

Grace and Glory

Declaring unto you the
whole Counsel of GOD

Without Price Since 1910

'Loving His Appearing'

Volume 104

August 2014

Number 8



My mercy will I
keep for him for
evermore, and
my covenant
shall stand fast
with him.

PSALM 89:28.

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"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

Web site: [www.gracegod.org./](http://www.gracegod.org/) 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



“But of the times and the seasons, brethren, ye have no need that I write unto you.” I Thess. 5:1

3 **T**hese words were used during the late 1980’s as a scriptural basis for some who insisted that they could use computers to pin-point the exact day of Jesus’ second coming. There were those who declared that “times” meant years, and the word “seasons” indicated parts or portions of years, thus their “calculations” could be used to precisely foretell the time of Jesus’ return. If that premise were true, then the Thessalonians **at the time then present**, would have known that Jesus would not come for over 2000 years because Paul declared “ye have no need that I write to you,” in regard to these exact “times and seasons.” The next verse of this chapter further indicates that the practice of trying to accurately predict this event would be wrong, “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.” I Thess. 5:2 This is in perfect agreement with Matt. 25:13 which emphatically declares: “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”

Paul did, however, assert “But of the times and the seasons, brethren, ye have no need that I write unto you,” meaning that these “times and seasons” were most assuredly understood by the Thessalonians, and the good news is, that we too can have this same knowledge, in our day. The word “times,” is the Greek word “chronos” and seems to indicate a “space of time,” which in some cases covers long periods, such as “To day, after so long a time; (chronos) as it is said, To day if ye will hear his voice, harden not your hearts.” Heb. 4:7 The same word is also used in regard to Jesus’ first advent. “But when the fulness of the time (chronos) was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law....” Gal. 4:4,5 Thus “times,” bespeaks God’s plans and purposes throughout this entire Church Age, of which the Thessalonians were knowledgeable. Such times would surely include the characteristics of Matt. 24, wherein the over-all climate of this entire age is presented. These signs of the “end of the world” (age)

will most assuredly intensify as The Day of The Lord draws near. Many of these “signs,” which Jesus mentioned, began to appear shortly after Pentecost, during the early days of this dispensation.

“Seasons,” on the other hand, “designates a fixed or special occasion;....” Paul describes a great number of elements which define what he terms, “perilous times,” in II Tim. 3, but the word “times,” here is actually “kairos,” the word used for seasons.

There are many specific “seasons,” that is, “special occasions or events,” associated with the second coming of Jesus, for which many have looked, down through the ages. Prophecy scholars have long known that Israel, as a nation, is God’s barometer to the happenings on this earth. Jesus affirms that, in reference to her “spiritual” restoration, illustrated by the fig tree. “Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.” Mk. 13:28-29

There have been a number of “signs” over the years which could have been interpreted as Israel’s spiritual awakening beginning to emerge. Scripture is very plain that She will, one day, accept Christ as Her Messiah, and will lead the nations both spiritually and politically. God’s Word is also very clear that there will be a Millennial Temple, which will be the gathering center, not only for Israel, but for the residue of nations which have survived the tribulation period. Ezekiel gives many intricate details of it. Ch. 40-48 Zechariah likewise prophesies of such restoration and Isaiah describes the dominance of Israel over the nations, with these words. “And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, (large nations) and shall be exalted above the hills; (small kingdoms) and all nations shall flow unto it.” Isa. 2:2

Rumors, dating back to the 70’s, affirmed that pre-cut stones were being gathered for the building of this New Temple. Though these news articles later proved to be erroneous, gathering such material would most assuredly be a specific event defined as a “season.” We have also reported previously that the Jews, Muslims, and Christians, have presented plans to collaborate on building this temple. We are quite sure that God’s Millennial Temple will not include such collaboration, but could this be the site which the antichrist will use to display his image in the

midst of the week? Such answers elude us but scripture is quite plain that God wanted no part of others building His Temple in Jerusalem after the captivity. Ezra relates it thus: "Let us build with you: for we seek your God, as ye do;..." Zerubbabel, and his band, quickly refused that offer, saying, "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel,..." Ezra 4:1-3

Presently, another report has surfaced, in regard to the "red heifer," whose ashes were to be used for purification. Num. 19 A very prominent Jewish Rabbi, born in 1135, and known as Moshe ben Maimon is credited with writing "The **Mishna Torah**, literally, **The Repetition of the Torah**." He is often called "Maimonides" and we quote the following statement from templeinstitute.org. **"The Tenth Red Heifer Will be Prepared by the Messiah.** In recounting this historical record in his commentary to the Mishna, the great Maimonides ends with the enigmatic statement: "... and the tenth red heifer will be accomplished by the king, the Messiah; may he be revealed speedily, Amen, May it be God's will." With this amazing statement, Maimonides recounts an ancient tradition - that the tenth red heifer is associated with the Messianic era. Does this perhaps mean that the appearance of a red heifer in these waning end times is an indication, a forerunner of the appearance of the Messiah himself, who will officiate at its preparation?"

5

Further information in regard to the connection of the "red heifer" with the temple is found in these words also obtained from templeinstitute.org. "In our own times, the commandment of the red heifer takes on more and more significance. For without it, the Divine service of the Holy Temple cannot be resumed. There is a spiritual renaissance today in Israel; after almost 2,000 years, Israel is clearly moving towards the time when the Holy Temple on Mount Moriah - the prophesied Third Temple - will be rebuilt." This same article quotes Hag. 2:9 as the basis for this conclusion. "The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts."

All this commentary surrounds a recent video, presented by templeinstitute.org, of a "red heifer," reportedly born in America, whose owners are planning to present her to Israel. This video indicates that there have been a number of these very select animals born in the past few years, but were disqualified, for one reason or another, as they matured. According to the above

mentioned Jewish Tradition, the ashes of this red heifer will be used for the purification of the Millennial Temple. We can only wonder if these things truly indicate a real spiritual awakening in Israel, to the point where they are ready to accept Their Messiah. While scripture is very plain that this nation will eventually accept Christ and become the head rather than the tail of the nations, It also declares plainly that this people will endure great hardship and suffering before these events take place. Revelation twelve presents a graphic picture of the woman (Israel) who "...fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." This is a reference to the most horrific days of the tribulation, as the antichrist assumes full control of this world. God will protect this small remnant and fulfill all His promises to Her, because she has finally embraced Her Promised Messiah, but at this point, we simply cannot tell from the foregoing reports, whether "the fig tree," is truly putting forth leaves of genuine life and spirituality. Thus, once again, even though we may know the "times and the seasons," surrounding Jesus' soon coming, we must realize that He is still coming unexpectedly as a "thief in the night."

