

Grace and Glory

Declaring unto you the
whole counsel of GOD

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Loving His Appearing

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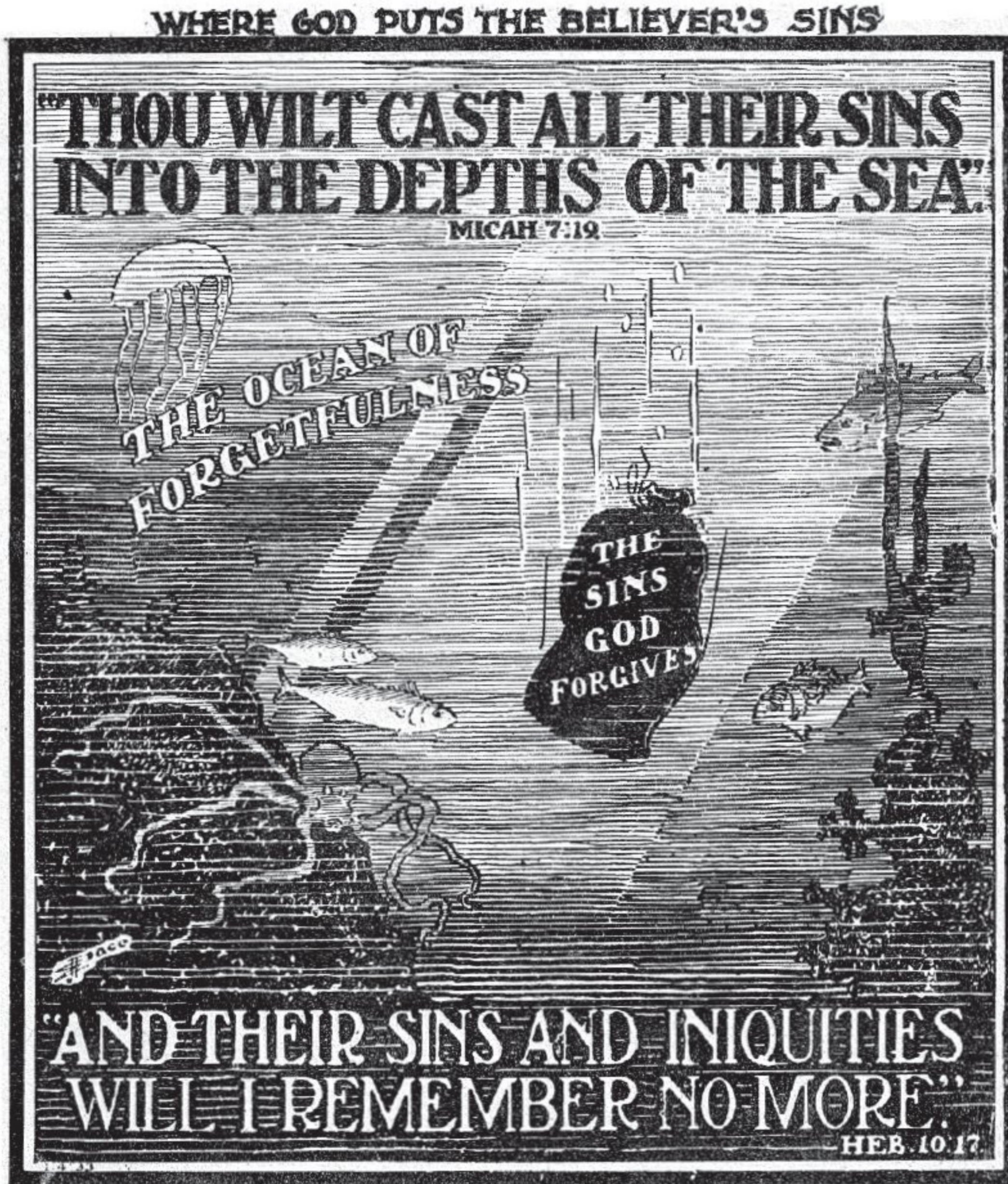


He will receive you, and
will be a Father unto
you, and ye shall be
my sons and
daughters, saith the
Lord Almighty

II CORINTHIANS 6:17-18

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Editor: Gene Hawkins



“Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Harken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory. Isa 46:8-13

3 **T**hese are scathing words of chastisement and challenge for a people who have lost sight of the fact that God is God! They could well be applied in our present world, for it seems that men are completely oblivious to the fact that only God is able to direct the affairs of this world, taking special interest in Israel.

He first calls on them to “remember,” an indication that they did, at one time, understand Who He was, along with those things that only He could do. “I am God, and there is none like me, Declaring the end from the beginning.....” V. 9-10

We have surely reached the time of “the end,” but it seems that men, as a whole, do not recognize that reality. Jesus’ disciples were very much concerned about that subject in Matt. 24 when they asked Him specifically “.....what shall be the sign of thy coming, and of the end of the world?” (age) His answer included three separate references to “the end,” and gives us much instruction today for the events transpiring before us. First, Jesus, Who also knows the “end from the beginning,” asserted that “.... ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.” V. 6 The disciples undoubtedly meant the “end” of that present age, wherein they thought that Jesus would end Gentile dominion over them and set up His own kingdom. This was the hope of national Israel at that time. Even the Pharisees demanded of Him “....when

the kingdom of God should come,..." Lk. 17:20 The disciples likewise "...thought that the kingdom of God should immediately appear,..." Lk. 19:11 They even voiced that desire after the resurrection just prior to His ascension into heaven. "...Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6

There are likewise those today who put forth that same query when disaster strikes, supposing that the Battle of Armageddon is near at hand and the world is on the brink of total destruction. We know that this Church Age is quickly drawing to a close, but we can also say with Jesus; "the end (of which He spoke) is not yet." He Who knows the end from the beginning has already declared that much trouble awaits Israel. We are in the stage of end time events wherein "wars and rumours of wars," are prevalent, and much more heartache and turbulence, is yet to come for this chosen people. Because of that, we wonder why some Gentiles in the Church today are claiming that the Church is now the Israel of God. Some are apparently using Paul's spiritual application of Gal. 6:15 that "... in Christ Jesus neither circumcision availeth any thing, nor uncircumcision,And as many as walk according to this rule, peace be on them....and upon the Israel of God," as a broad stroked, sweeping endorsement, that the Church now replaces God's purposes for the nation of Israel.

William Koenig, a White House correspondent, and director of 'Koenig International News,' wrote the following in the *'Jewish Voice Today'* magazine. "The replacement theology part of the Church, which believes the Church has replaced Israel and that there is no biblical significance to the State of Israel, is damaging Israel through its statements. Leaders of these church organizations continue to state publicly that they believe Israel has no right to make biblical claims to the Land of Israel. The Vatican, the World Council of Churches, and the National Council of Churches continue to make statements, take positions, and sponsor peace conferences that are in total opposition to the Bible. The error continues to spawn Jewish persecution and anti-Semitism, which is alive and active in Europe and gaining momentum in other parts of the world." Mr. Koenig's assertion in regard to the ignorance, of some supposedly learned men, is further emphasized in this report from *The World Jewish Daily* quoting Monsignor Cyril Salim Busto, Greek Melkite archbishop of Our Lady of the Annunciation in Boston, Mass., at a Vatican

press conference Oct. 23, 2010. "Jews Are Not, 'Chosen' and have No Promised Land. The Holy Scriptures cannot be used to justify the return of Jews to Israel and the displacement of the Palestinians to justify the occupation by Israel of Palestinian lands. We Christians cannot speak of the 'promised land' as an exclusive right for a privileged Jewish people. This promise was nullified by [Yeshua HaMashiach]. There is no longer a chosen people --- all men and women of all countries have become the chosen people."

