

# Grace and Glory

Declaring unto you the  
whole counsel of GOD

Without Price Since 1910

'Loving His Appearing'

Volume 104

March 2014

Number 3



**O**ne generation  
passeth away,  
and another  
generation cometh:  
but the earth  
abideth for ever.  
*ECCLESIASTES 1:4.*



## Table of Contents

<u>Article</u>	<u>Author</u>	<u>Page</u>
Definite Sign Post of the End .....	Gene Hawkins .....	3
A Day .....	Kathryn Devers .....	10
Try Me .....	A.B. Simpson .....	15
Diary of a Bible .....	A Bible .....	17
The Abounding Grace of God .....	Mary M. Bodie .....	20
Isaiah (Book Section) .....	Gene Hawkins .....	30



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

PERIODICALS postage is paid at Grandview, Missouri.

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

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

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

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

Editor: Gene Hawkins





*“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” John 3:8*

3

This may seem a rather strange scripture with which to begin the Sign Posts, but these words beautifully express both the conditions of our world, and the rebellious hearts of men today. “Climate Change,” formerly known as “Global Warming,” is the major subject of our day due to the tremendous upheaval in weather patterns around the entire globe. It seems that some realize that the startling reports of record cold, snow, and ice around the world are totally contradictory to the thought of a drastic rise in global temperature. The great problem with the global warming debate today is that men are absolutely convinced that they can control it. Thus our opening text presents the fact that some things in this universe can be controlled only by God. This seems to be a fact totally overlooked by men as we have not heard anyone even so much as mention “Acts of God,” unless it were for the purpose of trying to avoid some insurance claim. Jesus here likens being born of the Spirit to the new birth, and the message to Nicodemus is that you have no control over such a thing, any more than you can control the wind. “The wind bloweth where it listeth....” This word means “to determine, choose or desire,” meaning that the wind has a mind of its own. Only God can direct such a path just as only the Spirit of God can implant the life of Christ into the heart of a believer. Solomon also described the spirit of a man as being totally beyond his own control. “There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war;.....” Eccl. 8:8 Though men continue to try and prevent the inevitable departure of the spirit from the body, “there is no discharge in that war.” So also, God has not given men power over the wind and the hot and cold temperatures that drive them.

Jesus also declared emphatically that “.....great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be **from heaven.** And there



shall be **signs in the sun, and in the moon, and in the stars;** and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: **FOR the powers of heaven shall be shaken.**" Lk. 21:11,25,26 Peter likewise, quoting from the Prophet Joel, asserts that "...I will shew wonders **in heaven above,** and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: Acts 2:19,20 The pattern here is quite clear. All the signs upon the earth are a direct result of that which comes from heaven. It is God's choice to bring these things upon men. So many of the disasters we have witnessed in recent years have been attributed to Global Warming, but these verses state that the earthquakes, tsunamis, famines, and other "**fearful sights and great signs,**" which we know are caused by extremely erratic weather patterns of hot, cold, drought, and flooding, along with the pestilence and disease left in their wake, actually come from heaven. Note further that "distress of nations," directly follows the assertion that there shall be "signs in the sun, and in the moon, and in the stars;.." Not only so but "Men's hearts failing them for fear, and for looking after those things which are coming on the earth:" are directly because "..... the powers of heaven shall be shaken."

4

The following list of recent headlines from major news sources such as CNN, The A.P., CBS, The U.K. Daily Mail, Boston Globe, Weather Nation, Iran Project, Zee (India News) and The Guardian, announce the arrival of record snow fall and low temperatures around the world. "**19 Dead in Record Japan snowfall,**" "**Deadly record snowfall slams Japan,**" "**Record snowfall paralyzes Japan killing a dozen people,**" "**Second Japan snow storm leaves thousands stranded as toll rises to 23.**" This list continues, showing that tremendous hardship was inflicted upon India as "**Heavy snowfall affects life in parts of Himachal**" This one announced that "heavy snowfall trapped residents in their houses." Iran Project filed this report as Iran also felt the fury of a very rare snowstorm. "Tehran — The heaviest snowstorm in five decades has blanketed provinces in northern Iran, cutting power supplies and trapping villagers, Iranian media reported. The storm is "unprecedented for the past 50 years, with two metres. (almost seven feet)"

The U.S. likewise has experienced great hardship and



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headlines, and stories such as the following were commonplace. “Georgia Braces for 2<sup>nd</sup> Snowstorm in 2 Weeks.” “Alabama, which saw stranded vehicles and 10,000 students spend the night in schools during the January storm, was likely to get a wintry mix, with as much as 3 inches of snow and ice..” “Mississippi also could see 3 inches of snow, and a blast of snow over a wide section of Kentucky slickened roads and closed several school districts. South Carolina, which hasn’t seen a major ice storm in nearly a decade, could get a quarter to three-quarters of an inch of ice and as much as 8 inches of snow in some areas.” Charlotte, N.C. presents just one example of the tremendous complications accompanying a storm such as this as Duke Energy announced that it had “restored more than 907,981 customer outages since one of the largest winter storms in the past decade hit the Carolinas. The Multi-day weather event consisted of snow, ice, and high winds.” Pennsylvania was another state, hard hit by these storms with Weather Nation reporting that “About a million customers were without power, Pennsylvania receiving the worst of the power outages with more than 700,000 customers affected. Most of these outages have been caused from the thick layer of ice and snow that has fallen overnight.”

6

Volatile, and unpredictable, weather has also been a top story over the past few weeks as “**Mid-Atlantic enjoys record warmth while ice and snow hit New England, Midwest.**” Similar reports filled the news in places like Phoenix, Arizona and beach fronts in California.

There is also the report of the Russian-flagged MV Akademik Shokalskiy got stuck in unusually thick (Antarctic) ice.” That expedition was led by “Chris Turney, an Australian professor,” who was charged with gauging “the effects of climate change on the region.”

Widespread reports such as these make it extremely difficult to imagine that the temperature of this sick planet is rising at all, but there is also a debate being waged within the large community of scientists itself. Newsmax published this article on Sept. 10, 2013 under the headline “**Arctic Sea Ice Up 60 Percent in 2013.** An unusually cold Arctic summer has resulted in almost a million more square miles of ocean covered with ice compared to the same time last year, bucking predictions that global warming would result in the disappearance of the ice cap by 2013.

