

# Grace and Glory

Declaring unto you the  
whole Counsel of GOD

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**I** am  
Alpha and Omega,  
the beginning and  
the ending, saith  
the Lord, which is,  
and which was, and  
which is to come,  
the Almighty.  
REVELATION 1:8.

## A NEW YEAR PRAYER

John Wright Follette

O Lord, I pray that through this coming year  
Our fellowship may deep and richer be;  
That I may recognize Thy Presence near,  
And turn as to a friend my Lord, to Thee.  
Walk with me, then, and guide me with Thy eye –  
I dare not trust myself to move one pace.  
I know not what ahead of me may lie  
Of joy or sorrow; yet whate'er the case,  
One thing I know, that Thou art near my side,  
And knowest well, my weakness and my frame,  
Thou needed strength wilt give, if I abide  
In Thee, and in the strength of Thy dear Name.  
I ask Thee not to give me joy, aside  
From that which comes from doing Thine own will.  
To know Thy thought and purpose, naught beside,  
Except that Thou wilt them in me fulfill.  
Oh, help me not to fail Thee, Lord, in this,  
But with Thy grace and strength, oh, keep me true.  
Forbid that in Thy thought for me I miss;  
But help me trust in Thee to bring me through.  
Afresh I offer up to Thee my life.  
To use me as Thou wilt or set aside;  
To manifest Thyself in open joy and light,  
Or in some hidden corner there to hide,  
It matters not to me, if only Thou  
Wilt make my foolish heart what Thou dost choose;  
And daily yielding to Thee, teach me how  
To gain more of Thy life, and mine to lose.  
Live out Thy life through me, and let there flow  
Such streams from Thee, my Head, that naught can  
stem The currents of Thy Life - e'en here below.  
These things I ask in Thy dear Name. Amen.

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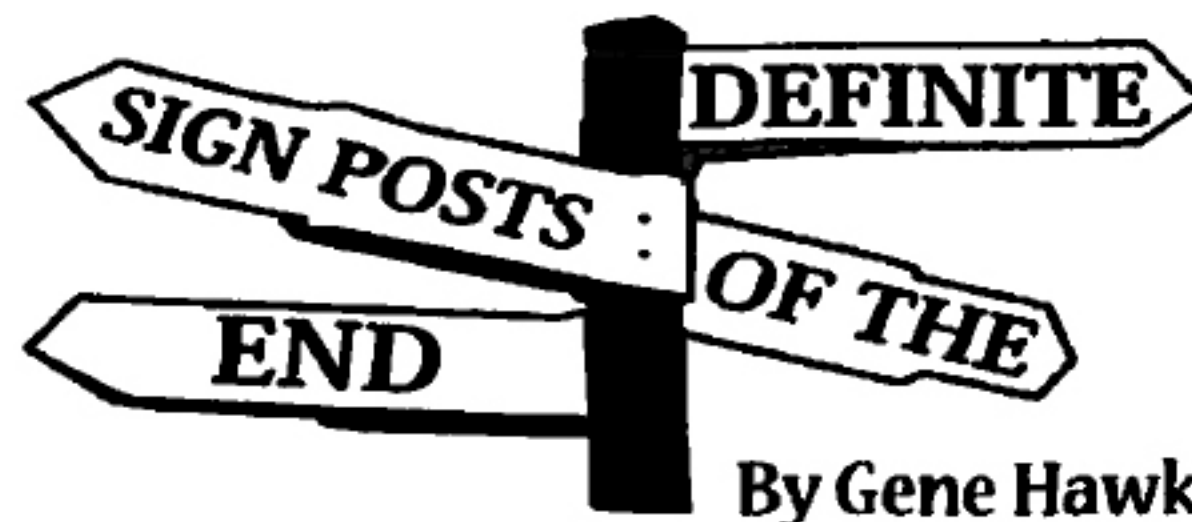
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Editor: Gene Hawkins



By Gene Hawkins

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering **and doctrine**. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.”  
II Tim. 4:1-4

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Dan. 11:36

Time marches on and so likewise does the fulfillment of all God’s purposes. This is the essence of God’s message to Daniel “...for that that is determined shall be done.” This applies to all the prophecies which have come forth down through the ages in regard to the nations, and all of humanity, but the text above is especially applicable to Israel as seen earlier in this final vision which was given to God’s beloved prophet. “Now I am come to make thee understand what shall befall **thy people** in the latter days: for yet the vision is for many days.” Dan. 10:14

Israel has always been at the center of all God’s plans and purposes for this world, and the first part of the above verse from Dan. 11 declares that “...the king shall do according to his will; and he shall exalt himself,...and shall prosper till the indignation be accomplished:...” This king is none other than the antichrist, and he will accomplish his desired plan until the tribulation or “indignation” is fully accomplished. The official 1260 day reign of the antichrist will not begin until 250 days before the middle of the tribulation week, but his influence is seen from the very beginning of that period of time when “...he shall confirm the covenant with many for one week:...” Dan. 9:27

The prominent news at this present time is Pres. Trump’s

decision to move the U.S. embassy in Israel from Tel Aviv to Jerusalem. That move was authorized by the 'Jerusalem Embassy Act' approved by the 104<sup>th</sup> congress in 1995, which "called for Jerusalem to remain an undivided city and for it to be recognized as the capital of the State of Israel." According to Wikipedia, this legislation also asserts that such a relocation was to take place "no later than May 31, 1999, and attempted to withhold 50 percent of the funds appropriated to the State Department specifically for "Acquisition and Maintenance of Buildings Abroad" as allocated in fiscal year 1999 until the United States Embassy in Jerusalem had officially opened." Three former Presidents refused to comply with that decree, but now Pres. Trump has deemed it appropriate to do so. The Wall Street Journal, however, published this headline which loudly proclaims the major problem thrust front and center by this move: "Trump's Jerusalem Move Recognizes Reality -- The Jerusalem Embassy Act of 1995 states that Jerusalem should remain an undivided city and be recognized as the capital of the State of Israel."

4 It is quite clear in today's world that Pres. Trump has encountered exactly the same difficulty which confronted former U.S. Pres. Harry Truman, when Israel declared herself a state in 1948. He too stood alone as we read in the following account written by Mary M. Bodie in these same Sign Posts dated June 1948. "JEWS PUT OVER A JEWISH STATE. IS THAT NOT A STRIKING SIGN? It's thrilling and significant. And they are going to make the world acknowledge them as a nation with a government. Truman has already done so, but Britain so far has not recognized its existence. In fact, they are helping the Arabs in their resistance against Israel. We surely cannot understand that attitude toward the people to whom they have promised the land of Palestine. They are indebted to them for the help they obtained from them during WW1. Dr. Chaim Weizman, a Jewish chemist gave them the formula for the deadly explosive T.N.T. which changed the destiny of the war. For his payment he requested 'Palestine for his people Israel,' but up to the present they have refused to keep this solemn obligation. We say, we cannot understand, that a once Christian nation would be so oblivious to their word in this respect, knowing that Palestine belongs to Israel."

