out of a wild man and into a herd of swine. He cured a woman of an issue of blood, and raised to life a daughter of a ruler of a synagogue. It was fitting that Jesus should build up the faith of His servants, that the enemy might never be able to discourage them and drive them from the field. He taught them what to teach and what to do, and how to do both. He kept the twelve with Him that they might learn, not only in theory, but by actual observation; for later on, He said to them, “the works that I do shall ye do also, and greater works than these shall ye do, because I go unto My Father.”

This is what God purposes by our service. As teachers and preachers, we are to learn from the Word and by observation of experienced workers. Ours is a heavenly calling, therefore, our message must be the heavenly message. We need to be fully persuaded of the distinct and superior importance of Paul’s message. We need such a thorough knowledge of it, and love for it, that we will put it first and emphasize what God calls important. We will then go forth with unflinching boldness and untiring zeal to tell with a vehement joy, the Glad tidings which make men free.

We learn from Matthew 4:23 and 9:35-36, that Jesus put teaching first; preaching next, and healing last. The wave in religious circles is often against this order. Shallow workers, who

do not know the Word of God, and what is worse, do not want to know it, are pushing divine healing to the front. Great campaigns, at fabulous cost, with spectacular musical pageantry to draw the crowds, is becoming the order, while the precious, solemn ministry of the preaching the Word is used to make “merchandise of the Gospel.” I state these facts, because if young workers do not know the Truth, they may become tempted with discouragement and be dragged into the religious maelstrom of the age. Divine healing has its place, as also does music, but divine Truth must have the first place.

“Then He called His twelve disciples together and gave them power and authority over all demons and to cure diseases; and He sent (apostled) them to preach the Kingdom of God and to heal the sick.” Luke 9:1-2. Let us ever bear in mind that “choosing” and “sending” are two different things. There was a long stretch of time between Luke 6 and 9. Moses was 80 years in training; 40 of which taught him to be great and 40 taught him to be small. Abraham was 25 years in preparation to be the father of the faithful. David was about 30 years in the training camp, part of which was spent in dens and caves, in perils by day and by night, after he had been duly anointed for his destined office, and before he reached the throne.

15

Our dear Lord was more able to preach at the age of 12 than most men are at 40; yet He waited 18 years for the anointing with the Spirit and for His Father’s commission to go forth. Saul of Tarsus, who was well taught in the Old Testament Scriptures, spent at least three years in Arabia and some time with the saints before he was sent forth by the Spirit upon his life’s work.

When all those called ones went forth at God’s command, His divine power and authority were with them and He backed them up. They prospered and had good success. They left the footprints of the supernatural and divine in the sands of time. Indelible truth was stamped upon hearts and men were turned from darkness to light, and from Satan unto God.

Thank God! The same facts will be recorded of us, if we follow in the steps of such Bible characters. If we become imitators of Jesus in our obedience and faith; if we become followers of the Apostles and of Paul, and learn sound doctrine from Paul’s writings; if we believe and practice his Gospel in liberty and power of the Spirit; follow his order in the Church,

holding Christ as Head, we, too, will have success. We will “prosper and be in health, even as our soul prospers.”

With our beloved Brother Paul, we will be able to exclaim, “I have fought a good fight; I have finished my course; I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day.” One day we will hear something like this: “Well done thou good and faithful servant. Enter thou into the joy of the Lord.”

~~~~~

### **THANK YOU, LORD**

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

***-- John Oxenham***

~~~~~

- * Too many people are ready to give advice, when what we need is help.
- * Preachers ought to be as smart as the average washing machine. After it spins dry, it shuts off automatically.
- * God has given us something to do in this world; do we appreciate the honor?
- * If a Christian is careless in Bible reading, he will care less about Christian living.
- * Peace is not the absence of conflict, but the presence of God.
- * Dear Lord: Please put your arm around my shoulder and your Hand over my mouth
- * Faith makes things possible – not easy.
- * Prayer: When life get too hard to stand -- kneel

The Lowliest Life

"Fear not, thou worm Jacob and ye men of Israel. I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel"-Isa. 41 :14.

Previous to this (V. 10), God had said, "Fear thou not; for I am with thee. Be not dismayed; for I am thy God. I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness. Behold, all they that be incensed against thee shall be ashamed and confounded. They shall be as nothing; and they that strive with thee shall perish."