Evidently, the Archbishop and others, who claim that the Church is now "The Israel of God," did not read the next few words of Jesus in regard to Israel here in Matt. 24. "Then shall they deliver you (Jews) up to be afflicted, and shall kill you: and ye shall be hated of all **nations** for my name's sake."

V. 9 The anti-Semitism of which Mr. Koenig spoke is surely upon us and according to his assessment, much of that difficulty is coming from the Church, which apparently does not realize the awful devastation yet to come for this chosen people. God,
5 Who knows the end from the beginning, long ago declared that intense trouble awaits Israel but the end of it will be a complete restoration of this people. Despite the wave of error sweeping across this country and around the world, The Church and Israel are not the same. God's order has always been "to the Jew first and also to the Greek." (Gentile) Rom. 1:16; 2:9-10 Not only so, but the Church has been "blessed with all spiritual blessings in the heavenlies," (Eph. 1:3) while the Jew will have his inheritance on the earth, even as recounted in the Abrahamic covenant, wherein God promised to multiply his seed "...as the stars of the heaven, (Church) and as the sand which is upon the sea shore; (Israel) and thy seed shall possess the gate of his enemies." Gen. 22:17

The disciples desperately longed for the kingdom to be restored, whereby Israel would be the "head and not the tail," of the nations, (Deut. 28:13) but Jesus next announcement in regard to the end reveals great tribulation for this chosen people. "But he that shall endure unto the end, the same shall be saved." Matt. 24:13 Some in the Church have tried to use this verse as a hammer, literally demanding men to maintain their own rigid righteousness to the "end of their lives," or be cast into hell. That is not the context in which Jesus utters this promise. The preceding verses, which prompt this conclusion regarding "the end," are rather addressed to the Jews who will

endure unspeakable suffering, before that time is over. “Then (at that time) shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all **nations** for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.” V. 9-12 Israel, as a nation, will endure these things at the hands of other nations, and while many will be killed, there will be a remnant who “shall endure unto the end,” and will be physically preserved to form the nucleus of Jesus’ New Millennial Kingdom. That time of anti-Semitism has already begun, and we are appalled that the Church is taking part in it, as outlined by William Koenig. The truth is that it will get worse in every quarter of the earth, for so God has prophesied it.

The final end, to which Jesus refers, is found in Matt. 24:14. “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” This is the “end” which God envisioned “from the beginning” and announces the fulfillment of Matt. 28:18-20 “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (age) Amen.” This gospel of the kingdom will not be preached to such an extent until the Millennium, and the “end,” is not said to come until that period has been completed. Paul tells the same story with these words. “Then (after the 1000 years) cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, (1000 years) till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.” I Cor. 15:24-26 Restored Israel will be God’s chosen messengers during the millennial reign of Christ and will have the unprecedented success of bringing all nations to Christ, but until then, scripture is very plain that much trouble lies ahead for them.

The prophecy of Isaiah, in our opening text, continues as, He Who declares “the end from the beginning, and from ancient times the things that are not yet done,” announces purposes that will shortly come to pass in our day. His “....counsel shall stand,

and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.” Isa. 46:10-11 The local fulfillment of these words declare the arrival of Nebuchanezzar as he devastated Jerusalem and took her inhabitants captive back to Babylon. The greater meaning of them is yet to happen, and that too will be at God’s behest. Even now the nations are manifesting their hatred for Israel, as Jesus prophesied, and there will come a day when all will forsake her, leaving her alone to make that infamous covenant of death with the anti-christ. Isa. 28:15

National Israel, at the present time, is probably more concerned with the help of the nations rather than God, and news outlets today abound with headlines literally screaming the gravity of trouble surrounding her. The stories behind these headlines would literally fill the pages of this entire magazine, but here are a few of them.

7 “Israel Hints at New Strikes, Warning Syria Not to Hit Back.” These striking words appeared in the *‘New York Times’* on May 15, 2013 as a result of air strikes carried out against Syria, the purpose being, “a clear warning to Syria to stop the transfer of advanced weapons to Islamic militants in the region.” This article goes on to report that “Israel is determined to continue to prevent the transfer of advanced weapons to Hezbollah.” A related headline from the *‘Jerusalem Post’* proclaims that “Iran persuaded Syria to open a ‘new front’ in the Golan for all Arabs and Muslims wanting to fight Israel.” This story explains that “Iran persuaded Syrian President Bashar Assad to allow Hezbollah to open a new front from which to attack Israel in the Golan Heights. According to the report, an Iranian source told the newspaper that Tehran is determined to prevent the fall of Assad’s regime in Damascus, because the Syrian president has been convinced to open the Golan to all Arabs and Muslims wanting to fight Israel. The report follows similar claims last week that, following alleged air strikes near Damascus, Syrian authorities considered allowing Palestinian armed groups to launch attacks against Israel across the Golan Heights border, as reported by Syrian daily *‘Al Watan.’*”

“Independent candidates threaten Khamenei in polls.” This announcement, also from the *‘Jerusalem Post,’* is most assuredly of great interest to both Israel and the world for it is a sure sign that

changes are coming for Iran in the upcoming Presidential Election. It is seen as a threat to the authority of Iranian Supreme Leader, Ayatollah Ali Khamenei, who “may have hoped June polls would quietly install a loyal conservative president.” A related story from *‘The Diplomat’* explains “Why Iran’s Mullah’s Fear Ahmadinejad’s Messianism,” with this assessment. “Outgoing Iranian President Mahmoud Ahmadinejad has once again infuriated the clerical establishment by accompanying his close aide, Esfandiar Rahim Mashaei, to register as a candidate in the presidential election next month. Not only is it illegal for a sitting president to endorse a candidate, but Supreme Leader Ali Khamenei and his allies have made it abundantly clear they opposed Mashaei candidacy.

Earlier this week, Moghaddam (the head of Iran’s national police force) took Ahmadinejad and Mashaei to task for their constant worship of Shi’a Islam’s Messiah figure, Muhammad al-Mahdi, the 12th or Hidden Imam. Ahmadinejad’s reverence of the Hidden Imam is well known and goes at least as far back as his time as Mayor of Tehran. Many in the West have used Ahmadinejad’s proclaimed belief that the Messiah’s return is imminent as evidence that Iran would precipitate a nuclear armed conflict if it acquires nuclear weapons.” The concern for both Israel and the world, is that if Iran’s new president, were to be Mr. Mashaie, Ahmadinejad’s illegally hand-picked protégé, would he continue the nuclear policies of his predecessor? 8

Another prominent headline posted by *‘Reuters’* also poses an extremely volatile climate for Israel. “The Fatah Central Committee has accepted the Arab League’s latest proposal authorizing land swaps with Israel.” This is surely a one-sided proposal as expressed in the following specifications, and stipulations. “Settlements in all the Palestinian lands are illegal. There can be no land swaps without an Israeli recognition of an independent and sovereign Palestinian state on the 1967 borders,” they said.

Fatah said it was dealing “seriously with US efforts in order to make them succeed. The success of these efforts first requires a clear Israeli recognition of the two-state solution on the basis of the 1967 borders, a freeze of settlement construction, and the release of prisoners, especially those who were arrested before 1994.”

