

# Grace and Glory

Declaring unto you the  
whole counsel of GOD

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For the Son of  
man is come  
to save that  
which was  
lost. Matthew 18:11.

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## WORKING AGAINST TIME



NOT FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER, AS THE MANNER OF SOME IS; BUT EXHORTING ONE ANOTHER: AND SO MUCH THE MORE, AS YE SEE THE DAY APPROACHING. **HEB. 10:25**

*Barney*

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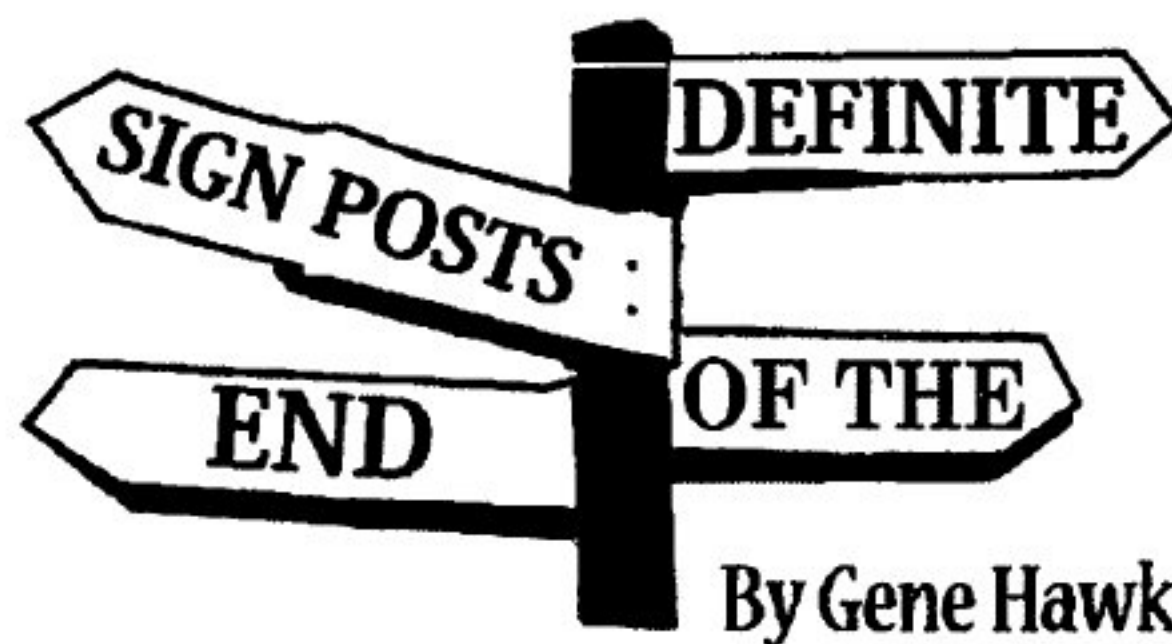
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**Editor: Gene Hawkins**



“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn,...and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.” Dan. 7:7-8

“I Daniel was grieved in my spirit... and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth.... Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;... and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, ...I beheld, and the same horn made war with the saints,... Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces... And he shall speak great words against the most High,...” Dan. 7:15-25

The verses quoted above are an apt and over-all description of the end time antichrist. The term “horn” employed in scripture speaks loudly of power, dominion, control, often designating authority, and such an horn depicts both good and evil. David declared that, “The LORD is my rock,...my fortress,...my deliverer; my God, my strength, ...and the horn of my salvation,...” Psa. 18:2 Zacharias, the father of John The Baptist, likewise prophesied of Jesus saying, “Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

And hath raised up an horn of salvation for us in the house of his servant David;" Lk. 1:67-69

Daniel likewise portrays the antichrist as a horn in the above text, using the same terminology to define the false prophet in Ch. 8. The apostle John invokes the term antichrist declaring, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." I Jo. 2:18 The word "... antichrist..." literally means "in the stead of or in the room of,..." Christ. This man is an imposter, desperately trying to claim all the power, authority, control and dominion which belong only to Jesus. Daniel affirms this statement, declaring that this little horn was, "exceeding dreadful, (lit. to slink as a serpent, be formidable) whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;..." This describes one who will impose his control and authority by force, even to the point of utter destruction, in order to achieve his own goals.

4 John announced the coming of antichrist in "...the last time," at the very beginning of this Church Age. He also declared that, "... every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that **spirit of antichrist**, whereof ye have heard that it should come; and **even now already is it in the world**" I Jo. 4:3

The spirit of antichrist has been in the world since John's day, but that same spirit has increased throughout the ages and will culminate when Daniel's "...little horn..." with "...eyes like the eyes of man, and a mouth speaking great things," is actually revealed. The point here is that the spirit of antichrist will follow the same pattern as all the end time signs in these last days, of which Jesus prophesied in Matt. 24. All the characteristics of the era known as "...the beginning of sorrows," will intensify and escalate as this world is plunged into tribulation. Thus, it is quite evident that the quest for power, authority, and control which the antichrist will ultimately achieve has already begun. Scripture is very clear that this ungodly man will succeed in total control by virtue of the fact that no man will be able to "...buy or sell..." except he receives the mark of the beast. Rev. 13:17

Such power and dominance is also evidenced in the covenant he will make with Israel wherewith he will ultimately control all worship throughout the entire world. “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate,...” Dan. 9:27 Jesus defined this “...overspreading of abominations...” as “...the abomination of desolation...” Matt. 24:15 It is a reference to the image of the antichrist being set up in the temple and represents ultimate rebellion, for it speaks of the fact that the antichrist will force all men to “...worship the image of the beast...” Rev. 13:15

The entirety of this global control will eventually be realized, but current conditions prevailing in the world are literally **paving the way** for the introduction of this “...little horn...,” and two major issues are leading the charge. Global warming and the recent corona virus pandemic are both being used to impose control over the entire planet, and the benefits to men are often touted as the excuse for it. Both of these elements are extremely controversial. Some insist that government controls imposed to eliminate the use of fossil fuels are absolutely necessary to save the planet, but multiple predictions of the world coming to an end due to climate change have already proven to be grossly false. Not only so, but God’s Word plainly declares that nothing man can do or not do will prevent His decree that “...the heavens shall pass away with a great noise, and the elements shall **melt with fervent heat,**...” Such an event will take place in His time rather than man’s, after the millennium is over.

Other politicians, along with some political commentators, insist that that these restrictions are nothing more than an attempt to control personal lives. Some proponents of these issues often dismiss the objections of those who oppose them as simply being “their opinion.” However actual circumstance clearly indicates that freedoms are being gradually eroded. People are literally paying the price as government decrees imposed for the purpose of eliminating fossil fuels are implemented in an attempt to stop “global warming.” Transportation costs have dramatically increased world-wide due to the fact that suppliers must pass

them on to the consumer. One constant refrain in our world today asks the question, "Is this the new normal?," in reference to the many restrictions, mandates, lockdowns and other conditions seen around the world. It seems that the entire planet is being **"conditioned"** to accept these new controls, as "normal." Genuine Bible Believing Christians are especially vulnerable here because Scripture plainly admonishes them to "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Rom. 13:1 But, the question remains, "how long will it be before another "virus" is introduced which will demand even more lockdowns and even more stringent mandates? Furthermore, will those restrictions become absolute law which may begin to violate the very conscience of those who would truly believe God?

