

# Grace and Glory

Declaring unto you the  
whole Counsel of GOD

Without Price Since 1910

'Loving his Appearing'

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Great is the  
LORD,

and greatly to be  
praised in the  
city of our God,  
in the mountain  
of his holiness.

PSALM 151



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### "WHEN THOU PASSEST THROUGH THE WATERS"



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Editor: Gene Hawkins





***“But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” Matt. 24:37***

***“And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth,... And the LORD said, I will destroy ... both man, and beast,... for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD... The earth also was corrupt before God, and the earth was filled with violence. ...And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.” Gen. 6:5-13***

3

Jesus clearly tells us that the pattern which God followed in the days of Noah will be exactly the same as that which will transpire when Jesus comes again. The multiple characteristics are exactly the same, and judgment will be poured out upon the whole earth, but mercy will also be displayed even as “...Noah found grace in the eyes of the LORD.”

We would also point out here that Enoch lived in the “days of Noah,” but he is nowhere to be found because God translated him before the flood waters arrived, for we read that, “...Enoch walked with God: and he was not; for God took him.” Gen. 5:24. Jesus also promised the Church at Philadelphia that they would be delivered out of this world before the hour of tribulation arrived. “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” Rev. 3:10

While we do not know exactly how much of the aforementioned wickedness, violence, and corruption Enoch witnessed before “... God took him,...” we do know that he was a man of faith and simply walked with God, and pleased Him.



The record in Genesis give very little information about Enoch, but Paul gives us this account in Heb 11:5. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." The Bride of Christ will be of that persuasion. They are those whom Paul defined as "... we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thess. 4:17 They, like Enoch, will be translated out of this world before the judgments of the tribulation even begin.

The central sign of this article points out the fact that, "... the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The evidence of those thoughts is reflected in the constant manifestation of the wickedness, violence, and corruption which has become a way of life in our day. Such things were somewhat sporadic in reports of yesteryear, but news sources around the globe today literally stream graphic accounts of man's wickedness and inhumane treatment to man into our homes on a daily basis. These events happen so rapidly that news reporters can in no wise keep up with them, and atrocities which took place yesterday are already "old news" by the time they have been replaced with the breaking news of a new day.

We can scarcely imagine some of the horrendous cruelty which some constantly inflict upon others, but as noted here, God's assessment is that "... the thoughts of his heart was only evil continually." Jeremiah likewise recorded such a problem long, long, ago. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9 We too wonder what new avenues of destruction will be conjured up in the wicked hearts of men before Jesus puts a stop to it.

We full well realize that "there is nothing new under the sun," but the frequency of ungodly acts in these last days cannot be denied. Paul emphatically warned "...that in the last days perilous times shall come." II Tim. 3:1 The word perilous means, "fierce, furious, reducing the strength, difficult." The ferocious attitudes of men around the world, as they unleash their fury against oftentimes innocent victims, certainly do magnify the reduced strength of such helpless people. It is a cowardly way of rebellion, but there are multiple accounts of such atrocities, and



we continue to emphasize that it is indeed continual.

America has been both stunned and shamed by the wicked and heartless violence inflicted by radicals, in San Bernardino, California, and Orlando, Florida, all of whom had pledged allegiance to ISIS. This country has also witnessed senseless attacks against police officers in Texas, Minnesota, Louisiana, and Missouri. In fact CNN published this recent headline: **"Fallen officers: 64 shot dead in the line of duty in 2016. The 2016 shootings have spanned the nation, from California to Massachusetts."** Many of these incidents were nothing more than cowardly ambushes and again reflect the pre-meditated thoughts of wicked men. Add to that the countless incidents of "road rage" taking place on streets and highways almost on a daily basis, along with domestic violence and multiple demonstrations of school bullying, and the fact of these continual evil thoughts within the hearts of wicked men becomes even more personal and closer to home.

The perilous times defining these last days also describe men as being "...incontinent, (out of control) fierce, (savage) despisers of those that are good,... heady, highminded, (proud, conceited)." II Tim. 3:3-4. Verse 8 of this same chapter reveals that they also have "... corrupt (entirely spoiled, depraved) minds,..." once again pin-pointing the same problem which existed in the days of Noah. Such devious minds were certainly at work in Nice, France as a massive truck was used to literally plow into a plaza crowded with innocent and defenseless people. America must also now come to grips with the young rebel who walked into a prayer meeting in Charleston, S. Carolina, sat with them for an hour, and then opened fire, killing nine of them. Recent reports have provided evidence this was not a random attack, but that Dylan Roof had plans to do the same thing in other Churches, clearly another demonstration that the thoughts of men are only evil continually. 5

These imaginations of wicked hearts are also clearly manifest among ungodly world leaders, and the destruction is far more massive than even the atrocious accounts listed above. Newsweek published the following heart-rending account of the Syrian massacre invoked by Bashar Assad on Aleppo. **"Syrian Forces Shooting Aleppo Civilians Dead On The Spot:"** The report following this headline declares that, "The United Nations said on Tuesday that Syrian government forces have entered homes in the



rebel-held eastern district of the northern Syrian city of Aleppo and shot people dead. U.N. human rights spokesman Rupert Colville said it had evidence that 82 people were summarily executed in several eastern Aleppo neighborhoods. Jens Laerke, U.N. humanitarian spokesman, said there had been a 'complete meltdown of humanity in Aleppo' in recent days."

6 Another report from the New York Times also indicates the evil conclusions out of the minds of men today. "Assad's Lesson From Aleppo: Force Works, With Few Consequences. For months, the bodies have been piling up in eastern Aleppo as the buildings have come down, pulverized by Syrian and Russian jets, burying residents who could not flee in avalanches of bricks and mortar. And now it is almost over, not because diplomats reached a deal in Geneva, but because Pres. Bashar al-Assad of Syria and his foreign allies have won the city.... It is not the first victory that Mr. Assad has secured with overwhelming force in the Syrian conflict. But his subjugation of eastern Aleppo has echoed across the Middle East and beyond, rattling alliances, proving the effectiveness of violence and highlighting the reluctance of many countries, perhaps most notably the United States, to get involved...Mr. Obama denounced Mr. Assad as an illegitimate leader but kept American forces out of the battle to oust him. He argued that the United States could not resolve the conflict and that Syria was not a core American interest. Even when Mr. Assad deployed chemical weapons, crossing a 'red line,' Mr. Obama did not bomb Syria, angering the opposition and allies like Saudi Arabia, who felt he had further empowered Mr. Assad."

