

Grace and Glory

Declaring unto you the
whole counsel of GOD

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'Loving his Appearing'

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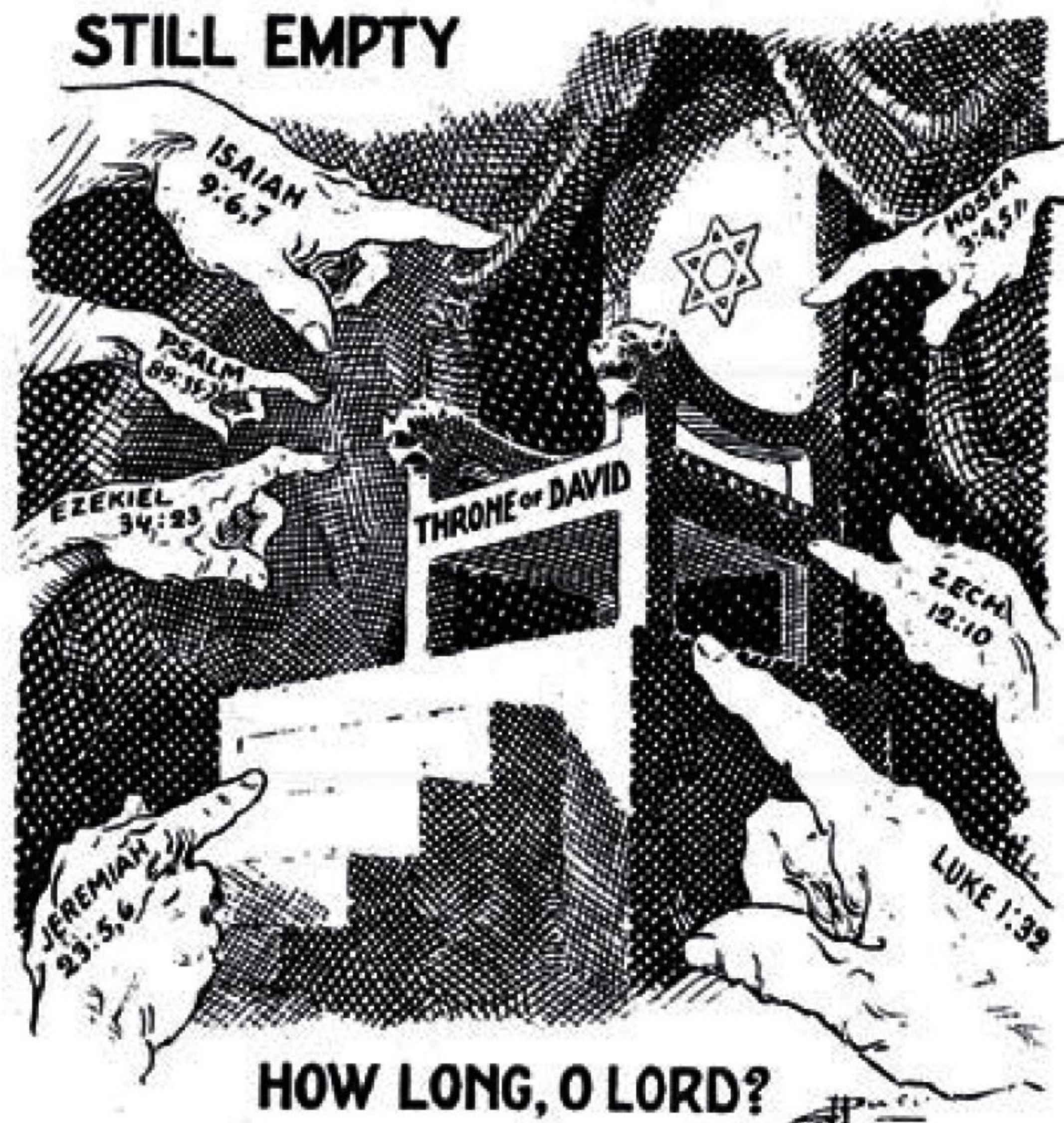
Number 10



Be thou exalted. *
Lord,
in thine own
strength: so will
we sing and
praise thy power.
* PSALM 21:13 *

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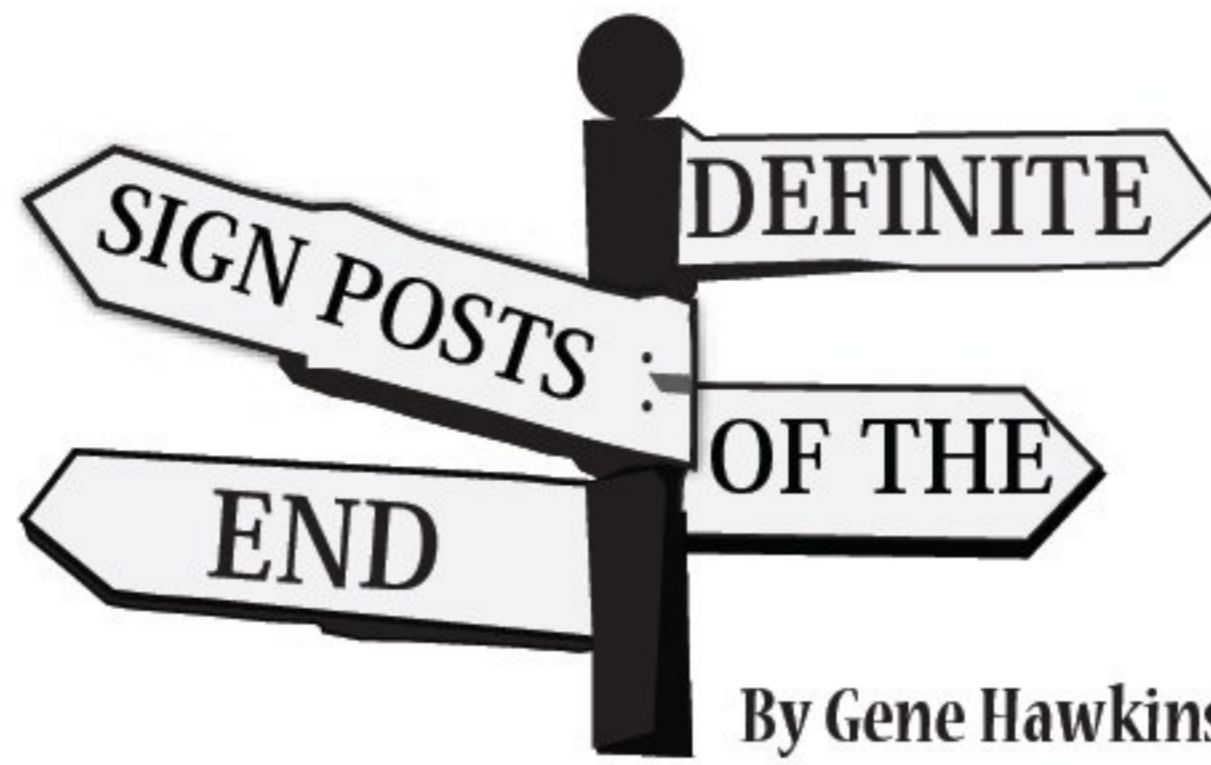
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Editor: Gene Hawkins



“In those days there was no king in Israel, but every man did that which was right in his own eyes.” Jud. 17:6

“And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision.” I Sam. 3:1

“Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:” Amos 8:11

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;” (demons) I Tim. 4:1

3 **A**ll these citations combine to depict the attitude and atmosphere in these closing days of the Church Age. The entire book of Judges is a record of failure which portrays the abject fallen condition of Christendom. Four times we read, “there was no king in Israel,” which loudly proclaims the indictment that men, as a whole, have soundly rejected the leadership of Christ, the Head of His Own Body, The Church. Such a void has left men to their own devices wherein they have completely disregarded the standards of God’s Word and have simply conducted their lives according to that “which was right in their own eyes.”

The history of Samuel brings these same days of the Judges to a complete close, with the false king introduced, and the true king of Israel ultimately brought to the throne. This is exactly the same scenario shortly to be repeated in “the latter times.” Those days also are defined by the fact that God’s Word was “precious” (rare, or withdrawn) and men simply did not understand it for “there was no open vision,” meaning that such a Word was scattered but men were unable to perceive it.

