

Grace and Glory

Declaring unto you the
whole counsel of GOD

Without Price Since 1910

'Loving His Appearing'

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I Am

Alpha and Omega,
the beginning and
the end. I will give
unto him that is
athirst of the
fountain of the
water of life freely.

REVELATION 21:6.



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YOU CAN'T REMAIN NEUTRAL FOREVER



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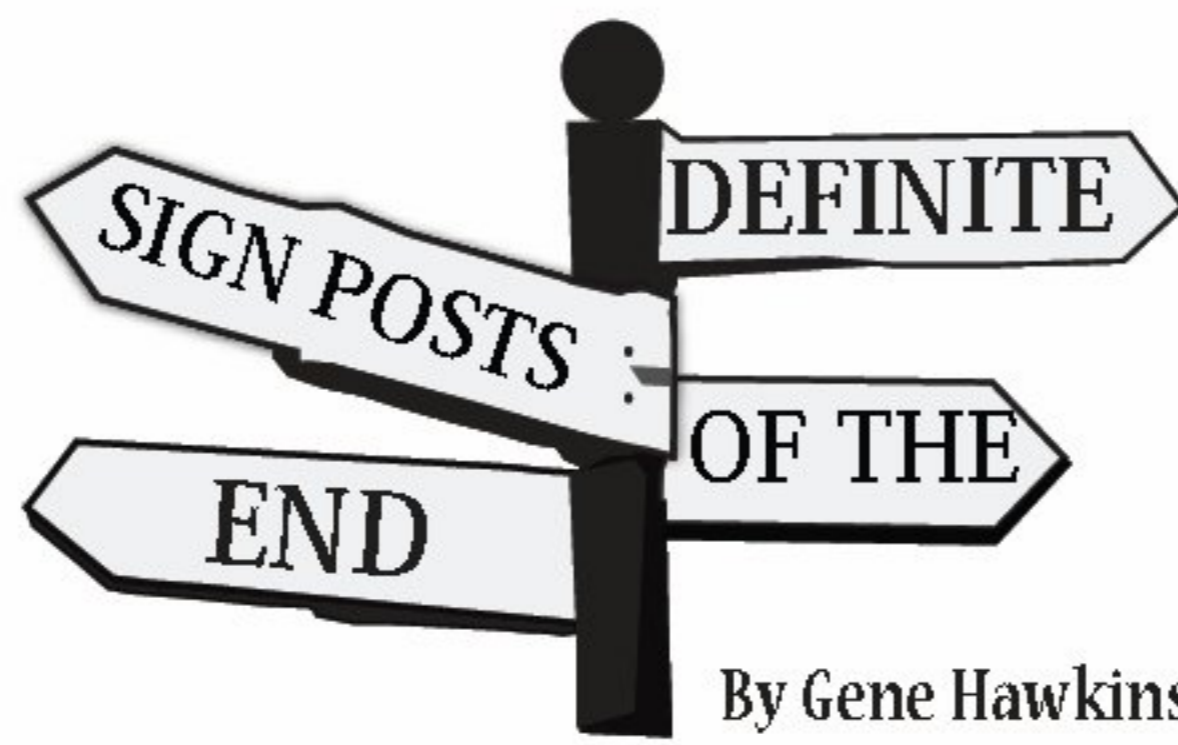
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Editor: Gene Hawkins



3 *“And there came one of the seven angelssaying 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 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. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. Re 17:1-6*

Many Catholics have been greatly incensed because the woman pictured in these verses has been proclaimed to be their beloved Church. Sadly, many may never have stopped to wonder why this description is so applicable to Catholicism. However, scripture is very plain in portraying religion both as women and cities. Eve is a fitting description of a rib portion being taken out of Adam, representative of the complete Body of Christ, to form the Bride of The Lamb. Paul likewise declares “...I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” II Cor. 11:2 He further describes this same select rib portion as a great mystery “concerning Christ and the church.” Eph. 5:32 Hosea portrays Israel as a woman who committed fornication against God and has been temporarily put away, or set aside during this Church Age, because of it. Hos. 1-3

Cities likewise are used to portray religion, both true and false. God’s people are seen as the New Jerusalem. Rev. 3:12, 21:2. The city of Samaria is called “Ahola and Jerusalem is named “Aholibah,” in Ezekiel 23 where both of them are described as women guilty of harlotry against The Lord. Isaiah later calls Jerusalem “Hephzibah” meaning “My delight is in her,” as he describes her restoration.

Catholicism here is defined as “BABYLON THE GREAT, THE MOTHER OF HARLOTS.” Babylon also has a long history of “religiousness,” reaching back to the plain in Shinar where men “.....said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.” Gen. 11:4 That tower became “Babel,” but it’s demise came when God confused the languages and “... scattered them abroad from thence upon the face of all the earth:” Gen. 11:8 The word Babel means confusion, exactly the same meaning as Babylon, and the desire of both is still to “..build us a city and a tower, whose top may reach unto heaven; and let us make us a name,...”

The great significance of the woman in our opening text is that she “sitteth upon many waters,” and also “upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.” Waters in scripture picture the tremendous upheaval and volatile uncertainty of the nations. This beast upon which she rides portrays the end time coalition of 7 nations which Daniel saw in Ch. 7, and John beheld in Rev. 13:1 This woman has often been described as “riding” the beast, meaning that she is the one who is literally “sitting” in control.

4

Such political control is, in no wise new, where Catholicism is concerned. She boasts in her “roots,” which most assuredly do, go all the way back to the Day of Pentecost. This False Church did indeed have her beginning with the 120 gathered in the upper room, but Church history is very quick to record that she **deteriorated** very rapidly, and she did become actively involved in the politics of this world very early in the Church Age. According to Church History, the political role of Rome began as early as 476 A.D. when General Odacer deposed the last emperor of the West Roman Empire. Many historians use this date to mark the end of the Roman Empire in the West and the start of the Middle Ages. During the Middle Ages, the influence and power of the Catholic Church of Rome, reach their peak. The collapse of the West Roman Empire meant that no one power had political control. The Papacy gradually replaced the empire as the center of authority, both political and religious, in Western Europe. Ireland had been converted to Christianity in the 400’s mainly through the efforts of Saint Patrick. Clovis I, King of the Franks, was converted in 476 and his conversion brought Gaul

into the Church, checking the spread of the Arian heresy there. Gaul was a huge area, now occupied by Belgium, France, and part of Western Germany. The Papacy also directed the conversion of other peoples of the West, from the 500's to the 700's.

Charlemagne, another very prominent political figure, became protector of the popes and in 800 Pope Leo III crowned him emperor of the Romans, restoring the idea of empire in the West. Charlemagne's empire formed the basis of what became the Holy Roman Empire in 962. This lasted until 1806, consisting largely of German and Italian states ruled by German emperors.