When David was in distress, the Lord moved him to write the 22nd Psalm. Therein he prophesied of the sufferings of Christ on Calvary, saying, "I am a worm and no man, a reproach of men and despised of the people." Jesus was trodden under foot, as it were; for He was not wanted by the world. "He was despised and rejected of men, a man of sorrows and acquainted with grief." God looked upon His people Israel as a worm, because the nations regarded them with scorn. Worms are despised, and we trample them under our feet. We do not like the sight of them and, they are of no value. Some are very destructive. The world despises our Lord. As we take Christ for our life, trust Him and let the Holy Spirit lead us and bless us, men may also look upon us as nothing. It is true that we are nothing in ourselves; for we too are worms in the eyes of the world. We are not wanted here. Like with Christ, we are despised and rejected of men.

Legality and self-righteousness do not take the place of worms. Neither does the flesh; but the Apostle Paul took that place. He said, "It is no longer I that live, but Christ that liveth in me." He said also that he was "less than the least of all men." So it is with overcomers. They give Christ all the honor, praise and glory. We who take the lowly place today, even as that of a worm, shall be exalted tomorrow to reign with the Bridegroom, Christ our Lord.

If we actually live by God's grace, and not by our own enablings, it will be supernaturally natural for us to proclaim the Gospel of grace with a gracious spirit. Of course we will also show grace to others, even to those who are legal.

Anon

REFLECTIONS

. . . *From the Editor*

“But Jerusalem which is above is free, which is the mother of us all.” Gal. 4:26

Scripture defines and distinguishes mothers in a great variety of ways. Eve is designated the “mother of all living.” Gen. 3:20 Deborah declares that “The inhabitants of the villages ceased, they ceased in Israel, **until** that I Deborah arose, that I arose a mother in Israel.” Jud. 5:7 Jochebed, was a woman of faith who hid her son Moses, three months because “she saw him that he was a goodly child, And when she could not longer hide him, she took for him an ark of bulrushes,.... and put the child therein; and she laid it in the flags by the river's brink.” Ex. 2:2,3. The Shulamite delighted in the fact that her mother “would instruct me.” S.O.S. 8:2 Sarah is likened unto “Jerusalem which is above,” the glorious covenant of divine grace, and is pronounced the “mother of us all.” She presides over a very elite company of mothers who became fruitful by Divine intervention. Isaac was born supernaturally and is figurative of every Christian, because we are all born from above. Women of faith such as Rebekah, Rachel, Manoah's wife who became the mother of Samson, Hannah, and Elizabeth, barren women all, followed Sarah as mothers who bore very special children, used mightily of God.

According to Paul, Christians, though born of Mother Grace, can choose the mother who will minister to them. “Tell me,” cries the apostle, “ye (Christians) that desire to be under the law, do ye not hear the law?” Gal. 4:21 He then launches into a stark contrast between Sarah and Hagar whom he declares are “... an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not;for the desolate hath many more children than she which hath an husband. Gal. 4:24-27

Hagar genders bondage but she is also inferior in other ways. She “despised” Sarah, even as the law literally despises, or insults, Christ. “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.” Gal. 5:4 Hagar was also powerless as a mother when there was no water in the wilderness for Ishmael. “And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.” Gen. 21:16 The law can never supply the refreshing water necessary for a life of victory over sin, the flesh, and Satan. It seems she also raised him “.....in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.” Gen. 21:21 The law keeps one in the wilderness, away from the promised land, and the wife she chose for her son came out of Egypt, the world.

19 Sarah, on the other hand ushers us into the freedom of divine grace. She sprang to the defense of her son when he was persecuted by Ishmael insisting that Abraham “Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.” Gal. 4:30 God agreed with her. Mother grace is absolutely adamant that only her child of promise shall inherit the fullness of all the promised blessings. Why would anyone choose any other mother?

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.

Labor Day Meeting Sept. 1-3

We are announcing this meeting to be held at Gospel Fellowship in Grandview, Missouri early so folks can plan ahead. We will be announcing more details later, but this meeting will mark ,what we believe, is the 75th year of Grace and Glory Bible College. We are looking forward to a glorious reunion with many former students.

