

# Grace and Glory

Declaring unto you the  
whole Counsel of GOD

Volume 110

June 2020

Number 6



**B**ut now, O Lord,  
thou art our father:  
we are the clay,  
and thou our  
potter; and we all  
are the work  
of thy hand.  
ISAIAH 64:8.

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## “NOT SO, MY FATHER” Gen. 48:18

"No so, my Father", he replied  
Who failed to understand,  
And sought mistakenly to guide  
His father's dying hand.

How often have I done the same!  
Yet afterward confessed  
That what from God my Father came  
Was always for the best.

"Thy will be done", my Saviour prayed  
In sad Gethsemane:  
O may this high request be made  
With every gift to me.

Now let my restless heart be still  
Before my Father's hands,  
And acquiesce in all the will  
Of Him who understands.

William Wileman

Grace & Glory" (USPS # 224-300 ISSN # 279-6996) is published monthly by Grace & Glory Gospel Society, 13011 Grandview Rd. P.O. Box 831, Grandview, Missouri 64030.

PERIODICALS postage is paid at Grandview, Missouri.

POSTMASTER: Send address changes to "Grace & Glory" P.O. Box 831, Grandview, Missouri 64030.

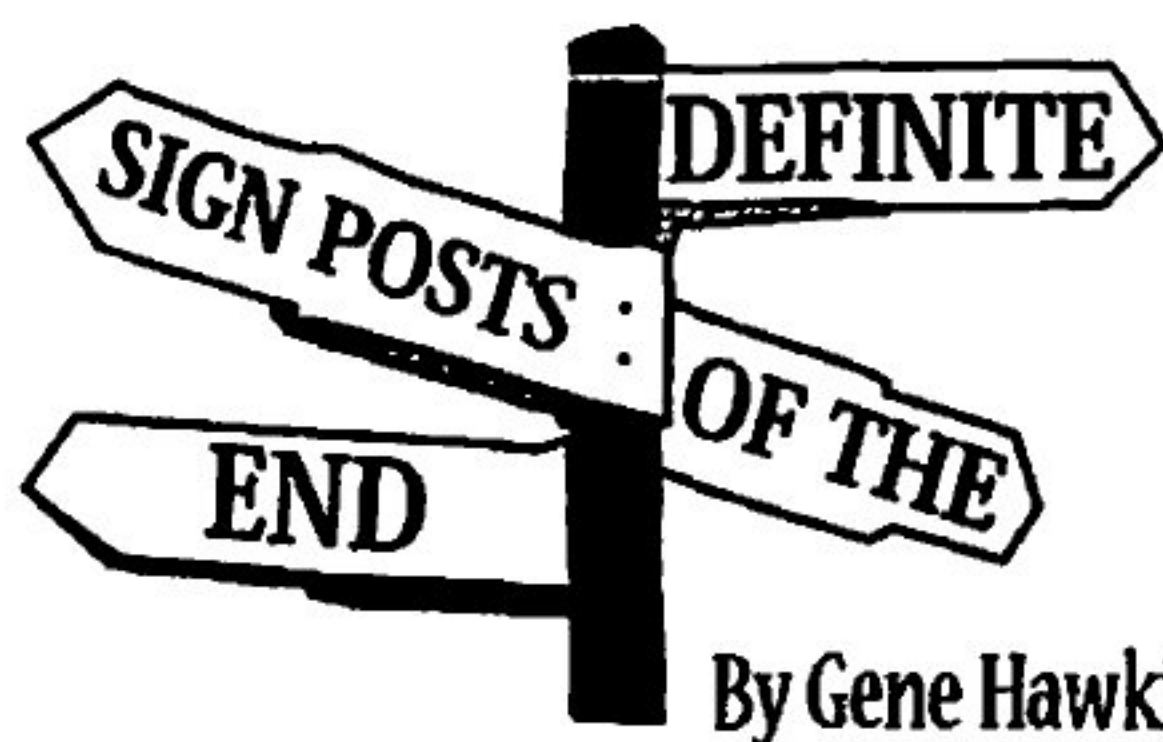
Telephone: 816-618-3306. E-mail [gihawk1@msn.com](mailto:gihawk1@msn.com) Print Shop # 816-322-2257

Web site: [www.gracegod.org](http://www.gracegod.org). Bible lessons and audio sermons are downloadable.

GRACE & GLORY is published for the purpose of proclaiming God's Holy Word. We believe that the Scriptures are inspired of God and were given to His holy apostles and prophets by the Holy Spirit. (II Timothy 3:16, II Peter 1:21)

GRACE & GLORY has had continuous publication without subscription price since 1910. We are able to continue this ministry by your kind financial support.

Editor: Gene Hawkins



By Gene Hawkins

“**A**nd there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.” Lk. 21:25-26

“...there shall be signs...” cried Jesus, and then He proceeds to list a number of them, beginning with those appearing “...in the sun...the moon...and in the stars.” These are then followed by signs upon the earth, which include, “...distress of nations, with perplexity; the sea and waves roaring.” The list apparently culminates with the end result or consequence of all these indicators of the end time, which is “Men’s hearts failing them for fear,...” and indeed that fear seems to stem from the fact that men are “...looking after those things which are coming on the earth: for the powers of heaven shall be shaken.” This last phrase would indicate that the troubles upon the earth are due, at least in part, to the upheaval of “...the powers in heaven...”

The fear encompassing our world at this present time is rampant, and highly contagious. However, it is imperative to put Jesus’ Words here into perspective time-wise, for verse 20 of this same chapter declares that these things will be fulfilled “... when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.” The next verse plainly warns: “Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.” According to Matt. 24, this same admonition specifically targets the middle of the week. “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, (Dan. 9:27) stand in the holy place,... Then let them which be in Judaea flee into the mountains:” Matt. 24:15-16

The point here is that the devastation and upheaval in the heavens described in these verses, and which will most assuredly be felt upon the earth, will not be fully manifest until the middle of the week and beyond. Jesus' description of those who are consumed by fear likewise indicates a time deep into the tribulation period. "And then shall they (those fearful hearts of V. 26) see the Son of man coming in a cloud with power and great glory." Lk. 21:27 Thus, the ultimate fulfillment of this prophecy will come to pass deep into the tribulation period, just prior to the time when Jesus will come "...in a cloud with power and great glory." John shouts this same message, declaring that, "Behold, he cometh with clouds; and every eye shall see him,..." Rev. 1:7 This appearance is in total contrast to the message which Paul delivered to the Church at Thessalonica. "For yourselves know perfectly that the day of the Lord so cometh as a **thief in the night.**" I Thess. 5:2 The difference in these two appearances is time. Jesus will come unannounced as a thief at the beginning of the tribulation, but when He

4 appears after the days of tribulation to usher in the utopian days of the millennium, every eye shall then behold Him. The "... cloud..." will undoubtedly include Church Age believers who will share with Him in that glory. "And if children, then heirs; heirs of God, and **joint-heirs** with Christ; if so be that we **suffer with him**, that we may be also **glorified together.**" Rom. 8:17

Some have stressed the fact that "...every eye shall see him..." in promoting the idea that the entire Church will be taken to glory with one giant swoop of miraculous power. These same folk have also strenuously and adamantly objected to the idea of a "secret rapture" but how else can the glaring discrepancy of the above scriptures be explained? There is no way that Jesus can come as a thief and yet be fully manifest to "every eye" at the same time.