Amos likewise prophesies of these last days, as those wherein the Word of God is sorely lacking, even to the point of being described as a famine. The apostle Paul sums up this list declaring that “the spirit speaketh expressly,” that is outspokenly, or distinctly, pinpointing the fact that “some shall depart from the faith....” These latter times do not proclaim those who depart

from “faith,” but rather from “**the faith,**” which is a reference to God’s Word. Despite the declarations of men defining any varied belief of a man as “his faith,” scripture is very clear that God recognizes only one. “There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, **one faith,** one baptism.” Eph. 4:4-5 That one faith is issued forth in the same breath as “one Lord,” indicating that “the faith,” the only faith recognized by Scripture, is in Christ. Paul defined it as “the faith of the son of God, who loved me and gave himself for me.” Gal. 2:20 Acts 3:16 declares it to be “...the faith which is by him,...” Other citations also stipulate only one faith such as “obedient to the faith,” (Acts 6:7) “continue in the faith,” and “established in the faith.” Acts 14:22 & 16:5 The term “the faith,” is in fact recorded at least 45 times throughout the Acts and Paul’s epistles to the Church, all them clearly defining the faith which “cometh by hearing, and hearing by the word of God.” Rom. 10:17 It is this faith of God’s Word from whence men depart in these latter times, as they totally disregard The Scriptures today, and the evidence of it abounds daily in the political and religious worlds, as well as the social domain of men.

4

There was a tremendous upheaval and furor during the recent Democratic National Convention (DNC) when it was revealed that two planks in their platform had been removed. The first was the removal of the Name of God, the second the elimination of language recognizing Jerusalem as the Capital of Israel. Illinois Senior Senator Dick Durbin was specifically asked what these changes meant, and he became rather adamant and combative, vehemently insisting that it **did not** mean the Democratic Party no longer believed in God nor that America does not support Israel. Though pressed repeatedly by his interviewer, he still refused to give any indication as to why the changes **were** made. The Rev. Jesse Jackson, a long time civil rights leader was asked the same question to get a “minister’s perspective,” especially on the God issue. His response was that the will of God is the important thing and that it makes no difference whether He is called God, Lord, Elohim, or Allah. Given words such as these, and the fact that there was a contingent of 100 Muslims from 20 states, attending the convention, it requires little imagination to draw the conclusion that these moves were made to placate the proponents of Islam. However, it must also be noted that a

resolution to reinstate the original language of these two platform planks was passed amid a loud chorus of “boos.” The rules for such passage required a two thirds majority, but the loud protests of opposition heard by T.V. journalists and audiences at home, indicated that even a simple majority may not have actually been achieved. The negative response was so intense, that some commentators insisted both God and Jerusalem were being rejected.

The sad commentary on all of this is the fact that these attitudes reach far beyond the floor of the DNC, and reflect a climate of spiritual declension across both this country and the world, especially where God is concerned. We have known for some time that prayer in schools has been banned and many students have been told that they may use any resource to “prove their points,” except the Bible. On the other, hand many parents have been greatly concerned that proponents of Islam have in many cases been given absolute freedom to try and inject that ungodly doctrine into the school system. Not only so, but the controversy over creation and evolution continues to rage in an effort to completely eliminate The Creator.

5

Add to that the fact that those in some of the higher echelons of government are severely punished when they simply try to affirm the requirements of the constitution. One particular judge was forced to vacate his position on the bench because he refused to remove the Ten Commandments from his court room. There has also been a demand for years to remove the words “in God we trust,” from our currency, and the attempt to change God’s Word by publishing one translation of the Bible after another continues to escalate. Furthermore, men continue to push legislation on both state and federal levels, to legalize same sex marriage along with total freedom of abortion, completely ignoring the decrees of God and His Word, and some Church denominations have added much fuel to that fire.

‘Good News Magazine’ recently published an article wherein Retired Bishops Donald Ott and Sharon Zimmerman Rader were quoted as saying that “The United Methodist Church should revoke its policy of not ordaining actively practicing homosexual persons.” Mr. Ott further “pronounced that existing language in the church’s Book of Discipline calling homosexual practice incompatible with Christian teaching “never should have been inserted.” We can hardly believe that men proclaiming

to be overseers of the flock could hold such views in light of Scripture, but reference to God's Word gets even worse with this statement: "What we hate is the hurt when the Bible is used against others," denounced theologian Cheryl Anderson of the Black UMC scholars group supporting the bishops' statement."

We have been concerned for years that the Church as a whole has "watered down" the gospel, often adopting doctrines that are contrary to scripture, but today we literally see the actions of men demonstrating this departure from the tenets of "the faith," set forth in living color.

Another "religion" has also come to the fore, which reportedly began in 2009. It is called "Christlam," and as the name implies, is supposed to be a mixture of Christianity and Islam. It is almost laughable were it not so tragic, for such a "religion" is a complete contradiction of terms. The very cornerstone of one religion is absolutely abhorred and spat upon by the other, and yet they seem determined to find common ground, because "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;"

The Church has failed miserably in fully publishing "the faith," as outlined by the scripture, and it is no wonder that Islam and other ungodly doctrines, are scrambling to fill this void, even in our own country. The words of Jesus, describing the nation of Israel, which had been chosen as a repository of truth, may also be applied to the Church. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matt. 5:13 Some prominent ministers of the gospel seem very reluctant to just preach Christ. Many Christians were greatly disappointed, appalled, and even heartsick because Pastors Rick Warren, and Joel Osteen refused to state unequivocally, on national television, that Jesus is the only way to heaven. Simply quoting Jesus when He said in John 14:6 ".....I am the way, the truth, and the life: no man cometh unto the Father, but by me," or ".....there is none other name (Jesus) under heaven given among men, whereby we must be saved," would have been sufficient. The power of God's Word would have needed no additional commentary, but neither of these Christian brothers seemed willing to quote it. The salt of the covenant was simply not poured out.

Contrariwise, as reported previously, Mr. Warren actually

ignored the tenets of scripture when he apologized to the gay community for asking his followers to support California's ban on gay marriage, and the following statement from the K.C. Star, seems rather "telling" in regard to Pastor Osteen's ministry. "The pastor of the largest church in the United States doesn't talk about sin. 'Sin means to miss the mark,' said Joel Osteen, senior pastor of Lakewood Church in Houston, which draws 40,000 people a week. 'I turn it around to the positive and talk about how to hit the mark. I talk about the goodness of God, and it is the goodness of God that leads to repentance.'"

7 We surely love the principle and whole heartedly agree with the scriptural premise "that the goodness of God leadeth thee to repentance?" Rom. 2:4 However, such goodness does not excuse or ignore sin, and such goodness and grace is manifest in a great number of ways throughout scripture. It was the goodness of God which knocked Saul of Tarsus off his feet, and down into the dust on the road to Damascus. This chief of sinners then heard these scathing words: "...Saul, Saul, why persecutest thou me?I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." (pangs of conviction) Acts 9:4,5 Jonah likewise experienced the goodness of God when a great wind, and a great fish were specifically prepared for him, forcing him to fall on his knees and cry out of his affliction, "salvation is of the Lord." Jon. 2:9 Jesus exhibited the "goodness of God," in behalf of the woman "taken in adultery, in the very act." John 8:4 He bowed Himself down into the dust with this fallen woman and when He "...had lifted up himself,said unto her, Neither do I condemn thee:" We love those words, and the fact that Jesus sent her accusers home in shame, but note His next words "go, and sin no more," tell us that He in no wise ignored or excused her sin. He said in fact, "Lady, the law and the Pharisees are right, now stop it. You have the power to leave that life behind."

Jesus' words to the seven Churches likewise follow the same pattern. Five of the seven heard the words "repent," or else bear the consequence. These words came after The Judge had enumerated and specifically defined their sin. The first three chapters of Revelation are a direct picture of the judgment seat of Christ, as they describe The Judge scrutinizing our lives at this present time. It is in reality a tremendous expression of the goodness and grace of God pointing out those faults

and giving men the chance to repent and let Him change their lives to avoid the consequences which are listed. The letter to the Church at Laodicea contains the message for today, providing the dispensational setting, for the closing era of this Church Age; “the latter times,” announced by the Apostle Paul.

