

# Grace and Glory

declaring unto you the  
whole counsel of GOD

Without Price Since 1910

Loving His Appearing

Volume 103

May 2013

Number 5

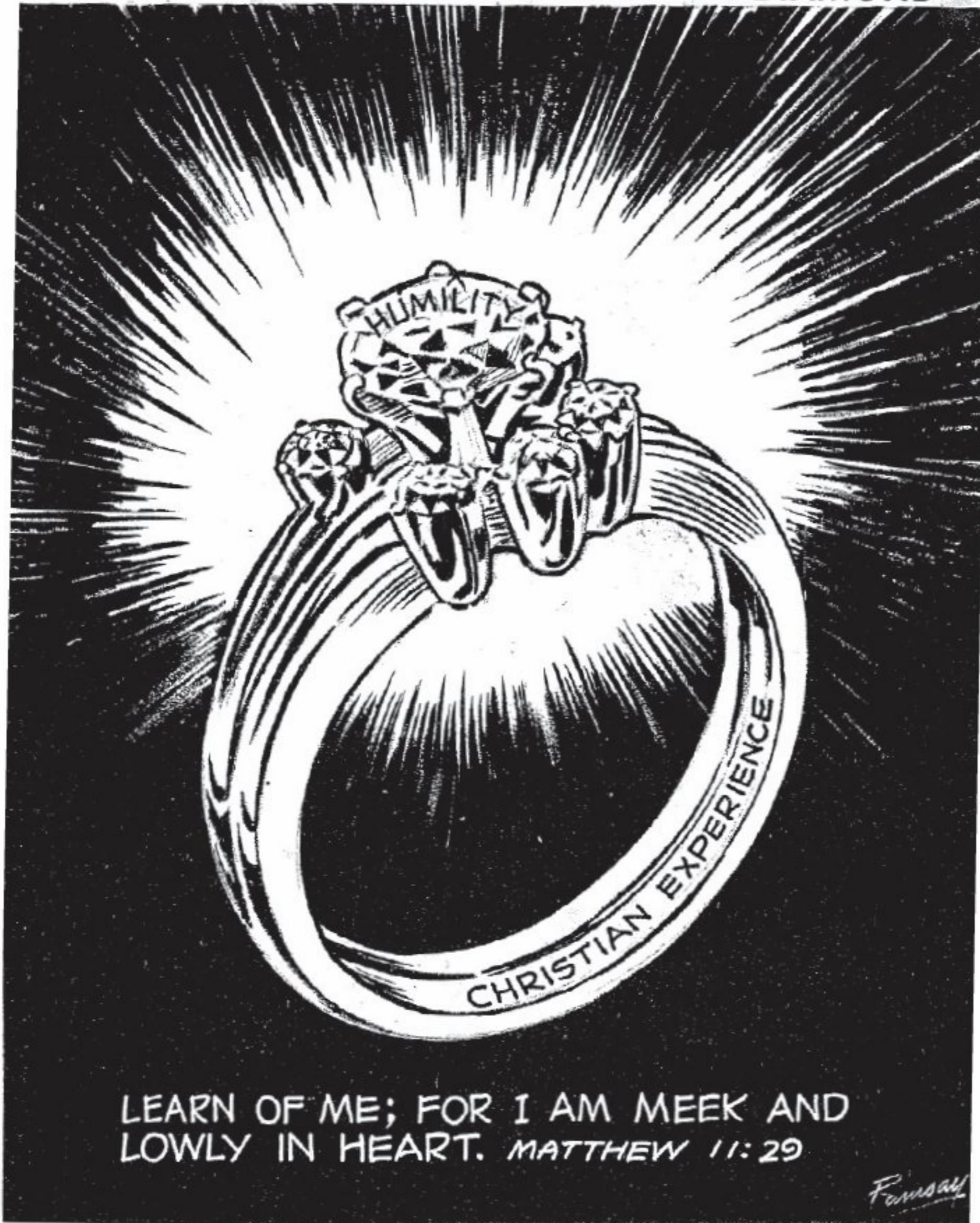


The Lord is far  
from the wicked:  
but he heareth  
the prayer of  
the righteous.  
PROVERBS 15:29.

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NOT VERY IMPRESSIVE WITHOUT THE DIAMOND



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

PERIODICALS postage is paid at Grandview, Missouri.

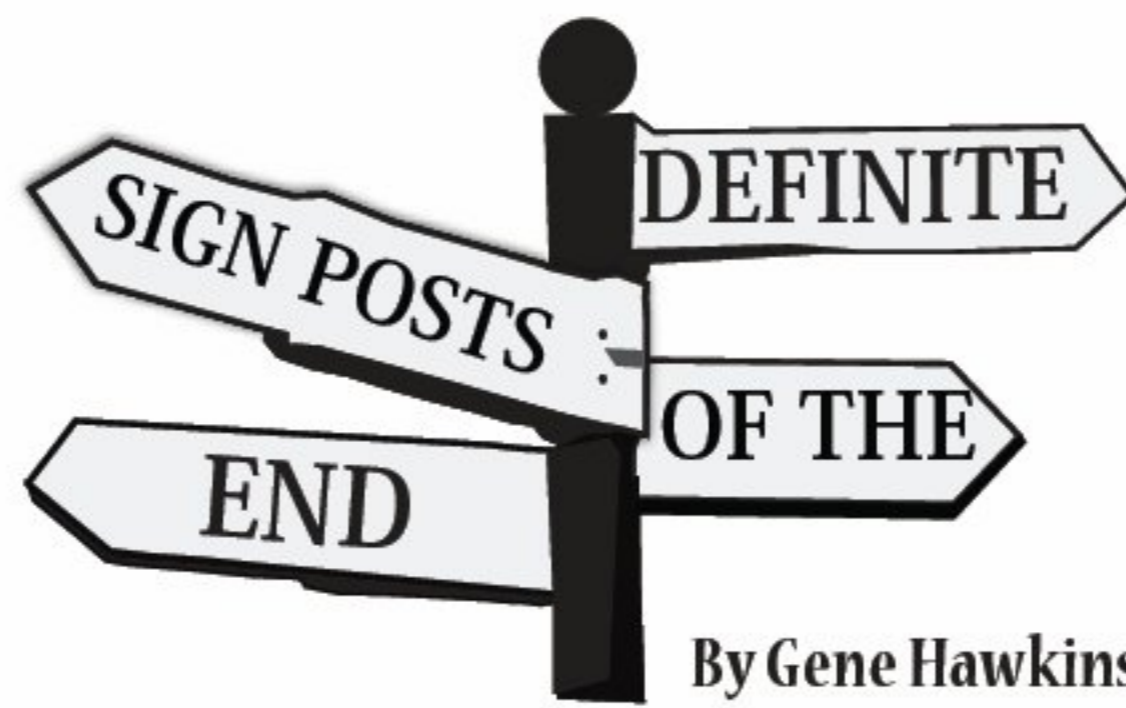
POSTMASTER: Send address changes to "Grace & Glory," P.O.Box 831, Grandview, Missouri 64030.

Telephone: 816-618-3306/ Print Shop: 816-322-2257 /E-mail: [gjhawk1@msn.com](mailto:gjhawk1@msn.com)

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

GRACE&GLORY is published for the purpose of proclaiming God's Holy Word. We believe that the scriptures are inspired of God and were given to His holy apostles and prophets by the Holy Spirit. (II Timothy 3:16, II Peter 1:21) GRACE & GLORY has had continuous publication without subscription price since 1910. We are able to continue this ministry by your kind financial support.

