

# Grace and Glory

Declaring unto you the  
whole counsel of GOD

Without Price Since 1910

'Loving His Appearing'

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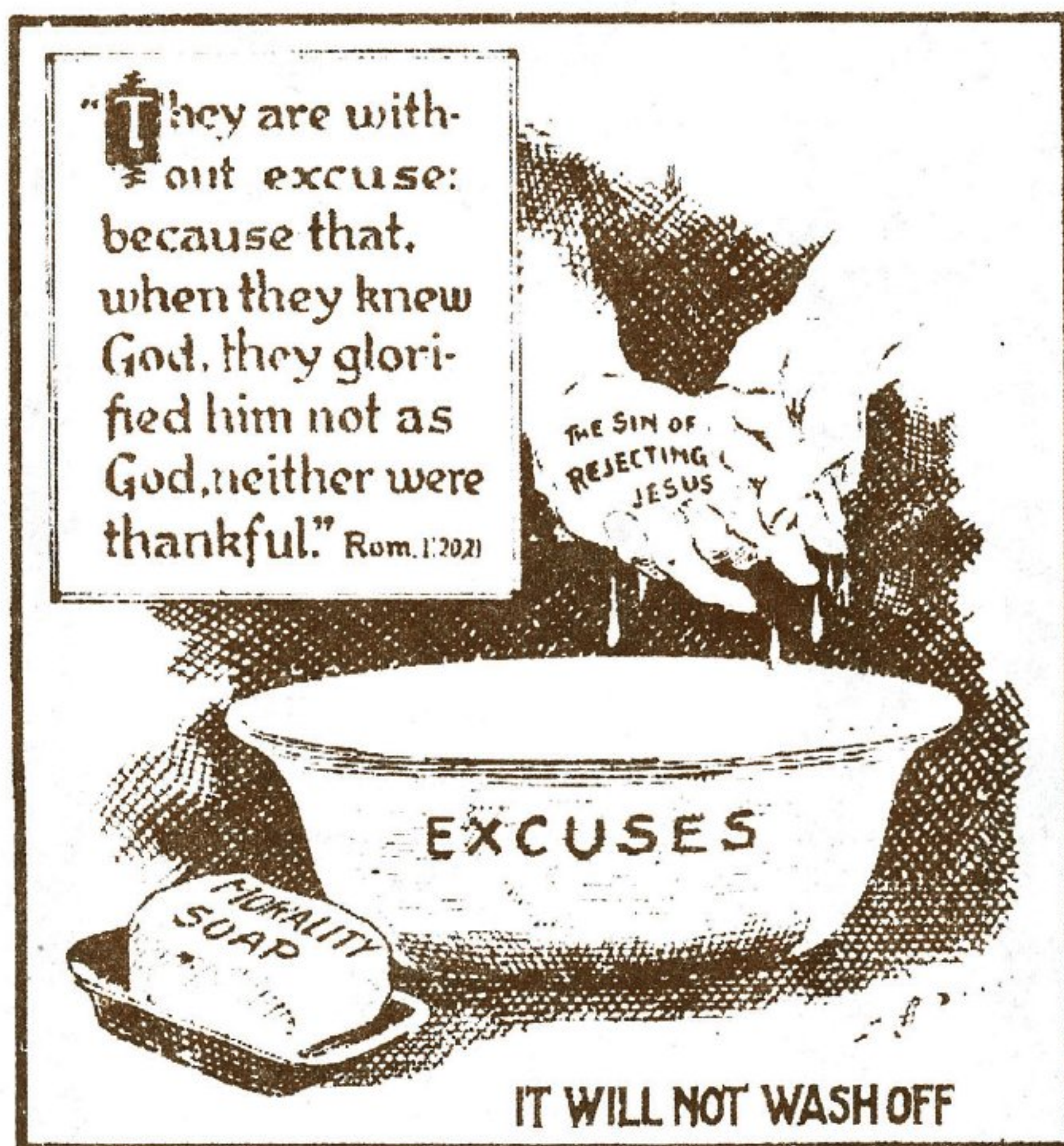
**I** am the Lord  
your God; walk in  
my statutes,  
and keep my  
judgments, and  
do them.

EZEKIEL 20:19.

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### THE INEXCUSABLE SIN



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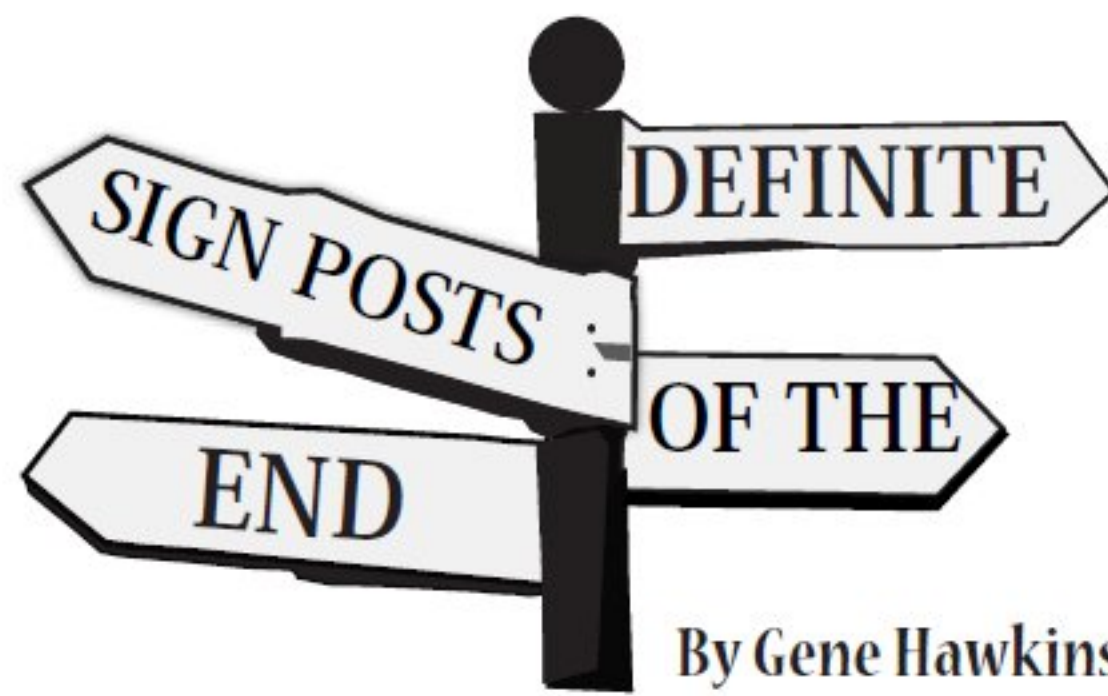
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**Editor: Gene Hawkins**



*“And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.”*  
*Luke 17:26-30*

3 *“For if God spared not the angels that sinned, but cast them down to hell,... to be reserved unto judgment; And spared not the old world, but saved Noah... bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrhah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) 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. 2:4-9

*“I will therefore put you in remembrance, ... how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate..., he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrhah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire....Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”* Jude 1:5-15

**A**ll three of the above writers announce the impending

judgment of God coming upon this world. All list various reasons for that judgment, but every one of them single out the conduct of Sodom and Gomorrah as being a direct, and primary, cause for the wrath of God being poured out in the latter days. Rebellion and unbelief run like a thread through all the above examples illustrating the fact that ungodly attitudes are responsible for the outward acts of men which surely do incur His Wrath.