Consider these piercing words of The Judge: “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” Rev. 3:15-17 These words surely describe the lackadaisical, passive condition of these last days, but there is not one hint of the “feel good about yourself message, of prosperity,” that is so prevalent in our world today. Not only so, but they are true of THE CHURCH AS A WHOLE, which has departed from “the faith,” not just unregenerate sinners! Would to God that men would simply preach “the faith” which would bring conviction to the hearts of men and prepare them to receive Jesus’ next words! “I counsel thee to buy of me gold (new life in Christ) tried in the fire, that thou mayest be rich; and white raiment, (righteousness of Christ) that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, (The Holy Ghost) that thou mayest see.” V. 18 8

We recently received the following e-mail from one who wanted to cancel Grace and Glory. “I find them (Grace & Glory) quite dreary and rather depressing actually. I am sure you love the Lord, but you seem to be in need of a great revival. Please don’t waste any more resources sending out the periodical.” If a person’s hopes and dreams are in this world, without that glorious hope of Jesus’ coming, I am quite sure the signs and world climate, which we report, would be rather dreary and depressing. Many of the messages throughout Christendom today do teach that a great revival is coming, and men seem to be putting their trust in that false hope. We prefer to look up and rejoice in the glorious promise that Jesus is coming to take us out of this world before the night of tribulation even begins, as was promised to the Church at Philadelphia. Scripture plainly teaches that “revival” is not on the horizon for this world before the 1000 year reign of Christ begins. It rather exhorts: “Let no man deceive you by any means:

for that day (the day of Christ. V. 2) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;" II Thess. 2:3 Consider the order here. The day of Christ, His thousand year day, is preceded by a falling away, not revival. Such a falling away will ultimately culminate with the revelation of the antichrist about 250 days before the middle of the tribulation week, and during that time there is not one shred of evidence to support an end time revival; rather sudden destruction after the proclamation of peace and safety. I Thess. 5:3

The multitudinous signs which we see in our world today will give rise to hope, rather than fear and dread, when our faith is in Jesus' glorious words, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 3:11 & 22:12

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### *Look Up*

O, look not back at all the wasted years,  
The fruitless hours, the failure and regrets.  
Leave them with Him, Who wipes the record clean,  
And lovingly forgives, and then forgets.

Look not around; let not fears and doubts assail:  
For storms and tempests rule upon life's sea,  
So dark the night; so filled with sin and woe,  
That vain's the hope of comfort there for thee.

Look not within; for wretched thou' shalt be.  
There's naught in man wherein to put thy trust,  
Tho' he perchance appears both great and wise,  
He is a broken reed, creature of the dust.

Look up to Christ. He is the One to trust.  
No one will fail who leans upon His breast.  
He rules the sea; the wind is in His fist .  
He'll comfort thee and give thee blessed rest.

*Mary M. Bodie*

# Characteristics of Last Day Overcomers

*Mary M. Bodie*

*“He that hath an ear, let him hear what the Spirit saith unto the Churches.” Rev. 2:7.*

In our gatherings we are accustomed to hear much of Paul's letters to the Church, and it is good that we do; for they are for the up-building and full development of the Body of Christ. They are a very necessary, part of our education spiritually; but these letters of the Lord are also necessary. These are the last words of Jesus to His Church and give us a seven-fold view of the overcomers of this present age of privilege and their seven-fold characteristics. That is what I am going to talk about today; but I trust I will do more than merely talk. I trust the Holy Spirit will write these great lessons of overcoming in your hearts, even as He has in mine, that we may go on from strength to strength even in the midst of greatest obstacles.

I praise the Lord that we have the privilege of overcoming. It is glorious to feel the constraint of this going-on life, as well as the restraint. We get over things. We, cannot be hindered by anything. Some of us have attended races, when we were of the world, where the horses were constrained to mount the hurdles found at intervals on the course. If they were not running fast, they missed the hurdle and failed to win the race. Let us get the lesson here. If we are careless and indifferent as to the reward of the Christian race, if we are not running every day for the Prize, we will fail to get over the difficulties on the pathway. We need to keep a stepping on the gas to gain the momentum necessary to take us over everything with ease.

How sad to view the saints letting down and making excuses for themselves. Sometimes it is their environment; then again it is their circumstances, or their family, etc; but we know that nothing is able to hinder those who desire the best place. God will take them through. Praise His Name!

There must be overcomers of the last days even as there were of the early years of the age. The hundredfold, as well as the sixty-fold and thirty-fold overcomers must be here somewhere (Matt. 13:8) ; for Jesus does not speak His Word in vain. These letters of Jesus to the Churches of these different cities have a most wonderful application to the end time as all Bible students

admit. They also have a dispensational setting which latter we will not notice at this time. It is the personal message we wish to emphasize. All the evils designated in these letters, whether in doctrine or conduct, are seen in full development in Christendom in our day; and in contrast to this and also in full development there should be the overcoming of the saints of the end. Let us notice in detail the special phase that characterizes each letter, that we may understand better what we must overcome, to overcome all.

Ephesus, the first Church mentioned, means "the city of the moon," and also "the whole hearted." Both meanings express the Church. It is a heavenly body as a whole-hearted congregation. The first note of failure is sounded with the soft pedal. It is very mild. "I have somewhat against thee, because thou hast left thy first love." Rev. 2:4. This love refers not so much to the love of the beginning of our spiritual life, but to the preeminence of the love. It signifies first in the sense of "chief," or "preeminent." Some of the Church in Ephesus were turning away from Christ, giving to others the love and reverence that was His due. They were failing to give Him the first place in their hearts. And this is the evil propensity against which we must guard in the beginning of our Christian experience. We must allow no digression from this straight wholehearted course if we would be full-fledged overcomers. Our attitude to Christ is the gauge by which all our actions are measured. If Christ is supreme in our hearts, our works will be accepted. Ardent love makes loyal saints.

Let us make no mistake as to this first characteristic of the perfected overcomer. Love to Christ must be the controlling power of our life. It is the essence of Christianity. We will fail in all other characteristics, if this first phase is lacking. Let us examine ourselves along this line; for the Candlestick Examiner is busy all the time and He makes no mistakes. He will reveal our state to us, if we are really concerned.

Someone says, Oh, it is too strenuous a way. Another thinks that we lose too much. Well, it is true, a race is not easy on the flesh either in the spiritual or natural, but it signifies that we are getting somewhere. In the spiritual it signifies that we are going in the way of victory; and if we simply run on quietly and steadfastly we get there without any great exertion. Then as to the loss of earthly things, every one that is a Christian loses here in some measure; but he gets far more in return. Why then not lose all to get all? And the loss is not worth mentioning in comparison with the gain.

Smyrna, the second Church mentioned, signifies "myrrh." It was the first ingredient of the holy anointing oil. Ex. 30. Myrrh was an exquisite perfume obtained from the shrub of the same name by crushing or breaking the plant. The Church in Smyrna emphasized the suffering saints, overcomers in the midst of pain, defeat and sorrow. There is no use in denying it: if we are wholehearted in our allegiance to Jesus, fervent in love, the devil will make it hot for us. Paul was one of these overcomers. He suffered deeply, suffered all the years he served His Lord; and he says that these light afflictions are working for us a far more exceeding and eternal weight of glory. The Apostle calls thirty-five years of intense and varied suffering but a moment as viewed in the light of eternity, with his eyes on the crown, the triumph and victory achieved by the death of the cross. The Lord addresses such saints in most encouraging words; "I know thy works and tribulation (but thou art rich), and I know the blasphemy of those that say they are Jews and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold the devil shall cast some of you into prison, that ye shall have tribulation ten days. Be thou faithful unto death and I will give thee a crown of life"—Rev. 2:9,10.