6

Another rather momentous "season," that also marks a "specific occasion," is taking away the daily sacrifice. Dan. 8:11 This "fixed or special occasion," will literally trigger the entire tribulation period and establish exact timelines thereafter. According to Dan. 12:11 "...from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." This means that there will be exactly 1290 days from the time that the daily sacrifice is taken away until the antichrist sets up his temple image in the midst of the tribulation week. Since the first half of the tribulation comprises only 1260 days, this means that the tribulation must begin 30 days after the same daily sacrifice is taken away. Some have thought that Israel must have their temple before they can resume any semblance of sacrifice, but Ezra 2:2 asserts that Zerubbabel the son of Shealtiel, and his brethren, "...builded the altar of the God of Israel, to offer burnt offerings thereon," prior to re-building the temple after the captivity. Many have earnestly watched for any sign of Israel offering blood sacrifices over the past few years, and the only evidence of it is when they were permitted to offer the paschal lamb under severe

scrutiny and supervision from animal rights groups, but NEVER on the Temple Mount as required by the Torah, though efforts to obtain the permit for such an event are continually pursued.

It is well understood that, in order for the daily sacrifice to be taken away, the practice would first have to be reinstated. Given the political upheaval and chaos in modern day Jerusalem, that prospect seems highly unlikely at this present time. We have often wondered if the stalemate around Jerusalem might be solved more by religious endeavor rather than by political finesse. The Palestinians are absolutely obsessed with having their own state, claiming this ancient city as its capital. Other so-called experts on Middle Eastern affairs also insist that a two state scenario is the only solution to this age old controversy. Israel has made many concessions over the years, even to the point of “trading land for peace,” a plan that has failed miserably. We have wondered if the Israeli hierarchy would be willing to surrender half of their beloved city in exchange for religious freedoms on the Temple Mount, now held by the Muslim community, despite the victories Israel won in the 1967 war. Would they be willing to make such concessions to resume the full complement of that which is required by The Torah? There will come the day when they will no longer be bound by **any** restrictions imposed upon them by opposing factions, but such a day has in no wise arrived yet.

God’s Word, however, will be fulfilled. All the intricate details foretold by Daniel and the other prophets will come to pass in due time. Jesus will come at the time appointed and, as noted above, there are those in Israel who are confident that The Messiah will preside over preparing the ashes of the red heifer for required purification. Those who do know the “times and seasons,” know assuredly that Jesus will come long before all the prophesied Millennial Order of sacrifices will be implemented. He promised the Philadelphia Church that “...I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” Rev. 3:10 This means that a company known as “the bride of Christ,” will be taken out of this world prior to the start of that tribulation period. We have seen earlier that the daily sacrifice will be taken away 30 days before that. Some have thought that Jesus would come during this 30 day interval, but given present day circumstance and the fact that He is coming as “a thief in the night,” it is more likely that Jesus will return for

this select company BEFORE the daily sacrifice is taken away.

We would also note the exact order of II Thess. 2:7-8 in this regard. “For the mystery of iniquity doth already work: only he who now letteth (hinders) will let, (hinder) until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:” These verses plainly state that the one who hinders will be taken out PRIOR to “that Wicked” being revealed. That is, removal of this “hinderer” allows this ungodly man to emerge. The “Wicked,” is none other than the false prophet, whose ministry is described in verses 9,10 of this same chapter. “Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.”

Some have defined the, “**he who now letteth,**” as the Holy Ghost, but that simply cannot be, for there is no record that He will ever be taken away from this earth. His ministry is seen specifically in that of the two witnesses, well into the tribulation 8 period, and He will still be convicting men of sin so they can be converted throughout the Millennium. The hinderer is, in fact, faithful saints of God who are willing to stand against the darkness of this age. The major “hinderer,” would be the bridal company, and once she is removed from this earth, “**then** shall that Wicked be revealed,....” meaning that the false prophet will have free reign for his ministry of deception. He will have no difficulty in persuading the Jews to give up the daily sacrifice.

The question today would be “who is hindering the rampant mystery of iniquity which prevails around this world today?” The apostle Paul plainly exhorted us to “....take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth,.....And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” Eph. 6:13-16 The Church as a whole, seems to have given up this ministry of “hindering,” or standing against the unabated mystery of iniquity pervading this world today. We reported in a previous issue how some charismatic evangelicals, have no qualms about compromising truth to achieve unity with

the Catholic Church. Now the Pope has dropped the following “bombshell,” as he addressed his weekly audience on June 25, 2014. We can only wonder how notable leaders such as Kenneth Copeland, James Robison, Joel Olsteen, and Tony Palmer, who have had personal audiences with the Pope, will respond to this veritable attack on the very cornerstone of The Faith. “Pope Francis described as “dangerous” the temptation to believe that one can have “a personal, direct, immediate relationship with Jesus Christ without communion with and the mediation of the church.” There are many outlets which reported these words, some claiming their information came directly from Vatican publications. The report continues with the Pope’s message that, “It is through our brothers and sisters with their gifts and their limits,” the pope said, “that he comes to us and makes himself known. This is what belonging to the church means. Remember: Being Christian means belonging to the church. If your first name is Christian, your last name is Member of the Church.”

9 We have no difficulty believing these reports for they perfectly reflect Jesus’ message to the Church at Thyatira, which is typical of Catholicism. “Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.” Rev. 2:20 Many have long known that the Catholic Church has taught that salvation comes only through the Church, but now the Pope has fully verbalized it. The “danger,” of which he speaks is that of assuming you are saved when you are not! The message here is very clear from this one who “calleth herself a prophetess, to teach and to seduce my servants to commit fornication,…” thus drawing men away from Christ, to promote herself. Her message is clear that “I will tell you how and when you can have a relationship with Christ. I will tell you who is ‘saved’ and who is not”

Who, among these modern mega-church evangelicals will stand up and hinder that which is so contrary to God’s Word? Echo answers WHO!

We know full well that the Church as a whole is no longer hindering this “mystery of iniquity.” However we, as an individual warrior, can fully follow Paul’s admonition and stand steadfastly against this deception, being fully girded with the whole armor of God, refusing to compromise the truth of God’s Word for man’s so-called unity. It is imperative, in view

of this present day of rampant darkness that we stand up and take our places as “children of light, and the children of the day: we are not of the night, nor of darkness.....let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night.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, but to obtain salvation by our Lord Jesus Christ.” Paul also admonished: “And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.” Rom. 13:11 It is time to steadfastly stand for the truth of God’s Word and “hinder” vehemently until we “be taken out of the way.”

That Glad Day

I am watching for the morning,
For the blessed sunlight dawning,
On that day, glad day.

When the vict’ry we will sing,
As we see our glorious King,
Glad day, glad day.

I am longing for the breaking,
And the joy of the awaking,
On that day, glad day.

Oh to see the beam of gladness,
On the face once marred with sadness,
Glad day, glad day.

I am looking for the meeting,
For the joyful, happy greeting,
On that day, glad day.
When the Lord will come in Power
With His saints, His greatest dower,
Glad day, glad day.

I am waiting for the sharing,
When Christ’s beauty I’ll be wearing,
On that day, glad day.

Then will be the consummation,
And the fullness of salvation,
Glad day, glad day.