6 It is also no secret that much of our world is currently being motivated by fear rather than faith in God. Scripture plainly tells us that "...God hath not given us the spirit of fear;..." II Tim. 1:7 Therefore, this element of control must be coming from Satan, the father of all lies, and it is most assuredly one avenue the antichrist will pursue in his endeavor to gain power.

Paul also defines this same "...little horn..." as "...that man of sin...the son of perdition;" II Thess. 2:3 Daniel declares that "...in this horn were eyes like the eyes of man, and a mouth speaking great things." This seems to describe a "silver tongued orator," who is able to persuade men with enticing words. Jesus said plainly, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Jn. 5:43 This one coming "...in his own name..." is none other than this same "...little horn..." who will deny the godly values of the Genuine Christ, in order to magnify himself and his own merits. There was a time when leaders were chosen due to their character and righteous values. That no longer seems to matter, and the righteous standards of God are completely ignored. Once again, the world is being "conditioned" to receive "...the man of sin...the son of perdition...." This man is the very epitome, the pinnacle of sin and ungodliness, and the world is already showing signs that she is ready to accept what he offers.

God forbids rebellion against authority, yet in these last days such rebellion against even the police is not only excused on the basis of being “for a good cause,” but men are being enabled to continue it. Law “**enforcement**” is practically non-existent in some places, as convicted felons are released from prison and other “bold rioters” are completely dismissed without even being charged even if they happen to be arrested. Furthermore, some who would defend their own property are arrested and charged for gun violations.

God calls “gay relationships” an “...abomination...” in Lev. 18:22 and “...vile affections...” in Rom. 1:26, yet leaders around this world not only condone it, but promote it and some even try to pass legislation making it a crime if one refuses to take part in “their ceremonies.”

Abortion is likewise promoted as “the right of a woman to do with her own body as she pleases,” thus denying not only God’s prohibition of murder but also His admonition to “...present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Rom. 12:1 The fact is that if men were to “flee fornication” as scripture requires, the very need for abortion would be greatly reduced.

And then there is the transgender debacle. Scripture plainly proclaims that “...God created man in his own image, ...male and female created he them.” Gen. 1:27 However, men have now decided that doctors must leave a blank “sex line” on the birth certificate, and simply let the child fill in his or her own preference when they come of age. This is simply one more example of man denying the very authority and sovereignty of God.

The antichrist has not yet been introduced to the world, though it is quite certain that he is even now alive and well somewhere in it. However, the policies and “the new norm,” which he will promote to the uttermost, are quickly coming to the fore, since he is coming “...in his own name...” and “...shall speak great words **against the most High,...**” His spirit may be summed up in the following message from Isaiah showing forth the fact that his way, as illustrated by the examples above, is

directly contradictory to that of "...the most High..." "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Isa. 5:20 This prophecy is most assuredly being fulfilled at the present time, as that which is sin is now pronounced good in the eyes of the world, and true righteousness is disdained. This is the atmosphere of antichrist that will intensify as this world speeds toward the tribulation.

It is no wonder that this man of sin will have absolutely no problem with acceptance, because the world at large has already rejected the righteousness of God's Word and is well on her way in bowing to the fullness of the new "normal," one world order for which he stands.

8 There are many of God's people who are earnestly looking for Jesus' soon return and are openly disappointed that He has not as yet arrived. Though the hope is still very much alive, there is still great consternation at times that "we are still here." Scripture once again is very clear, as to God's Purpose for His Own: "... Occupy till I come." Lk. 19:13 It means that those who are earnestly looking for Him must be occupied with the business He has given them, and that very often is simply standing steadfast for the truth He has revealed. Jesus' message is further defined in the following commendation. "...Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." Lk. 12:42-43 The blessing here is in giving out the depths of God's Word or "...meat in due season."

It was intimated earlier that there may come a time when the decrees of men, to which God's People must be subject, may have to be violated in order to "...obey God rather than man." Acts 5:29 Regardless of the reason, there is always a consequence for violating such decrees. The fact is that if Christians must violate the law in order to maintain their own conscience, they must also be ready and willing to bear the consequence, no matter how ridiculous man's decree may be. The three Hebrew children experienced such a situation when they were commanded to bow



down in worship before Nebuchadnezzar's "...golden image." Dan. 3:10 Daniel was also confronted with such a dilemma when King Darius issued the "...firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions." Dan. 6:7 We can almost hear the cry of modern man. "It is only for 30 days, so what's the big deal." All of these men refused to capitulate to the demands before them and Shadrach, Meshach, and Abednego endured the consequence of being cast into the burning fiery furnace. Daniel likewise spent the night with a company of lions. The disciples of Acts 5 immediately preached the gospel to those in authority but they, too, paid the price of being beaten before they were released. God's Word is very clear that there will come a time when men will be martyred for refusing to bow down before the man of sin in worship, but that time will not come until well into the tribulation period. Many "Philadelphia" believers are earnestly hoping to claim Jesus' promise that "...I also will keep thee from (out of) the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10 However, the hardships which some may be required to endure directly because they must refuse some mandates which may yet come forth before the tribulation starts is unknown. More and more God's People absolutely must lay hold of the faith which God has given to them and cling steadfastly to it. Satan, in essence, tried to assure God that given the right circumstance Job would forsake such faith or trust in God and "...curse thee to thy face." Job 2:5 His reasoning was that "...Skin for skin, yea, all that a man hath will he give for his life." Job. 2:4 Job did not succumb to Satan's desire. His faith was most sure, and he surely did not surrender even to save his own life. Paul likewise declared, "...neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Jesus also commended the Philadelphia Church because "I know thy works:... thou hast a little strength,...**kept my word, and hast not denied my name...**...thou hast kept the word of my patience,..." Rev. 3:8-10 Thus we too, even in this day of unbelief, rebellion,

and wholesale rejection of God's Word, must be occupied with standing fast even if some are forced to pay the price for "... obeying God rather than man." Our hope is still burning and bright because "...this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11 So, rather than being occupied with all the misery and complications of this life, let us actively claim the promise that "...our conversation is in heaven; from whence also we LOOK for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20-21

### *Afterward*

We may not see just here and now  
With vision clear the WHY and HOW  
Of all that God seems to allow,  
But "afterward"!

10

We may not know how THAT or THIS,  
Which now we fain would gladly miss,  
Is working for our future bliss,  
But "afterward"!

We may not fully understand  
How underneath God's chastening Hand  
Pain is fulfilling Love's command,  
But "afterward" !