12

There are not many rich people going this way of overcoming. It seems like the strenuous path is not to their liking. No one likes to suffer. We have to be filled with the life of Christ to yield to the suffering way. The Holy Spirit will enable us to suffer. We need Christ and the Spirit. But praise the Lord, He says, I know thy works and thy tribulation and poverty; but thou art rich. The poorest one that goes this way with Jesus is rich. If we lose everything here, Jesus says that we are endowed with riches so great that we are unable to compute their value. Riches that are laid up in heaven for us; all the wealth of Christ is ours. Hence, why cry about losing a little of the things here? Jesus says, Fear none of the things which thou shalt suffer.

The saints that go this way with the Lord sometimes have something to fear, but Jesus said, Fear none of these things. He encourages His people. I like that, fear none of them which thou shalt suffer. Sure you are going to suffer if you put Him first and love Him best. It may not be a prison that will hold us down, as Paul was in; but we will be in prison nevertheless. We cannot go where we want to go. Some people have money in the bank and go wherever they want to. They just have to consult their

pocketbook, but others must consult the Lord. Such people cannot do what they please. God shuts them up to His will. He shuts, and He opens. They are the prisoners of the Lord just as truly as was Paul. They just have to do what the Lord tells them to do.

He allows afflictions that we may be tried. He wants a tried people. He wants His saints to overcome. If we are not tried how can we be overcomers? If we are not tried where is our faith manifested? It is the trials that bring out the facts as to whether we are overcomers or not.

You shall have tribulation ten days, says Jesus, the day of responsibility according to ability. And Paul tells us that all that will live godly in Christ, shall have tribulation. The Lord weighs our trials and measures the length of them.

"Be faithful unto death." We have the opportunity of being faithful unto death, yet at the same time we believe we will be translated. It is the spirit, the spirit of the martyr, that is the important thing. "Whether we live therefore, or die, we are the Lord's." Rom. 14:8. Death is not a death to the overcomer. He has already passed out of death into life in Christ. He realizes his emancipation from the grave. Christ tore the bars of death away and rose triumphant over the grave. And this is the boast of the Smyrnaite. Death hath no more dominion. He is free in Christ. Sudden death is sudden glory. To depart and be with Christ is far better than to remain here; but for others' sake, he is willing to remain. The will of God is all he asks. The second death, that is death as judgment, will never touch him.

Pergamos, the third Church mentioned signifies "married." The sumptuous, worldly city in which it was located became a snare to the Christians and they began to drift with the tide. It speaks emphatically of worldliness. The Judge finds much of which He complains in this assembly. The conditions there manifested in their infancy are now fully matured in Christendom. Hence, the full overcomers of the end of age have the victory over all the failure evidenced in Pergamos. The outstanding characteristic is separation from the world in every particular, religious, or otherwise. And the world is separated from them. They are not popular in this scene. You do not find them among the reformers of the age, neither are they making this world, nor their individual city a good place in which to live. They are not consumed with civic pride, but are here to declare the Gospel, by voice and life and wait for Christ from heaven. Their civic interests are all aroused about another city, the one that hath foundations, and

for which Abraham looked, whose Builder and Maker is God.

Thyatira, signifies "sacrifice of labor," which is a most appropriate definition of the Church of this name. They were noted for their labor and sacrifice; but it was not all a work of faith and labor of love. The departure from the Lord and the truth seen in Pergamos has increased; hence, the depths of Satan are manifested in this Church. We have the full cup of iniquity of the end figured by this wicked people; but we must not forget, that in each place at the time when Christ was speaking, there were some overcomers, even as there are today, at the end. All these advancing steps of iniquity are now evidenced in Christendom in full development, and must be met with advancing strides by overcomers. As wickedness in religious conditions grows worse and worse, the come-overs and come-outers must wax stronger and stronger against them. The special characteristic of the overcomers in this Church is loyalty, their defense of that which has been given to them. They hold fast to the Truth—stand and withstand the enemy who would cast them down from their allegiance to Christ. They are not negative, but positive believers, taking sides with the Lord against all the evil; for all that dishonors their Head is an insult to them. They refuse the friendship of those that reject their Savior. They are true to God and loyal to their Christ in the midst of dreadful apostasy and ruin.

Some namby, pamby believers say, "Well, I go everywhere and I get good in all religious gatherings." However, such are taking in more evil than good. And then, there is the disloyalty that they manifest in so doing, disloyalty to the heart of Christ, oftentimes having fellowship with enemies of the cross. Yes, they are eating things sacrificed to demons; (1 Cor. 8.) they are fellowshipping wrong doctrine. All the devilish teachings of modernism, evolution, character building and other satanic "isms" that are here today, answer to demon worship. Make no mistake, my friends. Satan himself is transformed into an angel of light (2 Cor. 11:14), and we need to beware of what we hear. It is far better to stand apart from everything that is not of the truth; for we may be swept away in the current. We may become weak and lose our power to overcome. Christ and His Word are one. We cannot separate them. If we are disloyal to the Truth, we are disloyal to Him.

Paul exclaimed, "I am set for the defense of the Gospel." And when we realize all that this full overcomer had to get over, we know that God's grace is sufficient. He was the pioneer of this age of privilege, felling the trees in the forests of heathendom

and unbelief with a message of love that never had been known, yea, never had been heard, or its marvels fathomed by the heart of man. I say, He was the advance agent of this Gospel of cheer. He overcame all the oppositions of Satan, all the things that were against him and the truth, shouting victory all the way, and we of the end are called to the same strenuous path of overcoming.

Sardis, which signifies "escaping," is the next gathering subjected to the all-piercing eyes of the Examiner. This Church speaks of light received, of revival of soul, which must be maintained. It tells us of a revival that did not continue with all the Church. The overcomers of the last days must abide in the victory which they obtain. There must be no lapses, or letting down in their Christian race. It will necessarily be more difficult all the time to continue faithful, because the enemy will redouble his efforts to overcome the overcomers. His wiles will be multiplied, as the days go by. It will be increasingly difficult to hold fast that which we have.

The great majority of present day Christians may be classed as Sardinian in character. They are not watching for the Lord to come, though they are accepting the doctrine of the pre-millennial advent of Christ; but by their deeds they are denying it. They are buying and selling as though they expected to remain here forever. In fact they are laying up their money in the bank, or in houses and lands, instead of laying their treasure up in heaven. The Lord will come upon such as the "thief." He will steal away His little overcoming, watching saints and the big crowd will be left to wait some of the judgments that are surely about to fall upon the world. We may escape if we will watch. In fact the characteristic that is emphatic here, and must be manifested by the last day overcomers is "watchfulness." This is the opposite manifestation of the laxity, "the drifting with the tide" condition that predominates in the professing Church at the end.

Philadelphia "brotherly love," is a beautifully named Church. It tells us of those who have overcome all the conditions in the preceding Churches, seen by the Examiner and found faulty. These brotherly love saints have taken the correction in these letters to themselves and have profited thereby. They have judged themselves, as the Lord warns, and let His words have the right of way in their hearts, giving the necessary power to overcome all the conditions that are mentioned as faulty and out of harmony with Christ.

The characteristic in evidence in this Church is that

of reigning, over everything. They are reigning through grace now, but shortly they shall reign by power. "An open door" is set before them and no man can shut it. The One in authority acknowledges their strength, though it is little, and eulogizes them for their loyalty to Him. They have not denied His Name; hence, He will not deny them the right to reign con-jointly with Him.

To all the other Churches, Christ unveils Himself in one of the characters in the which He is viewed in the first chapter, as the Head of the Church, having authority over His own Body, as it were. But to this church, He is viewed in a different character, which is in itself significant. He is revealed as King of the Jews, having world sovereignty in His Hands and giving the overcomers to share with Him in His dominion. This unveiling of Christ is unique and distinct, and emphatically declares that when the overcomers have arrived at this stage in their state, they are ready for translation. The "open door" is before them. They are "listening in," expecting to hear the silvery sound, that tells of full redemption realized. And they will be ready for the shout of the archangel and the trump of God. And no man can shut that door. It is open for the overcomers, the reigning ones that know no defeat, no letting down, no drifting with the current of the world; but rather the opposite. They are standing in the gap, resisting the tide, which is swift, and almost sweeps them off their feet, except for the divine equipment with which they are panoplied. They are reigning over circumstances, limitations, weaknesses, reigning to the uttermost.