Time likewise is the key to understanding the signs of the end time. God is a God of order, and even though events on this earth and indeed the heavens will be chaotic, it will be according to God's order, both in frequency and intensity. Thus, the scenario described in our opening text will not be fulfilled in its entirety until well into the tribulation period, but virtually all the signs

defined in Matt. 24, Mk. 13, and Lk. 11 are initiated during a time known as "...the beginnings of sorrows." Mk. 13:8 This same pattern also applies to the aforementioned and widespread present day fear which has already begun with a vengeance. "Men's hearts failing them (fainting) for fear, and for looking after those things which are coming on the earth:..." is a stark reality at this present time, but this is only the beginning. We would point out just a few things "...which **are coming** on the earth:..." of which some intensely fear at this present hour because they are greatly concerned with that which "might prevail" in the very near future. Israel especially is very much concerned with Iran's ability to develop a nuclear weapon, for she would most assuredly be the very first target. Most of the other nations, including the U.S., know that this ungodly and unpredictable regime driven by sheer hatred is on the very threshold of realizing their goal, but it is especially disconcerting to Israel. U.S. Secretary of State Mike Pompeo just completed a recent trip to Israel, in spite of the lockdown imposed by both countries, for a meeting with Israeli officials. One critic of that visit wrote in the opinion page of Haaretz news outlet that, "The State Department announcement of Pompeo's travel lists two issues for the agenda: U.S. and Israeli efforts to combat COVID-19 and responding to Iran's malign activities in the region. But a third issue lurks heavily in the background: the upcoming decision on Israeli unilateral annexation in the West Bank." Many in Israel seem to be obsessed with this last item of contention, but the official statement also appearing in Haaretz from the State Dept. plainly emphasizes other more pressing "fears" that confront Israel at this present time. "In a statement released by the State Department, however, the issue of Israeli annexation of West Bank settlements was not mentioned. The prime minister discussed the dual "plagues" challenging the region and the world. The first being the coronavirus, the second, "unremitting Iranian aggression and terror." He praised U.S. President Donald Trump's withdrawal from the Iran nuclear deal, "taking head-on the masters of Iranian terror" and continuing the arm embargo on the Islamic Republic."

5

We have encouraged readers over the years to base their assessment of events in this world on what God's Word declares. Israeli fears of Iran are fully justified in scripture, for as noted many times in these pages, Iran is the most likely rogue nation to trigger the nuclear holocaust described in Rev. 8:8. "And the second angel

sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;" Once again, this event will not take place until well into the tribulation period, but those seeds of destruction are already very clearly manifest at this present hour. So also is the fear surrounding it.

6 Extreme violence prophesied by God's Word is also rampant in our day, and men are surely justified in their fear. Currently, the coronavirus has, in some cases, caused a near panic in some individuals. There is not only fear of the virus itself, but also in the inherent difficulties it has produced. The entire U.S. and world economies came to a screeching halt due to men trying desperately to curb its effects. There is no doubt that many severe precautions and mandatory restrictions were in order, but there is also a definite point to be made that there may also have been some world-wide overreaction. Some in the U.S. were so consumed by fear that they began to "hoard" a number of very necessary products, thus ignoring the needs of neighbors around them. We see other reports indicating that certain restrictions which may have, in the beginning, been absolutely necessary to ensure that the virus did not spread unabated, seem to now be expanded, and some insist that we must not open up the economy until a vaccine is found. This simply means that the original reason for the lockdown has dramatically changed in order to extend it.

It is no secret that men will certainly be plagued by fear if they are confronted with the prospect of going hungry. Others are fearful of going back to work lest they experience more exposure to the coronavirus. Many business owners fear that if they do not open the doors soon, their enterprise may be lost forever. Then there is the public consumer who is bound by the fear that if he returns to his favorite retail store, he may still contract this deadly virus. Add to that the fear that there may be a "second wave" of this virus in the fall. All these things surely do contribute to the scriptural fact of "Men's hearts failing them for fear, and for looking after those things **which are coming on the earth:**" The fear of the "unknown" is definitely taking its toll at this present time, and that is the problem. Men are in absolute terror and torment in many cases because they entertain and even actively

anticipate the idea that the very worst scenario will prevail. We can understand that reaction in the lives of those who simply refuse to believe God or even acknowledge His Existence for their safety and security, but Christians must be aware of the fact that "...safety is of the LORD." Prov. 21:31 The beginning of this same verse indicates that, "Yes!" We are to engage in "common sense," for "The horse is **prepared** against the day of battle:..." However, every believer should have learned long ago that regardless of the preparations we may make, or even the preparations He may tell us to make, God Alone determines our safety. That is, only He can ensure that the steps we have taken will produce the desired effect, for real "...safety is..." only "...of the Lord!" This simply tells us that NOW is the time to believe for our own lives in a very personal and intimate manner. His protection **MUST** become a living reality in the everyday endeavors of our day.

Solomon also instructs us in this matter. "Cast thy bread upon the waters:... Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth: 7 and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, ...even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:1-6 Solomon's discourse here is simply a lesson in believing God regardless of circumstance. If men are so fearful of impending doom that they refuse to move until they have assurance of a perfect outcome, they will probably never take a risk in even sowing the seed. Solomon declares here that we must not always be so fearful of the clouds dropping rain upon the earth that we simply do nothing. He rather tells us to consider the fact that "... thou knowest not the works of God who maketh all." This means that faith must be implemented where the eye cannot see and thus we must simply take the initiative and "...sow the seed..."

regardless of the impending storm and simply believe God for the outcome "...for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Catholicism and other Protestant denominations down through the years have proclaimed doctrines which instill fear in their subjects in an effort to **control them**. Political regimes worldwide have likewise used this same weapon of fear to keep their own citizens under absolute dominance. Let all men everywhere understand that God never did intend that His people should be governed by fear! He rather proclaims that we **MUST** be motivated by Divine Love. Jesus said it thus: "... If a man love me, he will keep my words..." Jn. 14:23 Paul likewise chimes in with this declaration: "...the love of Christ constraineth us;..." II Cor. 5:14 Many have used the law to proclaim a message of fear in order to govern the lives of men, but Jesus plainly tells us that love must be our motivating force. "Then one of them, which was a lawyer, asked him a question, **tempting him**, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, ... This is the first... And the second is like unto it, Thou shalt love thy neighbour as thyself." Matt. 22:35 Paul also states that, "Love worketh no ill to his neighbour: therefore love is the **fulfilling** of the law. Rom. 13:10

There are most assuredly those of our day who are using the strong human emotion of fear to accomplish their own purpose. So-called global warming or "climate change" advocates have used "computer models" as a basis to try and "prophesy" the destruction of the world for the express purpose of using fear to incite the masses, and in many cases it is working. This report from The Washington Post way back on Jan.26, 2006 quoted Al Gore as saying that he "believes humanity may have only 10 years left to save the planet from turning into a total frying pan." That timeline has long since expired, but that fact has not stopped men from using those same computer models to predict dire calamities in "...looking after those things which are coming on the earth:..." Since the expiration of this dire prediction, others have since "prophesied" the coming doom upon the earth due to global warming,



again using these same computer models as their reference.

Many decisions regarding the current coronavirus were likewise made due to the same computer models, and medical experts have more than once declared that those models were not accurate. They also revised their numbers of destruction “downward” as they acknowledged that the errors were on “the high side.” That is they projected a situation that was far more grievous than what actually came to pass, and that seems to be a consistent pattern manifest in computer models. This has most assuredly contributed to the current global fear and panic.