Azzam al-Ahmed, a senior Fatah official, said the Palestinians were awaiting a “full process to revive the peace

talks.” He said Kerry (U.S. Secretary of State) was expected to announce the results of his current efforts to resume peace talks between Israel and the Palestinians on June 7. ‘This is the date we have agreed upon,’ Ahmed said. ‘Either Kerry comes forward with specific proposals to revive the peace process or he shuts the door because of Israeli intransigence.’” The “intransigence” or uncompromising position of Israel is now blamed for any obstacle to peace in the Middle East, and sadly, more and more nations are agreeing with this perception. This proverbial noose will continue to tighten around Israel’s neck in accordance with what God has already stated. She must come to the place where there is “no way out,” except to look up and reach out for the waiting Arms of her Messiah. Isaiah closes the prophecy quoted at the beginning of this article with this invitation.

9 “Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.” Salvation, at this present time, seems so very elusive, and in fact impossible, but He Who knows “the end from the beginning,” has already written the final chapter for His Own Beloved Nation. Israel will, after undergoing the bitter, troubled, and volatile waters prompted by the nations, which will bring them full force into the “time of Jacob’s trouble,” will finally see clearly that God has brought His “righteousness,” even Christ Himself, to their rescue and they will finally realize full salvation. Jerusalem, the very heart of the controversy today, will finally be shown forth as belonging to God, for “I will place salvation in Zion for Israel my glory.” Things will not be right for the world until Israel is in her rightful place and her enemies have been permanently laid to rest. Despite the grim outlook presented by new items today, we are confident that what God has said will surely come to pass.

We noted previously that The Church and Israel are, in no wise, the same and Paul, the chief apostle to The Church, set the example for the rest of us declaring “Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.” Rom. 10:1 This must be our prayer today. Psalm 122:6 likewise exhorts: “Pray for the peace of Jerusalem: they shall prosper that love thee.” We, of the Church, are commissioned to pray for this chosen people to ensure our own prosperity. When we too know the end, which God has already established for her, we

also realize that much difficulty will precede the afore promised peace. We also know God's scriptural order, that He must finish His dealings with The Church, before He completes His purposes for Israel. "Pray for the peace of Jerusalem,...." is thus a prayer for ourselves, and our cry today must be in agreement with the cry of Jesus Himself! "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20

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## THE PROOF OF INSPIRATION

*Anon*

*"Produce your cause, saith the Lord. Bring forth your strong reasons, saith the King of Jacob. Let them bring forth and show us what shall happen.... Declare us things for to come. Shew the things that shall come hereafter that, we may know that ye are gods." Isa. 41:21-23.*

Fulfilled prophecy is the greatest evidence of the truth of the Bible. God calls to men to produce something like He has done. He challenges them to prove their cause by ability to declare the future. He has done this. Thousands of years before events happen, He declared that they were to come. The very first prophecy that was given (Gen. 3:15) relates to Christ's first and second coming. His heel is bruised in the first part of the prediction; but the serpent's head in the second part. In the study of prophecy, we learn the plans and purposes of God. We thus come to a realization of His thoughts concerning all things. He declares His thoughts to be far beyond our thoughts, and His ways are not our ways; hence we have to be brought to a knowledge of His thoughts and His ways by a study of the revelation of Himself which is found in His Word—Isa. 55:8,9.

The Lord Jesus Christ based all His claims to the Messiahship upon the correctness of His predictions—John 13:19 and 14:29. His disciples asked Him for a sign of His coming and the consummation of the age, and He did not reprove them—Matt. 24:3. He gave them many signs, celestial and terrestrial, and it pleases Him when we study prophecy and endeavor to know the hour of the day in which we are living. What time is it on the dial of God's clock? is what we want to know. We want to be ready for Christ's coming. He admonishes us to watch, that we may not be taken unawares. Let us therefore study prophecy more and more that we may know God's will and purpose.

**(reprint 1949)**

# God's Grace and Israel's Spiritual Needs

George Meyer

“*The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.*” *Isaiah 9:2.*

The prophet of Israel, Isaiah, who saw the darkness and sinfulness of his people and lamented over it, assures Israel in his prophecy that their everlasting salvation out of sinfulness, darkness and afflictions will come by the reconciliation of God to them through their Messiah and His redemption. "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His 'government and peace, there shall be no end, upon the throne of David, and upon his Kingdom—to establish it—even for ever—the Lord of hosts will perform it"—Isa. 9:6,7. The fulfillment of this Messianic prophecy is the Lord Jesus Christ, the Messiah and Shepherd of Israel and His spiritual Kingdom in the soul of His people.

11

It is worthy of note that the prophet in the Divine order spoke first of the enlightenment of Israel's darkness, in ch. 9: 2, and followed it, in ch. 9:6,7, by the prophecy of the establishment of their spiritual Kingdom of the Messiah in their heart and mind, that is, in their soul. Hence, before the soul of Israelites receive newness of life from God by the grace of Christ, they have to be first enlightened by the Word of God that the Lord Jesus is their own Messiah and Savior, and when God who is merciful and gracious gives them the Holy Spirit, the soul, by the Word and Spirit of God, is regenerated to newness of life in Christ.

Israel is in spiritual darkness about God's entire plan of salvation from the guilt and power of sins and eternal death to "Newness of life" everlasting through the grace of Christ, as revealed by God in the Holy Scriptures. They are in darkness about the Triune God, God the Father, God the Son, God the Holy Spirit, One God, an incomprehensible spiritual Essence, One in Three Persons that the Three have subsisted in God from all eternity. They are in darkness about themselves that they are born in sin (Psa. 51:5), that disobedience to God is *sin*, which is the cause of the separation between them and their God. Isa. 59:2. They are in darkness about the Messianic content in the Old Testament. They

are in darkness about the New Testament and its content. They are in darkness about Christ and His salvation. They are in darkness about the Church, not able to distinguish between the true Spiritual Church and the false idolatrous church. They are in darkness about the Synagogue services, not understanding what there is read about from the Scrolls in Hebrew, and what they are praying from the books in Hebrew. They are in darkness about their religion, not knowing that the volumes of their religious customs and habits is not God given, but is mainly a manufactured religion. "For my people have committed two evils ; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" Jer. 2:13.

The several objects mentioned above, of which Israel are in darkness, we will take for a missionary study of this article. These are the following--God and Israel; the Old Testament and Israel; the New Testament and Israel; and Christ and Israel; in order that we may know how to pray for Israel according to their spiritual needs, and that God should supply by the instrumentality of His faithful children every need of the Mission Work of the Gospel of Christ in Israel.

12

### **God and Israel**

The word "One" can be expressed in Hebrew by two words, by the word "Echod" and by the word "Yochid." "Echod" is expressed when the one thing consists of a plurality, for instance, "Thus saith the Lord God, behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one." Ezek, 37:19 Here the word "one" that consists of more than one in the Hebrew Bible expressed "Echod" -- one; while "Yochid" is expressed when the one thing is singular, for instance "They shall mourn for *Him*, as one mourns for his only son." Zech. 12:10 Here the word "only" son, that is one single son, is in the Hebrew Bible expressed "Yochid" --one.

The prophet of Israel, Moses said about God in Hebrew, "Smah Yisroel Adeynoi Elephey Mr. Adaynoi Echod" "Hear, O Israel: The LORD our God is one LORD:" Deut. 6:4 The prophet of Israel, Zechariah said about God in Hebrew, "Baeym Hahu Yihyeh Adeynoi. Echod Oosmey Echod,"--- In that day shall there be One Lord, and His name One. Zech. 14:9 As God, His Name is "Echod"—One a plurality. Hence, it is clear that the Unity of God in the Holy Scriptures, is expressed, **in Hebrew**, not "Yochid" a singular, but "Echod"—One

that is a plurality and a plurality that is One..