The consensus here seems to be that Syria has literally "gotten away" with these tactics of force even though they are clear violations of humanitarian and international law, but men seem not to care. There is absolutely no doubt that Saddam Hussein and Bashar Assad used chemical weapons of mass destruction to slaughter their own people, and though Hussein was eventually toppled, not one consequence has been leveled against the dictator of Syria despite the deaths of thousands even before Aleppo. His vengeance has not only been exacted against "the rebels who would dare rise up against his cruel dictatorial policies, but also against anyone who would dare sympathize with them. Solomon, the wisest King and leader of all time, strikes at the very heart of this dilemma, declaring plainly that, "Because sentence against an evil work is not executed speedily, therefore



the heart of the sons of men is fully set in them to do evil.” Eccl. 8:11 This is true in the case of the general population as well as these wicked nations. There has been an ongoing battle over capital punishment in this country for years, and even though some have received the death penalty, courts and multiplied appeals have literally postponed “the sentence against an evil work” for even decades. Thus men literally calculate in their own deceitful and wicked minds what, and when, it will cost them to do evil. We can say of a surety that none of the ungodly acts of behavior referenced in this article will prevail in the Millennium because scripture is very plain that sentence against an evil work will be executed quickly. Isaiah beautifully outlines God’s solution to this problem, thus paving the way for a constant era of complete peace and tranquility without lawlessness. “There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.” Isa. 65:20 This verse indicates that all men who have not accepted Christ will be counted as innocent children until they reach the age of one hundred, at which time they will then be counted dead in trespasses and sins. After that the “sinner,” meaning he who sins outwardly, will be held accountable and will be accursed. Ananias and Sapphira are typical figures of this truth. They deliberately lied to the Holy Ghost in the beginning days of the Church Age immediately following the Day of Pentecost, and died immediately for their sin. Acts 5:1-10 Those seven glorious years of Utopia after Pentecost were simply a foretaste of the thousand year Kingdom Age over which King Jesus will preside.

There is no doubt but that the evil “... imaginations of the thoughts...” of men found in the days of Noah will not only continue in our day, but will also accelerate until Jesus comes to take what rightfully belongs to Him. Men like Assad, Putin, and countless other rulers and ruthless dictators around this world who have visions of global rule will continue in their relentless efforts to control the world and bring all in subjection to them. The man of sin; the antichrist, will achieve that place and reign relentlessly for 1260 days. We know he will be on the scene at the beginning of the tribulation period, but God has decreed that he should actually reign as supreme ruler for the last three and one half years of that time, wherein he will implement the horrid



atrocities of war including nuclear weapons, and other weapons of mass destruction, such as germ and biological weapons. We have seen evidence that none is apparently ready to execute any kind of sentence against men like Assad, and we are assured that that same pattern will follow in dealing with nations such as Russia, China, N. Korea, and Iran. We simply do not know who the antichrist will be or even the nation from whence he might come, but we do know that the very "... spirit of antichrist..." is in this world and has been even from the early days of the apostles. I John 4:3 That spirit is being felt more and more in these latter days of open rebellion, where wicked men try to inject themselves on the world scene, fulfilling all the characteristics which define the perilous times of our day, and none shall stop it.

**"But Noah found grace in the eyes of the LORD..."**

8 This is another defining mark of the days of Noah. Jesus also indicated the promise of such grace when He said, "But he that shall endure unto the end, the same shall be saved." Matt. 24:13 He speaks especially of that faithful remnant of Israel that will be preserved through the darkest hours of the tribulation known as the "...the time of Jacob's trouble..." Jer. 30:7 That same grace is also depicted by a rainbow upon Jesus' Head in Rev. 10:1. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:" The rainbow is the eternal symbol of Divine Grace and Mercy. Here, it means that He will display mercy even in the midst of horrendous judgment. We know that Noah found grace in the eyes of The LORD, but Peter tells us that others had to have experienced it as well even after the waters of judgment flooded the earth. "For Christ also hath once suffered for sins, the just for the unjust,... By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." I Pet. 3:18-20 Only Noah and his band were physically saved because they were preserved in the ark, but Peter proclaims the fact that other souls were found in Paradise, the prison or abode of the RIGHTEOUS dead at that time, wherein Jesus preached after His death on Calvary. It simply means that some finally believed the message that that "crazy old man Noah" preached and the grace of God literally



snatched them from eternal destruction. This same scenario will undoubtedly be repeated in the coming days of tribulation, as some will believe even when the judgments are falling all around them. The promise will still be valid, even in that day. "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that **whosoever shall call on the name of the Lord shall be saved.**" Acts. 2:20-21 God always manifests His grace even in the midst of judgment.

That same assurance is also for us today who would be kept out of the hour of temptation. Paul stringently warned the Thessalonians against the temptation to surrender to the atmosphere of sleep and drunkenness sweeping across this world today, much of it due to the impossible world conditions recorded above. These current days of darkness rather demand that we take our place as those who "... are of the day." I Thess. 5:8 Paul also had this advice for the overcoming saints at Philippi. "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine **9** as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ,..." Phil. 2:14-16 This latter phrase must be our occupation in the last days of the Church Age. It is imperative that we live our lives "Holding forth the word of life,..." which means that the life of Jesus must be manifest in this mortal body. We have stated countless times that this world will not get any better, nor will there be any major world - changing revival during this age. Our hope is not to clean up this world and make it more comfortable and spiritual, but rather to walk WITH God, to please Him, walking by faith as did Enoch, and one day soon be translated out of this world, thus overcoming these days of Noah even "... in the midst of a crooked and perverse nation..." Let us put our faith in Jesus' Own Words. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20

*"For yet a little while, and he that shall come will come, and will not tarry."  
Heb 10:37*



# Behold, He Cometh

A. S. Copley

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

**W**e are living in the most solemn and momentous hour of the history of this great world. "Behold, He cometh" is the key-note of the last book of the Bible; and it is the most musical and glorious note of the present moment to believers. The Book of Revelation begins and ends with this song of hope and triumph. The Apostle exclaims at the doorway, "Behold, He cometh with clouds ; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen !"—Chap. 1:7. Then the Coming One ends the book by shouting out twice, "**Behold, I come quickly,**" and once, "**Surely I come quickly.**" Chap. 22: 7,12,20.

**10** We are impressed with the solemn fixedness of conditions by the Lord's own decree. "He that is unjust, let him be unjust still." Men may think that they can turn to Christ any time they choose; but not so. Jesus said, "No man can come to me except the Father, which hath sent me, draw him." They are bound so tightly by Satan's power, that the Holy Spirit must loosen them and pull them into the Gospel net. Our Lord said, "As it was in the days of Noah, so shall it be in the time of the Son of Man." In Noah's day, God said, "My Spirit shall not always strive with man." The Spirit of powerful and sweeping conviction does not seem to be prevailing these last days. Instead, He is exclaiming, "Let him that is unjust, be unjust still." Man persists in going on in his own sinful and rebellious way, after many awakenings, admonitions and woosings of the Spirit. He hears the warnings of approaching storm and woe. "Ephraim is joined to his idols; let him alone." It is a painful fact, that we cannot pray effectively for sinners, except as the Holy Spirit moves us. This explains the lack of interest which some saints seem to possess. "Praying in the Holy Ghost" counts; nothing also does.