Editor: Gene Hawkins



*“The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?” Matt. 16:1-3*

3 **T**hese words can literally be brought down to our day, for though men have Doppler and satellite technology to read the signs and forecast the weather and even predict some violent activity with pin point accuracy, men, in general are missing the signs of the times. The times of which Jesus spoke involved Himself, and His answer to their request for a “sign from heaven” was, “A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.” V. 4 That same counsel is applicable for our day because the sign to which Jesus pointed was found in The Word of God. The record of Jonah describes Jesus, who was right before their very eyes, as coming forth in resurrection after spending three days and three nights in the heart of the earth. Matt. 12:40 The resurrection would prove beyond doubt that He was Who He said He was----The Son of God.

The signs also abound in these closing days of the Church Age wherein Jesus is, once again, soon to appear and The Master lists a vast array of signs announcing His arrival in passages such as Matt. 24, Mk. 13, and Luke 21. These citations cover a rather lengthy period of time and, as these pages have declared numerous times, the world is already engulfed in that time known as “the beginning of sorrows.” Matt. 24:8 The account given in Luke 21 is most informative in regard to present day happenings. “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.... And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of

heaven shall be shaken.” V. 20,25,26 The fullness of these things will not come to pass until well into the tribulation period, but they are already manifest in this era of “the beginning of sorrows.”

Nations are declared to be in “distress,” that is, “in anguish,” or literally trying to “constrain or hold” themselves together. These same nations are further described as being “...the sea and the waves roaring;...(a loud or confused noise)” The key words of our day are also chaos and turmoil, confusion, and no nation on earth is excluded. We must also realize that the “signs” which Jesus gave, center especially around Israel.

President Obama’s recent, and first, visit to Israel as President, emphasizes this point. It is no secret that tensions between these two nations have been greatly strained, due in great part, to the shameful treatment Israeli P.M. Netanyahu and his entourage experienced at the White House in May of 2005. The President was apparently trying to force Israel to stop the construction of Jewish settlements in East Jerusalem, settlements that infuriated the Palestinians. Ed Koch, the late and former Mayor of New York, had been a staunch supporter of the President, and did vote for him in the last election because he “thought he would win.” However, he also made it quite clear that he was extremely disappointed in Mr. Obama’s apparent lack of interest in, and treatment of, his native Israel. Some are still unsure as to whether Pres. Obama’s recent trip actually accomplished his objective or not. The following are excerpts from Atilla Somfalvi, a columnist for Ynet news.com. “Obama took off his gloves during his speech in Jerusalem. In front of a captive and adoring audience, he called on young Israelis to wake up, stop being indifferent and take their future into their own hands. He urged them to prod their politicians into action and push them toward achieving peace with the Palestinians while not ignoring the facts related to demographics, security and the occupation. The call was perfectly packaged in thousands of beautiful words that evoked a sense of security and calm in every Israeli – mainly because they were spoken by the president of the United States.

But the truth cannot be ignored: In his speech, Barack Obama encouraged the Israeli public to rebel; to rebel against the concept that has existed here for the past 20 years; rebel against the narrative of PM Netanyahu and the Right; rebel against the Barak-Sharon-Netanyahu legacy,

according to which there is no one to talk to on the other side...

Obama took advantage of his second day in Israel to put on the agenda the issue that really matters to him and that he will not back down from in his second term: The establishment of a Palestinian state. To clarify just how determined he is, Obama had to come here equipped with his full arsenal. Obama's advisors did their homework and prepared an "Israeli" speech which mentioned all the right people (Begin, Rabin) and featured exact quotes (David Grossman, David Ben-Gurion) in the necessary historical context (Holocaust, historic right, Israel is here to stay). Obama said all the right words.

By the time Obama began discussing the Palestinian issue, every Israeli had fallen in love with the president, who until now was called a hater and not a friend of Israel.

Therefore, Obama is not making any tactical demands, but he is declaring, louder than ever, what the strategic goal is – an independent Palestinian state based on the 1967 borders. And if in order to achieve this goal he has to be kind to Bibi, shower the Israelis with warm words and say a few words in Hebrew – so be it; as long as the message is heard. Now, more than ever, it seems that the message has been heard. Now we just have to wait and see how it all plays out on the chessboard of the reality in the Middle East.”

We were especially intrigued by the name “David Ben Gurion,” whom Pres. Obama quoted in this speech, for he was the Premier of Israel when they became a state in 1948. Sis. Bodie wrote of him in the February 1948 issue of Grace and Glory.

**“DAVID BEN GURION, ISRAEL'S PREMIER, IN NEW YEAR'S MESSAGE, SAID, "THE STATE OF ISRAEL** has risen again after thousands of years, not on the graves of other nations, but by the strength that was in them. This year we snapped the massive bolts with which alien rulers had barred our entrance to our land and the Motherland opened wide her gates to all returning to Zion. No longer do others decide how many Jews may enter their own land." He continued with his engrossing message, and finally realizing that before the end, difficult conditions were yet before Israel, said “We will meet what is coming neither weakened nor helpless. **OUR TRUST IS IN THE ROCK OF ISRAEL.**” Sister Bodie then added

her own comments in regard to this people of destiny. "O, that was a wonderful statement! Would that it was truly so. How quickly their Rock would come in for them; and their troubles would soon cease—but alas, they will have to learn the hard way. But, oh, what a history they will have for their posterity as well as the whole world—a history of terror, starvation, murder and homelessness on the one hand; but on the other, a history of bravery, endurance and deeds of valor and might which will finally culminate into a home of peace and prosperity. The Rock that sold them (Deut 3.2:- 20) will arise for them. And the world will no more view the "Wandering Jew." He will be at home, And he will be the leader in the NEW AGE that is hastening to appear.

THE ISRAELITES ARE SURPRISING EVERYONE and they will continue in this miraculous role for the next years. They are themselves a MIRACLE. What other people have been so persecuted, afflicted, tormented, distressed, tortured, crucified, and slain, as this people? The world has done its best to rid themselves of them, but they have not succeeded. They are still here and more in evidence than ever. How could this be possible except that the Almighty God was for them? They are a spectacle unto men and angels—and we believe Satan is also surprised after these years of torture he has meted out to them. Even unto this day they are maligned and blamed for all the evil that is done in the world. Envy is at the bottom of this attitude." 6

Sister Bodie concludes her comments on this matter by announcing that Jerusalem belongs to Israel, "AND THEY SHALL HAVE IT AGAIN WHEN THE LORD JESUS CHRIST, their King appears and gives it to them. Men forget their obligations and promises --- but not so God. He will arise to their help. We say again, the State of Israel is the biggest signpost in the world today. Nothing equals it. The people do not recognize its importance. But it is TALKING LOUD if folk had ears to hear."

Things have not changed, even to this present day. Nations still blame Israel for any trouble and stalemate in the Middle East. They are still trying every way

possible to take their land. Mr. Somfalvi concluded that President Obama's objective is to establish "an independent Palestinian state based on the 1967 borders." Israel has repeatedly been induced to "trade land for peace," but that tactic has never worked! Scripture does seem clear, however, that Jerusalem must fall. Even Jesus declared plainly, "**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....Neither let him which is in the field return back to take his clothes.**" Matt. 24:15-18 These words will not be fulfilled until the middle of the tribulation week, but they reinforce the fact that Jerusalem will be completely trodden under. This same story is detailed in Rev. 16:12 which indicates that God will make it easy for the nations to have a clear path to Jerusalem. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, **that the way of the kings of the east might be prepared.**" This must, of necessity, be symbolic language, for with the massive equipment employed by the nations today, there would be no problem literally crossing the waters of this river. The key here is that the Euphrates has long marked the boundary of Israel's land. (Gen. 15:18, Josh. 1:4) These nations are, even now, "licking their blood thirsty chops," savoring the possibility of overrunning this city, and this verse tells us that God will one day literally remove all restraint, and barrier to prepare the way before them, that they might accomplish their desire. They will soon discover, however, that He intends them to be the "main course," of His supper when He says "to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains,....." Rev. 19:17,18 This is of course a reference to the Battle of Armageddon and Zechariah 14:2 relates the same story that God Himself will implement their arrival. "I will gather all nations against Jerusalem in battle."