The Jewish philosopher Maimonides of the twelfth century who was in spiritual darkness said, that according to the Holy Scriptures, God is a Trinity. He has culled from Aristotle and from other pagan philosophers the brainy conception that the first cause of all causes and effects in the world is God, a mere cause, and has audaciously inserted in his thirteen articles of faith for the Jews, his definition of God "Yochid"— One singular. This is in opposition to the Word of God in the Holy Scriptures where God is "Echod"--- One Triune God, God the Father, God the Son, God the Holy Spirit. One God, an incomprehensible spiritual Essence, One in Three Persons, that The Three have subsisted in God from all eternity. Many Jews who knew that God is an "Echod" and not "Yochid," have disagreed with the pagan philosophy of Maimonides about God.

13

There are millions of Jews who do not know that God is a Trinity, according to the Word of God, and repeat in the Hebrew liturgy, in "Yigdall" and in "Ani Maamin," the erroneous idea derived from the pagan philosophers by Maimonides, that God is a "Yochid"--- One single cause without attributes, which is gross spiritual darkness about God. Hence, in order that God may illuminate the spiritual darkness of the Jewish people about Himself, and regenerate their souls by the grace of Christ, by doing among them missionary-work, that they may receive by-the word and Spirit of God, the Scriptural knowledge about the Triune God and "Newness of Life" in their souls, let us look at:

### **The Old Testament and Israel**

The sacred Books of the Old Testament and their contents, which were written by holy men of Israel, so little known to the general Jewish public that it is to them, "As the words of a Book that is sealed, which men deliver to one that is learned, saying read this, I pray thee: and he saith, I cannot; for it is sealed." Isa. 29:11.

In, accordance with the hundreds of years old rule among the Jews, their religious books are printed in Hebrew, in Aramaic, and in Hebrew and Aramaic. Aramaic is the language which was spoken by Christ. Some Gospels, according to the opinion of some, have been originally written in Aramaic. The Old Testament therefore is printed among the Jews in Hebrew and Aramaic. Daniel 2:4 - 7:28. And Ezra 4:8 - 6:19 and 7:12-26 is in Aramaic, and the rest of the Old Testament is in Hebrew except for some sentences and words in Aramaic scattered in several Books. While the five Books of Moses in "Targum Onkelos"

is in Aramaic only, due to the fact that very few of the Jewish people understand Hebrew and Aramaic, the modern Jews have translated and printed the Old Testament in English also. The Books of the Old Testament can be found among some of their religious leaders. Of the thirty-nine Books of the Old Testament, the following eleven Books and some portions of the prophets are occasionally in use among them: The five Books of Moses; the Psalms of David; the Book of Esther; the Book of Ruth; the Book of Song of Solomon; the Book of Job; and the Book of Lamentations of Jeremiah. The above mentioned Books, and some small portions of the prophets, are occasionally read among them in Hebrew in Synagogues, and in some homes, on Sabbath days, on some festivals and in days of public and private Mourning. The general public, who usually understands Yiddish but not Hebrew, do not understand even what these eleven Books contain. The few among them, who understand Hebrew, more or less, to them, these eleven Books as well as the other Books of the Old Testament, mean only Books of Hebrew antiquity, or Jewish history of the times past, while the general Jewish public know so little about the Old Testament and what it contains, that their knowledge of it amounts next to nothing. The name for the Old Testament among them is "Ta-Na-Ch," an abbreviation of the three Hebrew words "Torah" -- the Teachings of Moses, "Nieveem" -- the Prophets, and "Chshuvem"-- the Scriptures. Very few of the Jews know even that. To the general Jewish public, therefore, not only is the Old Testament and its contents to them, "As the words of a Book that is sealed? (Jer. 29:11) but even the word, "Old Testament" is unknown to them. Hence, the Jewish people, as a whole, are sadly in darkness about the Old Testament and its true content.

14

The people that walked in darkness have seen a great Light? In order that God, by His Word and Holy Spirit may by His grace enlighten the darkness of Israel, and bring them to the true knowledge of the Old Testament, that Christ and His spiritual Kingdom is the only theme and object of it, and regenerate their soul by the Holy Spirit from sins and death eternal to life everlasting, there is the grave need to do missionary work among them. To give them the Bible. To make known Christ and His salvation among them by the ministry of teaching them the Word of God orally, and by the printed page, that the prophesies, of Moses and the prophets, about the coming of the Messiah of Israel and His salvation by grace alone, has been fulfilled by the Lord Jesus Christ, the Messiah and Shepherd of Israel.

## **The New Testament and Israel**

Not only is the general Jewish multitude in darkness about the Old Testament and its contents, but the New Testament is entirely unknown among them. Tens of thousands of them, on every side, have never heard of the existence of the Book, New Testament. The Hebrew publishing houses do not print it, and the Hebrew book stores do not have it. How, then, should they know the Truth about the Lord Jesus Christ, that He is their Messiah and Savior according to the Holy Scriptures, when millions of Jewish people have never read the New Testament. The Old Testament, to the small number of Jews who may have one, is only a Book of Hebrew antiquity of times past only, but in regard to the "future "As the words of a Book that is sealed." It is because that, without having read the New Testament first, the prophecies of Moses and the prophets about the Messiah and His spiritual Kingdom in the soul of God's elect, His salvation from the guilt and power of sins to "Newness of life" everlasting by His grace, which is declared in the Old Testament, is not understood by them. The key to understand the Old Testament is the New Testament. Hence, the multitudes of Jewish people everywhere, who have never read the New Testament and never heard even of its existence, are completely in darkness about the New Testament, though the entire New Testament is the Wisdom, and Work of God manifested through the instrumentality of the apostles and evangelists that were Hebrew - Christians of the stock of Israel.

15

"The people that walked in darkness have seen a great Light." In order that God by His Word and Holy Spirit may, by His grace, enlighten the darkness of Jewish people about the New Testament that, according to its contents, revealed by the Holy Spirit the Lord Jesus Christ is their own Messiah and Savior, and about the entire plan of God's salvation by the grace of Christ, there is the grave need to do missionary work among them. There is need to give them the New Testament, to teach them by the ministry of the Word of God, by testimony, and by suitable Gospel literature, that the heavenly plan of God's salvation is by the grace of Christ. His spiritual Kingdom is in the heart and mind, that is in the soul of the people of God, which is clearly declared by Christ and the apostles in the New Testament. They need to know that He is the fulfillment of the prophecies of Moses, and the prophets in the Old Testament, and that the sacrifices and ceremonies of the Hebrew tabernacle, were only shadows and figures that were directed to a spiritual design, "According to the pattern shown to Moses in the mount," (Heb. 8:5) in the Old

Testament. They must know that these have ceased at the fall of the second Hebrew temple, for they have been fulfilled by Christ, by His atonement, and eternal salvation, from the guilt and power of sins and death to life eternal by His grace, in the New Testament.

### **Christ and Israel**

Since the Old Testament, to the Jewish people, is "As the words Of a Book that is sealed" not understanding the Messianic content of both, it and the New Testament, millions of them, on every side, have neither read it, nor heard of its existence. How, then, should they know the Truth about the Lord Jesus Christ? And how should they be illuminated about the redemption plan of God through the grace of Christ? Faith is based on the promises of God's grace and mercy, which were fulfilled through the Lord Jesus Christ and His salvation by His grace and mercy, "For all the promises, of God in Him are yea, and in Him amen." II Cor. 1:20 How then shall the Jew, who neither knows these promises in the Old Testament, nor the fulfillment of them in the New Testament, believe 16 in the Lord. Jesus Christ and His salvation by His grace and mercy? "How shall they believe in Him of Whom they have not heard?" Rom. 10:14 Israel is in darkness about the Lord Jesus Christ.

The answer to these spiritual needs in Israel is to do, by the people of God, missionary work among them, to support by prayers, holy fellowship and substance the missionary worker who labours in the Gospel among them, and to make known Christ and His spiritual Kingdom, His salvation by His grace and mercy alone in Israel.

