

Grace *and* Glory

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'Loving His Appearing'

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He healeth the
broken in heart,
and bindeth
up their wounds.
PSALM 147:3.

O Love, O Love

O love that sought me when in sin
That went to Calvary love to win;
That fills and thrills and burns like fire,
Makes sense be dumb and flesh retire,
And meets the depths of man's desire.

O love constraining and constrained!
This all consuming uncontained;
Which flows in billows deep and wide,
True essence of the Crucified
There is no other love beside.

O love that none can comprehend
Which even angel's grasp transcend!
The Christ alone this love possessed;
Its fullness He made manifest,
In bringing me profoundest rest.

O Love that would not let me go,
That moved my will and bro't me low!
I find my happy home in Thee,
A captive bound, yet ever free,
I could not live apart from Thee.

O Love that draws me to the sky,
To reign in heav'n with Thee for aye,
Thy Bride I shall forever be;
Thy glory Thou wilt share with me,
All honor shall be giv'n to Thee.

Chorus:

O Love! O love!

O love that Jesus did bestow;

O love! O love!

O love that would not let me go.

Mary M. Bodie

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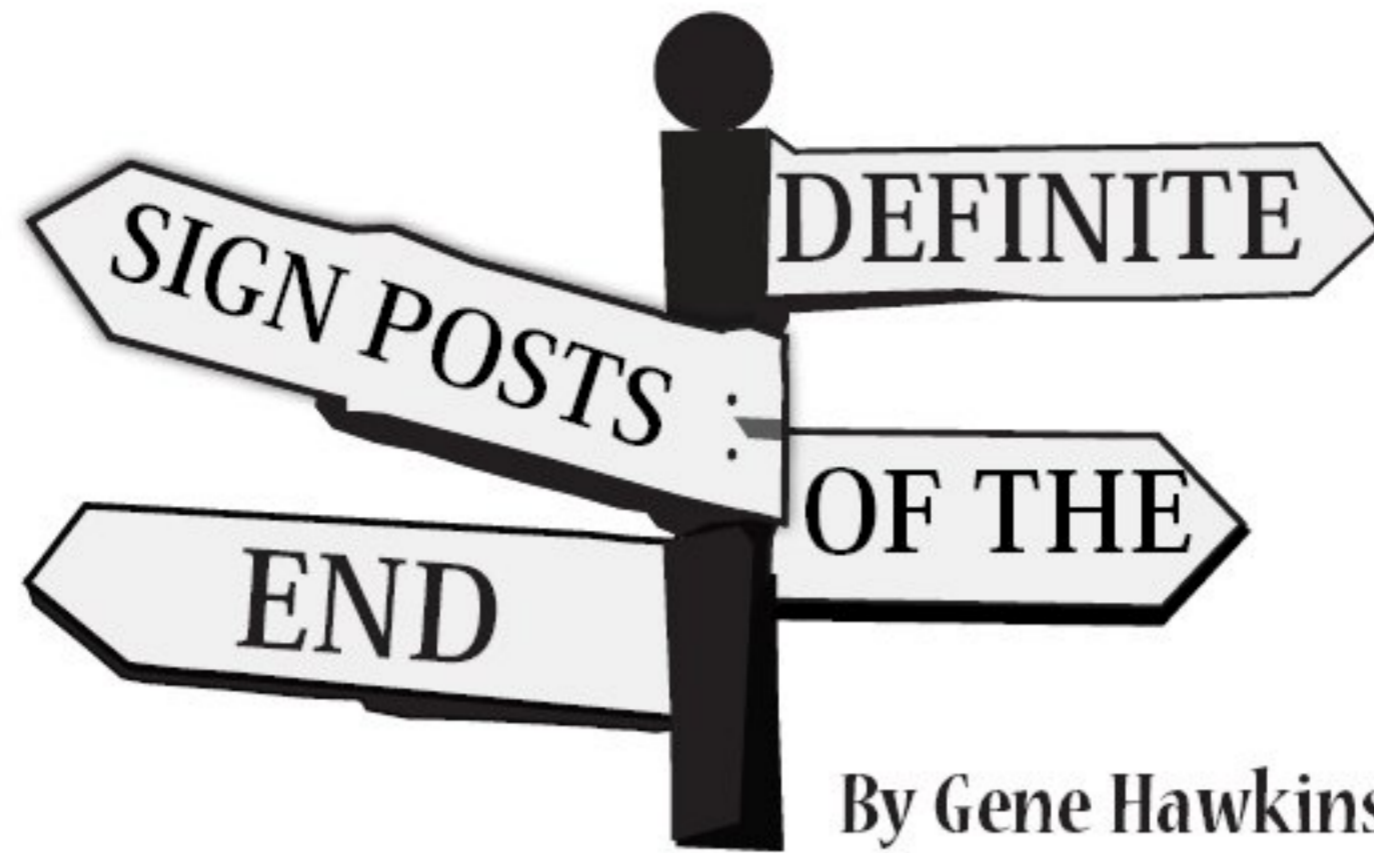
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Editor: Gene Hawkins



“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;” Rev. 8:8

3

God gave the prophet Daniel specific understanding of the first three world empires. He knew specifically that Nebuchadnezzar was the anointed head of Babylon, and that Medo-Persia and Greece would soon follow. However, Daniel saw a fourth beast which he describes as being “.....dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.” This interpreter of dreams knew the specific identities of the nations represented by the Lion, the Bear, and the Leopard, recorded previously in this chapter, but the identity of the empire represented by this fourth beast, which was unlike anything Daniel had ever seen, is not forthcoming. We know now, due to the content of the iron and clay, along the cruelty depicted by “teeth of iron,” and that “it devoured and brake in pieces,” stamping the residue with its feet, that this fourth beast is the Roman Empire. This is the same cruel regime that reigned during the time of Jesus, the revival of which has emerged in our day.

Just as Daniel was not given specific names in regard to this last beast, those today, who would understand the current happenings of the end time, must determine which of the nations fit the symbolic criteria presented by these prophecies. Our opening text describes a “mountain of fire,” being cast into the sea. Mountains have long been a symbol of various kingdoms, both good and bad, and the sea is recognized as representing the chaotic unrest and raging of the nations. It is also easily seen, due to the characteristics of modern weaponry, that the fire in this verse is a direct reference to mass destruction inflicted by nuclear war.

It is also imperative that we understand the time element

represented here. This eighth chapter of Revelation begins with the opening of the seventh and final seal of judgment which only “the Lion of the tribe of Juda,” was qualified to open. Rev. 5:5 This 7th seal will probably be opened some time shortly after the second seal is opened, where it would be instrumental in shattering the “peace and safety” era to bring about “sudden destruction.” I Thess. 5:3

The devastation, unleashed by the opening of these seven seals, bears a striking resemblance to the destructive events which Jesus described in Matt. 24. The Master began His discourse announcing the arrival of “false christs,” lying in wait to deceive. That deception corresponds with the first seal, wherein men are led to believe that peace has come. Such fragile peace is very quickly eroded into sudden destruction as the second seal proclaims war and bloodshed. Jesus ends this barrage of destruction describing the unparalleled havoc unleashed when the sixth seal is opened bringing total chaos in both heaven and earth. Some have concluded, due to the evidence of the “signs” already manifest in our midst, that those seals have already been opened. However, that simply cannot be, for before Jesus begins to open that book with the seven seals of judgment, in Rev. 5, He must be enthroned, as described in Rev. 4. We are absolutely certain that such a majestic event has not happened yet, for Jesus is seen on His throne only **after** “...a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither,....” Rev. 4:1 The rest of this chapter describes the Bridal Company, represented by the four living ones and twenty four elders, as they “fall down before him that sat on the throne,...” V. 10 This company will, at last realize the fulfillment of Jesus promise: “I also will **keep thee from** (out of) the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” Rev. 3:10 It means that they will be in glory before the tribulation starts and they will see His Magnificent Coronation!

