

Grace and Glory

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whole counsel of GOD

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'Loving His Appearing'

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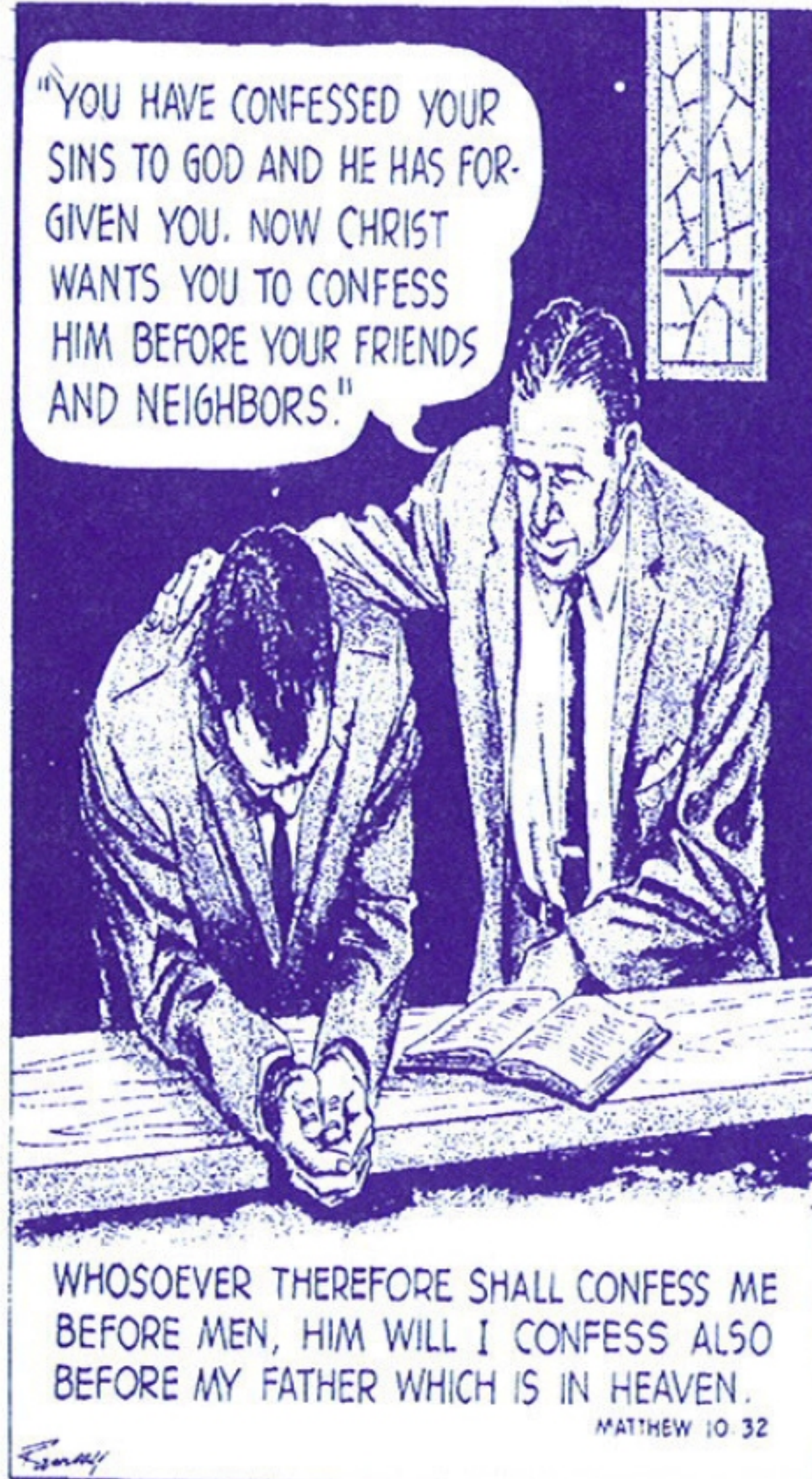
Seek good, and
not evil, that ye
may live: and so
THE LORD,
the God of hosts,
shall be with you.

AMOS 5:14.