Scripture clearly teaches that monumental deception will be rampant in these last days of the Church Age, and will increase dramatically once the tribulation begins and the antichrist begins his ascent to power. Believers must, at all cost, learn to separate the false from the true, and the only way to do that is to use God’s Word as our standard. Amidst all the reports we hear today, we must ascertain which one is most closely allied with Scripture. One example we may use is that of the aforementioned “global warming” agenda, which insists that this world is getting hotter and man is responsible for it. The idea is that if man caused it, then man can stop it. We would repeat the fact that man’s projection of destruction due to global warming or climate change is based on computer models. A counterpoint to Al Gore’s assertion is seen in this headline which appeared in the Associated Press on Sept. 30, 1997. **“Sun Is Getting Hotter, Satellite Data Indicate”** Note here that the conclusion is not based on a computer projection, but rather actual “data” collected from a satellite specifically designed to measure the temperature of the sun. The article following then explains that, “The Sun is getting hotter, adding heat to the global warming that has been linked to greenhouse gases that trap heat in the atmosphere. Solar radiation reaching the Earth is 0.036 percent warmer than it was in 1986, when the current solar cycle was beginning,... The finding is based on an analysis of data from satellites that measure the temperature of sunlight. The increase is only a small fraction of the Sun's total heat, but over a century, it would be enough to seriously aggravate problems of global warming, said Dr. Richard C. Wilson of Columbia University's Center for Climate Systems Research.”

We would simply ask the question: "Which of the above accounts from the Washington Post and the A.P. is more in harmony with God's Word?" The opening text of this discourse plainly tells us that, "...there shall be signs in the sun,..." Would that not include its rise in temperature? Rev. 16:9 has been quoted numerous times in these pages, showing that God Alone is responsible for the temperature in this world, as "...men were scorched with great heat, and blasphemed the name of God, **which hath power** over these plagues:..." Peter likewise describes a time "...wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" II Pet. 3:12 We know from God's Word that extremely high temperatures are coming, but it is only God Who will control both the time and intensity of them.

10 We must likewise commit our well-being into His Hands during these very troublous times of disease and all its effects. God has proven again and again that He will take care of His Own, so rather than give in to the rather uncomfortable and worrisome elements of this world, it is imperative that we truly put our trust in His Ability, rather than speculating on the flimsy projections of men. Let us be very sensitive, like unto the aforementioned believers at Thessalonica, who will not be taken unawares when Jesus comes "...as a thief in the night," to the unsuspecting. Rather than panic "...when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Lk. 21:28 Let us not only put our full trust in Him to keep us during these current very troublous times, but also fully believe Him for TRANSLATION out of this world at any moment!

#### Our Journey

As you journey day by day,  
Leave the message by the way;  
God will make the Seed to grow  
Though the way you may not know;  
This our world is dark as night,  
You can bring to it the Light;  
O, what wondrous work is here  
**Hurry** --- for the Lord is near.

C.H.F.

# AN END-TIME MESSAGE

Douglas A. Delhay

**"**For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. " I Thess. 5:2-7

A solemn warning has been given the world; and you, a member of this world community, need be aware. If a tornado was headed for this city, certainly you would want to know; and we have those who watch the stormy skies for us, that valuable time might not be wasted in ignorance concerning the impending disaster.

Even so, in these dark and turbulent days, we are warned of a great many disasters that are approaching us as Americans, as consumers, as parents, and as human beings. Our parents and grandparents have not experienced times like these ever before, and cannot remember even hearing of so much confusion and impending doom on the world-scene all at one time, with even more bad news expected tomorrow.

Surely the world seems to invade even our home life, causing a seed of fear and despair to take root in the very pit of our stomachs, leaving us questioning the security of our tomorrows and of our children's lives. Unknown and unsearchable darkness seems to drift into every corner of our lives, as fear troubles the heart of a mother when she is gripped by the inescapable pains of labor. Our governmental and religious leaders seem to be striving to find peace and ensure safety in a time when it seems as though the key to these has been lost. Much trouble seems imminent for the entire world.

"Behold, I have told you before." "But take ye heed: behold, I have foretold you all things." A "public servant" has sounded the warning of danger. "Take ye heed!" As the force of darkness closes in on the world, behold, a Light is given to

rescue those who are trapped in darkness - a Way is made for us to escape. Awake, and hear the warning sounds! Come out of sleep before the storm is upon you! Choose life rather than death, safety and not destruction. Wouldn't you agree that only a fool would roll over and go back to sleep after hearing the civil defense sirens wailing the warning of an approaching tornado? "The fool hath said in his heart, There is no God." Psa. 53:1. A fool is one that doesn't have understanding or hasn't taken wisdom to himself, by choice. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. 21:16 "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19.

12 Jesus Christ! You have heard of Him. You know there is more to Him than meets the eye. But you have never gotten around to finding out just what it is that makes that Name so special, and why it is that even the mention of His Name haunts your heart. "God wouldn't send me to hell. How can I be held accountable for something I didn't understand?" "I believe in a Greater power, but I can't buy all of this Jesus stuff." "I know I should read the Bible, but I just can't get into it; and besides it is too hard to understand." "As soon as we get the house finished we are going to start going to church; but, right now, we don't have the time."

Have you ever heard anyone say things like these? Or, have you said them yourself? Do you feel that you have a good reason for NOT knowing more about God? "Because that which may be known of God is manifest in them; for God hath shewed it unto them ... so that they are without excuse." Rom. 1:19,20 You might reply, "What? You mean I am condemned to die and go to hell, simply because I don't come to God on His terms? Isn't He being pretty narrow-minded and unfair?" Death and everlasting torment are eternally yours simply because you did not come to God by the narrow Way. "For there is none other Name under Heaven given among men, whereby we must be saved." Acts 4:12.

Although you may not understand it, you know it is true. God loves you and wants to draw you to Himself; but there is something in the way that must be removed --- like a wall that must be broken down. Jesus Christ came to break down that wall

to enable us to come to God. "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity ..." "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph. 2:14,15,13 Your Doorway to God, your Way of escape, your Light to lead you out of this dark world into eternal life and safety from the storm is Jesus. There is only one Way to Heaven, and that is through the once shed blood of Jesus Christ which washes away all the sins of mankind and grants eternal life to anyone who "shall call upon the Name of the Lord." Rom. 10:13.

God will not receive anyone who attempts to come through any other door, whether it be by Buddhism, Hinduism, Mr. Moon's philosophy, or that of Joseph Smith, Judaism, Islam, Catholicism, or by works of righteousness in trying to obey the ten commandments! You may be a Methodist, Lutheran, Episcopalian, Presbyterian, Latter Day Saint, Jehovah's Witness, Christian Scientist, or whatever. But, if you attempt to come to God without believing in the Lord Jesus Christ and being born again, He will deal with you the same as He deals with all sinners. **13** Unbelief is as great a sin as murder, rape, theft, lying, coveting, adultery, idolatry, sorcery, or any other wicked thing you can imagine. It is sin, and the end of sin is death. If your sin has not been separated from you by belief in the sacrifice of Jesus Christ as the Son of God, then your sin will drag you into hell. A judge does not send a man to prison, his crimes do!

Come to God the Father - "Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son: In whom we have redemption through His blood, even the forgiveness of sins." Col. 1:13,14 "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." Eph. 5:8. The storm is coming and the destruction shall take place, but YOU need not be a recipient of the wrath of God. It is your choice, to be a fool or to heed the warning; and you have been warned. He loves man; and, specifically, I want you to be reminded that He loves you. Read John 3:16

(Reprint 1980)

# The Pearl Of Great Price

Anita Clark

The ultimate purpose of this Church Age is to prepare a group of redeemed human beings to be a Bride for Jesus Christ. The work of the Holy Spirit is going on today in the lives of believers who are yielding to the divine working of God. The Apostle Paul speaks of this in Phil. 3:7-14. A careful study shows that this chief apostle to the Church was not speaking of gaining salvation, when he writes, "...I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things and do count them but dung that I may win Christ." He is rather speaking of a work that will change him into a completely yielded child of God, enjoying a close place with the Lord Jesus. This brings the believer to a place of complete surrender to the Lord, where all is counted loss for Christ.