It may not be for us to know  
What portion of the seed we sow  
Shall into golden harvest grow---  
But "afterward"!

It may not be for me to see  
The meaning and the mystery  
Of all that God has planned for me-  
But "afterward"!

-Selected

## GOD IS NOT SLACK

John F. Ney

“**B**ut, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” II Pet. 3:8,9

In the first verses of this chapter, Peter gives a reason for writing. "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." He writes to pure minds which can be stirred up by the pure Word of God. This epistle was especially written to the Jews, and this chapter especially concerns the last days; but it is also for the Gentiles that have pure minds. Peter does not write to the scoffers, but to the saints concerning the scoffers; and, reminds them of the unerring Word of God, lest their minds should become affected by their words. No use writing to scoffers. They will not heed. Their doom is coming --- "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." – Prov. 29:1. 11

Surely the last day scoffers of whom Peter writes are swarming the earth, and many a pure mind is being defiled by them. The very fact that they are here is a direct fulfillment of last day prophecy. Now Peter gives the reason for the Lord's apparent slackness. He "is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." (This gives the scoffer a chance to scoff a little longer). But the Lord is not slack concerning His promises. He has a due time for every prophecy in His Word. Some minds are affected in this way. The Lord is so longsuffering that a thousand years are as one day, and one day as a thousand years, to Him; so that His due times may be prolonged. The vision that Habakkuk had was "...for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Hab. 2:3. We have to tarry for that appointed time; but when that afore-appointed time arrives, God will not tarry. God's clock strikes twelve at twelve o'clock, even if He has to fulfill six thousand years of prophecy in one moment.

God has a due time for everything. But He set the time when He made the clock. He is not watching the situation and then setting the hands of the clock. There are also certain times in our individual lives when God in a special way convicts or prompts us by His Spirit. Those are opportune times for us for all eternity, which may never knock at our door again. God has other matters to attend to, beside our own little two-by-four interests. Christ was born in due time. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law." Gal. 4:4. "In due time Christ died for the ungodly." Rom. 5:6 According to Leviticus 23:11, Christ had to be raised "...the morrow after the sabbath,..." and so He was. He arose the first day of the week. According to Leviticus 23:15,16, the Holy Spirit was to come fifty days after the morrow of the seventh sabbath day. In Acts 2:1,2 we read, "And when the day of Pentecost (fiftieth) was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting." The Holy Spirit came suddenly, not because the disciples prayed ten days, but because it was the appointed set time. We also read that the Lord "...shall suddenly come to His temple..." Mal. 3:1

Oh, the promptness and speed of the working of our patient and long-suffering God, when the due time has arrived. For an illustration, let us look at the observance of the Passover feast (Exodus 12), which is typical of Christ our Passover. The Lamb had to be slain in the evening of the fourteenth day of the first month. That night the blood was to be applied to the door post, the Lamb was to be roast with fire. They were to eat the Passover in haste, with loins girded, shoes on their feet, staff in their hands. That night at midnight, there was sudden destruction over all the land of Egypt. All the firstborn of the Egyptians were slain, both man and beast. "There was a great cry in Egypt." Pharaoh "...called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said." "And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." They had no time to bake their bread. They had to take the dough. "And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord

went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations." The climaxing destruction of Pharaoh and the Egyptians was very sudden; so also will it be in the end.

While Belshazzar was feasting with a thousand of his lords and drinking wine out of the vessels which his father Nebuchadnezzar had taken out of the temple which was at Jerusalem, he saw a hand come and write on the wall. Part of the writing was, "...Thou art weighed in the balances, and art found wanting." That very same night Belshazzar was slain, "...and Darius the Median took the kingdom" Dan. 5 The final climaxing destruction of the nations will be sudden, ending in the battle of Armageddon. Satan will come down to earth suddenly. Rev. 12:9 Jesus "...beheld Satan as lightning fall from heaven,..." which was prophetic. Lk. 10:18 The destruction of the anti-Christ will be sudden. "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of Man be in His day." Lk. 17:24 Christ will suddenly come to the rescue of a remnant of Israel and, at the same time, destroy the antichrist with the brightness of His coming. The judgment of Babylon is termed as "...one hour..." Rev. 18:10,17.

Now let us look at the fulfillment of this typical Passover. Great haste was manifested. When Jesus gave Judas the sop and Satan entered into him, He said, "...That thou doest, do quickly." Jn. 13:27 Two days before the feast of the Passover and Unleavened Bread, "...the chief priests and the scribes sought how they might take Him by craft, and put Him to death. But they said, Not on the feast day, lest there be an uproar of the people." Mk. 14:1,2; Matt. 26:2 Judas went to the chief priests to betray Jesus, and they were glad and promised him money. Mk. 14:10,11 While Jesus was in the garden praying, Judas got his army ready. "Rise up, let us go; lo, he that betrayeth Me is at hand. And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders." Mk. 14:42,43 "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that

they might be taken away. But when they came to Jesus, and saw that He was dead already, they brake not His legs." Jo. 19:31,33 They were hasty in His burial. "There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand." John 19:42 All the things that were written in the law of Moses, in the prophets, and in the Psalms concerning Christ's betrayal, arrest, trial, death, burial and resurrection were fulfilled in a few days' time.

The Scripture speaks considerably of sudden calamities and sudden destruction. Job's calamities came all at once. Four messengers came and brought a report of evil tidings. While the first one was yet speaking the second one came, while the second one was yet speaking the third one came, and while the third one was yet speaking the fourth one came. All his livestock, children, and house were gone. Job 1:13-19 Job is typical here of the Jews that will go through the tribulation.

14 God is not slack concerning His promises. Sudden destruction is hanging over this Christ-rejecting world. God is going to show the scoffers that He is not slow. It is amazing how much Scripture God is going to fulfill in seven years. That was a terrible dark night, a night of death and destruction for all Egypt. It was indeed sudden destruction. The time of Christ's betrayal, Gethsemane, arrest, and crucifixion was a terrible time for Christ; and the disciples felt the effects of it. That night before His crucifixion was a terrible night. There was no rest or sleep for Christ and the disciples that night. And above it all, Peter denied Him. Surely, it seemed as if it was the devil's hour.

Let us eat the whole roasted Lamb in haste, let none of it remain until morning. Who knows how many more days we have to feed on Christ, by believing all His Word. Let none be defiled by this thought that there is still time to make an absolute surrender to God. Beloved, there is a sudden trumpet blast due to be sounded. The changing of our bodies and the translation will be accomplished "in a moment, in the twinkling of an eye." I Cor. 15:52 Also, the revelation of Christ from Heaven to His people Israel will be sudden.