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CONFESSORS WANTED



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Editor: Gene Hawkins



“And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Dan. 12:8-10

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.” Rev. 22:10

How many shall take their places with the wise as recorded in the final chapter of Daniel? Many have concluded that the book of Revelation is a sealed book, and cannot be understood, but John declares plainly “... Seal not the sayings of the prophecy of this book: **for the time is at hand.**” This is the key difference between the instruction given to Daniel and John. God stipulated that the words of Daniel were to be “... sealed till the time of the end.” We now know those words signified that not only would the dispensation of law be consummated, but the Church Age would also be inserted into God’s program. This same dispensation of grace must then be brought to a close in order to finalize all Daniel’s prophetic utterances, thus bringing the entire world to “... the time of the end.” Contrariwise, John is emphatically informed to “...**Seal not** the sayings of the prophecy of this book: for the time is at hand,” meaning that all these things must shortly come to pass. Men cannot justify their ignorance of end time events based on a “closed book.” Today is a day for God’s people to be wise and understand the meanings of multiple signs He has given to announce the soon coming of Jesus.

God’s explanation to Daniel is most instructive here for He declared that “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” Dan. 12:10

These words describe two opposite extremes which are clearly manifest in our world today. So many of the true saints of God are now experiencing unprecedented difficulty and adversity, but it is for the purpose of being “...**purified, and made white, and**

tried;...” even for the purpose of reigning with Christ. We have been clearly promised that we can be “... heirs; heirs of God, and joint-heirs with Christ; **if so be that we suffer with him,** that we may be also glorified together.” Rom. 8:17 The price of the crown has always been the cross, as is clearly set forth in the life of Jesus. James clearly exhorts us to “... let patience have her perfect work, that ye may be perfect (complete, of full age) and entire, (complete in every part,) wanting nothing.” Jas. 1:4

4 The other extreme, which is alive and well throughout this entire world is that, “... the wicked shall do wickedly:...” which is an absolute way of global life today. Such wickedness is but one of the specific pinpoint indicators of these last days and it literally permeates the entire world atmosphere. These pages could be filled with accounts detailing atrocious acts of murder, rape, incest, and other violent expressions of wickedness which are inflicted upon mankind, **just in one day!** Numerous bombings in airports and subways, along with terrorists using assault rifles to slaughter innocent victims in multiple public gatherings happens almost daily somewhere in this wicked and ungodly world. We are witnessing up close and personal accounts in living color, of God’s Word to Daniel being fulfilled. “And at that time... there shall be a time of trouble, such as never was since there was a nation even to that same time:...” Dan. 12:1 That time especially targets the 1260 day reign of the antichrist, but make no mistake, it has already begun, and all these wicked acts will continue to dramatically increase.

Numerous writers in the scripture have issued very specific information in regard to the wickedness that will prevail in these last days. Paul solemnly warned: “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.” II Tim. 4:1-4 Peter likewise proclaims that which the wise will understand. “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,” II Pet. 3:3

Jude also chimes in with that same message. “But,

beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.” Jude 17,18

The “... wicked shall do wickedly...,” cried Daniel, and the above witnesses graphically portray such wickedness. Note also that Paul not only announces this dreadful condition but tells us why it will come to pass. “I charge thee therefore before God,... Preach the word;... For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth and shall be turned unto fables.” This is the problem for the entire world. When men turn away from the truth of God’s Word, they become motivated by their own lust and wicked desires. They devise “fables” or myths out of their own minds to justify their actions.

This is clearly evident by recent accounts of justifying ungodliness here in the U.S. We mentioned in our last issue that the federal government was involved in a legal fight with North Carolina over transgender rights related to bathrooms. 5 Now, according to a letter which was provided to the New York Times, “A school may not require transgender students to use facilities inconsistent with **their gender identity** or to use individual-user facilities when other students are not required to do so,...A school’s obligations under federal law ‘to ensure nondiscrimination on the basis of sex requires schools to provide transgender students equal access to educational programs and activities even in circumstances in which other students, parents, or community members raise objections or concerns...” This letter continues with the stipulation that transgender rights must be equated with “civil rights... As is consistently recognized in civil rights cases, for the desire to accommodate other’s discomfort cannot justify a policy that singles out and disadvantages a particular class of students.” This executive letter was sent to every public school district in the country informing them that if they did not comply they could face lawsuits or a loss of federal aid.