14 Let us consider the phrase, "...that I may win Christ." Nowhere in the Bible does it teach that we win salvation by any good works. In fact, the opposite is true as taught in Titus. "Not by works of righteousness which we have done but according to His mercy He has saved us,..." Titus 3:5 Ephesians 2:8-9 further declares, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God; Not of works lest any man should boast." Paul likewise asserts in Philippians 3:12, "Not as though I have already attained..." This word, in Greek means, "To seize." Nowhere does the Scripture say we must strive to gain salvation and become a child of God. The word used in verse 13 "apprehend" means almost the same thing, signifying "to seize, attain." Paul sums up his desire in verse 14: "I press toward the mark for the prize of the high calling of God in Christ Jesus." Other portions of Paul's writings, such as I Cor. 9, speak of the race course, likening it to our spiritual day by day journey in an effort win this first prize. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain....every man that striveth for the mastery is temperate...I therefore so run,...I keep under my body,...lest that by any means,... I myself should be a castaway." I Cor. 9:24-27 The wonderful place for which we aspire is complete submission to Christ so that He may work in us by the Holy Spirit for that glorious bridal company. Paul speaks specifically about this in

II Cor. 11:1-3. "Would to God you would bear with me in my folly, and indeed bear with me. For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

God has made provision that every believer in Christ could be in that company who will make up the Bride of the Lord Jesus Christ. The sad thing is that not all will avail themselves of this glorious place. Satan deceives believers and lulls many to sleep. I Thess. 4:13-5:8 The Lord warned that we are to watch and be ready for His soon appearing. Revelation 19:1-10 unveils a beautiful scene in heaven, where all the church is gathered unto the Lord. All present cannot be identified as "The Bride." Note this passage. "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. 19:7-8 This proclamation seems to be led by the "great multitude" of V. 6 and would surely reflect the presence of the same great multitude as that reflected by the "...company without number..." found in Rev. 7. This same company seems to introduce the Bride, who had "made herself ready." There are also other groups in heaven who can in no wise claim the distinction of being "...his wife..."

The purpose of this introduction about the Bride company is to further enlarge on a parable of which Jesus spoke in Matt. 13:45-46 defining "The Goodly Pearl." Verse 45 introduces the "...merchant man,..." Who speaks of Christ when He came into the world "...seeking goodly pearls." God has made provision for each believer to be His "...pearl of great price,..." The word "goodly" in the Greek means "beautiful, good, literally or morally virtuous." The Lord Jesus came to earth to seek a Virtuous Bride. Proverbs 31:10 asks, "Who can find a virtuous woman, for her price is far above rubies." The Hebrew word for "virtuous" means "strength, valor, and moral character." Jesus came down to call a people who would yield to Him completely and love Him supremely. He gave up all He had with the Father to find this Pearl.

Verse 46 shows what Jesus Christ did: "he... went,...and

sold all that He had, and bought it.” The text says He was “seeking goodly pearls,” informing us that provision is made for every believer to be that beautiful pearl for which Jesus is looking right now during this Age of Grace. Note further: “Who, when He had found one pearl of great price, went and sold all that He had, and bought it.” II Corinthians 5:21 bespeaks the price He paid, “For He hath made Him sin, who knew no sin, for us, that we might become the righteousness of God in Him.” He condescended and gave up all that He had with the Father and became a human being in order to die and save us. That’s how greatly He esteemed the “Pearl of great price.” This pearl represents the Bride of Jesus Christ.

16 An oyster is actually an ugly thing, and represents us in our Old Adamic state. It is rough, rock hard, and almost impossible to open. We were found in the dark depths of the Ocean of Sin in a very corrupt state. Oysters grow in water that is often smelly and has a bad flavor. This is so typical of the entire human race when Jesus found us. We were hopeless! He saw the worth of what the Oyster would produce though she was in a deep dark place. He came to that place and “made Himself of no reputation and took upon Himself the form of a servant (slave)” in order to rescue us. Heb. 12:2 states, “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 God.”

What causes the pearl to grow in the ugly old oyster? The Lord works a work from the inside out. As we yield, He does His work in us. “For it is God which worketh in you both to will and to do of His good pleasure.” Phil. 2:13 The pearl in the natural depth realizes an irritant bothering her. It is usually a parasite as an intruder, and not a grain of sand. This intruder into God’s plan is “sin.” If the parasite stays in the oyster, it will destroy the oyster. God gave the Oyster a defense mechanism, a fluid to coat the irritant. Layer upon layer of the coating, called “nacre” is applied until a lustrous pearl is formed. This speaks to us of the fact that God is working a little at a time to change us into His Image and make us ready to be that pearl of great price. We might liken the fluid (nacre) to the Holy Spirit who is constantly at work for to make us into that beautiful pearl. This is an inward, work often unseen by others.



Pearls are also formed sometimes by a bead of shell being implanted in the Oyster, but the non-nucleated pearl is much more valuable. The longer a pearl is grown in the mollusk, the larger the pearl and its value increases. A natural pearl of value is found in less than one in every 10,000 wild oysters. Natural pearls created without human intervention are very rare. A string of natural South Sea pearls can cost more than 93,000 U.S. dollars. God does this work in us as we yield to Him. Our will must be surrendered to Him or this work cannot be finished. Others may not see the work (as hidden away in the oyster) but the Lord, the Master Workman, does and has promised to finish the work He has begun. The only thing that hinders this is our will.

He did not look at the ugly shell, or the depths in which we dwelled or the worm or parasite of the old nature. He saw the beauty of what we would be when He molded us and His Spirit coated us with the beautiful righteousness of Christ. "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes he became poor, that you through His poverty might be rich." II Cor. 8:9 Those in Rev. 19:7, shouted, "Let us be glad and rejoice, and give honor to Him for the marriage of the Lamb is come, and His wife hath made herself ready." Our job is simply that of surrendering to His working in us. 17

### Greatest Things

Man's greatest wisdom is to know  
The Christ of God who loved him so,  
And came with power to world of woe,  
To break the clinched chains of sin  
And give him wondrous peace within.

Man's greatest joy is to possess  
The peace of God and righteousness,  
And Jesus' name 'fore men confess  
It makes the heart with rapture swell  
Beyond the power of tongue to tell.

Man's greatest blessing is to have  
A living hope beyond the grave,  
Tho' foes assail and Satan rave,  
To be assured when life is done,  
That he shall reign above the sun.

Mary M. Bodie

# REFLECTIONS

## REFLECTIONS

... *From the Editor*

“... **O**ur Father which art in heaven,...” Lk. 11:2

So begins Jesus' response to His disciples' request, "... Lord, teach us to pray,..." V. 1 This portion of scripture is often called "The Lord's Prayer" but it could rather be defined as simply as, "a pattern prayer," for it contains an outline of protocol for "beginners" in the art of prayer. The term "Lord's Prayer" should properly be assigned to John 17, wherein we are privileged to tread on holy ground as Jesus addressed His Father in deep intercessory prayer just prior to His arrest and subsequent journey to the cross.