We know assuredly that the nations are already clamoring mightily for this land, leaving little doubt that Israel's borders will be reduced and Jerusalem itself divided. It is painful for those, who so love Israel, to watch the abuse inflicted upon these people, but scripture will be fulfilled. This nation must

yet suffer horrendous indignities before they finally fall on their face and trust the aforementioned “ROCK,” of their salvation.

Meanwhile, the other nations are likewise in distress or anguish, trying desperately to constrain or contain the wickedness in their own realms. The recent bombing at the Boston Marathon has once again revealed that “the greatest nation on earth,” is by no means exempt from these end time signs and happenings. Many hearkened back to 911 and the same questions are being pondered as to how and why such a thing could happen here. Many wonder if this is the work of “two lone wolves,” or were they connected to a much larger terrorist endeavor such as Al - Qaida? Some have seemingly connected their native Chechnya with Islam, that ungodly religion which has already invaded this land, and is not only being protected, but promoted, by current political factions, all in the name of tolerance. The Church, as a whole, is no longer dispensing The Light, which She was commissioned to do, and thus this gross darkness has engulfed the land, producing these atrocities. We would repeat, that though the majority of the mainstream religious 8 voices of today are preaching “revival,” scripture proclaims just the opposite: a “falling away,” from a spiritual awakening.

The apostle Paul wrote two letters to the Church in Thessalonica revealing, dispensationally, two major groups of people in these last days. First Thesslonians records that which will take place **before** the tribulation begins, wherein Paul exhorts, “But of the times and the seasons, brethren, ye have no need that I write unto you. (no need because they were well aware of the signs surrounding them) For yourselves know perfectly that the day of the Lord so cometh as a thief in the night...ye, brethren, are not in darkness, ... Ye are all the children of light, .... Therefore let us not sleep, as do others; but let us watch and be sober.... But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, (of the great tribulation) but to obtain salvation by our Lord Jesus Christ, Who died for us....” I Thess. 5:1-10

The language in II Thessalonians is decidedly different, as Paul expounds on the details of events that will not transpire until well into the tribulation period. He begins by trying to comfort some who had been duped into thinking that Jesus



has already come and they had been left behind with no hope of being delivered. **“And to you who are troubled rest with us,** when the Lord Jesus shall be revealed from heaven with his mighty angels,..” V. 7 The apostle continues his arguments that Jesus will yet appear as he describes Him coming “In flaming fire taking vengeance on them that know not God, .... When he shall come to be glorified in his saints, and to be admired in all them that believe.” V. 8-10 The deception, which is rampant in our day, had already begun even then and though the overall Church at Thessalonica was a very spiritual assembly, some had been deceived and were in dire need of the comfort Paul afforded them here. He continues his effort in trying to convince them that Jesus is yet to appear in chapter two. “Now we beseech you, brethren, **by the coming of our Lord Jesus Christ...** That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, **as that the day of Christ is at hand.** Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;....” II Thess. 1:1-4

We must put these words into dispensational context, for they apply to those who did indeed miss “that first trumpet sound,” and thus were not taken away before the wrath of tribulation came upon them. Paul’s words here specifically apply to the innumerable company, who are described as “they which **came out** of great tribulation,...” Rev. 7:14 His arguments very plainly declare that the events recorded herein will not take place until the tribulation ensues because the man of sin, the antichrist, will not be revealed until the middle of the week. V. 3

We can only imagine the comfort such words would bring to a people who insisted that the whole Church would be taken to glory in one giant swoop, leaving all the rest behind, and bound for hell, as they had taught. After that first rank is transported to glory, much more darkness will engulf this world and those Christians left behind will be hard pressed to explain what has happened. They will desperately need Paul’s message of comfort, announcing unequivocally that Jesus **has not come for the last time.** He is yet coming for them. They will be forced to realize, as Paul wrote the Thessalonians at the time then present, “Remember ye not, that, when I was yet with you, I told you these things?” V. 5 This is the great problem today. Men

are not listening! to Paul's message and the signs which are all around them. They continue with their own agendas, trying to bring about something that is not prophesied in scripture. We are plainly told in this passage that the day of the Lord "...shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself..." V. 3,4 We can only imagine the consternation of those, who preached an oncoming world-wide revival, and now find themselves caught in the vortex of ungodliness, known as "a falling way," which has grown progressively worse.

Jesus plainly asked "can ye not discern the signs of the times?" He is pictured in the first chapter of Revelation as The Judge, and I am quite sure He is asking the same question in the end of this age. Just as Paul intimated that the saints at Thessalonica should have heeded what he told them while he was yet with them, just so the Church will be reprimanded for its refusal to heed the message preached by the chief apostle of this age.

So far as we have heard, the major message preached by the bulk of the Church is not The Coming Of Jesus! But it must be our message, for according to John "...every man that hath this hope in him purifieth himself, even as he is pure." I John 3:3 The hope of being glorified with Jesus, as stated in verse two of this same chapter, must become the controlling force in our lives. Every decision we make, long or short term, must be based on that glorious hope, and thus we are purified. Paul preaches the same message which John proclaimed, with these glorious words to the Church at Ephesus. **"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."** Eph. 5:25-27

While all the Church will not attain to this lofty place, one group known as the Bride of Christ, and symbolized by those in I Thessalonians, will attain to it. It is absolutely imperative that we too claim our place with this group, that we too might be purified by the water of the word, and hear Paul's glorious words of commendation for our own lives: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly....." I Thess. 5:1,2

# Jesus' Last Words

*Mary M. Bodie*

**W**E ALL LOVE TO REMEMBER THE LAST WORDS OF OUR FRIENDS before they leave us. We treasure them—so we should with the Last Words of our Beloved Lord. We will speak of these.

One—WORDS OF COMPASSION—"Daughters of Jerusalem, weep not for me but weep for yourselves and for your children. For behold the days are coming in which they will say, Blessed are the wombs that never bare and the paps that never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?"—Luke 23:28.

11

The women which followed Jesus to the cross bewailing and lamenting Him, heard these words of compassion. They loved Jesus and believed He was their Messiah, but they could not save Him. He was rejected by the rulers. They had decided on His death and besides He had come to die. This ultimatum was appointed for Him in the eternal counsels of the Most High God. Therefore a body was prepared for Him in which to die. Heb. 10:5. He MUST GO to Calvary. The following verses give us more of Jesus' last words. Let us notice them.

Two—WORDS OF ASSURANCE—"And there were also two others, malefactors, led with Him to be put to death. And when they were come to the place called Calvary, there they crucified Him and the malefactors, one on His right hand and the other on His left....And one of the malefactors which was hanged railed on Him..... but the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation, and we indeed justly..... but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom"—Luke 23:33, 39-42.

These two sinners hanged with Jesus are representative of all mankind. The one shows us those who reject Christ even to the end; the other figures those who repent and accept Jesus as their Savior. They were both sinners, the one as much as the other, but the one confessed Christ; the other rejected Him,

and was lost. He railed on Jesus, saying, "If thou be Christ, save thyself and us." But the other answering rebuked him, saying, "Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly for we receive the due rewards of our deeds, but this man hath done nothing amiss." Then his gentle tender words to the repentant sinner when he confessed Christ, calling upon Him, saying, "Lord remember me when Thou comest into Thy kingdom." Then follows the forgiving words of Jesus, "Verily I say unto thee, today thou shalt be with me in Paradise." The Lord went far beyond what the sinner asked in this answer. He gave him a present hope, a positive assurance that he would be with Him, long before He entered into His kingdom, for He has not done that yet. O, how wonderful was the grace manifested in these words of grace and pardon to that poor tortured soul and body. He had no merit of his own to plead. His hope was only in the fact of his faith in Jesus as Lord and Christ. And that is the only hope of anyone. Mankind are all dependent upon their attitude toward the Lord. "What we think of Jesus" either opens or closes heaven to us. Men's weal or woe is forever decided by their acceptance or rejection of the Christ who died for them. His next words are so filled with love for poor sinful man that we are amazed.