Jesus described the aforementioned signs of the end time in Matt. 24 as “the beginning of sorrows.” Matt. 24:8 The word “sorrows” is a word used to describe a woman experiencing the throes, or birth pangs, of labor. These “contractions” are rather moderate and far apart in the beginning, but as her time draws nigh, they increase, both in frequency and intensity. Thus all the same characteristics of this pre-tribulation period will simply increase,

both in frequency and intensity, as the world is plunged headlong into the great tribulation wherein Jesus will open those seven seals of judgment. Right now, there is only the “threat” of the nuclear upheaval prophesied by our opening text, but it will most assuredly become a living reality when some rogue nation touches it off, and even at this present hour, the nations are extremely fearful, trying desperately to take steps which would prevent such a holocaust.

We would also note from this verse that “a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;” The “great mountain,” must represent a kingdom that is somewhat separated from the mass of nations identified as “the sea.” The latter would primarily be the bulk of the nations led by that end time confederacy of seven which controls the global political climate at that time. It will eventually be reduced to only one man, known as the anti-christ, but John saw it as a seven headed ten horned beast rising “up out of the sea,…” Rev. 13:1 At present, a country like unto Iran, greatly motivated by their hatred of Israel, would be a primary candidate for this great mountain, and when it happens, it will be much to the chagrin of the multiplied nations known here as “the sea,” for the devastation will be massive, as “the third part of the sea became blood.”

Iran occupies much of the news today because they are pursuing a nuclear weapon despite all their assertions to the contrary. Much controversy began in Nov. 2013 when a Reuters news headline announced **“Iran Gets \$4.2 Billion in Last Minute Deal on Nukes Saturday, 23 Nov 2013 05:02 PM”** This was followed by the story explaining that “Iran and six world powers reached a breakthrough deal early on Sunday to curb Tehran's nuclear programme in exchange for limited sanctions relief, in what could be the first sign of an emerging rapprochement between the Islamic state and the West.

Aimed at ending a dangerous standoff, the agreement between Iran and the United States, France, Germany, Britain, China and Russia was nailed down after more than four days of tortuous negotiations in the Swiss city of Geneva.” That same article declared that “Israeli Prime Minister Benjamin Netanyahu's government denounced the agreement as "a bad deal" that Israel did not regard itself as bound by.

Before Sunday's agreement, Israel, believed to be the Middle East's only nuclear power, said the deal being offered would give Iran more time to master nuclear technology and amass potential bomb fuel.” Contrariwise, a U.S. official

asserted that “The Geneva deal has no recognition of an Iranian right to enrich uranium and sanctions would still be enforced.

But Iranian Deputy Foreign Minister Abbas Araqchi said Iran's enrichment program had been officially recognised.” A further declaration asserts that “Tehran, whose oil-dependent economy has been severely damaged by tightening Western sanctions over the past few years, denies it would ever "weaponize" enrichment.”

Such reports indicate both the apprehension and confusion on this deal and since it was announced, there have been a number of headlines voicing the concerns of many other interested parties around the world, most indicating that they simply do not trust Iran. Three of them, found in Lignet News, read as follows: “Iran Deal Creates Seven Major Impacts to Global Security” (Nov. 26, 2013). “Expert Panel Questions Obama Statements on Iran Deal” (Nov. 27, 2013). “Four Myths About Iran’s Plutonium Reactor” (Dec. 9, 2013). A fourth appeared in Lignet on Jan. 15, 2014 announcing that a “Secret Side Deal Brings Backlash over Obama’s Iran Policy.” This article quotes Iranian Pres. Hassan Rouhani as boasting that “that world powers surrendered to Iran’s will with this week’s deal. Rouhani also gave a triumphant speech in Tehran, claiming Iran defeated Western sanctions.” Those sanctions are still a very prominent subject in Washington as this same story asserted that “As many as 59 senators including 16 democrats reportedly support a bill to impose new sanctions on Iran if it does not abide by the Geneva agreement.” This particular article concludes with the opinion that “Iranian leaders have not yet shown a willingness to make difficult concessions for an agreement that will truly address the threat from their nuclear program, such as giving up centrifuges and enriched uranium or dismantling nuclear facilities.”

If Iran is the kingdom we have suggested, we are certain, in view of the verse which opened this article, that they will continue to pursue, and eventually achieve, their nuclear purposes, despite sanctions, political maneuvering, or even an attack from Israel. The latest reports also indicate that Iran has absolutely no intention of dismantling anything connected with their nuclear program, even though the Geneva agreements have already gone into effect. It is also quite certain that their staunch supporters, Russia and China, each of which has vehemently opposed sanctions against them, will one day regret supporting them so vigorously.

The seven headed beast, referenced earlier, is also very obscure at this point, insofar as identifying the nations

represented by those seven heads. However, both China and Russia, are emerging as the major powers of our world today. While the U.S. has been at the center of nuclear negotiations with Iran, America has lost the tremendous front line leadership and prestige she once enjoyed. We saw previously, in these pages, that Russian President Vladimir Putin advanced his own objective, of achieving powerful and strategic political influence in the Middle East, by taking advantage of the recent Syrian debacle. Lignet News reports that both of these nations are now making economic inroads into countries formerly influenced by the U.S. China is very quickly advancing as the economic power of the entire world. According to a report in late Oct. 2013, “Latin America and the Caribbean have sought to reduce their reliance upon the U.S. economy by expanding trade with Asia. According to the Pittsburgh-based-Latin American Studies Association, ‘China is among the top three trading partners of most countries in the region, and increasing its socioeconomic presence rapidly. India, Korea, Japan, and other Asian countries are following closely behind.’

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Bilateral trade between China and Latin America has soared more than 2,000 percent over the past decade, rising from just \$13 billion in 2000 to more than \$260 billion last year. Beijing has also become the largest lender to the region, exceeding the combined value of loans from the Inter-American Development Bank, United States Export-Import Bank, and World Bank.”

This same report goes on to include Brazil, Argentina, and Ecuador as being among countries incurring billions of dollar in debt to China. Stuart Varney, on Fox News, surely struck a scriptural note when he observed that those in debt to China will be easily under their control. Proverbs 22:7 says it thus: “The rich ruleth over the poor, and the borrower is servant to the lender.”

The U.S. has likewise succumbed to the vast pool of nations indebted to China. ‘Davemanuel.com’ an economic website referenced by notable news sources such as The New York Times, CNN, Forbes, The Telegraph, and many others, sets U.S. debt to China at \$1.3 trillion. America owes Japan \$ 1.17 trillion, and Russia \$149.9 billion, and God’s Word still declares that “the borrower is servant to the lender.”

Russia is likewise making major economic inroads in a number of the same countries indebted to China, but for a different reason. Reuters reports that “The Brazilian government

agreed to strengthen its defense cooperation with Russia and vowed to move forward with negotiations for the purchase of more than \$1 billion anti-aircraft defense systems by mid-2014. Argentina, Mexico, and Peru have also expressed interest in Russian military hardware. “

Russia is surely showing that she is determined to establish herself as a military presence around the world and most analysts agree that the nuclear deals between the U.S. and Russia definitely favor Russia. It is also noteworthy that all these countries involved in such economic deals, are oil producing nations. This fact will prove to be a real boon during the tribulation period, for the oil, and the monies produced by it, will be invaluable in feeding all the war machines advanced by nations around the world, as they battle for control.