According to the MailOnline, Arctic sea ice averaged



and tens of thousands of other scientists publicly declaring their disbelief in the catastrophic forecasts, coming particularly from the GISS leadership, it is clear that the science is NOT settled.

The unbridled advocacy of CO2 being the major cause of climate change is unbecoming of NASA's history of making an objective assessment of all available scientific data prior to making decisions or public statements."

The aforementioned 16 dissenting scientists were asked "Why then does the call for action against global warming persist? Their answer was; "Follow the money. Alarmism over climate is of great benefit to many, providing government funding for academic research and a reason for government bureaucracies to grow. Alarmism also offers an excuse for governments to raise taxes, taxpayer-funded subsidies for businesses that understand how to work the political system, and a lure for big donations to charitable foundations promising to save the planet."

7 We are persuaded that the motivation for this "doctrine" goes much deeper even than that, for these dissenters seemed to express a great disappointment with the fact "that we can't account for the lack of warming at the moment and it is a travesty that we can't." Scripture plainly declares that man does want to control everything about him, and current government controls are surely laying the ground work for the one-world government of the antichrist. Isaiah asserts that "All we like sheep have gone astray; we have turned every one **to his own way**;...." Isa. 53:6 Judges likewise tells us twice that the trouble in Israel stemmed from the fact that, "In those days there was no king in Israel, but every man did that which was **right in his own eyes**." Jud. 17:6, 21:25

Psalm 2 proclaims that "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." V. 4 The reason for that "holy mirth" is found in the previous verses: "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." V. 2-3 Men are here indicted because they are determined to cast off all restraint and control every phase and facet of their lives. Once again, these dissenting scientists express their own desire stating that "The better we understand climate, the better we can cope with its ever-changing nature, which has complicated human life throughout history."



Paul also describes the independent nature of men in the last days as being “....lovers of their own selves, covetous, proud, ....incontinent, ....heady, highminded,....” II Tim. 2:2-4 These terms are rampant throughout the entire world community which will, as a whole, ultimately “take counsel together, against the LORD, and against his anointed,....” We know from God’s Word that the antichrist will establish the absolute control of one-world government, and we see such controls being implanted even in the present global warming issue. God will, however, have the last laugh, and scripture is again very plain that “global warming,” will give way to “fervent heat,” even as Peter informs us. “Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?” II Pet. 3:12 Joel likewise shows very clearly that God Alone controls the elements. “And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.” The blood bespeaks death, while fire tells us of the intense heat and destruction which is described in Rev. 16:9. “And men were scorched with great heat, and blasphemed the name of God, **which hath power over these plagues:** and they repented not to give him glory.” The smoke reflects the unprecedented world-wide pollution God will bring forth and which only He will be able to cleanse and purify when His wrath is past.

We can safely say, based upon the prophecies of God’s Word, that all the fears men have in regard to global warming will eventually come to pass, but it will be because God Himself will pour out the aforementioned plagues. The good news, and glorious hope for us, is found in the midst of Peter’s proclamation of doom for the world. “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his



promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.” II Pet. 3:9-18

Peter’s words cover a rather lengthy period of time portraying events that will not take place until well into the tribulation period, but his message is the same as that which Paul proclaimed for those who would be taken out before the awful woes of that hour even begin. “But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do.” I Thess. 5:8-11

### **Heirs Of God**

Heirs of God, joint-heirs with Christ,  
Rare privilege of the blood-washed life.  
‘Twas purchased with great sacrifice ---  
For it cost God, His Son’s Own life.

The wealth of God, His heirs shall share  
Con-jointly with His Son so fair.  
What joy on earth could e’er compare  
With Christ to be a Joint-heir!

Joint -heirs with Christ, the Son,  
Planned before this world had begun.  
Divine Wisdom had this all done ---  
Thus we rejoice ---God’s heir and Son!

Lucille Workman



# A DAY

Kathryn Devers

*“One day is with the Lord as a thousand years, and a thousand years as one day.” II Pet. 3:8*

The word "day" is used three ways in the Scripture. (1) Genesis 1:5 - "And God called the light Day, and the darkness He called Night." This is a part of the solar day of twenty-four hours, which is called light. Jesus said, "Are there not twelve hours in the day?" (2) It refers to a time set apart for some distinctive purpose, as the Day of Atonement in Leviticus 16. On this day, the High Priest entered the Holy of Holies in the tabernacle to place the blood of the animal on the mercy seat for the sins of the people, believing they would be rolled back for another year. The shadow was fulfilled in the real substance, Jesus Christ, as He shed His blood on Calvary - Romans 3:23-25. A distinct purpose was accomplished on the Day of Pentecost (Acts 2) the descent of the Holy Spirit, whom Jesus promised to send to be with them in His absence as an abiding Comforter, teacher, and guide (John 14:16,17,26). (3) Day is a period of time (long or short), revealing the purposes of God, which are to be accomplished. The Apostle Paul speaks of the day of salvation, especially referring to the time since Calvary, but the time to accept is now. Jesus said, "I must work the works of him that sent me, while it is day (while life gives one an opportunity to work). Now is the day of opportunities; what we do must be done quickly.

10

But let our attention now be focused upon a particular day, when the revealed purposes of God shall be accomplished. It is the "Day of the Lord." Much time is given this subject in God's Word. The Lord's Day must begin in heaven, before "The Day of the Lord" begins on earth. This begins when His throne



is set up in heaven, and He takes His place on the throne. "After this I looked, and, behold, 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, and I will shew thee things which must be hereafter. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." Rev. 4:1,3. He is sharing His Father's throne now. (Romans 8:34). This day covers a period of one thousand years. The first seven years are fulfilled in judgment, because the rulers of the nations will refuse His authority, by continuing to usurp the place that rightfully belongs to Him.