We were somewhat astounded by the response of some who avidly support this measure. One father was specifically asked what he thought about his own 9 year old daughter being compelled to take showers with the same age boys, for this new decree is not

relegated just to bathrooms, but locker rooms, changing rooms and showers, for transgenders must have "... equal access to educational programs..." He replied that he was highly in favor of such a scenario because this would become a "teachable moment" for his daughter. The lesson? "Tolerance!" There was a time when the elements of this glorious "teachable moment" would have been defined and classified as indecent exposure, but not today. "Professing themselves to be wise they became fools." Rom. 1:22

6 This idea of tolerance is the overall mantra which we have heard repeatedly throughout the land over the past few years. Christians who practice love should be more tolerant. They must learn to tolerate religions other than their own, and sadly some very prominent national religious figures have fueled such a doctrine in that they have absolutely failed to boldly declare that only Jesus is "... way, the truth, and the life: no man cometh unto the Father, but by **me**." John 14:6 Add to that "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12 This does not sound like we are to tolerate that which is totally against God's Word, thus giving the idea that perhaps there is more than one way to heaven. It is, however, just one more example of men who have refused Paul's admonition, to simply "... Preach the word;..."

Current legislation also demands that Christians tolerate gays, and lesbians all in the name of loving other human beings. Such tolerance means that we are fully expected to declare that that there is nothing wrong with such a way of life, even though it is absolutely contrary to God's Word. Now our children are put at risk, as transgender programs must be implemented despite the objections of "... other students, parents, or community members..." According to this, they will listen to no dissent from parents, the students themselves, or other "community members." (preachers?) The apostle Paul said it well. "For the time will come when they will not endure sound doctrine;... And they shall turn away their ears from the truth and shall be turned unto fables." Men will replace God's truth with the fables of ungodly fleshly reason and learning!

We do rejoice in measure because we have heard of some states such as Texas and Oklahoma in addition to North Carolina that have risen up against this directive. Some may be inclined to justify compliance with such "tolerance" based on Paul's declaration in I Cor. 9:22 "... I am made all things to all men,

that I might by all means save some.” We also often hear that Jesus Himself ate with publicans and sinners. Paul expresses the reason for both of these examples “...that I might by all means save some.” We have not heard one politician or religious leader who preaches the message of tolerance say that the purpose behind it is to win these ungodly men to Christ and change their ungodly practices to a path that is pure, chaste, and separated totally unto God wherein their abominable ways would be forsaken.

The aforementioned “rights” are one more sign of these last days. It is rather interesting that the letters to the Churches in Rev. 2-3 are a description of this entire Church Age. Only two of those Church named elsewhere in scripture. They are Ephesus, to whom Paul wrote the book of Ephesians, and Laodicea, which seems to have been associated with the Colossians. Col. 4:16 The letter to Ephesus marks the beginning of the Church Age and the last is addressed to Laodicea, depicting the end of the age. Laodicea means “the people’s rights,” and it literally defines our world today, as everyone around this globe is insisting on human rights, civil rights, national rights, animal rights, religious rights, gay rights, and now transgender rights. The list is endless as all men simply pursue “... walking after their OWN ungodly lusts,” and they do it at the expense of anyone and everyone who would try to stop them.

7

These “rights” really become a major problem when they are mandated by legislation. Scripture definitely teaches that we are to obey the laws of the land, but what do we do when those laws are directly contrary to God’s Word. Daniel and the three Hebrew children appealed to authority in first chapter of Daniel and they received permission not to eat the king’s meat, with which they would have been defiled. However, when Shadrach, Meshech, and Abednego refused to bow down to the king’s image, because they would not worship any but God, they were cast into the burning fiery furnace. When Daniel refused to forsake his long time practice of prayer unto God three times a day, he was cast into the den of lions. We have long taught that if one chooses to defy authority, he had better be sure that he is ready to bear the consequences. If conscience does indeed compel parents to defy the law of the land in matters concerning their children, it is absolutely imperative that they also be prepared to abide the consequences. The good news is that when a person takes such