Jesus declared that 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:” Luke 21:25 Reports such as those above will surely prompt men to “fear” if they are indeed “looking after those things which are coming on the earth.” The good news for us is that our citizenship is in heaven and it is imperative that we reach out and claim that land NOW. We hear of those who declare that they do believe Jesus is coming again, but how many of them believe it could be TODAY? Other Christians are persuaded that Jesus will come for them, but only after the tribulation has begun. Still others are convinced that they will go all the way through the tribulation and emerge victorious in the millennium. This group is apparently so convinced of it that we have heard of some “stocking up” in order to preserve themselves during this very devastating time. Some have criticized the idea of a special group of believers being translated before the rest of the body, as being a “secret rapture,” which, they say, is unscriptural. We would ask; what does it mean that “...that the day of the Lord so cometh as a thief in the night,” (I Thess. 5:2) if that event is not shrouded in secrecy? The scriptural fact is that “...unto them that look for him shall he appear the second time without sin unto salvation.” Heb. 9:28 The key is to “look for Him.” Jesus will make a number of appearances before He sets up His millennial kingdom and each of them will follow the same pattern. Some will be looking for Him, and will be taken to glory. Others will be asleep and will

be left on the earth until his next appearance. The promise to the Philadelphia assembly, referenced above, reveals clearly that a select and elite company will be taken out of the world BEFORE the tribulation even begins. That is the hope we enjoy today, in the midst of all the uncertainty and chaos which is gendering fear and torment around the world. There are those who are looking intently into the heavens, longing for that glorious appearance, while others actually scoff at the prospect, as Peter declared. “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” II Pet. 3:3,4 Such scoffing is none other than unbelief, and sadly this verse is not a reference limited to unbelievers. There will be Christians who simply do not believe in the out translation and will miss that glorious event. They will, in no wise, be designated for hell, as some proclaim, but they will remain on this earth to endure a part of the tribulation period. That group is seen in Revelation seven as “a great multitude, which no man could number,..... which came out of great tribulation,” Rev. 7:9-14 Make no mistake! After this group has gone into the tribulation period, they too will be looking unto the heavens for their salvation, because the promise, of Heb. 9:28, will still mean exactly the same thing then as it does now; “...unto them that look for him shall he appear the second time without sin unto salvation.”

They will also have the advantage of a “precedent,” for they will know that the first rank of believers has already been taken to glory and will thus have an even greater basis for that faith.

Rather than cringe in fear because of the uncertainty, violence, and wickedness of men around the world, let us heed Jesus words, uttered in the same chapter where He outlined the tremendous stress of these last days. “And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21:28 When these things “**begin**” (and indeed they already have) to happen is the very signal we need to look into the heavens, for our glorious deliverance is even at the door!

**Surely I come quickly. Amen.
Even so, come, Lord Jesus**

LET US WATCH!

Leslie Barrowcliff

“AND WHAT I SAY UNTO YOU I SAY UNTO ALL, WATCH” - Mark 13:37.

For what has the Church been waiting, since Christ ascended up on high and the Holy Ghost descended? What was the inspiration that fired those disciples and which the Holy Ghost quickened within their bosoms?

It was one all-consuming hope. It was the coming of the Lord Jesus Christ Himself.

For a little while they had enjoyed His fellowship on earth. They had seen His mighty works. They had heard His marvelous doctrine. They had handled the Word of Life, and had learned to love Him more than all the world beside. The lovely lowly Jesus had won their hearts. No beauty compared with His, no other could satisfy their deepest needs; but everything their souls desired was found in Jesus. They had built their hopes on His Messiahship. They had trusted He would deliver Israel; but the terrible sight of His arrest and crucifixion had burst upon them like a bolt from the blue. It was all so unexpected. Yet it ought not to have been so; for Christ had foretold them. He had repeatedly warned them of His pending crucifixion. The fact of His arrest and death and the manner thereof were a constant theme in conversation with His disciples. In fact, He had insisted on their remembrance of these things, saying on one occasion, "Let these sayings sink down into your ears" - Luke 9:44. But they seemed unable to hear. On the night of His arrest, though it occurred within a few minutes of our Lord's institution of the supper of remembrance, they were all taken by complete surprise and fled from His Presence.

Is it not perplexing to think that, despite His so oft repeated warnings, those followers were totally unprepared for what happened in Gethsemane and on Calvary? They did not anticipate that such things would happen. Yet our Lord had foretold them. The surprise is all the more amazing by reason of the revelation immediately preceding His arrest. Gathered in the upper room, Jesus had taken the bread and wine and ordained these things to be partaken in remembrance of His death. He had also told them at that supper table that He would never again drink of the fruit of the vine until He should drink it new with them in His Father's Kingdom. The nearness of the final act was surely manifested when Jesus said, "The hand of him that betrayeth Me is with Me on the table"; and

having been asked who the traitor was, revealed him by the sop, saying to Judas Iscariot, "That thou doest, do quickly." Whereupon the traitor went immediately out into the night to do his evil deed. Even then they did not realize what was afoot. Consider these things:

First. Our Lord had repeatedly warned them of His arrest and crucifixion. Second. He had instituted a memorial feast. Third. He had exposed the traitor. Fourth. He had bid the traitor act quickly, and the traitor had gone forth to act at once. Still they were not ready! Did ever a group of people have such cause for readiness, for what happened, as they? Could they truly say, "It happened all so unexpectedly"? No. Yet that is precisely the attitude their actions revealed! The disciples were not ready! They had been blind and they had been deaf, in spite of every possible warning. They were found unprepared.

Now what special lesson has this for us? A most important one. The Church has never ceased to believe in the return of the Lord Jesus Christ. This hope has inspired the saints all through the centuries. It has urged them to holiness, to purity, to faithfulness; and this hope has been the mainspring for generations past. It is the hope of the Church today. Christ said He would return. He promised to do so. His return will be sudden! But the suddenness of His coming will not be at a time left to chance, but at a set time. Though He never revealed the day, yet He revealed to us the conditions that would obtain at that day. Darkness, gross spiritual darkness, would envelop the earth. Man would be occupied with earthly things, and God would be forgotten. There would be "wars and rumours of wars,.....men's hearts failing them for fear." Pestilences and destruction, earthquakes and famines, and the love of many waxing cold. Our Lord explained His coming would be like a thief in the night. A thief - in the night! Is not this a time of spiritual darkness? Are we not robed with night? "The Sun of Righteousness" seems void of light in our midst, and men and women are no longer seeking unto the Lord. Christians are sleeping and growing cold. Terrors are stalking up and down the world, and sin and iniquity are abounding. The thief will come unexpectedly. He takes the treasure he sought and goes. Silently he comes, silently he goes - in the night. Jesus will come like that! Silently, so far as the world is concerned. Silently He will come for His Bride. Silently He will take her; and silently they will go. Then, the loss being discovered, how great will be the cry of the householder! The best treasures will be gone. The wealth will all

be removed, and the Taker of the spoil will have departed. So will it be for this world. In an hour such as men think not, the Son of Man will come for His own. The Bride will be gone. Then those who follow after will, in due course, be removed - "in a moment, in the twinkling of an eye." The carnal saint will wail for those departed. Then the world in turn will moan, for the hour of judgment will come. Then in the full light of His majesty, glory, and power, with all His saints about Him, Christ will come in full view of all men to "put down all rule and all authority and power" and rule over the earth. The Church must go to Him before she can return with Him. So Christ will first take His Bride and then His remaining saints, before He comes to reign.