After Pres. Trump's announcement, criticism began pouring in from both home and abroad. The three aforementioned presidents had consistently put off that decision to move the embassy for fear of inflaming tensions in the Middle East, and that seemed to be the consensus from around the world after this momentous announcement was made. Israelis applauded the

move, stating that Jerusalem had been the capital of Israel for over 3000 years, but comments posted by the New York Times were by no means complimentary. "The president's recognition of Jerusalem isolates the United States on one of the world's most sensitive diplomatic issues...It has drawn a storm of criticism from Arab and European leaders...Pope Francis and the Chinese foreign ministry joined the chorus of voices warning that the move could unleash a wave of violence across the region. At a meeting in Brussels, Secretary of State Rex W. Tillerson was sternly reproached by European allies... the European Union's top diplomat, Federica Mogherini, made clear that Europe saw the president's announcement as a threat to peace in the Middle East. "We believe that any action that would undermine these efforts must absolutely be avoided," she said. "A way must be found through negotiations to resolve the status of Jerusalem as a future capital of both states." ... At least one former Obama administration official also weighed in with sharp criticism. John O. Brennan, the former director of the Central Intelligence Agency, said in a statement that Mr. Trump's action was "reckless" and would "damage U.S. interests in the Middle East for years to come and will make the region more volatile."

The Washington Times also weighed in with this account of 5  
Sen. Sheldon Whitehouse alleging that the President's action was nothing more than a political tactic for the benefit of his "religious base." "I think this makes good theater for elements of their base... For really strong evangelicals, this is part of the biblical prescription that Jerusalem shall return and all of that," Mr. Whitehouse said. "I think it's a dangerous idea to let those religious beliefs get ahead of our national interests and our diplomatic interests."

Mr. Whitehouse was referring to the eschatological view that some Christians hold, which says that Jesus will return to earth in Jerusalem once the Jewish people are reunited in the city. But the city of Jerusalem is a holy site for all three major world religions, including Islam and Judaism, as well as Christianity."

Pope Francis also added his criticism in regard to the "religious" hazards of this move, which was published in the Vatican Dispatch. "Jerusalem is a unique city, sacred to Jews, Christians and Muslims, where the Holy Places for the respective religions are venerated, and it has a special vocation to peace.... I pray to the Lord that such identity be preserved and strengthened for the benefit of the Holy Land, the Middle East and the entire world, and that wisdom and prudence prevail, to avoid adding new elements of tension in a world already shaken and scarred by many cruel conflicts."

We have noted over the past few years that when the term “Christian” is used by the news media, it almost always means Catholic, whose doctrine does not include the glorious “... mystery among the Gentiles; which is **Christ in you**, the hope of glory:” Col. 1:27 That transformation is brought about only by the “born again” experience embraced by all Evangelical Christians, but is in no wise understood or preached by Catholicism. Most genuine born again believers do subscribe to God’s choice for Jerusalem, but we can only wonder if any of these nations, or the Pope, have ever considered what God has said in regard to His City? There is no reference in God’s Word which makes provision for “3 major religions” in Jerusalem. Quite the contrary! The God of Israel, Who is in fact The God Of Heaven And Earth, was absolutely clear in His promise to Solomon when the Temple in Jerusalem was dedicated. “And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put **my name there for ever**; and mine eyes and mine heart shall be there **perpetually.**” I Kings 9:3 Some seem

6 to think that because of Israel’s idolatrous and rebellious ways, this promise has somehow become null and void, but such is in no wise the case. Listen to Jeremiah’s triumphant declaration which surely does reach down to these last days, and will come to pass in its entirety after Israel as a Nation has bowed down in repentance accepting their Messiah. “Behold, I will bring them from the north country, and gather them from the coasts of the earth,.. a great company shall return thither. They shall come with weeping, and with supplications will I lead them:... for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the LORD, O ye nations,... and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion,... and they shall not sorrow any more at all.... for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.” Jer. 31:8-13

God also responded to Nehemiah’s intercession after the 70-year captivity to Babylon with this vehement promise. “But if ye turn unto me, and keep my commandments, and do them; though there were of you **cast out unto the uttermost part of the**

heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.” Neh. 1:9

That place of course is Jerusalem and lest some think that God’s promise applies only to the temple, let the nations and all men understand clearly that He has chosen the entire city “... that David my servant may have a light alway before me in Jerusalem, **the city which I have chosen** me to put my name there.” I Kings 8:32 The exact context of this portion reveals the fact that the twelve tribes were to be shortly divided into two separate kingdoms. Ten tribes would now be known as Israel, and their first king would be Jereboam. The two tribes are henceforth called Judah, and would be ruled by Solomon’s son Rehoboam. Despite the great difficulties at the time then present, God still insists on the fulfillment of the Davidic Covenant, which demands the seed of David would always reign in Jerusalem. The final fulfillment of that covenant will not be realized until Jesus reigns as King of kings and Lord of lords on the throne of David.

Despite all the opinions of men as to how this Chosen City of God should be divided, scripture has not changed, and according to Daniel’s prophecy, “... that that is determined shall be done.” The great problem throughout this entire world including the nations, the religious world, and general society is found in our opening text wherein Paul warned Timothy that in these last days, “...the time will come when they will not endure sound doctrine;...” II Tim. 4:3 Men simply refuse to listen to God’s Word! They would choose instead the rationale of men and thus, according to a number of comments surrounding Jerusalem, the only solution for this city because of its status in hosting three major religions, is for it to become the capital of two separate states. We are fairly confident that this very scenario may soon be realized, but there must of necessity be some very intense negotiation and indeed compromises which must ensue. Past history has revealed that most of that compromise will come from Israel, for it is they who have been willing to surrender land for peace, a tactic which has produced nothing to serve their own interests.

One major Biblical prophecy for these end days is that the false prophet will exalt “... himself even to the prince of the host, and by him the daily sacrifice was taken away,...” Dan. 8:11 All the blood sacrifices offered in Israel throughout the ages

were simply types illustrating the glorious truth of redemption wrought by Jesus on the cross of Calvary. When Israel is willing to relinquish the daily sacrifice, the last vestiges of that truth will be but a distant memory, and God will temporarily give them up to their own devices. (Dan. 8:12) Thus they will be free to sign that infamous covenant of death with the antichrist exactly 30 days later.

Right now, there is no daily sacrifice to be taken away because all such rights have been forbidden by the government. Israeli news source "Harretz.com" issued this explanation when some Jewish activists were arrested after they tried to celebrate Passover in 2016 by smuggling a goat to the Temple Mount for a blood sacrifice. The article then explains that, "After the establishment of the State of Israel and conquest of East Jerusalem and the Temple Mount site in the 1967 Six-Day War, a fringe group of religious Jews has... established the Temple Mount and Eretz Yisrael Faithful Movement, which is dedicated to rebuilding the Jewish Temple on the Temple Mount (a site now occupied by Islamic shrines, the Al-Aqsa Mosque and the Dome of the Rock). To this end, they have been training personnel and preparing the objects that are required for the Temple operation to commence.

Since Passover 1968, Jewish groups... have been trying to sacrifice goats and sheep on the Temple Mount. However, they have been repeatedly turned away by the Israeli government, which fears their actions could trigger a holy war. The Temple Mount Faithful are unperturbed, and in recent years have been holding practice Passover sacrifices elsewhere in Jerusalem, biding their time until they can successfully sacrifice goats and sheep on the Temple Mount itself."

The Times Of Israel offered this headline and update as of April 6, 2017. "In first, sheep slaughtered in Jerusalem Old City in reenactment of Passover sacrifice." The story then follows in part that "The sheep was butchered in the main square of the Jewish Quarter, next to the Hurva Synagogue....For over a decade the group has held a reenactment of the ritual slaughter of the Passover, offering a sheep or goat outside the old city. Each year the activists request permission to do it in or near the Temple Mount....And each year they have been refused by police and the courts, which say it could cause unrest if it is held on or near the Temple Mount, the most hotly contested site in the Israeli-Palestinian conflict."