Peter plainly tells us that the inhabitants of Sodom and Gomorrah were made "...an ensample unto those that after should live ungodly;..." meaning that those who chose to imitate their conduct would suffer a like fate of judgment. One great problem in our world today is the great controversy surrounding the "sin" of Sodom. There are those who insist that homosexuality had nothing to do with it, that it was simply the "the lack of hospitality" shown to the visiting angels, which was responsible for the wrath that fell upon them. Gen. 19:5-8 It is quite clear that Lot knew exactly what "...the men of Sodom,..." had in mind when they said "...bring them out unto us, that we may know them,..." for he said plainly unto them "Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only **unto these men do nothing**; for therefore came they under the shadow of my roof." Gen. 19:8 The "timing," for the judgment is also rather revealing, as both Luke and Peter tell us "...the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." God had told Abraham earlier, "...Because the cry of Sodom and Gomorrah is great, and because their **sin** is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, **I will know.**" Gen. 18:20-21 This pinpoint incident in Gen. 19 seems to be all the proof God needed to "know" that these things were so, for the rain of fire and brimstone began almost immediately.

Both Peter and Jude likewise confirm the Sodomite's specific intent of ungodliness. Peter affirms emphatically that God "...delivered just Lot, vexed with the filthy conversation of the wicked:" II Pet. 2:7 The word "filthy" means "licentious or lacking in moral discipline, especially in sexual conduct. It is also translated "wantonness, or lasciviousness," signifying, "immoral, unchaste, lewd, or preoccupied with sex and sexual desire."

Jude is even more emphatic and explicit declaring that

those of Sodom and Gomorrah had given "...themselves over to fornication, and going after strange (other, different, altered) flesh,..." V. 7 There is no doubt that Paul enlarged on that same "strange, or altered, flesh," in Rom. 1:24-27 "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie,...For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet." Apparently "aids" is not enough to convince men that they simply cannot disregard God's Decree without receiving "...that recompence of their error which was meet."

5 The recent Supreme Court Decision, legalizing same sex marriage, certainly brought major "vexation," like unto that of Lot, to many Christians who were absolutely sickened, and repulsed, by such an open demonstration of outright rebellion against God's Word. CNN published the photo of a "rainbow clad White House," the rainbow, God's symbol of His eternal promises, having been "hijacked" and adopted as a flag of "gay pride." The same report announced that "The court ruled that states cannot ban gay marriage giving gay rights advocates their biggest victory yet...In the 5-4 ruling, Justice Anthony Kennedy wrote for the majority with the four liberal justices. Each of the four conservative justices wrote their own dissent...The language of Kennedy's opinion spoke eloquently of the most fundamental values of family, love, and liberty. 'No union is more profound than marriage, for it embodies the highest ideals of love, fidelity devotion, sacrifice and family,' Kennedy wrote, 'In forming a marital union, two people become something greater than they once were.'" This same article continues stating that "The U.S. is now the 21st country to legalize same sex marriage nationwide, including territories," which simply means that this atrocious, and abominable, practice is world-wide, and not just a political issue of the U.S.

According to CNN "The decision affirmed growing public support in the U.S. for gay marriage with about two-thirds of Americans now in favor. And it comes as gay rights groups have seen gay marriage bans fall rapidly in recent years, with the number of states allowing gay marriage swelling most recently to 37 --- that is, until this ruling."

The overall theme of this entire report is one proclaiming great achievement and glorious demonstrations of love. President Obama, like Justice Kennedy, was quoted as saying “Americans should be very proud, because small acts of courage, slowly made an entire country realize that **love is love.**”

We also heard a commentator on Fox News, giving an opinion from “The Christian” perspective, and we paraphrase it as indicating that “this ruling is a tremendous demonstration and manifestation of Divine Grace.”

Jude’s words are so fitting at this juncture describing “... all their **ungodly** deeds which they have **ungodly** committed, and of all their hard speeches which **ungodly** sinners have spoken **against him.**” Jude 15 Like all the above mentioned examples of unbelief and rebellion, men are openly rebelling against God. We have witnessed it in their demand to remove the Ten Commandments from public places. The very Name of God must be omitted in schools, and prayer is forbidden. The Bible is banned as a legitimate resource for any proof of one’s stand on current issues or in writing term papers. Paul concluded that “...they did not like to retain God in their knowledge,...” Rom. 1:28 This world, as a whole, is emphatically seeking an entire environment without God!

We are most assuredly witnessing Paul’s warning in I Tim. 4:1 “Now the Spirit speaketh expressly, that in the **latter times** some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;” This text foretells a departure from “**the faith,**” which is a reference to the entire Word of God. It is not simply “faith,” which men lay aside, but rather the Voice of God’s Word. “...faith cometh by hearing, and hearing by the word of God,” cries Paul in Rom. 10:17, meaning that our own personal faith comes only from “**the faith,**” of God’s Word. Jude prefaces the onslaught against wickedness with his own testimony, declaring that “...when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for **the faith which was once delivered unto the saints.**” Jude 3 He means all of the gospel that had been delivered unto them and this same exhortation is also set before us today. The aforementioned comments claiming God’s Love and Grace, to justify the ungodly practices claimed under the banner of gay rights, are simply examples of men NOT contending for “THE FAITH.” Justice

Kennedy and Chief Justice Roberts disagreed over whether or not the constitution was violated, but neither of them mentioned the violation of God's Word.

We have heard many try to justify their heterosexual acts of adultery in the name of "love," and now the gay community is trying desperately to convince the world that their vile affections should be interpreted as "love which comes only from God," thus changing the "...truth of God into a lie..." Rom. 1:25 The better Scriptural Term, according to Peter and Jude, would be "licentious lust." The above statement describing this Supreme Court's Landmark decision as an Act of God's Grace, and Mercy, rather constitutes in Jude's words, "...turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 4

7 This ungodly movement also denies "...the only Lord God, and our Lord Jesus Christ," by trying to claim that "God made me this way." Just the opposite is true. Paul plainly explains that "... God **gave them up** unto vile affections:..." Rom. 1:26 He did not CREATE them with such "...vile affections..." James likewise agrees. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is **drawn away of his own lust, and enticed.** Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, **bringeth forth death.**" Jas. 1:13-15 If God made the homosexual with these ungodly desires, then the pedophile would be justified in claiming exactly the same reasoning for his despicable practices. After all, that is "his sexual preference." In fact, all men should be allowed to blame any weakness they have on the Creator. The glutton, the drunkard or alcoholic, the compulsive gambler, or the one driven by anger, or violence should all be allowed to say "I am created by God and He made me this way!" Both Paul and James lay the blame for all of these ungodly acts of the flesh squarely where they belong ---- "...every man is tempted, when he is drawn away of his own lust, and enticed." Paul's version is found in Rom. 7:17-18 "Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing:..." We rejoice greatly that the apostle did not leave us to wallow in this state of hopelessness. God never intended that men should be bound by any of the aforementioned

“affections,” or desires of the flesh. Thus Paul concludes this chapter with a glorious message of victory. “O wretched man that I am! who shall deliver me from the body of this death? **I thank God through Jesus Christ our Lord....**” Rom. 7:24-25

All three of our opening writers paint a tremendously dismal, but accurate, picture of our present world. However, these messages, directly from the Holy Ghost, are meant to bring hope rather than despair, the reason being that the “...days of the Son of man...” announced by Luke are in fact days which will bring forth glorious deliverance! Jesus tabulated a great number of heart-rending difficulties in the twenty first chapter of Luke, but exhorted, “...when these things begin to come to pass, then *look up, and lift up your heads; for your redemption draweth nigh,*” and “...when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.” Lk. 21:28,31 The coming of the Son Of Man should be something that is met with great anticipation rather than fear and dread!