### **Israel's Enlightenment and "Newness of life" By God's grace By His Word and Spirit**

"The people that walked in darkness have seen a great Light." Isa. 9:2. By the Word of God and His Holy Spirit, the multitude of saints from among, the Jews of the Old Testament, the holy patriarchs and prophets, and many other saints of Israel, were enlightened about the Lord Jesus Christ, the Messiah and Shepherd of Israel and believed in Him and His salvation by grace. These were "So great a cloud of witnesses." Heb, 12:1, "These all died in faith, not having received the promises, but having seen them afar off and were persuaded to them, and embraced them, and confessed that they were strangers and



pilgrims on the earth.” Heb. 11:13

By the Word of God and His Holy Spirit, the apostles and the many thousands of Hebrew Christian saints that are recorded on the pages of the New Testament and in heaven, and the great number of other multitudes of Hebrew-Christian saints from among Israel that are recorded in heaven, (Acts 15:18) were enlightened, believed and were sealed. They received newness of life and became "Servants of our God" (Rev. 7:3) in the New Testament period since the coming of Christ until now. "And His servants shall serve Him...and they shall reign for ever and ever." Rev. 22:3-5.

And the Word of God and His Holy Spirit does illuminate the spiritual darkness of Israelites also in these days, that the prophecies of Moses and the prophets about the Messiah and His spiritual Kingdom in the Old Testament (the fulfillment of which, is in the New Testament) may through Christ bring His salvation, by grace alone. Multitudes of Jewish people have received through our Mission of the Gospel to Israel, Bibles, New Testaments, Gospels, suitable Gospel literature, and testimonies about Christ the Savior of Israel from the Word of God. And the Israelites whom God by His grace and mercy through Christ will grant the Holy Spirit, them will He also regenerate by the Word and Spirit from sins and death eternal to "Newness of life," life everlasting, by the grace and atonement of Christ, the Messiah and Shepherd of Israel. (Reprint 1949)

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### ***FIFTEEN MINUTES***

*I've heard many radio preachers,  
And most of them without fail,  
Tell of their message of deepness,  
And their suffering on the Gospel trail.  
"Listen, dear friends," in beginning,  
As they relate their visions and dreams,  
"We have a message from heaven."  
God deals with them only, it seems.  
Six minutes we hear of their labors,  
Five minutes they beg for their fare,  
Three minutes, and we have their address,  
They want to stay on the air.  
One minute is left for the Scripture,  
The sermon they have on their heart  
Is told in the sixty seconds.  
And then we are told they must part.*

**And no one learned anything!**

Jack Bannister

# REFLECTIONS

. . . *From the Editor*

*“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.” Jas. 1:17*

**W**e are the “light” of who James writes and he emphasizes that our “Father,” is One who gives good and perfect gifts. James informs us that He does not change and that He has begotten us unto Himself according to His own will and pleasure.

The Fatherhood of God is not an Old Testament doctrine. The closest reference to it might be found in Psalm 103:13. “Like as a father pitieth his children, so the LORD pitieth them that fear him.” However, none of the patriarchs or prophets directly addressed God as Father. That all changed with the advent of Jesus. When His disciples implored Him to “to teach us to pray,” He began by that pattern prayer with: “Our Father which art in heaven, ....” Matt. 6:9 He likewise instructed Mary, just prior to the first embrace with His Father after the resurrection, to “.....go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” John 20:17 James tells us that “every good gift and every perfect gift...” comes from this Father and Jesus also announced that same glorious benefit. “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?” Matt. 7:11

Such gifts are ours for the asking and they are given to those who would come to Him as a needy child, calling upon a loving Father. Matthew is very broad in Jesus’ declaration that your Father will give “good things to them that ask him,” but Luke specifically says “..how much more shall your heavenly Father give **the Holy Spirit** to them that ask him?” The good gifts which Our Father will bestow upon us are legion. James calls them “every good gift and every perfect gift.” Psalm 103:5 identifies these “good things” as that which “satisfieth thy mouth.... so that thy youth is renewed like the eagle's.” Deut. 6:10-12 describes such good things as being natural whereby God would give them “...houses full of all good things...” Paul

describes those who preach the gospel as bringing "...glad tidings of good things!" Rom. 10:15 He also speaks of these good "things" as being the deep things of God." I Cor. 2:10

"Every good gift and every perfect gift..." comes from the Father and we must seek Him as a Father to obtain them. Every Christian possesses the new relationship by birth, but all do not enjoy it. Paul declared that "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. 4:6 Abba was a term used only by infants, to address the Master of the house. It shows one who is a child of the Father, but does not understand the relationship. A servant, or slave was forbidden to use the term, indicating that one who is a servant of the law, can never actually enter into the the Father/son relationship God has provided. The term Father indicates the one who not only claims such a relationship by virtue of the new birth, but knows and understands, by experience, the glorious benefits which come "down from the Father of lights." We must be sons, to really appreciate and appropriate these glorious "things" which have been given by our Father!

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### ***Last Call For Youth Camps!***

#### **Denver Youth Camp July 1-5**

Youth Camp will be held at Ponderosa Retreat and Conference Center in Larkspur, CO, just south of Denver. Camp will begin with dinner Monday night and end with lunch on Friday. There will be Bible studies for all ages in the mornings, supervised recreation each afternoon, and Church services every evening.

For lodging and registration please contact Angie Siebert at (303) 906-6809 or Polly O'Dorisio at (303) 594-0933. Forms and additional information will be available at [www.livingwaterstabernacle.com](http://www.livingwaterstabernacle.com). We invite you to join your brothers and sisters in Christ for this annual gathering to give glory and honor to God and be strengthened and renewed by His Spirit.

#### **Youth Camp Polo Missouri**

**July 15-19**

This camp is located near Polo, Missouri.

For more information, please contact: Don and Gloria Smith

660-645-2825

[gloriasmith55@gmail.com](mailto:gloriasmith55@gmail.com)

# A FATHER'S GIFT

*John F. Ney*

What must I do to receive the Holy Spirit? The answer to the question, "***what must I do to be saved?***" has been proclaimed with no uncertain sound by many. Multitudes know without uncertainty in their minds and without a doubt in their hearts that "salvation is of the Lord," that salvation, is a Person even Christ Jesus, the Gift of God to a lost world and the answer to the question is, "***believe on the Lord Jesus Christ, and thou shalt be saved***"-Acts 16:31.

The way to receive a gift is to accept it. A gift is a gift, something absolutely for nothing. My knowledge of the value of a gift increases my desire for it; but the giving of a gift depends wholly on the giver. He cannot receive anything for it. If he does, it is no more a gift. If I do not know the person who has promised a gift to me, I may doubt his promise, or the value of that gift which he has promised. If my father would say, "John, come over tomorrow, I have a very valuable gift for you," I would be there "Johnny on the spot" to receive it, even if I did not know the nature of the gift; because I know him to be honest. 20

Now, is the Holy Spirit a Gift? or not? Did not Jesus say to His disciples? "And I will pray the Father, and ***He shall give you another Comforter***, that He may abide with you forever; even the Spirit of truth whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you?" John 16, 17. And, did He not say, "***I send the promise of my Father upon you?***" Luke 24:29. Did the Father keep His promise to His children (those disciples to whom Jesus was speaking and others? Did He give the other Comforter as a Gift? or did He torture them a while, by having them to fast, pray, agonize and groan, trying to make themselves worthy of Him?