a step of faith, God will, WITHOUT FAIL, go with him to the burning fiery furnace or the lion's den, and neither will be able to destroy him. We simply do not know how soon many of God's people may be forced to endure such persecution and abuse simply because they had the audacity to stand on the principles of God's Word. We do know that God will honor the way of faith and even though such difficulties come they are simply another avenue for them to "...be purified, and made white, and tried;..." This is just one more way for us to heed the message for this Laodicean time in which we live: "I counsel thee to buy of me gold **tried in the fire**, that thou mayest be rich; and white raiment, that thou mayest be clothed,..." Rev. 3:18 That gold which is "... tried in the fire..." is none other than the very life of Christ being produced and perfected in our lives by the very tests that come our way today.

8 Is God interested in the ungodly legislation being considered and passed both here and abroad? "For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice,... so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof." Isa. 31:4 This portion likens God to "...the lion and the young lion roaring on his prey,..." The multitude of shepherds who are called forth against Him, are not religious leaders, but national political leaders rebelling against God, even against the Lion of the tribe of Judah. Isaiah emphatically declares that God will defend Zion against these shepherds. Jeremiah also addresses national politicians **as shepherds**. "A noise shall come even to the ends of the earth; for the LORD hath a controversy with **the nations**, he will plead with all flesh; he will give them that are wicked to the sword,.... Thus saith the LORD of hosts, Behold, evil shall go forth from **nation to nation**, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth:... Howl, **ye shepherds**, and cry; and wallow yourselves in the ashes, ye principal of the flock:... And the shepherds shall have no way to flee, nor the principal of the flock to escape." Jer. 25:31-35 The overall burden of this entire chapter reveals God's assessment of the nations whom He regards as shepherds or caretakers of His people, and many of them are specifically called by name. His judgment upon them

will be severe for a number of reasons, but the text here enlarges on their wickedness and evil. These shepherds are assailed because they have been the “principals of the flock” in such wickedness. In other words, they actually led them in the paths of evil and wickedness, and as seen in this article these modern day shepherds have accomplished it by ungodly legislation and decree.

Ezekiel likewise upbraids these same shepherds primarily because they were driven by their own greed and simply neglected the flock. “Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?... As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;... Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds **feed themselves any more**; for I will deliver my flock from their mouth, that they may not be meat for them. Ezek. 34:2-10 9

This portion especially applies to the nations who have enriched themselves at the expense of Israel, but it is also well known that most, if not all, politicians around the world oftentimes become very wealthy plying their trade and feeding their own desires and lusts rather than meeting the needs of the flock. Whether these shepherds acknowledge Him or not, every one of them will be held accountable as to whether or not they have defended God’s flock.

Daniel and numerous other writers clearly proclaim the message that during “... the time of the end... the wicked shall do wickedly:...” There can be no argument that such a time is surely upon us. However, we are also promised that though “... none of the wicked shall understand;... the wise shall understand.” Paul likewise informed the Thessalonians, “But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them,...” I Thess. 5:1-3 Jesus also exhorted “Therefore be ye also ready: for in such

an hour as ye think not the Son of man cometh." Matt. 24:44

The conditions of excessive wickedness and ungodliness in this world along with gross passivity, even among God's people, literally make this world ripe for the coming of Jesus. It surely is high time that the wise understand the times and seasons in which we live, and that our senses be extremely alert to the signs of His coming which are all around us. The judgments recorded by the prophets against all the prevailing wickedness in this world will be poured out, but Jesus has also clearly promised that "Because thou hast kept the word of my patience, 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 So rather than becoming obsessed, discouraged, and even depressed with the wickedness of this present time, let us simply use such things as tools to point our eyes toward the heavens and understand perfectly that these are the very elements which will soon trigger the impending appearance of Jesus. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." I Thess. 4:16-18

Not Growing Old

They say that I am growing old,
I've heard them tell it times untold,
In language plain and bold.
But I am not growing old.
Oh, this frail old shell in which I dwell
Is growing old, I know full well—
But I am not the shell.

What should I care if time's old plow
Has left its furrows on my brow?
What tho I falter in my walk?
I still can watch and pray and talk.
My hearing may not be as keen
As in the past it may have been,
Still I can hear my Savior say,
In whispers soft, "This is the Way."