This Church represents the full overcomers just before their translation. They have come over all the failure in evidence in the other Churches. It tells us of the end of the Church Age; for Christ is here viewed as in the authority which shall be His in the coming age. He is seen as having the keys of David, the key being the symbol of governmental authority. He is the King here, reigning over all things. Victory is written all through this letter. Christ is making all things serve the overcomers now; but at the end all people will fall down and worship at their feet. The synagogue of Satan is the professing Church, Christendom, which is false to Christ as the Head. He is going to make bare her perfidy and treachery; while at the same time exalting the overcomers who have risen out of the ruin and declension. The Church as a whole has let Satan rule and reign over her instead of Christ. His demon doctrines have been broadcasted and are received by the mass of so-called Christians, rather than the



incorruptible Word of God. Hence, the majority are opposed to true Christians. They endeavor to pull them down to their level. If they cannot do so, they berate and abuse them, calling them "fanatics, nuts, false prophets," etc. But God will deal with them. The overcomers will be exalted. The Lord will reward His loyal saints with royal honors. They will share His glory and His throne.

He will keep them from the hour of temptation that is coming upon all the world. They will be with the King when He takes His place as King of kings and Lord of lords. They have overcome and are competent to take charge of the affairs of the Kingdom. It is not a little thing, nor of a little moment to overcome. It is of far-reaching import and has immense results, as well as results of eternal value. The scope of our overcoming reaches into eternity. We cannot measure the abounding, overflowing issues of our overcoming. They are boundless and eternal.

Laodicea—"just people," is the seventh Church mentioned in these letters. It represents the consummation, the end. The Church as a whole is viewed as apostatized, fit only to be cast out. The Judge declares His verdict. The mass of profession is lukewarm and is nauseating in its state to the Lord. He abominates such a condition. It is inconsistent with their profession. Hypocritical we would call it. They are as a false wife, indifferent to her liege lord, while professing him as her husband. He will not allow her claims.

But there is an overcoming remnant amidst this cold mixture. Their characteristic is fiery zeal. Zeal and loyalty are the essence of their life. They are hot in the midst of coldness. Laodicea represents Christendom, as a whole, after the full overcomers have been translated. But the mass of profession will be spued out of the mouth of Christ. He will repudiate the fact that they belong to Him. Some will repent of the conditions and overcome the conditions which necessitate the judgment that will be meted out to her. He will come in and sup with the one that hears His voice. He who opens the door of his heart will have a feast indeed. The joy of this divine fellowship is beyond words to express. The overcomers are in preparation for a throne and are ruling now by being ruled over. We are hearing Christ's voice and obeying His words, and later we will be with Him in our glorified bodies and give orders to others. Not that they are occupied with that, but rather they are occupied with Christ, and for Him, zealous earnest and loyal. Amen!

# REFLECTIONS

*... From the Editor*

**‘Al-le-lu-jah, - ‘Al-le-lu-jah, - ‘Allelujah, -‘Allelujah, Amen!’”**

**W**e surely do feel like breaking forth into the Hallelujah chorus today, for we can confidently report that God has reinstated the tax exempt status of Grace and Glory. It has been a long arduous process, filing numerous forms containing around 150 pages, accompanied by a rather sizable filing fee. There have been broken promises, hours on the phone with the IRS, and one deadline after another passed, with no results. We have, however, finally received documentation that reinstates us, retroactive to 2011, and we know that this is indeed The Lord’s doing.

There are some who apparently teach that Churches and certain charities such as Grace and Glory should not claim such an exemption, because we are to “.....Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.” Luke 20:25 We would respectfully disagree with that premise, for we are charged with being faithful stewards of God’s provisions. If “Caesar” elects to promote the gospel in this manner, it would be unwise to refuse it. Funds that would have been used for property, sales, and other taxes, can now be used to publish God’s Word. There are also records of scripture showing that God has used various rulers to fund His purposes. Pharaoh voluntarily commanded Joseph to “.....take your father and your households, and come unto me: and I will give you the good of the land of Egypt, “..Now thou art commanded, ...take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours.” Gen. 45:18-20

Ezra was likewise recipient of Caesar’s goods, as Cyrus made “... a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men,....And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings....That they

may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.” Ezra 6:8-10 Nehemiah **requested**, and was granted, building materials from the king, when he went back to Jerusalem to re-build the wall. In addition, Artaxerxes provided a security force for him. Neh. 2:7-9

We are confident that God will still use any means today also to meet the needs of His people and we greatly rejoice in the fact that He fights our battles, even through the powers that be.

We also rejoice in The Lord for those who have been so faithful in continuing to support Grace and Glory despite the fact that their offerings, for a period of time, could not be deducted from their income tax. They, like the Macedonians, “..were willing of themselves.” II Cor. 8:3 All those offerings are now deductible, but rather than issuing multiple receipts as we have done heretofore, we do have record of all contributions and have elected to send on receipt, required by the IRS, at the end of the year. Once again, we extend our deepest appreciation to all those who have been so diligent in praying for us and providing the funds for this work.

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## ANNOUNCEMENTS:

*The 2012 Labor Day Convention is now available on both CD and DVD. If you would like copies of one, or both, of these sets, you may order them online at [gjhawk1@msn.com](mailto:gjhawk1@msn.com) or by mail at P.O. Box 831, Grandview, Mo. 64030*

*A slideshow disk is also available containing many pictures taken at the convention, by our professional photographer Raad Mooneyhan.*

*Bible School has started, but it is not too late to attend. If you cannot come in person, all classes are available online at [www.gracegod.com](http://www.gracegod.com) or you may order CDs, and build your own library, from the addresses given above.*

# ***DIRECT YOUR HEARTS***

*Walter S. Anderson*

**“And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.” II Thess. 3:5**

This tender petition, invites us to partake freely in God's purpose for our lives. More than anything else, our hearts need to be directed beyond ourselves. Since the Lord is our Creator as well as redeemer, He has the power and direction over our hearts. This gives us a great purpose over the course of “The Way.” Our own path of self determination is so much folly and vanity.

As we learn that God's Spirit bears witness to our own spirit, we gladly accept His leading and rule of our destiny. Rom. 8:27 “And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” There now follows a positive result in our way. We learn the providences of God in “all things.” “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” V. 28 This positive working together of all things, has a purpose and determination for the Bride of Christ. This is for those **“that love God.”** In turn, this reveals God's choice and election. Here **“THE CALLED”** is the Virgin Bride, whose predestination is marked out beforehand, before the world began. We are led with full confidence of faith, because our direction is **“according to His purpose.”** V. 28,29

In this path of ordained wisdom, there must be a sure and steadfast **“END.”** I Thess. 3:13 **“To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.”** This pathway of faith, gives our hearts full assurance of our calling and election of wisdom. Prov. 6:22 **“When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.”** In this most pleasant pursuit of happiness, the Bride is led forth by the Holy Spirit. She lives in the confidence of faith over all circumstances. Her heart is fixed on her Beloved Bridegroom. Through the **WORD**, her meditations are true and steadfast; **“..... keep sound wisdom and discretion:”** Prov. 3:21 The nobility of grace, has a definite witness of her heavenly calling. **“So shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. Prov. 3:22,23** As the goal for the prize

of the high calling of God in Christ is set before our hearts in Paul's Gospel, we press on to full victory. "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil." Prov. 4:25, 26,27 In all understanding, the race course is set before us to "**win Christ.**" As our hearts must always answer to the heart of our Bridegroom, as we accept His searching, in willing obedience. Psa. 44:21 "Shall not God search this out? for he knoweth the secrets of the heart." A pure heart of faith towards Christ gives us perfect desire towards Him in fervent love. Ps 49:3 "My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding." A divided heart is always unstable, and finds no response in communion with Christ. In true love, the Bride's desire is for a "**UNITED HEART**", where unbelief is judged by the Word. Psa. 86:11 12 "Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name. I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore." In this fashion, with our will in true submission to the Lord of our life, we are in harmony in grace where God's glory fills up our void and emptiness.