Such history clearly shows that Catholicism is, neither a novice nor a newcomer to the political arena, and that fact is becoming more manifest and prevalent at this present day. Despite major child abuse scandals, and other reports of "unrest" and "power struggles" within the Catholic hierarchy, revealed when Pope Benedict stepped aside while he was yet alive, Catholicism continues unabated, exacting great influence on the world's political stage.

5

"The Vatican: Putin meets the Pope," was a recent headline from "Newsmax.com." There was not much substance in the article which followed, but it does most assuredly announce the political connection which the entire world holds with Catholicism. The major subject was Syria, and "the need to bring an end to the violence in Syria, ensuring humanitarian assistance to Syrians affected by the fighting while seeking ways to find a "peaceful solution to the conflict." They also touched on "the life of the Catholic community in Russia." This was of much interest to some because there has long been uneasy relations between the Vatican and Russia, because of accusations that the former had tried to poach believers from the Russian Orthodox Church nearly a 1000 years ago, a charge it denies. According to the New York Times, "Putin has embraced the Russian Orthodox Church as a moral authority, harnessed its influence as a source of political support, and championed socially conservative values since starting a new, six-year term in May 2012."

Mr. Putin had also met with Popes, John Paul II and Benedict. If indeed Russia is one of the two horns standing after 5 of the 7 kings have been removed according to Rev. 17:10, it is a very sure possibility that Russia and the Vatican will become much more allied in the days to come.

Catholicism is becoming more and more involved in political issues, much of that due to the fact that politicians are constantly “dragging” moral issues into the political arena just for the sake of gaining power. We noted above that Vladimir “Putin has embraced the Russian Orthodox Church as a moral authority, harnessed its influence as a source of **political support**, and championed socially conservative values since starting a new, six-year term in May 2012.” Politicians in this country have done exactly the same thing and thus moral issues no longer belong to the Church, but have become “political footballs.” Erin McClam, a staff writer for NBC News outlined seven major issues which faced Pope Francis when he replaced Pope Benedict. Listed among those challenges were “leading the church out of the sex abuse scandal,” deciding whether or not “women should be priests, and should priests marry”. Another issue was “Modernization,” a special reference to the U.S. where surveys dictate that the majority of Catholics “want the pope to lead the church in a more liberal direction.” A New York Times CBS News poll of Catholics found that six in 10 support gay marriage, and seven in 10 want the church to allow birth control. Three quarters supported abortion, at least in some circumstances. Pope Francis, who was then only Cardinal Jorge Bergoglio of Argentina, clashed with the president of that country over a 2010 law allowing gay marriage, saying “It is a move by the father of lies to confuse and deceive the children of God.” Recent moves by the Pope indicate that he has evidently reversed that stance. The Associated Press published an article declaring that “Pope Francis continues to shake up the Vatican establishment.” This time is it because he has replaced Cardinal Raymond L. Burke in the “Congregation for Bishops,” with another American, “Cardinal Donald Querl of Washington, D.C..” The reason is evidently because “Burke is known as an outspoken critic of abortion and gay marriage. In fact, in an interview with EWTN (Eternal World Television Network – a global Catholic Network) on Dec. 12, Burke disagreed with Francis about how much the Catholic leadership should talk about the issues. ‘One gets the impression, or it’s interpreted this way in the media, that he thinks we’re talking too much about abortion, too much about the integrity of marriage as between one man and one woman, But we can never talk enough about that.’”

6

The New York Times adds that “The pope’s decision to

remove Cardinal Burke from the Congregation for Bishops was taken by church experts to be a signal that Francis is willing to disrupt the Vatican establishment in order to be more inclusive.”

7 This surely sounds like Solomon’s description of the “strange woman” (profane, adulterous) in Prov. 5. “For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: ... her end is bitter as wormwood, sharp as a twoedged sword.....Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.” V. 3-6 Catholicism has changed dramatically through the ages, always in an endeavor to embrace the masses. The political compromises of today are nothing new. Her ways are truly “moveable,” and will become more so in order to achieve her objective. Pope Francis seems to be totally opposite his predecessor who angered The Alliance of Protestant Churches, from the beginning of his tenure in office, declaring 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 ordination are not valid.” Catholicism proudly calls herself the “Mother Church,” and it is quite evident that she will decide what is right and what is wrong, even possessing the ability to “change” what is defined as sin, and what is not. This is a matter of historical record for she has arbitrarily changed a number of things with no scriptural basis for it. For example, the Adoration of Mary and saints, was enjoined in A. D. 788. The Fabrication of "holy water," came in A. D. 1000. Marriage of priests forbidden, in A. D. 1079, and the Rosary beads invented, A. D. 1090. The Sale of indulgences, was also added in A. D. 1190. Auricular (hearing of) confessions to a priest, A. D. 1215. We know that such “confessions” are often followed with some sort of “penance,” and more often not, that includes monetary compensation. One would wonder how much “gold” has been emptied into Vatican coffers, directly because of sin. This is a vicious and blasphemous attack on Peter’s declaration: “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold,But with the precious blood of Christ, as of a lamb without blemish and without spot:...!” I Pet. 1:18-19 Even the ungodly Pharisees knew “....who can forgive sins but God only?” Mk. 2:7 Make no mistake, none of these things, or any of the multitudinous changes that Catholicism has implemented

throughout history, have **any scriptural basis**.

There have also been changes made in “modern history,” such as declaring in the 1960’s that eating meat on Friday was no longer a sin. Today, it is abortion and gay marriage which must be perceived as no longer being an abomination to God, and she has placed herself on record as His mouthpiece.

All of these have now become political issues as we have already noted, and this woman sitting atop the beast will most assuredly define more and more what goes on in this political world. She will surely be there, trying to bring all factions together, which is another challenge to which the aforementioned Erin McClam, alluded in the same NBC news article. He (Pope Francis) must get “along with other faiths. Benedict caused a furor when in 2006 he quoted an emperor who had characterized some teachings of the Prophet Muhammad as ‘evil and inhuman.’ Benedict is credited with repairing rifts with Jews, however, and the new pope has also been praised for cultivating a strong relationship with Judaism. After Francis’ election, the head of the World Jewish Congress praised him as someone ‘known for open- 8 mindedness.’” “Open-mindedness,” of our day, most generally means compromise, of even the most treasured principles of scripture in order to achieve “politically correct” unity, and this woman of Rev. 17 has proven, and will yet manifest herself, a master at it.