ONESIMUS, THE SLAVE

S. D. Eckstein

“I beseech thee for my son Onesimus, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me:” Philemon 10,11

As Brother Copley has said, I conduct a meeting exclusively among the Jewish people in the city of Dallas, Texas, where there are about 18,000 Jews. I am the only Jewish missionary in the South, who proclaims the Gospel of full redemption through Jesus Christ the Lord. He has honored my testimony. Twenty seven Jews have accepted Jesus as their personal Savior, and they are kept in a hallelujah state of mind. A number of them have received the Holy Spirit. One of them lives in Los Angeles and is pointing his people to the “Lamb of God that taketh away the sin of the world.” 20

The Lord has led me tonight, to speak, not about the Jews, but about a Gentile. Therefore, I invite your attention to Paul's letter to Philemon, written in behalf of a run-away slave. While reading this epistle this morning, my heart was filled with joy and love, and I was gripped especially with the eleventh verse. The Holy Spirit talks through the writer, the great apostle Paul. He wrote this letter while in prison in Rome. This is one of the five prison letters -- Ephesians, Philippians, Colossians, 2 Timothy. Three were addressed to the Churches; but this one was addressed to one individual, written for you and me also. It is rather remarkable that God did not permit the apostle to write these letters when he was free, from Corinth, or some magnificent cathedral, or a great assembly. No, the Lord used him in a dungeon to write these wonderful, matchless letters. Were they addressed to some great assembly? No, but to a despised, persecuted, oppressed, group of Saints.

The Friendly Philemon,

Philemon lived in Colosse. He Was converted through Paul. Some claim that Paul was never in Colosse; but that he met Philemon in Philippi. Be this true, or not, we know that he had contact with Paul through the Holy Spirit and became a child of

the King. He was a rich man and had an assembly in his house. The apostle did not criticize him because he was rich; neither did the Lord say hard things against the rich. Abraham was wealthy; yet he is called the friend of God and a co-worker with Him. He took God into all his purposes and plans and received from Him heavenly wisdom. He laid his son Isaac at the feet of the Lord; therefore the Lord blessed him. How many of us lay our plans at His feet? He did not criticize the rich man, who thought to build larger barns, on account of his wealth; but He condemned his selfishness. There were six capital "I's" in his plans, and God was completely shoved out. But God said, "Thou fool; this night thy soul shall be required of thee." LukeJ2:16,20. .

21 But that rich man, Philemon, let saints come together in his house to sing praises of grace and glory. They magnified God's wonderful Word. Hence, Paul had something to say, not to entertain them, but to bless them. He said first, that Onesimus was once unprofitable. Like clouds without rain or trees without fruit, so is a man who lives an unprofitable life. So with unprofitable nations, as Babylon and Chaldea, which passed out into history. They are seldom spoken of. Men admire the art of the mighty Greeks and study their philosophical books; but they contain nothing for the heart. They are empty and vain. Onesimus had been a slave in Philemon's home. He was perhaps disobedient, not dependable, not useful. Men without Christ are governed by selfishness. We see them on every hand. History verifies this. You remember that the Greeks looked down on the Romans. The Romans looked down on the Greeks. The Jews look down on the Gentiles today, and the French look down on the Germans. Selfishness- governs the nations.

The Run-away Slave

But glory be to God. How marvelous are His grace and power! He saved Onesimus and made him profitable. He went to Rome, how we do not know. He may have heard Paul's name in Philemon's home. In his loneliness in a large and strange city, he may have sought for Paul. "Jehovah, in trouble have they visited thee; they poured out a prayer when thy chastening was upon them." Isa. 26:16. Sometimes when souls are in distress

and everything fails, they seek God's people and call upon the Lord. How true it is; when the sun is shining and the herds are multiplying, people forget God. They do not realize that we are only pilgrims here. Well, when the run-away slave came to Paul, he received him in the Spirit of Christ. Though he was perhaps down hearted and filthy, yet when he humbled himself and came in brokenness, Paul said, Peace, peace. Onesimus was taken by surprise to meet a man who would give him a glad hand. Paul did not condemn him. He knew that what the Lord had done for him, He could do for Onesimus.

I read once of a queen in Europe, who took her secretary and visited a big paper manufactory one day. She asked questions about different things. Finally, she said, What is that pile? The guide answered, "That is rags." She expressed her appreciation of his courtesy and went home. When her birthday came round, she received a number of presents. Among them was a box of stationary, signed, "By the Courtesy of the Man she had Visited at the Paper Factory." And to her amazement, she saw her photograph. The heap of rags, which the queen had beheld, went through certain processes and was made into linen paper with her picture stamped upon it. Saul of Tarsus had hatred and murder in his heart. After he saw Jesus and became a child of God, he learned that Christ was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed. Then the very image of Christ was stamped upon him because of the Christ life within him. And that life sought to bless the run-away slave.