Mary M. Bodie

Spiritual Bifocals

Dr. Vicky Moots

This is a message on “spiritual bifocals.” I obtained my first pair of glasses last year, so I can say by personal experience, that I have physical bifocals as well as spiritual ones. In the natural, we need to see both near and far, thus the reason for bifocals. The lens of our eye changes as we age, and when we were young that lens allowed us to focus, so as to see either close or far away. The lens is flexible so that it can focus the light rays onto the retina and you then can focus your eyes together to see what you are looking at. This lens is like every other part of the body. As you get older it gets less flexible, and is not able to change its shape to accommodate for the distances. So sometimes, as you get older, and in fact almost always as you get older you will, sooner or later, find the need to use reading glasses. You notice that things are a bit “fuzzy,” and not quite as clear, as they once were. You then either go to Walmart and find some reading glasses, or you go to the eye doctor and get an eye check-up, which is what I would recommend because you may have some other medical problems that are going on with your eyes that need to be evaluated. The eye doctor may find that you have undiagnosed hypertension or glaucoma or that you have cataracts or other things. Once your eyes are examined, and all you need are “reading glasses, you can go back to Walmart.

11

The point of this message is, that we need to be able to focus; both on those things around us and on us, and far away from us. There are various physical things that effect our eyes. One is being near-sighted, which is called “myopia.” Peter speaks of that in reference to “near sightedness.” Just a little comment on the sermon earlier when we heard that “...thou hast ravished my heart with one of thine eyes,...” We too have ravished Him with one of our eyes. The way our eyes are made, in our physical bodies, both of them must work together and be able to focus and accommodate. If not, you have amblyopia where one of your eyes drifts off to the side and you may see two different things. He wants us to be totally focused upon Him, so that we have single vision upon Him. When the Scripture declares that we have “ravished Him with one of our eyes,” It means our eyes are to be single, and on Him, alone; nothing else. But there is a spiritual meaning. I love applying the physical body to the spiritual.

Let us read I Pet. 1:9. “But he that lacketh these things is blind, and cannot see afar off;” (that’s myopia, or near-sightedness,) “and hath forgotten that he was purged from his old sins.” In other words, all he can focus on is himself, what he thinks about and feels about himself. We all have that tendency. We become self-centered; some people become self-conscious, and they begin to worry about how they appear to others and how they appear to God. This is where you get into legality, and begin to think about your own self-works, completely forgetting about others around you. You lose sight of the goal, and where you are supposed to be focused. When Peter says, “He that lacketh these things,” what things is he talking about? That answer is found in verse 5. “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful.” This reminds us of the fruit of the Spirit. It is The Holy Spirit Who works in our lives and when “these things” are produced, then we are no longer focused upon ourselves. We must look at ourselves, even as Paul tells us to “examine” ourselves in I Cor. 11:28. You examine yourself to find that you are in need of a Savior and in need of cleansing by the Word of God. You then go to the Lord for cleansing and then quit looking at yourself. You quit focusing on yourself and keep your eyes on the goal. We do not want to be called blind and not able to see afar off. We begin comparing ourselves to others, when we are supposed to only keep our eyes on the Lord, comparing ourselves to Him and Him alone.

12

We must not be focused on self, but rather look beyond, our own circumstances, unto Jesus. Hebrews 12:2 instructs us “to look unto Jesus, the author and the finisher of our faith. We look to Him, not self, and I Corinthians 13:12 tells us clearly where our focus must be. “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” Those words are in my song, (The Trumpet Shall Sound) also; “I shall know Him as now I am known.” “Now we see through a glass, darkly;...” this reminds me of my own eye exam, where the eye doctor dilated my eyes. Guess what? You cannot see a thing if you go outside

without sunglasses, so I saw through a glass darkly. When we see through a glass darkly, we still see things but not completely. It was that way when I went to Bible School. I first started hearing about the different truths in the Word of God other than just salvation – “you mean, there’s more than just salvation?” I didn’t know that. I saw through a glass very darkly. I could not see things off to the side. I could not see what was way far ahead.

Why does the doctor tell you to wear sunglasses after dilating your eyes? If you go out into the sunlight, when your eyes are dilated and the pupils cannot constrict, (thus regulating the amount of light entering the retina,) you can actually damage your eyes. The iris is supposed to constrict or open (dilate) to allow the proper amount of light for you to see and to protect your eye. So if you were, all of a sudden, like the Apostle Paul on the road to Damascus, and saw all that light at one time, what would happen? Same thing that happened to Paul. He was blinded by the light. He had to be physically blinded in order to have his spiritual eyes opened. It is so like God, as He just suddenly dilated open his eyes and he could see, that Great Light. Paul then had had “to see through a glass darkly.” He could, in no wise, see everything. He endured three days of physical blindness, and then it took him longer than that to have a clear spiritual vision. God led him to the back side of the desert to receive a little bit more light. Here a little bit, there a little bit; line upon line, precept upon precept is how we receive the light of the Word of God. So we too, see through a glass darkly, but little by little we receive more light and we can see Him more clearly.

A couple of hours after you have had your eyes dilated, the effect “wears off,” and you no longer need those dark glasses anymore. You can take them off. Today, we are looking for that time when we will see Him face to face.

I have found out that the more you study The Word of God, the more you read it, the more you say “I don’t know, and I want to know more,” it is like literal hunger. You just seek more of the Lord. You just fall in love with Jesus, and want to know Him better.

Now we come to cataracts. What are they? A cataract is the clouding of the lens, when the lens is no longer crystal clear. “And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit

on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.” Mk. 8:22-25. What does this mean? First of all He took him out of the city, out of the place of organized religion. Today also you must get away from religion to a place where it is just you and Jesus; you and the Word. Jesus is the Word. And what did He do? He took him apart, by himself, and then spit on his eyes. What does that mean? It is water that came out of His mouth, even the water of the Word, which He puts upon your eyes when you are blind and cannot see. He opens your eyes by His Word. We also are able to see, as we study the Word of God but, as this man experienced, we see only a little bit. This is the way we are led along our journey with the Lord as we read in the book of Song of Solomon - a little bit at a time. She saw herself as black but comely; he saw her as fair, and he led her to where that she could see more clearly.

14

So this blind man, at first, could only see “men as trees walking.” What does that mean? He looked out there and he saw trees, and he saw men, and the only way he could tell the difference was one of them was moving around. They looked like poles with branches, and he could not tell the difference. This is a condition like unto cataracts, wherein he could not really see. I remember when my mother had cataracts which got so bad that she would sit across the table and was not able recognize the features of my face. So I said, “Mom, it’s time to get your cataracts taken out.” She did, and then she could see clearly. So it is that Jesus said, “Look up.” If we keep looking up we too will have our eyes opened, and see clearly. Jesus did a cataract surgery on this man, and he was able to see clearly. We want to be able to see Jesus, not to just see Him in a fuzzy outline but to know who He is, know Him personally, know all there is to know about Him. We would look into His eyes and ravish Him with our eyes, as we look clearly upon Him. We *must* keep looking up, and allow that “spit” of the Word, the water of the Word, to wash out our eyes so we can see.