It is no accident that Catholicism has come to the fore in politics, over the past 50 plus years. We have noted, in previous writings, that John Kennedy’s handlers were extremely concerned as to whether or not a Roman Catholic could even be elected in this country, but that land mark election seems to have changed the political landscape around the world. The most popular political affiliation to have in our day is that of Catholic, and many world leaders have openly embraced it. If the present Pope is able to repair the rifts with the Muslims made by Pope Benedict, it would be a major sign that Catholicism is surely riding this end-time beast which not only has seven heads, but is also endowed with ten horns, defined as “ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.” Rev. 17:12 We have written before that these ten kings “which have received no kingdom as yet,” are a perfect description of these Muslim terrorist factions around the world, who aspire to have

some political place, and sway, in this world. According to this text, they will achieve that goal when they “reign with the beast one hour.” Whether the Catholic Church will be able to bridge the gap that now exists and may indeed help them achieve their long sought goal is simply not clear at this time. We can only watch and see how effective the present Pope will be in influencing the various political factions and religious persuasions around the globe as she sits upon these waters and manipulates the political endeavors of the coalition described here in Rev. 17.

We would hasten to point out here that this woman, who is sitting upon many waters and upon the beast, is NOT a reference to individuals, but the system which has been in place from the beginning of this Church Age. There are multiplied, genuine, believers in the Catholic Church who have not bought into the idea that salvation comes through Mary, and have most definitely found Christ as Savior. Many of them have been filled with the power of the Holy Ghost, with the evidence of speaking in new tongues, and some years back, became known as “Charismatic Catholics.” There was such fear of losing them that some Catholic Churches provided facilities for them to have their own services, once again, an endeavor to “hold on to their own.” We have heard of some Catholic priests and nuns who denounce the Catholic practices, and teachings, but have said that they stay in the system to hopefully lead others out. We cannot agree with that premise, because of the exhortation which God issues 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.” This verse plainly informs us that there are most assuredly true believers in this false system and the plea is to come out of her before the massive destruction takes place as recorded in this entire 18th chapter.

It is somewhat fascinating to watch the “moving pictures,” which both Daniel and John saw being enacted, in living color, before our very eyes. However, our real concentration and attention must be on our own deliverance. Our world is becoming a more dangerous place to live every day, and we must believe God for His protection until we be taken out, but we must not be distracted from the real goal. “Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But

let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, **even as also ye do.**” II Thess. 5:6-11

SOME DAY

There's a loving letter I mean to send;
There's a visit I mean to pay,
There's a careless habit I hope to mend
When I get the time—someday.

There's a dusty Bible I mean to read;
There's an hour I'll keep to pray;
And I'll turn each dream to a golden deed
When I get the time—someday.

I will carry flowers to the sick and sad;
I will seek for those who stray;
You may trace my steps by the hearts made glad,
When I get the time—someday.

So we have thought and so we have said;
Yet how sad it is to relate
That, busy with less important things,
We waited until too late.

We never will get the time, dear friend,
To be kind along life's way,
Unless thoughtfully and prayerfully
We make the most of today.

—Sent

Where is Jesus' -Throne?

A. S. Copley

"Thus saith the Lord, The heaven is my throne and the earth is my footstool. Where is the house that ye build unto me? and where is the place of my rest?" —Isa. 66:1. Jesus Christ shall be **"the King of kings and the Lord of lords"** some future day. I Tim. 6:15 and. Rev. 17:14 and 19:16. No one but an infidel denies that fact. However, the question arises, Where shall be the throne of Jesus? Our text declares that it shall be in heaven. Note exactly in what connection these words are uttered. They are the first verse of the last chapter of Isaiah, the chapter which announces the birth of the **"man child,"** and of the **"nation"** of the Jews—Vs. 6-9. It relates God's judgment on the world—V. 16. It announces **"the new heavens and the new earth"** and the restoration of the worship of God by Israel perpetually —Vs. 21-24. The millennial blessings enumerated in the preceding chapter (Vs. 17 to 25) prepare the way for chap. 66. It is impossible to put these facts before the advent of the Messiah and King of the Jews; and it is clearly implied, that when He will come, He will perform all those things from His throne in heaven. His descent will be from His own throne on high, as other citations indicate.

The two verses in Revelation cited above teach that Jesus will fight from His throne in heaven. "They that are with Him, **called and chosen and faithful"** (Rev. 17:14) speak of all the innumerable heavenly host of believers, mentioned in the chapters preceeding, as in heaven with Jesus. The Lamb, accompanied with His saints, will overcome the beast and his abettors, from heaven. Paul exclaims, **"The Lord Jesus shall be revealed from heaven** with His mighty angels (His saints), in flaming fire taking vengeance on them that know not God, etc"-II Thess. 2:7-10. Note, "He shall be **revealed from heaven,**" not after the millennial reign,

but during the beginning days of it.

Study closely chap. 19. Observe that just before the marriage of the Lamb, it is exclaimed, "**The Lord God Omnipotent reigneth**"—V. 6. Who is that but "the Man Christ Jesus?" The other sublime titles in the chapter unite to prove that "The Wonderful, The Counselor, The Mighty God, The Everlasting Father, will then be on His throne on high. Isa. 9:6. A king is not a king in authority till he is enthroned. Our Lord must be on His throne before He can fulfill those sublime and majestic acts here related. And that throne will be in heaven. John saw "**heaven opened.**" Then he saw "**a white horse** and one that "**sat on him,** called Faithful and True." He beheld also His "**many crowns**"—His own and those for His associates. All that and much more will be in heaven. As we saw in II Thess. 2 and as this chapter from verse 15 to 21 declares, He will overcome all His foes and destroy them, ending the battle of Armageddon. Revelation from chapter 4 to the end records our Lord executing His judgments from His own throne in heaven. 12

Objections Filed

Someone objects to our last statement. It is claimed, that all Christ's judgments, outlined in Revelation, will come before the millennium begins. That is illogical, unscriptural. Here we have further proof of what we have emphasized for the past few years, that all the national powers will be *usurpers* from the first day of Rev. 4:2—"**Behold, a throne was set in heaven, and one sat on the throne.**" Rev. 4:5 answers to Isaiah 66:1 most beautifully and perfectly. The description of Him which follows makes us to know that He who sat on the throne is Jesus Christ, worshiped as "Holy, holy, holy, **Lord God Almighty**, which was and is and is to come"—V. 8. The moment He will take His place there, He will be the King of kings and the Lord of lords. And

every ruler, who will not acknowledge Him such, **will be a usurper**. He will then begin to reign as the Jew of destiny, of whom every good king over Israel was a type. "**The Times of the Gentiles**" (Luke 22:25,), which began with Nebuchadnezzar, will end absolutely and for ever that very hour.