11

This day will come unexpectedly to the many; even Christians will be intoxicated with the affairs of this life and will be caught unaware, and will be found sleeping. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" - 1 Thess. 5:2. The children of the light or the day, will be watching with expectancy, to be ushered out of this world, and into His glory. These are the overcomers of this age, described in Rev. 3:7,13; 4:4,11. They will be fully qualified to reign with the Lord Jesus Christ.

Study briefly Revelation, the sixth chapter. It is an index to the remainder of the book; also an epitomized view of the week, or seven years tribulation, of Daniel 9:27. The six seals of judgment described in this chapter, cover the entire period, as they are opened at different intervals. Seal one is opened at the beginning, bringing into view the confederacy of nations, and the declaring of peace which will end shortly. The riders of these various horses speak of the different phases of the rule of anti-Christ. He will be on the scene from the very beginning, yet not revealed as the one "who opposeth and exalteth himself above all that is called God"



until a later date. Under this seal he appears to be a pursurer of peace, having a bow but no arrow; yet his persuasive manner will win the hearts of people and conquer them. The formation of the nations is in view now, yet not discernible as to who they are. In the Common Market of Europe and the NATO, they are desiring union for more strength. "For when they shall say, Peace and safety; then sudden destruction cometh upon them" - 1 Thess. 5:3.

Perhaps at this point seal two is opened, and war replaces peace. The rider begins to manifest what is in his heart. No doubt this is the downfall of the United Nations - Rev. 17:10 - "Five are fallen, and one is, and the other is not yet come." The one not yet come, refers to the one wounded to death in Rev. 13:3. He appears to be the eighth; but is of the seven, because of his resurrection. His deadly wound is healed. At what time does this happen? Let the Scripture answer. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them" - Rev. 11:7. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit" - Rev. 9:1. The keys of the bottomless pit are given unto Satan. This takes place 250 days before the middle of the week. The first two woes continue through this period of time - Rev. 9:1-12; 11:13,14. He takes his throne at this time, and continues his wicked reign for three and a half years - Rev. 13:5.

Who is this man? In the September "Grace and Glory," Sister Alice Mooneyhan affords wonderful light on this subject. Quote: "I may startle you when I say the other 'who is not yet come' is possibly a political ruler who represents the Catholic Church. In chapter 17 we see clearly that the church is actually reigning over the nations at the beginning of the seven years. In



that case the prince that shall confirm the covenant with many for one week (Daniel 9:27) would, of necessity, be a representative of the church. Now there are actually two men in the Catholic Church who are in the place of authority: the Pope who rules over the religious ceremonies, and the Jesuit General who is a political leader in the church. The latter has greater authority at the present time than the Pope. The history of the Jesuit order is very interesting and I am convinced that the leader of this Order is the one mentioned in the prophecy as the prince and also in Revelation as the one who will be the eighth (Rev. 17:11):' In the latest news Pope John has chosen Agustin Cardinal Bea, 71 year old German Jesuit Biblical scholar, to lead the secretariat for Christian unity at the Ecumenical Council in Rome, October - December. These many signs are not happening by chance, but God's Word is being fulfilled. Jesus is coming soon. Hallelujah!

Under seal 5, the anti-Christ will demand the worship of the believer - Rev. 13:15. Many will lose their lives for the Word of God, and for their testimony. Freedom of worship will not be known then. How we should avail ourselves of this wonderful privilege now, cherishing it with all our hearts.

The third and fourth seals include the remaining part of the tribulation period. The man of sin will be manifesting the fullness of his power. Food will be rationed. No one can buy or sell unless he has his mark - Rev. 6:5,6; 13:16,17. This power is often exercised through organizations and labor unions, which causes hardship for many industries.

A terrible time awaits this world. God's judgments are pending. Rev. 6:8 speaks of wars and its ravages. The prophets Joel and Zephaniah declare it to be a day of darkness, gloominess, trouble, distress, wasteness, desolation, and of wrath and anger.



The sixth seal is opened under the fourth. This takes us to the close of that day. The nations of the earth have been gathered, and the battle of Armageddon fought (Rev. 16:14-16; Joel 3:2; Zech. 12:1-3). The aftermath is so great; the effects are seen in Rev. 6:12-14. Compare this with Matthew 24:27-31. This is just prior to the revelation of Jesus unto the nation of Israel. This is known as the great and notable (or conspicuous) day of the Lord.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" - Rev. 1:7. This Scripture will have its fulfillment at this time. Satan is bound in the bottomless pit - Rev. 20:1,3 - and Jesus will continue His reign of righteousness and peace as the only Lord and despot.

14

The revealed purposes of God are accomplished in a wonderful way when Jesus takes His throne in heaven. There will be the rapture of the church; the great whore will have been judged; the battle of Armageddon fought; the anti-Christ, false prophet, and Satan cast into the lake of fire; world dominion conquered; with all enemies under His feet.

Signs are appearing in heaven and on earth. Let us look up, for our redemption draweth nigh. "Even so, come, Lord Jesus."

*(Reprint 1962)*

The Lord will heal all the wounds I feel  
When the thorns have pricked me sore;  
And He's planted a rose where the briar grows,  
For He's walked this path before.

Hebrews 4:15; Isaiah 63:9



# TRY ME

A. B. Simpson

**“FOR WE KNOW THAT ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD, TO THEM WHO ARE THE CALLED ACCORDING TO HIS PURPOSE”---Rom. 8:28.**

15 Every moment the great Refiner is waiting to add some new touch to your strength and beauty, and fit you for a higher place in His eternal life. We are so prone to think that these things that come to us are accidents, incidents, mishaps or personal injuries from personal hands. But, after a while, we learn that His Hand is above every other hand, His Love above every hateful blow. You get up in the morning and find everything wrong in the kitchen and dining room, and you say, "Oh, it is that cook; it is that wretched stove." Oh no; it is the Lord trying you and proving you. You come down to business and find things wrong in your store and you say, "Oh, it is that careless janitor." No, it is the Lord trying and proving you. You open your mail, expecting a check according to the promise from some person. It is not there. You say, "Oh, it is this dishonest and unprincipled man." No, it is the Lord trying and proving your faith. You meet with a friend, the very one that you look to for help and comfort, and something happens to try you more keenly, and everything in your life seems to become a source of annoyance.