"**And he which is filthy, let him be filthy still.**" Some sinners are clean in their manifest habits. They are polite and pleasing. One of the most prominent automobile dealers in this city does not drink, or smoke, or chew; so he claims. But other



unjust folk are filthy also in their daily habits. They are not only unjust; but they are unclean. One phase of uncleanness has become very pronounced and bold in this country under the last administration, be it said to our shame. And this is a fixed condition, which will doubtless continue and increase to the end of the age. Will this country collapse in drunken revelry, as Babylon did under Belshazzar's - reign? Saints waste their energies and time, who try to reform present conditions. The Spirit says, "Let him be filthy still."

It has been said repeatedly and flippantly, "Prayer changes things;" but we should learn to pray in line with God's plain word of prophecy. Paul wrote that "evil men shall wax worse and worse, deceiving and being deceived." Jeremiah was compelled to say of the judgments coming, "And they shall drink and be moved and be mad. Drink ye and be drunken and spue and fall and rise no more, because of the sword which I (the Lord) shall send among you. **Ye shall certainly drink.**" Jer. 25:16,27,28 No man's petitions will stay the ordained judgments of God. Have you not read Jehovah's stern decree in Ezek. 14? Four times he declares, that "tho' Noah, Daniel and Job were in it, as I live saith the Lord God, they shall deliver neither son, nor daughter; they shall but deliver their own souls by their righteousness." Injustice and filthiness will continue and abound to the full unto the consummation of this age Solemn, but sure.

**"And he that is righteous, let him be righteous still."** This ought to be an encouragement to those who are not quite certain of their future. This ought to silence forever the fallacious cry against eternal life. Men say, that certain ones are bound for hell; but the Holy Spirit says, "Let him be righteous still." Be it observed, that four classes are named in this end-time; two on each side — the unjust, or unrighteous and filthy; and the righteous, or justified and holy. These are established conditions. Many, yea the vast majority of God's people, are only justified; but justified they are before the Lord, because they have believed on Christ and are born of the Spirit. They have not been fed upon "the sincere milk of the Word" by the supposed shepherds; and they never learned to milk the cow (study the Word) for themselves; hence, they have not grown in grace and the knowledge of the Truth. They are wee babes to the end of life.

Do not censure me for this firm stand. The Holy Spirit



terms Abraham's worldly nephew, who was also a politician and a reformer, **"Just Lot, that righteous man, with a righteous soul."** But for II Pet. 2:7-9, we would never know that Lot was saved. The legalists would consign him to the bottomless pit. He dwelt in Sodom and was defiled and vexed by the "filthy conversation and unlawful deeds of the wicked; but the Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished." How can anyone dodge the surety of eternal life with such fixedness of facts before us? Tho' Lot had not the honor of abiding with his faithful uncle "in the plains of Mamre," yet God provided Zoar (a little, low place) for his safety. Likewise the great multitude of believers, whom John could not enumerate, will stand before the throne in the day of the visitations of judgment upon the world. The wicked will be unjust and filthy still; but the justified, the righteous will be righteous still.

12 **"And he that is holy, let him be holy still."** How interestingly and beautifully are these four facts announced. As the wickedness of some unjust ones is manifested by their filthy conversation and conduct; so the righteousness of some saints is outwardly manifested by their holy demeanor. The state of the latter measures up to their standing. They are not only justified before God; but they walk righteously before men. As James demands, they are justified by their works before men. "By works their faith is made perfect." It is most painfully evident that these two distinct classes are here today, and according to the divine fiat, they will continue distinct and separated unto the consummation. We groan and sigh in spirit to pull Lot-believers out of Sodom. We have prayed and prayed for the half-hearted and soul-ish to be delivered from their low plane of living. By preaching, teaching and entreaty, we have endeavored to lead them up into the fat fields of Mamre with Abraham, the friend of God. What can we do more?

Our writings ring the changes on an overcoming, spiritual career. It is untrue, that we encourage loose living, and teach that, because men are justified and have eternal life, they can live after the flesh and do as they please. We challenge anyone to produce one sentence from our publications that advances such heresy. Even our songs chime with victory over sin, self and Satan. We state facts of what people do and how they live; but we do not



thereby endorse their conduct. We blush because of the blot that some professed grace saints splash upon the picture. Our hearts are grieved often and deeply; but we are not God. We cannot change folk. God alone must do that.

His great name be praised, a few folk are laying hold tenaciously of the provision made for a victorious career. They judge their own flesh, not that of others. They count the conquering Christ as reigning within which insures blessed victory without. The lusts of the flesh, the lust of the eyes and the pride of life are held in abeyance by the indwelling power of the Holy Spirit. Such saints see something to live for now. The glittering Prize, Christ as the all-glorious Bridegroom, looms large and entrancing before their vision. "Sin shall not have dominion over you," is their slogan. "Christ in you the hope of glory," is their sustaining inspiration. "We shall reign with Christ," is their triumphant and steadying hope. The plain Word of marvelous grace is their daily bread, their staff and stay.

Things on the ground below look very small to airplane passengers. Likewise some saints live so high in Christ and have such deep, sweet fellowship with Him, that the glittering objects of earth have no charms for them. Their eyes are blind to visible and perishable sights, but open wide to views invisible. We are informed that astronomers, by means of telescopes, behold with wonder myriads of stars and planets, invisible to the naked eye. Spiritual believers, thru faith's invincible and unwordable telescope, explore worlds of beauty and wealth, glorious, surpassing and bewildering, which are unknown and unthinkable to ordinary Christians. Elisha prayed that Gehazi's eyes might be opened to *see* the host of angels camped about them in their defense. Some of us would not stay here another minute if we could get away in God's perfect will. We would be off for the shining highlands of heavenly glory.

Stephen looked into heaven and saw the glory of God and the Son of Man standing at the right hand of God. The stones that pelted him to death only broke the weather-boarding that hindered his spirit from flying away to meet his glorified Lord. The eyes of the heavenly Bridegroom are set upon some choice ones, whose gaze upward is steadfast and immovable. They behold an open door in the glory, enticing them heavenward and homeward. The Holy Spirit says, "Let them be holy still." It is



the divine decree. There is a fixedness in their faith, purpose and hope. Let others swerve and question, criticize and condemn, grow cold and formal, worldly and proud; a despised few are looking and longing intently for the return of the Lord of glory. They are waiting and listening for the melodious tramping of His hallowed feet. The trumpet will blow; then upward they'll go to the land of eternal delight.