Peter also includes, in his comments, the fact that “The Lord knoweth how to deliver the godly out of temptations,...” 8 using Lot as an example of that deliverance. Lot was a “just” or justified man, and he was sorely “vexed,” that is, “tortured or pained,” due to all the ungodliness taking place around him, but Lot was a very carnal man. He could well speak of the second rank of the Church, the innumerable company of Rev. 7, which will go into a portion of the tribulation period, but that company, like Lot, will be “...delivered out of temptations...” while The Lord will “...reserve the unjust unto the day of judgment to be punished:” II Pet. 2:9 This same principle of deliverance will prevail for that choice company known as the “Bride Of Christ,” who are looking for Jesus to come and keep them “...from (out of) the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” Rev. 3:10 The Lord does know “...how to deliver the godly out of temptations,...” and all these present day difficulties should serve as a catalyst to trigger hope, rather than despair, in our hearts, anticipating Jesus soon coming.

Jude likewise lets us know that we must live in hope rather than depression, as we contend with the ungodliness around us. We have stated repeatedly in these pages that no one is going to turn the tide, of wickedness and apostasy, which is sweeping across this



entire globe politically, socially, religiously, environmentally, and spiritually. Many absolutely detest the presidential race, which has already begun in this country, where politicians vow to right the wrongs that are manifest both on domestic and foreign fronts. We can state unequivocally, on the authority of God's Word, that any meaningful and world changing schemes and promises "ain't gonna happen," regardless of who may come to power. Thus we must heed the admonitions of the above listed "instructors."

Jude's message is so applicable for our day. The Holy Ghost arranged this little one chapter jewel as an introduction to the happenings recorded in Revelation, for they present a vivid description of the manner of life that will precede those dark days. Jude also gives us specific counsel as to how we, as an individual, are to conduct ourselves during these very troublous times. First it is imperative that we "...should earnestly contend for the faith which was once delivered unto the saints." V. 3 The foregoing record shows that the men of this world have absolutely no intention of doing that, but if we would be of those who are to be delivered, as is promised in II Peter, we can, in no wise neglect "the faith" which is fully set forth in The Word of God. We will not change the world, but we absolutely must contend, or "fight," to simply believe God, in order that His Principles might be on practical display in our own lives. We cannot control what someone else may or may not do, but we can determine what we believe, **and practice**. Jude next presents several warnings and demonstrations of unbelief in these verses, defining the enemies which would enslave us, but he also teaches us HOW to contend for the faith. "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time,... But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost," V. 17-20 It is imperative that we do "remember" the words of Jesus and His chosen vessels who were faithful to put forth the Word of God, and warn us of the obstacles which will prevail. We must also build up our most holy faith, "praying in the Holy Ghost," but that does not mean that one spends hours on end praying **for** faith. It has previously been ascertained that "faith cometh by hearing and hearing by the word of God." The Holy Ghost is the Spirit of Truth Who "... will guide you into all truth:...", (John 16:13) thus our prayer

is that This Divine Teacher would lead us into truth, thereby providing our defense, against the tremendous pressures of this present time. Jude then exhorts us to “Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” V. 21 This does not mean that we need to try and find a way to “persuade” God to love us, but rather that we are willing to submit to His atmosphere and realm of love rather than submitting to the ways of contention offered by the world. We are further admonished to learn by experience the matchless wonder of His grace or mercy. This preacher also instructs us to “.... have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.” V. 22-23 Contrary to modern day thinking, the way to help those caught in the clutches of ungodly behavior is not to sympathize and agree with them, thus enabling their ungodliness, but rather to instruct them in the ways of deliverance from such bondage. Jude then informs us to contend for the faith and trust Him, Who “...is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,” V. 24 Our fate must be entirely surrendered into His Hand, knowing that He Alone has the power to accomplish this perfection. The final outcome will then fulfill Jude’s desire: “To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” V. 25

Paul outlines both the dilemma, and triumph, for living our lives “...in the days of the Son of man,” and the key for all men is the attitude they possess toward that great event. “For the time will come when they will not endure sound doctrine; ...And they shall turn away their ears from the truth, and shall be turned unto fables...But watch thou in all things, endure afflictions,....I am now ready to be offered, and the time of my departure is at hand. 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: and not to me only, but unto all them also **that love his appearing.** II Tim. 4:3-8 If the thought of Jesus’ coming strikes fear in the heart of a person, then he desperately needs an immediate “attitude adjustment,” to change his priorities, but if we truly “love His appearing,” and are longing to see HIM, actually obsessed with His Coming, there is no reason for fear!

# *Life Everlasting*

A.S. Copley

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”  
John 5:24

11

Translation, is an expression of our salvation. The Father "hath delivered us from the power (authority) of darkness and hath translated us into the kingdom of His dear Son," or the Son of His love." Col. 1:13. Hallelujah! We are half way home, having had one translation already. That fills us with holy delight. By faith in the Savior we have been removed from Satan's kingdom into God's kingdom, from the realm of hate and darkness, into the realm of love and light, from black bondage into illuminated freedom. The devil's kingdom will soon be overthrown forever, but our Lord's dominion will roll on forever. When we were unsaved, uncertainty, unrest and misery reigned over us. Now, in Christ, peace, rest, joy and assurance, hold sway in our bosoms, for we dwell in the realm of delight and eternal day. How can anyone be transferred back from such a blissful state into Satan's kingdom again? How can such a one be saved today and lost tomorrow? It is unreasonable, illogical, ridiculous, unscriptural and impossible! Glory to God! Such a thought is an insult to the wisdom, love and plan of God. It is a crime against the redemption of Christ and the power of the Holy Spirit. Justification is a radical change of location, or position, and relationship, which men and Satan cannot unchange. God takes us out, and brings us in, to keep us forever.

**Regeneration, or a new birth,** is another significant expression of our salvation. Jesus said to Nicodemus, "Ye must be born again. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5-7 Our Lord's words here imply the two kingdoms, or dominions mentioned before.

He said also, "That which is born of the flesh, is flesh," which refers to the natural, or unsaved man, still in the realm of darkness and sin, under Satan's dominion. If the new birth only restored a person to the sinless Adamic nature, he would be flesh and soulish only, which is incompatable with the new, spiritual, heavenly realm. But "that which is born of the Spirit, is spirit," supernatural, holy, righteous, divine. All who are born of the Spirit

are out from under Satan's authority and under God's dominion. Regeneration, or the new birth, is a change of nature, for when we believe on Jesus unto salvation we are made partakers of the Spirit and Nature of Christ. Rom. 8:9,10 We receive Christ. He is then in us, and we are in Him. II Cor. 5:17. We are "partakers of the divine nature." II Pet. 1:4. We receive the adoption, or sonship, and are reckoned children of God. Gal. 4:5,6. We are born into God's kingdom by the incorruptible seed, the Word of God, of which water is a figure in John 3:5. Justification, the change of relationship, and translation, the change of place, occur at the same moment of the new birth. It is a three-in-one experience.