You say, "Oh, it is the inconsiderateness of others." No, it is the Lord showing you something in you that is wrong, and that He wants to have buried away.

God tries us, proves us, establishes us. It is not by a very quick process. "He shall sit as a Refiner and Purifier of silver." He sits down to His work, and He takes plenty of time. He will Wait years with you over



a single lesson, if you make Him do so, or He will get you through it at once, if you are willing to take the quicker process and the hotter fire.

How touching is the Love that will take so much trouble with all these little matters! No wonder that Job should say, "Lord, what is man that thou shouldst magnify him? And that thou shouldst set thine heart upon him? And that thou shouldst visit him every morning and try him every moment?"

And so He comes to you every moment as Job says, from morning to night. If you would understand life as He does, you would see nothing but God; and as you meet Him in everything, you would see nothing but God's ever Presence, and every unfriendly blow would be warded off. Against every fiery dart you would have a shield of faith that nothing can pierce, and out of every storm you would shout with the great apostle, "None of these things move me." Beloved, they will come until they don't move you. "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Phil. 1:29. "That He might present to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Eph. 5:27. "Not as though I had already attained..... I press toward the mark." Phil. 3:12-14.

16

(Reprint 1951)

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He who scans the goal before him,  
Presses forward on the way  
With the Prize of the high calling,  
Gleaming brighter every day.  
Nearer, dearer, looms the Image,  
Faith beholds in glory bright  
Blessed Bridegroom, heavenly Lover---  
And the gloom gives way to light.



# DIARY OF A BIBLE

*Jan. 5—Been resting for a week. The first few nights of the year my owner read me regularly, but he has now forgotten me, I guess.*

*Feb. 8—Clean-up, I was dusted with the other things and put in my place.*

*Feb. 9—Owner used me for a short time after dinner, looking up a few references. Went to Sunday School.*

*March 7—Clean-up. Dusted again and in my old place. Have been down in lower hall since my trip to Sunday School.*

*April 8—Busy day. Owner led League meeting and had to look up references. Had an awful time finding one, though it was right there all the time in its place.*

*May 3—In Grandma's lap this afternoon. She spent most of her time on I Cor. 13 and the last four verses of Chapter 15.*

*May 7, 8, 9—In Grandma's lap every afternoon now. It's a very comfortable spot. Sometimes she reads me and sometimes she talks to me.*

*May 10—Grandma gone. Back to the old place. She kissed me goodbye.*

*June 3—Had a couple of four-leaf clovers stuck in me today.*

*July 1—Packed in a trunk with clothes and other things. Off on a vacation I guess.*

*July 7—Still in the trunk.*

*July 10—Still in the trunk, though nearly everything else has been taken out.*

*July 15—Home again and in my old place. Quite a journey, but I do not see why I went.*

*Aug. 1—Rather stuffy and hot. Have two magazines, a novel and an old hat on top of me. Wish they would take them off.*

*Sept. 8—Clean-up. Dusted and set right again.*

*Sept. 10—Used by Mary a few moments today. She was writing a letter to a friend whose brother had died and she wanted an appropriate verse.*

*Sept. 30—Clean-up again today—*

*(Sent in.)*



# REFLECTIONS

. . . *From the Editor*

*“And the saying pleased the whole multitude: and they chose Stephen, a man full of faith....” Acts 6:5*

**W**e read twice in these few verses that Stephen was “full of faith.” We also know that “without faith, it is impossible to please Him...” Heb. 11:6 Some of our day literally clamor after faith, desperately desiring to perform the same “great wonders and miracles among the people,” as did Stephen. However, Paul loudly warns “....though I have **all faith**, so that I could remove mountains, and have not charity, I am nothing.”

Proverbs also speaks loudly of going beyond some personal glory to reach an even higher plane. “Most men will proclaim every one his own goodness: but a faithful man who can find?” Prov. 20:6 These words seem to fit some of the “full of faith” boasters, and so-called miracle workers of our day, who trumpet themselves, and their great faith, rather than The Lord. It also reads as if someone were looking for “a faithful man” as though he were a treasure. Stephen was full of faith and the evidence, of signs and wonders, is plainly visible as he was occupied with the menial task of waiting tables, but God also found a man who was faithful, even unto death. Acts 7:59-60

Moses is another man of faith who demonstrated great signs and wonders in calling down judgments upon Egypt, finishing with a flurry as he held out his rod over the Red Sea and Israel marched triumphantly across on dry ground, leaving the Egyptians dead upon the sea shore. God later used him to sweeten the waters at Marah, and to call down manna from heaven, but when He came to Moses defense in the wilderness, His commendation was in behalf of one who was “faithful in all mine house.” Num. 12:7

There are many ways of being found faithful, and Prov. 28:20 plainly declares that we must be faithful in regard to money. “A faithful man shall abound with blessings: but he that maketh



haste to be rich shall not be innocent.” Jesus was likewise very emphatic in regard to money when He said, “If therefore ye have not been faithful in the unrighteous mammon, (money) who will commit to your trust the true riches?” Luke 16:11 It is imperative that ministers of the gospel be faithful in finance if they are to be trusted with the true riches of feeding the flock of God and becoming “stewards of the mysteries of God.” I Cor. 4:1 If one is not faithful in such matters, and his own finances are in shambles, those of the Church will likewise suffer the same consequence.

Jesus also announced great reward for the one who would be faithful concerning “the true riches,” in view of His Second Coming. “And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.” Lk. 12:42-44 The choicest of blessing is given because this faithful servant is found “so doing,” that is, giving “them their portion of meat in due season.” This is the season to dispense the “strong meat” of the Word that men might be ready to meet Jesus in the air!