Three—WORDS OF FORGIVENESS "Then said Jesus, Father, forgive them; for they know not what they do." He was hanging on the cross, feet and hands nailed to the tree, suffering physical agony to the uttermost and He prays for His enemies. O, the love and forgiveness manifested! It is almost unbelievable. Jesus gave His life for sinners and loved them to the end.

Four—WORDS OF AGONY—"And about the ninth hour, Jesus cried with a loud voice ..... My God, My God, why hast Thou forsaken me?"—Matt. 27:46. This was the crucial moment for Christ. All the sins of all sinners; past, present, and future, were laid upon the Lord. He had been on the cross three hours, the beloved Son, figured by the Burnt-Offering, but at the ninth hour He was counted the Sin Offering. If Jesus had not been accepted of God as the perfect and holy Man that He was, He would not be accepted as the sin offering. It must be an unblemished offering or it could not be accepted. Jesus had been tested and proven without

sin. Otherwise He could not die for sinners. But at the ninth hour, after Jesus had been accepted by His Father God for three previous hours, things begin to change—Jesus is now counted the SINNER. God then really turned His back upon His Holy Son. The darkness of hell descended upon Him. "The terrors of death are fallen upon me..... and horror hath overwhelmed me"—Psa. 55:3. Also "Innumerable evils have compassed me about. Mine iniquities have taken hold upon me so that I am not able to look up. They are more than the hairs of my head"—Psa. 40. These quotations from the Psalms are the expression of the heart of Jesus when He was made sin for humanity. His heart was broken when His Father refused to look upon Him and the fellowship between them was interrupted when our sins were laid upon Him. Then His moral suffering caused Him to cry out.

Five—WORDS OF LOVING CONCERN—"Now there stood by the cross of Jesus His mother whom, when Jesus saw and the disciple whom He loved, He saith unto His mother, 'Woman, behold thy son.' Then saith He to the disciple, 'Behold thy mother.'" Jesus knew a sword was piercing His mother's heart, as Simeon prophesied (Luke 2:35) and He was moved with compassion for her. He linked the two together, they who loved Him the best, His mother and John. He could now show her the deference of a son which He could not do until He had finished His heavenly Father's work for Him. It was now finished as His next words imply.

Six—WORDS OF TRIUMPH—"It is finished"—John 19:30. What can we want more than this statement from the lips of the glorious Overcomer who has triumphed over all things. The redemption of mankind has been consummated. Jesus, the Son of God and Son of man has accomplished the work of salvation. Man has been freed forever from Satan's power. Jesus paid the price of Adam's defalcation. He died in his stead, "tasted death for every man" and thus also loosed us from the penalty of Adam's transgression which was death. No one dies now because of the sin of humanity's first head. That has been undertaken by the death of our Second Head, Christ. Futhermore His death has also made atonement for all our sins. As we have seen they were all counted to

Him and He bore them on the cross, then shouted the victory. His work was done. IT IS FINISHED, He triumphantly cried and in fullest accord, the seventh last saying follows. Seven—WORDS OF ABANDONMENT "He bowed His head and gave up His Spirit." He left His case absolutely in His Father's hands. He died helpless and weak as any other man. If God did not come to His aid, He was a defeated man. But He had faith in God's faithful Word. If God failed Him, He was forever lost; but God did not let Him down. He immediately came to His help. Satan had Him in his power, His body in the grave and His spirit in Hades, but God was there. When three days and nights (the appointed time) had elapsed, God rushed to the Conqueror's aid. The 18th Psalm details in some measure that mighty going forth of the Great Sovereign of the Universe as He went to the rescue of His Son. O, it was wonderful, that great deliverance when Christ was raised from the dead. The Mighty Conqueror had rent the vail in two, opening heaven to man, and then He went back to God, His work accomplished. He went up in triumph, leading His defeated enemies in His train.

14

Jesus' Last Words are marvelous! Let us keep them in remembrance and meditate upon them. He entered heaven victorious and is seated on His Father's Right Hand, waiting the due time, to take over as God Almighty, in the meanwhile interceding for His loved ones that they too may be victorious in this world and be ready to reign conjointly with Him when He is crowned King of kings and Lord of lords.

### ***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 yon 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.

ANON

# Let Him Dig Deep!

Ray Quintana

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints.” Eph. 1:17, 18

Oh Lord I want to be a pool of your reflection, for I have no strength. That your reflection would be seen to everyone around me. The mountains of your strength are in my heart as you are reflected there. The marvel of marvels is that He revealed His Grace to me and to you and now we see! The greatest marvel of the Grace of God is that it is **shown in us!** It is the reflection of the quiet Pool. It is the Glory of God’s Grace in transforming our lives from what we are to what we will be and if you are discouraged with yourself, it is because you are somewhere between these two points.

15

“Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon;..” S.O.S. 7:4 Fishpool means a reservoir at which camels kneel as a resting-place. Will the Lord find us kneeling at His reservoir? What is the measure of the power that God would exercise in my life? It is the Pool of Heshbon. It is the reservoir of His wealth in you that one day we will give Him that inheritance that He so richly deserves. Are you kneeling at His resting place, at the reservoir of His Word and love and receiving His grace?

The Lord delights to look at us right in the eyes. The eyes are the windows of the soul. The bride is described from the top of her head to the soles of her feet with every part of her anatomy reflecting some desirable characteristic of beauty. What are the eyes of the bride? I should tell you, do not try to make the pool! He longs for that fresh revelation in you, by way of reflection, of His power, beauty and character. He looks into my eyes to say do not grieve if you are not one of those other great waters. For I want a Pool of Heshbon in your heart. Oh, how He fills my heart, from His hidden spring, sweet, clean and refreshing.

There are many oceans, countless rivers, and innumerable waterfalls, but oh so few pools. This Pool within my life is so

costly because first, it was dug at the garden, and in those beatings and at the cross by You My Lord! And now He digs the pools in loving yielded hearts. We cannot understand the boundless reaches of the ocean. How magnificent the sea is! It binds the various continents together. The power of the ocean is to touch each shore of the world. It touches the ends of the earth. Upon its heaving breast the mighty steamers ply their way from one corner of the globe to another.

There are the rivers in their locations hidden away in the hills and mountains, as they find their courses and come rushing down until they finally reach the sea. The rivers nourish the land. They bring vegetation and life to all the countryside. There the steamer sails and they become arteries of life, of navigation, and are a blessing to all the inhabitants where they thread their graceful ways.

Then think of the beautiful waterfalls, the cascades that come rushing down hundreds of feet over the rocks in wondrous beauty. It is not said that, "Thine eyes are like any of these." He looks down at our broken hearts washed in His precious blood, now dedicated to Him and filled with His love and Spirit and He says, "Thine eyes are like the pools of Heshbon." How does the pool differ from the ocean? the river? the waterfall? Where did the pool come from? Oh, dear ones, He dug the pool! He dug it deep in our lives! Whence came my pool? Way down, in the inner, hidden parts of my life and nature, the penetrating power of God dug deep, deep, deep into my soul.

Do you wonder now at the severe measures of His digging? Do you still question the loving demands He made when you laid down your heart and life at His feet? Think it not strange concerning the fiery trial which is to try you; such are the experiences of a loving, dedicated heart. Then it is the power of God digging down to the very roots of our being. But it is only there that He can release the springs of water bubbling, and gushing up with eternal freshness. It pleases Him to be still while He digs deep. He did not pour the water into the pool. It came bubbling up from hidden springs. It was so the mud and slime of the natural (the old creation) would not pollute the water.