Questions. Is it possible for a person to be unborn and then reborn in the natural? Who ever heard of such a foolish thing? May anyone lose his spiritual birth, or be unborn spiritually and be newly born a second; or a third time? That is more ridiculous and impossible than the natural, because it is supernatural and far greater than the natural birth. I have two fathers. My first father, Benjamin Copley, lies in a grave in Ohio. My second Father will never die. My earthly father did very little to perpetuate my life, and in what he did, he was dependent upon one Mightier than himself. But my heavenly Father has provided everything necessary for my physical, social and spiritual welfare and can withhold nothing from me. Rom. 8:32 And the new life imparted to us in regeneration is none other than "eternal life." Regeneration, justification and eternal life are joined as inseparable triplets in Tit. 3:5-7. "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son of God hath not life." I John 5:11,12. Our relation to God, from unrighteous to righteous, is changed by justification; our location from satanic to divine, is changed by translation, and our nature from sinner to saint (holy one) is changed by the new birth. God imputes righteousness unto us by justification. He imparts righteousness and holiness to us by regeneration — absolute changes that cannot be altered, or annulled. They are sovereign acts of Almighty God, based upon Christ's meritorious death, wrought by the Holy Spirit when we believe on His Son. Hallelujah! What a Savior!

Resurrection is still another expression of salvation. "Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent me hath everlasting life and shall not come into judgment, but is passed out of death into life." John 5:24 This, being emphasized by a double "amen," is a very important

statement. Who said it? The moment a sinner believes on Jesus, he passes out of death into life, for the Gospel finds us all "dead in trespasses and sins." Eph. 2:1 This agrees with our text — that "if any man be in Christ, he is a new creation; old things have passed away" in the death of Christ for us. All mankind are "twice dead." They died once in Adam's transgression---Rom. 5:15,17. They died also with Christ on Calvary — Rom. 6:6. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (in His grave), (by grace ye are saved), and hath raised us up together (with Christ from the tomb) and made us sit together in the heavenlies in Christ Jesus." Eph. 2:4-6 Hence, he who believes is a new creation, which had its beginning in the "sepulchre" with Christ and, will culminate with Him, crowned in glory. Any wonder that Paul exclaims ecstatically, "BEHOLD, ALL things are become new?"—A new relationship, a new location, a new nature, a new life, a new creation, a new environment, a new LORD ruling in a new realm, or kingdom. Eight, (the number of the new creation) definite and wonderful supernatural changes. All these surpassing changes take place when a sinner believes on Jesus Christ unto salvation. And this marvelous experience Jesus termed, "EVERLASTING LIFE." Friend, do you think that one with such an experience may be lost? This is God's salvation for you if you will receive it.

Salvation is a Person, not simply a blessing. David testified, "The Lord is my Light and my Salvation; whom shall I fear?" Psa. 27:1. When Simeon took the Baby Christ into his arms, he exclaimed, "Mine eyes have seen Thy Salvation, which thou hast prepared before the face of all people, a LIGHT to lighten the Gentiles and the GLORY of thy people Israel." Luke 2:30-32 Thus he addressed the God of all grace. Paul, in relating his personal experience, said, "Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and *gave* Himself for me." Gal. 2:20. These, and other Scripture citations, prove that God's salvation provided for us, is very much more than the greatest possible abstract blessing. It is the incoming and indwelling of a Living Personality, even "the Spirit of Christ." Gal. 4:6,19 & Rom. 8:9 This is not the Holy Spirit, or the other Comforter, but "the Christ" Himself. When one sees these plain and powerful truths, he believes instinctively in eternal life, which abides forever. Finally.....,

Eternal Life is a comprehensive statement. Let us consider several Scripture citations on this subject. The Apostle John declares that "the Word of life (Christ) is that eternal life, which was with the Father,... and this is the promise that He (the Father) hath promised us, even eternal life." I John 1:2 and 2:25. He says further, "And this is the record, that God hath given to us eternal life, and this life is in His Son." The next verse follows naturally and logically — "he that hath the Son, hath life; he that hath not the Son of God hath not life." I John 5:11,12 Life, and eternal life, here mentioned are the same. They cannot be separated; neither can eternal life and the Son be separated. Having the one, we have the other, because eternal life is in Christ and He IS Eternal Life. I John 5:20 Everlasting life is the only life that God gives to souls, dead in trespasses and sins, when they believe on Jesus; for this is the only life that He promised to humanity before the world began. II Tim. 1:1 & Tit. 1:2 And this life is coupled wisely with justification — "That being justified by His grace, we should be made heirs according to the hope of eternal life," which Israel entertained, before Christ came. Tit. 3:7 In fact these three verses show that to be saved means to enjoy regeneration, justification and eternal life. Critics say, This is damnable doctrine, a destructive saying; but Paul declares that "This is a faithful saying, and these things I will that thou affirm, constantly." Paul agrees with Jesus Christ, who connects the new birth with eternal life and with salvation, making them one and the same thing. John 3:5,14-17.

14

(Reprint 1950)

### *The Richer Sacrifice*

*Not all the blood of beasts*

*On Jewish altars slain*

*Could give the guilty conscience peace,*

*Or wash away the stain.*

*But Christ, the Heavenly Lamb,*

*Takes all our sins away*

*A Sacrifice of Nobler Name,*

*And richer blood than they.*

*Isaac Watts*

# Went Singing Into Heaven

"One of the strangest experiences in my life is connected with war," says Nordenberg, an eminent engineer in Finland. "I offered my services to the Government, and was appointed an officer in General Mannerheim's army. It was a terrible time. We besieged the town. It had been taken by the Red Army and we re-took it. A number of Red prisoners were under my guard. Seven of them were to be shot at dawn on Monday. I shall never forget the preceding Sunday. The seven doomed men were kept in the basement of the town hall. In the passage my men stood at attention with their rifles at the ready. The atmosphere was filled with hatred. My soldiers were drunk with victory and taunted their prisoners, who swore as much as they could and beat the walls with their bleeding fists. Others called for their wives and children who were far away. At dawn they were all to die.

15

"We had the victory, that was true enough; but the value of this seemed to diminish as the night advanced. I began to wonder whether there did not rest a curse on arms whichever side used them. Then something happened: One of the men, doomed to death, began to sing! "He is mad!" was everybody's first thought. But I had noticed this man, Koskinen, had not raved and cursed like the others. Quietly he had sat on his bench, a picture of utter despair. Nobody said anything to him - each was carrying his burden in his own way. Koskinen sang, rather waveringly at first; then his voice grew stronger and filled out and became natural and free. All the prisoners turned and looked at the singer who sang:

*"Safe in the arms of Jesus,  
Safe on His gentle breast;  
There by His love o'ershadowed,-  
Sweetly my soul shall rest.  
Hark, 'tis the voice of angels,  
Borne in a song to me  
Over the fields of glory,  
Over the jasper sea."*

*"Over and over again, Koskinen sang that verse; and*

when he had finished everyone was quiet for a few minutes until a wild-looking individual broke out with, "Where did you get that, you fool? Are you trying to make us religious?" Koskinen looked at his comrades and his eyes filled with tears. Then he asked quietly, "Comrades, will you listen to me for a minute? You asked me where I got this song. It was from the Salvation Army. I heard it there three weeks ago. At first I also laughed at this song, but it got me. It is cowardly to hide your beliefs. The God my mother believed in has now become my God also. I cannot tell you how it happened, but I know that it has happened. I lay awake last night, and suddenly I felt that I had to find the Savior and to hide in Him. Then I prayed - like the thief on the cross - that Christ would forgive me and cleanse my sinful soul and make me ready to stand before Him whom I should meet soon. It was a strange night," continued Koskinen. "There were times when everything seemed to shine around me. Verses from the Bible and from the Song Book came to my mind. They brought a message of the crucified Savior and the Blood that cleanses from sin and of the Home He has prepared for us. I thanked Him, accepted it; and since then this verse has been sounding inside me. It was God's answer to my prayer. I could no longer keep it to myself! Within a few hours I shall be with the Lord, saved by His grace."