Two dynasties cannot occupy the same realm at the same time. When Jewish rulership begins, Gentile dominion must close. Furthermore, Jesus Christ cannot execute judgment until He is crowned King. And He cannot be crowned King if Gentile dominion has not run out. And if Gentile dominion has not run out, Jesus Christ has no right to judge the nations for holding to their supremacy, if indeed God once gave the Gentiles the supremacy. Hence, two facts follow, as clear as day follows the rising of the sun. 1. Jesus Christ must be enthroned in heaven before He can execute His judgments on earth. 2. His enthronement will inaugurate the millennium, as Isa. 65 and 66 depict. Oh, yes, most emphatically, the thousand years reign will begin with Rev. 4 and 5. Those nearly seven years of judgment—"**the hour of temptation** (trial), which shall come upon all the world to try them that dwell upon the earth" (Rev. 3:10), are not the last years of Gentile dominion. They will be the first years of Jewish dominion, or of the millennium. Christ will be on His millennial throne in heaven; and the whole world, Jews and Gentiles, will writhe under His just wrath, because they will not acknowledge His rightful supremacy. See second Psalm.

Not An Earthly Throne

Luke 1:32,33 is adduced to prove that Christ will sit on a throne on earth. "The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of David for ever, and of His kingdom there shall be no end." We believe that exactly. Certainly,

the Father will give David's throne to Jesus; but that does not prove that Jesus in person will occupy it. Let me illustrate. The state throne of Missouri and of all the states were given to Mr. Coolidge by the vote of the people; but he does not personally occupy any of them. Yes, Jesus Christ shall reign over the house of Jacob, even as our President rules over every state in the Union. The throne of the President is in Washington, D. C. Just so, the throne of our Lord will be on "**mount Zion, in the heavenly Jerusalem.**" See Heb. 12:22 and Rev. 14:1.

His Glorious Feet

"And His feet shall stand in that day upon the mount of Olives"—Zech. 14:4. Some think that this verse is an incontrovertible proof that the throne of Christ will be on earth. Of course, the words "**His feet**" mean the feet of the Lord, mentioned in verse 1. However, it says nothing about the throne. And if He should sit in person on a throne in Jerusalem, how could His feet stand on Olivet, which is 200 feet above the temple site and 3 miles from the city? —Acts 1:12. The sentence "His feet shall **stand**," is significant. It is a peculiar statement. Commonly, we say, We stand on our feet, or we stand with our feet on the floor; but we never say, Our feet stand. These words must have more than ordinary meaning. Exactly then what is meant by the words, "**His feet?**" First, note the time in which Zechariah's prophecy shall be fulfilled. He says, "**In that day;**" that is, the day of the Lord, when He is crowned and His heavenly people will be with Him, and crowned with Him.

Second, let us revert to our text, which says, "**Heaven is my throne, and the earth is my footstool.**" If a person sits on a chair and rests his feet on a small bench below, do not his members reach from the chair to the bench? Yes. Likewise, accord

ing to our text, the members of our Lord's Body will extend from heaven to the earth. He will be seen in heaven on the throne, and His feet will be visible on the earth. Mount Olivet will be as the raised cushion of His footstool, which is the earth.

Third, the Apostle Paul likens the Church to a human body, and its members to the members of a human body. I Cor. 12. Hence, he says that the Church is the Body of Christ. Eph. 1:22, 23. And in Rom. 12:5, we read, "So we, being many, are one body in Christ, and every one members one of another." These members joined together with Christ as Head, Paul terms, "**The Christ**"- I Cor. 12:13. If all the saints constitute the whole Body of Christ, is it not the most logical thing to count some of them the feet of Christ? If the Church is the mystical (not mystified) Body of Christ, why are not some of the Body the mystical feet? Indeed, the Apostle particularizes "feet" and "eyes," and other members of the Body in I Cor. 12.

Accordingly, when Jesus descends from heaven to overthrow anti-Christ and deliver the Jews, His heavenly people will be with Him, as "**the armies of heaven on white horses.**" "Armies" speaks of different companies. Beyond a shadow of a doubt, the company nearest to the earth in that triumphant day, will be "**His feet,**" the lowest rank of believers in the Church. It is written in Rev. 1:7 —"**Behold, He cometh with clouds,** and every eye shall see Him, and they which pierced Him." This corresponds with Matt. 24:30 and Mark 13:26, the words of Jesus. What are those clouds but the glorified saints? Compare the "**cloud of witnesses**"—Heb. 12:1. Since there will be more than one cloud, or crowd, they must be arranged one above the other. To me, it is no small fact that Amos (9:6) saw that glorious day, when he wrote of the Lord as "**He that buildeth His stories in the heaven and - hath**

founded His troop in the earth;..." and added, "***...The Lord is His name.***" The "troop," or bundle, are Israel, which He "***hath founded***" already. They were here before Christ came. But the "stories," or spheres, or ascensions were being built. (Amos saw way beyond his day, even as did John—Rev. 19.) How beautifully those stories correspond with "the Christ" in mystery, whose Head will be in heaven and His feet above the earth. For the different parts of the Body—the breast, the arms, the trunk, the limbs and the feet—require each its own sphere. "His feet" saints will stand in their sphere, or story, on mount Olivet.

The Heavenly Jerusalem

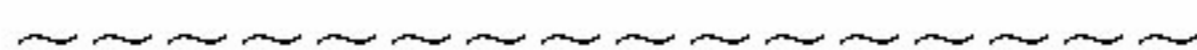
The Bible speaks of three Jerusalems. First, the Jerusalem in Palestine, the capital city of the kingdom of Israel. Second, "the Jerusalem which is above" (Gal. 4:26), where God's throne now is. And third, "the New Jerusalem"—Rev. 3:12 and 21:2, 10. The throne of Jesus will be in the New Jerusalem, from which He will rule the new heavens and the new earth. But some one objects to this view, saying, "The heavenly Jerusalem cannot come until after the renovation of the earth" (Rev. 21:1,2.) That is strange logic indeed. Rev. 4 exhibits Christ enthroned in heaven to inaugurate the millennium. The very fact of a throne implies a city. That same chapter exhibits a company of saints with Him, when the throne is being set, or placed. When those events occur, will that not be a city? And will that not be the New Jerusalem? In chap. 7, we read of an innumerable company, standing before the throne; and in chap. 12, we read of the ascent of the "man child," which doubtless is a company of glorified believers. That appears to me to be rather a big city already. What do you think about it?

If the objector means that the New Jerusalem will

not come down out of heaven, as a city, till after the millennium, I agree with him. But that does not mean that there will be no new, heavenly Jerusalem till after the millennium. If the new heavens begin with the millennial reign, as we noted early in this study, the New Jerusalem must be there also. Each one implies and demands the other. From the New Jerusalem in heaven, Jesus will judge the world, put down all rule, authority and power and renovate the earth.

Finally, beloved reader, the one hope, which concerns me most, is this, that we may be among the Philadelphia overcomers. You ask me, Why? Because, Jesus said, "**Him that overcometh will I make a pillar in the temple of my God,** and he shall go no more out. And I will write upon him the name of my God and the name of the city of my God, new Jerusalem, which cometh down out of heaven from my God; and my new name"-Rev. 3:12. If we are such overcomers, we will certainly be citizens of the New Jerusalem, and occupy a very high and honored place therein. "**Even so, come, Lord Jesus.**"

(Reprint 1929)



May the Lord our Shepherd,
In His goodness show
All the verdant meadows
Where still waters flow;
May He gently lead you
With His staff and rod
On the joyous pathways
Where the saints have trod.