Now some teach their experience instead of the Word of God, which no doubt all of us have been guilty of sometime in some measure, and say, It is much harder

to receive the Holy Spirit than to receive salvation. This is not Scriptural, nor logical. It ought to be easier to believe a promise from a father than from a judge, who is a stranger to us and whose laws we have been violating.

The sinner has no Father to come to. He thinks of God as a Judge, standing over him with a club, a God that demands justice. He would like to run away from Him if it were possible. Now it requires a revelation from God for a sinner to believe, that "God so loved the world, that He *gave* His only begotten Son, that *whosoever believeth in Him should not perish, but have eternal life.*" Surely, God has to present His Son to the sinner, who is under conviction by the power and love of the Holy Spirit, and enable him to believe, though with a trembling heart, that reconciliation has been made.

21

What, then, must I do to receive the Holy Spirit? Believe on the Lord Jesus as "*as the Scripture hath said.*" John 7:37. Yes, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. *He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive:* for the Holy Ghost was not yet given; because Jesus was not yet glorified.) The apostles were not trying to crucify themselves; but "were continually in the temple, *praising and blessing God,*" (Luke 24:53) waiting for the "not many days hence." Acts 1:5 "And when the day of Pentecost (fiftieth) was fully come," the Spirit came. The Father fulfilled His promise. Peter knew that it was the promise of the Father that had come. He could say to the bewildered multitude --- "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and *having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear.*" Acts 2:33.

The apostles did not preach on the Holy Spirit; but they preached in the Holy Spirit. (Jesus had told them before about the Spirit's work). Neither exhorted they

them to seek the Holy Spirit. They preached Christ in the power of the Spirit as the Scripture set Him forth and those who believed on Him, "*as the Scripture hath said,*" were scripturally filled.

Peter did not have to speak on the Holy Spirit on the day of Pentecost. The Spirit was speaking for Himself. He only pointed the hearers to Joel, saying, "*This is That,*" and went on preaching Christ. At the house of Cornelius, Peter opened his mouth and preached Christ unto them; but he did not leave Him in the grave. It was too much for the Holy Spirit. He cut Peter's sermon short and fell on all them which heard the Word. The Jews were astonished that the Gentiles also received the Holy Spirit; "for they heard them speak with tongues and magnify God." Acts 10.

Paul came to Ephesus, "and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, unto John's baptism." To be baptized unto John's baptism was not believing on Jesus "as the Scripture hath said." His baptism was saying that Jesus was not yet glorified. That those disciples had not received the Holy Spirit made Paul know that they had not been baptized in Jesus' Name. Believers were filled with the Spirit, in those days, without tarrying, after the Spirit had descended. The people received Him by faith. 22

Water baptism had not become a mere form in those days like it is now. For one to be baptized, especially a Jew, in the name of that despised Nazarene, was a proof positive, that he believed that Christ was risen from the dead. To be baptized, they were boldly declaring Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." That is why Peter could say emphatically to the multitude who were pricked in their hearts, when they inquired, "Men and brethren what shall we do? Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, *and ye shall receive the Gift of the Holy Ghost.*" I believe those three thousand souls that were

added unto them, received the Holy Spirit. That was all that was needed in those days to be filled with the Holy Spirit --- to believe on Jesus, "*as the Scripture hath said.*" Has God changed His way of filling folks with the Holy Spirit? Is the Holy Spirit still a Gift, and that to God's children? Thank God, He is the same!

Many seekers for the Spirit are where those disciples were at Ephesus, only they have heard that the Spirit has been given. They are obeying shadows and types, by which they are saying that they do not believe that Christ has fully justified them. Of course there is no real faith. And other seekers are Galatian believers in some measure; they are fallen from grace. They endeavor to crucify themselves. They think they have to attain to a certain stage of crucifixion before they can be filled. The Holy Spirit is a Gift from the Father and His main work is to glorify Christ. Do not think that the Spirit approves of anyone trying to fix himself up to receive Him. That is robbing Christ of the glory due to Him for the work He has already done on Calvary.

When a sinner who has no religion (not a backslider), comes into a meeting where they really believe on Jesus "as the Scripture hath said," and gets saved it is so easy for him to be filled with the Spirit.

Jesus said on one occasion, "If ye then, being, evil, know how to give good gifts unto your children: *how much more shall your heavenly Father give the Holy Spirit to them that ask Him?*" Do you really believe that *God gave His only begotten Son* and that you are *justified from all things?* He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also *freely give us all things?*" God is more willing to give than we are to receive. Someone says, "I have to wait to learn some lessons." If we have lessons to learn, can we not learn them more quickly by having the Spirit of Truth on the inside than on the outside? Yes, there is one lesson we learn, that we are mighty slow to believe God, and that the Holy Spirit is the Father's Gift, and cannot be earned, any more than salvation.

Reprint 1927

# Boundless Love

*Leslie Barrowcliff*

**FOR GOD** so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"—Johm 3:16.

This verse does not refer to Calvary, but to God's Love. It is a revelation of the character of God. Jesus had foretold His death on the Cross in verse 14, and this Scripture tells us why He had to die upon the Cross. It was because "God so loved." The verse may be divided into four distinct parts.

**I. The ORIGIN OF LOVE—God.** It was the love which is in God and the love which is God that produced Calvary. God is love. That is His nature. God could not reveal His love any other way than through reconciliation. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us"—Romans 5:6. Love springs forth from God. He is the source of love.

**The OBJECT OF LOVE—The world.** "God so loved the world." The world was created by Him through Jesus Christ. The world is God's by creative right. By sin and because of sin, it refused to serve, or honour Him. Yet He loved it. Not only the people in it, but His whole creation. And because "God so loved the world," He redeemed it after the fall. So we have our third part.

**The OBLATION OF LOVE.** True love is not selfish in its works. Love sacrifices. The greater the love the greater the sacrifices it will make. And "God so loved the world that He gave His only begotten Son." His greatest treasure—that which He loved beyond all things else beside, He gave to the world and for the world. If we could measure God's love for Jesus—it is infinite—then we could measure God's love for us.

**The ORDINANCE OF LOVE.** "That whosoever believeth' in Him should not perish, but have everlasting life." The ordinance of that immeasurable love extends to all mankind. "**Whosoever believeth.**" Not "whosoever is," but "whosoever believeth." The emphatic assurance of eternal Life being the portion of such believers is established by the use of the Hebrew idiom—a negative and a positive statement in one. "Shall not perish." That is the negative. "**BUT** have everlasting Life." That is the contrasting positive. No one believing This ; no one receiving this, can ever doubt the security of a recipient of God's gift of love.



It is a "so loved." A love which is inexpressible by finite words because it springs from an infinite source. It bestows an infinite gift on every believer, a gift which lasts through infinite ages, because of God's infinite love." And this infinite capacity of God's love is expressed in the soul that loves Jesus; for Jesus is God's love made manifest, the gift of God's love to man.

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## *Father Time Conquered*

Mary M. Bodie

*Ah, no, these Christians ne'er grow faint,  
nor old.*

*They have the smile of saints whose hearts  
are bold.*

*They do not sit and sigh in idle tears  
Because their youth is past these many years.*

*They do not fear old age with its defeat,  
But laugh in scorn at all who dare compete,  
And boast that they are young and in their  
prime.*

*They count not years by days, hoar heads,  
nor time.*

*They do not faint, or weary grow and say,  
I cannot work like in the yesterday.*

*They do not pattern after earthly mould,  
Nor grieve that they have come to years  
called old.*

*They wait upon the Lord and strength renew,  
Mount up on wings, refreshed with heaven's  
dew.*

*Though youth has gone-its lovely lilting rhyme-  
They know that Christ has conquered Father  
time.*

# Making a Difference

*Paul N. Smith*

There's a saying, "What a difference a day doth make." I would like to make a statement of my own: "What a difference a revelation doth make!" To prove the truth of this observation, I would like to call to the stand one of Scripture's foremost lawyers and defenders of truth -- the Apostle Paul. There was a point in Paul's life where he asked two searching questions and he answered both.