My Personal Testimony

Twelve years ago, I was unprofitable. Perhaps I was a successful business man; but in the eyes of God, I was unprofitable, because I was without Christ. I shall never forget when I received the Holy Spirit. My complexion is dark, as you can see. Well, that is very typical of the Jewish race. One day an elderly sister said to me, Bro. Eckstein, I do not want to be personal; but being old enough to be your grandmother, let me ask you a question. What kind of ointment do you use on your face? I said, I do not use any ointment. I do not understand you. She

answered, You have put something, on your cheeks. "How come it?" I asked. She said, it is shining, full of joy, full of gladness. Oh, I exclaimed, that is gladness which cannot be bought at a drug store, if you please -- joy unspeakable and full of glory. I am filled with the Holy Spirit, filled with joy and glory. Well, my beloveds, I became profitable. I saw differently. I felt differently. I was different. Then I understood why the Apostle Paul preached Christ and Him crucified and was willing to suffer, that Christ's name might be magnified. "Old things had passed away, and behold, all things had become new." Not only that; but that was also a testing time.

God gave me a wonderful experience. I went to Denver, Colo., where an elderly doctor taught me Greek, because he heard me speak on the street. He rebuked students if they made fun. I said, Doctor, why are some men hard on me? He said, "They are foolish." I said, I will tell you why. When I was in the Russian army when the war broke out, I knew little about military science. One day when we had maneuvers, the general gave order to take a certain hill by nightfall. One lieutenant said, It will take a whole division. The general said, It must be taken, even by sacrifice. We took the hill, but lost a large number of men. Then he explained why. That hill is the key to the fortifications of the enemy. It is a strategic point. You may not understand; but we who have the blue prints know, that it had to be taken. The devil has a grudge against anyone who receives the Holy Spirit. Therefore, he attacks him viciously, because he knows that is the key to the strongholds. Why does he not attack those in organizations? I said, Doctor, that is the reason. God has anointed me with the Holy Spirit. He said, You gave a good illustration. I do not doubt your sincerity; but I do not understand.

Onesimus' Conversion

Onesimus saw what Christ had done for Paul and he believed. That He could do the same for him. When a man's, conscience is touched by the mighty power of God, it is hard for him to resist. So Onesimus, the unprofitable one, accepted Jesus Christ, as the crucified one, as the resurrected one. Thank God, he became profitable. He had heard Paul preach Christ and Him

crucified. My heart bleeds when I hear a man exalt a dead Christ; but Paul touched the nerve center. His message unlocks the slave's heart. And he came to Christ just as he was. That is the way He wants us to come, just as we are. Never mind about your plans, fame, influence; come just as you are. Throw yourself helpless at our Lord's feet. He will receive you and pardon you, and you will begin to be profitable.

Then here we meet a crucial point. The Apostle counseled Onesimus to do what very few people care to do. He said, Onesimus, return to Philemon; return, return. What, Paul? No, I cannot do that. That is too much, too humiliating, too narrow a way. He may not receive me. He may punish me. No, said Paul, that is the right way, the safe way, the useful way. So I can see Onesimus going back to Philemon, determined to be faithful and true to his master, regardless of the consequences.. Like Daniel, he purposed not to be defiled with the king's meat. When he returned, as a Christian, they had a beautiful meeting. Onesimus means profitable, but Philemon means friendliness. The latter showed himself friendly to the former; because the Apostle interceded. Perhaps they gave each other a, holy kiss.

Philemon is a type of Christ, who is a friend of the friendless. When I was in school in Germany, I saw a beautiful picture – a young man ready, prepared. to do something; but under the title, “Friendship”, were four words -- summer and winter, life and death. I said to myself, What does it mean? Well, Christ is not only a friend in summer time, but also in winter time, not only while you are living, but also when the shadows of darkness may be gathering. Thank God, He is a friend forever. Men may leave us; but He never will.

Purpose of Redemption

Beloveds the Lord redeemed you and me for one purpose, that we might prove profitable. He wants us to be useful. Once upon a time, I was under law; now I am under grace. Once I was in the world; but I have been translated out of the kingdom of darkness into the kingdom of God's dear Son, into the marvelous light of Christ Jesus. Are you in Christ tonight? Each one of us has a mission in the Church of Jesus Christ. We cannot all be

preachers, or writers; but we may all be useful in some way. We may not all be able to sing; but we can make a joyful noise unto the Lord. We need not be famous, or wealthy to be profitable. I heard of an offering taken after the service . In it was a note, which read thus, "Silver and gold have I none," but I give myself to be used for the glory of God. If we give ourselves to Him. He will make us profitable.