These religious rites must of necessity be reinstated to fulfill Dan. 8:11. We have wondered for some time if perhaps the freedom to resume their religious ceremonies might be extended



to Israel as a bargaining chip in exchange for a commitment to establish Jerusalem as the coveted two-state solution for the Israeli-Palestinian conflict. The above opinions clearly express the possibility of violence because of Pres. Trump's recent move to recognize the holy city as Israel's capital, but there is also the possibility that such a move might serve as an incentive for the nations to step beyond the very stagnant status quo methods for peace in the Middle East which have produced virtually nothing, and try a new tactic. One thing is absolutely certain regardless of the way it may come to pass: "...that that is determined shall be done."

We would note one more very sickening and blasphemous display of unbelief which again portrays men who "...will not endure sound doctrine;..." A comedian posted a photo on Twitter of her neighbor's nativity display, which was an image of two gay men dressed in pink posing as "two Josephs" attending the scene at Bethlehem. A number commented on this post with jokes, and that seems to be the order of our day when men refuse to face the reality of God's Word. They simply "laugh it off." It is imperative however that we as true believers "Preach the word; 9  
be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

There is no doubt that this world is becoming more wicked, ungodly, and violent with every passing day, but now is not the time to give up in panic and unbelief. Rather this must be the day when we truly do follow Paul's example in his final address to Timothy, teaching us how to conduct ourselves in these last days. "For 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. 4:6-8

**He which testifieth these things  
saith, Surely I come quickly.  
Amen. Even so, come, Lord  
Jesus." Rev. 22:20**

## **THE BRIDE MAKES HERSELF READY**

Paul N. Smith

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.” Rev. 19:7

This is a joyous scene, set amidst the awful judgments which will be poured down upon the inhabitants of the world. After the judgment of "Mystery, Babylon the Great" - the false church - the marriage of the Lamb and His Bride will occur. The false claimant as the Bride of Christ, must be exposed and judged, before this spiritual marriage is consummated. It will be a time for all Heaven to rejoice. We cannot help but believe that it was this day of indescribable joy to which Jesus looked when He was faced with the Cross of Calvary. "Looking unto Jesus the Author and Finisher of our faith; who for **THE JOY THAT WAS SET BEFORE HIM** endured the Cross, despising the shame, and is set down at the right hand of the throne of **10** God." Hebrews 12:2.

It will be a time of rejoicing for the Bride of Christ, too! It will be a great victory for her. She will have overcome the world, the flesh, and the devil in her rise to this lofty position. She did not become the Bride by secretly wishing for such a place. When she found out that she was espoused to Christ, she set about to make herself ready for Him - II Cor. 11:2. She yielded to the Word of God at the direction of the Holy Spirit. By her righteous acts, she qualified to be this select company of saints.

The secret of being ready for this high honor is found in Psalm 45:10. This Psalm speaks primarily of Jesus Christ. He is pictured as the Son of Man, as the Warrior, as the King, and as the Bridegroom. His Bride is seen standing with Him, clothed in gold of Ophir. The Psalmist then speaks to the one who would aspire to such a place. He says, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house." In this verse we have some wonderful instructions that, if followed, will surely put us in the same category as the Wife who "hath made herself ready."

The four secret words are "hearken, consider,

incline, and forget." At the casual reading of these words, it would seem that such obedience would be very easy. It is difficult, only when the individual is not willing to let the Lord have full authority in his life. He must aspire to this place, and desire to be in this company more than he desires anything else.

The word "hearken" means "to hear intelligently." It is more than hearing. It is hearing and understanding. The word is also translated, "give attendance," "obedience," "consent" (Daniel 1:14); and "content" (with a decision) - Genesis 37:27. The first step towards Bridehood is to hear the Word of God intelligently. It is to have an understanding of the Scriptures. It is to know the Voice of the Lord. It is to rightly divide the Word of truth, and to appropriate the portion that belongs to us during this age. The Holy Spirit applies the Word to our particular situation and condition. We consent to the probing and cutting process of the Word of God. We consent to His decision, and are content with the results.

The word "consider" means "to see." It is also translated "approve," "discern," "take heed," "have experience." This ability is a partner of "hearken." As seen working together, we can understand how necessary both are. As we consider the Truths of the Scriptures, the Holy Spirit enables us to discern what is Truth and what is error. We "approve things that are excellent." We "prove all things," and "hold fast that which is good." We also read, "He that is spiritual judgeth (discerns) all things" - I Cor. 2:15. As we discern the Truth, we take heed to all that is contained therein. We experience the workings of the Lord. We experience the practicality of the Truth. We experience the reality of appropriating the Truth for ourselves.

The word "incline" means "to stretch, or spread out." It also carries the meaning "apply," "bow down," "cause to yield." We are never to cease listening to the Voice of the Lord through His written Word. Our ears are stretched out to hear the faintest whisper of Truth. We spread out in every effort to learn all that there is for us to learn. We have insatiable appetites for the delicious food that the Holy Spirit sets before us. We are satisfied with what we eat, but we want more. We apply ourselves to learning. This attitude will surely cause us to yield to the Lord in every way. We will bow down to

Him, acquiescing to His desires for us. We will cease to have our own wills. Our ears will be stretched to hear His Words of wisdom and encouragement.

The word "forget" means "to mislay"; that is, to be oblivious, of a thing from want of memory or attention, "to cause to forget." This woman was to forget her own people in favor of her Husband. How many have been unhappy and unsuccessful because of in-law troubles. Adam said that a man should "leave his father and his mother, and shall cleave unto his wife." This is what the Son of God did, when He left Heaven to be forever identified with humanity and more specifically with His Bride. He did not love His Father any less, but this purpose caused Him to "forget" His glorious position in Heaven. He "thought it not robbery to be equal with God: but made Himself of no reputation ..." - Phil. 2:6,7; The Wife of the Lamb is to forget her past alliances and be joined to Christ. She must forget the things which are behind, and reach forth unto the things that are before - Phil. 3:13.

**12** We have an illustrious picture of the Bride of Christ, in the young lady Rebekah - Genesis 24. Abraham sent his servant Eliezer to Nahor to his own kindred, to seek a wife for his son Isaac. This is the most precious picture of God's purpose in obtaining a Wife for His Son - the Lamb of God. Abraham pictures God the Father, Isaac figures Christ, and Eliezer portrays the Holy Spirit. This is but one of several pictures of this one great wonderful truth.

Eliezer is faithful in his mission, and trusts God every step of the way. When he arrives, he seeks guidance and asks the Lord for a specific test. If a damsel would come to draw water from the well nearby, and he would say to her - "Give me to drink" - that she would not only give him water, but also offer to water his camels. Rebekah came to the well, and was asked for a drink. She obliged him immediately.

Now, we come to the first step of qualifying as the wife of Isaac. She gave attendance to this man and listened intelligently. She was obedient, and it is not recorded that she asked any questions. Perhaps she, too, had been seeking the Lord for His will in her life. She was ready to listen to what He had to say. She knew that there was something special about this man, and

his words seem to have made a great impression upon her. We read that she hastened to give him drink, and to fill the trough for his camels - Genesis 24:17-20.

The next step was for her to "consider." After this man spoke to her and then worshiped God, she must have pondered about his visit. She discerned that this was not an ordinary visit. She approved of him, and we read, "And the damsel ran, and told them of her mother's house these things" - 24:28.

We next have recorded the discussion between Eliezer and Rebekah's parents. We believe she was behind a curtain and listened to every word. Her ear was "stretched" to hear what things were said concerning her. Then it was no surprise to her when her parents called her and asked, "Wilt thou go with this man? And she said, I will go" - 24:58. She yielded to the cry of her own heart. She bowed her own wishes to that of Abraham's servant. Her inclination might have been to stay at home where she was known and protected. She uttered those magic words, "I will go."