Question #1: "O wretched man that I am! Who shall deliver me from the body of this death?" Romans 7:24. Question #2: "Who shall separate us from the love of Christ?" Romans 8:35. Is this the same man? Does the agonizing cry of Chapter 7 come from the same lips as the one of chapter 8? What brought about the difference? Ah, there's the thrilling and exciting story.

The apostle's Romans 7 experience is not unique; all born again believers go this route. Some people get mired down in the muck and mire of their own old flesh and never are pulled out; others see the way to victory and leap away from the old life with its dismal defeats. When Paul cried, "O wretched man that I am," he wasn't over-reaching; it was an honest cry of an honest believer. The word "wretched" means to wear out through hard labor, and Paul had labored for some time over his old nature. Before he was saved, he had control of his emotions and actions, held tightly in rein by his own indomitable spirit learned from keeping the commandments. He managed through much effort to outwardly appear guiltless before God -- a Pharisee without peer -- but when he accepted Christ as his Savior and Lord, he found out that he had a battle on his hands. His new Ruler was changing Paul's life; He was digging out all the old covetous and hidden sins in Paul's heart. Up to that time, the apostle didn't know how worthless he actually was.

How did he learn victory? "I thank God (for deliverance) THROUGH Jesus Christ our Lord" - Romans 7:25. Notice, he did not say "BY Jesus." The Lord didn't sovereignly pluck Paul out of his despair, but showed him

the way to victory. It was by revelation, whether in Arabia, or later, that Paul learned that Christ had already delivered him from the old creation at the Cross. It was there that the old Paul died and the new Paul could say, "I delight in the law of God after the inward man," but he also knew that "evil is present with me." But, by reckoning with God that he actually died with Christ and arose with Him, Paul was delivered from his wretched state - Romans 6.

Thus it is no secret that he could ask that theoretical question -- "who shall separate us from the love of Christ?" He listed all the possible conditions and dangers known to mankind, but not one of them was powerful enough to change his position in Christ. In fact, now through all the things that once defeated Paul, he was more than conqueror, and again, "through Jesus Christ." The secret to victory over the flesh is revelation, not our strength. Paul's "before" and "after" can be summed up as: Paul first saw himself in himself; then he saw himself in Christ!

27



### *Spring Comes*

*The glistening snow falls cold and white.  
The north winds blow and sting.  
It's winter everywhere to sight:  
But there will come the Spring.*

*Above you clouds in rift of blue,  
The swallows fly; the gleam of wing  
Is harbinger of dreams come true;  
And there will come the Spring.*

*Tho' Satan wrestle and saints do groan  
In fetters here, that cramp and cling;  
(And once a grave they sealed with stone,  
Yet there will come the Spring.*

# ISAIAH EIGHT

*Gene Hawkins*

## Chap. 8 Concl. - Ch. 9

**T**he word “gin,” means “a net” or “a snare,” and describes the alternative for those who refuse to accept Christ as their Sanctuary. This same principle prevails for all men, not just Israel. Psalm 69:22 says it thus: “Let their table become a snare before them: and that which *should have been for their* welfare, let it become a trap.” This psalm portrays Christ as the sin offering for all humanity, but if they refuse the sanctuary He offers them, that very path of deliverance will become a snare, or a devastating trap to them. When men do not believe on Christ, they literally condemn themselves because they have refused the proffered way of salvation.

This pattern of judgment continues as “...many among them shall stumble, and fall, and be broken, and be snared, and be taken.” V. 15 The “many,” speak directly of Israel who did “stumble” over the very Stone which would have brought deliverance. They simply did not realize Who He was, and refused to accept Him as The Son Of God, and thus there is no salvation for those “many.”

Our next verse however declares that there is an alternative. “And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.” This seems to be a personal reflection on the part of Isaiah, the prophet. He, like so many other faithful shepherds of Israel, such as Daniel, Jeremiah, and Moses, had a tremendous desire for these sheep. Every one of them was an avid intercessor for this nation. Thus Isaiah will wait (“adhere to or tarry long,”) in the Presence of The Lord, crying out for Him to turn His Face back to His people. None is ever disappointed who lingers in such a Majestic realm and now Isaiah is enlightened with God’s purposes declaring “Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.” V. 18

Isaiah is undoubtedly a sign by virtue of the fact that he is interceding for them. He is very much typical of the remnant of the end time who, like Isaiah, will refuse to “....walk in the way of this people,..” of verse 11, and succumb to fear of the confederacy

around them. We have already seen that his two sons are signs of Jesus. His firstborn is symbolic of the True Emmanuel, or God with us Who will preserve them despite all the devastation yet to come. The second son likewise typifies Christ as the Majestic God of judgment Who will be unmerciful as He takes vengeance on their enemies. Thus Isaiah and his children become direct signs “from the LORD of hosts, which dwelleth in mount Zion.”

His association with “Zion,” is also most interesting, for He is once again identified with Jerusalem. Though the nations, even today, are clamoring for just a piece of the “holy city,” it actually belongs to The Lord, and He will one day settle all arguments in that regard. Indeed there will come a day when Jerusalem is so devastated that even Jesus said, “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,....**Then let them which be in Judaea flee into the mountains:** Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back.... And woe unto them that are with child, and to them that give suck in those days!” Matt. 24:15-19 The days of which He speaks are a reference to the time when Jerusalem will be besieged by the nations just prior to the Battle of Armageddon and it seems that this city will be one of the most dangerous places on earth. However, it still belongs to The Lord and when the temple is cleansed, from the “abomination of desolation,” it will be quite clear that The Lord of Hosts “dwelleth in mount Zion.”

“And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? For the living to the dead?” V. 19 This verse connects with the previous one as it gives the reason for which Jerusalem will be devastated. It seems that Israel has been plagued with wizards and familiar spirits, or those who practice witchcraft, for much of their history. Even King Saul turned to a witch after he had gone away from The Lord. Israel of the end time will likewise fall prey to the extreme satanic deception practiced by the false prophet and the anti-christ, so much so, that they will be induced to sign that infamous covenant of Dan. 9:27 Therefore the question asked in the second part of this verse is very much in order, “should not a people seek unto their God? for the living to the dead?” That final question

is much clearer in the The Septuagent, for it reads, “Why do they seek to the dead concerning the living?” God is actually saying to them “why do you seek after the wizards and familiar spirits who represent only death, rather than seeking the God of the living? Israel, as a nation, must come to that conclusion before God will be able to restore them and show forth, once again, that He truly does dwell in Zion.

This same message of seeking out the God of the living continues as these people are specifically instructed to seek “To the law and to the testimony;...” God’s Word has always been His way of instruction and the remainder of verse 20 tells us that “if they speak not according to this word, it is because there is no light in them.” Rather than seek after the wizards of deception, Israel must see The Light which has been set before them. Then, and only then, will they be enlightened and enabled “to speak according to this word.”

The remaining verses of this chapter seem to indicate that Israel would not take the above counsel. Instead, we read that “....they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.” V. 21, 22 These verses were undoubtedly fulfilled during the immediate time foretold above, when both Israel and Judah were taken captive by their enemies, but the greater fulfillment will be in the end time. Israel will yet again pass through the land “hardly bestead,” that is, a severe, cruel, or fierce land. Famine and hunger will be rampant in that day, along with cursing both the earthly ruler and God Himself. Their attention will also be occupied only by the earth as trouble, dimness, anguish and darkness prevail. All of these are indications of the dark days leading up to the battle of Armageddon, and the devastation of Jerusalem outlined previously. The only hope for Israel will be their Immanuel. God is still with them, and will preserve this nation regardless of how dark and dim things become. However, just as it was for Ruth, there is tremendous promise in store for Israel. The Real David will come forth and reign as King of kings and Lord of lords throughout the Millennial Period, but only after the darkness which marks the end of this chapter.