REFLECTIONS

. . . From the Editor

“This month shall be unto you the beginning of months: it shall be the first month of the year to you.” Ex. 12:2

God is gloriously famous for new beginnings. This one marks the beginning of a brand new nation of Israel, as Moses is given instructions for the Passover, whereby they will be sealed under the blood of The Lamb. God had placed the entire land of Egypt under the sentence of death with this decree. “For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt,.... And the blood shall be to you for a token upon the houses where ye are: and **when I see the blood, I will pass over you...**” Ex. 12:12-13 After 430 years, they marched triumphantly out of that foreign land, leaving the old bondage of Egypt behind and looking forward to a new life in Canaan. Though they did not actually appropriate the fullness of that blessing for another forty years, because of unbelief, the full provision for such victory was still afforded them by that Passover Lamb as they embarked on this new beginning.

God has also set the precedent for new beginnings a number of other times. After Cain slew Abel, scripture reads as though the two brothers had not even existed as we read, “And Adam lived an hundred and thirty years, and begat a son in his own likeness,and called his name Seth:” Gen. 5:3 God simply started anew with Seth (substituted) and made no attempt to salvage anything from the line of Cain. Figuratively speaking, He simply substituted the old line of Adam for the new one in Christ Jesus.

He followed exactly the same pattern wherein the two Adams are concerned, as He took the first man Adam down into death in the Person of Jesus and then raised up Christ from the dead as the Head of an entirely New Creation. Never did God try to “patch up” the old man. We read rather that “....our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” Rom 6:6 Not only so, but it becomes a much more personal, and new beginning for us, when we realize that “....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.” Rom. 6:4 What a joy to us when we come to the full realization that “..... if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” II Co 5:17

Paul further enlightens us that we need no longer be held in bondage by our past. We can begin this new year by “forgetting those things which are behind, and reaching forth unto those things which are before,...” Phil. 3:13 The key to this glorious blessing is once again found at Calvary. Paul stated earlier in this chapter: “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:” David, likewise discovered this same glorious path with these words. “Blessed is the man unto whom the LORD imputeth not iniquity,....” Psa. 32:2 This glorious refrain came in the wake of his adulterous relationship with Bathsheba after he had finally “....acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.” Psa. 32:5 We too have the glorious prospect of a new beginning, with the full ability of “forgetting those things which are behind,” If we will only discover our “beginning of months,” at Calvary.

ANNOUNCEMENTS:

We greatly regret that the author of “The Son Who Saved His Mother” in the Dec. 2013 issue was inadvertantly omitted. It should have been attributed to Albert J. Woehr Jr.

PRESIDENT'S DAY WEEKEND CONVENTION
Living Waters Tabernacle, Denver, CO
February 14-16, 2014

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TRUE GREATNESS

John F. Ney

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."
Prov. 16:32.

No doubt every person that has any ambition whatever has sometime in his life had a desire to be somebody great. Here is a verse that tells us how to be better than the mighty and greater than a mayor. In the natural it takes a man with a great spirit and he must have control of it to be a great ruler, or a king, **"He that hath no rule over his own spirit is like a city that is broken down, and without walls."** Prov. 25:28. In other words he cannot be double minded; he cannot have two aims in view. He must have self-control. I have often heard it said, "The spirit is what makes the man; not the size nor the weight." A man may be big in proportion and even have some education; but if he has no spirit his presence does not amount to anything. Another one may be small in proportion, but has a great spirit. Everybody in the room feels his presence. The man may have gone through great suffering, but never lost spirit. When he speaks about suffering, you feel it in his words. It is part of him. 20

Thank God there is a provision made for us all to be great and mighty and rule our own spirit and become rulers, we that have no natural qualifications. What man calls self-control is **self-control** alright, and not God control. Self-control comes to an end; but God-control never does. Let us read I Samuel 15:22,23 and see why God rejected Saul from being king. (No doubt he had the natural qualifications to be a king and did well in the eyes of the people.)

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. "Because thou hath rejected the word of the Lord, He hath also rejected thee from being king."

There was but one man that ever walked the face of the earth Who always ruled His own spirit, from birth till death, the Man Christ Jesus. We read of this Man, "The Word was made flesh and dwelt among us." Saul was rejected from being king, because he rejected the word of the Lord. There is no chance to be a king if we reject the Man, or the words of the Man, who is going to be King of kings. He has the words that are Spirit and Life.

The verses in Samuel just quoted seems to contradict itself; but not so when understood. God always was and is delighted in the burnt offering and sacrifice of His dear Son; but He never accepts the obedience of the natural man, because there is no obedience in him. God has no delight in the sacrifices and burnt offerings of the natural man, even the very best of him. That is what Saul tried to do. He saved the best of the flock and Agag to sacrifice them unto the Lord. The obedience spoken of here is typical of the obedience of Christ on Calvary, where the whole old creation was put to death. The nice self-controlled old man, as well as the poor bad old man, that has no rule over his own spirit. See what God says about the nice, self-controlled old man that refuses to bow down to the cross of Calvary — "For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry." He is all that by very nature.

Praise the Lord for the Obedient One. By the obedience of **One**, many were made righteous." There is no obedience, no ruling, no greatness apart from this Obedient One. Everyone is made righteous the moment he believes with the heart, the obedience of this One. There is a great miracle performed. He us born again. He receives a new life, an obedient life, the life of the Obedient One. He receives a new spirit, the spirit of the One that always ruled His own spirit, the spirit of the One that is going to be the Ruler of the universe, the King of kings. Oh friend, it is great; it is great to be great. He that is in you is greater than he that is in the world. Hallelujah! Oh, only believe. Canst thou believe? The one that really believes God can never say he has no spirit. This is

not self-controlled, (controlled by old self); but God controlled. This spirit cries out for the Holy Spirit, wanting only to be controlled by the power of God. The old self-controlled self says, "I do not need him." No, the carnal mind is enmity against God.