### **Final, Quickening Words**

**"Behold, I come quickly.** Blessed is he that keepeth the sayings of the prophecy of this book"—Rev. 22:7. Three times in this closing chapter, our Lord, with ecstatic unction, pronounces His soon coming. We do well to consider them. Having spread out before us thru the Apostle's vision the marvelous panorama of the church and the millennial ages, He declares a special blessing upon those who believe and receive these truths. They are **"faithful and true."** And they **"must shortly come to pass."**

**"The time is at hand."** Some saints are listless and indifferent toward them. They will miss the best, and be deprived of the highest reward. Beloved, will you? What is your attitude? In **14** which group are you found? Are you among those to whom He says, "Let him be holy still?" Men determine their destiny by believing, or rejecting Jesus Christ, the only Redeemer and Savior. Christians determine their rewards and their places in glory by accepting, or rejecting the sayings of the prophecy of this book. Beloved, remember; the die is cast. The purposes of God will certainly be fulfilled to the uttermost. How much are you blest? How much are you appropriating? **"And behold, I come quickly; and my reward is with me to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last."** Vs. 12,13. This is both a warning and an encouragement. A warning to the indolent and slothful; for he that will not work, shall not eat even here. What a barren remuneration awaits such in the coming age. The Lord is the righteous Judge, who is even now "walking in the midst of the golden candle-sticks," the churches, determining the respective rewards to be handed out. He says, "My reward is with me." He will render prompt and just compensation. Even a cup of cold water to a thirsty soul, shall not fail to be remunerated. Every jot and title of ministry rendered in the Spirit of Christ and in His Name will be justly paid.



**"Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city"—V. 14.** Certain religious people quote this verse to prove that salvation is obtained by keeping the ten commandments. The ten commandments were not at all in the mind of the speaker; but the commandments of Jesus, viz., to **"love one another,"** to tarry for the Holy Spirit and whatsoever other instructions He gave by His own lips, or through the Spirit-anointed apostles, their words and writings. But the Revised Version silences all cavil on this matter. It reads, **"Blessed are they that wash their robes"** (in the blood of the Lamb of course. See chap. 1:5.) The Bible closes as it opened, teaching that salvation is absolutely by grace through faith. Grace found humanity sinful, helpless and hopeless, and provided a sinless and adequate sacrifice for all. Simple faith in that sacrifice makes the vilest sinner clean, because it fully satisfies the justice of God and meets humanity's every need. It pleases God and man. It offers life to the dead, cleansing to the unclean, healing and health to the sick, sight to the blind, hearing to the deaf, light to those in darkness —everything needed and worth having to everyone everywhere and all the time, without money and without price.

15

### **Final Invitation**

**"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely"—V. 17.** What a near and honored place the bride company has, the most perfect and most fully-accepted ministry is that of the bride group, because they operate only by the direction of the Holy Spirit. There is no intermixture of self, of carnal means, of flattering schemes, of spectacular, high-hatted attractions, which appeal only to the flesh. **"The Father worketh hitherto, and I work,"** said Jesus; and so say they. They move with the Holy Spirit. Their invitation is pure and simple. In spite of the multiplicity of religious activity; yet the Lord acknowledges but two inviting parties **"the bride and him that heareth."** Just so it is in these closing days, because of the fixedness of God's decree. And the invitation is only to the thirsty and to whosoever will come. Let people be what they are. The concluding words follow most naturally and logically.

**"He which testifieth these things saith, Surely, I come quickly." V. 20** Throughout this book of the consummation of



all things, we see the kindly steppings and hear the Majestic Voice of the Heavenly Bridegroom. And now we hear Him finally at the close, just as we step out of the door. His last word is emphatic — "SURELY!" His coming is immediate — "QUICKLY!" When is He coming? "QUICKLY!" And John, speaking particularly for the bride, answers back, saying, "AMEN. Even so, COME, Lord Jesus!" The ready ones agree with the Apostle and join in his entreaty. "For we that are in this tabernacle do groan, being 'burdened.'" The prospects of success grow less and less, and trials increase day by day; "not for that we would be unclothed" — we do not wish to die — "but be clothed upon, with our house which is from heaven, that mortality might be swallowed up of life." II Cor. 5:2,4. We long for that unchangeable state and scene, where there is no more night, no more need of a candle, or of the light of the sun, where God Makes "all things new."  
(Reprint 1949)



### ***A Race To Be Won***

16

Have you got the vision sure?  
Let no fleshly aim allure.  
Keep the goal steadfast in view,  
Pressing on, thy way pursue.  
To the world say one adieu.

Loiter not; the loss is great.  
Run along, 'tis getting late.  
Soon the race will have been run,  
And the Judge will say, "Well done."  
Christ the Prize will have been won.

Look not to the left, nor right.  
Speed thy going in the light.  
'Tis the last lap of the race.  
Ample is God's matchless grace.  
We shall see the Bridegroom's face.

Author Unknown



## GOD'S SURE WORD OF PROPHECY

*"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." II Pet. 1:19-21*

**P**eter's words here follow his personal testimony to the glorious sight of the transfiguration of Christ on the Holy Mount. It was called holy, because of the Holy One who was present there. Peter saw the change in the Person and Apparel of Christ. He heard the Voice from heaven at attesting to the worth and perfection of God's Son and he felt the Presence of the Shekinah cloud overshadowing them. But he declares that we have more to convince us than even his testimony of that wonderful millennial scene. We have the more sure word of prophecy to depend upon; or "the word of prophecy made more sure," as recorded in the Revised Version. The meaning is that now since the first advent of Christ there is no doubt as to the word of prophecy. We have assurance by His death, resurrection and ascension that every jot and tittle of prophecy shall be fulfilled.

17

Then the Apostle adds further that no prophecy of Scripture is of "... private interpretation or of its own interpretation." That is, no prophecy can be isolated from the other Scriptures of like character given elsewhere, which would thus run the risk of being perverted from its proper use, as a sentence more or less broken, or a page of a book or letter detached from the rest. **"Men spake from God,"** not otherwise; not according to their own reasoning, or wills, or thoughts. But they were moved by Him; each prophecy in harmony with all others, and in perfection, because it comes from Him who knows the end from the beginning.

Author Unknown



# REFLECTIONS

...From the Editor

*“And it came to pass, after the year was expired, at the time when kings go forth to battle,...” II Sam. 11:1*

**W**e have found it rather amusing over the years that there seemed to be a certain season wherein kings would pick and choose a time for going to war with one another. It seems here that the end of the year may have been a time of peace and rest, just prior to going forth to battle. The context of this chapter tells us that David would have been far better off had he gone to war and thus avoided his adulterous relationship with Bathsheba.