Next, we would speak of seeing things afar off, or to be far-sighted as noted in Hebrews 11. When we say that a person is “near-sighted” or that they are “far-sighted,” it means they can *only* see near or they can *only* see far. Neither of these conditions is desirable, in the spiritual or the natural. One must be able to see

both, thus the need for spiritual bifocals. Bifocals have a portion of your glasses that will allow you to see afar off and a portion that will allow you to see clearly at close range. The spiritual lesson is the same. We must see afar off as well as close up. We need both. There must be a balance in our spiritual lives. Hebrews 11:13 announces that “These all died in faith, not having received the promises, but having seen them afar off.” They were able to see a long ways off. “They were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” They saw way beyond what the present circumstances were; and embraced the promises far off. The first three verses of this chapter give us the key to this ability. “Now faith.....” - this is how they could see afar off - “...is the substance of things hoped for, the evidence of things *not* seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” We too see these things “afar off,” and are thus no longer near-sighted. We can see those things beyond ourselves, beyond present time and circumstance. If God said it, if His Word promised it, we know it will happen. We look for the coming of the Lord because His Word said so, and we see that afar off. That is our hope and we are, indeed, no longer near-sighted. We do not care about what happens in the world today, despite the tremendous unrest which is found there. What does that mean to us? Does it mean that we should go find a shelter to hide in? We already have a shelter to hide in, and we wait for the coming of the Lord. We know these are just forecasts - like the weather - of that which is to come. We discern the signs of the times, and know that His coming is near. We look at those things which are **not seen**, as in Hebrews 11:7. “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.” This man looked at those things that were not seen. Verse 8 also tells of a man who must believe what he could not see. “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.” He could not see where he was going, but he knew the One who did know where he was going. So, “the things that are seen are not made of the things which do appear.” He could see afar off and he embraced . . . All these worthies of faith in Hebrews 11

embraced those things that they could not see, in the physical, but they could see by faith. Romans 8:28 tells us basically the same thing. All these things that we are currently experiencing - are for our good. We look beyond today's circumstances to see things from His viewpoint, from the heavenly viewpoint, having been seated in the heavenlies. We look down upon our circumstances from God's viewpoint, and we can see a long ways off.

We noted previously that we are to examine ourselves, meaning that we must judge ourselves, rather than others. We judge ourselves according to the Word of God. We go to the Great Physician who is able to open our eyes. He gives us the eye salve in order to see. Rev. 3:18 declares, that we are to have our eyes anointed with eye salve in order that we can see. What is that eye ointment - that oil that we must put in our eyes? The discernment of the Holy Spirit opens our eyes to see from God's viewpoint so that we do not remain near-sighted. The bifocals allow us to both scrutinize ourselves and look far into the future. We need to see close up every day, and to be able to read the Word of God, it is imperative to have some close-up vision. If we are not able to read the Word of God, we cannot grow in grace, because it is the word of His grace which is able to build us up. We must see His Word up close and personal, in order to cleanse ourselves and accomplish the tasks before us. But then we look beyond ourselves to the coming of the Lord. We are looking unto Jesus and we see those things, of which we have the evidence by faith, that are afar off. Thank God for Spiritual bifocals. 16

Troubles

I've got a heap of troubles
And I've got to work them out.
But I look around and see
There's trouble all about.
And when I see my troubles,
I look to God and grin,
And count all the troubles
That I'm Not In!

Pentecost

Charles C. Webb

“And when the day of Pentecost was fully come, they were all with one accord in one place”—Acts 2:1

Just fifty days from the morning of the resurrection of Christ, the Holy Spirit came in answer to Old Testament prophecy. Pentecost was the second annual Jewish feast and many were gathered together at Jerusalem to celebrate this occasion. “When the day of Pentecost was fully come they were all with one accord in one place and suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them and they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance.” V. 1-4

17 Speaking in tongues has continued as a sign that we are filled with the Holy Spirit. The writer was filled with the Holy Spirit in 1921 and there are over four million folk in the U. S. A. that are filled with the Holy Spirit today. The filling of the Spirit is not to be confused with the gifts of the Spirit in I Cor. 12: 8-11. John calls the Holy Spirit the Comforter in John 14:16 and the Spirit of truth in 14:17.

Jesus was filled with the Holy Spirit. John 1:32. “I saw the Spirit descending from heaven like a dove, and it abode upon him.” Over 120 were filled on the day of Pentecost with the Holy Spirit and Peter said, “The promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call.” Acts 2:39 The Gentiles were filled with the Holy Spirit in Acts 10:44, For they heard them speak with tongues and magnify God. In Acts 19:2, Paul said, Have ye received the Holy Ghost since ye believed? When Paul had laid his hands on them, the Holy Ghost came on them; “and they spake with tongues and prophesied.” V. 6 There is no record in The New Testament, on or after the day of Pentecost, where any one was ever filled with the Holy Spirit unless the sign of speaking in tongues came as the evidence. Many have been filled with the Holy Spirit here in Kansas City the past year in the regular meetings and in the Bible School. In every case, speaking in tongues was the sign that the Spirit had come. You cannot be led by the Spirit unless you are filled with the Spirit, neither can you be spiritual. Be ye filled with the Spirit. Forbid not to speak with tongues.

REFLECTIONS

... From the Editor

“.....the words of Job are ended.” Job . 31:40

Jesus declared “...of the abundance of the heart his mouth speaketh.” Lk. 6:45 All of us speak out of “the abundance of the heart,” and there must come a time when we too have literally “emptied,” such an heart as our words, like Job’s, are ended. The majority of this book is filled with the conversation of Job and his “comforters,” but this man of faith has finally been completely exhausted. That is in fact a good place to be, for it is only when we have reached our own limit that we are then ready to listen to Him, as immediately Elihu, God’s special messenger for Job takes center stage. This same pattern prevails with the two men on the road to Emmaus after Jesus’ resurrection. It seems He let them speak all they knew, before He finally spoke to them and then His Words burned within their hearts. Lk. 24

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Jesus reprimanded the Church at Laodicea because they had a full heart of self-sufficiency, saying “I am rich and increased with goods and have need of nothing....” Rev. 3:17 Mary likewise exclaimed “He hath filled the **hungry** with good things; and the rich he hath sent empty away.” Lk. 1:53 Paul also decried the independent attitude of the Corinthians saying “Now ye are full,....ye have reigned as kings **without us**,” meaning that they had no room for his message of grace.

Naomi also learned the lesson of “emptiness,” as she attributed it to God’s working. “...I went out full and the LORD hath brought me home again empty...” Ruth 1:21

The poor widow woman of Elisha’s time also found out that empty vessels are **required** if that vessel is to be filled with God’s oil. II Kings 4 The pattern in all these examples is plain. God must empty the vessel before He can fill it with good things. Mary declared that He sent the rich empty away, but “He hath filled the hungry with good things.” The psalmist also echoes the message He “satisfieth thy mouth with good things.”

Psa. 103:5 God filled Job, Naomi, and the Emmaus two, after they were emptied and the same experience awaits us. Note also that the “things,” with which we are satisfied are not just idle or generic words. Peter declares that if these “things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” II Pet. 1:8 He names those “**things**,” in V. 2-7, and we too must abound in grace, peace, all things that pertain unto life and godliness, glory, exceeding great and precious promises, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. This glorious “fullness,” can only “abound” in us as we become a vessel empty enough to receive such bounty.