In that crucial moment, when the Lord was suspended between earth and heaven, He received the greatest compliment; and it was from His enemies. The scribes and Pharisees, in their ignorance, uttered three words- "**He saved others.**" It is true. He did. He saved others and healed them also. But He had to die in our stead in order to save us and heal us. The greatest compliment that can come to us is, that we help others. We may lead men and women to the Lamb of God. We may not have a great name here; but the Lord takes note of what we do. We read of great archaeologists' excavations that find statues of kings, etc; but they never found one of Christ, or Paul, or Dorcas. Thank God, their good works are written in the Lamb's book of life. I do not know whether Jabez was rich, or poor; but he knew the God of Israel, and that was profitable. Volumes were not written about the run-away slave; but one thing is written of him -- he became profitable to Philemon and to Paul.

Your prayers in behalf of Israel in Dallas will be appreciated. Pray for the salvation of those who have not accepted Christ. May the Lord bless this message to the good of all who are here tonight. (*Reprint March. 1933*)

Stephen Daniel Eckstein, Sr., became a Christian and started preaching in 1921. He knew the difficulty of Jewish conversion, having been raised orthodox Jew and spending 2 years at a rabbinical school in Latvia where he was born. You can read of his thrilling conversion story in his first book, 'From Sinai To Calvary.'

Where and how his path crossed Bro. Copley's is unclear - only that a friendship formed whereby Bro. Copley asked him to come speak this convention sermon in 1933. He settled here in K.C. shortly thereafter.

Bro. Eckstein went home to be with the Lord in 1975.

South American Report From Yesteryear

“FINALLY, BRETHREN, PRAY FOR US. THAT THE WORD OF THE LORD MAY HAVE FREE COURSE, AND BE GLORIFIED, even as it is with you”-2 Thes. 3:1.

Lois Liggett

(Given June 3, 1952 just before returning to the mission field.)

We are grateful to you for your prayers' and help, and we need the continual prayers of the saints, and especially so now. The powers of darkness are terrific in those countries that are Catholic controlled. A special band of Jesuit priests have arrived in Paraguay from Spain, in an effort to cut off all the Protestant missionaries that is possible. The battle with principalities is fierce, but thank God, we have victory thru our Lord Jesus Christ.

In this evil day, what a privileged people we are to have a revelation of the Word of God. This is especially so when we go to foreign fields where all manner of false religions exist. But as we go forth in the power of the Spirit, we will be set for the defence of the Gospel. It is a grave responsibility to give out the Word. When we went forth from here, we knew that God had given us a revelation of the Truth, but to go into a foreign land one is entirely cast upon God, and daily we have to call out to Him for divine wisdom and discernment, for problems and difficulties arise that we cannot cope with.

26

Tonight, I would like to tell you some things about our time in Argentine, before we went to Paraguay. When we first went to South America, we were with Brother Knight in Formosa. Going there without a working knowledge of the language made it very hard to get started. I knew it would be a great help to get among the natives and learn the language from them, but I did not know how to go about it. I had a desire to know the will of God to know just where to go. At the same time, the Lord was dealing with Rosa, a native girl saved a few years previously, but had not been filled with the Spirit. The Lord put a desire in her heart to be filled.

I remember the night she was filled. It was after the prayer meeting we had on Wednesday. That night I felt an urgent need to

pray and went out to the kitchen to be alone. While there. Rosa came in from her night school class, and being very tired, she went to bed. I did not invite her to join me, but the Lord spoke to her to come and pray with me. While we were praising the Lord, I went to her and lifted her arms. When I did that she immediately began to speak in other tongues. This was especially real to her because she had never seen anyone being filled with the Spirit before.

When she heard of my desire to step out, she wanted to go with me. The Lord opened the way for us to go to a northern town in Argentina. We had to register with the local police as all missionaries are required to do. The priests spread much propaganda against any foreigners. They label us enemies of the country and communists. On the following Sunday we walked outside the town to a band of Indians called the Peliogogs. They were a savage tribe. Rosa asked them if they would be interested in some Gospel meetings. We found out that some missionaries had been there before and had preached and left some Gospel tracts. The Indian chief was very indifferent and Rosa talked with him a long time. He refused to allow us to talk with them. His reason was that he knew all there was to know about the Bible and could teach his own people. So, the door was closed.