**18** We surely cannot say that the end of 2016 has produced a respite in preparing for going out to battle in the coming New Year. This passing year has been fraught with one difficulty after another, but one particular and very grievous concern for Grace and Glory is the knowledge that someone is **selling** Grace and Glory literature on Amazon. Bro. Copley founded this work on the Jesus' premise of ministry, "...freely ye have received, freely give." Matt. 10:8 The publication has advertised "No subscription price" since its founding in 1910, with the admonition from Prov. 23:23 "Buy the truth, and sell it not;..." appearing in many issues. This pattern follows Isaiah's proclamation to "... come ye to the waters, and he that hath no money; come ye, buy,... without money and without price." Isa. 55:1

Grace and Glory material has never been copyrighted, and thus, while the efforts of some to reproduce a number of writings to their own advantage may be unethical, they are not illegal. However, one great concern is that with all the modern equipment of scanners, copiers, and word processors, there is a great possibility that these treasured writings could be altered, by simply adding or deleting certain key words. Many of the early writings have been reprinted over the years, but though we have corrected typographical errors, we have desperately striven to maintain the complete integrity and intent of the writer.

We have noticed already that some of the literature



advertised on Amazon has given credit to one writer which should have been attributed to another. We also know there is no legal recourse to stop anyone from selling what would be considered their own property on Amazon. We could probably not use it anyway in obedience to I Cor. 6:1. Our only recourse is to leave it in the Hands of The Lord to protect these precious writings and believe God to bring good even out of this. The fact is that Paul had much personal opposition in preaching the gospel, declaring that, "The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:" Phil. 1:16 His positive response to that is found in verse 18 of this same chapter. "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." So our hope today is that regardless of the intents of others, Christ might somehow be preached, even by and through those who probably have no interest or appreciation of the invaluable treasure trove of truth which God has entrusted to us. We can boldly say that God has continued to meet our needs and enables us to publish this glorious and unique message of Divine Grace without charge, in accordance with His invitation to all, given in Isa. 55:1. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

19

### **ANNOUNCEMENT:**

**President's Day Weekend Convention  
Living Waters Tabernacle  
February 17-19, 2017**

Make plans now to join like-minded saints for a time of fellowship and encouragement in the things of eternity during this annual gathering in Denver, Colorado. Sermons, studies, and plenty of food will be provided throughout the weekend. Come prepared to be refreshed in the Lord!



# Promise For The New Year

Paul N. Smith

*"But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19*

This fourth chapter of Philippians abounds with faith. We could call it a chapter of thanksgiving and praise unto God who superabundantly supplies our needs. Paul begins the chapter with the admonition to rejoice. He also urges us to be careful or anxious for nothing. Why? Because he knew that when one had a need, all he had to do was to let the request be made known to God. His experiences in trusting the Lord are a pattern for us. He learned some things while trusting the Lord. Thus, he was able to give us this wonderful promise which encourages us to depend on Him for every need.

20 Paul said. "And MY GOD shall supply . . ." God is called "Paul's God." This does not mean that the Lord was his only but instead He was a personal Friend to Paul. This is not an unusual statement because we often read: "I am the God of Abraham and Isaac and Jacob." Why is it that some people were identified with God in such a way? The secret is that these people were fearless in their faith in God. He, in turn, was happy to identify Himself as their God.

There is something very personal in this statement—"My God." Sometimes we acknowledge what the Lord does for other people, and offer thanks, but do not say, "He is my God, too." A sister testified recently that it was a long time before she could accept God's grace for herself. She always felt that His grace was for others. She was always concerned that others accept His grace, and manifested it by giving everything she had. The Lord reminded her that His grace was for her, too.

Paul learned what it meant to really trust the Lord. Sometimes he had plenty and other times there was a need. But no matter whether he lacked or had plenty, he learned something through his experiences. He learned to be satisfied with plenty or with nothing. If he had nothing, He was satisfied to know the Lord for Himself: if he had plenty, he knew that it was an expression of God's grace. The Lord worked in his life through these experiences. No wonder he could say, "My God." To each of us, He is not just God, or



someone else's God, He is my God.

Another point which we want to emphasize is that the promise is that God shall supply our need. We do not look to the world or the flesh to meet any need we have. When we ask the Lord for anything, then we expect Him to bring it to pass. Sometimes people bring their requests to the Lord and then look for the answer from some certain source. They already have in mind who or what will supply the need although they have asked the Lord to meet it. Of course, we know that many times, the Lord uses people to meet a need but the difference is in the heart of the one who supplicates. Is his faith in the Lord, blindly trusting Him and not caring how the answer comes; or is his faith in some source that has already supplied another need? We have heard and known of some who prayed for something and then demanded the supply from people.

Real faith believes that God will meet the need. Real faith sits back in an easy chair and does not fret or worry about how the need will be met. How good to trust the Lord that way. We have some regular contributors to Grace and Glory, and we praise the Lord for His grace manifested through them; but it would be wrong for us to depend upon individuals for our supply. We simply trust the Lord to meet every need and then marvel at how He answers! We know that this is His work and as long as it is a blessing to others and it is God's will to continue, all needs will be met. We do not have a stable bank account to depend on, but we do have the Lord and He is enough. His people are moved by Him. They are blessed through giving; we rejoice and glorify Him for the supply; saints are blessed through the truth; they in turn glorify the Lord. What a happy cycle! Faith makes it possible.

Notice also that Paul says, "My God shall supply . . ." There is no lack when we trust in the Lord. David wrote, "The Lord is my Shepherd; I shall not want." If Paul had to go without, it was only God's way of teaching him something more. He was never really without, because the Lord spoke to him, "My grace is sufficient for thee." No one who trusts in the Lord will be forsaken. Faith in God will lay hold of whatever is needed. There is no doubt that He will supply.

And note further: "My God shall supply all your need..." Perhaps we are satisfied with only part of an answer.



The promise is all that we need will be supplied. This refers not only to material things, but also to spiritual needs. We can trust the Lord for spirit, soul, and body. The Lord is perfecting us as we trust Him for the needs of our entire being. We need not be content with "half-a-loaf" of Christian experience. If God says He will present us faultless before His throne; then we have a right to expect Him to do just that. Perhaps we know that we have a spiritual need but feel that it is no use for us to expect the fulfillment. Oh yes, if God gives the promise to one, He will not withhold from another who believes Him for that. Paul prayed that we might reign with Him; then we are not presumptuous when we believe that God will make us fit to occupy the throne with Christ.

22 This promise was written to the Philippian saints and this is by no means any accident. These saints were known for their liberality. Paul writes of these people to the Corinthians (II Cor. 3 and 9) and uses them as examples in giving. The Macedonian saints have not all died. There are some of them still living, and this promise applies to them. Of course, we know that one who does not know God's grace and does not have His grace manifested through them could not claim such a promise. They could not have faith to lay claim to such. But folks who are recipients of God's grace just normally expect more. They know what God has done and can still do. It is nothing to believe what He says. Meditate on the lives of the worthies of faith. See what they believed the Lord for, and in spite of circumstances. Read Hebrews 11. One outstanding example is Enoch. God told him that He would take him to heaven without dying. This had never been done before; but we read, "By faith Enoch was translated..." Abraham believed he would have a son by Sarah when he was too old to beget children and Sarah was also too old, and besides had always been barren.