(Reprint 1970--- Orig. Printing 1930)

## God's Chosen Fast

“Is not this the fast that I have chosen?...” Isa. 58:6

What fast does Isaiah speak of? Why did Moses fast? Should we fast in these days? Answer. I would like to tell all the folks that we are not under the law of Moses, and we do not go to Moses or Isaiah for our teaching (though Isaiah was a wonderful grace evangelist); but we go to Paul, who is the teacher of the church. He does not give us any rules for fasting.

If God would put a fast upon us as He has several times when we were burdened for souls or other matters, we would fast, not to merit anything from God, not to get Him to hear us, but because we did not have any appetite for food. But as for fasting to get the ear of God, that is all foolishness. We get the ear of God by faith, not by fasting. It is so sad that people let the truth go by and take up with something like that to get folks occupied with themselves.

In that very chapter of Isa. 58 from which you quote, the subject is explained so plainly that we marvel that anyone cannot see it. There the prophet is telling us of the real fast. It is for us to do good works, to bring the poor to our house — that is the fast that God has chosen, to clothe the naked, to let the oppressed go free, by preaching the Gospel of the grace of God. That is the way to loose the heavy burdens, undo the bands of wickedness and break every yoke — preach the Gospel of God's grace. The very beginning of that chapter tells us that God was finding fault with people who fasted to make themselves better or to merit something from Him. They fasted for their own pleasure in self-will and selfishness.

We are no better if we fast, nor are we worse if we do not. When people set days to fast, unless they are led of the Spirit, it is absolutely a farce. There is nothing to it. But if God is in it, if eating has become so much of a pleasure that it kills spirituality, or if one is eating too much for health's sake, then fasting is good. But to think for one minute that fasting has any favor with God is to nullify all the Word of God's grace.

It is surely pitiful how people are led astray by false

doctrines and teachers. Fasting and all the works of man have a show of wisdom, but it is only will worship, pretended humility and neglecting the body. It is not at all pleasing to God. "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the World, are ye subject to ordinances (touch not, taste not, handle not, which all are to perish with the using), after the commandments and doctrines of men which things have indeed a shew of wisdom in will worship and humility and neglecting of the body, not in any honor to the satisfying of the flesh." Col. 2:21-23.

Some of those people at Colosse were endeavoring to make themselves more acceptable to God by, their works of fasting, and other self-efforts but Paul puts his disapproval upon such things. "If we walk in the Spirit, we shall not fulfill the lusts of the flesh." As we count our old man dead and yield to God, we will not need to fast to make ourselves acceptable to God. We are accepted in the Beloved, as near and dear as He. How wonderful is God's grace, for it sets us free from every bit of legality.

**16** Now as to what you say of Moses, you are under a little mis-apprehension. Moses was in his rightful place, and what he did, that is, his fasting forty days on two occasions and other times perhaps, was all in the perfect will of God. That was under law and a legal dispensation. It had its customs and rules, and if Moses had not been in the perfect will of God when he broke the tables of stone with the law of God written on them, the whole nation would have been destroyed. While Israel was making a golden calf and dancing around it, Moses was getting the tables upon which the law was written. But he entered right into the mind of God and stood in the breach, and God accepted him as a mediator, type of Christ and oh, what a marvelous, type. He besought God not to destroy His people, even though Moses himself would have benefitted thereby. He suffered for Israel's sake, and God said there was not a meeker man ever lived than Moses. He was called the friend of God.

But Moses is not our teacher. He had his day and his people. Again I say, Paul is our teacher. We go to him to learn how to live, walk, pray, fast and do. The "Scriptures are all



profitable for doctrine and reproof, for the man of God." but we are not to go to the Old Testament for our teaching. This is another dispensation. This is another age from that of law, the age of grace, and we should distinguish between the two.

Anon

### God's Promise

God's promise is not freedom  
From trials in the race;  
But power to transcend them  
Through His sufficing grace.  
Not rest instead of labor,  
But in the labor rest;  
Not calm instead of tempest,  
But calm when sore distress.

Not light instead of darkness,  
Not joy instead of grief;  
But brightness in the midnight,  
And in the woe, relief.  
Not gain instead of losses,  
Not ease instead of pain;  
But balm upon the anguish,  
And losses bringing gain.

Not strength instead of weakness,  
Not smile instead of tears;  
Not peace instead of conflict,  
Not song instead of fears;  
But weakness filled with power,  
And tears with radiance spread;  
And peace amid the battle,  
And song ere fears are fled.

17

Norman F. Douty

# REFLECTIONS

...From the Editor

“So the LORD saved Israel that day:...” I Sam 14:23

The truth of this refrain is found countless times in scripture, though it is expressed in various ways. Jonah cried out while he was yet in the belly of the great fish God had prepared for him, “...Salvation is of the LORD.” Jon. 2:9 The term “Thy salvation,” in reference to any deliverance man may require, is likewise found repeatedly throughout the Word of God, and Psalm 3:8 pours forth the conclusion that, “Salvation belongeth unto the LORD:...”

18

The background of the above opening text describes an Israeli army cowering in unbelief before its Philistine enemies. However, in the midst of such overwhelming disadvantage, King Saul’s son Jonathan springs forth with this glorious message of faith. “And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few.” I Sam. 14:6 The Lord was entreated by such faith and zeal, and thus “...the LORD saved Israel that day...” because Jonathan “...hath wrought with God this day.” I Sam. 14:45

David is also commended for his great victory against Goliath, “For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel:...” David’s spirit of faith has been rightfully commemorated down through the ages, but the truth still prevails that any salvation or deliverance must be attributed to The LORD.

This same pattern proclaiming that “...salvation is of The LORD...” is also demonstrated in the superb feats of David’s mighty men. Three of them are singled out, and it is most important to understand that those who shared David’s rejection also reigned with him when he came to the throne. That same truth

will surely prevail today, for those who are willing to remain “in the wilderness” with Christ during this present Church Age will also reign conjointly with Him in glory. Rom. 8:17

One of these mighty men was Eleazar, who stood with his captain even when “...the men of Israel were gone away:” II Sam. 23:9 He was willing to stand when the masses failed for “He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword:...” His conduct sets the example for those today, who would stand under such circumstance, cleaving, becoming one, with the sword of God’s Word. When that path is followed, and even though one may be commended for it, the real story must still be written that “... the LORD wrought a great victory that day;....” II Sam.23:10

“And after him was Shammah the son of Agee...” This brave warrior stood “...where was a piece of ground full of lentiles: and the people fled from the Philistines.” V. 11 He too must stand alone, in a rather fertile ground wherein the lentiles, symbolizing the food and truth of God’s Word abounded “...and defended it, and slew the Philistines:...” This verse ends with the same message as seen previously, “... and the LORD wrought a great victory.”

All these men of faith were but vessels which God used to accomplish His purpose, and it is imperative that those today who are so employed, must never forget, “Salvation belongeth unto the LORD:...”

GH

## ANNOUNCEMENT!

### **Ladies High Calling Retreat**

Friday September 17th to Sunday the 19th!!