16

Koskinen's face shone as by an inward light. His comrades sat there quietly. He himself stood there transfixed. My soldiers were listening to what this Red revolutionary had to say. "You are right, Koskinen," said one of his comrades at last. "If only I knew that there is mercy for me, too! But these hands of mine have shed blood, and I have reviled God and trampled on all that is holy. Now I realize that there is a hell, and that it is the proper place for me." He sank to the ground with despair depicted on his face. "Pray for me, Koskinen," he groaned. "Tomorrow I shall die, and my soul will be in the hands of the devil." And there these two Red soldiers went down on their knees and prayed for each other. It was no long prayer, but it opened Heaven for both; and we who listened to it forgot our hatred. It melted in the light



from Heaven; for here two men, who were soon to die, sought reconciliation with God. A door, leading into the invisible, stood ajar; and we were entranced by the sight. Let me tell you that, by the time it was four o'clock, all Koskinen's comrades had followed his example and began to pray. The change in the atmosphere was indescribable. Some of them sat on the floor, others talked of spiritual things. The night had almost gone and day was dawning. No one had had a moment's sleep. "Sing the song once more for us, Koskinen," said one of them. And you should have heard them sing! Not only that song, but verses and choruses long forgotten came forth from their memories, as buds in the sunshine. The soldiers on guard united their voices with them. The town clock struck six. How I wished I could have begged for grace for these men, but I knew that this was impossible. Between two rows of soldiers they marched out to execution. One of them asked to be allowed once more to sing Koskinen's song. Permission was granted. Then they asked to die with uncovered faces --- and --- with hands raised to Heaven they sang with might and main:

"Safe in the arms of Jesus,  
Safe on His gentle breast."

When the last lines had died out the lieutenant gave the word "Fire!" and the seven Red soldiers had fought their last fight. We inclined our heads in silent prayer. What had happened in the hearts of the others I do not know; but, so far as I was concerned. I was a new man from that hour. I had met Christ in one of His lowliest and youngest disciples and I had seen enough to realize that I, too, could be His. "The Lord looketh from Heaven; He beholdeth all the sons of men." Psa. 33:13

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\* A woman told Billy Sunday, the famous evangelist, that she had a bad temper, but it was over in a minute. "So is a shotgun, but it blows everything to pieces," was Billy's down-to-earth reply.

\* The eagle that soars in the upper air does not worry about crossing the river.

# REFLECTIONS

## REFLECTIONS

*...From the Editor*

“...**he careth for you.**” So proclaims the Apostle Peter in I Pet. 5:7 Scripture confirms it, as absolute fact, in a number of places showing forth the tremendous care wherewith God has surrounded His people. He has specifically promised that “...I will never leave thee, nor forsake thee.” Heb. 13:5 Isaiah asks the question, “Can a woman forget her sucking child, that she should not have compassion on the son of her womb?” He then answers that question asserting that “...yea, they may forget, yet I will not forget thee.” Isa. 49:15

Such care is also greatly emphasized in John 10 where Jesus is set forth as the “good shepherd.” V. 11 Specific points of such care is emphasized when “...he calleth his own sheep by name, and leadeth them out.” V. 3 This call by name suggest very personal and intimate care, for He does indeed know His Own and is able to relate to their very specific and even unique needs. He also “leadeth them out,” meaning that He is closely involved with them rather than just “giving instruction,” and leaving them to fend for themselves. This avenue is further emphasized in V. 4 “And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.” It is, once again, a voice expressing care and personal interest in all circumstance surrounding them. It is such leadership that provides the glorious blessing of V. 9. “I am the door: by me if any man enter in, he shall be saved, and **shall go in and out, and find pasture.**” Verse 14 – 15 conclude with the facts that “...I know my sheep...and lay down my life for the sheep.”

There is no doubt that “he careth for you,” but the preceding verses of this text explains the fact that we must take steps to actually enjoy such care. The attitude of submission is imperative in the life of every Christian. “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another...” An attitude of superiority will exclude us from

the depths of care that only God can give, and we must be "... be clothed with humility:..." The reason for that is that "...God resisteth the proud, and giveth grace to the humble." V. 5 An humble person is not one who declares himself so, but is rather manifest by how much grace God is ABLE to impart to him. Pride will prevent the flow of Divine Grace into any life. Thus Peter exhorts, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:" V. 6 Real humility is total dependence upon the Mighty God, Whom, we must realize, is absolutely capable of supplying the care we need. It also presents the attitude that we will allow Him to bring forth His Answer, "...in due time,..." meaning that we are willing to wait for His Decision. It is such faith and confidence that will literally impel us to cast "...all your care upon him; for he careth for you." V. 7 This knowledge must become personal as we truly realize in the Very Presence of God, as though no one else were around, "...he careth for **you.**"

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## ***Labor Day Meeting***

Gospel Fellowship,  
13011 Grandviw Rd.  
Grandview Missouri  
Sept. 5-6, 2015

Lodging and meals provided.

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or e-mail [gjhawk1@msn.com](mailto:gjhawk1@msn.com)

# OUT OF THE SHADOWS

Thora Holsworth Evans

*The following article is a letter written to a person who believes in the Seventh Adventist Teaching.*

*“Do we then make void the law through faith? God forbid; yea, we establish the law” - Romans 3:31.*

*“That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” -Romans 8:4.*

We are nowhere told to keep the law, yet this presents a problem. For how can I establish the law and fulfill its righteousness, if I do not keep it? In Romans 7:12 we read that the law is "holy, and just, and good." I agree. I can find no fault in it, and I delight in it inwardly. But God says "that it was weak through the flesh." Romans 8:3 Surely, that must mean that the flesh is weak; for in all honesty I must admit that I cannot keep the law. The harder I try the more I fail. It is comforting to know that others, even the Apostle Paul, have found the same thing true. In Acts 15:5 we read that certain of the Pharisees which believed were trying to compel the Gentile believers to be circumcised and keep the Law of Moses. Now, of course, circumcision was brought in before the law was given. Gen. 17:9-14 But why should they not keep the law of Moses? Was it not good? Peter stood up in their midst and asked, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15:10 Peter said that no one ever kept the law. Jesus kept the law, because He was without sin and had no fleshly nature.

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God has said that the law was weak. Peter called it "a yoke." How can this be? How can that which is "holy, and just, and good" also be these things? This seems contradictory, yet we know that there are no contradictions in the Word of God. We must search further into the Word.

In II Corinthians 3:7 we read of the testament which was "graven in stones," and it is called also "the ministration of death," - another negative statement. Surely we can see how

the law ministered death, for all who could not keep it were by it condemned to death.

There is only one "law of Moses." We never read of **laws** of Moses. But here he is speaking of a particular part of the law - that which was "engraven in stones." That was the Ten Commandments. II Corinthians 3:11 declares that it was "done away;" and yet, as previously mentioned, it was established by us and fulfilled in us. We must search further.

Paul wrote to the Galatians enquiring, "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things 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." Gal. 4:21-26

The covenant or testament given on Mount Sinai was the Ten Commandments. This refers to the same truth as in II Corinthians 3, and again it is written that it is "bondage." Now I do not want bondage, I want freedom. I do not want license to do as I please, but freedom from the self-life to do the will of God. Since coming to know Christ, and having the realization that my sin was responsible for His death on the cruel Cross, I turn from sin and want to keep God's holy law; but, oh, I am so weak and find myself doing the very things that I hate.