18 Our current text introduces these "beginners" to the Great God of the universe as "Father." The Fatherhood of God is not a primary doctrine of the O.T., and those worthies of faith do not actually address Him as such. David describes Him as "A father of the fatherless..." in Psa 68:5, and Psa. 89:6 prophecies of Jesus fulfilling the Davidic Covenant announcing that "... Thou art my father, my God..." Isaiah comes closest to such an address, declaring that, "...now O Lord thou art our father; we are the clay..." Isa. 64:8. However, it is Jesus Himself Who both introduced and enlarged on the intimacy portrayed by the Father/Son relationship and made it available to all God's people, instructing Mary to "...go to my brethren, and say unto them, I ascend unto my Father, and your Father;..." Jn. 20:17 This simply means that our Elder Brother wanted us to have the same closeness and liberty which He enjoyed with His Father. Thus, the disciples or "learners" are instructed to address God as "Father" as they seek Him in prayer for the first time.

It is also rather interesting that Jesus used the word "...which art in heaven..." rather than Who "...art in heaven." This simply means that the emphasis is on a **role** rather than a person. Men know they have a father on earth, but The One now filling this Position in our lives is said to be in heaven.

Perhaps it is fitting that this "beginner's prayer" should be recited verbatim in unison at large gatherings across the land, for the Church as a whole is comprised of infants. Paul

described such a condition when he wrote to the Church at Corinth. “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.” I Cor. 3:1 We have often wondered if such large gatherings truly understand the “Fatherhood of God” because so many yet address Him simply as God, or God Almighty, God of the Universe, Power, etc. Are the words of this prayer uttered simply as a “magical incantation” just to try and claim the favor of God?

We would also note that Jesus declared plainly to earthly fathers, “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” Lk. 11:13 A good part of the Church has not only refused to “...ask him,” for this particular blessing, they have literally disdained this treasured gift from the Father.

This brings us to another key element of this pattern prayer. Attitude! We are instructed to “...ask,...” not demand, as is the case so many times in our world. It seems in our day that many surely do follow the example of children in the natural, who demand their “rights” from their parents rather than “requesting” petitions according to the good pleasure of a Loving Heavenly Father. Matthew tells us that Jesus introduced this pattern prayer with these words. “But thou, when thou prayest, enter into thy closet,... and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. **Be not ye therefore like unto them:** for your Father knoweth what things ye have **need of**, before ye ask him.” Matt. 6:6-8 Our Father is so intimately acquainted with us that He knows all our needs, be they in spirit, soul, or body, and will meet them accordingly if we only go to Him, as a son to his Father, and “...ask...”

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## ANNOUNCEMENT:

Due to the complications presented by the current “coronavirus,” a decision in regard to the 2020 Living Waters Youth Camp held annually in Estes Park, will not be made until July 1, 2020.

## Crowns!

Ray Quintana

Writers of the New Testament, under the guidance of the Holy Spirit, constantly draw from contemporary life as they bring forth the message of God. For example, the word "crown" is used to translate two Greek words, each of which speaks of a different kind of crown. Both were commonly used in the first century as they connected with the daily life of the people. Understanding their difference and significance in regard to customs of that day will bring us to a fuller and clearer appreciation of those passages wherein they are used. One word for crown is "stephanos." It occurs in eighteen verses of the New Testament and refers to the crown awarded the victor in each of the Greek athletic games. It was also given to the servant of the State whose work deserved to be honored and worn at marriage feasts. A "stephanos" was therefore a symbol of victory, deserved honor, and festal gladness. The crown was woven of oak leaves, ivy, parsley, myrtle, olive, violets, and roses.

20 Our English word "crown" usually invokes the picture of a large golden crown set with jewels, such as those worn by the heads of Europe. But to impose this conception upon the passages in the New Testament where the word "stephanos" occurs is to misconstrue its meaning and lose some precious truth. The first century reader would have recognized it as a familiar word associated with the ordinary secular life which surrounded him. He understood the full implication of this word brought over into the sacred text of the new Faith sweeping the Roman Empire. This ability to understand such a word was not confined merely to the native Greek speaking population, because the Roman world was of predominantly Grecian culture.

The other word translated "crown" is "diadema," from which "diadem" is derived. This word is used only three times in the New Testament and is derived from a verb meaning "to bind around." It referred to a blue band of ribbon marked with white, which the Persian kings used to bind on a turban or tiara. It was the kingly ornament for the head and signified royalty. A "stephanos" is therefore a victor's crown, whereas a "diadema" signifies a royal crown.

Paul uses the foot races held in Greek athletic games as an analogy for race set before us. "Know ye not that they which run

in a race run all, but one receiveth the prize. So run, that ye may obtain.” I Cor. 9:24 He uses the same illustration in writing to the Philippians, concluding with “I press toward the mark for the prize of the high calling of God in Christ Jesus.” Phil. 3:14 The apostle affirms that the Greek athletes run a race to obtain a “corruptible stephanos” of oak leaves that will soon wither and fade, but asserts that the “stephanos” which a Christian receives will be “incorruptible.” He then issues this instruction: “But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” I Cor. 9:27 The word “castaway” comes from a Greek word, meaning “to be put to the test and after being tested, to be rejected because of not meeting that test.” This terminology is also related to the Greek games, where it was a technical expression meaning “to disqualify a runner from competing for the stephanos because he broke the training rules.”

What has been provided for the Christian to train and overcome? Scripture is filled with instruction, for example: **Study!** “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 **Prayer!** “Pray without ceasing.” I Thess. 5:17 Note also Col 1:9. “For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;” The early apostles likewise exhort, “But we will give ourselves continually to prayer, and to the ministry of the word.” Acts 6:4

21

It is also imperative to be continually **filled with the Holy Spirit**, Who will enable us to Study! “Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.” Prov. 1:23 Then two hundred years later, Joel utters this prophecy: “I will pour out My Spirit upon all flesh... Joel 2:28 Ezekiel likewise proclaims, “I will put My Spirit within you, and cause you to walk in My statutes.” Eze.36:27

We must understand this truth. His coming from Heaven was one fact, God’s Sovereign Act. His coming into a believer presents another fact, dependent upon the believer’s act of faith. Both have been provided for an overcoming life.

If Paul had not practiced what he preached, he would have disqualified himself for the crown. (stephanos) The first century

reader, having the historical background of the Greek games in his mind, would interpret this passage correctly. He would know that Paul was not speaking of his eternal salvation here, because the reference is to a crown, or reward, for something vigorously earned, rather than homage for a free gift. The same can be applied to Phil. 3:7–14, where sanctification is the theme rather than justification. It is the victor's crown, won through the Christian's full overcoming of the obstacles in this life, which Paul so desired and did, in fact, win.

Paul calls the Philippian saints his crown, stating, "Therefore, my brethren...my joy and crown,..." Phil. 4:1 As oak leaves were woven together to form a *stephanos*, or garland of victory, so Paul says in effect, "you Philippians are woven together into my crown of victory, an eternal symbol of my victory over the hosts of Satan at Philippi, and my reward." Paul also spoke of the Thessalonians in these same glowing terms, and will wear a victor's crown at the coming of the Lord Jesus for the saints. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" I Thess. 2:19 We, too, are in essence woven together to form that crown (22 *stephanos*) with the Apostle Paul and all Christian overcomers.

The imagery of the Greek games is again evidenced by Paul's reference to the "...crown of righteousness..." in II Timothy 4:8, declaring that, "...I have fought..." This Greek text, according to numerous translators, designates this as "the good fight" rather than "a good fight." What then is "the" good fight? In Hebrews, they endured a great fight of afflictions:" Heb. 10:32 Paul also said to the Ephesians, "For we wrestle not against flesh and blood, but against principalities,...against spiritual wickedness in high places." Eph 6:12 Jesus also warns that, "... In the world ye shall have tribulation:..." Jn. 16:33 Sin and evil also present a fight, but again Paul declares, "Be not overcome of evil, but overcome evil with good." Rom 12:21 The war in our minds is major, "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, ...and bringing into captivity every thought to the obedience of Christ;" II Cor. 10:3 All these battles require "...the good fight of faith..." of which Paul tells us."