It is not in vain to trust the Lord — blindly, sometimes. Yes — He will bow to faith. To the one who believes Him He says "And God is able to make all grace abound towards you; that ye always having all sufficiency, in all things, may abound unto every good work." II Cor. 9:8.

How do we know that all needs will be met, and that His grace is sufficient? Paul did not give a promise without foundation. "My God shall supply all your need according to



His riches in glory..." Ah, here is the source of supplies — His riches in glory. Can you or anyone tell how many riches there are in glory? Where would we begin to count? We know a little something about His glory and majesty and power, but only a very little. We progressively learn and are able "to know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor that ye through His poverty might be rich." II Cor. 8:9.

We cannot fathom this grace to the extent we will when we are actually in heaven. We were redeemed according to the riches of His grace, but do we understand the depths and extent of those riches? Try to solve how great God is and we are sure your finite mind will be reeling under the weight of infinite knowledge and wisdom. Can we ever exhaust the riches of His grace? We will answer with another question. Do we know how great God is? Has anyone ever plumbed the depths yet? No! Paul had a most marvelous conception of God and His grace, and yet, He did not realize it all. No, only eternity will be sufficient to learn all that the riches of His glory means — and that will never end.

23

So "My God shall supply all your need according to His riches in glory by Christ Jesus." Here is the channel of supply. We can never lay hold of any of His grace and power apart from Jesus Christ. It is He who manifested grace by His condescension to human form, servant form, and even the form of a sinner. He has opened heaven to us. God would not listen to our cries if Jesus had not opened the door to His presence. Men may leave Jesus Christ out of their thoughts and lives, but if they do, they need not pray to God; He will not hear them. There are many prayers and requests which do not go farther than the sound of the voice travels. But a whisper of faith in Jesus Christ will bound with the speed of lightning straight to the ear of God. In this New Year, let us all lay hold of the full sufficiency of His grace. There is ample provision for every need. Our souls need not be empty or fruitless. We need not lack victory in our lives. Let us take this verse for our own and let the Holy Spirit write it upon our hearts.

(Reprint 1962)



# Everlasting Atonement

Carl W. Romer

***“And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat,... that he die not: for I will appear in the cloud upon the mercy seat.” Lev. 16:2***

**I**n Exodus 26 this portion of the tabernacle where dwelt the ark was called the most holy place, while the front portion was called the holy place. The two portions were separated by a curtain structure called the vail. I call it a structure because it was more than just a curtain as we will see later. Aaron was to appear before the mercy seat of the ark once a year as we read in Lev. 16:34. In the 29<sup>th</sup> verse the Lord specifies the month and the day thereof. In verses 14 and 15 we learn that Aaron was to take the blood of the bullock of the sin offering and of the goat of the sin offering and sprinkle it with his finger upon the mercy seat eastward and before the mercy seat seven times.

**24** The day came in the reign of Solomon when the ark dwelt in the temple. Notice that we read that the ark was not stored in the temple, but dwelled there, because it represented a Person. God in His plan, purpose and wisdom let the mercy seat be sprinkled once a year. But a day came when God hid that ark, perhaps that man might not mock Him and the holiness of Christ any longer. Israel's heart ceased to be right before God, so Israel's obedience through the priesthood became traditional ritual and hence mockery. It is so in Christendom today, in Church services and social Church activity and programs. For a similar reason, along with deeper reasons, Christ is hidden from the view of men today much the same as God saw fit when the time came to hide the ark from the view of Israel.

For many reasons the ark represents Christ. It was blood-sprinkled. In it was stored manna, the word of God's law recorded on tables of stone, and Aaron's once dead rod that budded with life. Christ is the true bread (John 6:35), the Word of God (John 1:1), and the life (John 1:4). Christ is the beaten one and forget not that the mercy seat with the cherubims was a beaten work of gold. Furthermore, where can we find mercy except in Christ? In other words, through Him comes our source, location or seat of mercy. It should be noted that the phrase "mercy seat" does not mean a place to sit. We speak of the seat of our government as being in



Washington. We simply mean that our supposed representatives operate from there, and thus authority and directive activity emanate from there. Similarly, the Hebrew word translated "mercy seat" implies that it is the source from which Israel was covered in mercy. It carries the significance of being covered from sin, judgment, penalty and other wrath. It even means that we are covered with forgiveness and remission of sins — (remission means to send a thing back to the place from which it came — so remitted sins are saddled back upon the devil).

In Christ, there is ample and thorough covering (Col. 3:3). Hence the seat of covering becomes a seat or source or place of fellowship, for Ex. 25:22 says, "And there will I meet with thee, and I will commune with thee..." In Hebrews 4:14, we of the Church of the Lord Jesus Christ are told: "We have a great high priest, that is passed into the heavens." In Col. 3:1, we see Him at God's right hand, while in Rom. 8:34 we see Him making intercession for us. Therefore, the Apostle Paul in Heb. 4:16 forcefully exclaims: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

How came this glorious transition or change as to how we may enter the presence of God? In Mark 15:37,38 we read that when Jesus gave up His spirit on the Cross, the veil of the temple was rent in twain from the top to the bottom. That veil represented the flesh of our Lord Jesus Christ. His Side was pierced or "rent" on Calvary and it was then that our beloved mercy seat, Jesus Christ, was sprinkled and the veil (His previously unpierced flesh) was ripped open on that day — our Father bade us come in — and we "... shall go no more out:..." Rev. 3:12 To honor His Son and to emphasize the wide open door, God ripped the veil of the temple thoroughly and completely. The torn edges of that actual cloth veil of the temple in Jerusalem looked like the pierced raw flesh of our Lord on the cross. A minister friend of mine made a veil in miniature for Bible lesson purposes. It was made as nearly as possible like the Bible description. While in storage, mice chewed it (most likely the Lord used this to show and impress what the torn or "rent" veil of the temple was like, and moreso what the pierced side of our Savior was like). That veil of needlework, chewed, looked like raw pierced flesh.

Through the veil (our Lord's pierced side), the blood of our sin offering flowed out. The mercy seat (Jesus) was sprinkled, and



the veil (Jesus' flesh), which while un-pierced kept us out of the most holy place (God's immediate presence), was "rent" and ever since through Christ we have had unlimited and unbroken fellowship with the Father at will.

This is why we referred to the veil of the tabernacle as a structure. Jesus as the Son of God is eternal, but the Scripture says, "a body hast thou prepared me." Yes, the Father constructed a tabernacle or fleshly body or veil in which our Lord walked here on earth. It was pierced, broken and beaten all for us. He is our beaten work of gold (divinity) beaten into a mercy seat for us. It is through His Son that God shows forth all mercy. That is proved by the Scripture, which says that together with His Son, He freely gave us all things.