Now, let us take stock of the facts we have found. "The law is holy, and the commandment holy, and just, and good;" and I want to establish it through faith, according to Romans 3:31, and fulfill its righteousness. But God has recorded that the law "was weak through the flesh." Rom. 8:3. The law is "a yoke" which we are unable to bear. Acts 15:10 The law is "the ministration of death." II Cor. 3:7 The law is "bondage." Gal. 4:24.

If God says all these things, I must agree with Him. Jesus

promised freedom. James speaks of a "law of liberty." Galatians 5:1,13 tells us to "stand fast therefore in the liberty" into which we have been "called." Seeing that I cannot keep the law, and all who do not are condemned to die, the only way that I can be free from the law is to die. But, if I die, how can I live for the Lord? Yet if I live, I am also defeated, for I cannot keep His holy law.

Praise God! I have found the answer. Romans six tells me that I died with Christ. I need only reckon it done, and then also reckon that I am alive unto God. Rom. 6:6-11. Romans 7 begins by telling me that the law only had dominion over me when I was alive; that is, before I was crucified with Christ. So now, though I have been crucified with Christ, I live or rather Christ lives in me. Gal. 2:20. I do not have to try to keep the law. It is KEPT **in** me. I can fully concentrate on my Precious Lord. Surely, this is what is meant in II Corinthians 3. The vail has been "done away" in Christ. I can look full into His face. The shadow of Mount Sinai, with its fearful thunder and smoke, has forever gone. Glorious liberty! Wonderful light!

Now as I read the Bible, I find such wonderful things. I read that nothing can separate me from the love of God. Rom. 8:38,39 He now reveals His love to me. "We love Him, because He first loved us." I John 4:19 Then in Romans 12:1 we read - "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." He has shown me His wonderful love, His tender mercy, His full salvation, His marvelous grace, in that He "justifieth the ungodly." Rom. 4:5 What else then can I do, but present myself to God? "Thine forevermore, entirely to be, temple of the Trinity," as the hymn says. Christ has become everything to me. He is my very reason for living. I am His forever. Now, as I let Him control me, I begin to realize what it means to establish and fulfill the law without keeping it. I am not even thinking about the law; and yet, I find myself loving God, for He has put His Love in me and

that love flows out to those around me. "He that loveth another hath fulfilled the law. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Rom. 13:8,10.

Praise the Lord! The law is being fulfilled **in** me. Every day becomes a Sabbath unto the Lord; even when my hands are busy, I am resting from my works. Praise the Lord! Jesus said, "It is finished." What can I add? "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10:1 I have found the "good things." The shadows are past forever. I pray that you, too; will come out of the shadows "into the glorious liberty of the children of God." Rom. 8:21.

(Reprint 1974)

23

### ***Nothing At All***

*He made no mistakes, took no wrong road:*

*He never fumbled the ball.*

*He never went down 'neath the weight of a load*

*He simply did nothing at all.*

*He lost no hard fight in defence of "the right"*

*Never bled with his back to the wall.*

*He never felt faint with his climb to the light ---*

*He simply did nothing at all.*

*So death came nigh, for life slipped by,*

*And he feared for the Judgment Hall.*

*When they asked him why, he said with sigh,*

*"I simply did nothing at all."*

*Oh, God will pardon your blunder, my friend,*

*Or regard with pity your all;*

*But the one big sell that surely means heal,*

*Is to simply do nothing at all.*

*Selected*

# Alive With Christ

Walter Anderson

“*And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience*”—Eph. 2:1,2.

The word "quicken," in this portion of Scripture, has been better translated, "made alive along with Christ." Isn't that a marvelous truth? In the natural we were absolutely immune to anything God-ward. We were darkened to what God was, and what He did, but we have been made alive along with Christ. In His identification with us, He has made it possible for us to have eternal life. It doesn't matter how dark it is, God has only to speak and there is light. In the beginning, God said, "Let there be light, and there was light." The apostle uses the same expression when he says, "God who commanded the light to shine out of darkness, has shined in our hearts to give the light of the glory of God in the face of Jesus Christ." II Cor. 4:6

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We were dead in trespasses and sins. We know that we died in Adam. He is the culprit because the responsibility of the whole human race was put upon him. He was the federal head. So many people today try to immunize themselves saying that it was Adam's guilt. But God is too wise for any of us, and put us on the spot, for He gave **us** a command — not exactly what was given in the Garden of Eden, but it was practically the same warning, as we read in I John 2:17-19. "Love not the world, neither the things that are in the world..." And we took it hook, line and sinker as the saying is, for we too tried to find satisfaction in the world. Here, we find we were in trespasses and sins. "Trespasses," is really a violation of God's Will and Commandment, and yet that is only for us who are saved, to recognize, as being in the past, for we read, "wherein in **times past**, ye walked according to the course of this world."

We are not immune from being influenced, either by one power or another. It was natural that it was the course of this world that we followed. Everyone was going that way, and so we followed on. The basic thing is that we had nothing with which to resist this power. We were altogether of the world, just like anyone else, and therefore Satan used us, as the very instrument in his hand,



to disobey the Word of God. "The course of this world," is also translated, "the age of this world order." This is an evil age, because everything on the surface seems to be better than it really is. People always like to be flattered with, "it isn't nearly as bad as you think it is." But when we survey it in the light of God, we find it is the pernicious age. It is the age in which religion is the worst evil of all.

One of the outstanding realities of this age is, that it is governed by Satan himself. We do not always realize the great wisdom, power and control that he has. He is governing the course of this age. It is his own order. He has disregarded the order of God and has practically ordered all the inhabitants of this world to follow his decree. Therefore, after we are saved, we must learn that we are to be conformed to God's Will, Order and Purpose. And that is by the renewing of our minds.

25 Some of the world order, that we might recognize, is the philosophy of man. He has a philosophy. He knows the origin of all there is, and the destiny of man. He heaps on himself all the credit, as though he were god. Man does not want to feel that he needs anything from God. No, he is his own god, as it were. Even in all the scientific world, used for the benefit of mankind, we find that this too, is the tool of the devil, in the sense that it destroys the miraculous Ways Of God. Man doesn't need a miracle any more. He has science. It is the great imitator of the miracles of God. Many people have been deceived by the scientific developments, without the knowledge of God. God has put these wonders in the world for man to discover, but He is left out of the picture altogether. Satan has actually brought men's minds into the conformity of his will, and is bringing them down into awful destruction.

Then we also see that he is in the evil of religion. Religious people say, "Everything is good. We are all going to the same place. We all have the same purpose. Everybody is the same." So, why try to be different? We hear all of these statements, but when we are actually lined up with the apostle Paul, we have to see where the cross of Jesus Christ comes in, by which we were crucified. In that death of His, we are made dead to this world—spirit, soul and body, so that we can be "...alive in Christ..." and reign with Him, when He sets up **His order**. All things will then be brought into His perfect will.

This falsity is all according to "the prince of the power

of the air," that is, Satan. We might not think of Satan as being a prince, but the Word declares that he is. He had great power and still retains it. He lost his real exalted place with God, but he is still given the place as god of this age. He is also the power of the atmosphere. We never think of there being any evil in the clouds that float about in the horizon, but there are myriads of evil forces marshaled there. It is like a well-disciplined army, controlling the world. No wonder that, when we speak of our heavenly place and try to take that place, we have such a battle to get through all those forces arrayed against us. It is a real conflict with the enemies of God, who would tear us away from our position. And, when we lose sight of the faith once delivered unto us and go another way, we cease to fight the real enemy.