The Lord opened the way for us to go farther out in the country to another tribe of Indians. These were very dirty and poverty stricken. They had to live in mud huts and sleep on the floor. But when we went there, they very graciously accepted us. Every time we went there they were very happy, and each one had to shake hands with us when we arrived and when we left. We could not escape. The first service we had, with them, seven were saved. Altogether there were about thirty who confessed. The chief borrowed a horse-drawn sulky for us to go there, as it was so far to walk. Soon the priest heard about it and put a stop to it, by having the owner of the sulky to refuse us the use of it. However, Rosa went out many times on horseback.

Later, the Lord opened another door on the other side of town. These were Indians of the same tribe and in the same condition. They had very hungry hearts, and accepted the Word gladly. God is so gracious to mankind. He doesn't only save the

rich and intellectual, but the poor and needy ones accept Him gladly. Jesus died for all kinds of people. One day when we went to them, about 75 gathered to hear the singing and preaching. All I could do at this time was to sing in Spanish, and Rosa did all the preaching. After the message, she asked how many wanted to be saved. They all raised their hands. She asked them to kneel which they did. We went among them and prayed for each one. At the close of the service two women carried a man to us for prayer. He looked like he was dead, or dying, he was so pale and still. We prayed for him and the power of God came down, and it wasn't long until this Indian was able to stand upon his feet. We took food to him because he was undernourished. The next day he was able to go back to his job at the Railway Station. When The Lord began to work in such a wonderful way, the priest denounced us publicly, calling us names. The local chief of police asked us to leave town. He warned us that the people have been incensed by the priest and we might be harmed. He had no power to help us. The day after we left there, a tribe of Indians led an uprising which was later blamed on us. We had left town just in time. And though we felt like Paul, being let down the wall in a basket, we were sure that God had accomplished what He wanted to in that place.

28

I have received many letters since I have been home, and they tell me that the meeting in Villarrica is progressing, and several more have been saved. There is a good group of young people, and we want to be able to teach them the Word, that they in turn might preach the Gospel to their own people. There is a language barrier there as some speak Spanish and others an Indian dialect. Therefore, I must teach them in Spanish and they in turn teach the others in the Indian dialect. We have some talented young people who have been filled with the Spirit, and I am sure they will be a great help. Pray for these young folks, that they will learn the Word, and be faithful in the things of the Lord.

(Sis. Ligget went home to be with The Lord in 1983 after having served on the mission field for some 40 plus years.)

THE GOSPEL OF MATTHEW

By Mary M. Bodie

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

29 **T**hen He adds the following as part of the above: **“If you forgive men their trespasses your heavenly Father will also forgive you.”** which emphasizes the tender gracious spirit which is the very essence of the Christ Himself. The Lord is certainly not teaching here that sins are only remitted from time to time in answer to prayer; though some would so argue who are ignorant of their security and settled acceptance in Christ, which the Gospel of grace proclaims. But when we realize that it is the Father’s forgiveness of which Christ is speaking, the interpretation is plain. When it is a question of God and His creatures then it is the blood alone which atones for all sin and all those are forever shielded from wrath, who are sheltered by its power; but thus they are brought under the government of their Father. They are in His family and He takes notice of the children’s conduct, because they are such, and He loves them. A cutting off of His fellowship and a chastening for restoration are the consequences of the children’s trespasses of which they do not repent, as is plainly evident when one does not forgive his brother. For a hard unforgiving spirit is not in harmony with God, whose nature is love, and therefore cannot enjoy communion with Him.

Then we have the third application of these righteous acts of the heirs of the Kingdom: the self-ward aspect, that of fasting. The Lord again connects the negative with the positive exhortation - **“Be not as the hypocrite,”** when you fast, He exhorts. For fasting with the nation had become an empty form, made to accredit self instead of denying it. It made the man prominent instead of setting him aside altogether. But Christ rebukes all asceticism and formalism in His teaching here. Fasting is to be in the presence of God, in the sanctuary, before **“thy Father which is in secret;”** but thy reward shall not be in secret, but **“openly.”** And fasting is not simply a refusal of food; it has a much wider application. It applies to the whole of our **three-fold** being, spirit, soul and body; and is therefore a wholesale denial of self, with all its desires. But Christ is not here giving directions as to the practice of fasting; for this

we must go elsewhere; but He is insisting upon the relation of the heirs of His Kingdom, to the Father and His government.