Another analogy that Paul uses here is, "...I have finished my course." V. 7 The word "course" is from the Greek word

meaning “a racecourse,” here used in connection with foot races, in reference to the cinder-path of the college athletic fields. The word “finished” means “to come to the end,” and speaks of “a past completed action with present existing results.” Paul, awaiting martyrdom in Rome, looks back upon his life as a runner who, having won his race, is now resting at the goal, looking back down the cinder path over which he sped to victory. The race is over; the stephanos (crown) of righteousness awaits him. This is the crown for overcoming.

John, writing to the church at Smyrna, a city which was in a region where Greek culture was predominant, exhorts the Christians who were undergoing severe persecutions: “Be thou faithful unto death, and I will give thee ‘the stephanos’ of life.” This Smyrna Church represents the “Martyr Period” of Church history, from A.D. 100–316, wherein bloody persecutions were hurled at the Christian Church by Rome. This is the victor’s crown given to those who are martyrs to the Faith. These Christians bore witness to the Christian faith by death. Rev. 2:10 What was the name of the first recorded Christian martyr? It was Stephen, which comes from stephanos (crown).

23

The Philadelphian Church saints are exhorted to hold fast the little spiritual strength which they have (Rev. 3:11), lest they lose their stephanos; namely, their victor’s crown for overcoming. The elders of Rev. 4:4, 10 who represent an elite company of the redeemed in heaven, are seen, each with a golden stephanos on their heads. Glorified saints wear such a victor’s crown, but not for long, for overcome with gratitude, they cast their victor’s crowns at the feet of the One who through His victory at Calvary gave them the grace to overcome in their own lives.

Stephanos is also used in II Timothy 2:3-6. “Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits.” Paul uses the illustrations of a soldier, of an athlete, and of a farmer. “Strive for masteries” comes into our language in the word “athlete.” It means “to exert one’s self in a contest as an athlete, for a prize or reward.” The word “crowned” here is “stephanos,” signifying being crowned with a victor’s crown.

What shall we say when we come to the stephanos of thorns which the soldiers placed on the head of our Lord in the Gospels? While there is an instance where the word stephanos is used to signify royalty, as in "the crown-tax," yet its predominant usage was that of a victor's crown. The other word "diadema" is found three times in the New Testament. It refers to a royal crown and could hardly be used here, for it referred to a narrow ribbon-like band worn around the head. The crown of thorns was of interwoven material like the stephanos of oak leaves or ivy. But what the soldiers meant in mockery for a royal crown, became for our Lord in the hour of seeming defeat, the victor's crown, for Paul could write "Where, O death is your victory?" I Cor. 15:55 The victor's crown was placed on His brow before the victory was complete, so sure was the victory of the Cross. So sure, will be the victory procured at the Cross for you and me who are trusting in the Savior's Precious Blood poured out at Calvary as the God-appointed substitutionary atonement for sin.

24 The other word translated "crown" is diadema. Its meaning is "to bind around." It referred to the narrow blue band of ribbon marked with white, which the Persian kings used to bind on a turban or tiara. It was the kingly ornament for the head. Sometimes more than one diadema was worn at the same time. History states when the king of Egypt entered Antioch in triumph, he set two crowns on his head, the diadema for his sovereignty over Asia, and the diadema speaking of his kingly authority over Egypt.

So, like the Apostle Paul, the stephanos crown must be our goal first, and that is to be a full overcomer and then to win Christ as our blessed Bridegroom. As full overcomers we have the opportunity to share in this with Him. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom 8:17 Consider also II Tim. 2:12. "If we suffer, we shall also reign with him: if we deny him, he also will deny us:" This denial has nothing to do with losing our salvation; that will never happen. However, if we choose to serve the flesh in this life, such actions will determine whether we are denied the possibility of reigning with the Lord Jesus Christ as joint heirs with Lord in that elite bridal company.

Therefore, we must be constantly wakeful, alert in all spiritual things. We must endure hardships. As for Paul, his life's



blood was poured out as a drink offering, and the strategic time of his departure was present. The desperate, straining, agonizing contest marked by its beauty of technique, he like a wrestler fought to the finish, and at the present time he is resting in its victory. His race like a runner was finished, and he rested at the goal. The Faith committed to his care, like a soldier he kept safely through everlasting vigilance, and delivered it to His Captain, the Lord Jesus Christ. Henceforth, there was reserved for him the victor's stephanos (crown) of righteousness, which the Just Lord and Savior, Who never makes a mistake, will award him on that day. That same crown will also be given to all those who also have loved His appearing and as a result have their hearts fixed on winning Christ's best. First, we must focus on the stephanos crown of being full overcomers in this life as we run the race, forgetting those things which are behind, and reaching forth unto those things which are before, pressing toward the mark for the prize of the high calling of God in Christ Jesus!

*The Father Sent Me*

So send I you to labour unrewarded,  
To serve unpaid, unloved, unsought, unknown,  
To bear rebuke, to suffer scorn and scoffing,  
So send I you --- to toil for Me alone.  
So send I you --- to bind the bruised and broken,  
O'er wandering souls to work, to weep, to wake,  
To bear the burdens of a world weary,  
So send I you --- to suffer for My sake.  
So send I you --- to loneliness and longing,  
With heart a-hung'ring for the loved and known.  
Forsaking home and kindred, friend and dear one,  
So send I you --- to know My love alone.  
So send I you --- to leave your life's ambitions,  
To die to dear desire, self-will resign,  
To labour long and love when men revile you,  
So send I you --- to lose your life in Mine,  
So send I you --- to hearts made hard by hatred,  
To eye made blind because they will not see;  
So send I you --- to taste of Calvary ---  
To spend, tho' it be blood --- to spend, and spare not.

## The Four Gardens

Mary M. Bodie

**"**And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed." Gen. 2:8

I like that word "planted." That garden was not just a happen-so. It did not just grow by accident, or come up by its own power from some little atom of life in the soil. No, it was a real garden planted by the Lord God, and everything in it was treated by Him with a purpose in view. Adam did not evolve from a protoplasm or shell-like mollusk or minute cell, as some of the learned professors would have us believe. He did not develop with the ages into the anthropoid ape and finally jump down from a tree into the garden, a full-grown man. He was put in that beautiful garden by the Lord after He had planted it in Eden. God formed him. He was perfect from the beginning of his creation, a real man and the only perfect man that has ever been in the world, with the exception of Jesus, who was a divine as well as a perfect human.

26 But the thought I wish to impress is that God made everything that was made. He called all things into being with His almighty Word. Furthermore, all things came from His hands perfect \and needed no development. There was no lack in anything or anywhere. The perfect Workman did all things well. Perfection was upon everything. There never was an earthly garden so supremely satisfying in every detail as that one, I am sure. The eye not only delighted with the beauty in evidence; but there was satisfaction for the whole of man, spirit, soul and body, in that garden in Eden. Every desire of man's being was provided for in that sylvan scene. There were trees for shade as well as fruit trees for food. There was not an ugly thing there; not a weed, thorn or prickly herb to mar the pleasure of man. The surroundings and occupants were desirable and lovely. Even the serpent was beautiful. Love was in evidence in all the care bestowed upon that garden.

There was a river there too, a majestic, winding stream, which later formed itself into four branches and flowed out into the four corners of the garden and watered the whole enclosure. There was refreshment and comfort for all in that garden. It had no need of the rain. In fact, there was no rain at that time. The water was right there when needed. The source of the river was a

spring situated in paradise, for the supply of every need was found in Eden.