If Christ should come now, are you ready? The signs proclaim that His coming is near. "Behold, I come quickly." Behold, the Lord shall come suddenly. When He comes, where will you be? I pray you will be ready for the Master, lest when He comes He finds you sleeping. The Bride is ready. She will be watching when her Bridegroom comes. But those who sleep will be left behind - for a while. What grief it will be for those who have failed to keep ready! What sorrow to know they have missed God's best! How can I hope to be spared that sorrow? By watching and praying. Watching against temptation, watching against loose living, watching against indifference to the things of God; praying that God will help me to watch and wait expectantly for the Savior's coming, and to hold fast in these dark and evil days. So the Master's words ring out more loudly today than ever before, because every day brings us nearer to that time when He shall come again. Beloved, be not deceived, be not lulled to sleep by false hopes and earthly drugs; but watch, WATCH and PRAY. In conclusion, I would remind you of Jesus' words, "And what I say unto you I say unto all, WATCH." Mark 13:37

12

* Did you ever notice this fact ---- that no one can sit comfortably in an easy chair having on the whole armor of God

* To be a friend means more than to be a flatterer.

* Tact is the ability to describe others as they see themselves.

* The Name of Jesus gives us our Divine Authority, but the Holy Spirit is our Divine Enabling.

A Hiding Place

E. R. Copeland

"And a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of living water in a dry place, as a shadow of a great rock in a weary land." Isa. 32:2.

From the fall of Adam, when sin came into the world, man has been buffeted about by the winds of adversity and the tempest of sin. God's indignation and anger against sin, in a great measure, must affect man. One of the natural outcomes of sin is fear. The realization of his condition causes him to seek a hiding place, when God goes in search of him. Gen. 3:10. This world, through the working of sin, became a wilderness and a dry land; but now the above promise is given.

How well we realize the need of all these things, a hiding place, a covert, water and shade. Like fierce winds, the wrath of the enemy is being directed against this world. In his anger, as he realizes the shortness of his time, he calls forth all his hatred against God and God's Children. The **"deceitfulness of sin"** has made of this world a wilderness. Violence and treachery fill the land, and he that takes notice realizes the need of a hiding place.

When we, as sinners, were brought to realize, that there is a time coming when God's anger will be poured out on this world to destroy sin; our hearts cried out from fear as we saw, that we were doomed by sin, and that God, in justice must bring us face to face with the deeds done in the body. How we longed to get away from it all. How we desired to find a place where we could hide from His Anger. We are told in the Word, that there is a time coming when men shall cry for the rocks to cover them from the face of God as He comes to judge. Rev. 6:6. Then it will be too late to seek a hiding place.

Now, praise His Name, we have a hiding place. And the above says that this hiding place shall be a man. How can a man be a hiding place? As we trace

the promises of God in the Word, we are clearly led to see the wonder of it all. First, we must realize that man in himself, has no legal right of appeal to God. Sin had placed him in that position. He must have a mediator, someone that could approach God and bring man and God together. God, seeing that sin had placed man in that position where he could not do this for himself, undertook his case and provided a mediator. In I Tim. 2:5, we see how this was accomplished. **"There is one God and one Mediator** between God and man, the Man CHRIST JESUS." Here we have the fact for which we were searching. Christ Jesus is the man that should be **"an hiding place."** **"He is a shield unto them that put their trust in Him."** Prov. 30:5 We must see that the one of whom Paul speaks here is the same One of Whom Isaiah speaks. Note the next verse, **"Who gave Himself a ransom for all, to be testified in due time."** I Tim. 2:6

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Now a ransom means to be set free from captivity, or punishment for sin, to pay a price, to liberate. Sin had placed man where he needed this done for him. Christ did it for him. He paid the price. He sets all men free, all in accord with God's plan. The fact that the ransom has set all men free, is a truth that is hid to a great many. For some cause, they have failed to grasp the light. They need the Word to illuminate their understanding. This truth has been set forth with no uncertain sound in the Word. The Holy Ghost, speaking through Zacharias, as recorded in Luke 1:68-74, says, "Blessed be the Lord God of Israel; for **He hath** visited and redeemed His people, and **hath** raised up an horn of salvation for us in the house of His servant David, as He spake by the mouth of His holy prophets, which have been since the world began, that we should be saved from our enemies and from the hand of all that hate us, to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve

Him without fear."

Notice that the Holy Ghost speaks in the past tense, "**hath**," something that has been done, something accomplished. We see here that we are set free; we are delivered. Yes, even delivered from fear, that very element which sin brought into this world. More; herein is the promise that we shall serve Him in **Holiness** and Righteousness. What a wonderful promise! What assurance it should bring to us all. When the enemy comes in like a roaring flood and tries to make us fear that we will fail, that we will be found unrighteous; we can rest on this sure word of promise. For He is our hiding place. All we need to do is, as did David, Cry unto the Lord, "**Deliver me, O Lord**, from mine enemies. I flee unto thee, hide me." Psalm 143:9. Here is whence we must flee, and as Paul says in Phil. 3:9, "**Be found in Him**, not having mine own righteousness which is of the law, but that which is through the FAITH OF CHRIST, the righteousness which is of God by faith." Oh, Hallelujah! What a wonderful thing this is. We desire to serve God in righteousness; but the enemy says we cannot. Then we flee to Christ, and there hide away. In Him we are found, clothed with God's righteousness.

If clad in His righteousness, who dares say we fail? Who dare attack that RIGHTEOUSNESS? Praise God, there is none. He who at one time might have dared to attack, cannot come near. We are safe. All hell cannot touch us. In Proverbs, we are given another wonderful promise, "**The Name of the Lord is a strong tower; the righteous runneth into it and is safe (or set aloft.)**" Prov. 18:10. Here we see that the NAME is a high tower. That name that is above all names is our hiding place.

In type, we have this same truth, of our security in Christ, pictured in the cities of refuge—Num. 35:6. Reader, do you see that His Name is a high tower? I like the thought that is given

in the margin of this same verse, "set aloft." Now set aloft means, being elevated above, to be lifted up. Truly the child of God who trusts in His Name will be lifted above all sin and sorrow, as well as the petty things of this age.

Not only do we need to run into this high tower; but we need to learn, as did David, to abide in that place of safety. Hear what he says in Psalm 61:4—"**I will abide in thy tabernacle; forever I will trust in the covert of thy wings.**" Notice the preceding verse, "**Thou hast been a shelter for me and a strong tower from the enemy.**"

If we can grasp the fact, that we may trust the covert of His wings because He is a strong tower; if we abide in Christ as our refuge, then positively nothing can hurt us. We read that "**God was in Christ reconciling the world unto Himself.**" Then Christ must have been the tabernacle of God. The truth of this is proven more fully in that wonderful 91st Psalm, which is just another word picture of Christ. As we read the first four verses, we see again our wonderful security in Christ. "**He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.** I will say of the Lord, He is **my** refuge and my fortress, **my God:** in Him will I trust. Surely He **shall** deliver thee from the snare of the fowler and from the noisome pestilence. He **shall cover** thee with His feathers, and under His wings **shalt thou trust.** His truth shall be thy shield and buckler."

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Here we have two conditions to meet, while God promises to do four things for us. First, we are to dwell in the secret place. (See Col. 2:10.) Second, we are to **trust in Him**, not in self, or the works of the law. If we do this, God says that He will see that we abide under the shadow of His wings. As the shadow of a great rock in a weary land. He will be our fortress, or place of

refuge. He shall deliver and cover us and His truth shall be a shield and buckler. We will be covered then with His righteousness. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption." I Cor. 1:30.