GH

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# **The Abounding Grace of God**

Mary M. Bodie

**“And God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work,” .....(or to all good works) -2 Cor. 9:8.**

Is this not a wonderful verse? We can walk and not faint and run and not be weary, because God is able to make all grace abound toward us. Listen to the paraphrase, which I read recently on this verse. "God is able to make an overflowing, not of one only, but of all gifts, so that, not in one matter only, but in all matters; and not at one time only, but at all times, you may have for yourselves, not one kind only, but all kinds of sufficiency; and that you may, in your turn, overflow, not in one kind only, but in all kinds of good works." Is that not more wonderful? And the verse really carries all that meaning in its depths. It is a jewel, a sparkling jewel set right here in this chapter. It is very much like the jewel we find in the preceding chapter, verse 9—"**For ye know the grace of our Lord Jesus Christ**, that though He was rich, yet for your sakes, He became poor, that ye, through His poverty, might become rich." Both these portions are on the subject of giving.

20

The Lord desires us to apprehend His grace, the matchless, abounding, unlimited wealth of His grace, which He has shown toward us in the Gift of His Son. He desires that our giving to Him be by the constraint of love, based upon His grace, revealed thru Calvary. He wants no *must* in our giving, no legality manifested in *any* measure. Grace must win our hearts and move us to give ourselves and of our substance as in fellowship with the Great Giver Himself. Giving then becomes "**a sacrifice, a savor of a sweet smell**"—*Phil.* 4:18. It is glorified as being in connection with the sacrifice of Calvary, "**an offering acceptable, well pleasing to God.**"

When saints see the privilege, purpose and glory of *giving*, they never need to be exhorted to give. They become "hallelujah givers;" they laugh while they are denying themselves and blessing others. But for this, a knowledge of God's grace is necessary; hence, the present portion on giving (2 Cor. 8 and 9), in which this gem of matchless worth which we quote at the beginning of this sermon, is found. Let us examine



its beauty carefully. It will repay our labor. This jewel has three sides, a triangle we might call it, and it is gorgeous and beautiful from whichever side we view it. Each of these three phases is marked by the little word *all*, hinting of the Trinity of the Godhead. It tells us that the all-sufficiency of the Father's plan and purpose; the all-sufficiency of the Son's redeeming work, and the all-sufficiency of the Holy Spirit's execution, are abounding toward us in Christ Jesus. It is wonderful! It just begins to dawn upon me what a jewel we have in this one little verse of Scripture. How satisfying! How comforting! How strengthening is a good view of its marvelous dimensions and radiant beauty. Just a few flashes of the depths of its amber light, and we wonder that we are ever sluggish, indifferent, careless, or stingy in any phase of our service toward the Lord.

### *All Grace*

21 God is *able* to *make* all grace abound toward us, is one side of the gem. Not only in a past age, not only to His people who have gone on before, the worthies of the Old Testament and the apostles and martyrs Of the New; but to the folk that are living today, to you and to me, God is able to make all grace abound. It abounded toward those of the former times, that is true; but that did not exhaust the abundance of the grace of God. It abounded toward those early disciples, toward Paul and Timothy and Titus, so that they could be imprisoned, stoned and exiled for the Gospel, rejoicing that they were counted worthy to suffer for the name of the Lord. It abounded toward them even to the laying down of their necks upon the block without even one regret; in fact rather the opposite, with delight. It is recorded of one that he said as they tied him to a stake to burn him, "How is it that I get such a reward for such a little service?" Oh, yes, it *abounded* toward them; but God is not impoverished thereby, and neither are we. God is able to make all grace abound toward us now, right here today, in our every circumstance, in our every environment, in every providence which befalls us, that we may have all sufficiency to overcome at every point.

### *All Sufficiency*

The above is another side of the jewel. This sufficiency of the grace of God is the purchase of Christ's death on



Calvary's rugged brow. It is not the unmerited favor of God toward the undeserving sinner that the Apostle is emphasizing at this place, but the favor of God toward the deserving saint. It reaches to all the needs of all the people of God to the uttermost bounds of that need. Furthermore, it is sufficient for all our shortcomings, limitations and handicaps, for all cases and all times. God's grace is able to cover our every defect: lengthen us where we lack, strengthen us where we are weak, shorten us where we are long, and weaken us where we are strong. He can change us. There is a sufficiency of His grace for the undertaking of the every phase of our every need and not only enough, but an oversupply, a flowing-over, an abounding to the uttermost of our requirement in every thing. God is able to make all grace go over the top of all our deficiencies, and then some. He is able to make all the things that seem against us to work good for us. *He* is able to turn every thing in our life to good account if we trust Him. 22

But alas! so many folk do not know of this abounding, grace which is at our disposal. They are living dry, empty, fruitless lives, because they have not learned of the abounding grace of God that is ready at all times for their use. They are like the folks of whom I read lately who were in a ship way out in the ocean and the water supply failed. The people were in despair. They were frantically endeavoring to attract the attention of other ships to their dilemma. Finally, a vessel hove in sight of which crew they requested a supply of fresh water. They were told to let down their buckets and they could get all the fresh water they wanted, or needed; for they were right in the centre of a fresh water stream. They were ignorant of the blessing that was all around them; hence, were not taking advantage of the supply of that which was at hand for their need. In like manner, the majority of the saints have very little conception of the abounding grace of God, which is waiting to be appropriated and enjoyed. They do not let down their bucket of faith and get enough and to spare for all the refreshment of their being. The supply is sufficient for spirit, soul and body, as we are learning and appropriating day by day. His grace is sufficient.



Bishop Brooks said, "We should not pray for easy lives, but pray that we may be stronger. We should not pray for tasks equal to the powers we have, but pray for power equal to our tasks. Then the doing of the work will be no miracle; but we will be the miracle. Every day we will wonder at the richness of life that has come to us."

The all sufficiency of God's grace will enable us to rise above every occasion and situation which otherwise would daunt and discourage us. Even our sick body will be but the means of the display of the sufficiency of His grace, when we refuse to let it hold us down. We go beyond our natural strength and accomplish the super-human, because of the enablings of the infinite God. He is able to make all grace abound so that we have all-sufficiency for all our insufficiency.