This is the same spirit that dwells in the children of disobedience. There is a marked difference between the children of wrath, and the children of disobedience. We have heard it expressed that the children of disobedience are the fully developed sons of Satan, while the children of wrath describe all unregenerate men who deserve the wrath of God. These sons of disobedience are so filled with Satan and his spirit, that they oppose the truth of God by counterfeiting truly spiritual things. Let us always remember that Satan doesn't say he is Satan. He rather transforms himself into an angel of light. Thus, it is imperative that we have our minds so exercised by the Holy Spirit, that we know how to differentiate between good and evil. In that way, we can see how many are led to take a lower place than is offered them in Christ Jesus, simply because the thing **looked good**, or seemed expedient. We must test everything today by the Word of God. People are very careful when they buy certain goods, making sure that those goods bear a stamp of certification and guarantee. And we should be just as careful when it comes to things that seem to be of God. We should carefully scrutinize the thing for its authenticity. We are after the genuine, the real, and not something that poses as being real, but is only synthetic, and will not stand in the day of Jesus Christ.

I am glad that we have the reliable truth of the Gospel, and if we have the Spirit of Truth abiding in us, He will guide us into all the Truth. Therefore, we recognize that today is the day of our limitation and humiliation, but the next Day will be the day, wherein it will be fully manifest that we are alive in Christ, exalted, and ready to reign with Him. Amen!

## HUMBLE VERSUS FLESHLY ENERGY

**M**any Christians have a vague, fantastic notion of spiritual power as a galvanic shock, instead of a deep, humble energy in the heart to go right on doing God's Will.

Some time ago, a brother went to the chapel to make a fire and light the lamps for a religious meeting. In a few minutes there came a brother who was always harping on power, mighty power, and if we had the power, how the devil would tremble, and many like expressions. At the same time this man who had always harped on power was noted for being lazy, and stingy, and shirking the plain, humble duties of life. So the other brother replied, "God has given us the power already to go ahead and do His will, and what special power do you need just now except power for us to make these fires and light these lamps and sweep the-house? And then when the meeting begins, if we are right with God, we shall, have the power to sing, to pray, to testify to souls, to rejoice, in God and to go right on doing God's will."

But the other man was too lazy to make a fire in the stove, but wanted some galvanic shock to come in on him that would Make him yell and jump over the benches, and frighten the neighbors, and make a big splurge and show off what a tremendous religion he had. These two men illustrate the different notions that people have of power.

There are some people who bellow like a bull for power, and are utterly good for nothing to God or man, either in their homes or in the meeting. The highest power is to love our enemies, to give our prayers, our money, our tears, and our lives, to Jesus and the saving and of souls, and to humbly endure all things.

—G. D. Watson

## ISAIAH 34

Gene Hawkins

“Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.” V. 1-2

The present text here in Isaiah presents a veritable documentary of God’s judgment, both on Israel and the Nations, and thus corresponds with Nahum. That little book, of only three chapters, is literally filled with expressions of God’s Wrath, as witness the following excerpts. “The burden of Nineveh. The book of the vision of Nahum the Elkoshite. God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.....Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.” Nah. 1:1-2,6 “He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.” Nah. 2:1 “Woe to the bloody city! it is all full of lies and robbery; the prey departeth not; The noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots. The horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcasses; and there is none end of their corpses; they stumble upon their corpses:” Nah. 3:1-3

Isaiah’s message indicates that the judgment of God will be poured out on both upon Israel and the nations who have persecuted her. Verse one seems to be an invitation to the entire world. “Come near, ye nations, to hear; and hearken, ye people: (Israel) let the earth hear, and all that is therein; the world, and all things that come forth of it.” The “indignation of the LORD,” of which we read in V. 2 is a reference to the great tribulation, wherein God will indeed pour out “his fury upon all their armies.” Rev. 19:19 describes it thus: “And I saw the beast, and the kings of

the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.” Isaiah declares the outcome of that battle in the remainder of V. 2. “.....he hath utterly destroyed them, he hath delivered them to the slaughter.”

Verse three also continues with this devastating slaughter. “Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.” Such a description reminds us of Ezekiel’s account. “And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Ezek. 39:11-12 Ezekiel further paints a rather vivid portrait of this devastation with these words. “And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to **my sacrifice** that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of **my sacrifice** which I have sacrificed for you.” Ezek. 39:17-19 The accounts of both Isaiah and Ezekiel agree perfectly with Rev. 19:17-18, and all of them describe the last great battle of Armageddon. “And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.” Jesus declared that this destruction would be so great that “.....except those days should be shortened, there should no flesh be saved:....” Matt. 24:22

“And all the host of heaven shall be dissolved, and the

heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.” V. 4 While there will be untold devastation on the earth when God pours out the judgment described in these verses, and warfare will prevail causing unprecedented destruction and misery for the inhabitants of the entire world, the upheaval in the heavens will also be clearly manifest. This period of time corresponds closely with the time when Satan and his host are cast out of heaven and even the elements of heaven will be “rolled together as a scroll,” showing the tremendous power and dominion displayed only by God. The reason for all these happenings is found in the following words, which are simply a reference to God’s Word. “For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.” V. 5-6 Even the heavens shall be cleansed, or “bathed” as Satan and his imps are cast out, but the effects of “God’s Sword,” are especially revealed on earth as He smites “Idumea,” that is, the flesh or Edom, represented by the land of Esau. “The sword of the LORD,” is also wielded against the religiousness of men when IT is “made fat with fatness, and with the blood of lambs and goats...” All these expressions of judgment tell us of God’s extreme displeasure with the religion of Idumea, or the religious flesh of men when “the LORD hath a sacrifice in Bozrah...” Bozrah, a chief city in Edom means “a sheepfold,” and simply testifies of the stench of religious flesh which God, has in no wise accepted.

Ezekiel 39 also makes reference to such religious flesh. “Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.” Ezek. 39:18 These “princes,” are undoubtedly political princes as well as religious leaders, due to the fact that they are called “rams, lambs,.....,” and there will be “a great slaughter in the land of Idumea,” as declared in these verses.

That slaughter continues as "...the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness." V. 7 The "unicorn," is a one horned animal, symbolic of great power, and is here designated as one coming down "with them," that is, the goats, rams, etc. of the previous verse. The "bullocks with the bulls," both symbols man's strength and might, are also said to be "soaked with blood," meaning that none of man's efforts, be it political or religious, will be able to stand against the devastating judgment of God. All the strength and might of men will simply vanish, as free flowing blood, in the face of this overwhelming wrath, and Isaiah continues this barrage declaring; "For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion." V. 8

Our own present day has surely manifested that there is most assuredly a "controversy of Zion." It is a controversy of man's making, for scripture declares plainly that "Zion," or Jerusalem belongs to God. Isaiah emphatically calls it "The city of the LORD, The Zion of the Holy One of Israel." Isa. 60:14 The same prophet further asserts that "The Lord of hosts dwelleth in Mt. Zion and The Lord hath founded Zion." Isa. 8:18, 14:32. Men today, however, pay absolutely no mind to God's Word, but there will come the day when they will learn firsthand of "the LORD'S vengeance because they refuse to acknowledge His Ownership of this chosen city. They will experience a host of "recompences" (retribution) and reap the harvest of His vengeance upon them, as we read that "...the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." V. 9-10 The "streams thereof," which "shall be turned to pitch," must undoubtedly refer to the land of Idumea, the subject of this entire dissertation. It surely cannot be a reference to Jerusalem, for scripture is very plain that both Israel and this choice city shall be completely restored. However, those who sought to completely displace this chosen

people and claim the city which God has given them, will endure devastating and eternal consequence. The “streams,” of blessing which they had hoped would flow toward them are now turned to devastating “pitch,” lit. “asphalt,” and bring no refreshing to them whatsoever. All their religiousness has availed them absolutely nothing but pain and misery!