Being found then in this place, we are where nothing can hurt us; for nothing can mar, or penetrate the righteousness of God. With Christ enthroned upon our hearts, nothing can come from within and harm us. Being hid in Christ, nothing can come from without and harm us. With Christ in us and we in Christ and Christ in God; before the devil can harm us, he must first destroy God, then Christ, to get to us. Then, as he attacks us, he will find Christ in us, and as he attacks Christ, he will find God. It makes an unbroken circle, a triple cord that is unbreakable.

This being so, shall we not place our faith in Him and rest in Him? Shall we not surrender our fears and doubts, knowing that He has delivered us and set us in a place of safety?

If we have not as yet been brought into that place where we know that we are abiding in Him, let us learn from the foregoing, that He who "notes the sparrows fall," cares for us, and has done all for us. He asks us to take our place in Him, to take our possession—rest and peace. He is indeed a hiding place from all that would harm. And as we dwell in Him, we will find that the rivers of living waters will flow from us and **"the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."**

Reprint 1925

REFLECTIONS

. . . From the Editor

“As the Father hath loved me, so have I loved you: continue ye in my love.” John 15:9

“This is my commandment, That ye love one another, as I have loved you.” John 15:12

“We love him, because he first loved us.” I John 4:19

February is, traditionally, sometimes known as “the season of love.” The above verses, however, tell us that God’s Love is **always** in season and though we read in John 3:16 that “God so loved the world, . . .” these texts bespeak a glorious personal and intimate individual union that He would have with us. These verses emphasize two major points in our experience. First, we are to “love one another,” as Jesus has loved us. It means that God is the source of Divine Love even as Jesus experienced the same pattern, “As the Father hath loved me, so have I loved you. . . .” The fact is that we simply do not know what love is until God reveals it to us. We can only love God **because** He first chose to show It unto us by experience. He is the Source of Divine Love and anyone who receives such Love, must obtain it from Him. Secondly, Jesus exhorted the disciples to “love one another **as** I have loved you,” meaning that we can only love others **to the degree**, that we have actually allowed Him to love us and have experienced such glorious affection. The fact is that some people will not let Him get that close to them. They never take advantage of the experiences He chooses for them in order to learn first hand what Divine actually is.

This same pattern also applies to our own personal love **for** Him. “We love Him **because** he first loved us,” meaning once again that we can only reciprocate and return His love to the degree that we have experienced it in the first place. We have nothing to give, until it is first given to us. Sometimes, people have a very shallow comprehension of what it means to be loved

by God. They sometimes conclude that “God doesn’t love me anymore,” because of the very difficult path which may have unfolded before them. However, Paul is very clear that we must be “...able to comprehend with all saints what is the breadth, and length, and depth, and height; And (even) to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” Eph. 3:18-19 The love of Christ is pictured here as a giant cube, depicting the many varied experiences, of both trial and blessing, that we go through in learning such love. The result will be that we are “filled with all the fullness of God,” which is, in fact, simply being saturated with and then exuding the love of God in our own personal experience.

GH

19

ANNOUNCEMENTS:

LIVING WATERS TABERNACLE

2014 CAMP DATES

Sunday, July 27th - Thursday, July 31st.

WE WILL BE BREAKING IN A BRAND NEW CAMP
IN ALLENSPARK, COLORADO!

**2014 Ladies Of The Higher Calling Retreat
(Formerly Gospel Fellowship Ladies Retreat)
Grace Chapel Church, Carbondale, Kansas
April 11-13, 2014**

Please contact Linda Siegcrest - lsiecgrist@gmail.com

Sis. Alice Mooneyan’s lessons on Romans from been transcribed from cassette, and are now available on CD. You may order them from Grace and Glory at P.O. Box 831, Grandview, Missouri 64030 or call us at 816-618-3306. You may also contact us by e-mail at gjhawk1@msn.com

Love Beckons

(Part 2)

Ken Trujillo

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Matt. 11:28-30

“.....all ye that labor.” ALL YE, are two impressive words

Jesus uses to sweetly deliver this grand proclamation! First, they refer to us as being a wide range of individuals, including men, women, boys, girls, teens, young, middle-aged and elderly. All walks of life: rich, poor, educated and uneducated. All colors, shapes and sizes. All types of imperfections and infirmities, both mentally and physically, as well as, all flaws of character. Yes each and every individual! Jesus beckons you to come unto Him!

20

I was born, and grew up, as an Hispanic American with very dark skin, and during the summer months my skin would get extremely darkened by the sun. Throughout my school years, (I wasn't saved then) I was shunned, discriminated against, and called many demeaning and horrible despicable names! Without any counseling and guidance, and no one I could turn to, I over-compensated my inferiority complex with violent retaliation. My attitude and behavior became anti-social. I didn't like who I was and subconsciously, in my mind, I felt no self worth. I was not accepted amongst my peers due to my dark skin and I didn't measure up to society's standards in terms of physical appeal! Looking for approval, I became involved with the wrong crowd. But even back then, His love for me kept and protected me through the worst of times. Jesus knew one day I would embrace so great salvation when He beckoned me with; “My son, come unto Me. I love you JUST AS YOU ARE!”

His divine love for me back then never changed, howbeit, that same divine love for me now, made all the changes in Me. The magnitude of His life-changing love has never, and will never-ever change! When One gives up his life for another, how much more love can He give? John 6:37 says “.....and him that cometh to me I will in no wise cast out.” I soon realized I was

worth the price of His precious blood that He willingly shed on the cross for me. The songwriter expresses it so beautifully: “.....there my burdened soul found liberty at Calvary!”

How much does He love us? The Prophet Isaiah asserts **“Behold, I have graven thee (you individually) upon the palm of my hands; thy walls are continually before me.”** Isa. 49:16 The thought, in the Hebrew, is that the Master Artisan engraved, to mark as an ornament of possession. You may recall how Abraham’s servant, Eleazar, put upon Rebecca, ornaments of gold and silver as a token of proposal, commitment and possession for her soon-to-be bridegroom!

The walls “...continually before me,” may be viewed figuratively, as the walls surrounding that holy city, the New Jerusalem described in Rev 21:19. “And the foundation of the wall of the city were garnished with all manner of precious stones.” His graven “ornaments” of those ordained good works, gold, silver and precious stones, as well as the “walls” surrounding us of His love which separates and sanctifies us as that “...holy city coming down from God out of heaven prepared as a bride adorned for her husband.” Rev 21:2 Praise His Name! As a child of God, He inscribed and indelibly etched your name in the hollow of the nail prints in His Hands! Paul exhorted the Philippian believers, to follow his own example in “...being made conformable unto His death...” Phil. 3:10 One translation defines it as “an act that brings into the same form as one, a harmonious relationship accomplished through painstaking means.” Jesus Himself set the glorious example of what it means to be made “conformable to his death,” when He Jesus, took the (7) downward steps for us, as seen in Phil. 2:6-8 That trek culminates with His “....being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.” WOW – WHAT A SAVIOR IS OURS!

We sing that precious chorus in the Grace & Glory songbook: “Made one with Him, who died for me, one thru the blood from Calvary; made one with Him, I worship and adore; Jesus and I are one for evermore!” As we allow Him to cut and fashion us into that “precious jewel rare” so as to shine with brilliance from glory unto glory, we are in fact, being made

conformable! Does it hurt at times and bring us to our knees? Are we pressed out of measure and out of our comfort zone at times? Does the chastening at the present “...seemeth not joyous but grievous?” Heb 12:11 His grace, dear ones, can enable us to persevere and endure “the fellowship of His sufferings” if we truly desire to win Him as our Bridegroom for the eternities to come!