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Our Heavenly Life Before Men

Fourth Part of Sermon

We now have come to another distinct portion of the sermon which we are studying. We have had the part unfolded which applies to the life lived in the sanctuary, the Leviticus part, and now we pass out to meet the temptations of the world. And it is interesting to note, that this is the fourth book of Moses; for as the children of Israel carried their sanctuary with them, in their journey through the wilderness, so do we, and thus we are empowered to fulfill all these admonitions. And we need this enabling power whether we apply these words to a Jewish remnant in view of Millennial blessings, or to the Church of our day, for the allurements of the world and the love of money exert the same influence in every age and over all people.

The Great Lawgiver's exhortation as regards money is plain and specific: no one needs to have any doubt regarding this subject. He says, "**Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal.**" All earthly treasures are for ourselves, He assures. And as heaven is our home and this is simply a country through which we are passing we are certainly fools if we lay up our treasures here, in a place which we have to leave and where nothing is stable or eternal. "**For where your treasure is,**" note the positive statement, "**there will your heart be also.**" We are not allowed to deceive ourselves with the easy assurance that our hearts are not engaged with what we are accumulating, for He says that "**our heart is where our treasure is.**" And if we are not interested in it, as some will insist, why then bother to accumulate? It is only a crazy man who would waste time and energy in piling up a heap of rubbish, just for the pleasure of seeing it burn; and yet believers are continually doing this very thing. We have the privilege today of changing worthless paper into good security and yet how slow we are to avail ourselves of the opportunity. And this treasure in heaven has seductive influence: it will keep the spirit in undisturbed serenity, safe from all alarms and the feet running

in the way of the heart. And this alone enables for singleness of heart which really refers to purpose of heart. To the one whose heart is in heaven; there is no confusion of mind, no distraction of vision, no unsteadiness of aim, no uncertainty of path.

“The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.” The eye is not the light, but the **“lamp of the body,”** as the Greek reads. It is the receptacle of light. The light comes from elsewhere, for the eye does not create the light, but only receives it: therefore to apply the illustration we would say that the light comes from the Word, as lit up by the Holy Spirit; but there must be spiritual reception, as well as capacity of reception, which is found in the heart and its condition. When the heart is occupied with things above, the eye is single and transparent. God, who is Light, is clearly visible to faith and in His light we see light. Then the effect of this is manifest, the whole body is full of light, hands and feet both move at His bidding; work and walk are clearly in His will. But if the eye be evil, the very light may be the means of blinding men to the truth and how great the resulting darkness, only God can tell.

31

And now He goes further on this line and personifies money as an idol and sets it over, as a rival, against God. Separate interests distract and divide the heart, **“God and Mammon”** (the treasures on earth) each claim the man in ways which are incompatible with one another. The service for God of such a one, manifest on every hand, is but a form. He who serves mammon cannot serve God. He who is a friend of the world is an enemy of God and he who cleaves to God will despise all that the world has to offer and vice versa.

But some one may say, There are necessities which demand our attention and from which we cannot escape. What are we to do in these cases? Well the Great Law-Giver has forgotten nothing. He passed this way Himself: therefore He knows all the distractions and duties from which one would gladly escape, if it were possible. And furthermore He knows of a Remedy for all the cares of the way - a Sanctuary which ever stands open, one returning place which faith may always find - the knowledge of a Father's love and oversight, of which even the least of His creatures preach continually. He feeds the sparrows and are we not of far more value? Why the life that we possess is a treasure so great, that the food that we eat or the

raiment which we wear is as nothing. Our very weakness ought to teach us that we need the Father to look after us, for with all our anxiety we cannot **“add one cubit to our stature:”** and if we are dependent for our natural growth on the will and power of the Creator, why not leave all things to Him, little as well as big?

“Consider the lilies,” He urges, as an example for our weak and wavering faith. They do not endeavor to grow, nor try to clothe themselves with beauty, and yet they are arrayed with glory and splendor greater than that of Solomon. What a rebuke to all the carnal endeavors and self-effort of man! And then He asks, **“If God so clothe the grass of the field which today is, and tomorrow is cast into the oven, will He not clothe you, O ye of little faith?”** we who are to abide forever.

Then He appeals to them as to whether the fact of the Father’s presence with them counts for anything or not. The Gentiles who know not God seek after food and raiment and the Father knows that we, as well as they, have need of these things. He will attend to our earthly necessities if we will set our hearts on His heavenly things. What a glorious change; we take an interest in His things, He assumes the care of ours. Seeking first His Kingdom and His righteousness, He adds all these earthly necessities to us.