There are untold pleasures that capture our hearts in love, which possess our minds; bringing out all joyfulness. Here we learn the secret of His Presence, abiding over our cleansed spirit: and soul. This jubilee of glorious fellowship holds our hearts in first love. This yearning must be fulfilled in the coming of our Bridegroom. S.O.S. 5:8,9 "I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love. What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?" Surely the patient waiting for Christ will draw forth the very depths of our hearts. Our longings are fulfilled in grace, where God reveals His Son for all of our expectations.

To be led of the Lord in quiet repose of love, fills up our vision with the light of the glory of Christ's coming. So also, the Psalmist knew, "He maketh me to lie down in green pastures: he leadeth me beside the still waters" Psa. 23:2 Surely our cup runneth over with unspeakable joy everlasting; through the ministry of the Holy Spirit. He taketh the things of Christ and reveals them unto us. This free access into this grace wherein we stand,

makes us to know that, "**The Lord delighteth in thee.**" How sweetly this was voiced about the fair Shulamite. S.O.S. 7:6 "How fair and how pleasant art thou, O love, for delights." Note also Verse 10: "I am my beloved's, and his desire is toward me."

How easily the heart can withdraw from the beautiful entreaty of love from the Bridegroom. Our response to this precious fellowship of love will grow cold when other personalities and attractions win our affections. As distance widens through our coldness of heart, we can then become barren, in our selfish mode. The joy of everlasting glory, in union with our Beloved, fades away with cold indifference, in our earthly mindedness.

More abundant grace will fill up our void through a willing spirit of submission. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Col. 3:1,2 This beautiful access into the heavenlies, renews a right spirit in us. Here is escape from the boring cares of life. Verse 3 of this same chapter declares "For ye are dead, and your life is hid with Christ in God." Herein the whole course of our holy affection after our Bridegroom, are all in preparation of His glorious appearance. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;" 22

Our vision shineth brighter and brighter of the glorious advent from the heavens. All our earthly hopes fade away in this **Glorious Light**; shining forth by the ministry of grace. Here there is no darkness, nor despair, as all things are made **new**. With this inspiration of love that is generated by the Holy Spirit, we wait in all assurance for our Bridegroom. Col. 3:4 "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." We must boldly confess that the risen Christ "is our **Life**." Without this assurance and possession of faith, there is no joy for the revelation of Christ from heaven. It is positively "**the life of Christ**," in His Bride, that answers to Christ in Glory! It is above all powers, and dominions, and might in heavenly places. In the life of Christ, we possess Christ in glory! This is the marvel and miracle of grace working in us now! Here is transfiguration by the Holy Spirit, from one glory to another glory. Since this is all invisible, and by the Spirit, it is the work of faith directed by love. (II Cor. 3: 18). Such wonders and accomplishment of the **reign of grace**,

qualifies the Bride for all approval of her Bridegroom. She desires to be fully possessed by her Beloved, as a chaste virgin. Her life becomes separated unto Christ Jesus for His marriage. S.O.S. 2:14 “O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.” It is noteworthy, in this precious visitation, that the “stairs,” speak of ascensions. The wings of the Spirit swing upward our ransomed spirit in heavenly visitation! Oh what a trip to glory! In our “patient waiting for Christ, we set our sights heavenward. Through patience of hope, we do not despair, and find our fulfillment of love. Luke 21:19 **“In your patience possess ye your souls.”** All around about us is the restlessness of the flesh. This draws us away from our steadfastness. How Great is our provision in abundance of grace! “Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;” Col. 1:11 Through the energy of the Spirit, there is found for us “all might,” in the inner man. Here we withstand the wicked course of this age in their fierce rebellion against Christ. Here then, patience must have her perfect work.

Everywhere religious zeal would captivate our minds with dead works. Only the patience of God can keep our hearts and minds in full liberty to win Christ. “Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;” Thess. 1:3 Here the reign of grace, overcomes.

- \* Blessed is the man who knows when to laugh.
- \* The Bible should do more than inform us, it should transform us!
- \* Satan is never too busy to rock the cradle of a sleeping Christian
- \* Happiness is the perfume you can't give to others without spilling on yourself.
- \* To reduce spiritually, simply close your Bible.

# *THE SPIRITUAL MEANING OF THE SEVEN DAYS OF CREATION*

*Magdalene Atherton*

*(This article is in answer to one of the questions on the final examination of the Synthesis course. We thought this answer worthy of publication)*

The seven days of creation may be viewed from three aspects: as literal history, spiritual types, and dispensationally, or that which corresponds to the 6,000 years of labor preceding the Millennium.

The account of the creation in the First Chapter of Genesis is literal. It is no allegory; for God reconstructed this world in six days as recorded. The earth was without form and void; and darkness was upon the face of the deep.

The earth was separated from the heavens. God had created them and joined them (Isaiah 45:18), but some terrible thing happened to separate them. But, there is hope! The Spirit of God moved, or brooded over the face of the waters. "And God said, Let there be light." God saw the light was good, and He divided it from the darkness. Light, He called Day; and darkness, He called Night. "The evening and the morning were the first day."

Now, for the spiritual application: As there was a primary creation, then a fall; first a heaven and earth joined, then a separation, so we have in figure the natural man fallen away from God. He too, was created "very good," but he had a fall. Sin and darkness covered him. He was in ruin. But God came upon the scene. The Spirit broods over lost humanity too, convicting him of his sin and wickedness.

Every sinner must be made aware of his helpless condition before God can help him. When repentance and faith comes, God says, "Let there be light." There is light in that darkened soul. He is "born of the Spirit." Peter says, "born of incorruptible seed, the Word of God that liveth and abideth forever." 1 Peter 1:23.

So ends the first day's work in the human soul; but our state has not changed. By the Light that is in his heart, the believer can see the ruin about him. He sees himself as he was, but God's Word has been engrafted in his heart, thus reconstruction has begun. Since the light has come, darkness never completely covers a believer any more. But there is more development in man's growth according to God's purpose as we can see as to the second day's work.

On the second day, God separated the waters. A firmament was made to divide the waters under it, from the waters above it.



The firmament He called Heaven. As to man's experience, after light comes into his heart, there is a pull upon him from above, and he is purified and restrained by God. He has intercourse with heaven, and the Kingdom of God has begun in his heart. Yet, his state is still the same. There is no stability or fruit. Paul expresses it, "in my flesh dwelleth no good thing." We are all powerless to do good in ourselves. This is one day of creation that God did not pronounce good; yet this day is necessary to our further growth.

The firmament formed on this second day did hide Satan's place from man. He is the prince of the power of the air, the god of this world, and God cannot call that good.

Every stage of the work in us is produced by the Word. Each time God speaks, His power is manifested. Both the Word and the Spirit are necessary to bring about God's purposes in our souls as well as in the earth.

The third day's work typifies resurrection. The earth came up out of the waters. Now is seen something that can be made to produce fruit. The waters stand for the evil in us, and it has not been utterly removed, as some claim, but the waters never cover the earth again. The gathering of the waters he called Seas, and the dry land He called Earth.

This is a double-day's work. God speaks twice, as He also does on the sixth day. In the second half of this day, the earth brings forth fruit, grass, herbs and the fruit tree. Here we are seen as "risen with Christ," we are now "in Christ," a new creation. To know that we are taken out of the old creation and into the new, brings us into rest and peace. Now the new man triumphs over sin and the flesh. By faith, he is not in the flesh, but in the Spirit. As we said before, He called the dry land Earth, meaning, "crumbling." This is necessary to fertility. To us it is a token of all our trials, however terrible they seem to be, as being necessary to produce in us the broken and contrite spirit that we may bear fruit. God seeks yieldedness, not power. We learn it is not "I" but Christ which lives in us. The Holy Spirit now is against the flesh, and not I. So, we can bear fruit, some 100-fold, some 60-fold, and some 30-fold. This is in preparation for the fourth day.

The fourth day's work is precious. Not only are we "risen with Christ," but are seated with Him in the heavenlies. The heavens are now garnished with the sun, moon, and stars. These heavenly bodies are shown in their relation to the earth. They are for signs, seasons, days, and years. Our being seated

in the heavenlies is a further step in our Christian experience. There is no real victory for the Church without this truth.