She forgot her father's house and her own people. The journey was long and filled with hardships, but she went. There were no lingering goodbyes. Her parents wanted her to stay at least ten months or a year, but she went the next morning. She waited the entire trip for the glimpse of her Bridegroom. The camels speak of the trials of each life; but it was the camels that brought her to Isaac. When she saw him and found out that it was her bridegroom, she lighted off her camel and went to meet him. 13

This is the way to win Christ's heart. The Holy Spirit has been seeking for the Damsel during this Church Age. He has found some who have been willing to go through these steps to be the Bride of Christ. The need to be filled and controlled by the Holy Spirit is continually seen through this lesson. Eliezer gave gifts of jewels to Rebekah. These speak of the Gifts of the Spirit, which were given to the Church. Sad to say, not all of the Church have appropriated these Gifts. They have refused them; and so they, in turn, will be refused this place as the Bride of Christ.

So shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him" - Psalm 45:11. This is the way to beautification. This is the way to turn the eyes of Christ

toward you. This is the way to qualify. This is the way of making yourself ready. The Gifts of the Holy Spirit are given for our profit, and will enable us to be ready. The Fruit of the Spirit will be the results of this working. Our righteous acts will become our wedding garments. "She shall be brought unto the king in raiment of needlework ... With gladness and rejoicing shall they be brought: they shall enter into the king's palace" - Psalm 45:14,15. Do you get the picture? What a glorious event that will be. It will be worth all the camel ride. We will not despise these dirty, smelly, stubborn camels; but will praise the Lord for them, for they have brought us to Christ.

(Reprint 1970)

## **The Bride Hath Made Herself Ready**

The Bride is standing all glistening bright  
In her wedding garments so pure and white;  
Her hands have sewed the needlework fine;  
The gold was brought by her life divine.

14

It has not been easy, this garment to make,  
But all that she did was for Jesus' sake.  
There were trials and pains and heartaches sore;  
Many were the needle pricks and cuts she bore.

There were times when dark doubts would flood her soul;  
Yet His divine Word again made her whole.  
Disappointments came and trials to test,  
But in this, she learned to trust Him best.

At last, her garment was ready to wear  
Though many dire hardships she oft did bear;  
Then came her Bridegroom to call her away,  
And gone was the night, behold now the day!

Her life of toils are remembered no more,  
As she and Christ enter the Open Door;  
Glory and Light fills her once-burdened heart,  
For now she's in heaven, ne'er to depart!

Author Unknown

# Back Beyond Jordan

Elizabeth Stuby

“And went away again beyond Jordan into the place where John at first baptized; and there he abode.” John 10:40

In this chapter and in the preceding ones we see Christ, as he nearly always was, in the midst of battle and strife. This was not physical strife, but spiritual warfare against the forces of unrighteousness who would not believe the gospel and hindered others from believing. In verse 40 we see Him going away from the strife, back beyond Jordan to the place where he was baptized.

And so it is with us that sometimes the Lord takes us back in spirit to the starting point, to the beginning of our Christian life. Today I went back in spirit to the little church where I was saved and filled with the Spirit of God, and received such a mighty baptism that it has kept me going forward to this hour. To me no spot on earth is so hallowed, no place is so wreathed in precious memories as that little white frame church where I met the living God and gave Him my heart.

Like Jesus, I too went back to the place where I was baptized. 15  
How sweet and fragrant in my memory is that little mountain stream with its old wooden bridge, how consecrated by the precious prayers and songs that went up that day to God. As I stood in that stream to be baptized, how sweet to hear again those voices singing, "Happy day, happy day, when Jesus washed my sins away."

How good it is sometimes to go back beyond Jordan, back to the place where first we believed, back to the place where first we saw the Lord. When our lives are filled with strife and confusion, and the way ahead is not always plain, how good to withdraw for a little while to the place where our life with Christ had its beginning. Where joy like a river flowed through our souls, and we felt the divine presence awaken and quicken our spirits to "walk with Him in newness of life."

Perhaps in our Christian experience we have come a long, long way from that day and hour. Perhaps like Paul we have suffered the loss of all or many things that were dear to us. But let us count them as loss, or as nothing, that we may follow Him all

the way as we started out away back there beyond Jordan. Perhaps disappointments and griefs have dimmed our spiritual eyes, and sometimes we feel we have lost the way, missed it somehow although we didn't mean to at all. Perhaps our hearts have grown at times a little bit hard, or bitterness has crept into our souls, or perhaps the temptation to indifference has crept up on us unaware. Perhaps it is not so easy to read the Bible and pray for others as when we first believed. And oh, saddest of all, could it be that we have left our first love? (Rev. 2:4) Do our hearts still yearn toward the Lord, and do "our hearts burn within us" as we talk of Him by the way?

Perhaps we need to go back beyond Jordan to the place where we found the Lord. Let us meet the Lord again and wait before Him till we feel His Spirit descending upon us, hear again His vindication that He is well pleased with us. Let us go back to that simplicity of faith, and renew again our vows of consecration to Him, and then we can go forward conquering and to conquer in His divine strength.

16

### **Eagles Wings**

If you would mount on eagles' wings  
And reach the higher nobler things;  
Then this world's vain and glittering show,  
Pride, fond ambition, all must go.  
The soul must sink if it would rise  
On eagles' wings, and gain heaven's Prize.

Mount up, mount up on eagles' wings  
And reach the higher, nobler things;  
Visions of God and glory bright  
Shall fill thy soul with calm delight.  
No longer earth-bound thou canst rise  
On eagles' wings, and gain heaven's Prize.

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Spotted on an outside Church Bulletin Board:

Lost? Try your GPS

***God's Plan of Salvation!***



## Singing Amazing Grace

We've got all kinds of experts now  
To tell us what to do.  
They say they know just what is best  
For folks like me and you.

They say applied psychology  
Will help us make amends  
For all the blunders we have made,  
And make us lots of friends.

And sociology, they say,  
Will teach us how to treat  
With neighbors, cross as alley cats,  
And always keep us sweet.

They use big words and diagrams  
And graphs to prove their point,  
To show us how to fix the world  
So sadly out of joint.

I never studied such as that,  
And so I couldn't say—  
I grew up in a country town  
Back in another day.

But I learned this, some years ago:  
No man can have the face  
To stay mad with his fellow man  
And sing Amazing Grace.

I've tried it out a lot of times  
And found it really works;  
It's far ahead of any fad  
At jerkin' out the quirks

And making skies come clear again.  
And I will stake my face,  
You'll lose a grouch just any time  
You sing Amazing Grace.

George E. Blanchard

# REFLECTIONS

*... From the Editor*

“And now I am no more in the world, but these are in the world,...and the world hath hated them, because they are not of the world, even as I am not of the world.” John 17:11&14

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These glorious words are a part of Jesus' intercessory prayer for us just prior to His departure out of this world, and they are surely a summation of our lives today. We have come to the end of another year and the one ahead of us does not seem to promise any change in our status insofar as the hateful attitude of the world toward God's people is concerned. We are still IN the world, but we most assuredly cannot be a part OF it. We are as out of place as Jesus was, as is plainly stated in v. 16 of this same chapter. “They are not of the world, even as I am not of the world.” It is absolutely imperative that we as true dedicated believers do not get too comfortable in our present domain, which requires both the faith and knowledge that we have never really been a part of this present evil realm. We must realize that we are indeed born from above, and that God's plan for us has always been translation to “higher ground.” However, we cannot simply sit idly by and wait for the trip to glory. Our hearts must rather be literally on fire with taking such a place while we are yet upon this earth. Paul tells us plainly to “Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.” Col 3:2-3 In other words, “act like the heavenly people that you are!”