Oh, I want you to see how to be really great. How really to reign conjointly with Christ. How actually to be a king and priest unto God. It is all by faith and surrendering to the Obedient One. In II Cor. 10:5, we read, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the **obedience of Christ.**" Do you hear it?— "**The obedience of Christ.**" Oh, wonderful work done on Calvary, where the whole old creation was put to death, every desire, every thought brought down to nought. Oh, praise God for the faithfulness of the Holy Spirit that makes it a reality in us, that brings us down to the dust in ourselves and then enables us to appropriate the obedient One. This is wonderful, this is great, this is ruling indeed. **Christ is obedient today.**

The One that ruled His own spirit is **ruling today.** The One that was obedient unto death is **obedient today, now.** He is not only far away in heaven at the right hand of God interceding for us; but He is within us. We not only have the life of Christ that is obedient and ruling within us; but we are this very new life. Christ is our life. "For me to live is Christ," said Paul. This new life cannot sin. It cannot be anything else than obedient. It cannot do anything else than the will of God. We cannot do anything else than rule our spirit. Some may say, "This is saying too much." Not to faith. Sometimes when saints testify, it sounds like there were three parties. They testify like this, "I have new life within me that cannot sin and I have also the old man that is no good," but they do not mean that. Oh, let us do a little more yielding and believing; let the new man **only** live. The old life has absolutely no right whatever to try to curb, or control this new life; this new life is controlled and ruled by the Holy Spirit. And if we have failed for a moment, because we were not absolutely yielded up to

God, let us say, **"It is no longer I that do it, but sin that dwelleth in me,"** that is in my flesh. I am the right man on the scene that is alive forever more to rule and reign with Christ forever. Let the living live and let the dead be dead.

Now let us for a moment look at I Sam. 15:22 again. **"Behold, to obey is better than sacrifice, and to hearken than the fat of rams,"** in contrast with Rom. 12:1—**"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."** The sacrifice and fat of rams in Samuel has reference to the natural man that wants to earn his own salvation, instead of **hearkening to and obeying the Obedient One.** But in Romans it is a living sacrifice and it is holy and it is acceptable to God. This is for service and not for atonement. This is only a reasonable service. It is still the work of the Obedient One within us, the Christ within. It is a living sacrifice, because we are alive for evermore, though it may mean a sacrifice unto physical death. But we cannot do anything else than obey. We can so yield up to the Obedient One that we dare not even shrink from physical death. He has the power to work obedience within us. When the time came for Christ to suffer and die at Jerusalem, He set His face to go to Jerusalem. Instead of shrinking, He was set to go right into it. He won the victory beforehand in Gethsemane. **"If we suffer with Him we shall also reign with Him."**

23

Oh, dear ones, it is great to be great. Do you want to believe God in this way? Oh, it is **so sweet** to suffer with Jesus. Do you really believe that to rule your own spirit is the true way of greatness? What an opportunity lies before us, we that are unknown and undone as to this world, and even misunderstood by most of God's people, that we can rule our own spirit and rule and reign con-jointly with Christ over the whole world.

Thankfulness And Healing

A. B. Simpson

“BLESS THE LORD, O MY SOUL, AND FORGET NOT ALL HIS BENEFITS; WHO FORGIVETH ALL THINE INIQUITIES; WHO HEALETH ALL THY DISEASES”—
Psalms 103:2, 3.

There is an intimate connection between a spirit of thankfulness and physical health. In the first place, the very atmosphere of praise and the spirit of joy and gladness are physical tonic and wholesome stimulants, and lift up our whole being to a higher condition of vitality and spring. On the other hand, moroseness, gloom and depression have a tendency to exhaust and depress the vital system.

Our old Saxon word, "hail," which is an expression of good cheer, is the same root as heal and health, and suggests the close affinity between happiness and good health.

Again the spirit of thankfulness is eminently pleasing to God and the highest service we can bring Him. The sacrifice of praise is the most acceptable offering we can lay at His feet. Someone has said that the reason David was a man after God's own heart was because, notwithstanding his faults and sins, he was full of praise and thankfulness. Now if God is pleased with our thankfulness, it is not strange that He should reward it with the gift of good health. There are some blessings which come to us as a matter of course through our salvation, but there are some which are especially given as the reward of obedience. Healing is one of these; it is the promise to the obedient. "If thou wilt diligently hearken to the voice of the Lord, thy God, and wilt do that which is right in His sight, and keep all His commandments, and keep all His statutes, then I will put none of these diseases upon these; which I have brought upon the Egyptians; for I am the Lord that healeth thee"—Ex. 15:26.

Our healing is thus represented as a special recompense for obedience. If therefore, we would please the Lord and have the reward of those who please Him, there is no service so acceptable to Him as our praise. Let us ever meet Him with a glad

and thankful heart and He will reflect it back in the health of our countenance and the buoyant life and springing health which is but the echo of a joyful heart.

Further, thankfulness is the best preparation for faith. Faith grows spontaneously in the trustful heart. Unbelief looks at our troubles and, of course, they seem like mountains and faith is discouraged by the prospect. A thankful disposition will always find some cause of cheer, and a gloomy one will find a cloud in the brightest sky, and a fly in the sweetest ointment. Let us cultivate a spirit of cheerfulness and we shall find so much in God and in our lives to encourage us that we shall have no room for doubt or fear.

25 But again, thankfulness is the only real evidence of faith. Prayer asks, but faith takes the blessing. When we hear the words, "O Lord, won't you heal me and deliver me?" we know that nothing is accomplished. But when we hear, "O Lord, I thank Thee because Thou hast healed me," we know the work is done. It was thus that Jesus prayed at the grave of Lazarus. He did not wait until Lazarus had appeared from the tomb, but He cried, "Father, I thank Thee because Thou hast heard me, and I know that Thou hearest me always." Prayer is answered when we can believe that we have. Therefore I say unto you, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them"—Mark 11:24.

Once more, thanksgiving is the only way of receiving. The way to receive our healing from the Lord, is not to plead for it, as we would with a reluctant friend, but to come in simple faith just taking what God so gladly gives, and then praise Him that it is ours.

May The Lord our Shepherd
In His goodness show
All the verdant meadows
Where still waters flow;
May He gently lead you
With His staff and rod
On the joyous pathways
Where the saints have trod!

The Holy Bible

Esther. L. Mooneyhan

The Bible is God's guide book to heaven. He who knows the Bible knows truth. He who knows the Bible knows God. The Bible is true to all who trust it. The Bible will keep you from sin.

Sin will keep you from the Bible. Wrong doers feel good to doubt the Bible.

The Bible is not popular with Satan or outlaws.

The Bible is a life preserver, doesn't sink in the sea of trouble.

Bible rejecters do not deserve your friendship.

When the Bible speaks, men are silent. Our best companion is our Bible.

Our Bible acquaints us with the world's greatest men.

The Bible is the balance wheel in civilization.

The Bible is the best representative of the Trinity.

To the world the Bible is a book of mystery.

Those who assail the Bible are enemies of their souls.

The Bible is the only life regulator.

It is dangerous to disbelieve or disobey the Bible.

Read the Bible carefully to learn God's timetable.

When the Bible is dull to you, something is wrong.

When the Bible hurts there is war in the heart.

To know the Bible, square your life by its teachings.

Regulate your life by the Bible and have peace and safety.

The Bible is the only book that truthfully tells the future.

Exalt the Bible and it will exalt you. The Bible message is the world's only hope.