—Selected

Divine Forgiveness

C. E. Foster

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Matt. 18:21, 22. (Read the remainder of the chapter.)

In the foregoing verses, we see the authority of the church and the power of church discipline. Jesus names the smallest number that may make up a church — two, or three. How wonderful that God is not confined to the great congregations. Jesus said, "Where two, or three are gathered together in my name, there am I in the midst of them." It is wonderful to me how the Truth is brought out here, that whatsoever is bound on earth is bound in heaven, and whatsoever is loosed on earth is loosed in heaven. When the church goes according to God's Word, her authority holds good in heaven. God recognizes what we do in the church along the line of discipline. How necessary it is for us to obey the Word of God in this matter, as well as in everything else.

It should be the aim of each one of us to gain our brother, I am sure, and not to drive him away and put him out of the assembly. Our purpose in dealing with him should be always to bring him back into fellowship. In case he absolutely refuses to hear the one, or two, or three, and then the church is obligated to disfellowship him, and separation must follow. All we can do is to commit such a one to God, esteeming him "a heathen man and a publican." Verse 17. Paul says, "Yet count him not as an enemy, but admonish him as a brother." II Thess. 3:15. We trust that in time he will see and acknowledge his error and come back into the meeting.

This is the second time the word church is mentioned in the New Testament. The first time is Matt. 16:18, where Christ said, "Upon this Rock, I will build my church, and the gates of hell shall not prevail against it." He shows here, that the authority of church discipline was not given to the Apostle Peter only, but to the whole assembly; not only the pastor and elders, but all have a part to play in the matter of discipline. We may not shrink responsibility and put it on the other fellow altogether, because the whole church becomes responsible. That is the reason it is necessary for us to stand together.

We have a wonderful illustration of this truth in the following

thirteen verses. In one of the other Gospels, where this same subject is spoken of, the disciples said, "Lord, increase our faith," not only to forgive seven times the one who might sin against us, but seventy times seven. That is, as often as an offender repents, we should forgive him. It seems that it has no limit. This indicates how God's people may fail again and again; but we should always have the spirit of forgiveness, when a person desires forgiveness. God does not withhold pardon when we come to Him in the Name of Jesus in repentance and contrition. Neither should we withhold it from one another; and ours should be just as full and free as His. That is what the Bible teaches. We should forgive one another, "even as God for Christ's sake hath forgiven us."

Seventy times seven, 490 times, is the standard. Most of us would get pretty weary before the 490th time is reached. We would give up in despair, if it were not for the wonderful grace of God. It might be all right for our brother to ask us, two, or three times; but when it went up into the hundreds, we would have to say, "Lord, increase our faith." It is good that the Lord has abundant grace to bestow upon us.

12 In the next thirteen verses, He gives an impressive example. There is quite a contrast between the debt that the servant owed his lord and the one which the fellow-servant owed that servant. "And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents." In English money, that amounts to \$12,000,000. It was impossible for the poor man to pay that enormous debt. Therefore, his lord had mercy on him and forgave him the debt. Then that servant went out and found a fellow-servant, who owed him one hundred pence, which amounts to \$17.00 in American money. He demanded payment. "He took him by the throat, saying, Pay me that thou owest." We see that he did not appreciate what his lord had done for him. Surely, he did not see the grace of God. He did not enter into the compassion and mercy, which his lord had bestowed upon him. If he had, it would have broken him down and melted him into tenderness, so that he would have shown mercy to his fellow-servant.

So it is with us today. If we appreciate God's mercy in forgiving us the great debt, which we ourselves never would have been able to pay, we will gladly pardon every offense committed against us when confessed. Our debt to the

Lord amounted to much more than ten thousand talents, or \$12,000,000. We all sinned against Him and could not pay. We had broken His holy law and brought guilt and condemnation upon our souls. God, in the person of His Son, redeemed the whole world on Calvary. He reconciled the world unto Himself through the death of His Son. II Cor. 5:19. The Revised Version says, "If one (Christ) died for all, then all died." God did not impute man's trespasses unto him; but He imputed them unto Christ, who died in our stead. He made atonement, and thus provisionally reconciled the whole world unto God. Our mission is, to proclaim this reconciliation to all men that those who accept Christ may be saved. Paul says, "Be ye reconciled to God." All we can do is to accept the reconciliation that has already been made, and tell others about it.