David said it this way. “One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD... to behold the beauty of the LORD,...to enquire in his temple....he shall hide me in his pavilion:...he shall set me up upon a rock.” Psa. 27:4-5 This man had such a desire while he was yet upon the earth, and that is the same pattern for us today. “... he shall set me up upon a rock,” and that is the path to our higher ground at this very hour. God has already “...raised us up together, and made us sit together in heavenly places in Christ Jesus:” Eph. 2:6 We are in God's reckoning, even at this present time, exalted

into that heavenly realm, but it must become a practical reality in our own experience. It is high time to “feel” that we are much more a part of God’s heavenly land rather than being a part of this present world.

God’s Word is plain that, “The LORD is high above all nations,...Who is like unto the LORD our God,who dwelleth on high,” Psa. 113:4-5 This “higher ground” which we seek is so desirable because that is where He is, and the next part of this Psalm informs us that, He “... humbleth himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; That he may set him with princes,...” V. 6-8 These beautiful verses record the glorious path of redemption, as Christ completely emptied Himself that He might provide the means by which we could be raised up to reign as princes with Himself.

The hope of translation to higher ground burns as brightly in our hearts as ever, but it is imperative that we actively appropriate that place NOW, and the path must be the same as that which Jesus has already blazed for us. “But I am poor and sorrowful: let thy salvation, O God, set me up on high.” Psa. 69:29 These are the words and attitude of Jesus as He purchased our redemption on the Cross of Calvary, but they also portray exactly the same spirit of total dependence upon The LORD which we must also display, as we take our place of being IN this world, yet in no wise OF it. Psalm 107 also conveys this same message of reward, for the one who finds that same genuine spirit of humility. “Yet setteth he the poor on high from affliction,...” Psa. 107:41 We can hardly wait to be delivered from affliction, but the greater reward will be in answer to Jesus’ petition “...that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me:...” John 17:24

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### **LAST CALL!!!**

**President’s Day Weekend Convention  
Living Waters Tabernacle  
February 16-18, 2018**

Come 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. You won’t want to miss it - you’ll be refreshed in the Lord!

## Grace and Eternal Life!

Ray Quintana

“Lay hold on eternal life.” I Timothy 6:12.

Observe that this precept is preceded by another; “Fight the good fight of faith,” indicating that, those who lay hold on eternal life will have to fight for it.

The way of the spiritual life is no easy one and we shall have to contest every step of the way along which it leads us. “Contest the good contest of the faith” would be an accurate rendering of this passage, and a contest it is against the world, the flesh, and the devil. If we live unto God we shall need to war a daily warfare. We fight the good fight by firm faith in the Lord our God for “...this is the victory that overcomes the world, even our faith.” I John 5:4 That fight is the fight of faith, fought for the faith, and by the faith. “Beloved,... it was needful for me to write unto you,...that ye should earnestly contend for the faith which was once delivered unto the saints.” Jude 3 “Hold fast the form of sound words,...” II Tim. 1:13 Such faith is worth fighting for, even if we come to resistance unto blood.

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How is it that we live unto God? By faith in Him, and faith in the great truths which He has revealed to be the object of our faith. When I say unto you, “Lay hold on eternal life,” do not imagine that this is to be done in a dream, or accomplished without awakening your utmost energies, nor even then without that divine assistance which only faith can receive.

This text teaches us that the best way of contending for the faith is for ourselves personally to lay hold on eternal life. We cannot defend the faith by mere reasoning; victory does not come through an array of arguments. We must ourselves possess the inward life, and exhibit the force and power of it in our daily conduct. The two commands are joined together, “Fight the good fight of the faith, lay hold on eternal life.” It reminds me of our Lord’s words, “I am the way, the truth, and the life.” Jesus is eternal life.

Today honest and true men are regarded as a sort of madmen when they begin to talk about a spiritual life. But then, how should the carnal mind discern that which is spiritual? For it can only be spiritually discerned. But there is such a life, as many of us know assuredly, and this is the life eternal, which we are bidden to lay hold upon. The life of heaven is none other

than the divine life which God's grace imparts to believers here below, which is developed and brought to perfection. There is no interruption to the believer in death, for his line of life is unbroken. There is a change in his condition, because he drops this mortal body. His life here is just the dawn, but in glory it is full moon. That life is one, and flows on like a river, widening and deepening, but it is always the same river of the water of life; it always flows from the same Source. We must emphasize that laying hold on eternal life must be brought to practical reality and commenced in our experience NOW. That path is brought to light by Christ Jesus in the gospel. Grip it now; lay hold of it now. The Apostle Paul's echo in Eph 5:14 loudly proclaims, "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Once we have received eternal life, it will not be taken from us in this life, nor in death, nor throughout all eternity.

"Lay hold on eternal life," simply means believe in it. We cannot lay hold on it unless we know it to be a reality. The Lord Jesus said to Nicodemus, "Except a man is born of water and of the Spirit, he cannot enter into the Kingdom of God." The infusion of the new life is the new birth, and the entrance into the Kingdom. We are created anew in Christ Jesus, or, to use another expression, we are quickened and raised from among the dead. Beloved hearers, do you know this change by personal experience? Then you have passed from death unto life, and I rejoice with you in Christ Jesus.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." II Tim. 1:9 It was His purpose and grace which prompted this glorious call to salvation. Grace means "a graciousness in manner or act." It is the divine influence upon the heart and its reflection in our lives. Grace is sometimes translated acceptable, benefit, favor, and gift of grace and unmerited favor. God showers us with favor. He blesses us with favor. This is why He has called us, because He has a purpose to freely manifest His grace.

What a marvelous life eternal life is! It brings with it new perceptions, new emotions, new desires. It has new senses, there are new eyes of faith with which we see the invisible; new

ears, with which we hear the voice of God. Then we have a new touch, with which we lay hold on divine truth; and we have a new taste, so that we “taste and see that the Lord is good.” This new life ushers us into a new world, and gives us new relationships and new privileges. The Lord Jesus, who makes all things new, sits upon the throne of the soul, and is the center of new power and rule. Do you know this Life? Some of us confidently bear witness of this life, but what does this avail to dead men? There is no change that can be comparable to that which is worked in men when they are quickened by the infusion of the divine life by the power of the Holy Ghost. It is as though the dead left their graves, but it includes much more than that. The new life is a life of reconciliation, the possessor of it is at peace with God. We are no longer enemies, but friends of God; no longer heirs of wrath, but children of the Most High. The spirit of adoption within us cries, “Abba, Father.” We have received the Spirit of son-placing. Whereby, that is, on the basis of His sonship we cry Abba Father. The word Abba is a Hebrew word meaning father. Only a son could say Abba Father. A slave or a servant was forbidden to invoke that term. But a son could say Father Father.