Beginning with verse 9, however, the remainder of this chapter seems to be a clear reference to God’s ultimate judgment, which is outer darkness, and the lake of fire, known as hell. The literal judgment upon Idumea, seems to be but a type of the everlasting judgment depicted by such phrases as “It shall not be quenched night nor day;” and “the smoke thereof shall go up for ever:” It shall also be “from generation to generation” and “it shall lie waste;” where “none shall pass through it for ever and ever.” V. 10 All these terms describe the eternal separation from God which will come to pass for those who follow the path of rejection outlined above. Furthermore, Isaiah also describes, in the rather poetic language used throughout this book, that the oppression, and darkness of wicked spirits will also prevail in this place which has been completely cut off from God.

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“But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.” V. 11 Birds, in scripture, are symbolic of spirits and these are indeed **wicked** spirits, all of them associated with darkness. Such spirits had a tremendous effect on the affairs of this world, both politically and religiously, and it seems that they still “call” to those on whom they exacted such influence upon the earth. “They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.” V. 12 The nobles may have achieved a rather prestigious place while ruling on earth, but those kingdom glories will mean absolutely nothing when they reach their final destination. Not only will they be deprived of the plush way of life to which they had become accustomed as “nobles and princes,” but “.....thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet



with the wild beasts of the island, and the satyr (one rendering of this word is “devil” or “shaggy goat) shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.” V. 13-15 These words, once again, seem to picture the emptiness, and darkness of hell, portraying the awful separation from God awaiting those who would deny Him. Such destruction could most assuredly picture the natural devastation of lands on this earth which have been judged because of their treatment of Israel, but the primary fulfillment of this prophecy must refer to the coming eternal destruction as seen in the aforementioned terms of V. 10 However, Isaiah also records God’s display of “mercy in the midst of judgment.” Scripture records this glorious pattern again and again, in the end of every dispensation. Consider the invitation of V. 16 “Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.” These words must be heeded before the awful consequences of V. 9-15 come to pass. There will come a day when men will no longer be able to “call on the Name of The Lord,” but until that time the invitation to “Seek ye out of the book of the LORD, and read:...” still prevails, and that same book promises that “...whosoever shall call upon the name of the Lord shall be saved.” Rom. 10:13 The answer is in “the book of the LORD,” and if men “seek out” that message, there should be an incentive to call on the Name of The Lord, for it is one of severe warning that “no one of these (judgments of V. 9-15) will fail.” They will all come to pass as God has promised, or His “mouth hath commanded...”

This verse also points out the “myth,” of our day that men think they can “enjoy” hell because they will be there with “all their friends.” The attitude and rebellion of these last days seems to portray this coming destruction as a mere joke, but Isaiah plainly declares that “**none shall want her mate:**” There will be no “enjoyable fellowship” among those who have chosen to completely disregard the “book of the LORD!”

“And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.” V. 17 This last verse tells us that the final decision will belong to God, rather than man. “He hath cast the lot for them, . . .” by virtue of their rejection, and His decision is an eternal one, for “they shall possess it for ever.” Thus, this chapter of Isaiah ends much the same as Nahum; with the pronouncement of irreversable judgment. “There is no healing of thy bruise; thy wound is grievous: . . .” Nah. 3:19



## Fools

The fool will speak folly, and his heart will work iniquity, to practice profaneness, and to utter terror against Jehovah, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail.—Isaiah 32:6 R. V.

1. The one who denies God is a fool. Psa. 14:1; & 53:1
2. The slanderer is a fool. Prov. 10:18
3. Those who are soon Angry are fools. Prov. 14:17
4. Those who despise instruction are fools. Prov. 15:5; Eccl. 17:9
5. He who trusts in his own heart is a fool. Prov. 28: 26
6. The grafter is a fool. Jer. 17:11
7. Those who mock at sin are fools. Prov. 14: 9 & 10:23
8. Those who build upon the sand are fools. Matt, 7:26
9. He who lays up treasures for this life only is a fool. Lk. 12:20, 21
10. Those who do not believe all that the prophets have spoken are fools. Luke 24:25
11. Those who walk in darkness are fools. (Eccl. 2:14; John 3:16-21
12. He who dies outside the city of refuge is a fool. II. Sam. 3:33
13. To-day is the wise man’s day. To-day is the Holy Ghost’s day. To-day is the day of salvation:  
— Selected.



# Our Corn Crib

*"Buy The Truth, and Sell It Not"*

## Tracts

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|-------------------------------|----------------------------------|---------------------------|
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| Attack against the Truth      | Glossolalia                      | Phoebe                    |
| A Burning Truth               | God- A Triunity                  | Preaching Another Jesus   |
| A Growing Relationship        | Gospel Records                   | Predestination            |
| Caught up with Paul           | Gospels, Acts & Epistles         | Preparation of the Bride  |
| Cherubim & Seraphim           | Holy Spirit- Baptism & Anointing | Ranks in Resurrection     |
| Chaste Virgin                 | How to Receive Holy Spirit       | Resume of What we Teach   |
| Comfort in Time of Sorrow     | It is Finished                   | Salvation for the Body    |
| Death, Hell & Lake of Fire    | Jesus Heals Today                | Scriptural Terms Defined  |
| Destiny of the Wicked         | Judgement Seat of Christ         | Words on Eternal Security |
| Diamonds in the Rough         | Law or Grace                     | The Adams Case            |
| Dying Daily                   | Life Everlasting                 | The Two Adams             |
| Earnest but Wrong             | Light on the Law                 | The Sin Offering          |
| Eternal Life                  | Living Ones                      | The Unforgiven Sin        |
| Extra! Extra!                 | Made Sin for Us                  | This is That              |
| Faith                         | Man Child- Rev. 12               | Times of the Gentiles     |
| Fear of the Lord              | Mercy or Judgement               | Tithing                   |
| First Day of the Week         | New Birth                        | Water Baptism             |
| Five Much Mores               | Not Legislation, Revelation      | Wheat and Tares           |
| Five Consequences             | Oneness of Christ                | Why am I Not Healed       |

## Books of the Bible

|             |                                     |                  |                       |
|-------------|-------------------------------------|------------------|-----------------------|
| Genesis     | Esther                              | Luke             | 1, 2 Thessalonians    |
| Exodus      | Job                                 | John             | 1, 2 Timothy          |
| Leviticus   | Ecclesiastes                        | The Acts         | Philemon              |
| Numbers     | Song of Solomon-A.S.Copley          | Romans           | Hebrews, James, Titus |
| Joshua      | Paul's Gospel in S.O.S.-A.Mooneyhan | 1, 2 Corinthians | 2nd John              |
| Judges      | Isaiah                              | Galatians        | Jude                  |
| Ruth        | Prophets-Joel, Nahum, Hab, Malachi  | Ephesians        | Revelation            |
| 1, 2 Samuel | Zechariah                           | Philippians      |                       |
| Ezra        | Matthew                             | Colossians       |                       |

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Almighty  
**GOD.**  
walk before me,  
and be thou  
perfect.

*GENESIS 17:1*