We need not be overcome of discouragement, weariness, or weakness with the abundant reservoir of strength, life and power in God at the disposal of our faith. We may be mighty when we need mightiness, gentle when we need gentleness, energetic when we need energy, strong when we need strength, because God is able to make *all grace abound* toward us for

*All Good Works.*

George Muller cared for thousands of orphans because of the grace of God he laid hold of, for the need. A million and a quarter pounds sterling passed through his hands; and it is estimated that thirty thousand souls were won for Christ, the reward of his labors for those children, and through their labors afterward. He found the sufficiency of God's grace. And though we cannot all have his call and his faith, we each can find grace for our every need in every place. We are not all called to the same service, but we are all called to appropriate the all-sufficiency of **grace and overcome the lack** in our own **individual case** and our own work. There are possibilities and opportunities lying before all of us, whereby we may be enriched eternally, waiting the laying hold on our part of the grace of God for our sufficiency. We must not be turned away by any limitation, or rebuff or weakness on our part. I remember a story appropriate to the occasion. A colored minister, poor in this world's goods, was in the habit of writing



to the bishop of his diocese whenever he had a need, and requesting help. The bishop grew tired of being the supply house, so finally wrote the poor man, saying, "I don't want any more of those appeals." A short time later, he got the following. "Dear Bishop, This am not an appeal. This am a report. I have no pants." He would not take a refusal. If the bishop turned him down in one way, he rose up and demanded what he needed in another.

We may learn a lesson from this poor, weak fellow. If the Lord does not heed our appeal immediately, let us not be daunted, but come back with a report. He has promised the all sufficiency of His grace, let us take advantage of it. We can enlarge our sphere of service and increase our usefulness in the will of God by drawing on His grace. We can do what we have faith to do and then, when a greater need arises draw on our supply house for more ability. Also we may draw on Him for more faith and opportunities to enlarge our taking capacity. There is no limit to God and no limit to His promise of all grace for all sufficiency for all things.

Jesus said, "The children of this world are wiser in their generation than the children of light." Luke 16:8 I marvel many times at the boldness and confidence that men have in their luck, as they call it, and their faith in themselves. They will come here, or some other city, and start a business enterprise of which there are dozens of the same kind and much competition already; but they are not daunted. They put all their money in the venture and blaze away a path for themselves in the midst of every sort of difficulty. We cannot think they will ever succeed and get any returns on their venture. But they do. They sometimes grow rapidly and enlarge their business in a short time declaring large dividends on their capital. Well, why cannot the saints do the same with the backing of heaven to depend upon? Let us spend our time, our money, our strength in a wholesale manner in spiritual things, as men do in natural affairs, and trust God for returns on our investment. Let us advertise the great business in which we are engaged which yields eternal dividends to its investors. Let us take chances with our capital, like the capitalist of the world; for we have a "sure thing," as the gambler expresses it. We have the best goods on the market, imperishable material.



25 Let us have more confidence in the business of the Living God and enlarge our line of service. We are stewards for God. He wants us to take more of His grace that we may be the distributors of these heavenly riches. There is a sufficiency for all good works. There is no lack in the supply house. God has a sufficiency and He desires that we have all we need, not only for one little work, but for every good work all around the world. In the imperishable words of Augustine, we can each say, "I take a whole Christ for my Savior; I take a whole Bible for my staff; I take a whole Church for my fellowship; I take a whole world for my parish:" He was not straightened in himself. His little two-by-four environment was not the entire world to him. Some of the Lord's people are so narrowed in their conception of the Truth and all spiritual matters that they cannot take in much of anything spiritual. The sect with which they are associated is their God and so that is as far as their interest reaches; but that is not God's plan. He desires that we abound unto every good work. Our prayers can reach God for His work around the world, and also our money can reach the *need*; for if we pray we will pay. We may appropriate the abounding riches of God's grace until our sympathy will abound to all of the people of the world around. We will have fellowship with every one that is walking in the light, having fellowship with God. We may draw on God for this bountiful giving of ourselves and thereby get the enlargement of the heart. Then we will get the enlargement of the pocketbook, or at least we will act like it. We will *give* beyond our ability to give.

This is "the life," a broadened, enlarged view of all the work of the Lord in the whole world. Not a little effervescent interest to do a little good that soon runs out; but a new divine life reaching out, pushing out and pouring out. The same life that manifested itself in Christ "*who though He was rich; yet for our sakes became poor, that we thru His poverty might become rich.*" None of us can ever pour out as much as Christ, because we have not and cannot ever have as much to give, nor can any of us be as absolutely poured out as He was. He gave Himself. He poured out His life to the uttermost for our sakes that we might be



in fellowship with Him in this wholesale giving. Paul followed in His footsteps. He wrote Timothy, saying, "I am already being poured out." What a life of victory we may live! What a triumph of the grace of God we may become by appropriating His supply for our need.

Paul was poured out. He did not rust out, neither wear out. He availed himself of the fountain which the grace of God provided. What a contrast to the indifferent, careless, lazy Christians of this generation. They simply rust out and die without ever having done anything worthwhile for the glory of God, or the good of others. Their testimony is so flabby, so listless, that it rings lifeless. They neglect to lay hold of the boundless supply that would move them to abound to every good work; hence, they are useless members of the household of God.

Oh, let it not be so with us. Let us take, and take and pour out, and pour out. Let us not be afraid to give for in this matter of mutual giving, the more we give the more we get. When our little reservoir is drained, there is the inexhaustible supply of grace to draw upon. It is immense! We do not half appreciate the boundless ocean of God's grace that is made over to us. We do not launch out on the promise and prove God as we should. Some do take more than others; but none venture to the extent that is our privilege. Let us not measure ourselves by others, but by the Word of God. Let us give all to get all. When we have exhausted our resources, there will be the all of the grace of God to appropriate for all our need. As we sow, we shall reap. If we are stingy, we will reap scantily. Jesus said, Count the cost, and some folks do count and then say, I cannot pay the price. But we say, Count again; count the loss of neglecting the privilege of following Jesus all the way. **His grace is sufficient.**

*(Reprint 1929)*

\* The salvation given to us in Christ begins in security, progresses unto purity and culminates in maturity.

\* When science and knowledge fall exhausted, THE FAITH spreads its wings and enjoys the mysteries of God.



## The Israel of God

The Jews are the only Israel known in the Bible, and as the Bible knows of no tribes of Israel having been "lost," it is vain to look for them in any present-day nation other than the Jews.