## Chapter 9

**T**his chapter beautifully corresponds with I Samuel where the true King David, is anointed to replace King Saul. “And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him.... I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons..... And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest,....And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance,.....And the LORD said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward.....” I Sam. 16:1-13

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Verses 6,7 of our current chapter clearly announce that God’s real intention is to anoint Christ as God, The True King, to sit upon the throne of David. “For unto us a child is born,..... and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.....and peace there shall be no end, upon the throne of David,..... to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”

This chapter begins, however, with a reference to a “dimness” surrounding Israel. “Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.” V. 1 The reason for such dimness is found in our previous chapter where the people sought unto the wizards, rather than God. He had instructed them to “seek to the law” and then declared that they sought the wizards “.....because there is no light in them.” Ch. 8:19-20

Thus the diminishing of light, which they have encountered, is due to the fact that they refused The Light which they could have had. We are also told here that He just “lightly afflicted” this land. This is a reference to the hardship they suffered from their enemies prior to being taken captive by Assyria which came “afterward” when they were more grievously afflicted “by way of the sea beyond Jordan, in Galilee

of the nations.” This is exactly the same pattern which will prevail during the tribulation period. Israel’s distress will begin “lightly,” and then escalate, as these gentile nations increase the pressure upon them, before their True King is ultimately revealed.

Verse two is a direct prophecy of Jesus, The Light which was to come upon them. “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.” Matthew quotes these verses, also announcing the exact location where such Light would be revealed. “Now when Jesus had heard that John was cast into prison, he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light;...From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.” Matt. 4:12-17

Isaiah continues with the results of this Light coming unto them with these words: “Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.” V. 3 The Septuagint, once again, brings greater clarification to this verse, prophesying a victory which Israel will yet have over her enemies. “The multitude of the people which thou (God) hast brought down in thy joy (God’s joy) they shall even rejoice before thee as they that rejoice in harvest, and as they that divide the spoil.” Israel will yet enjoy such victory after God’s “harvest,” of the nations and will return only to spoil them. That same extent of victory is borne out in the next verse which calls to remembrance the great victory which Israel had over Midian during the days of Gideon.

“For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.” V. 4 The “day of Midian,” recalls the memorable victory which God gave to Gideon after He had reduced his army from 32,000 down to a mere 300 men, “...lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.” Jud. 7:2 God will once again fight Israel’s battle in the end time, using both Israel



and Judah as His weapons to punish the nations. Zechariah describes it thus: “When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.” This very poetic language describes Judah as “the bow,” which is “bent,” and Ephraim the “arrow” which would fill it, as God uses these very unlikely forces to accomplish His purpose against these enemies. Isaiah declares further that “... every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.” V. 5 These are none other than references to the horrendous devastation which will be wrought upon the nations during the great tribulation, which will culminate in the Battle of Armageddon. The prophet then unveils the glorious reason whereby all these things are made possible.

33 “For unto us a child is born,...” which is a direct reference to Christ’s first advent, when He was born of a virgin, and announced to be Immanuel, “God with us.” Ch. 7:14 “.... unto us a son is given:...” clearly speaks of His second advent, when He will reign as King of kings and Lord of lords. Herein will be revealed that “....the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.” V. 6,7 Jesus will reign, as God Almighty, for 1000 years, but His reign over Israel, upon “the throne of David,” will extend forever, even unto eternity, as had been promised Him. We note also that “the zeal of the LORD of hosts will perform this,” indicating that God will, without fail, bring to pass every jot and tittle of the promise He has made for “The Lord sent a word into Jacob, and it hath lighted upon Israel.” V. 8 This is undoubtedly a reference to the promises God gave to Jacob, which are yet to be fulfilled in utmost blessing conferred on the nation of Israel.

The next verse of this chapter also takes great care to stipulate the fact that all Israel will be included in this blessing. We have already seen that Israel and Judah are divided into two factions at this time, and Judah has been the victim of an Israeli,

Assyria alliance against her. However, the Word of God is also addressed to “Ephraim and Samaria,” in these next few verses.

“And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change them into cedars.” V. 9,10 Ephraim is a direct reference to the ten tribes, whose capital was Samaria, and though Jereboam had led them into idolatry and rebellion, thus paving the way for their being led away captive by Assyria many years prior to Judah’s deportation to Babylon, they are still included in God’s overall plan. The Word of the Lord sent to Jacob has still “lighted upon,” all of Israel, even though they are filled with “pride and stoutness of heart.” Their words of rebellion indicate the intention to follow their own strength and resolve. “The bricks,” representing the works of their own hands as seen in the bricks used in the tower of Babel (Gen. 11) may have fallen down, but they purpose to build “with hewn stones.” These were the materials used in Solomon’s temple and are symbolic of God’s plans for them, for He is the only One Who can make a stone. The cedars, which will replace the sycomores, also testify of that precious wood found in the house of God, denoting eternal glory. However, these next few verses tell us that Israel has not yet reached that place where these “spiritual materials” are manifest in their lives. Their refrain “we will build,” and “we will change” sycomores to cedars, are a reflection of their own “stoutness of heart.”

34

*(To Be Continued)*

***THE mastery*** of time bellongs to the one who gets acquainted with the Eternal.

***Man*** had a fall; hence he has depreciated in value.

***In some places,*** we hear much of seeing grace. Maybe that is it; for it is one thng to ***see*** grace, and another thing to ***possess*** it.

***The Lord*** has made provision for His people through the power of the Holy Spirit that they may be always “running over,” yet never run out.



# Our Corn Crib

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

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|                               |                                  |                           |
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| A Growing Relationship        | Gospel Records                   | Predestination            |
| Caught up with Paul           | Gospels, Acts & Epistles         | Preparation of the Bride  |
| Cherubim & Seraphim           | Holy Spirit- Baptism & Anointing | Ranks in Resurrection     |
| Chaste Virgin                 | How to Receive Holy Spirit       | Resume of What we Teach   |
| Comfort in Time of Sorrow     | It is Finished                   | Salvation for the Body    |
| Death, Hell & Lake of Fire    | Jesus Heals Today                | Scriptural Terms Defined  |
| Destiny of the Wicked         | Judgement Seat of Christ         | Words on Eternal Security |
| Diamonds in the Rough         | Law or Grace                     | The Adams Case            |
| Dying Daily                   | Life Everlasting                 | The Two Adams             |
| Earnest but Wrong             | Light on the Law                 | The Sin Offering          |
| Eternal Life                  | Living Ones                      | The Unforgiven Sin        |
| Extra! Extra!                 | Made Sin for Us                  | This is That              |
| Faith                         | Man Child- Rev. 12               | Times of the Gentiles     |
| Fear of the Lord              | Mercy or Judgement               | Tithing                   |
| First Day of the Week         | New Birth                        | Water Baptism             |
| Five Much Mores               | Not Legislation, Revelation      | Wheat and Tares           |
| Five Consequences             | Oneness of Christ                | Why am I Not Healed       |

## Books of the Bible

|             |                                     |                  |                       |
|-------------|-------------------------------------|------------------|-----------------------|
| Genesis     | Esther                              | Luke             | 1, 2 Thessalonians    |
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| Judges      | Isaiah                              | Galatians        | Jude                  |
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