Secondly, ALL YE, means “collectively”. All things whole and entirely, first and foremost before anything else, committing your ALL in ALL! The exact same word “ALL” is used in I Peter 5:7. “Casting ALL your care upon Him; for He careth for you.”

....“all ye THAT LABOR” We not only grow weary and tired from physically working our jobs and daily tasks, but we grow weary and exhausted from personal burdens, sorrows, and grief, along with infirmities, aches and pains, doubts and fears! As we labor, what is our priority? Is it for the benefit of our spiritual growth? Proverb 16:3 shouts, “Commit thy works (labor) unto the Lord, and thy thoughts shall be established.” What a glorious honor it is to know that we can have the mind of Christ established in all our decisions and guidance, as well as, our answers! I Cor. 2:16

22

Years ago, an opportunity arose concerning my job. The offer was exciting to consider! A company in San Jose, California offered me a position as general manager over two sizable retail outlets including a handsome salary and bonuses, company car and my choice of “floor plans” for living quarters, in a brand new condominium complex surrounded by golden rolling hills and picturesque gnarling oak trees and only a 20 minute country scenic drive to the ocean! WOW! MY DREAM JOB! What flattery, what ego boosting, what prestige, what potential!

I was the Church organist at the time and Peggy, my wife, had been teaching a Sunday School class of 5 – 6 year olds. She was adamantly opposed to pulling up roots and moving out-of-state along with our three boys. She loved teaching and interacting with the children at Church and was extremely close to her family here in Colorado. Conversely, my three boys were all excited about moving into a brand-new home in California near the ocean! I went to see our Pastor, Brother Hill, and told him of the job offer and promotion. I told him I thought it would be a blessing financially for my

family, and myself as we were currently struggling, living from paycheck to paycheck. He said, “Ken, it is, no doubt, a great opportunity and I understand the financial aspect as well, and if you decide to go, know this: that all of us here at the meeting will miss you and will always love you! Just remember, be settled in your heart that this is God’s will and direction for you!”

I had two more weeks before I had to call the company in San Jose and give them my decision, along with a signed contract. Having been in prayer, with still no word from God, Peggy fought against it and we continued arguing about this major transition. A week before I had to make the decision, I still hadn’t heard God’s answer. Then finally, Peggy came to me and said, “Honey, I’m your wife and I love you and if you decide this is the door God has opened for us, I will submit and be a support to you even though it will be very hard for me to leave my family and my Children’s Sunday School Class.” She concluded with “I’m sorry I’ve been fighting you on this”. Her submission touched my heart. The decision, on my part, became much more profound since she took her hands off the situation to embrace a freedom from opposition and a surrendered autonomy over to God!

23

Sunday morning came and I had to call San Jose with a decision the following Monday. Sitting at Church, right before Sunday school class started, I asked God why He hadn’t answered me! I told the Lord, “You know I want that peace in my heart according to your will, before making this decision—please answer me!” Exhausted from praying and wrestling with the issue over the weeks, I flipped my Bible open, getting ready for our study in Acts, and landed on page 1122 in Scofield’s Bible, which was displayed chapter 6 in John’s gospel. Suddenly, my eyes were affixed to the 27th verse, as if it were elevating off the page, and the words spoken of our precious Lord said: “**Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life....!**” What a miraculous revelation He faithfully brought to me at His appointed time! I immediately fell to my knees there at the pew, and gave Him praise and thanksgiving for I knew I had my answer, and His will and direction! My heart was palpitating as I quickly went downstairs to Peggy’s classroom, pulled her out of class, and told her we were

NOT going to move to California, as God had anointed my heart with His answer through His Word! Peggy hugged me and cried, as her prayer was also for God's will to be final – a moment I'll never forget! I then ran up to Brother Hill's office and told him – he just smiled with a glow on his face and said, "Praise the Lord!"

Labor? What are we really laboring for? Meat for the belly or the strong meat of His Word, which overcoming Bridal saints feast upon continually, while letting patience have her perfect work, in order that we might be ready to go when the first trumpet sounds! "THAT MEAT which endureth." One of its root meanings is "an ox or calf." The Prophet Ezekiel described one feature of the Cherubim as "having the face of an ox." Ezek. 1:10 John likewise saw the four living ones in the midst of the throne "... and the second beast like a calf..." Rev. 4:7 The Real Meat of the Word is found in Christ. Remember, dear saints, if you are seeking an answer for any given situation, know this: He is faithful! You will receive the answer! Not by prayer only, but often by answers and direction which come by digging deep into the well wherein The Living Water of His Word is found! There will be times when not even an inkling, one way or another, seems to be divinely spoken to your heart. The psalmist wrote, "Rest in the Lord, and wait patiently for Him, and fret not thyself..." Psa. 37:7

My testimony concerning waiting for the answer I so desperately needed, came within hours of that so-called "final moment of truth". Was God playing games with me by His delaying? No! Just look at what He worked and accomplished in the interim, not just for me, but for my family, loved ones, acquaintances, and especially my wife Peggy! God often has more than one purpose to work in our lives and as we trust and wait upon Him, Divine Wisdom will use our testimony as handfuls of purpose, strewn along the journey – golden nougats, as it were, of this short earthly experience, to prepare us for that everlasting reign on High – all by His Marvelous Grace! Glory to God! But keep in mind dear ones, when He gives the go-ahead, the Divine Acknowledgement of Direction – DON'T DELAY – DO NOT PROCRASTINATE!

The enemy is subtle and will put second thoughts of

doubt, and even fear, in your mind as you delay moving forward. “take the sword of the Spirit, which is the word of God” (Eph 6:17), and wield it skillfully, applying it immediately, the very first thing in the morning, before walking out of the house as that lamp unto your feet and light upon your path. Psa. 119:105) “Come unto Me all ye that labor...” Oh how His Love beckons us to answer His Call!

Only One Life

Only one life, the still small voice,
Gently pleads for a better choice
Bidding me selfish aims to leave,
And to God’s holy will to cleave;
Only one life, twill soon be past,
Only what’s done for Christ will last.

Give me Father a purpose deep
In joy or sorrow, Thy word to keep
faithful and true what e’er the strife
Pleasing Thee in my daily life
Only one life, twill soon be past,
Only what’s done for Christ will last.

Oh let my love with fervor burn,
And from the world now let me turn;
Living for Thee, and Thee alone,
Bringing Thee pleasure on Thy throne
Only one life, twill soon be past,
Only what’s done for Christ will last.

Only one life, yes only one,
Now let me say, Thy will be done ;
And when at last I’ll hear the call,
I know I’ll say twas worth it all ;
Only one life, twill soon be past,
Only what’s done for Christ will last.

C.T. Studd

PSALMS OF DEGREES

Ralph E. Hawk

“In my distress I cried unto the LORD, and he heard me. Psa. 120:1.

Psalms 120 to 134 are known as "Songs of Degrees." The titles at the headings of the Psalms are a part of the divine inspiration. The word degrees has an interesting meaning in the Hebrew. It means "a journey to a higher place, to move up progressively." The most common use of this word in the Scriptures is in regard to a sun dial, in which the shadow of the hand of the dial is seen to move slowly, yet progressively around the face of the dial. The way in which these Psalms are said to have been called "Songs of Degrees" is very interesting also. It is said that they were gathered together in the time of Hezekiah, a very righteous and great king of Judah. We may turn to Isaiah and read the history of the happenings of that time.