GH

ANNOUNCEMENTS:

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The Power of Decision

Albert J. Woehr, Jr.

“HAST THOU SEEN ALL THIS GREAT MULTITUDE? BEHOLD, I WILL DELIVER IT INTO THINE HAND THIS DAY; AND THOU SHALT KNOW THAT I AM THE LORD. Who shall order the battle? And He Answered, Thou.” I Kings 20:13, 14.

Why do many of God's children fail to enjoy the victory which Christ purchased for us on Calvary's cross? Listening and watching, as well as examining my own heart and life, have brought some things to light which we wish to discuss from the Word of God. The above text is a record of Ahab, who was besieged by Ben-hadad the king of Syria. The Syrian general was a very successful one. He had never suffered defeat at the hands of man. No matter whom he fought against, he always came out the victor. He now sent messengers to Ahab, king of Israel, demanding their possessions. Ahab realized that Israel was no match for the Syrian; so he went to God about it.

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The prophet was sent unto Ahab, by the Lord, to tell him that He knew about Ahab's trouble and the odds against him and promises him victory. The Lord said, "I will deliver it into thine hand this day, and thou shalt know that I am the Lord." Ahab, startled at the promise, said, "By whom?" The Lord answered, "Even by the young men of the provinces." Then Ahab said, "Who shall order the battle?" The Lord answered, "Thou!" This is a remarkable story. It appeals to us from every angle. What a message it carries to the Christian, especially in a day when things look so dark and foreboding, a message of encouragement to trust the Lord Jesus, regardless of what the conditions may be. Now in examining this Scripture, note some things very carefully: 1. Ben-hadad, king of Syria is a type of Satan. 2. Ahab, king of Israel, is a type of the Christian. 3. Ahab's silver is a type of a Christian's redemption. 4. Ahab's gold, a type of the glory of the Lord in the lives of Christians. 5. Ahab's wives, a type of the Christian's possessions. 6. Ahab's children, a type of the Christian's fruit. 7. Ahab's goodliest, a type of the Christian's desires toward the Lord. 8. Elders of Israel, a type of the Word—the promises of God to the believer. 9. Young men of the princes of the provinces, are typical of the Christian's resources at hand. 10. Ben-hadad's siege, portray the troubles

surrounding the Christian.

Keep these notes handy. Examine the story carefully, as we go along. Pray about them. Ask the Spirit of God to make this story life to you. Then you will find it a great source of strength and comfort, and God will magnify it for you. You may also discover truth in your prayer and meditation, which has not been revealed to the writer.

Satan always desires to cheat the Christian by deceiving, bluffing, or blinding him to the benefits of redemption, of glory, that is, God's glory in the life of the Christian, and of his becoming fruitful. Satan would blind us to our rightful possessions in our Lord. He desires to so engage the Christian's mind, that even right motives, thoughts and desires Godward, are diverted, unless we are careful. He tries to make the Christian waver, by showing him conditions and circumstances, instead of the power of God, that thereby he may yield to unbelief. By being so enticed, the Christian is bluffed into thinking that the enemy is too great to be overcome. Consequently he loses the blessings which the Lord would give if his eye were upon Him.

Note that in listening to the enemy Ahab became frightened and was ready to yield up all his possessions to Ben-hadad. How like our experience, when we listen to Satan's suggestions. Consider also that God knew all about Ahab's trouble, and He was ready to deliver the enemy into Ahab's hand. When? "Today." Get that, my Christian friend: Today! Now! Now is the accepted time. Now is God's day for your victory. Do not wait until you get to heaven and then talk about it; but now God will deliver. While you thought nobody cared, God knew all about your trouble and the pinching it was giving you.

The Spirit of God moved upon the Word—the promises of God to the believer (elders of Israel whom Ahab consulted). The promises raise their voices against any more surrender to the enemy. They counsel the Christian to refute the enemy's demands and bluffing. Note: The enemy bluffs in the face of the Word. Things look worse. He sets his fighting equipment in order, and boasts of his power. Strengthened by the Word, the believer looks Godward for help. Ahab answered the enemy, after being counseled by the elders in Israel. The Prophet gives God's promise: "Hast thou seen all this great multitude? Behold, I will deliver it into thine hand this day; and thou shalt know that I am

the Lord." Ahab believed it possible, so do we. "But how can it be done?" he asks, "By whom?" Observe the Lord's answer: "Even by the young men of the princes of the provinces."

Ahab depended upon those young men all over the kingdom. They helped keep order. Their union was his strength. They were the most important men in the kingdom. They are representative of the resources that the Christian has at hand—faith, hope, love steadfastness, developed by the Word. Ahab again, trying hard to believe the Lord, inquires, "Who shall order the battle?" The Lord, making the issue direct and personal, answered, "Thou."

Again we note some important things. It was not Ahab's fault that he was king. He became such through no merit of his own, but because he was born into a kingly family. He received his title because of the death of someone else and by birth. Christians become such through no merit of their own, but by being born into a kingly family. We receive our title of Christian because of the death of someone else, namely, Christ Jesus, and because we were born again. 22

It was not Ahab's fault that Ben-hadad wanted his possessions. Nor is it our fault that Satan wants to rob us of our possessions gained through Christ. It is Satan's business to rob Christians and lay siege against them. Ahab was not to defeat the enemy. God said, "I will deliver." We cannot gain the victory ourselves: but we have the victory "through Christ our Lord." Rom. 7:25.

What Ahab had at hand would enable him to stand against the enemy; his strength, the "princes of the provinces." What we have at hand also makes it possible to stand against the enemy --- our strength: God's grace, the Word of God; faith hope, love and steadfastness developed by His Word. They are our "princes," our important figures in life.

What could Ahab do? He could trust God. He could order the battle. He could set in battle array that which he had. These denote his obedience. What can the Christian do? Trust God through Jesus Christ. Order the battle by deciding whom to trust. We can set in battle array that which we have — spiritual weapons: the Word of God, yieldedness to Him. What can God do? Win the fight. He said, "I will deliver." When? "This day" — the time of victory. What can you do now? Decide for God, or surrender to the enemy. You have the power of decision. Which

way will you decide?

I want you to notice particularly that the whole matter of victory depends upon how you decide to fight the enemy. Your decision is the ordering of the battle. If you decide to trust God completely in your trial, you will set the battle in order and marshal up the things "at hand," against the enemy. You will know that you cannot fight against the enemy with carnal weapons because it is the power of darkness with which you are fighting. Thus, you will use spiritual weapons — the Word of God, faith, hope, love and steadfastness. You will use the shield of faith which will enable you to quench all the fiery darts of the enemy. In trial, trouble, sickness, and perplexities of all kinds, the chief concern of God is not whether He is stronger than Satan. He already knows the answer to this (the true answer). God is not concerned about whether He can defeat Satan, or not, but He IS vitally concerned about how you will order the battle; how you will put in array your "things at hand" against the enemy. Whether you will entirely call upon the Name of the Lord, trust Him and use God's Word against the enemy, or whether you will use some other means. If you decide God's way, He will win the victory and deliver you. Otherwise, suffering, delay, and many other things, will develop until you finally come God's way.