Then He lined the pool with stones. It is the stones of truth! He dug these from the quarry of His Word. He brings these heavy stones of truth and packs them all around the sides of the



Pool. Has He ever brought you a truth which seemed so very hard and heavy, and before you had it properly placed, it seemed He brought another? He brings those stones of truth so that the precious water of life might not be polluted by human touch. Oh let Him line your inner life with the stones of truth from His quarry.

Then He comes near, oh, so very near, and stands so still by the side of the pool and the Holy Spirit whispers, Pools of Heshbon! Pools of Heshbon! You see, the charm of the pool is its power to reflect. The vast ocean roaring with its might and reaching out its great heaving tides is too boisterous to reflect. The river, turbulent and muddy, sweeping onward, ever onward, is never still enough. It is too busy to reflect. It has great burdens to bear and ships to float and so it cannot tarry.

Then the dashing, crashing, thundering waterfall is hopeless as far as ever gathering up its waters into a quiet pool. The Bridegroom is not looking for the ocean. He does not tarry long in the presence of a spectacular waterfall, nor does He linger by the rapidly flowing river. He comes by the side of a quiet pool, which He has dug deep in the very nature and life of one who loves Him and has dared to let Him work there. Oh, the mystery and beauty of such a fellowship!

He wants to look into your eyes and be satisfied. Let Him be satisfied. Only to know He has looked into the eyes of your soul as you stand before Him, alone and unafraid, to hear Him say gently, I love you! Let Him dig down deep, down into the deep hidden places of your life. Let Him make room in your heart and let Him fill it. Let there be the Pool of Heshbon for the Bridegroom of your soul. Oh Let Him dig deep!

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### ***Beauty To Cherish***

Last evening at sunset, such beauty to behold.  
Each cloud across the heaven, was orange or pink, or gold.  
It lasted only minutes, but what a joy to see.  
This glimpse of God's perfection, that He had given me.

Amy Jump

# REFLECTIONS

## REFLECTIONS

. . . *From the Editor*

*“But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him,....” Lk. 10:33,34*

He “came where he was.” What delightful words, for one who is needy, but they are actually glorious words which describe the very character of God meeting man where he is. The text here in Luke describes Jesus, Who came to the aid of one who had been severely beaten and left for dead. He stooped down into the dust with him, and “bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.” This is what Jesus has done with all humanity, as He went to the cross in order that He might bind up the wounds of sin, pour in the oil of the Holy Ghost, and deliver him to the inn of Paul’s gospel for a full recovery.

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But Jesus also meets men directly on their spiritual level of experience. The rich young ruler came to Him enquiring “... Good Master, what good thing shall I do, that I may have eternal life?” Jesus answered him on his own ground. “... Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.” Jesus knew this young man sought Him only as a good man, rather than recognizing that He was indeed God, and answered him accordingly. Thus He told him what He knew any respectable Jew wanted to hear “keep the commandments,” to which the young man replied “All these things have I kept from my youth up: what lack I yet?” V. 20 The Master has reduced him to nothingness, for though he had “kept the law,” he knew something was still missing and was then instructed to “go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.” V. 21 He finally had all he needed to know but went away sorrowful “...for he had great possessions.” V. 22

There were also others whom Jesus met on their own ground, such as the Pharisees who constantly tried to entrap him, but were caught in their own snare. One such scene is in John 8 when they wanted Him to condemn the woman taken in adultery. Note

the difference in the language to that poor needy woman and the message which these judgmental hypocrites heard. He said to them “He that is without sin among you, let him first cast a stone at her.” V. 7 Being convicted by their own conscience, they could only walk silently away. Contrariwise, Jesus again stooped down into the dust with this woman and “When Jesus had lifted up himself. said unto her, Neither do I condemn thee: go, and sin no more.” V. 10,11.

God also meets those who are spiritual on their own ground. “And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.” Moses has chosen to follow God’s instruction and come apart from the unbelief and rebellion which has already taken place at the foot of the mountain. When he does, God descended to meet him there. He will still meet those today who will come apart from this world and take their place in this glorious mount of the heavenlies. He is Faithful to meet us where we are, regardless of what circumstance that may be.

GH

## ANNOUNCEMENTS:

### 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. More details will follow. For more information, please contact:

Don and Gloria Smith  
[gloriasmith55@gmail.com](mailto:gloriasmith55@gmail.com)  
660-645-2825

# To Whom Is God Speaking?

*Eleanor Stenzel*

“And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.” (Solomon’s prayer to God at the dedication of the temple) II Chron. 6:24,25

“If my people, which are called by my name,....” (II Chron 7:14) familiar words used to awaken our country to the need for change, change from wickedness to godliness, a change for our nation to awaken.

But to whom is God really speaking? Those being addressed were the chosen people. They were called to repent and turn from their wicked ways. God separated Israel from the heathen nations and made strict requirements for them to be holy. He did not regard the foreign and ungodly nations the same, but considered them subject to annihilation. A great contrast remained between the godly and ungodly nations. 20

To whom is God speaking in our day? If we choose to use II Chron. 7:14, it does not address those out there sinning, those who are unbelievers, those bringing shame to our country with their ungodly life styles. However, indirectly, some may heed the call, but who needs to repent and turn? Haven’t we heard this scripture so many times that we have it memorized? We immediately turn our thoughts to the terrible sins and morals of our country. Then we remind ourselves of our founding fathers who launched us forth to godliness. Something we have disregarded and failed to teach our children who are now without prayer in schools. But isn’t that because the wicked people have brought down our Christian values?

We Christians have tried very hard. We point fingers at those who sin and fail to conform to our high standards. We try devious ways although we are unaware. (religious organizations reeking with spiritual adultery to politicize and appease.) The politicians of our day would have us believe that if we could just get everyone to vote right, then maybe II Chron 7:14 would be fulfilled. But what is the real message for us?

We who know Jesus Christ, and are called by His Name, we who have been called, chosen of God, and have passed from death unto life must believe and act, like we are not of this world; a world which some seem bound and determined to transform. Jesus said plainly, "...My kingdom is not of this world:..." John 18:36 Paul likewise declares: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:" Col. 1:13 Our lives must truly witness the fact that we are citizens of that heavenly land, and as Paul exhorted the Thesslonians, ".....ye know how we exhorted and comforted and charged every one of you, as a father doth his children, That ye would walk worthy of God, who hath called you unto his kingdom and glory." II Thess. 2:11-12

**(Ed. Note: Sis. Eleanor is 87 years young)**



21

## **AN EXTREMELY INTERESTING LETTER!**

*[Just a few short years ago, a business owner sent the following letter to his employees. Would to God that corporate America would follow his example and convey the same glorious exhortations that are written therein.]*

☞☞In the Bible are the verses that tell you how you get to heaven; by faith are you saved. Within the Bible, God tells you everything, from how to pray to what to pray for. In the religions many of us grew up in, God was unapproachable; in the Word of God, He is there for you at all times and wants to be your Closest Friend.

In a society where we continually take God out of our government and out of our schools it bleeds into our lives as a whole. In today's world we see the government wanting God removed from the walls, the currency, the courts and our sight. This country was founded by men that put God first! They prayed before meetings, before writing the documents we hold as precious to the foundation of this country and they prospered; we as a country prospered.

Throughout the Bible are scriptures about the eternal salvation that God is offering us and about the unsearchable riches that God has for those that love Him. Some quick verses that

you can look up with your family are found in the Bible in John chapter 3:16 "For God loved the world so much that he gave his one and only Son, so that everyone who believes in him will not perish but have eternal life." (NLT) and in Romans chapter 10:9 "If you confess with your mouth that Jesus is lord and believe in your heart that God raised him from the dead you will be saved." (NLT).

God tells us that if we as parents know how to give good things to our children, how much more will your Heavenly Father give good gifts to those who ask of Him (Matthew Chapter 7:11 NLT).