"In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, set thine house in order; for thou shalt die, and not live" Isa. 38:1. Hezekiah was suffering from a painful boil, but he no doubt expected to recover shortly. The following Scriptures are sometimes used by those who believe that we as humans can change the mind and purposes of God. It appears, to read the account, that Hezekiah DID, by **prayer, persuasion and** tears change the mind of the Lord, but the theme of Scripture is, **"I am the Lord, I change not."** From such a consideration it is evident that the Lord knew all along what He was going to do, but only allowed these circumstances to work something in Hezekiah's life. And we may expect the Lord to do a similar work in our lives also. At length the wonderful Word of the Lord came **again to Hezekiah saying:**

". . . Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city"— Vs. 5,6. When the Lord answered his prayer, He gave more than Hezekiah asked, and yet the answer shows why Hezekiah really wanted to be spared. His interest was not a selfish one, but was centered upon the welfare of the city of David, Jerusalem. We need only read the last three verses of chapter 37 to see how the Lord brought glorious

victory. But before the victory came, Hezekiah asked the Lord for a sign that He would indeed perform this promised work, and the Lord said :

"And this shall be a *sign* unto thee from the Lord, that the Lord will do this thing that He hath spoken; behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees (40 minutes) backward. So the sun returned ten degrees, by which degrees it was gone down"—Vs. 7,8. What a miracle this was! In modern speech we would say the clock ran backwards, but more than that, the earth actually stopped its rotation and turned back ten degrees. Oh, how the Lord loves His people. He will not only move mountains for them, but whole worlds. Such a thing is smaller to Him than a man moving a chesspiece. And how Hezekiah was delighted and impressed by this miracle, as well as the miracle of his own healing. In verse 20, he says, "The Lord was ready to save me; therefore we will sing my songs to the stringed **instruments all the days of our life in the house of the Lord.**" Perhaps this is a direct reference to our subject, The Psalms of Degrees, or ascents. There are fifteen of these Psalms, perhaps in correspondence to the number of years added to Hezekiah's life. It is said that Hezekiah wrote ten of these, and added four written by David and one inscribed "for Solomon" because they put into words what he wanted to say. And keep in mind that these Psalms, along with all other Scripture, were verbally, word for word, inspired by the Holy Ghost, moving upon the men used. As time went by, these Psalms which express so beautifully the love which every true Israelite holds for the city of Jerusalem and the temple, the house of God, came to be sung by the faithful ones as they came up to the city to worship the God of Israel on the solemn feast days and sabbaths. Jerusalem is a city built on a hill, Mt. Zion being the most prominent. For example, notice statements such as: "A certain man went **DOWN** to Jericho" and Paul went "UP to Jerusalem and **DOWN** to Antioch." So, as these faithful pilgrims went UP to Jerusalem, they would sing these songs of degrees.

Now all this is marvelous moving history, but let us remember that in all the Scriptures, we can find types, shadows and examples for ourselves, and personal applications. We too, are on a journey. We love to worship our Father in the Spirit and in the truth. Our destination is also Jerusalem, but not an earthly city. It is the New Jerusalem. There are three Jerusalems in the Bible. ONE:

The Jerusalem which now is, that city in Israel. SECOND: The Jerusalem which is above, the present abiding place of God. Paul says this city is free. THIRD: The New Jerusalem; the Lamb's wife. **"... Come hither, I will show thee the bride, the Lamb's wife. And he Carried me away in spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God"—Rev. 21:9,10.** This is the city to which we are bound, and we desire to be in the place of nearness to our beloved Bridegroom, and not just a part of the adorning of that city, for cities are composed of people, and New Jerusalem will be, too, redeemed human beings, every man in his own order or rank. As the city is described in Rev. 21, there unfolds a story of the wondrous grace of God toward His saints, but the differences of beauty and glory in the materials seen show that differences of appreciation of that grace by those saints will result in differences of glory in New Jerusalem. In previous chapters of Revelation, these ranks of believers are seen as some are "In the midst and round about the throne," while others "stand before the throne." Paul also details this difference of glory as he describes the resurrection in 1 Cor. 15. Some of these things which are taught to us by the Spirit, and worked in our lives by Him, are seen in our subject.

28

The Psalms, often called "The prayer and praise book of Israel," are an inspired account of the practical day-by-day working of God in the lives of His people. In them we see joy, praise, doubt, wonder, fear, longing, repentance, and in fact they run the gamut of human emotion and experience. But the most outstanding thought carried continually thru-out the record of each experience, is that the Lord is at hand, ever watching, loving and caring for the one who is trusting Him.

The first of these Psalms, number 120, if read alone seems to plumb the depths of despondency. It reminds us much of another portion of similar tone. That is chapter seven of Romans, in which Paul expresses the plight of one who has not yet learned in heart the truths of victory taught in Romans six. Every believer who learns of the place prepared in the glory for those who fully overcome, and desires in his heart to win that place must learn the way of victory which Paul teaches, and which is figured here in Psalms. In the first verse, which heads this article, we see the distress which arises, and the way out of that distress. He says, "I cried unto the Lord, **and He heard me.**" Then follows a revelation of the complete and

utter uselessness of the first creation and the old nature. It is from James 3 that we learn, in even more certain terms, the characteristics of that tongue. **"And the tongue is a fire, a world of iniquity . . ."**—V. 6. Let us realize definitely at this point that the tongue is really a 'thermometer' of the whole man, for Jesus said, "out of the abundance of the heart, the mouth speaks" —Matt. 12:34. Our mouths speak what is on our minds, what we really are. They may sometimes be tamed for a while by self-effort, but eventually the truth will come out. So what are we to do, seeing we are compassed with a body of weakness, which is subject to the "motions of sins" which are in our members ? That is the question asked in verse three of our study Psalm. **"What shall be given unto thee, or what shall be done unto thee, thou false tongue?"** Then the answer in verse four. **"Sharp arrows of the mighty, with coals of juniper."** These arrows are mentioned several times in the Psalms. Look up the references and you will see that they suggest to us the quick, (both fast and living) powerful Word of God. And often in olden times when men fought with bows and arrows, they would fasten some form of fire to their arrows and shoot them at the inflammable materials of the enemy fort. That is what the Lord does through His Word. There is carried with each arrow a "coal of juniper" which speaks of the judgment of the Word. God does not call upon us to judge ourselves or others carnally, that is, by our own judgment. But when He shoots an arrow of truth into our hearts, there is always included in that truth the power to perform the **judgment of God**, unfailing, without compromise, and effective. Those coals of juniper used long ago made a hot fire which lasted longer than any other type of fuel. It is said that men would sometimes return to the site of a previous camp, weeks, and even months later and find fire still glowing beneath the ashes of the coals of juniper. How typical of the Word of God judging. Carnal judgment soon compromises and grows cold, but God's is ever glowingly effective. And there are often inflammable materials in our hearts. The Ancient of Days walks continually among His people, judging by His Word and burning up the "wood, hay and stubble" of carnal plans and activities, whether religious or otherwise. Yet we should always remember that His judgment is one of greatest love and tenderness to the uttermost. How different from man's judgment We say, "Lord, fire your arrows of truth at our hearts."

"Woe is me, that I sojourn in Mesech, that I dwell in the

tents of Kedar!"—V. 5. As the Holy Spirit proficiently prepares us for bridehood, He teaches us in many ways and repeatedly, our own weakness. Yes, this is a weak, little way. That is why big, showy, self-sufficient people consistently overlook it. But it pleases the Lord, so why shouldn't we be satisfied? There are always reminders to keep us aware of this weakness because as we realize, it is the "power of Christ spread over us like a tent." The word Mesech means "a drawing." Paul said, "**When I would do good, evil is present with me.**" Rom. 7:21. It is no sin to be tempted. These temptations often serve as the reminders of our weakness, and we gladly put our confidence in the strength of the Lord. Kedar also teaches us this lesson, as it means "**dark skinned.**" The woman in Song of Solomon 1:5 refers to herself in this way. How precious it is to the Lord to see little helpless people who cry out to Him and realize that He is their only hope of victory. He is not looking for brawny or brainy men. He wants to show His grace to us. But thank God that though the trials and temptations continue to come, we may learn our lesson just as Paul did in Rom. 8. And the despondency of the Psalm gives way to victory in Psalm 121; "My help comes from the Lord." 30

(Ed. Note. This article is a reprint from 1959 when Bro. Hawk was my Synthesis teacher)

Press The Battle

Press the battle on, my brother.
Do not falter; do not flee.
It is now the time to strengthen,
Ev'ry hand and ev'ry knee.