### **A Keeper Appointed**

And the Lord put Adam into the garden to dress and to keep it. He did not have to work, but just look after the garden, where everything was perfect. There were no insects or bugs of any kind to devastate or destroy the fruit. He was not obliged to spray the trees to stop the destruction brought on by different forms of animal life. There was nothing of this kind, for sin had not entered that idyllic scene. He had only to gather the fruit and eat of it.

Adam named all the cattle and the fowls of the air, as the Lord brought them before him; but among these were none found that was fitted as an helpmeet for him. Note what a wonderful mind this first man received from God. Remember he named all the animal creation in the very beginning of his career. He came from his Creator's hand fully developed. He was no monkey. He watched those beasts and birds in paradise, noted their characteristics and named them according to God's mind. The beasts were all perfect in their way, but none was Adam's equal. Even the serpent, who was then the nearest to his rank, fell short of it.

### **A Companion Given**

"And the Lord God caused a deep sleep to fall upon Adam... And He took one of his ribs...And the rib which the Lord God had taken from man, made He a woman and brought her unto the man." Vs. 21,22.

God saw the need of the man. He knew it was not good for him to be alone. He was fitted for companionship and love; hence, He made him a woman to share his joys and dominion; sorrows he had none. She was his equal, taken from him, a part of his very own life; "of him, for him made." She was not taken from his head to rule over him, nor from his feet to be trampled upon; but from his side, to be loved and cherished as his companion, his helpmeet. And now Adam's joy is complete. His delight overflows. His every wish or desire is gratified. Beauty on every hand confronts him; satisfaction fills him; his cup overflows with the abundance vouchsafed him. And it was all grace on God's part. He gave him richly all things to enjoy.

Adam named his wife, too. He said, "This is now bone of my bone and flesh of my flesh. She shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh."

Vs. 23,24 Adam is here a prophet and he is in paradise indeed. And this word paradise expresses the thought of a park around a mansion, not just an ordinary park, but an eminent, beautified place, laid out by a landscape gardener, in the midst of which there was to be a house for the family.

### **The First Foe**

Alas, the dream was never realized; the joy was short-lived. An enemy entered the garden. Paradise was plundered and its possession taken from Adam and his wife and they never had the mansion. "And the serpent was more subtle than any beast of the field, and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" Chap. 3:1

28

The serpent was not invited into the garden; but he came, nevertheless. He spoke to the woman in the absence of her husband and caused her to eat the forbidden fruit. She was weak. She had not heard the Lord give the commandment against eating of the tree. When Adam returned, Eve was already fallen. He loved her too much to remain apart from her. He had said she was bone of his bones and flesh of his flesh, and had furthermore declared that he must cleave to his wife, even though he would be obliged to leave his father in so doing. He chose to partake of the forbidden fruit, rather than live un-fallen without the woman. Remember, the Word declares that Adam was not deceived. I Tim. 2:14. He ate the fruit with his eyes open. He knew what it would cost him. Oh, wondrous love and sacrifice on his part; but at that, it was only a shadow of a greater love and greater sacrifice. Christ saw man's fallen condition. He knew what it would cost Him, but He loved His wife, who was a part of this ruined humanity, and came and shared her lot. He became Man, that He might die with her. She already had the sentence of death upon her; hence, He fell too, as it were, that He might take her out of her fallen estate and make her one with Himself. Adam could only fall with his wife. He could not lift her out of the ruin; but Christ could. And she shall shortly be seen in that perfection, joined to her Husband and Lover.

### **The Results Of Sin**

Adam and his wife became naked when they sinned and they sought to make themselves clothes. They sewed fig-leaves together, and in a manner satisfying to themselves, covered their nakedness. But when they heard the voice of the Lord, as He came to walk with them in the garden, they hid themselves from His presence. It was in "the cool of the day," significant words. The sun

had indeed set for Adam and the woman. Darkness was upon the scene. Their clothes might have suited them if the Lord had not come into the garden; but they knew they were naked before Him. Man cannot clothe himself sufficiently to stand in the presence of God and neither can he hide himself from His all-seeing eye, are the lessons we learn from the narrative at this point.

"And the Lord God called unto Adam and said unto him, Where art thou?" He did not act as though He knew aught of their sin. They gave themselves away by their actions. It was the first time that they had hidden from the God they loved. He made the guilty couple appear before Him and confess their sin. Then there is forgiveness. He clothes them; yet sends them out of the garden in their fallen estate. Adam is to till the ground, to labor and sweat for his daily bread; the woman to bear the children and yield to her husband.

### **Light In The Night**

"I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head; but thou shalt bruise his heel." V. 15. In His words to the serpent, God gave them a promise of hope. The woman had yielded to the tempter. Through her, sin had entered, and she brought ruin upon the man and all his descendants; but she is now given the promise of the greater part in their redemption. It is through her seed that deliverance shall come and the serpent be given a deadly wound. And Adam believed the promise as we are taught by the sequel. He named His wife Eve, "the mother of the living," instead of the mother of the dead. Thus, he memorialized the victory that is sure to come, forgetting the ruin that is present. Marvelous power of faith!

And then we read these sad words, The Lord "...drove out the man;..." Oh, what a sad ending to that which had begun so fair! It was night when Adam and Eve went out of paradise. That was the first time that they had ever been in the darkness. That was the first time that the serpent hissed, and the lions roared. It was the first night of fear upon the world. The birds flew to hide; the beasts came forth to seek their prey; fear was in the world. There was no dread, sorrow, shame, sickness, pain, or worry, before that fatal night. Everything was comfortable; and right. Gladness reigned instead of sadness. Darkness has been upon the scene ever since. How can folks deny the truth of this record with the proofs of it before their eyes? Such proof is in undertaking rooms, which they

now seek to disguise with the beautiful name of funeral homes. It is in the cemeteries, hospitals, and the multitude of physicians and remedies which are endeavors to make void the Word of God. "In the day thou eatest, dying, thou shalt die." The proof is in the fact that men die. Though they dress up the corpse and make folk look beautiful in their caskets, yet they are dead. Death is made to look a little better in these latter days; but death is death. All creation is groaning since Adam and Eve went out of the garden, which spoke of youth, beauty, life, happiness and love. Yet there was a ray of hope. Eve was to be the mother of another Man who would restore the damage sin had wrought. There would come another Adam, the Second Man and He would have a garden.

### **The Last Adam**

"When Jesus had spoken these words, He went forth ...over the brook Cedron, where was a garden, into the which He entered with His disciples." John 18:1.

30 The Lord had just finished eating the Passover with His devoted followers, speaking to them the marvelous truths contained in chapters 14-16, John's gospel, preparing them for His going away. Then He went into the garden, taking His disciples with Him, anticipating, as it were, Who He is and what He is about to do. He is the un-fallen Adam, and He has come into the world to take man back into the garden. He had no relationship with the sinful Adam, except in physical likeness. He was not shut out of paradise. He could go inside and enjoy fellowship with God without a sacrifice. He could stand in His Own Worth.

The garden speaks of life and love and fellowship with God. Jesus could enter into the Presence of God. He was in fact in His Presence at all times. There was no sin in Him. He enjoyed sweet fellowship with His Father even that night when He was betrayed. John 17 It was in the garden that He yielded up His holy will to God and became willing to be made what sin had made man—a transgressor, a rebel, a sinner. It was in the garden that He said, "Not my will, but thine be done," and was willing to take the place of the first Adam and be shut out of the garden for a while, because He was identified with our fallen race. We saw the first Adam driven out of the garden, taking his place with the woman who brought to him the greatest joy as well as greatest sorrow. Now we view the Last Adam sharing the fate of His wife that He might deliver her and all humanity as it were, and bring them back into the garden.