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## *Fruit Bearing*

Dr. Vicky Moots

The second characteristics of love as a fruit of the Spirit listed by Paul in Galatians is “peace”. As we experience the joy of the Lord, then we can be at peace. According to the dictionary, “peace” means “freedom from war or strife of any kind; freedom from quarreling; harmony; serenity; an undisturbed state of mind; or absence of mental conflict”.

As you can see, peace is a rare commodity in today’s world. Politicians may promise it but they will be unable to provide it. There can be no real peace apart from the presence of the Prince of Peace, whose birth was promised by God through the prophet Isaiah in Isa. 9:6: “For unto us a child is born, unto us a son is given...and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace”. When Jesus was born in Bethlehem, a multitude of the heavenly host praised Him that night saying, “Glory to God in the highest, and on earth peace, good will to men” (Luke 2:14).

20

Peace has obviously not yet come to this world, but peace in our individual hearts is now possible through that Son that was given. The Son of God was made flesh in order that His life’s blood could be given for us. Col. 1:20 tells us that Jesus “...made peace through the blood of his cross”.

Through that blood, we who were once enemies, can make peace with God: “Therefore being justified by faith we have peace with God through our Lord Jesus Christ” (Rom. 5:1). Not only can we have peace with God but we can have the peace of God.

Paul speaks of the “peace of God which passeth all understanding” in Phil. 4:7. His peace is able to bypass the raging conflicts in our minds and in our lives and surpass our human understanding through faith.

Is it really possible for us to have that kind of peace? The kind of peace that would allow Jesus to sleep in the midst of a violent storm that threatened to take the lives of His disciples and Himself? We read of that account in Mark 4:37-39: “And there arose a great storm of wind, and the waves beat into the ship,

so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm”.

Not only did His voice bring about a great calm in the wind and the sea, but it also calmed the fears of the disciples and put them at peace. Sometimes He has to speak peace into our hearts too, even though we know that He is the Master, just as the disciples had stated, and that He is still present in the boat with us. Jesus is aware of the storms we are facing and desires to impart His peace to us in the midst of them, and for us to be able to bear that same peace as spiritual fruit so that others can partake of it and be calmed also.

Jesus speaks peace to us through His Word, which is more powerful than any storm that we will ever encounter. Heb. 4:12 declares that His Word is “quick [living] and powerful”, and so it is just as capable of calming the storm for us today as it was in that day and bringing peace to our souls.

21

But we must be willing to listen to His Word, as David said in Ps. 85:8: “I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints...”. Have you really listened to and heard what His Word has been speaking to your heart? Have you let it bring peace to your soul?

Jesus said in John 16:33, “These things I have spoken unto you [His Word], that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world”. There is nothing that is coming upon this world today that we need to fear, because Jesus has already overcome it all. Paul warned us of trying times that will befall us when he wrote to Timothy in II Tim. 3:1: “This know also, that in the last days perilous times shall come”. In vss. 2-5 he lists a multitude of ungodly things that would prevail at that time. It is plain to see that these perilous times are currently upon us as these things are mirrored in our daily newscasts.

These things are not written in Scripture to cause us to fear, but to cause us to trust in the One who has overcome the

world, and who has given us His peace. Paul wrote words of comfort for us in Rom. 15:13 to bring us peace: “Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost”.

In John 14:27 we find that peace is actually a gift that is given to us from Jesus, Himself, before He left this world, because He knew how much we would need it in a troubled world: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid”.

When we lay hold of that gift of peace and let the Prince of Peace rule in our hearts, then we will be able to share that peace that passes understanding with those who are fearful, as we begin to manifest it in our lives as our spiritual fruit.

22 The third characteristics of love as the fruit of the Spirit is “longsuffering”. Love is truly manifested when it suffers long. This is not just referring to suffering with physical pain or hardship. “Longsuffering” basically means “putting up with something for a long time without getting upset”. According to Webster’s dictionary it means “long and patient endurance of injuries, insults, troubles, etc.”

Paul says in I Cor. 13:4, “Charity [love] suffereth long...”. According to Wuest, the meaning of this statement in the Greek is “love meekly and patiently bears ill treatment from others”. This goes along with Paul’s prayer in Col. 1:11 that we would be “strengthened with all might unto all patience and longsuffering with joyfulness”. Only the power of God’s love through the Holy Spirit is capable of enabling us to suffer long with patience and joyfulness.

If we are going to produce longsuffering as a fruit of the Spirit, then we must, of course, go through times of testing which require us to patiently endure unpleasant circumstances for extended periods of time.

The Apostle Paul relates a problem I Cor. 12:7-10 that he had to deal with, apparently for quite a while, that just wouldn’t go away. It troubled him so much that he states that he earnestly sought the Lord for deliverance on three different occasions. But

the Lord did not remove the problem. Instead, God allowed him to continue to suffer because He had a greater plan for Paul's life, and used that unpleasant circumstance to accomplish His will.

Paul did not specify what the problem actually was, in order that we might apply it to our own lives personally. He simply said in vs. 7, "...there was given to me a thorn in the flesh, the messenger of Satan to buffet me...". The situation was obviously very painful to him, either physically or emotionally, or perhaps both, or he would not have referred to it as a "thorn".

God's answer to Paul was given in vs. 9: "...My grace is sufficient for thee...", Paul was allowed to continue suffering from that thorn, even though it weakened him, in order that he would become strong in the Lord and he was enabled to do that by God's sufficient grace.

What about you? Is there a thorny, painful situation in your life for which there seems to be no end, and God just doesn't seem to answer your prayers? Perhaps God is using it in your life to teach you to trust Him and not to depend upon your own ability or strength. His grace is sufficient for you, and the Holy Spirit can use that circumstance to produce in you the spiritual fruit of longsuffering. He will provide His strength and grace day by day for you to patiently endure whatever trial you are facing at this present time or even tomorrow.

"Longsuffering" is that part of our Spiritual fruit that must be crushed in order to reveal its sweetness and fragrance. Often times it is the ones who are nearest and dearest to us who do the crushing, or those with whom we have the closest contact.

As a part of our pruning, in order to bear longsuffering as our spiritual fruit, we may have to put our own feelings aside and learn to cheerfully and patiently endure listening to someone we love who has memory loss repeatedly tell us the same story or ask us the same question over and over without getting angry at them.

Patience is not actually listed by Paul as one of the characteristics of the fruit of the Spirit, but it is included in the definition of "longsuffering", which is "long, patient endurance". In Rom. 12:12 Paul admonishes us to be "patient in tribulation."

He had previously stated in Rom. 5:3 that “tribulation worketh patience”. Therefore, without tribulation (testing) we cannot have patience; nor can we produce of the fruit of longsuffering without going through tribulation. They go hand-in-hand.

James also states this in James 1:3: “Knowing this, that the trying [testing] of your faith worketh patience”. But along with patience we need endurance. “Endurance” is the other part of the definition of longsuffering (long, patient endurance).