These luminaries are in the lower heavens. The sun is typical of Christ, whom Malachi calls "the Sun of righteousness." The sun is the center of the universe of God -- the hub around which the earth revolves; the source of heat and light on the earth. Christ is the life, light and power of the new creation.

The moon is the light of the night. Its life comes from the sun. It is not brilliant as the sun, and it is changeable. It belongs in heaven, yet it cannot always be observed. As to sight, the moon is more often out of heaven than in it. The Church is typified by the moon, and by all its facets, suggests the path of failure the Church has shown. She has not always been shining upon the dark world; not always full-orbed. The moon only shines when it reflects the power and glory of the sun.

There are stars also. They are typical of individual saints, full overcomers, shining in their own personal glory -not borrowed glory. The stars have different glories, some shine brighter than others. But they are dependent upon the Sun -- Christ -- for their shining.

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In the fifth day's work, we are brought back from the heavens to the waters. We see here that all things are working good for the earth, and in a typical sense, for us too, though it seems like a backward step. It is the practical side of redemption, and it results with fellowship in the sanctuary. We must show to the world that we are born of God, and thereby be witnesses of His. There is discipline in this, and sometimes, failure. We are chastened that we might be partakers of His holiness.

We see living souls being produced out of the waters. Waters are a type of the restless, fallen nature of man. Thus, these waters seem to be against us, but God produces good from it. The trials of this life cause us to lay hold of eternal blessings. As Paul, we have not yet attained, nor are yet made perfect, but we keep pressing on, toward the sixth day experiences. There cannot be the perfect man and woman unless we go this way; for in each believer's life, there should be a counterpart of these six creative days.

When we take our place in the heavenlies with Christ, we learn of the powers of Satan. We have tribulation, reproaches, and persecution. He really roars; but God is for us, and he cannot really hurt us. We are never defeated as a new creation, for we belong to the Lord. It is a great victory to come into the experience of this day, and continue on into the perfect day --the sixth day.

God speaks twice on this sixth day as He did on the third day. At His first command, the earth and not the waters bring forth the living soul -cattle, beasts, creeping things -- all after its own kind. The animals represent the new creation, but not yet glorified. He is still in an earthly body, and as to the body, the old creation partakes with the beasts that perish. Man waits as all the creatures, for the day of his manifestation.

The new creation will have no connection, whatever, with the beasts. He will no longer be natural, but a spiritual man. We have the earnest of this in our renewed spirit — but if we die, we have a place, eternal in the heavens. But in our bodies, here, we groan, desiring to be clothed with our heavenly house.

Then follows, in figure, the spiritual man coming from the Hands of the Creator, perfect and complete. This comes after a conference of the Trinity. "Let us make man after our image, after our likeness, and let them have dominion." This is the man that comes on the scene on the sixth day.

God speaks again, and "male and female created He them." This twain is the summit, the masterpiece, of God's creation. As we learn later, the woman is taken from the man. This union foreshadows the union of the Divine and human in one blessed Person, the Son God, joined to His Bride.

The "image and likeness" of God, has a greater and deeper meaning to us, when seen in their relation as to the Last Adam and His Eve. This last work day represents the end of the Church Age, when the marriage of the Lamb has come and Christ and His Bride reign on the throne.

During the 1,000-year reign of Christ, God the Father, will have His rest. For Christ will reign as God Almighty until He has put all enemies under His feet. Then He will deliver up the Kingdom to God, the Father, and He shall be all in all.

This rule, authority, and power, must be accomplished in each one of us if we expect to reign with the Lord Jesus Christ. He will not come for us until the sixth day's work is finished in our experience, and the man and woman are ready to reign.

*(Reprint 1982)*

*(Editor's (Paul Smith) note: Sister Atherton graduated from the Bible College this year. She has only recently celebrated her 80th birthday! This fact alone, should stir others who think that they are not able to learn the Word, even though half her age.)*

# ISAIAH

*Gene Hawkins*

## Chapter 2

This second chapter of Isaiah correlates beautifully with Exodus, the second book of the Bible, which records the exodus of Israel out from under Egyptian bondage. The first five verses here in Isaiah, show Israel's future deliverance from the nations of the end time. Verse one begins by declaring "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem." Whether Isaiah actually "saw" literal visions of the "mountain of the LORD'S house..." being "established in the top of the mountains,..," exalted above the hills; and all nations flowing unto it, and many people searching for His Word, is not clear. However, the message of these verses is a dramatic reflection of Israel's ultimate deliverance from the nations "...in the last days." V. 2 They will indeed be extricated from those end time powers just as surely as Israel of old crossed the Red Sea leaving "the Egyptians dead upon the sea shore." Ex. 14:30

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We would also note that, like Daniel, Isaiah had a tremendous burden for his own people "Judah and Jerusalem." V.1 Therefore, his overall prophecy is primarily in regard to the Jews. There are many of his "visions" which affect the nations, but they are actually recorded in relation to their effect on God's chosen nation, Israel.

"It shall come to pass in the last days," is indicative of our day, and though Isaiah prophesied these things thousands of years ago, they are being unfolded before our eyes at this present time.

Furthermore, the judgments which fell upon Egypt, are just a small foretaste of the judgments awaiting Israel's enemies, during the tribulation, just prior to their deliverance at the end of this age. God will once again judge "Egypt" or the world, in order to set His people free. Thus, these first 5 verses of our present chapter are a testimony of that freedom which Israel will enjoy when God does bring them forth from the throes of bondage.

So "It shall come to pass in the last day that the mountain of the Lord's house shall be established on the top of the mountains, which shall be exalted above the hills; and all nations shall flow into it." These words actually describe millennial blessings after the tribulation period is over. The "mountain of the Lord's house" is a reference to the temple, and Isaiah's poetic language of being

“established on the top of the mountains,” speaks of Jerusalem being exalted above all the nations. Many factions are battling over this beloved city, even at this present time, especially the site known as the “dome of the rock.” However, by the time the events of our text come to pass, all of these difficulties will be a thing of the past. There will be no dome of the rock, and no other temple other than God’s millennial temple will stand. Today, there have been talks among Christians, Jews and Muslims, as to how they can collaborate and combine together to build a temple. It is reported that the project could be accomplished in a matter of months, but even if they were to be successful in such an endeavor, it will not be the temple of which Isaiah speaks here. God will rather have His Own temple cleansed and blessed by His Glorious Power alone, “the mountain of the Lord’s house shall be established in the top of the mountain and shall be exalted above the hills; and all nations shall flow into it.” V. 2 Hills, in scripture, are simply lesser nations or kingdoms, and the reference here is to those nations, subservient to Israel, who have qualified as “sheep” nations due to their favorable treatment of Israel. The “goat” nations, or enemies of God’s Chosen People, will be no more. Those remaining nations who have been friendly toward Israel, however, will now “flow into” this mountain of the Lord, in fulfillment of the great commission given to Israel: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:” Matt. 28:19 The purpose of that gathering is in V. 3 “And many people shall go and say Come ye, and let us go up to the mountain of the Lord; to the house of the God of Jacob.” Today, The Church is obsessed with trying to “evangelize the world,” but that commission was given to Israel, and its fulfillment is recorded here, as these nations come to claim spiritual blessings in response to Jesus decree for Israel to “teach all nations.....” Jerusalem is here announced as the gathering center for the whole world, the purpose being that “...he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. V. 3 Israel will finally “.....be unto me a kingdom of priests, and an holy nation,” (Ex. 19:6) ministering unto these other Gentile nations who have responded to the invitation “come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob.” V. 3

“He shall judge among the nations, and He shall rebuke many people.” V. 4 This shall come to pass in the tribulation period, as God Himself will “rebuke” them, and thereby convince them of His Power and Authority. After that “They shall beat their swords into plowshares, their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.” This condition will not come to pass until after the tribulation period is over. Present reports around the world show these nations trying to establish this peace with treaties, promises, and various other good intentions with the implied rhetoric “just trust me,” and nobody does. Thus, there will come a day when all resources have been exhausted, and some nations will be annihilated. After that, real peace will be ushered in and “neither shall they learn war anymore.”