It was night when Adam and Eve went out of paradise. It

was also night when Jesus went out to meet His fate. He went out into the darkness and doom that belonged to the first Adam, and it was real to Him. He heard the wild beasts roar and felt the fear and dread that was upon creation. He heard the hiss of the serpent. He had to run into the serpent's den and crush his head, and He was bruised in the doing of it; but there was no other way. The garden must be regained for man. Eve must come into paradise and enjoy the fruits of redemption. So we read that a band of officers came and took Him out of the garden. He was identified with the first Adam from that time, or at least He was counted so, and judged accordingly. He was hanged upon a tree as a transgressor, dying on the cross in the darkness, as the sinful, vile rebel which Satan had made man. He died as the fallen Adam, out of fellowship with God; but that is not the end of the story. We have another garden.

### **The Last Adam And His Eve**

"Then took they the body of Jesus, and wound it in linen clothes with the spices,... Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus, therefore,...for the sepulchre was nigh at hand."Jn. 19:40-42 He is back in the garden. The first Adam went out of the garden. The Last Adam went into the garden, and then came out as the first Adam, that is, representatively. But now again, He is the last Adam, and He is in the garden. He died as the first Adam, out of the garden in the night of sorrow and shame, with the sins of a ruined race upon Him; but the moment He died, He was the Last Adam again, and He was put in a new tomb. It was night when they put Him there; but He awoke in the morning in newness of life, a new creation and in fellowship with God. Yes, when the morning came, the morning of the resurrection, when He came out of that tomb, He found Himself in the garden with the blessed light of heaven shining on the scene. As the first Adam found a woman in Eden when he awakened from his sleep, so the Last Adam also found a woman in the garden when He awoke.

"Mary stood without at the sepulchre weeping; and as she wept she stooped down and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him."

She was weeping. She undoubtedly expected to look into the sepulchre, into sin and death and sorrow, and did not know there was any life, or joy, or hope. Most people are like that. They are looking into the sepulchre; but glory to God! The sepulchre is empty. Hallelujah! Christ arose and defeated the power of the enemy. He grappled with the devil that night of darkness. He went into the den of the serpent. He took his sting away, and He tells us to step on the head that was crushed. The seed of the woman conquered Satan by dying in our stead. He has crushed his head, and taken us back into the garden. His heel was bruised in doing it, for He suffered as identified with the first Adam. But that had all passed away in the morning. Christ arose! We have come into a wonderful victory. We are a new creation. We are brought into the joy, victory and peace of resurrection. We see that the mouth of the enemy is muzzled. He has no teeth. We are delivered from the bite of the serpent. The Last Adam was bitten in our place. Now there is no bite for us. We have been loosed from the chains that bound us. Mary saw two angels. Most folks do not see them. They look into the sepulchre, but never see that it is empty of death and corruption.

32

"And when Mary had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing Him to be the gardener, saith unto Him, Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away." Vs. 13-15. "What are you weeping about? Why are you sighing and crying?" Jesus asked her, even as the angels had done, which proves they had not comforted her. No, she had to see her Lord before she could be satisfied. She supposed Jesus was the gardener. And so in a sense He was. The first Adam was a gardener, in the garden of love. And here is the Last Adam, a Gardener also, in His garden of delight. He also desires His wife to enter and enjoy with Him. There is no serpent there; but how slow we are to believe the good news. We sigh and groan and weep over our sins and burdens instead of rejoicing that the Last Adam, the Seed of the woman, has delivered us from our strong enemy and brought us into His garden, into a new scene and with a new life.

#### **Made Himself Known**

"Jesus saith unto her, Mary. She turned herself and said unto Him, Rabboni, which is to say, Master." She knew His voice, the one that had walked and talked with her, the one whose feet



she had washed with her tears. Lk. 7 This woman was not Mary of Bethany. The latter broke her alabaster box of ointment upon Him; but she does not appear in the record here. She shows us one phase of the Bride of Christ. This Mary shows us another. She hears and sees Him first after His resurrection, and thus presents a picture of the company who will hear the first trumpet blast and greet Christ first in the air. This company loves the Lord supremely and follows Him all the way. No other voice satisfies them. They are going on to glory in that good old fashioned way. They have set their face like a flint to walk in the will of God, and nothing can dissuade them. Jesus went all the way, out in the night and the darkness, to the cross of shame and death, to loose us and make us His own. Why then should we not follow in His footsteps and be absolutely and only for Him? Shortly we shall hear His voice calling to us as Mary heard Him, and we will rise to meet Him in the air. We will hear Him call to us, "My love, My dove, My undefiled, My choice one, My bride; Come away." And we will only be too glad to obey the command of love and fly away with the Bridegroom to the garden of delight which is prepared for us --- the paradise on high.

#### **The Fourth Garden**

"And he showed me a pure river of life,... proceeding out of the throne of God...In the midst of the street and on either side of the river was there the tree of life, which... yielded her fruit every month, and the leaves of the tree were for the healing of the nations." Rev. 22:1-2

33

The above is but a brief description of the heavenly park, and this one answers to the true meaning of its name. It is a garden surrounding a house, a part of a huge city of many mansions. There will be no barren spot in that paradise of love. The Last Adam has conquered the serpent, grappled with death and delivered us from the curse which sin entailed, and thus made it possible for us to come back again into the garden. And oh, such a garden of beauty and satisfaction!

Christ is that Tree of life that bears twelve different kinds of fruit, one for each month. It tells us of the varied provision for the needs of the human heart found in that heavenly garden. There will be no lack, no languor, and no listlessness. Life will be manifested to the uttermost. "Variety is the spice of life," we have heard it said. Well, we will have plenty of spice over there. No one will be bored in that paradise above. The first garden was beautiful and pleasing for the individual; but this park has provision of happiness

and satisfaction for the multitude. All will be delighted with the perfection of that which Christ has purchased for us by His death and resurrection. He has not brought us back to the earthly paradise which the first Adam lost; but to the garden of God where there is a building and a city and satisfaction for all of us and for every part of our being. Spirit, soul and body will be satisfied. There is an abundant supply. In this world, there is oftentimes a lack of water and food. People are perishing for the necessities of life; but there will be no lack of anything in paradise.

34 I never was satisfied in the natural. I always wanted something more or something else. I never liked the practical or the prosaic. The beautiful and romantic appealed to me. I wondered why things could not always be lovely and beautiful. I often asked, "Why the sordidness, sadness and sorrow? Why did we have to die and be put in the grave?" It was terrible to me that our loved ones must be put away quickly into the grave lest they would mortify before our very eyes. I remember yet the agony when we put some of our loved ones away. I wanted to hold them, and keep them, or go with them into the grave. Oh, the sadness of it all. I hated death, and rebelled against the grave. "Why, why these things?" I asked. I loved the sweet and lovely things, flowers and gardens and youth and love.

### **A Glorious Hope**

And, oh, hallelujah, I am going to have the things for which my soul longed. We will not be obliged to put our loved ones away to corrupt in the grave. Christ has brought us to a garden, the paradise on high, to share His love and life. And there will be no night there. The first Adam went out of the garden and the gates closed on Him. He went out under the curse; but the Last Adam has brought man back to the city of the unclouded day. There is no curse on that new man. And that city and park are free from all that sin brought us into. No serpent will hiss in that glorious garden of delights. Oh, what "a happy hunting ground," as the Indians call it; for our hunting will be over. We will have a new course of food every day, not only quail on toast, but much better and far more wonderful food and satisfaction than the natural things have afforded. We will be full with the goodness of the Lord and intoxicated with the abundance of the garden in which we will find a new Adam, our new Husband. Hallelujah! Lord, haste the day.

(Reprint 1957)



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