Paul instructs Timothy, and us, to “endure afflictions” (II Tim. 4:5) and to “...endure hardness, as a good soldier of Jesus Christ” (II Tim. 2:3), as he warns him of the spiritual battle that he would soon be facing. We, also, must learn to endure afflictions. So, what is the secret to being able to endure patiently the hardness and trials that come our way? Paul gives us the answer in I Cor. 13:7 where he is speaking concerning charity (God’s love). He states that it is God’s love that “beareth all things” and “endureth all things”. He is referring to the unselfish kind of love, agape, that can only be produced in us as the fruit of the Spirit, not natural love.

24

David declares to us in Psa. 86:15 that longsuffering is actually one of the attributes of God: “But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth”. This attribute of God can only be produced in our lives as spiritual fruit by the Holy Spirit as God works in us through the times of trials and testing which He allows us to go through. So, let us patiently endure the pruning process of our trials in order that we may bear the fragrant fruit of longsuffering and bring glory to God.

\*\*\*\*\*

He who scans the goal before him,  
Presses forward on the way,  
With the Prize of the high calling,  
Gleaming brighter every day.  
Nearer, dearer, looms the Image,  
Faith beholds in glory bright  
Blessed Bridegroom, Heavenly Lover---  
And the gloom gives way to light.

Anon



## The Preacher

Carson Richards

“HOW THEN SHALL THEY CALL ON HIM IN WHOM THEY AVE NOT BELIEVED? And how shall they believe in Him of whom they have not heard? and how shall they hear without a Preacher?” Rom. 10:14.

Who is that fellow? He has been around for sometime, some version or other of him. He is considered by many a "character;" by others a "lazy lout;" by others a "sky pilot" denoting his impracticality, yet others say he is a hypocrite; others an impostor; some few consider some type of his group a holy man, and a very few see him as a called messenger of the living God.

Poor fellow! Before we relegate him to the scrap heap, let's look at something about his origin and who he is. He does have something to do with things God-ward, religious things, good or bad. However, for the benefit of those of us who believe the Bible is the Word of God, let's see a bit of what it says about "the preacher." There are three Greek words referring to the "aggelos," messenger, from which comes the word, "angel" also. The thought in two words is apparently to proclaim or publish "good tidings." The other word of the three conveys the idea of "heralding as a public crier," says one scholar. We get from these roots then, the general idea of what it is to preach. Biblically, it is to proclaim a Divine message.

25

Now for some examples, let us look at some Bible preachers. Noah is the first one we find actually called a preacher, yet even he is termed so as late as the time of Peter, "...a preacher of righteousness." II Peter 2:5 His message was righteousness. Elsewhere we read he "...found grace in the eyes of the Lord,..." Gen. 6:8 Then he must have declared a Divine "by-grace righteousness." Undoubtedly that is preaching at any time. Noah nailed away on his ark and preached for over a century, we believe. He lived in an age which is a proverb for evil, for Christ pointd to its wicked example.

Even before Noah, however, we read of another preacher though not called so in so many words. Enoch was his name. Jude says he "prophesied," Jude verse 14. He said, "...Behold the Lord cometh with ten thousands of His saints." Prophesying is also described as "speaking by Divine inspiration," so Enoch must

have been a preacher. He had a good message, the coming of the Lord.

Afterward, wise Solomon was called "the preacher" throughout the book of Ecclesiastes, Though he must have been a different type, he had some divine wisdom in his words.

As we follow the preacher down thru the Old Testament, he seems represented by the prophets, though they didn't always have good tidings, but they did have a divine message. So, though "the preacher has a history, he must more completely be a New Testament individual.

Looking at these New Testament preachers, we find our Lord Jesus Himself described as such. In Ephesians 2:17, we read he "...preached peace..." to all mankind. Are we not getting at the core of the thing now? The preacher is a man with a message — God's message, the real Biblical preacher, that is. Christ is the sum and substance of the message — His full work on Calvary and His full life is the real preacher's message to mankind. Christ was the leader of this line, so it's a worthy line of humanity.

26 To go further, we see the leading messenger of God for this entire age, from the spiritual standpoint, that is, the apostle Paul, called a preacher. "Whereunto I am ordained a preacher and an apostle (I speak the truth in Christ and lie not) a teacher of the Gentiles in faith and verity." Praise God therefore that God chose a preacher to give out the full results of Christ's redemption for man from Satan and sin's bond's and that this preacher spoke "the truth" in Christ. Amen! This is a commendable and veritable quality of true God-called preachers.

Passing the word on down, we hear the aged Paul, about to go above, saying to his spiritual son, Timothy, "...preach the Word,..." II Tim. 4:2 and this command has not been revoked by the Chief Preacher now in Heaven, our Lord Jesus Christ. Evidently preachers were to follow on to the coming of Christ, for "Preach the Word" was God's own command.

Alas, my friends, there is no way out; the preacher is God's own product, so will stay with us until his words are fulfilled in the coming of Christ. He is a necessary part of our existence, as necessary as the food we eat and the clothes we wear. Make no Mistake about it! God is just suffering this race of men to complete His redemption purposes, and so men have to heed Paul's request, "...indeed bear with me," II Cor. 11:1. Yes, whatever we think of him, the preacher is here to stay. As we once asked an elder

saint, "Why does God still call preachers amidst such coldness ?" The answer was to the point—"He wants a testimony." And so it goes, wanted or unwanted, usually the latter, received or rejected, Rived or despised, this old boy (or woman, too) will be about until all is fulfilled up on heaven's avenues. Like the poor: he will always be with you.

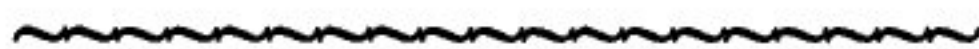
Sometimes it isn't clear what constitutes "preaching." Often it is considered one has to raise his voice well up in intensity and volume to be a preacher. Maybe 'Us so. Real Spirit-filled preachers give evidence of inner movings sometime in their career. They are of a different type from other people, though the genuine ones aren't the "lords" over laity, but under shepherds to the Chief Shepherd and "your servants for Jesus' sake," II Cor. 4:5. The preacher has definite dealings with God, and definite attacks from Satan. He is "of like passions with you," Acts 14:15, so has finally to obtain real spiritual conquests in his own life. However all this comes from God and God reserves the preacher's training to Himself. He, after all, is responsible for him, and the preacher is responsible to God.