You want to help your marriage, ask him to help you. You want to be a better husband, ask him to make you better. You want to be a better father; ask for it. You want wisdom; ask him for it, He gives it freely (James 1:5). Ask a good thing and it will be given to you.

Please read this with your spouse and family, open your bible to the verses and see for yourselves. If you do not have one, find a local Church and they will gladly supply you with one. The Bible is full of amazing history and the greatest stories ever. All the stories we remember as kids really are in there. If you have questions or need help please feel free to ask a local pastor or a Christian you know, they will welcome it. 22

In a society where God is being taken away and we see innocent children and families gunned down for no reason, we want to remind you that God was not afforded us by a government or any religious establishment, God is available to us by faith and our relationship with Him is one on one. Take the time to talk to Him, keep Him in your heart, and in your family's hearts, and your family will prosper."

Signed,  
Henry Smith

***\*Many modern preachers may be weak in the pulpit because they are weak in the prayer room.***

***\* Many Christians in imagine prayer to God is the same as worship of God; but that is not the case. We pray for what we need; we worship for what we have.***

# BIOGRAPHY OF JOHN MARK

*John Copley*

♥♥ **Take Mark and bring him with thee; for he is profitable to me for ministering"** II Tim. 4:11. John Mark was a unique character. His biography is very interesting and instructive. Let us look at him from seven view-points.

**1. The meanings of his names.** John means gift, or favor of God, or Jehovah is a gracious giver. This was his given name. It suggests that his birth was in answer to prayer, like that of Samuel, and caused his parents to magnify God's grace. Mark means polite, shining, a defence. This was his surname, or family name. It expresses what he and his family were among others. By his pleasing manner, he shone brightly. Finally, by divine appointment, he became a bulwark to the name and career of Jesus Christ by writing a biography of Him as a servant of God. His shining politeness after he believed on Jesus, no doubt attracted both Barnabas and Saul.

**2. His conversion.** By comparing Acts 12:12 with 1 Pet. 5:13, we infer that Mark was one of Peter's converts. Peter wrote of him as "**Marcus my son,**" even as Paul addressed Timothy as his "**own son, or true child, in the faith**"- I Tim. 1:2. Each of these leading apostles had a spiritual child, whom he dearly loved. John Mark was quite likely the "**certain young man,**" who followed Jesus when He was under arrest—Mark 14:51,52. When the foes laid hold of him, he fled naked away, typical of Israel who were left naked by turning from their Messiah. His later return and defense of Jesus is also typical of Israel turning to the Lord at the end. Evidently, Mark was also present at the prayer meeting, in answer to which, Peter was delivered from prison—Acts 12:12 He loved Peter, and those associations endeared him and Peter, each to the other: for they both loved the Lord Jesus.

**3. His public career begun.** About a year after the foregoing event, Barnabas and Saul began to come into sovereign prominence. They returned to Antioch from Jerusalem and "**took with them John,** whose surname was Mark" Acts 12:25. Five prophets and teachers ministered to the Lord and fasted, when the Spirit said to them, "Separate

me Barnabas and Saul for the work whereunto I have called them. They started on their gospel tour (Acts 18:1--), going first to Cyprus, Barnabas' native country – Acts 4:36. John Mark was a cousin, or nephew of Barnabas (Col. 4:10) which fact had much to do with his going with them in the work of the Lord. The record does not say that the Holy Spirit led them to take Mark along: but He often permits things, which He does not order directly, and uses them to God's glory. Remember, that uncle Barnabas was in the lead. Saul became the leader later on. God guides by His providences as well as by the inward voice. "A man's gift maketh room for him and bringeth him before great men," saith - the Proverb.

**4. The nature of Mark's ministry.** Verse five states that "**they had also John to their minister;**" or as an attendant (Gr., *hupereten*). Let us study the uses of this same word in John. 18:12,18,22 and 36. It is translated **officer** in the first three verses; not chief, but a sub-officer, having considerable power and some authority. The same word is rendered servant in verse 36. Jesus said, "If my kingdom were of this world, **then would my servants fight.**" The Greek word means an under rower on ship, a sailor; hence an assistant, an attendant, an inferior official servant; generally one who does hard work, a fighter. Mark was to Barnabas and Saul an underling, a helper in fighting against heathen darkness and in the hard service of pioneering with the gospel. He was not a leader, not an apostle. His was a menial task, and yet he was necessary.

**5. Mark fled from the field.** He had "cold feet," as men would say. Note the record. It is full of instruction. "**Now when Paul and his company loosed from Paphos** (which means suffering), **they came to Perga** (very earthy) in Phamphylia (all sorts, all tribes); **and John**, departing from them, **returned to Jerusalem**"—Acts 13:13. Despite his beautiful and meaningful name, John Mark was given to flee from conflict and hardship. All tribes (Pamphylia) was a large open door for the gospel; that it seemed worse than the suffering time at Paphos, being so exceedingly earthy. Observe also two other two probable facts. Paul is now to the Fore. It is "**Paul and his company,**" instead of "**Barnabas and Saul,**" as at the first. Mark felt for his uncle, who being



older in the Lord than Saul, had a new victory to obtain. It was not easy for him to take a second place. Though God proved to him and to all that Paul was being led by the Spirit, by his effective words of judgment upon Elymas the sorcerer; yet it went hard with Barnabas and his beloved nephew Mark.

Furthermore, Mark was Peter's spiritual son. He grew homesick to see Papa. Was Mark yet fully delivered from legality? Could he quite fully agree with Paul's absolute stand concerning salvation by grace alone? Perhaps the separation, not so much from the world as from Judaism, was too great. The people were still going on with the sacrifices in Jerusalem. Can I endure to go on with Paul in this extreme way against the brethren in Jerusalem, soliloquized the young under rower?

My influence and usefulness will be limited. And why should I be an underling any longer? Why toil so hard? Why drive stakes any longer? The need is great. The field is large. I will go back home and labor with Peter and among my own people. Why may I not have the same liberty that Philip had? Anyhow, what proof that I am to work among the Gentiles? So off to Jerusalem he went to see his dear, good mother and the home folk. Let us not be too severe with Mark. Who of us has not become fainthearted and quit the fray? Yet, not without loss.

**6. Mark disapproved.** Paul and Barnabas went on preaching and planting Churches in various places. A number of years elapsed. After their first missionary journey, "they abode **long time** with the disciples" in Antioch—Acts 14:28. Then a great conference was held in Jerusalem to settle the question of how men are saved, whether by absolute grace, or not. Paul, Barnabas, Titus and doubtless John Mark, as well as the twelve kingdom apostles were there. After that conference, the two former returned to Antioch and continued teaching and preaching. Paul suggested to Barnabas that they visit the Churches which they had before instituted in different localities, to see how they do. Barnabas agreed, but "**determined to take with them John Mark.**"

But Paul thought it not good to take him along. He remembered how that above 10 years before, he left them at Pamphylia, a vast field, and went not with them to the work

elsewhere. Had Mark not redeemed his reputation during those years of separation? Was he home with his mother all that time? Paul and Barnabas were very busy in a fruit-bearing and abiding ministry, which he might have shared with them. What had he been doing? Oh, beloved reader, know when you have an opportunity, first to learn the truth, and then to publish it. Learn a lesson from Mark's mistake. Paul wants co-workers who are dependable. He calls for such today. Many a Christian worker is making the same blunder which that "certain young man" of Jerusalem made. Be warned. Be instructed. Stay with dear Paul.

Those two apostles, whom the Spirit had sent forth together, contended sharply over Mark. Barnabas insisted that he go along; but Paul insisted that he go not. Hence, they parted company. The former took Mark and sailed for Cypress, going again to Barnabas' own people. However, we have no record of any success in their ministry. Paul chose Silas, and being recommended by the Church, continued his growing ministry, confirming the churches and planting new ones. Evidently, Barnabas, tho' "a good man and full of the Holy Spirit and faith" (Acts 11:24), had not yet become perfectly reconciled to being kept in a second place to Paul. Some people are a long time growing up into Christ in all things. Many grieve over the loss of an official position and never rise above it. As a result, they pass into oblivion, or their ministry is out of the Spirit, unfaithful to the truth, and really unprofitable to God and men.