22 That is the relationship to which we have been brought. Oh what grace is eternal life, which is Jesus Christ! We cry Father Father; we claim Him. Our spirit claims Him as our Father. “The Spirit itself beareth witness with our spirit, that we are the children of God:” Rom. 8:16 The Holy Spirit bears witness with our spirit that it is true. Not that we are going to be sons, but that WE ARE sons. Gender has no place here at all, because we are all sons of God by the new birth, male or female. Because this is a fact that we are sons of God, in God’s sight, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John 1:12

So what is our objective and what is our future? Is it to be like Him? “That being justified by his grace, we should be made heirs according to the **hope of eternal life.**” Tit. 3:7 It does not say hope for eternal life. We have this hope for eternal life the minute that we are born again. But it says the **hope of eternal life.** Eternal life in relation to justification means the sinner had

to be justified in order to have eternal life. Then, we should be made heirs, speaking of our inheritance according to the **hope of eternal life**. This is future **hope of eternal**, which includes our inheritance; to be joint heirs with Christ. It is all wrapped up in Jesus Christ. The fulfillment of eternal life will be when we are with Him and see Him as He is. That is **the hope of eternal life**. It is to be like Him and to come into our inheritance. That inheritance is laid up for us, but it is by faith. Soon it will be a reality. Jesus is eternal life! He is my inheritance! Jesus and eternal life are the same? “For the life was manifested, (who is that life? Jesus) and we have seen it, and bear witness, (how do we bear witness? Through the word of God) and shew unto you **that eternal life**, (that’s Jesus) which was with the Father, and was manifested unto us; That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.”  
I John 1:2-3

Do we realize how valuable Christ is to us? Not only was He crucified, buried, and resurrected, thus justifying our souls, but He lives on the throne making intercession for us always. As the risen Lord, He carries on a special service on the behalf of every believer, for He is able to save us to the uttermost. In Jesus Christ, everything I need or will ever need is guaranteed. “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” Heb. 7:25 He never sleeps; He never slumbers; His eye is always on the righteous; His arm is never shortened that it cannot save. His ear is never heavy that it cannot hear. Oh, what grace and what an everlasting love He has for us. There is nothing that will stop His love from doing that good work in us which He has begun. When we fall in into divers temptation, we must believe that there is an Intercessor Who loves us with an eternal love. Jesus intercedes in the highest court in the universe. Think of the work that Jesus has done and is doing on the behalf of every believer.

The 17<sup>th</sup> chapter of John records Jesus as the high priest speaking so tenderly of His own sheep. He said, “Father, here is that little sheep that you gave me,... here is Peter and John and James, but then look at all of them that you gave to me down through the ages.” He further declared, “Father I am

going to be busy for little bit of time on the cross. Will you keep them which thou hast given me?... I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me that they may be one, as we are.” John 17:9 -11 Oh, what grace! What intercession! He watched after us even before dying on the cross. He took us to God before He died. Jesus knew He was going to be busy with the cross which was ahead of Him. He saw that bleeding, sweating, dying body that He would be in. He said, “Father keep them, don’t let nothing happen to my little sheep.”

Without Jesus we can do nothing. If we try to go in this life without God, we will end up empty when it’s all over. We can think of all of the things that we are proud of, that we think we have done, and yet it is nothing apart from God.

24 There is a story about a man years ago by the name General William Booth who started the Salvation Army. He and his wife had raised a young girl that came to them. She was a girl of the streets. She knew nothing but the streets where she had been ravished by many evil men who were crooked, from the time she was just a little girl. One day General Booth and his wife led her to Christ on the streets. She came to live with them in their home and they got her a job in a big department store. Then after a couple of years, the owner of the store fell in love with her. He told her he wanted to marry her. She said, “I cannot marry you until you hear my story.” Mrs. Booth related that scene. She said, “it was one of the most awesome scenes that she had ever seen.” The man came to her home where she was living with the Booth family. The young lady came over to Mrs. Booth and put her head in her lap and then she started telling the young man of her past. And as this young woman talked, great sobs would rack her body. It would just shake her almost uncontrollably. Then she would be silent and just sob and cry before continuing with the story. Mrs. Booth said, “the entire time her head was hid in my lap.” When she finally got through telling her story, the young man came over, reached down and picked her up, and turning her to himself, he kissed her on the lips and said, “I love you now, like I could never have loved you before.”



That is you and me. We raked through the kindles of hell before Christ came into our hearts. We say, "how could such a thing be?" But think a moment. How could the likes of you and me be the objects of the love of the Son of God? Jesus picked me up and kissed me on the lips and loves me just like that! Oh, what grace and what eternal life has provided for me! This is all because of Christ Jesus, my intercessor and my High Priest. He is the one Who takes care of me. He died for me; He lives for me and one of these days I will be with Him forever! We have been put together at the cross united by faith, but one day soon we will see Him as He is. How wonderful is my gracious Lord and Savior Jesus Christ that redemption provided all for me. The love of God goes forth to men when they have no thought after him. Such is the grace of God that no labor of man procures it; no effort of man can add to it. God is love, simply because it is His essence to be so, and He pours forth His love in plenteous streams to the undeserving, simply from the goodness of the heart of God. Oh, what the grace of God and eternal life, has provided for us all through redemption!

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We spiritual fishermen may learn valuable lessons from fishermen in the natural. They always stay out of sight of the fish. They cast out the line heavily baited, and let the fish take hold of it, and then they pull in and land the fish. How often in the spiritual, the fish are scared by the fisherman being so much in evidence! Give out the Word of God, wait for their interest to take hold, and then bring them to a decision. A hint to the wise is sufficient.

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It may be interesting and entertaining to publish erroneous views, but how much wiser to publish the Truth, which can never be exhausted. Truth will safeguard from error. A healthy appetite for wholesome food soon detects unwholesome foods and repels them. Truth begets a healthy, hearty appetite for more truth. Jesus said, "Ye shall know the Truth and the Truth shall make you free."

# Faith's Famous Flames

A. S. Copley

**“AS I BESOUGHT THEE TO ABIDE STILL AT EPHESUS, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,... so do I now.”** I Tim. 1:3,4, R.V.

The importance of this epistle is not on the surface. The Head of the Church caused the Apostle Paul to have a paramount concern for the assembly in Ephesus. Study the fervent heart talk that he gave to the elders — Acts 20:17-35. Church history informs us that Timothy was the pastor of that assembly. The Scriptures do not contradict that probability. We believe that Paul wrote this first epistle to Timothy from Caesarea ("tarried many days"—Acts 21:10), on his last trip to Jerusalem in the summer of 58 A.D. Compare I Tim 1:3 with Ch. 3:14,15. It is not at all probable that he wrote it from Rome five years later, as some suppose. It is not supposable that he would write one to Timothy about the time that he wrote to the Ephesian saints directly. Rather his address to the elders in Acts 20, and his letter to his son Timothy prepared them for the letter to Ephesus, from Rome. Further proof of God's particular interest in that assembly is John's short letter to them about 69 A.D.—Rev. 2:1-7.

Seven charges or one seven-fold charge comprise the contents of this epistle. In ch. 1:5 and 4:11, they are called "commands." The word charge in ch. 5:20 means to "testify earnestly." (It is not one of the seven). Seven classes of people are the objects of concern for whom the charges are given. The Ephesian church represented the highest and deepest saints: Therefore this comprehensive letter was written for them to the Apostle's most trustworthy associate. For the same reason Paul sent to them the epistle of profoundest truth. How sad that John had to write to them later that they had left their first love —Rev. 2:4. Now we come to my theme. Faith is mentioned 20 times in this epistle; faithful five times, and trust four times. Abiding faith in God seems to be the high point to be reached and held, hence emphasized. Let us look at seven outstanding facts about faith in this letter.