(Reprint 1945)

Ed. Note: Sis. Esther was Alice S. Mooneyhan's daughter in law)

ISAIAH

Chap.14 (Cont'd.)

Gene Hawkins

“*In the year that king Ahaz died was this burden.*” V. 28

27 **A**haz once again becomes the man of the hour, and Isaiah continues to portray him as the false prophet, who will be instrumental in leading Israel into gross idolatry. II Chronicles indicates that he was not honored in Judah as one of the elite for “...they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel...” II Chron. 28:27 Ahaz died, and just as surely, the false prophet will also be removed, but the remainder of this chapter shows the great contrast between Zion and Palestina, both of which were victimized by this wicked king. “Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.” V. 29

Palestina is the region of Syria, Palestine, and Philistia, the land of the Philistines, who represent the religious enemies of Israel. Terrorists groups such as Al Quaida, Hamas, and Hezbolah would be their counterpart today and this same message of destruction would surely apply. Isaiah tells us here that “the rod of him that smote thee is broken,” but it is no cause for rejoicing. Locally, that “rod” would be the King of Assyria, according to II Kings 16:6-9, as he took Damascus of Syria. Isaiah further speaks of the fact that though such a rod be broken, the satanic influence of the serpent’s root will come forth as the deadly cockatrice and “his fruit shall be a flying serpent,” of deadly force against them. Though he is destroyed, Palestina will still feel the sting and destruction of the antichrist, but they will not be restored and blessed like unto Israel, as is indicated in the first part of verse 30. “And the firstborn of the poor shall feed, and the needy shall lie down in safety:...” This undoubtedly refers to Israel, as even in the midst of chaos, God will deliver his people. Peter said it thus: “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:” II Pet. 2:9 Isaiah continues that same pattern declaring that “.....I will kill thy root with famine, and he shall slay thy remnant.

Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.” V. 31 The judgment upon these terrorist elements who are described as reigning “one hour” with the beast, (Rev. 17:12) will be swift and complete, as “none shall be alone in his appointed times.” That is “none shall be alone,” or separated from the ordained times of judgment that will swiftly come.

This chapter closes with the assertion that God will bless the nation of Israel. “What shall one then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.” “The poor of his people” are the same poor and needy ones of verse 30, who shall now “lie down in safety,” for the tribulation has taught them absolute dependence on their Messiah. Not only so, but we read once again that The LORD Himself, claims Zion as His Own, and is now a safe haven for His own chosen people.

Isaiah 15

28

“The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence;” V. 1

The burden of Moab actually means the “doom” or the judgment of Moab, and thus this chapter coincides with Ezra’s account of them, when the Jews returned to Jerusalem, after the 70 year captivity had ended. They had come back to this sacred city to rebuild the temple and found that the land had been overrun by “foreigners,” especially the Samaritans. Ezra 9:1 informs us that “.....when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites,the Moabites,and the Amorites.” All these greatly hindered Ezra’s endeavor to rebuild the temple, and our present text, here in Isaiah, singles out Moab as the current enemy of Israel. They have long opposed this chosen people and are simply typical of many nations who seek her destruction, even down to this present day. Moab was the son of Lot through the incestuous union with his firstborn daughter, and though this “just” man (II Pet. 2:7) had come out of Ur of the Chaldees with his Uncle Abraham,

his descendants, both the Moabites and the Ammonites, were diametrically opposed to Israel. Moses recorded this scathing prophecy against them: “An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.” Deut. 23:3-4 There is at least one glorious exception to that prophecy, for Ruth, the Moabitess, was not only admitted to the congregation of Israel, but also given a very prominent place in the lineage of Christ due to the glorious majesty of Divine Grace.

The overall story of Moab, however, is not a good one and judgment prevails upon them throughout our present chapter. Numbers 21 rehearses the incident referenced above, listing names like Ar, Dibon, Medeba, and Heshbon, which also appear here in Isaiah 15. Though all the things in this chapter, and Numbers 21, have already come to pass, they still proclaim the same prophetic story of the end time, as the nations, represented by Moab, are severely judged for their maltreatment of Israel.

The remainder of verse 1 makes it clear that such judgment is very complete and severe. “Ar,” meaning “awaking, or watching,” was the capital of Moab, but it was brought to silence in the night, because no guard or watch will be able to stay the judgment of God. Likewise Kir, “a wall or fortress,” in Moab was no match for the devastating Hand of God when they were invaded by Assyria and “..laid waste and brought to silence.” That local plundering was only typical of the same devastation which God will yet bring to all the nations during the tribulation.

Moab’s destruction continues as “He (Moab) is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off. V. 2 Bajith means “house,” and is a reference to a house or temple of idols. It is closely connected to Dibon, meaning “troop.” Both of them are called “the high places” of idol worship, but they now become places to weep, because of the miseries that God has brought upon them. Those miseries are increased as Moab is now said to “howl, (wail or yell,) over Nebo.” Nebo is the mount from whence Moses, looked into the land of Canaan, but was not permitted to enter, because

he was representative of the law. Likewise, these idolatrous men also were only able to look from Nebo into that promised land of blessing, while their chosen ways of idolatry prevented them from actually possessing them. Thus this mountain becomes a Mount of howling, rather than blessing. Such a howl is also lifted up in regard to Medeba, which should represent “waters of rest.” Idolatry, however, has replaced those waters of peace and tranquility with the height of shame and humiliation, evidenced by the rest of this verse: “on their heads shall be baldness, and every beard cut off.”

“In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly. V. 3 Such devastating words of pain and mourning, are simply typical of the tremendous hardship inflicted on Moab and will yet be repeated in greater measure during the tribulation. Next we read, “And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.” V.4 Both Heshbon and Jahaz are mentioned in the roster of Moabite cities recorded in Numbers 21. Heshbon, meaning “reason,” speaks of the fact that all the reason Moab could muster, will not change God’s decree for judgment. Elealeh signifies that “God is ascending,” and in this case, that ascent is again in pouring out judgment, rather than blessing. Their voice being heard “..even unto Jahaz,” meaning “trodden down, or to stamp,” as in a threshing floor also signifies God’s threshing floor of reprisal. Jahaz lived up to this name in Numbers 21 after Moab refused to let Israel pass through their land when Israel “...came to Jahaz, and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok,...” V. 23-24 Such victory will also belong to Israel, in the end time, after they return to The Lord and take possession of all the land that God promised Abraham. The “armed soldiers” at that time, will likewise find their lives most “grievous unto him.”

Verse 5 seems to begin with a cry of intercession on the part of Isaiah in behalf of Moab, for the word “cry” is the same one used by Israel as “...they cried,unto God by reason of the bondage,” when they were captives in Egypt. Ex. 2:23 “My heart shall cry out for Moab;...” The reason for such a cry could well be because of the close bond which the house of David had with this nation through Ruth. This verse

continues, announcing that "... his fugitives shall flee unto Zoar," indeed the same "little" city into which Lot fled, after he refused God's direction to flee unto the mountain, when Sodom and Gomorrah were overthrown. He then plead with the angel to "...let me escape thither, (is it not a little one?) and my soul shall live." Gen. 19:20 Lot did eventually forsake Zoar to take up residence in the mount, after which Moab was subsequently born.