26 In the case of the ark, we read in the verses quoted at the beginning that the blood was sprinkled upon the mercy seat eastward. That looked forward to the resurrection of the Son of God who was raised for our justification, just as in the natural the sun rises in the east. Note that the blood was sprinkled seven times before the mercy seat. Seven is the number of divine perfection. This fact therefore pictures in type the all-sufficiency of the ONE sprinkling, the divinely perfect ONE sprinkling that would take place on Calvary. Yes, the true mercy seat is a divinely perfect cover!

In the case of the ark, the sins of Israel were passed over by God for a year. But the next year on the same day of the month, it had to be done all over again. As Paul puts it in the book of Hebrews, a remembrance of sins was made again every year. The sprinkling was not forever and it did not actually cover sins. God just passed over them until the day of Calvary. So in Heb. 9:26 we read, "... but now once in the consummation of the ages hath He appeared to put away sin by the sacrifice of Himself." Never before had sin been actually and completely put away forever, but when our mercy seat, Christ, was sprinkled on the cross, it was an everlasting sprinkle never to be repeated. Sin was truly put away, behind God's back, into the Sea of Forgetfulness. The Apostle Paul told the Churches in Rom. 10:4 that Christ was "... the end of the law for righteousness to every one that believeth." Therefore, after the piercing of the Savior's side, no more sprinkling should have been done. To do so is simply a mockery of God's eternal redemption.



The tabernacle and the temple, along with the ark and other structures were for Israel and for the stranger who was willing to fulfill God's commands and be "as one born in the land," that is, as one born in the land of Israel's inheritance. But not so with Christ! God's promise to Abraham was that through him all the nations of the earth should be blessed. So all we Gentiles enter into the presence of God through Jesus Christ. Romans 1:29 and 30 is a bold and forceful statement of this blessed fact.

But what did Israel do before the days of the tabernacle, and what did Gentiles, from the days of Adam to the cross do, that God might pass over their sins until Jesus came and was "sprinkled" with the blood of redemption? They did just what Abel did. "And Abel brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." Gen. 4:4 These offerings did not take away sin, but God did accept them and passed over sin when they were brought in faith. What faith? Faith in God's promise, (Gen. 3:15) to provide a Savior to deliver them from the effects and eternal judgment of God for sin. They looked ahead to Calvary and believed that they might be born of the Spirit in exactly the same way that we look back to Calvary (John 3:16), that we might be born of the Spirit — and the result in both cases is the same — the believer does not perish, but receives everlasting life. If it were otherwise, Christ would not have died for all men (but only for some). But He did die for all men, and we are told that it is not His will that any should perish. 27

Yes, Abel had fellowship with God. The Scripture so states. God had respect to his offering — and Abel knew it. He was at peace with God. Fear was ruled out. Abel stood before God justified. How did it happen? Well, my friend, Abel looked ahead and by faith entered into God's presence through the pierced side of his Savior — that is, he counted on God's promise, and came before God as though Jesus were already pierced for him. See Hebrews 11:4. Is it possible that we are presuming too much? Oh no — see Hebrews 11:13, where we are told that those Old Testament worthies of faith "... not having received the promises (that is, not having seen their fulfillment), but having seen them afar off, and were persuaded of them (the promises), and embraced them (the promises), and confessed that they were strangers and pilgrims on the earth."

How did Enoch get translated, and how did he walk with God



if these things were not so? Hebrews 11:5 declares that he did it by faith. Faith in what? God's promise of a Savior, of course! Faith in what else? Faith in the testimony that God gave him when they had fellowship! Heb. 11:5 Faith in what else? Absolutely nothing! If there had been anything else, the Scripture would have said so in order that we might know how to further believe God. If we really believe God, our lives will be above reproach, for our beings will be so centered on Christ that the members of our body will not find loopholes to serve sin.

Coming back to Hebrews 4:16, we would like to say that, faith brings us boldly to the throne of grace, where we DO obtain mercy and find grace to help in time of need. Need always exists — need for continuing victory in our spiritual life and in our temporal life — need for continued spiritual development — need for continued and constant fellowship — need for the saints of God whom we hold up in prayer.

(Reprint 1962)



### The Printed Page

“The printed page never flinches, never shows cowardice; it is never tempted to compromise; it never tires, never grows disheartened; it travels cheaply, and requires no hired hall; it works while we sleep; it never loses its temper; and it works long after we are dead. The printed Daily is a visitor which gets inside the home, and stays there; it always catches a man in the right mood, for it speaks to him only when he is reading; it always sticks to what it has said, and never answers back.



# Dwelling In The Land

Sermonette H. G. Desha Jr.

*"And the Lord appeared unto him, and said, Go not down into Egypt: dwell in the land I shall tell thee of. And I will be with thee and bless thee. And Isaac dwelt in Gerar." Gen. 26:2, 3, 6.*

**A** famine had occurred in the land of Canaan in Abraham's day. Now another one is on; and God speaks to Isaac to abide in the land of Canaan. Though a famine is prevailing, His grace is sufficient to sustain and care for him. Isaac is a type of Christ, the head of the new creation. "In Isaac shall thy seed be called." Gen. 21:12 Rom 9:7 Egypt is a type of the world and the flesh. God's people need not turn thereto for help. Not only is Canaan promised to Isaac but also to his seed. Gen. 26:3.

"Then Isaac sowed in that land and received in the same year an hundred fold. And the man waxed great, and went forward and grew until he became very great." Good for laughing Isaac. What brought this about? **"Obedience."** Let us dwell in the land and continue to sow. It is the will of God that we be enriched an hundredfold. We may wax great and go forward and grow, and the Lord will give us flocks and herds to shepherd. This was done for Isaac when natural conditions were against him. The Lord was truly his Ye-sha (Hebrew for salvation.) This Word not only means deliverance and "to put in a safe place," but also **"prosperity."** As we abide in the land famine gives way to prosperity; not only in a spiritual sense but in a natural way as well. We have no record that Isaac ever went down into Egypt. Neither should we. "For thus saith the Lord; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5 The grace of God is sufficient!