“O house of Jacob, come ye and let us walk in the light of the Lord.” V. 5 The subject here is, once again, the house of Jacob which will become the leader of this new world order. She shall stand head and shoulders above all of the rest of the nations, the spiritual leaders, of those round about them. However, before all this restoration takes place, this chosen people must realize the purpose for their bondage. Exodus 2:23 records the attitude of The Jews just prior to their deliverance from Egypt as they “sighed by reason of the bondage,” and cried unto The Lord. End time circumstance will create that same humbled spirit, for this people must realize that “... thou hast forsaken Thy people, the house of Jacob.” Isaiah then begins to give the reasons as to why they were forsaken. It is “.....because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.” Israel has completely lost their separation from the world. They are guilty of witchcraft, for soothsayers are among them. Satanic deception is on display at every hand, and they no longer adhere to the Scripture. Even in Jesus’ time they were paying more attention to the traditions of the Jews, than they were to the actual truth of God’s Word. Their pleasure is found in the “children of strangers,” rather than in what God has ordained for them. The indictments against them continue as they are pronounced a “...land also is full of silver and gold; neither is there any end of their treasures. And their land is also full of horses; neither is there any end of their chariots.” That is, they have laid to themselves their own

natural riches, resources, and strengths, or horses. The chariots are a reference to their defenses, and weapons of war, and indeed at this present time, Israel has one of the finest war machines in the world. They just need a little help to run it and are dependent on nations like the United States. Thus their confidence and trust is not in the Lord, and deliverance will not come until it is.

Isaiah's barrage against them goes on to declare that "The land also is full of idols. They worship the work of their own hands, that which their own fingers have made. And the mean man boweth down." Idolatry or independence of God prevails, but the mean man, a human being of low degree, the common man, apparently assumes resistance, or power of his own as "he boweth down," yet there seems to be something amiss. By way of contrast "the great man humbles himself," and then we read this very strange phrase. "Therefore, forgive them not." The Septuagint says "I will not pardon them," and we might wonder "why?" since the mean man bows down, and the great man humbles himself. What else is needed?

Verses 10 to 17 hold the answer, for we read "Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty." V. 10 Apparently the actions of the mean and humble men of V. 9 do not bear witness to the true humility of one bowing down before the Rock, Christ Jesus, for these words of non-forgiveness are not uttered to a person who has genuinely humbled himself before the Lord. This seems to be likened more to the situation in Rev. 6:15-17. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" Entering "into the rock" and hiding "in the dust" here in our present text, is undoubtedly an attempt to escape the wrath of God, and the glory of His majesty during the tribulation, for Isaiah further assails man because of his pride. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day." V. 11 "In that day," is the key here, for this is a reference to the tribulation period, a time to teach both Jew and Gentile nations that the Lord alone is in charge of world affairs..

All the rulers of the world, even now, think that they can chart their own courses. That is not so, and all these men will learn by bitter experience, through the harsh days of tribulation, that “the LORD alone” is to be exalted. We do rejoice that there will be a remnant which will turn to the Lord, and a nation will be born in one day, as we find later in this book of Isaiah. Some of these Gentile nations will continue their paths of foolish rebellion and will be completely annihilated in the face of the glory of the Lord.

The next verse is a continuation of Isaiah’s assault on pride, “For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.” The day of the Lord is not just one literal day, nor is it a reference to Sunday, as some suppose. It is rather, a day which will last 1,000 years, His Day, as opposed to man’s day. Governments were committed into the hands of the Gentiles, in 606 B.C., but that time is very quickly drawing to a close, and the day of the Lord will begin, “upon everyone that is proud and lofty,” meaning that pride and arrogance will have no quarter. When Jesus takes His throne in heaven, men will not simply lay down their arms and say “Well, King Jesus we are glad You are here. Take over.” Pride, independence, and rebellion will reign supreme and thus “every one that is lifted up;” shall be brought low. Jesus must forcefully put down all rule and authority against Him, including Satan and all his host, since he is the very king of pride.

The onslaught against pride is now directed “...upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan.” Both Israel and the nations are included in this assault, and these “cedars of Lebanon, along with the oaks of Bashan, target Israel. The cedar is a most precious and fragrant, sought after, and valuable wood, even as is the nation of Israel, but here it is recorded as being “high and lifted up,” speaking of the sweetness, fragrance and beauty for which Israel takes the credit, rather than giving it to The Lord. Likewise the oak tells of strength and endurance, and again, testifies of national pride, strength, and power, to fight their own battles, rather than depend on Him.

“And upon all the high mountains, and upon all the hills that are lifted up, And upon every high tower, and upon every fenced wall, And upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD



alone shall be exalted in that day.” V. 14-17 This portion seems to be directed toward the nations, as well as Israel. High mountains are symbolic of large nations; while the hills are indicative of lesser kingdoms. All of them are “lifted up” in pride against the New Monarch and though they have “towers” and “fenced walls” of defense, combined with their ships from Tarshish, (shattered, poverty) such armaments and defenses will be no match against the King of kings, and all of them shall be brought low, for “the LORD alone shall be exalted in that day of The Lord. All shall be from Tarshish, shattered and brought to poverty, because they have trusted their own resources and pride, rather than The Lord.

The “pleasant pictures” of V. 16 somewhat introduce this next segment of our chapter wherein idolatry is abolished. According to Num. 33:52 Israel was instructed to “....destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:” when they went into the land of Canaan. They actually did not eliminate such idols, and those false gods became a snare to them throughout their history, but in that day “....the idols **he** shall utterly abolish.” V. 18 The destruction continues as “.... they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.” V. 19-21 These words sound once again very much like Rev. 6, where men hide “themselves in the dens and in the rocks of the mountains;” only this time it seems that they are using these dark holes to dispose of their idols and put them back in the darkness where they belong. We would emphasize also that all this is directly because of His glory, as twice we read “....for the glory of his majesty, when he ariseth to shake terribly the earth.” V. 19,21 Hebrews 11:26 speaks of this same time declaring “...Yet once more I shake not the earth only, but also heaven.” Both heaven and earth must be “shaken” and cleansed for Jesus to set up and establish His kingdom of righteousness, thus all that is lofty and lifted up against Him will be shaken loose and toppled into nothingness.

This chapter closes with the admonition to “Cease ye

from man, whose breath is in his nostrils: for wherein is he to be accounted of?" It is surely an exhortation to Israel, for by this time she will have learned that all the nations have forsaken her. Today, this tiny nation is very much dependent on the national powers, but the day will surely come when she will "cease from man," fully realizing that he cannot be counted upon, and then this chosen nation will simply believe God to set her free from bondage even as He did in their miraculous exodus from Egypt.

(To Be Continued)



## *Are You Full?*

I was amused with my morning devotion the other day, in which the article stated that in China, when food was so scarce, they would greet one another by saying "Have you eaten until you are full?"

What a wonderful spiritual application to our lives for today, when the word of God is precious - meaning scarce, or rare! I Sam. 3:1 We need to take every advantage to eat at Gods banqueting table.

"Ho, every one that thirsteth, **come ye** to the waters, and he that hath no money; **come ye**, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And you labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and **LET YOUR SOUL DELIGHT IN FATNESS.**" Isa. 55:1,2 We can eat without cost (only our time) We can eat and never worry about getting fat!!! Never hunger or thirst again! "I am the bread of life: he that cometh to me shall never **hunger**; and he that believeth on me shall never **thirst.**" John 6:35

With Bible School starting the 17<sup>th</sup> of September many are taking advantage of the table that has been spread before us these 75 years. If you are unable to attend the classes we have C.D.'s of all the classes and Brother Norm will grade your answers. I am reminded of Brother Copley's statement, after studying God's word over 50 years, that he had just scratched the surface. **ARE YOU SCRATCHING? HAVE YOU EATEN UNTIL YOU WERE FULL?** "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

*Luca Haubins*



# *Our Corn Crib*

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

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| Extra! Extra!                 | Made Sin for Us                  | This is That              |
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| Fear of the Lord              | Mercy or Judgement               | Tithing                   |
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