Paul's words, "be ye followers (imitators) of me as I follow Christ," are no small exhortation. He wrote thus by the Spirit of God. They who refuse to do so, miss God's best, though they may have some sort of a place on the divine program.

**7. John Mark restored.** The subject of our discourse is a fulfillment of Prov. 22:6—"Train up a child in the way he should go, and when he is old he will not depart from it." Mark had learned his lesson. He was an exception; for the majority never do. Mark became willing to be an under rower, even of Paul. He found that Paul was an under rower (huperten, Gr.) of Christ. I Cor. 4:1 He yielded to the hard labor of an itinerant. He chose to travel with Paul, and evidently was with him on his third Gospel tour. Twice he is

mentioned with Aristarchus, who was of Thessalonica. See (Col. 4:10 and Philemon 24. In both citations, he is termed a **"fellowworker"** with Paul. Surely he became quite different from what he had been over twenty years before. He was one of the three Jewish co-workers of whom Paul wrote, **"which have been a comfort unto me."** The Apostle does not intimate what were the **"commandments"** concerning Mark, which he gave to the Assembly in Colosse; nevertheless, they were urged to **"receive Him."** He had won a warm place in Paul's bosom.

Finally, read the Apostle's last words about John Mark in the last letter he ever wrote—2 Tim. 4:11. **"Only Luke (light) is with me. Take Mark and bring him with thee; for he is profitable to me for the ministry."** Demas forsook him and never returned. Not so with Mark. What a beautiful picture—Paul's own son was instructed to bring Peter's son, the two having come into full fellowship in the truth. The following, words of Peter, commending Paul, prove the fellowship between them also. **"Paul, according to the wisdom given unto him, hath written unto you (the Hebrews), as also in all his epistles, speaking in them of these things (end-time things); in which (writings) are some things hard to be understood, which they that are unlearned and unstable, as also the other scriptures, unto their own destruction"**— II Pet. 3: 15. 16. When Paul saw that Mark was willing to be an underling, a toilsome, untiring sailor under his direction on life's billowy voyage, he took him by his side as a fellow-toiler, a fellow-sailor, a comforting companion, and profitable. More. His place as **"huperetes,"** an attendant, an underling, was exchanged for a **"diakonia,"** a deaconship. He became profitable to Paul as a deacon; not after the common usage of this term, as if serving tables only and looking after the material interests of the Church. NO. The word deacon is used far more often in spiritual matters than in material, in the New Testament. Jesus was a deacon —Matt. 20:28 and Rom. 15:8. The angels are twice called deacons—Matt. 4:11 and Heb. 1:4. The Holy Spirit served as Deacon - II Cor. 3:8,9. The prophets were deacons - I Pet. 1: 12. Paul and Apollos were deacons, by whom we believe (I Cor. 3:5), competent deacons of Christ, approved deacons of

God-2 Cor. 3:6 and 6:4. In all these citations, the word minister, or servant, should be deacon, which all have a spiritual use and not material.

What a place then was granted to John Mark, no longer as only an under rower of Paul, but as a minister in spiritual things, a deacon, a fellow-deacon with deacon Paul and Apollos; all of them co-workers with God. The young man was amply paid at last for getting the victory over his "cold feet" via Rom. 6 and by swinging in line with dear Paul.

And this is the fellow who wrote the Gospel of Mark. Why do men imagine that he wrote it under Peter's instruction? Nay, rather under Paul's. He was not qualified to write concerning Jesus Christ as the servant of God until he himself learned by experience how to serve his superiors, and especially not until he had learned "**the truth as it is in Jesus**" through fellowship with the Apostle Paul. With this knowledge of Mark, we ought to enjoy his Gospel record more deeply than heretofore. Though in person he was untrue to his name, **a shining defence**; yet with his facile pen, he became an age-lasting defender of Christ and His Gospel.

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Beloved, let us profit by John Mark's career. Let us take Christ at once, so as not to flee from the cross with Christ upon it, nor as we see ourselves about to be crucified. Let us not flee from the "**daily dying**," which lies unavoidably in the way of a full surrender to the Pauline Gospel. If you have decamped, beloved, and lost out and missed much of your privileges, profit again by John Mark's career. Repent; return; hunt up Paul; follow him; be willing to be his under rower. Some day you will be a co-rower with him, deaconing out the sweet message of grace after his fashion, with the hope of a similar reward.

But what about Uncle Barnabas? Ah, thank God! He too learned his lesson, having obtained a revelation that Paul had the truth. We find him in full fellowship with Paul and standing for the same full Gospel of grace. See I Cor. 9:6

**\* We don't know the exact age of the human race, but it is certainly old enough to know better.**

# ISAIAH EIGHT

*Gene Hawkins*

**T**his chapter corresponds with Ruth. Judges, as noted previously, presents a beautiful correlation with Isaiah 7, and is a book of failure. The book of Ruth, inserted between Judges and I Samuel, gives us just a brief glimpse of light, and hope, in the midst of such chaos, for it announces the birth of the true king. I Samuel begins with Saul being anointed king over Israel, but after forty years, he is replaced by David, a man after God's Own Heart, whose great grandparents were Boaz and Ruth. Isaiah describes that same brief prophecy of hope in the midst of darkness, here in chapter 8.

“And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy hand, O Immanuel. (With us is God) Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries:.....Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.” V. 8-10 These verses are a continuation of the history recounted in Isaiah 7 and the same pattern, which prevails in Judges and Ruth, is likewise recorded here, for the same players are manifest in both chapters. Chapter seven declared that “Immanuel” should be born. His name means “God with us,” and is actually a promise to this chosen nation, which will be fulfilled in Christ. Our current chapter tells us that despite the unbelief, spiritual declension, and prophesied judgment, Israel will still enjoy “God with us.”

Ruth portrays a very difficult time in Israel's history. Many may try to portray her as the bride of Christ, but the heroine of that story represents the faithful remnant of Israel. She was a Moabitess, and forbidden to even enter the congregation of Israel, yet divine grace not only made her a part of the commonwealth of Israel, but also gave her a very prominent place in the lineage of Christ. According to Matthew, she is one of five very unlikely women to enjoy that distinction, all of them proclaiming the manifestation of glorious grace to poor sinful humanity.

The other characters found in Ruth are also very much typical in regard to the events of our present chapter. Boaz meaning “strength,” is symbolic of Christ, “the kinsman redeemer,” who

bought all the “rights” which the law held over Israel. Jesus redeemed those who were under the law, and claimed them for His own.

Obed was born unto Boaz and Ruth and the “...women said unto Naomi, Blessed be the LORD,.....he shall be unto thee a restorer of thy life, and a nourisher of thine old age:...” Ruth 4:14, 15 Obed means “servant,” and the vitality of national Israel will indeed be restored when they do become the true servants that God had in mind from the beginning. They have never fulfilled that role, down through the ages, even to this present hour.

Obed was the father of Jesse, which signifies to “stand out, to be conspicuous, to exist.” It also signifies “Jehovah is,” telling us that God “stands out,” extremely “conspicuous,” and “is” indeed everything to this nation when they finally believe.

Next follows David, whose name means “beloved.” He was the true beloved of The Lord and is symbolic of Christ, “Immanuel,” God with us.

This eighth chapter of Isaiah begins by announcing a second son to be born unto Isaiah. “Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz.” V. 1 According to verse 18, Isaiah “...and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts,...” Immanuel was a sign and likewise Mahershalalhashbaz, meaning “quickly the spoil or hasten the prey,” loudly testifies of God’s intention to defend His people. The following verses of this chapter indicate that Immanuel is truly with Israel, and much of that fact is borne out, as He claims the role of Mahershalalhashbaz, whereby He would judge the nations and punish them for their treatment of the Jews. The “great roll” seems to indicate that God wanted very large letters that would stand out and call attention to that message.