Press the battle on, my brother.
Put thy shoulder to the wheel.
Loose the weight from other shoulders.
Set them free from Satan's heel.

Press the battle on, my brother.
Satan roars, but do not fear.
Let us all stand fast together.
For our Lord will soon be here.

Mary M. Bodie

ISAIAH

Chap.16 *Gene Hawkins*

This chapter corresponds with Nehemiah, where Artaxerxes extended great grace to Nehemiah, affording him liberty and protection to go back to Jerusalem and rebuild the wall. He seems to follow exactly the same pattern as Cyrus, who gave liberty to the Jews immediately after the Babyonish Captivity was over. Nehemiah declared that the provisions, for which he had asked, were granted “.....according to the good hand of my God upon me.” Neh. 2:8 Our present text exhorts Moab to show that same gracious spirit to Israel, and acknowledge the God of heaven in the same manner that Cyrus had done almost a 100 years earlier. Moab is once again typical of the nations in the end time which will be spared when they recognize the superiority of God and His Chosen People Israel, as the latter become the head and not the tail of the nations. Thus, in this first verse they are exhorted to “Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.” This seems to indicate a present sent from the inhabitants of “Sela to the wilderness.” Sela means “the rock city of Idumaea,” which identifies it with the land of Edom of Esau, a term which always signifies the flesh. This would mean that “Sela” is a reference to those fleshly “wilderness” nations of the end time, and they are here instructed to send “the lamb” to Jerusalem, “the mount of the daughter of Zion.” This is simply an acknowledgement of the “The Lamb” of Calvary, without which no man will be accepted. It is the same truth men must accept today. There is no hope of mercy for them if they do not come with Christ in their hands.

The “daughters of Moab,” once again representative of all the nations, are addressed in the next verse and described “..... as a wandering bird cast out of the nest,...” These daughters are said to appear “.....at the fords of Arnon.” V. 2 Those “fords” are a place of crossing over Arnon, meaning “I shall shout for joy.” This is actually a “bridge” connecting Egypt and Canaan and is the same path that Israel trod, when they came out of bondage into the Promised Land. It is typical of those, even today, who discover certain victories and the joys of The Lord, even before they reach the fullness of the blessing found

in Canaan. Likewise, it will be a progressive path in the end time wherein these formerly rebellious nations are forced to accept the fact that blessing, and safety, comes now only through giving due honor and reverence to Christ and His new regime led by Israel.

These same people are further exhorted to “Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray (betray or disclose) not him that wandereth.” Many “wanderers” of Moab are, in reality, searching for relief from the “heat” of tribulation. Thus these “daughters” undoubtedly leaders of Moab, are told to provide a “shadow” of comfort for them. They are also to be a place of refuge to “Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.” We know that Israel has been an outcast throughout many ages of time, and now Moab is called the same, for these nations will experience the same treatment they have inflicted on Israel. Isaiah is very clear that “the extortioner is at an end, the spoiler ceaseth,....” Assyria would have been the local fulfillment of those words, but the fullness of this prophecy will be realized when the rule of antichrist has come to an end. Those nations, which were persuaded that this superman had all the answers to their problems, have been victimized by his savagery along with all the rest of the world, but that era will come to an abrupt and violent end, and now there is, a glorious display of Divine Grace held out to them.

“And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.” V. 5 Jesus Christ, as King, ruling on the throne of David, is the answer, not only for Israel, but the entire world. Moab is here offered that display of mercy, and for good reason. “We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.” V. 6 Pride, independence, and arrogance have plagued Moab, and though he is filled with wrath, all his “lies shall not be so,” or all his anticipated endeavors will not come to pass. They will simply be shown up as lies, and “Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kirhareseth shall ye mourn; surely they are stricken.” V. 7 Kirhareseth means ‘an earthen wall,’ and is

symbolic of the feeble protection in which Moab, and nations of the end time, will put their trust. Those walls of protection are, however, worthless in the wake of Christ's judgment, leading to the howling and misery with which will be stricken during the tribulation period.

That misery is expanded as this chapter continues, "For the fields of Heshbon languish,...." The meaning of this prominent city means 'reason' and it is symbolic of the fleshly practice whereby men try to reason out "the fields of God's Word," rather than simply going in the way of faith. It is very closely connected to ".....the vine of Sibmah:...." Which means "fragrant or spice." Such a vine was supposed to produce the sweet wine of religion but "the lords," or "masters and husbands of religion" having dominion as a husband over a wife, have become "....the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea." They have broken down those beautiful plants which were supposed to produce the sweet spices, and have come to Jazer, meaning "let him help." However, there is not help from such religionists and they are said to be only wandering "through the wilderness," with their end finally stretched out to the sea." The sea is symbolic of the nations, and this scenario could well be a description of the Catholic influence which will overspread all the nations of the end time with her own wine of deceptive and destructive religion. She boasts in bringing all help to the entire world but instead has caused men to "languish," or droop in sickness, and weakness making him utterly feeble. V. 8

"Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen." V. 9 This is a tremendous cry of intercession for Moab, and as we saw in chapter 15:5, it could well be Isaiah once again crying out for Moab. The depth of his anguish is also seen in verse 11 wherein "my bowels shall sound like an harp for Moab, and my inward parts for Kirharesh." Be it Isaiah or some other deeply grieved local intercessor, the language here is prophetic of all the nations of the end time mourning for the miserable failure of the religionists in whom they trusted. Their lies have failed "And gladness is taken away, and joy out of the plentiful field;

and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.” V. 10 Indeed God has brought all the wine of all their religious endeavors to a complete halt. There will be no grand harvest of sweetness for them, thus this lone intercessor’s efforts seem to be meaningless in making this appeal for the “earthen wall” of protection at Kirharesh. V. 11

“And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail. V. 12 Once again, despite the intense intercession, the idolatry of Moab does not go unpunished and though he may “come to his sanctuary to pray,” it will be a worthless endeavor. This will be so very true when God brings these prophetic utterances to pass at the end of this age because “This is the word that the LORD hath spoken concerning Moab since that time.” This “word,” refers to the “burden” or judgment of Moab recorded in these last two chapters, and while it is most prophetic of end time events, the local fulfillment is even now, at the time then present, at the door. “But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.” V. 14

34

History has confirmed that this devastation literally came to pass upon Moab, but this verse is also prophetic of the latter half of the tribulation. The “...years of an hireling,” speak of the specific contract of time given to the antichrist. It is actually limited to 1260 days and not one day will be taken away or added to it. The mission of this man of sin, as he is used to execute judgment on the nations, will be the same as that recorded here for Moab: “...the glory of Moab shall be contemned, (base, despise, vile) with all that great multitude; and the remnant shall be very small and feeble.” The entire world of nations will be reduced to nothingness, whereby all their defenses are gone and only weakness remains.

* How far have you got in your Sunday School?” asked one little girl of another. “I’m past original sin,” was the answer. “Humph,” said the first little girl. “I’m past redemption.”



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