Finally He gives the remedy for the exclusion of almost all care, for the greater part of it is borrowed. How very much of the burden which we carry, really belongs to tomorrow and why should we steal it and worry today? Each day will have its own sufficient grace but we have no promise of grace for borrowed trouble and thus have to bear it alone. We really have not the Lord before our eyes when we are troubling and calculating about the future, laying up money for a rainy day, insuring our lives that we may have proper burials, making provisions for our old age, etc; this is all plainly unbelief. **“Be not careful for the morrow, for the morrow will take care of itself; sufficient unto the day is the evil thereof.”** This expresses the faith life, of which the history of the children of Israel in the wilderness is a most wonderful and instructive illustration. They were absolutely shut up to God’s care and provision for them, no food, no physicians, no dry goods, nor wet goods could be found there; but God was all and in all.

Scriptural Judgment *Fifth Part of Sermon*

“**Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged, and with what measure ye mete it shall be measured to you again.**”

With the above quotation we have the introduction to the fifth section of the Sermon. And in keeping with its numerical signification the lessons are all of divine government thus corresponding with the fifth book of Moses, that of Deuteronomy. At the outset we are informed that we are subjects, not rulers today in the Kingdom of God; therefore we are warned to keep off the judgment seat. This is the Lord’s seat, and if personal feeling or interests are not dominating, we will always own His Lordship and allow Him to exercise His own prerogative as Judge; for when we are seeking our own things, we are totally unable to judge righteous judgment, for we are then judges in our own case and this no law of the land will permit, and no sober, sane mind tolerate.

33

“**Judge not that ye be not judged,**” is a favorite Scripture of the old man. He likes to throw it in the face of all those who are seeking the good of the people and endeavoring to undeceive them. We are not to judge, they argue, whether the doctrine is right or wrong; we are not to judge, they insist, whether the preachers are true or false; but this is not the teaching of the Great Teacher. No indeed; the scriptures are unmistakably plain in this regard. We are not to judge harshly, or as we intimated, in our own behalf as seeing only our own side of things: for the judgment we mete to others, the rule by which we measure, whether of law or of grace, is the rule which the Judge will use in His dealing with us. The old creation are not fit to judge; they always behold the mote in their brother’s eye, though never considering the beam in their own eye. They are always on the lookout, seeing their brother’s mistakes and failings, too busy to note their own much greater ones. There may be big failures (as God judges) in their own experience, but they pass over them while indulging in all manner of criticism and harsh judgment regarding some little, trivial offense of their brother’s ; but the Lord is Judge, and He will reward according to every man’s deserving. He sees all things, the beam as well as the mote, and His judgment will be just, we may rest assured of this fact. How good for us when we “**judge righteous judgment,**” the first

necessity of which is to judge the whole old creation, according to the verdict rendered by God. He judged him according to the law, which convicted, condemned and then executed him on the cross.

And when we thus reckon, we “**cast out the beam out of our own eye**” and begin to see clearly that the trouble was with us, more than with our brother. And it is then when our judgment is tempered with mercy. For we realize the weakness and frailty of men: and that when we are judging others we are really judging ourselves, for as the apostle Paul assures, in his arraignment of the whole human race, that we all do the same things. - Romans 2.

But there is the other danger, the opposite extreme; to be lax and tolerant of evil. Because of the one-sidedness of our character we are prone to swing the pendulum too far in the other direction and fail to judge where it is necessary; therefore the following words of the wise Law-giver. “**Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and rend you.**” We fail to discern who are “swine” and who are “dogs,” because of the lack of spirituality among us. Christendom has woefully failed in this respect and is “**rent and torn**” in consequence. Unregenerate men are admitted to the fellowship of the Church. In the beginning of this age we have a sample, in the case of Ananias and Sapphira, of the spiritual judgment which befell these self-joiners, these unholy ones, dogs and swine as Christ styles them: but now the holy things, the treasures of truth are spread out before them and they trample them under their feet by their unbelief. The Glad Tidings which make men free is held merely as a theory or as a doctrine of their church and consequently discord and division are the result of this neglect of true spiritual judgment. And there is no excuse for the failure. The Lord is always ready and willing to supply all the necessary wisdom and discernment to all the members of His body, the Church, at any time, as the next words indicate.

(To Be Continued)





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