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Let us see it this way: by way of illustration. It was not my fault that I was born a sinner. That was somebody else's fault. Adam and Eve sinned in the Garden; henceforth sin was inherited by all mankind all the way down to me. Though it was not my fault, yet I was a sinner, nevertheless. I could not save myself, but God could save me. Hence I had a decision to make — come God's way or perish; heaven or hell; which? It was up to me to decide. I had the power of decision. It was up to me to order the battle. How was the battle to be fought? Would I set the battle in array thus: reform, try to do good, turn over a new leaf, cut out bad habits, become a good neighbor, a good father, a kind husband, a zealous church-goer-member, give all I had to the poor? If so, I would still be a lost sinner. Victory was secured for me only by Christ, through redemption. He alone is The Deliverer, not I. If I set the battle in array like God wants me to, and repent of my sins, and be cleansed from them through the blood of Jesus Christ, and accept Him as my personal Lord and Saviour, then God would save me. See?

I set the battle in order. I marshal the things God has made

possible for me against the enemy. I set the battle in array —
decide to go God's way. He, no one else, saves me, or delivers
me, or defeats the enemy. Now beloved, if it works like that
in redemption, then it must work like that all the way through this
new-creation life in the Lord Jesus. The Lord's message to Ahab, to
you, *was* "I will deliver." Let us remember that "the battle is the
Lords." How will you decide?

THE WOMAN OF SAMARIA

Oh she came to draw water that wonderful day,
But she left with a song in her heart.
For she was a sinner, but Christ set her free
From everything sin can impart.

Oh she came to draw water that marvelous day,
But she took back delight in her soul,
For she was a sinner, but Jesus was there,
And He made her "every whit whole."

Oh she came to draw water that beautiful day,
But she took home a message of joy,
For Jesus had told her the Water of Life
Would all of death's power destroy.

Oh she came to draw water that glorious day,
But with gladness she hastened to tell
All her friends and her neighbors the
wonderful things
That Jesus had told her at the well.

Florence French

The Spirit of the Lord

Paul N. Smith

“NOW the Lord is that Spirit and where the Spirit of the Lord is there is Liberty.” II Cor. 3:17

The Apostle Paul is contrasting the Law, or the Letter with the Spirit in this chapter. The Law brought only condemnation and death, whereas the Spirit of the Lord brings life. The Law was written on stones, but the Spirit writes upon the fleshly tables of our hearts. The Law, though it did bring judgment, was glorious, holy, just and good; but the Spirit of the Lord is much more glorious! They who have the Spirit of the Lord have liberty from the Law, from condemnation, sin and death. The Spirit of the Lord has power that no agency of earth has. The Atomic Bomb is mighty and powerful in a destructive sense, and also in a practical way, but it cannot change the hearts of men and women. It can only kill the body, but the Spirit gives life. The Spirit also transforms the child of God from life to abundant life. "But we all With open face beholding as in a glass the glory of the Lord, are changed - into the same image from glory to glory, even as by the SPIRIT OF THE LORD."

The Spirit of the Lord has not just begun His work of transforming lives and moving them to do the will of God, but since the foundation of the world, the Spirit of the Lord has been active. The Spirit was the active agent in the reconstruction of the world as recorded in Genesis 1:2, "And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved (or brooded) upon the face of the waters." Likewise the Spirit was manifestly working the six days of the re-creation of the world and man. The Spirit of the Lord moves upon the hearts of sinners, convicting them of sin, and causing them to feel their need of salvation. Salvation is actually brought about through the power of The Holy Spirit. The Spirit of God is present at the birth of a child of God and remains with that child throughout his life. Some of these children allow the Holy Spirit to enter into their bodies, thus enabling Him to work more powerfully and effectually in their lives; "working in them that which is well-pleasing in His sight." When allowed to take full possession of a saint, the Holy

Spirit will transform that life into something useful and glorious, feeding and leading that one into full maturity.

There were Old Testament saints, as well as New Testament ones, who allowed the Spirit of the Lord to direct and use them. Enoch and Elijah were outstanding ones in yielding to the Spirit of the Lord. They walked, in the Spirit while upon earth and were consequently taken by the Spirit into heaven. The Spirit was as a chariot of fire taking Elijah to heaven, but we do not read how the Spirit was manifested in translating Enoch, except that Enoch was not. Something had to happen for God to take a man bodily and transport him millions of miles away — a distance that wise men of today have not accomplished. The true prophets and judges and kings were all led by the Spirit. Miracles were done through them by the power of the Spirit. Books were written by the inspiration of the Holy Ghost. Joseph, the most perfect type of Christ, was led and used by the Spirit. Even in his imprisonment in Egypt, he manifested his yieldingness to the Spirit. Through the Spirit, he interpreted Pharaoh's dream which caused the latter to declare, "Can we find such a one as this is, a man in whom the Spirit of God is?" Gen. 41:38 Bezaleel was given the Spirit of the Lord in all wisdom and understanding that he might do all manner of cunning workings that had to be done in the building of the tabernacle in the wilderness. Samson, the judge became mighty in strength when the Spirit of the Lord came upon him. Through the Spirit he became stronger than ropes, mightier than lions, greater than thousands of men, and even so strong as to pull down the pillars of the great temple of the Philistines. David was another, who, after he was anointed to be king of Israel, had the Spirit of the Lord resting upon him from that day forward.

The Spirit of the Lord is so mighty that He sometimes causes unbelievers to do the will of the Lord. Such was the case of Balaam, who was hired by Balac to curse the children of Israel. When the time came for him to curse these people of destiny, the Spirit of the Lord came upon him and he gave them a blessing which God fulfilled. Num. 24.

The Spirit of the Lord was upon Christ, the Man. He was led by the Spirit as were the others. He was led by the Spirit during His early life as a lad; He was led throughout His ministry, first

into the wilderness to be tempted of the devil and on even into the Garden of Gethsemane and later to the cross. He was then raised from the grave by the power of the Holy Spirit. In Isaiah 11, we read of the Spirit resting upon Him in a seven-fold manner: the Spirit of wisdom, and understanding, the Spirit of counsel, might, knowledge, fear of the Lord and quick understanding. Also in Isa. 61 we read, "The Spirit of the Lord, God is upon me, because the Lord hath anointed me to preach good things unto the meek. He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to preach the acceptable year of the Lord." If Christ needed to have the Spirit of the Lord upon Him in this manner, how much more need we to be filled with the Spirit in all knowledge and spiritual understanding, increasing and abounding in love and every good work.

27

I'LL GO MAYBE

I'll go where you want me to go, Dear Lord.

Real service is what I desire.

I'll sing & solo any time, Dear Lord,

But please don't ask me to sing in the choir.

I'll do what you want me to do, Dear Lord.

I like to see things come to pass,

But don't ask me to teach girls or boys. O Lord,

I'd rather just stay in my class.

I'll do what you want me to do, Dear Lord.

I yearn for the Kingdom to thrive,

I'll give you my nickels and dimes, Dear Lord,

But please don't ask me to tithe.

I'll go where you want me to go, Dear Lord.