1. **"Unfeigned faith."** Ch. 1:5 This is the third mention of the word faith. Unfeigned faith is the culmination of the other uses thereof. **"The end of the charge,"** or the ultimatum of the

epistle, is love, a good conscience and faith unpretended. Five times love is here coupled with faith, and three times a good, or pure conscience. To talk about having faith is one thing; but to really believe God is quite another. Faith that worketh by love is conscientious. Some folk dull their consciences by not heeding its voice. How can they believe God? Pretention does not count with God, and it has little weight with men. This threefold attitude or state is reached by growth. Unfeigned faith is a fruitful goal attained by persistent, tested development. Paul wrote this letter for the benefit of all who long to reach that goal. Do not forget the other two sisters of this triplet — **love and a good conscience.**

2. **Abundant Faith.** Ch. 1:14 "And the grace of our Lord was exceeding abundant **with faith** and love which are in Christ Jesus." The Apostle always emphasized the abundance of the grace shown to him. With it came also abundance of faith and love. He proves these facts by declaring that God saved him, "the chief of sinners," as an example of the greatness of His saving grace. The word "**first**" in verse 16 is "chief" in the Revised Version, which is correct. And he who was "**chief**" among sinners, though he kept the law outwardly, became the chief of saints. Eph. 3:7-8 Be sure you understand that Saul of Tarsus was not an immoral man. He was the chief of sinners because inwardly he was so far from the righteousness which he seemed manifest outwardly. After he was saved he, wrote of himself, "Touching the righteousness which is in the law, blameless." Phil. 3:6. When he was awakened to his actual state, he found himself "a, blasphemmer and a persecutor and injurious," because of unbelief. V. 13 Therefore, the great grace was necessary to save him. Reader, be not deceived. Men judge others by their outward acts. God judges men by the attitude of their hearts to His Son. Think not because you do not swear, or smoke, or chew, or drink, or gamble, or steal, or commit adultery, you are a good fellow, not very bad and do not need salvation. You are in the most dangerous state and need the mightiest awakening, a thunder clap conviction. But abundant grace given to Paul demanded abundant faith from him and wrought faith in him. May we too have abundant faith through God's abounding grace.

3. "**Shipwreck of Faith**" Ch. 1:19. A physical shipwreck is a great calamity. The ship may be destroyed. Its freight may be lost. Many persons at the end of a sea voyage

are disappointed, distressed and greatly damaged. But a shipwreck of faith in God is the most deplorable calamity of all. It ruins the possessor and his influence and usefulness. It hinders other lives. It destroys for eternity. What causes spiritual shipwreck? Answer. Not holding faith and a good conscience. In time of conflict or trial, keep on believing. God is not dethroned. Neither is He asleep or uninterested. When the disciples were on the troubled sea in a dark night, Jesus came walking on the waters — John 6:19, saying, "**Only believe.**" Joined with faith is "**a good conscience.**"

Mean what you say to God. Be conscientious. Do not make pie-crust promises to Him, or to people. Make no promises to Him, but cry to Him in your distress. Plead His mercy. Do not try to buy deliverance. Oh, the value and power of a good Conscience. Note verse 5 again and ch. 3:9 — "**a pure conscience.**" Be conscientious: that is, be honest toward the Lord and men. You cannot hide anything from Him, nor deceive Him, and folk will find out later. "**Good doctrine**" leads to a good conscience — Ch. 4:6. Shipwreck of faith leads to departure or apostasy from the faith, which is extremely hazardous. Ch. 4:1-3. It may cause denial of the faith and a casting off of the faith. Ch. 5:8,12. Finally, "**erring from the faith**" in yielding to the love of money, induces many sorrows. Ch. 6:10.

4. "**The Mystery of the Faith.**" Ch. 3:9 Eight specific mysteries, or divine secrets are mentioned in the New Testament. "**the mystery of godliness.**" which is here pronounced "great"—V. 16. These two are the chief mysteries of the eight, hence named in this important epistle. Faith is instinctive and unconscious. The bark of a dog may frighten a child; but if he comes up quietly, wagging his tail, and rubs his head gently against the child and, licks her hand, faith rises in her toward the dog. The smiling countenance of a stranger, his tone of voice, his artful speech, his general manner, all combine to beget faith in us at his approach, though often we are deceived. **Faith in God** springs up in the heart by hearing His Word. If we read it, the heart hears God's voice and strangely believes. In the midst of confusion and heretical teaching, in spite of raving unbelief, the precious Word of the Lord instills living faith in the heart.

As new light dawns on the soul, faith's vision broadens and grows brighter. The mystery of the faith becomes more mysterious, till one exclaims, "Whereunto will this grow?" We cannot hold the mystery of faith by itself, but we must hold it **"in a pure conscience,"** its indispensable companion and support. Observe that this exhortation is given to deacons in particular. The office of deacon is akin to the office of elder, but of lesser responsibility and in some measure subservient thereto. Phoebe was "a servant (deacon, Gr.) of the church which is at Cenchrea," a seaport town of Corinth. Rom. 16:1 She was "a succourer (lit. a **first-rank protector**) of many," including Paul. He recommended her highly to the Ephesian assembly (Rom. 16:1-20 belongs properly with the Ephesian epistle). But she was not called an elder or bishop.

5. **"Words of Faith."** Ch. 4:6 Here is a commendation to Timothy in connection with the warning given about departure (apostasy) from the faith. V. 1 By passing Paul's prophecy on to others, he would be "a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine." The Apostle's teachings are words of faith. Whether they be historic reminders, doctrinal instructions, practical cautions and corrections, pungent reproofs, or prophetic forecasts, they beget and feed faith. "Faith cometh by hearing and hearing by the Word of God." Therefore, Paul exhorted elsewhere, **"PREACH THE WORD;"** for the Scriptures contain the words of faith.

6. **"An example in Faith."** Ch. 4:12 The Apostle also admonished his spiritual son to be an example in half a dozen things, including faith. One minister is reported to have said, Don't do as I do, but do as I say. Such a fellow should be excluded. A true Gospel herald is able to say, Do as I do. Paul said, **"Follow me as I follow Christ."** Thus he confirmed his preaching by his practice, which often speaks louder than words. If we talk faith, we should walk by faith and exemplify our faith by our conduct. In fact, real faith does that very thing. Then words of faith evolve into works of faith among the people, who in turn become examples of living faith. Smallpox is contagious; so likewise is the faith of God. We knew a man who talked faith, but who also said on the side, I will not suffer pain if there is a drugstore around the corner. Let us not preach faith for the purpose of getting our bread and butter, but that poor, needy, ignorant folk may learn how to get

the full benefits of the "true Bread from heaven" for spirit, soul and body. Believe God, and others will believe God also. The writer has been comforted by people saying "Your faith has encouraged me greatly."

30 7. "**The Fight of Faith.**" Ch. 6:12 This is the last one of the 20 mentions of faith in this timely epistle. The former ones are steps unto, and preparations for, the fight of faith. It is the culmination of the Christian career. Paul terms it, "The good fight." The couplet, "good fight," seems to be self-contradictory. How can a fight be good? It is a fight of faith in God. Many wars are being waged today; but they are bad wars. We hear of family squabbles, rulers contending for thrones, of nations fighting other nations, of aerial combat, where millions of lives are lost or starving, and millions of dollars are wasted; but none of them are good fights. The fight of faith is not an answer to an old family grudge; except it be to knock the devil out. It is not a conflict of personal retaliation or of brotherhood spite, or of international hate. It is not born of envy or malice or greed. It is not a fight for fame or name or place or power. Its weapons are not made by human hands in some ammunition or defense factory. "Our weapons are not carnal, but mighty through God to the pulling down of strongholds." The chief offensive and defensive instrument is "the sword of the Spirit, the Word of God." The Christian life is a warfare. Stout enemies are met on the way to heaven. The world, the flesh, sin, death and Satan are avowed foes. The offspring of these are named in this epistle. The first one is "other doctrines" and "**fables and endless genealogies.**" Ch. 1:4 Turn from them. Is it not amazing that warning against false doctrines stands at the very threshold of the letter? Then follows "**vain jangling**" about the law.