Paul, in Acts 26:6, 7, and also James, (Ch. 1:1) recognized the Jews as representing the twelve-tribed Israel. Israel's spiritual blessings cannot be known outside the Covenant of Grace in Christ, and her National blessings cannot be enjoyed outside the Land of Promise; Palestine.

Deut. 4:24-31 clearly teaches that the nation was exiled for disobedience and idolatry, and reduced to "few in number." Their restoration awaits their conversion.

The great Hebrew Christian missionary, Mr. David Baron, used to say, "When God has the whole heart of the whole nation, THEN the whole nation shall have the whole land."

To confuse Israel with any other nation, is to confuse the three branches of the human race—Shem, Ham, and Japheth; to confuse the New Testament classification — the Jews, the Gentiles, and the Church of God ; and to confuse Bible histories and prophecies.

It is important to remember that the British-Israel theory is, rejected by MOST leading Evangelical teachers. All the Missions to the Jews reject it. All Hebrew Christians of repute reject it. Jews themselves reject it. The names "Hebrews," "Jews," "Israel," are interchangeable in the New Testament, and their use always assumes that they are the successors of Old Testament history and inherit the promises made unto the Fathers. The New Testament represents the Jews as being Israel, without hesitation or question. Paul used all three terms of himself, — a Benjamite!

Jeremiah 30 and 31 are an inspired tractate, giving God's message, concerning all Israel, to the Gentile nations. It records (1) their present dispersion (2) their coming unparalleled tribulation, (3) their restoration in unbelief, in preparation for (4) their conversion at the Second Coming of Christ and their subsequent full possession of the Land.

Paul, in three chapters of Romans (9, 10, & 11), instructs Christendom concerning Israel's past, present, and future. The complete



fulfillment of Old Testament promises to Abraham, David, and the now scattered nation, awaits Christ's Appearing in Glory. Meanwhile, as He said, "Your house is left unto you desolate UNTIL ye shall say, 'Blessed is He that cometh in the Name of the Lord' "; and "Jerusalem shall be trodden down of the Gentiles UNTIL the Time of the Gentiles be fulfilled." —Selected.

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### *The Other Comforter*

The other Comforter ascended to abide.  
To send Him, once the Savior died.  
The other Comforter now teaches me to pray  
And gain the vic' try every day.  
My Jesus knew the other Comforter Divine,  
And gave Him that, He might be mine.

28

He came from heaven to guide us into all the Truth,  
To fill the elders and the youth.  
Not only does the Spirit comfort and caress;  
With power He doth also bless,  
For wonders, signs and miracles He doth command,  
That Christ be praised thru-out the land.

The other Comforter a Training School is too,  
That we may run the race straight thru.  
Without Him, who can hope the Bridegroom to win?  
Without Him, none would e'en begin.  
Be not deceived. He did not come, to earth in vain.  
He's here, that we, the best may gain.

Should we not emphasize this truth today,  
Lest compromise, impose delay?  
The bridal crew, must like the Bridegroom surely be-  
Immersed in love, and hope, yea free.  
The other Comforter alone, can make them so,  
Prepared in the first, rank to go.

Anon



“Ask, and it shall be given you;....” Luke 11:9.

The Bible, to the spiritual man, is somewhat like a certified check is to the business man. A certified check means that the check has been stamped **good** by the bank upon which it was drawn, and that the amount called for can be paid to no one else except the payee, on his endorsement.

But even at that, the bank may fail, or some official walk off with the funds, and then even the certified check is valueless. What a comfort it is to know that we always, not only have a certified check in God’s Word, but that this Bank, or Word can never fail, and that no one will run off with the goods.

There are some expressive phrases in the business world, one of which is "rubber checks." If a check is no good, it is returned to the depositor with a notation as to why; such as "Insufficient funds," "No funds," "Wrong signature," etc. They call this a "rubber check," because it bounces back.

A Christian generally has very little money in a bank, and he would not issue a "rubber check" anyhow; but it is a satisfaction to know that we have a heavenly bank with unlimited resources that are ours for the asking if we draw the right kind of a check—that is, implicit faith in God's word and faith in Christ. A real Christian's checks are always honored by God without question, and he does not have to keep track whether he has overdrawn his account or not. In fact, he cannot overdraw, for God wants us to depend upon Him absolutely for everything. Praise the Lord! No wonder we are, to use another expression of the cynical business world: "incurable optimists."

R.H. Bathe

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## REWARD OF RICHES

Rev. H. H. Rottmann tells this story: A young man came to him asking him to officiate at his brother’s funeral. “Let me see,” said Mr. Rottmann. “Your brother was fifty-two years old?” “Yes.” “He worked hard for twenty years, didn’t he?” “Yes.” “Well, what did he get out of it?” “He left eighty acres of fine land, money in the bank, and three thousand dollars in insurance.” “Yes, that’s what **you** get out of it; but what did **he** get out of it?” “We are going to get him a \$115 oak casket.”



# ISAIAH

## Chapter 17

Esther is the seventeenth book of the Bible. It relates one of the darkest times in Israel's history wherein an extremely wicked man by the name of Haman persuaded the king to make a decree whereby an entire people, the Jews, would be exterminated in one day. However, that day, through the intervention of Esther, was turned to a great day of gladness, for God was entreated to defend His Chosen People "And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them." Esther. 8:17 God's blessing and great deliverance is further expressed "As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor." Esther 9:22 This seventeenth chapter of Isaiah likewise describes the same scenario as Esther, as is summed up in verse 13. "The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." God declares that even though the nations will rush to destroy them in the end time, The Lord will bring such an effort to complete futility. Israel will never be destroyed because of His promises to Abraham. Not only so, but just as there was great gladness and joy during the days of Purim, Isaiah likewise prophesies the victorious shout of Israel in the end time that "....This is the portion of them that spoil us, and the lot of them that rob us." V. 14