We shall not dwell on the false preacher, the counterfeit, or everything that bears the label, "preacher." We refuse to receive all such under our heading, as we believe God does too. Withal, though, surely the real preacher is a spiritual person with a spiritual utterance from the Father of Spirits, the living God. Our man or woman in question is a collective figure. He is a fellow with many units making up his composition. The Chief Preacher has His full message to give out, and He chooses many and varied types to proclaim it. Often they are the "foolish" and weak things of 1 Cor. 1. As one man of the world called a Christian by asking about another, "Why would God call such a dumbbell ?" So you see God has His own ideas in choosing His preachers. Remember the Lord wants to be the center of attraction in this business, not the preacher. As Preacher Paul said in a citation above, "We preach not ourselves, but Christ Jesus, the Lord." This is a rare item, too, in religious activity. Such creatures are not found too frequently. There are many "big preachers" who talk of Christ but add a lot of "preacher" to the message also. It is a common temptation. All in all, though he is usually just an ordinary fellow, the part of the preacher that preaches, we say is supernatural. Ah! There is the rub, as is said. Men refuse to accept the supernatural coming

from the ordinary and the preacher goes unheeded, but God does not change His ways of working.

Then, we repeat, the preacher is an absolute requisite for this life and age. He is God's chief instrument to get out His Word and purpose. He seems to be 'a distinct instrument from Apostle and teacher. He is declared another thing from the many other just as needful and good members of Christ's Body, the Church. Forgive us, but it has to be said. No one will have all that glory we think and sing about up there, without this much-maligned or mocked fellow, "the preacher." So let's suffer him, bother him, peck at him, if we must, but once in a blue moon it might not be out of order to love him a bit. Poor old preacher, God made you, and the day will come when you won't be sorry either!

(Reprint 1952)



### *IT'S LATER THAN YOU THINK*

28

On a brass Plate in an old Chinese garden, resplendent with red and white flowers and twining vines, are the Chinese characters which interpreted, read, "Enjoy yourself, it's later than you think." This sage epigram has been used in many places and by many individuals, changing trends and circumstances of their lives—at times turning them from things that seemed very important to things that were very important. Be-cause of the suggestion many a man has placed first things first just prior to the too-late hour.

History is repeating itself. Long, long ago a man called to the passing multitude while he built an ark according to Heav-en's specifications. He proclaimed, "It's later than you think ; come, enter the ark of safety." The storm clouds are already overhead. They are reaching the saturation point and are preparing to rain destruction. The stage is set; the drama is about to begin. The Lord is calling, "Come thou and all thy house, into the ark. The door is still open, but it's later than you think."

—Selected

“**M**oreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received and wherein ye stand.” 1 Cor. 15:1.

Paul had preached the Gospel, and now he declares it in writing. He had no other gospel to preach, nor to write. "The Gospel which ye have received and wherein ye stand;" Some in that city of Corinth received Paul's message, and they obtained a standing. He also said, "I am not ashamed of the Gospel of Christ ; for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek"—Rom. 1:16. Then he said, "Ye received this Gospel wherein ye stand." Romans 5:2 explains this standing. It says, "This grace wherein ye stand."

God redeemed us by the Gospel of grace. We are saved by grace. Few Christians seem to comprehend the place the Gospel puts us into when we believe. We had no standing in the old creation. Adam, before he fell, stood in innocency, stood in his own righteousness, a human righteousness. That was all he knew. When sinners believe on the Lord Jesus Christ, they obtain, not a human standing, not a standing in man's righteousness, but a standing in the righteousness of Christ. Being justified freely by God's grace, we are brought into a new relationship, altogether different from the relationship the first Adam sustained. We have a relationship far above that. We stand in Jesus Christ. We stand as Christ, on a par with Christ before God the Father. These are some of the wonders of the work of redemption and salvation which God's grace has provided for us. No wonder Sister Mooneyhan burst out with high sounding praises this morning.

**"Wherein ye stand, by which also ye are saved."** "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." I Cor. 1:18 The Gospel is the power of God to not only deliver from our sins, or justify us freely and give us a standing, but it is a continual salvation — "by which ye are saved." Our salvation is constant and unending. We not only were saved when we first believed ; but we are saved. "By which also ye are saved, **if ye keep in memory** what I preached unto you." The joy of our salvation depends on our constant believing. If we doubt, we are condemned; we are brought into darkness. If we question our experience, we are

brought into sadness. Paul emphasized the saving and keeping power of the Gospel. He stressed the wisdom of keeping the Gospel in mind, or holding fast to it and not being influenced by any spurious religious teaching.

30 **"Unless ye have believed in vain."** Verse 14 is a comment on this. "If Christ be not risen, then is our preaching vain." In that day, some men taught that the resurrection was past already. Others taught that there would be no resurrection at all. Therefore in this chapter, the Apostle emphasizes the resurrection of the saints from the dead. He says, If there be no resurrection of the dead, then is Christ not raised; and if Christ be not raised, our preaching is vain and your faith is vain. But we preach that there will be a resurrection of the dead. If there is no resurrection of the dead, we have believed in vain. He declares that "if Christ was not raised from the dead, Ye are yet in your sins." So we know that they who do not believe in the resurrection of Christ are lost. No matter how attractive a scheme of religion they may have, they are still in their sins. This is the final blow to put "Millennial Dawn" teaching out of the ring. It cannot ever be the Gospel, because it denies the resurrection of Christ which is essential to our justification. It claims that Christ's body passed into some unexplainable some-thing. Such preaching is vain. There is nothing to it. But as Paul taught, if we have believed the Gospel of the Son of God, there is everything to it. Jesus Christ "was delivered to the cross for our offences and was raised again for our justification" --Rom. 4:25. There is no hope for sinful humanity apart from the resurrection of Jesus Christ.

"For I delivered unto you first of all that which I also received." Yes, Paul received this Gospel from the Lord Jesus Christ on his way to Damascus. He was suddenly smitten to the ground and turned blind by the glory from heaven. When he heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" And he said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest." His spiritual eyes were opened and he was made to understand that he was persecuting Christ. He was convinced that He was the Son of the living God. He believed on Jesus and was born again. Now he says, "I delivered unto you first of all that which I also received." I have met some fellows who seem to preach a gospel that they never received. They were ordained in some sect that stood for orthodoxy; but they had

not believed unto salvation. What they proclaimed was to them only a theory. But Paul had experienced a radical change. Paul's Gospel stands on four legs. That is, he names four foundation facts about the Gospel.

**1. "How that Christ died for our sins according to the Scriptures."** That is the first leg. In Psalm 22, we have a wonderful picture of Christ's death for us, how He suffered when He paid our debt on the cross. And it is foretold in Isaiah where we have a perfect and complete statement of Christ's death in our behalf. He died for our sins and iniquities. He made atonement for both sin and sickness. Hence the Apostle here states that Christ died for our sins according to the Scriptures. The New Testament is in accord with the Old Testament. Nothing in the writings of Peter, James, John and Paul contradict the Old Testament Scriptures. Going further back from Isaiah and David, we find this truth taught to us in Exodus and Leviticus. The 12th chapter of Exodus especially sets forth Christ's death in our behalf in the slaying of the lamb, taken up four days to be tested and found blameless and faultless in order that it might perfectly typify Christ. We go back to Genesis 3:15 and read of the first announcement of redemption in God killing animals and making coats of skins for Adam and Eve. There we see the first shadow of a marvelous sacrifice. The Old Testament abounds in types and shadows portraying Jesus' death in man's behalf.