29

*\* Rejecting things because they are old-fashioned is foolish. That would rule out the sunshine and the rain.*

*\* Pray for an appreciation of what you have rather than ask for so much more.*

*\* It is possible to make both ends meet without being crooked.*

*\* Sin is not removed from Christians but they are removed from sin.*



# Isaiah 47

Gene Hawkins

*“Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.” V. 1*

**30** This chapter of Isaiah is in direct **contrast** to II Corinthians, where The Apostle Paul espouses, or engages, The Church as a whole unto The Lamb. “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” II Cor. 11:2 Paul most assuredly espoused The Church as a chaste virgin unto Christ, but her overall condition, at this hour, is certainly not one of virginity. Isaiah’s message is one of judgment, exposing “... Babylon the great...,” or Catholicism, which claims to be the Bride of Christ, as a counterfeit of the True Bride of The Lamb. Thus, they are invited to “Come down, and sit in the dust,...sit on the ground...” for “...there is no throne....” All this describes the judgment awaiting this one who did begin as a “...virgin...” Catholicism did not just suddenly appear on the scene, but they were, as they boast, there among those in the upper room on the Day Of Pentecost. They rightfully assert, and boast, that Catholicism is the only Church which can trace her roots back to the early Apostles. However, when making such a claim, they must also own the unbelief and rebellion manifest throughout the Dark Ages, for by their own admission, they were the only ones there. Therefore, they must recognize the fact that they did not retain their “virgin character,” for they did leave their “first, or chief, love” for Christ during the Ephesian era of The Church (Rev. 2:4) and then deteriorated rapidly into the Pergamos Era, where they adopted “...the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.” Rev. 2:14 Paul warned the Corinthians about taking other headships; that is, claiming men as their head rather than Christ, in his first epistle to them. “Now this I say, that every one of you saith, I



am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" I Cor. 1:12-13 Does this not sound like our own day, when men identify themselves by the organization, or Church, with which they are affiliated, or in some cases "saved?" Taking such headships of men constitutes spiritual fornication, and Protestantism has followed the same pattern as Catholicism. This same Catholic Church does, in fact, claim the identity of being "*the mother church.*" Scripture agrees, designating her as "the mother of harlots," (Rev. 17:5) meaning exactly that: she is a harlot, and has surrendered headships to men rather than Christ. This is the essence of the "...doctrine of Balaam,..." wherein this false prophet persuaded Israel, through natural fornication, to bow down to the gods of the Amorites, thus committing spiritual fornication. Num. 25 The term "fornication," simply indicates that a person either takes or submits to a place of headship which has not been given to him, and this is a part of Catholic doctrine, as they force men to bow down before the Pope and "kiss his ring," homage that is to be given only unto Christ, even as the woman who came to Simon the Pharisee's house and washed "...his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." Lk. 7:38 Catholics are also compelled to "confess their sins" unto a priest, which, according to their catechism, has power to absolve them --- for a price. This is in direct violation of God's Word, which plainly proclaims that only Christ "...hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31 Paul likewise reinforces this scriptural fact that only IN Christ "...we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;" Eph. 1:7 Men simply do not have the power to unilaterally forgive sin. Even the Pharisees proclaimed that message, when they denied the Deity of Jesus. "And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" Luke 5:21 Jesus, The Judge, further levels these same accusations of such erroneous teachings against this woman in



His letter to the Church at Thyatira: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds." Rev. 2:20-22 This woman deserves the same judgment described by Isaiah, and according to Rev. 17-18, Babylon, will be taken down into the dust, where she will not be recognized as "...tender and delicate,..." a term reserved only for the True Bride of The Lamb. Her judgment will be swift, sure, and complete as the prophet describes in the following text.

32

"Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man." V. 2-3 These words record the direct rejection of this woman. Despite all her contrivances and deception, her true character of idolatry will be revealed, and she shall be stripped naked, proving that she is not the wife of The Lamb "...who hath made herself ready," for her husband. Rev. 19:8

Isaiah does not reveal the true bridal company, who will take her place after the imposter is uncovered, but he does inform us of Israel's future. "As for our redeemer, the LORD of hosts is his name, the Holy One of Israel." V. 4 According to Matthew 25, the marriage of The Lamb will take place somewhere around "midnight," or the middle of the tribulation week, when the five wise virgins, or 144,000, the final rank of the Church, is safely found in heaven. These two events signify the fact that God's dealings with the Church will have been completed, and He will now turn His Primary Attention unto Israel. Though this fledgling nation, seen here only as remnant, will be in the severe difficulty known as the "time of Jacob's trouble," (Jer. 30:7) they will most assuredly begin to experience the blessings imparted unto them by "...the redeemer, the LORD of hosts...the Holy One of Israel," as they endure the last 1260 days of that awful week.



History will record a far different story for Babylon, who is now told to "Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms." V. 5 This is a direct prophecy of Nebuchadnezzar's political Babylon, which will give way to Medo-Persia, but, as noted above, the greater fulfillment will be in the demise of Babylon The Great. Much of the language found in Rev. 17,18 which records the destruction of the False Church, is almost verbatim to the words of judgment upon Babylon found in this current chapter of Isaiah. The two views of Babylon, one being political, the other religious, may be a bit confusing at times, but Isaiah's reference to Babylon as a woman is significant, for the religious aspect of nations is often symbolized by women. A religious Babylon is assailed for her idolatry in the previous chapter of this book. The same woman, who introduces our present chapter, is also depicted riding the political beast in Rev. 17, and the judgment pronounced upon her is likewise described in Rev. 18:2-17 "...Babylon the great is fallen, is fallen, ...Come out of her, my people,... her sins have reached unto heaven...she hath glorified herself, and lived deliciously,...Therefore shall her plagues come in one day,... she shall be utterly burned with fire: for strong is the Lord God who judgeth her...The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, ...and slaves, and souls of men...are departed from thee,...Alas, alas, that great city,...in one hour...is come to nought..." 33

Babylon, along with the three world empires which followed her, was permitted to bring Israel into captivity, because "I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke." V. 6 Nebuchadnezzar, and his host, did take the inhabitants of Jerusalem back to Babylon, but God declares that His "...inheritance..." was "...polluted..." because they were given into his hand, and rather than defending them and taking care of them, Nebuchadnezzar showed "...no mercy..." unto them. He also had apparently had no consideration for the elderly for "...upon the ancient hast thou very heavily laid thy yoke." This same



pattern has continued throughout Gentile Times. The nations, as a whole, have had no regard for this people, and, for the most part, have actually abused them. They also seem to think that their role of superiority will never end. "And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it." V. 7 The nations of our day have not departed from the example set by Babylon. They too seem to think that they can do as they wish with God's people, never stopping to consider His requirements in making them caretakers of His "inheritance," which they have "polluted." They will likewise hear this rebuke. "Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:" V. 8 Nebuchadnezzar and his grandson Belshazzar, the first and the last rulers of Babylon, possessed this attitude, but once again, it is amazing how these words are almost identical to those describing the inward thoughts of Babylon The Great. "...she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7

Despite such "confidence," and assurance in regard to her future, judgment did come to Nebuchadnezzar's Babylon, and the same will prevail for Babylon The Great. "But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments." V. 9 Daniel describes the swift demise of Babylon happening all in one night. "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." Dan. 5:30,31

*(To Be Continued )*

\* An open mind is alright if your mouth isn't that way.

\* Someone has said, "Put some fire in your sermons or else put the sermons in the fire."





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