Every divergence from the truth is tinged more or less with legality. The third is "**pride**" with which young ministers may be exalted. Ch. 3:6,7 The condemnation, reproach and snare of Satan lurk at their doors. This is pride of place. They cannot stand promotion. In ch. 6:3-5 we read of pride of doctrine. "If any man teach otherwise" than Paul taught, "**he is proud, knowing nothing**, but doting about questions and strifes of words," etc. This merges into the fourth — "filthy lucre and the love of money, supposing that gain is godliness." Ch. 3:8 & 6:5,10. "Many sorrows" are the harvest of such a career. Be it observed

that this warning is especially for Gospel ministers. Though it is frequently said, yet how little heeded — "The LOVE of money is the ROOT of ALL evil." Let us hear it and heed it and tell it again.

The fifth offspring of our foes is "**seducing spirits and doctrines of demons**, speaking lies in hypocrisy, forbidding to marry" and forbidding to eat certain meats. These are sure marks of apostasy, because they induce weak folk to lose sight of Christ and become occupied with self-perfection, and glory in their supposed piety. The Holy Spirit speaks expressly of these to be expected in the latter times. "**Pleasure**" is the sixth brood, coupled with "**idlers, tattlers and busybodies.**" Ch. 5:6,13 In Paul's day, these were common among young widows. It is not confined to them today. It is too bad and very sad that saints do not control their tongues, but are found "speaking things which they ought not." It causes hurt feelings, strife and divisions.

Finally, the seventh. "**Profane, vain babblings** and oppositions of science (knowledge) falsely so called" are to be avoided. This is a twin sister to the former. That is social palaver, not only useless, but harmful among friends. This is religious and doctrinal. Some profess to know many things, but as relating to the faith of the Gospel, they miss the mark. In our Christian warfare, all the above named hindrances may confront us sometime. We will be compelled to fight, or be overthrown. If we do not down error and the flesh, they will down us. Therefore, the admonition, "fight the good fight of faith; lay hold on eternal life." Faith in what God says, persistent faith, unswerving faith, is the way to win in every battle. Sometimes we must believe in the dark, and our faith may seem cold and stubborn. That is the fight of faith. Fiery darts of doubt, evil suggestions and surmisings, conflicting thoughts, may strike the heart; but we have on "the breastplate of faith," our defense. Friends may contradict and try to discourage us. They may say, "You are believing too much," as an Evangelical Bishop said to me. We must rise above, or wade through the wisdom, reasonings, criticism and unbelief of strong men; but joined to Christ, we cannot fail. To lay hold on eternal life means to possess all that God's grace has provided and His promises hold out to us in Christ Jesus. "**The end, everlasting life**" (Rom. 6:22) is "the exceeding riches of His grace, the unsearchable riches of Christ." Eph. 2:7 & 3:8 "Filled

with all the fullness of God" (Eph. 3:19) and "Christ in you the hope of glory," (Col. 1:27) may also express the inheritance of eternal life. Matt. 19:29.

(Reprint 1956)

### Cursed Of God

"His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;)..." Deut. 21:23

32 Here is the Lord's own interpretation of His death. The holy sinless Son of God, hanging on the cross was accursed of God. The leaders of the Jews who crucified Him were aware of this, and thought that they had ended His claim of being the Messiah by thus having seen that He was nailed to a tree. They argued that one accursed of God could never be accepted by the Jews as their Anointed King. In their lack of a real knowledge of the Scriptures they erred so egregiously for they were actually fulfilling the Law when they crucified the Man, Jesus. THE KEY OF SUBSTITUTION is the only one that can unlock the mystery as to how a man can be accursed and blessed at the same time. But Paul, deeply taught in the Jew's religion afterward interpreting the types and shadows of the Old Testament, gave us the key in these words, "Christ redeemed us from the curse of the law being made a curse for us..." Gal. 3:13

To realize what the curse of the Law teaches, read Deuteronomy chapters 27-30. These are Moses' words to Israel, which Paul applies to all men saying, "As many as are of the works of the Law, are under the curse, for it is written, cursed is everyone that continueth not in all things that are written in the Law to do them." Gal. 3:10 That is, the curse of the broken law rests upon all men and there is only ONE WAY OF ESCAPE — through faith in Him who became a curse for us.

The earliest record of the messages proclaimed by the Apostles after Pentecost were concerning Christ as having "been hanged on a tree." The Lord's death as a martyr, or by weakness in Gethsemane, or being thrown over the cliff or drowned, or in any other manner than by being nailed to the cross would not have been the remedy, nor would it have atoned for man's deliberate disobedience of God's Law. Sin against a holy God needs the atonement of blood. The death of Calvary was God's ONLY way to save mankind. It was by propitiation — by the carrying of the fallen Adam to the cross, cursed and corrupt as regards the sin question. Man must bear the curse of God forever unless he accepts the Man who bore the **Curse of God FOR him.**

Anon



## ISAIAH 55

Gene Hawkins

“Ho, every one that thirsteth, come ye to the waters... hearken diligently unto me,...Incline your ear, and come unto me: hear....” Isa. 55:1-3

“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.” II Tim. 1:13

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” II Tim. 2:15

“...from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:” II Tim. 3:15-16

“I charge thee therefore before God, and the Lord Jesus Christ, ...Preach the word; be instant in season, out of season; ... exhort with all longsuffering and doctrine.” II Tim. 4:1-2

The theme of God’s Word runs like a thread through all four chapters of II Timothy as the magnificent correlation of Isaiah with the corresponding books of Scripture continues. Paul exhorts his young successor to “study” the Word in order that he might “rightly divide the Word of Truth, and not only be unashamed as a workman, but also approved unto God. Timothy is highly commended for putting high emphasis on God’s Word, even from a child, and is now admonished to “Hold fast the form of sound words, which thou hast heard of me,....” and to “preach...” that same message to others. 33

This current chapter of Isaiah is likewise devoted to “...my word...that goeth forth out of my mouth:...” Thus, Isaiah begins this treatise with much the same urgency which Paul employed in writing to son Timothy.

“Ho,...” he cries, using a very strong word of invitation that expresses “one crying out,” even in “lamentation or grief.” This would surely express the depths of personal interest that Isaiah had for his own people as he, like Paul, was consumed with the desire that men would heed the tremendous opportunity offered them. He continues his “lament,” deeply appealing to “... every one that thirsteth, come ye to the waters,...” This

informs us of the deep plight suffered by all humanity, even as Jesus laid bare the need of the woman He met at the Samaritan well, promising that "...Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:13

34 Isaiah continues with this entreaty, proclaiming the Majesty of Divine Grace which gives freely, inviting "...he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." V. 1 The "...wine and milk..." express the intoxicating and pure qualities of this gospel message, and the invitation to buy without money is not simply an offer of kindness, but rather an absolute, and mandatory, requirement of Divine Grace. Men **MUST** come acknowledging that they have absolutely nothing to offer God. No man can "pay," Him or "bargain with Him," for all the glorious provisions of redemption recorded in The Word Of God. Who could even dare set a price on all these benefits which are freely bestowed upon us because of Jesus' Work Of Redemption on the Cross Of Calvary? Isaiah then asks more questions to magnify his point.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." V. 2 Men, even down to our day, have not changed in their endeavor to satisfy the void and longing in their hearts for fulfillment. They spend all their resources for a "bread," which simply does not meet the real need of their lives, and often learn, as did Solomon, that their "labour" and "...all the works that are done under the sun; and, behold, all is vanity and vexation of spirit." Ecc. 1:14 Isaiah found the answer for such frustration, crying out, "...hearken diligently unto me...." He then informs us that this message of grace must be appropriated in a very practical manner for you must "...eat that which is good..." "O taste and see that the LORD is good:..." cried the Psalmist, (Psa. 34:8) and now Isaiah describes the glorious result of such an action, "...let your soul delight itself in fatness."

(To Be Continued )



# Our Corn Crib

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

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