The nations of the end are represented in our current text by Syria and, like Moab of the previous chapters, "The burden" (doom) is also pronounced, beginning at Damascus. "The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap." V. 1 This announcement hearkens back to chapter 8 where Damascus of Syria is the subject. That chapter includes a coalition including Syria and Ephraim, that is, the ten tribes of Israel, all of whom



were gathered against Judah, during the reign of Ahaz. Even though he was one of Judah's most wicked kings, God did deliver Jerusalem, as promised. Now, however, that which was against God's People, the Jews, is under the sentence of doom, directly because of their maltreatment of The Jews. This judgment, beginning at Damascus, spreads through Syria like wildfire as, "The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid." V. 2 Aroer certainly lives up to the meaning of its name "destitute" here, for its cities are reduced to being only a resting place for flocks, and the city is so forsaken that none should disturb them and "...make them afraid." Verse three describes Syria as "a fortress," which "shall cease from Ephraim and the kingdom from Damascus, and the remnant of Syria:..." That is, Syria no longer has the ability to provide safety for her cities, nor for Ephraim. Syria will likewise suffer the same fate as the ten tribes of Ephraim for "... they shall be as the glory of the children of Israel, saith the LORD of hosts." Isaiah enlarges on that statement with these words: "And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean." This is a reference to the captivity of the ten tribes by Assyria, wherein "the glory of Jacob," the glory Israel enjoyed as a people who belonged to God, is indeed gone or "made thin." The "fatness of his flesh," or the prosperity this chosen people once enjoyed has now ended, and Isaiah declares that the same fate lies ahead for Syria. He very poetically states that this Syrian destruction "...shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim." V. 5 Rephaim also fulfills its own name for it does become "dead giants." The harvest described in this verse is pitifully small for the harvestman needs only his arm to reap the ears, rather than using a sickle. It truly is a valley of death. The display of sparse fruit is further indicated as "... gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel." V. 6 What a contrast this is to the bountiful fruit encountered by Israel when they first went into the land of Canaan and we would note that God specifically identifies Himself as "the LORD God of Israel," once again indicating that all this calamity leveled against Syria, is because God will most assuredly fight for



His Own.

“At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.” V. 7 We see it over and over again in scripture as God always manifests mercy in the midst of Judgment. Revelation 4 beautifully describes that scene in glory when Jesus is crowned King of kings, “...and there was a rainbow round about the throne, in sight like unto an emerald.” Rev. 4:3 That rainbow likewise speaks of the fact that mercy will be displayed even in the tribulation where the judgment of Christ will be predominant. “At that day...” refers to that very time when man will still be given the opportunity to “look to his Maker.” He can, even at that late date, “have respect to the Holy One of Israel,” meaning that he can look upon Christ as the Redeemer, who showed forth His Holiness, by judging sin at Calvary. Isaiah further instructs that this same man who would look upon Him, must refuse the ungodly, religious and idolatrous substitutes, bandied about in our day, “And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.” V. 8 The major “idol” “At that day” will be the antichrist, and though many will be martyred because they refuse his mark, they themselves will be saved because they have had “respect to the Holy One of Israel.” John declared “...Blessed are the dead which die in the Lord from henceforth: (in the midst of the tribulation) Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” Rev. 14:13

32

Isaiah’s prophecy continues to pinpoint these tribulation days announcing that “In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.” This is undoubtedly a portrait of the devastation left by Assyria when they invaded the land of Ephraim and took the ten tribes captive. Isaiah has already indicated in verse 3-4 that Syria would suffer like fate as Israel, and the same will be true “In that day,” spoken of here. If God punished Israel for their idolatry and unbelief, He would be very unjust if He did not pour out the same reprisal on the nations. Thus they too will experience the total devastation recorded in this verse whereby they also are forsaken and isolated just as Israel was. Jesus defined such desolation saying that “... except those days should be shortened, there should no flesh be saved:...” Matt. 24:13



The reason for all this misery is “Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:” V. 10 The pattern here is, once again, God’s dealings with Israel. Jeremiah uses this same analogy in the way God nurtured Israel. “Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?” Jer. 2:21 Israel knew what “wholly right seed,” was but chose to do their planting with “strange slips,” or foreign twigs or branches pruned from somewhere else. It is a reference to their idolatry, having forgotten God and His Ways. Syria and the rest of these nations will likewise pay the price because they too have rebelled against The Creator or “Maker.” V. 7 All their efforts at “planting” and growing will likewise be thwarted for “In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.” Such is the conclusion orchestrated by God Himself. All the efforts of men, and all their assertions that “we will make it better and pull ourselves from this chaos,” will be reduced to absolute nothingness. Not only so, but God will bring “Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. V. 12-13 These words show positively that these verses are addressed to those nations who have so devastated Israel, and will likewise be devastated themselves. The language is much like that of John in Revelation 13. “And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.” Rev. 13:1 Those waters are representative of these nations clamoring to rule the world and most especially to punish and destroy Israel. However, as in the days of Esther, they can only go so far, for “God shall rebuke them and they shall flee far off...chased as the chaff...before the wind...a rolling thing before the whirlwind.” When God’s winds of judgment begin to blow upon that troubled sea of nations,



nothing will be able to restrain it. The antichrist and his entire regime will be destroyed “And behold at eveningtide trouble; and before the morning he is not....” The “eveningtide” of tribulation when the enemies of Israel hoped to have complete dominance over them, brings only trouble for themselves. The final words of this chapter belong to a victorious Israel, who have, by this time discovered their Redeemer, and jubilantly shout: “This is the portion of them that spoil us, and the lot of them that rob us.” This is surely the triumph in Esther revisited. “Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;) Esther 9:1

## Call for Hands

Lucille Workman

“Lend me thine Hand,” the Master calls,  
“There’s work to do while it is day:  
While Hands are few that do My will,  
And many unsaved pass away.”

He needs your Hand to lead the lost  
And lonely to His side,  
That they might know salvation  
And in His love abide.

He needs your Hand upon the sick,  
He healed them all with His.  
Are you not touched with pain they bear,  
The Great Physician is!

‘So many a task is left undone,  
The opportunity we do not seize,  
Or know our Hands are but His Hands  
To use them as He please.

So consecrate our Hands dear Lord  
For each and every task,  
And use them as it Pleases Thee  
As long as time shall last!





# Our Corn Crib

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

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Five Much Mores	Not Legislation, Revelation	Wheat and Tares
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