Isaiah's reference to "...an heifer of three years old:..." is undoubtedly the prophet's way of declaring that any intercession for Moab must be made on the basis of sacrifice. However, there is a long and lasting record of their transgressions, "..... for by the mounting up of Luhith with weeping shall they go it up;...." Luhith signifies "records kept on tables of stone," and in this case, they are records of the ungodly transgressions against them from whence there is no deliverance, despite Isaiah's intercession. This is reminiscent of the fact that some, even today, try to claim the promise given to Israel in II Chron. 7:14 "If my people, ... shall humble themselves, and pray, ... then will I hear from heaven, and will forgive their sin, and will heal their land." Isaiah may have cried out in intercession for Moab, but God was in no wise entreated by it, for this verse continues, describing nothing but pain and devastation "...for in the way of Horonaim they shall raise up a cry of destruction." Horomaim means "double cave," supposedly a place of safety and hiding, but according to this record, only weeping and misery prevail. Neither will there be safety in the end time when God pours out this well deserved judgment on those nations, like Moab, who have so shamefully treated His chosen people.

There is apparently no respite in this judgment upon Moab, "For the waters of Nimrim (rebellious ones) shall be desolate: for the hay is withered away, the grass faileth, there is no green thing." V. 6 This is very much typical of the tribulation days, which are swiftly approaching, wherein trouble will come in many forms. Warfare is but one of the ways God will use to punish the nations. There will also be an upheaval among the elements, which is entirely beyond the control of men. The "rebellious ones," of Nimrim lost their water supply, and that drought was so severe that hay, grasses, and every "green thing," simply withered away for lack of water. Men seem to have no idea of all the ways and means which God will use to fight against them. The results

of this mighty drought are reflected in verse 7 as, “Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.” It means that any abundance they may have collected, at this time, must be carried away to a small “brook of the willows,” in an effort to preserve it, with remaining water that was in very short supply.

“For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beerelim. For the waters of Dimon shall be full of blood:....” V. 8-9 Though the word for “cry” of verse 8 is exactly the same as that used in verse 5, this one seems to be a shriek of misery emanating from one in severe misery rather than a cry of intercession for Moab. Such a cry escalates into “howling,” (with a wailing tone) because of the intense pain and misery which has been inflicted. It is rather interesting that the places named in these verses are all associated with water. Eglaim means “double reservoir,” while Beerelim signifies “well of the gods.” The “waters of Dimon,” which means “the quieter, silence,” remind us of the “still waters, found in Psa. 23, but they are now turned to blood. All these places which should have been ample supplies of refreshing, have been turned to bloodshed and destruction. Not only so, but the final stroke of this chapter declares that “....I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.” This is a record of the vicious lion-like nations that God will use to punish those Moabites who have escaped the former modes of destruction. The entire “remnant of the land,” will be included, telling us that that God’s wrath upon all the nations will be full and complete and none will escape. Jesus described the severity of this time of desolation in Matt. 24:22. “And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” Matt. 24:22

32

* “Tact is the ability to describe others as they see themselves.”

* “To be a friend means more than to be a flatterer.”

* “Wherever there is a human being there is an opportunity to do a kindness

WHAT BECAME OF OUR SINS?

A. S. Copley

1. "As far as the east is from the west, so far hath He removed our transgressions from us." Psa. 103:12.

2. "For thou hast cast ALL my sins behind thy back." Isa. 38:17.

3. "I have blotted out, as a thick cloud, thy transgressions and as a cloud thy sins; return unto me for I have redeemed thee." Isa. 44:22.

33

4. "And thou wilt cast ALL their sins into the depths of the sea." Micah 7:19.

5. Christ "gave Himself for (above, beyond, on account of) our sins, that He might deliver us from this present evil age." Gal. 1:4.

6. "Who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness, by whose stripes ye were healed." I Pet. 2:24.

7. "By Himself purged (by atonement) our sins." Heb. 1:3, Cp. II Pet. 1:9.

8. "In whom we have redemption through His blood, the forgiveness (sending away, divorcement of) sins, according to the riches of His grace." Eph. 1:7, Col. 1:7 and Rev. 1:5.

9. "Whom God hath set forth a propitiation through faith in His blood." Rom. 3: 25, Heb. 2:17. "And He is the propitiation for our sins, and not for ours only, but also for the whole world." I John 2:2, and 4:10.

"And there I will meet with thee and I will commune with thee from above the mercy seat." (or propitiatory) Ex. 25: 22 with Heb. 4:16.

RUNNING THE RACE

Paul N. Smith

!!KNOW YE NOT THAT THEY WHICH RUN IN A RACE RUN ALL, BUT ONE RECEIVETH THE PRIZE? SO RUN, THAT YE MAY OBTAIN" - I Corinthians 9:24.

Every Christian is placed on the heavenly race course by virtue of the new birth. It is the nature of the heavenly life to want to run the race, so as to please God in every respect and win Christ, the Prize. But far too many believers do not know that there is a race to run.

A race means competition. We are not competing against other believers, but we are struggling against the opposing forces of Christianity. The flesh would slow down our running and cause us to be "out of condition." The devil and his forces would make us believe that running is not important. Many believers have "thrown the race" through the subtlety of Satan's henchmen - men who do not preach an overcoming message; or who would entice us to sell our birthright for a mess of pottage.

Thus we see that there are those who run the race; others who begin running, but fall by the wayside after a while; and some who never begin running at all. There is a note of warning in this Scripture to saints who are running. Paul says, "So run, that ye may obtain." He did not question that the racer was running, but he cautions him to run according to the spiritual rules. It is not a question of ARE we running, but HOW are we running?

His rules for running are found in the next three verses. One - be temperate in all things. Two - what we are running **for**. Three - know why we are running. Four - realize who our real enemies are. Five - keep our bodies in subjection to the life of Christ within. All the rules are found in the Apostle Paul's epistles. Encouragement for running is found in them too. To win Christ as Bridegroom is the greatest achievement possible to the Christian. Anything less would be a great disappointment to the enlightened heart. So, let us like Paul, put aside everything good or bad that would hinder our running. His purpose was to win Christ. Let us run the race set before us, "looking unto Jesus the Author and Finisher of our faith..."



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A New Years Resolution

Turn your eyes upon Jesus,
Look full in His Wonderful Face,
And the things of Earth,
will grow strangely dim,
In the Light of his Glory and Grace.

*Heb. 12:2 "Looking unto Jesus, the author
and finisher of our faith..."*