31

**2. "Christ died for our sins according to the Scriptures; and that He was buried."** That is the second leg. His burial is implied in some Old Testament writings where His resurrection is foretold. We see in the Gospels how Christ was crucified on the cross and His body was laid in Joseph's tomb and a great rock rolled in front of it. It looked to the world as if the devil had conquered God's Son, had slain Him and put Him into the tomb. Soldiers were placed there to guard the grave of the Lord. They were not to let anyone steal the body away. Jesus had said that three days after He should be crucified and buried, He would come forth from the tomb, and the unbelieving hotheaded, hard-hearted Jews did not want His prophecy to come true.

**3. "And that He rose again the third day according to the Scriptures."** Thank God for the invincible third leg of the Gospel. In Psalm 16:10, we read where David said, "For thou wilt not leave my soul in hell ; neither wilt thou suffer thine

Holy One to see corruption." While our Lord's body lay in the sepulchur, His Spirit descended into upper hades and preached to the saved spirits there. His Spirit did not remain there; neither did His body corrupt in the grave; but was raised again. The Scripture had to be fulfilled; so He was raised the third day according to the Scripture. And why was he raised? — For our justification. "Who was delivered for our offences and was raised again for our justification." Rom. 4 :25. It was not enough that Christ should die on the cross to pay our debt. That our sins should be put away by His crucifixion and death was not all of the Gospel; but He had to be raised from the dead to complete the Gospel. Christ Himself had to be justified from the sins for which He died. "For He that is dead is freed from sin." Rather, "He that died has been justified from sin." Rom. 6:7 He that died, that is Christ, was justified from the sin that He was made, for which he died. His justification is a guarantee of our justification. His resurrection from the dead was proof that He was the Son of God, and that as the Son of man He died on our behalf. No one could ever have been saved if Jesus had not risen from the dead. God justified Abraham by faith, knowing that His Son should die for him. The offering up of Isaac typified Christ's death.

4. **"And that He was seen of Cephas, etc."** This is the fourth leg of the Gospel. For forty days Jesus walked up and down the land and revealed Himself to the disciples. He was seen of Cephas (Peter), then of the twelve. The same day that He arose, two men were on the way to Emmaus walking and talking and sad. A stranger stepped up beside them and said, "What are you talking about? What makes you so sad?" They answered, "Why haven't you heard? Are you a stranger and have not heard the sad news of the death of Jesus Christ?" Yes, He had heard. He walked and talked with them. "And they said one to another, Did not our heart burn within us, while He talked with us by the way and opened to us the Scriptures?" They did not know who He was. I suppose they pondered and wondered where He came from.

When they came to their stopping place, they invited Him in. When they sat down to the table, He gave thanks and they knew Him and their eyes were opened. He did not stay to eat supper with them. He vanished. He could eat, but He did not need food after His resurrection. That same night the eleven apostles met somewhere within locked doors. They feared the Jews. No



doubt, they too were sad. Then a stranger stepped in, and behold it was the Lord. He said to them, "Peace be unto you." They saw Him and heard His sweet voice.

**"After that, He was seen of above five hundred brethren at once,** of whom the greater part remain unto this present ; but some are fallen asleep." The Gospels do not record those. Some of the five hundred had passed on. "After that He was seen of James, then of all the apostles. And last of all, He was seen of me also, as of one born out of due time." Some years after the Holy Spirit was poured out, Jesus appeared to Saul of Tarsus and revealed Himself as the Son of God. That visitation of the Lord to Saul is a miniature picture of how the Lord will appear to Israel after the church is raptured. After we have gone to glory, the Lord will reveal Himself to the House of Israel. I suppose some of them will be smitten with blindness like Saul. Then their spiritual and physical eyes will be opened. They will cry out, "Lo, this is our God. We have looked for Him. Our Scriptures promised the coming of the Messiah; and we rejoice to see Him." Because blindness happened in part to Israel, that was not the due time for the Jews to be saved as a nation. As a figure of Israel nationally, Saul was saved ahead of his time.

33

**"For I am the least of the apostles,** that am not meet to be called an apostle, because I persecuted the church of God." V.9 That is an expression of humility. Paul found his worthiness in the grace of God. "But by the grace of God I am what I am; and His grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me"--V. 10. May it not be said of us that the grace of God was bestowed upon us in vain. Let us not receive the grace of God in vain. Let us not have the Word of God come to us without receiving it and making the most of it. God help us to believe every line of truth that is preached and taught because that is for our spiritual and physical well-being. Let us believe all the Gospel of God for our edification here and now. The measure of our enjoyment in the eternal ages depends on the measure of our belief of the truth today. If we believe in a skimping way; if we believe carelessly, just treat the Scriptures flippantly, we will have a low place in heaven and our enjoyment will not match up to the enjoyment of others. It behooves us to believe all the Word of God. We ought to be anxious to know it and understand it.

Some may think because they are not going to preach or be constantly in the Lord's work, it is not necessary for them to study the Scriptures. The Word of God is not a text book to be taught in schools, not a writing given in order that we should be entertained. That is not the primary purpose of the Word of God. It is the food for our inner man. It is preached and taught in order that we may be nourished spiritually and that we may know the Lord, understand Him, grow up into Christ and not always be babies. I have seen some little fellows about fifty years old and just about two and half feet high. It is a pitiful sight a face all wrinkled, grey hair, decrepit ; signs of age, and yet so little, brain and body undeveloped. It is far more pitiful to behold saints who are undeveloped never know the Lord and have to be coddled. Let us be like Paul. God's grace which was bestowed upon him was not in vain. God did not waste His grace in pouring it out upon the Apostle Paul.

34

After we receive the grace of God we may labour more abundantly than others. I often think of how rejoiced we will be when we get to heaven. We will never regret that we believed God's word, took it in and let it work in us. We will never be sorry that we suffered persecution and put up with hardships and inconveniencies. How glad we will be that we gave our lives, our money and our prayers to publish the Gospel. Never a regret for one minute. Now sometimes we are tempted thinking what is the use of it all. We are disappointed with ourselves, discouraged over our endeavors. In that day, we will have no regret. We will never feel that we have believed too much, as a bishop once said to me, because I believed in divine healing. It is easy to believe too little. No regrets then for believing now.

Here we are again observing the breaking of bread and drinking the cup. By this memorial feast, we point back to the cross of Christ and forward to the crown. Paul wrote, "As oft as ye eat this bread and drink this cup, Ye do show the Lord's death till He come again." We are looking forward to that day, when He will return. How many times we read in the Old and New Testaments of "**that day**, the day of the Lord." That will be the day, or period of all days It will be the crown-ing day. Jesus Christ will be crowned "**King of kings and Lord of lords**," and the saints will be crowned with Him. Beloveds, are you looking and longing for that day?

(Reprint 1938)



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