Our text continues as Isaiah “.....took unto me faithful witnesses to record.” The reason for that is because he would go on record showing how this prophecy was in place before it ever came to pass. It must be written down so that when it is fulfilled, he can point to these two witnesses, and say “they were the ones who witnessed the fact that this prophecy was proclaimed before these things ever transpired.” “So I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.” V. 2

“And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Mahershalalhashbaz.” V. 3 Isaiah himself is used to fulfill this prophecy, and the prophetess is his wife. She is also the local fulfillment of Isa. 7:14 “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” There are those who insist that Isaiah’s firstborn was the only fulfillment of this text, but Matthew quotes this portion and declares otherwise, asserting that the Real “Emmanuel” is Christ. Matt. 1:22-23

The Lord Himself also named this second child “Mahershalalhashbaz,” and, verse 4 outlines the significance of that name, “For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.” This is an exact reference to same time and events of chapter 7. These are recorded in detail in II Kings 17:23-24 especially concerning Judah which was targeted by these two kings of Damascus and Samaria. Thus Isaiah prophesies here that “...the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria...” II Kings 17 explains that the King of Assyria did indeed invade Israel, taking them captive, and as noted in chapter seven, he replaced the Jews in Samaria with his own people, thus corrupting them insofar as the Jews of Jesus’ day were concerned.

Our present chapter continues declaring that “The Lord spake also unto me again, saying, Forasmuch as this people;...” “This people” refers to Judah, for as we have seen repeatedly, national Israel is divided, and both animosity and war prevail between them. God’s message here is to Judah, as He asserts that “this people refuseth the waters of Shiloah,” meaning “*sent*.” They are in fact waters of refreshing which have been sent by God, but “...this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son.” V. 6 This same thing is true in the lives of people today, when God offers His blessings and men refuse them. We would hasten to point out here that there is a consequence for refusing these waters of blessing. Sometimes people think that they just lose a blessing they could have had, when they refuse the depths of God’s Word, but as noted here there is much more of a penalty than that. Rezin and Remaliah’s son, are the two kings of Syria and Israel, respectively, and there

were apparently some in Judah who were actually sympathetic to those who were trying to invade their own land. They were not, as we would say today, true patriots at all, ready instead, to try and defend these enemies, perhaps because of fear. V. 11,12 Thus they would “rejoice in Rezin and Remaliah’s son,” but there is a dire consequence for such thinking, and God declares “.... therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:” V. 7 The waters of blessing that they could have had from Shiloah, waters of spiritual blessings “that go softly,” which God intended for them to have, will now be replaced by waters of judgment from the King of Assyria when “.... he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.” V. 8 This is a reference to the time when King Nebuchadnezzar would become king of the first world empire and dominate all these kingdoms, including Assyria and Judah. Isaiah describes him as “...the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:..” V. 7 These words must of necessity refer to Nebuchadnezzar for he is the one who finally took Judah captive as stipulated in V. 8. “And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.” Isaiah’s poetic style again comes to the fore as he speaks of the all encompassing waters of judgment reaching “even to the neck,” leaving complete devastation in his wake “stretching out of his wings,” thus filling the entire “breadth of thy land.” Nebuchadnezzar is also likened unto the wings of an eagle in Dan. 7:4 where he is seen as the central, and powerful figure of that first world empire.

This verse closes with the fact that the land is directly associated with “O Immanuel.” It means that despite the tremendous devastation which is coming, this land is still that of “Immanuel.” God is still with us; even as Ruth discovered when God did indeed fight her battle. Likewise, Judah experienced “God with us,” both during and after, the seventy year captivity, and she will yet again witness His Presence as He preserves this select people through the tribulation period and restores them



completely during the millennium. This promise of “God with us,” also introduces the next segment of this chapter which announces the great judgment coming upon the nations who have so abused this chosen people.

“Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.” V. 9 God will protect the Jews, but at the same time He must pour out judgment on the nations. Thus He tells them, in essence, to gather together for destruction. They are to “gird,” themselves for a battle wherein they will be broken in pieces. The translation of this verse in the Septuagint is even more emphatic, as it specifically designates the Gentiles. “Know, ye Gentiles, and be conquered: hearken ye, even to the extremity of the earth: be conquered, after ye have strengthened yourselves; for even if ye should again strengthen yourselves, ye shall again be conquered.” (The Sept. Isa. 8:9) God had most assuredly told Ahaz and Jerusalem that the confederacy which had gathered against them would not prosper, but this prophecy is especially for a time yet future when the nations of the world will gather themselves together against this chosen city, hoping to conquer and inhabit it. Jerusalem, however, belongs to God and He has sworn to defend it. Psalm 2 declares “The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder,.... He that sitteth in the heavens shall laugh:... Then shall he speak unto them in his wrath, and vex them in his sore displeasure.” Psa. 2:2-5 Isaiah likewise declares the same message here. “Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.” V. 10 God proved Himself to Judah, in that day, despite the gross unbelief of Ahaz, and He will just as surely defend His Own during the tribulation when all the nations are allied against Jerusalem. Though the nations purpose in their hearts to completely annihilate this little nation God will still be with them. Israel, even at this present time, has much to learn. This is the reason they must go through that horrific time known as “the time of Jacob’s trouble, during the last 1260 days of the tribulation period. God will purify and refine them, through this very devastating time, as He brings them to repentance, but those days will also bring untold judgment and punishment upon

their enemies.

Our text continues with God's personal instruction to His prophet. "For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." V. 11,12 It has already been declared that some of the people of Judah were sympathetic to their invaders, and Isaiah is warned not to be swayed by the conventional wisdom whereby they should be fearful of the confederacy against them. The first and last rule of warfare was: "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, ....." Deut. 20:1 He gives the same counsel here, for fear and faith will not dwell in the same house. Their eyes are not to be on the confederacy. Their fears must be displaced by the fear of the Lord whereby they would "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." V. 13 Rather than fearing the enemy, it is high time to stand in awe of the Lord, realizing Who He is and what tremendous ability and power He has at His disposal.

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Such "fear of the Lord," brings great advantage as men learn by experience that ".....he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." V. 14 There are two paths presented in this verse. Israel can experience Christ as either their "sanctuary," or a "stone of stumbling," and a "rock of offense." This passage is addressed to "both houses of Israel," for though they were divided at the time then present, God still views them as one nation. Jesus was a stone of stumbling to them, at His first advent, but when the last chapter for this beloved and chosen people is written, it will reflect that this stone of stumbling has indeed become their salvation and sanctuary.

The remainder of this portion informs us however that much suffering is still ahead for this nation, because Christ will be "for a gin and for a snare to the inhabitants of Jerusalem."

*(To be continued from this point in the June issue)*



# Our Corn Crib

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

## Tracts

|                               |                                  |                           |
|-------------------------------|----------------------------------|---------------------------|
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| Attack against the Truth      | Glossolalia                      | Phoebe                    |
| A Burning Truth               | God- A Triunity                  | Preaching Another Jesus   |
| 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    |
| Exodus      | Job                                 | John             | 1, 2 Timothy          |
| Leviticus   | Ecclesiastes                        | The Acts         | Philemon              |
| Numbers     | Song of Solomon-A.S.Copley          | Romans           | Hebrews, James, Titus |
| Joshua      | Paul's Gospel in S.O.S.-A.Mooneyhan | 1, 2 Corinthians | 2nd John              |
| Judges      | Isaiah                              | Galatians        | Jude                  |
| Ruth        | Prophets-Joel, Nahum, Hab, Malachi  | Ephesians        | Revelation            |
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