I'll say what you want me to say;

I'm busy just now with myself, Dear Lord.

I'll help you some other day. .

—Selected.

ISAIAH 22

Gene Hawkins

“*And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.*” *Isa. 22:22*

This chapter correlates with The Song of Solomon, which beautifully depicts the courtship between Christ and His Bride. Scripture describes the Bride of Christ as the rib portion taken out of the Church. The Bride of Jehovah is Israel and both Hosea and Jeremiah declare it.

Hosea was required to “...take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.” Hos. 1:2 The name of the harlot was Gomer and three “sign children” were born to this union. The firstborn was “Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.” Hos. 1:4 This child foretells the soon coming captivity of the ten tribes of Israel. A daughter is born next, “And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.” Hos. 1:6 She is followed by another son, and Hosea is instructed to “Call his name Loammi: for ye are not my people, and I will not be your God.” Hos. 1:9 All of this signifies the fact that Israel, as a nation, was married to God, but she played the harlot against him and her children were “...the children of whoredoms.” Hos. 2:4 This first chapter of Hosea closes with the promise: “Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.” Hos. 1:11 Jezreel means “it will be sown of God,” and is a reference to this coming judgment.

The second chapter of this book continues declaring that there must be a change in Israel in order for them to be restored. “Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;” V. 1-2 The name changes of these two children, now Ammi, instead of

Loammi, and Ruhamah, rather than Loruhamah, indicate that God will now have mercy upon them and call them His people which were not His people. Furthermore, this nation, the divorced wife of Jehovah, must repent of her whoredoms. This is the essence of Isaiah's cry in our current chapter. "Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people." V.4

Hosea continues to assert that Israel will yet be the wife of Jehovah after she has been stripped naked, her path hedged up with thorns, and brought into the wilderness. Hos. 2:3-14 The language here sounds much like that in our present chapter, especially verses 5 & 8. "For it is a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision,.....And he discovered the covering of Judah,"

Hosea is insistent that Israel will be restored as the wife of Jehovah, but not before great trouble befalls her. "And it shall be **at that day**, (after the aforementioned devastation) saith the LORD, that thou shalt call me Ishi; (Husband) and shalt call me no more Baali. (Master) For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them ...and I will break the bow and the swordand will make them to lie down safely. And I will **betroth thee unto me for ever**; yea, I will betroth thee unto me in righteousness.... I will even betroth thee unto me in faithfulness: and thou shalt know the LORD." Hos. 2:16-20

Jeremiah likewise proclaims the divorce and remarriage of Jehovah to Israel. "The LORD said also unto me....Hast thou seen that which backsliding Israel hath done? And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also..... And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart,.....And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words..... and say, Return, thou backsliding Israel, and I will not cause mine anger to fall upon you: for I am merciful,.....and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast

transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD. Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:" Jer. 3:6-14

All of these prophets speak of the horrific spiritual declension in Israel, but all of them also prophesy her return to The LORD. Isaiah also uses language similar to that which Jesus uttered in Rev. 3:7 when He addressed the Church at Philadelphia which is figurative of the Bride of Christ. "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;" These words are quoted almost verbatim from Isaiah 22:22 "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open."

Thus both the Song of Solomon and Isaiah 22 proclaim the marriages of Jehovah and His Son to their respective brides.

30

"The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?" V. 1 The "valley of vision" is the subject of this entire chapter and is undoubtedly a reference to Jerusalem. The prophet directs his comments to a tumultuous and joyous city in V. 2, the "daughter of my people," in V. 4, the "city of David," V. 9 and Jerusalem in V. 10. All the declarations and prophecies of this discourse are spoken in reference to this valley of vision. "The vision" indicates "a revelation or expectation by dream." That expectation for Israel would be the restoration of Jerusalem to her former glory, as the wife of Jehovah, despite the tremendous turmoil she has endured and is yet to endure during the tribulation period, as is described in the following verses.

"Thou that art full of stirs, (crying, noise, shouting.) a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle." V. 2 The "stirs" of this verse seemingly indicate that the people had gone up to the housetops of V. 1 in great celebration, and joy, not realizing the great devastation that was all around them. No battle is indicated, yet men are slain. These deaths could be due to famine, or pestilence, rather than the sword, but they would most assuredly refer to those who are

spiritually dead, which would greatly concern Isaiah. Time wise, this would be just prior to the battle of Armageddon, and the real storm has not even begun. Politically, Israel is in a tremendously hazardous state because, “All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far.” V. 3 This is undoubtedly because of the covenant which has been made with the antichrist for one week, and the entire nation is now bound by it. Dan. 9:27

Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.” V. 4 This, once again, is the lament of Isaiah, for he realizes the tremendous plight of this people, wherein he knew that they would be greatly spoiled. He knew that “...it is a day of trouble, and of treading down, and of perplexity (entangled) by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.” V. 5 All of this is brought forth by “Lord GOD of hosts in the valley of vision,” and while all this trouble did come to pass in Isaiah’s time, the greatest fulfillment will be in the end time. The “walls” of the city will be broken down, indicating that the protection of this people will be gone. They will then cry to the mountains, in fulfillment of Rev. 6:15,16 wherein “...the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:”

The next verse also indicates that all the nations have been drawn into this conflict along with Israel, or “the valley of vision.” They are pictured by Elam (their heaps) which “...bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.” V. 6 Israel will be looking for those to defend them and Elam seems to provide the “offensive,” weaponry while Kir uncovers the “shield” or the defensive weapons which will be in place at that time. This scenario has already begun in our day, but it will culminate in futility, for “..... it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.” V. 7 This is none other than a prophecy of Armageddon, which will call all nations to world-wide destruction. It will all center around Israel, in their

“choicest valleys,” and none will escape.

“And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.” V. 8 This tiny nation has always been the center of God’s dealings with this world, and here we note that He has reduced their defenses to nothingness. They have desperately tried to go after “other lovers,” and God has hedged up her way with thorns, as indicated by Hosea, but all those efforts will eventually fail. The “armour of the house of the forest,” or the armaments of these nations will, in no wise, keep them from the destruction which God has foretold. They will clearly see “... the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.” V. 9 Those breaches are very much manifest in this present day, for Jerusalem is a divided city and will undoubtedly become more so. The “waters” which have been gathered together also seem to find their fulfillment in Rev. 6:6 where the command is “...see thou hurt not the oil and the wine.” The reason for this decree is because the majority of waters in that day will have been polluted, and undrinkable, leaving only wine for that purpose. They have, for this cause, “...gathered together the waters of the lower pool,” in an effort to try and preserve these waters.

32

The following verses are an indication of Israel’s own works and ingenuity, as they try to defend themselves rather than call on The Lord. “And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.” They “have numbered,” or marked out certain houses to break down whereby they can use the materials to fortify the walls, and they seem to have made a ditch, perhaps to use a moat of protection, but all their own efforts have been completely at the expense of calling on the Maker of the entire city, and giving “respect unto him that fashioned it long ago.” V. 9-11

The indictments against this people continue, announcing that “...in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth.” V. 12 This is God’s way of restoration, for He “...resisteth the proud, but giveth grace unto the humble.” Jas. 4:6 However, Israel did not follow this path of repentance in Isaiah’s day, nor

will they immediately bow their knee in the end time. They will rather tread the path outlined in V. 13, even as the present day Church has done. “And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.” Though these actions may have “appeared religious,” they were in no wise a proof of true humility whereby they would call on the Name of their Maker, and look to Him for deliverance. They did not answer God’s call, in V. 12, for mourning and weeping in repentance. Instead, they simply refused to accept the gravity of their plight, even as is seen in the Church today. They ignore reality and rather glibly cry out “let us eat and drink; for tomorrow we shall die.” This attitude brought forth God’s response through the interceding Isaiah. “And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.” V. 14 This message surely does carry forth a decree of finality to those who would reject Christ, but it also carries a message of hope, for scripture plainly declares that one day “.....they shall look upon me whom they have pierced, and they shall mourn for him,....” Zech. 12:10 The death they will eventually experience is death with Christ. They will learn the same lesson that every Christian learns today. “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him:” Rom. 6:5-8 Isaiah’s message here is not a product of his own imagination. It begins as a revelation “by the LORD of hosts,” and concludes as that which “..saith the Lord GOD of hosts.”

The prophet is also given further instruction and an immediate charge. “Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?” V. 15,16 Isaiah is directed to Shebna the treasurer. His name means “who built: tarry, I pray.” He is representative of the political leadership who should have been concerned with building up the people and listening to their needs. Instead, the implication here, is that this hierarchy made every effort to

take from others in order to pursue their own goals, even unto making elaborate preparations for their own funerals and legacy after they were gone. Politicians, of our day, have also forsaken their responsibilities of stewardship, and have made provision for themselves, even at the expense of those for whom they were supposed to be responsible.

God will not allow such conduct to go unpunished! “Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord’s house. And I will drive thee from thy station, and from thy state shall he pull thee down.” V. 17-19 Though men of such ilk have carefully laid their plans to be remembered and revered, God will “carry them away with a mighty captivity.” He will supply the “cover” they deserve, and rather than dying peacefully in their own land, this type of men will be cast out into a large country, their legacy being “the shame of thy lord’s house.” All of this is in preparation for bringing forth The True Treasurer, and will also come to pass in the end time, prior to Israel’s restoration. Just as Shebna was driven out and replaced, so will the Christ rejecting regime of the end time be replaced with God’s True Leadership.

34

(To be continued from this point in the Sept. issue)



I Am Only A Dime

I am only a dime.
I am not on speaking terms with the butcher.
I am too small to buy a pint of ice cream.
I am not large enough to purchase a pound of candy.
I cannot be exchanged for a half gallon of gasoline.
I am hardly fit for a tip.
But believe me, when I go to Church on Sunday,
I am considered some money!
There’s where I shine, though only a dime.

—Selected



Our Corn Crib

"Buy The Truth, and Sell It Not"

Tracts

A Problem, Solution & Triumph	Freedom	Pauline Sanctification
Arrangement & End of Ages	Gifts of the Spirit	Pauls Superlatives
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

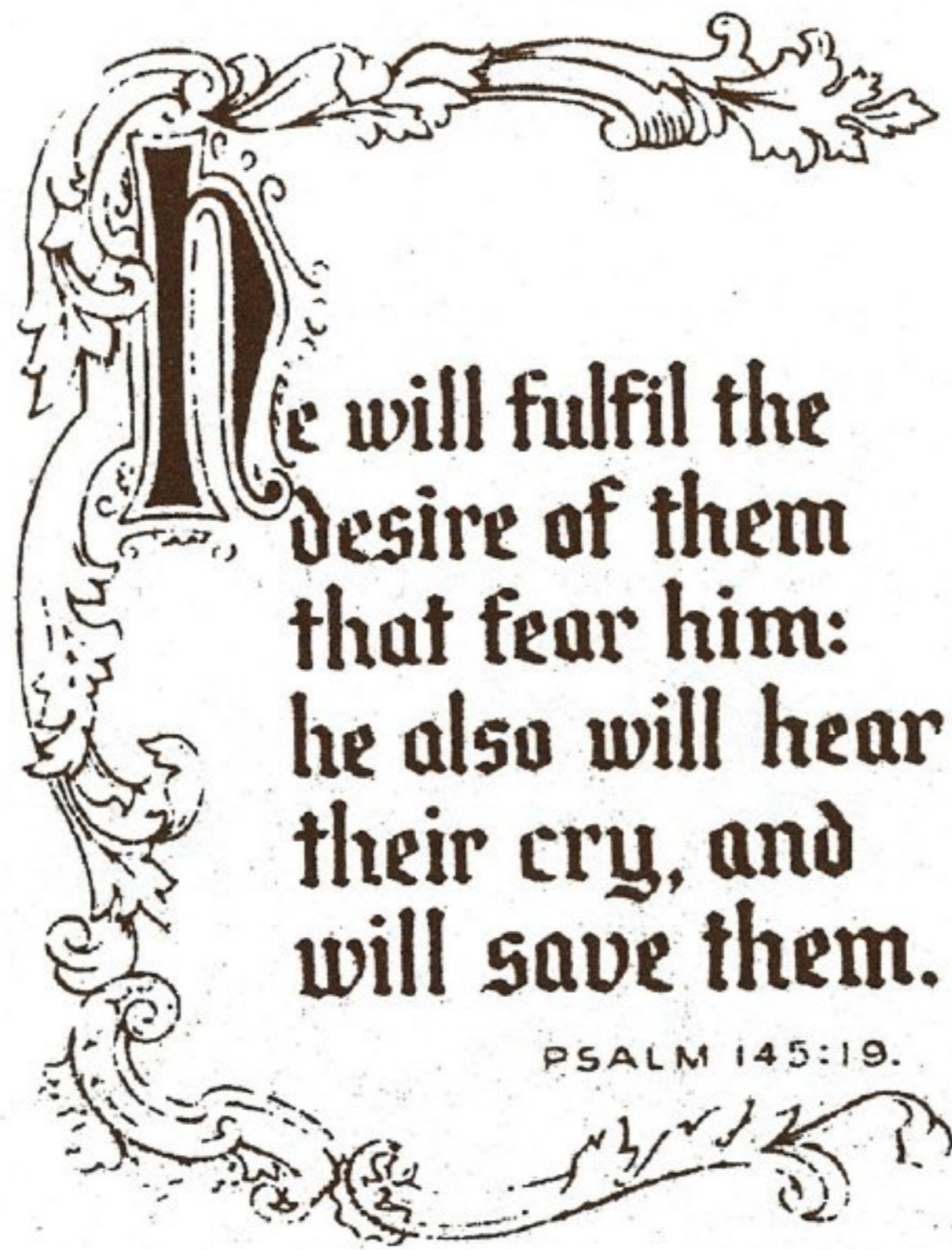
Books of the Bible

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
1, 2 Samuel	Zechariah	Philippians	
Ezra	Matthew	Colossians	

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He will fulfil the
desire of them
that fear him:
he also will hear
their cry, and
will save them.

PSALM 145:19.