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life; and not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5:10, 11 When we receive this reconciliation, the peace of God comes into our souls and we have the assurance of sins forgiven. And the Holy Spirit bears witness with our spirits that we are the children of God. We are really born into His family. 13

"And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32. In the book of Ephesians, we have the deepest and most spiritual truth for the Church. Those Ephesian saints had been greatly blessed of God; and yet Paul exhorted them to put away lying and speak every man truth with his neighbor; "for we are members one of another." He gave many exhortations of a similar kind, saying also that they should forgive one another. Do not go out and lay hands on your fellow-servant and demand him to pay everything that he owes you; but pardon him as God has pardoned you. Because God's people refuse to do this, they are delivered to the tormentors. The Greek word, translated tormentors, means "jail."

Many are in jail today because they have held a grudge against some other saint. They have been delivered to the tormentors; or, as Paul says, "they have been taken captive by the devil." Well, you say, that is a terrible picture of God's people.

Yes, it is a terrible picture in the Old Testament, where the ten tribes revolted, and God had to send them away to Assyria for correction. And they are still scattered among the nations. Judah and Benjamin held to the Lord for a long time; but finally they went into idolatry, and He sent Nebuchadnezzar against them. Their city was taken and burned with fire; and they themselves were carried into Babylonish captivity for seventy years.

Many saints today are in Assyria, or in Babylon, having turned back into Egypt, the world. Why? I believe it is because, after God had done such great things for them, they refused to do the least things for their fellows. The Lord in the illustration said to the servant whom he had forgiven, "Shouldest thou not to have had pity on thy fellow-servant as I had pity on thee?" Has not the Lord had compassion on us, that we should have compassion on others? Do not be surprised if you are delivered to the tormentors and you find yourself in jail. Then you may want the brother who owed you \$17.00, and whom you took by the throat, to come and pray for you. The Lord has to let affliction and adversity come into some lives to wake them up. David said, 14 "Before I was afflicted, I went astray; but now have I kept thy Word." Recently, I read a letter from a man in the penitentiary. Once he refused to sing and play in Gospel meetings, when invited by an evangelist. Later, he fell among other companions and took something, and was taken to the penitentiary. Mother Baker in Leavenworth, preached Christ to him. He said, "God had to let this thing come into my life because I was forgetting Him. He has awakened me to my condition." Now he is in fellowship with the Lord and testifying to his fellow-prisoners of the saving grace of God. Captivity is the only way to cure some people. They grow worse and worse until God says, "There is no remedy." Then He must deliver them to the jailers. I believe that we have this also in II Tim. 2:20, 21.

"But in a great house, there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor." This no doubt speaks of the house of God. Here we read of vessels of gold, silver, wood and earth — four different kinds of vessels. Gold speaks of God, of Divinity, the work of God, what He has wrought. Silver speaks of redemption, that which is based upon redemption, or results from it. Wood and earth speak of humanity, of the fleshly man, of the earthly house, that

which sin has ruined. Every true believer has two natures — the divine nature and the human nature. He is both gold and wood, or silver and earth. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Between these two natures, there is strife, or warfare. Paul said, "The Spirit lusteth against the flesh, and the flesh against the Spirit." Gal. 5:17 "... walk in the Spirit, ye shall not fulfill the lusts, (or desires) of the flesh." Gal. 5:16 "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13

"If a man therefore purge himself from these (the earthly elements), he shall be a vessel unto honor, sanctified and meet for the Master's use, prepared unto every good work." V. 21. Concerning the things of wood and earth, we are to reckon with God, or reckon as He does. He counts them dead, because Christ slew them in His death on the cross; hence, they are useless, and we are to reckon them out. Put off the old man with his deeds, and put on the new man, which is renewed in righteousness and true holiness. Eph. 4:22-24 Then you will "walk in newness of life," or in the Holy Spirit.

If we do this, we will be separated from the wood and earth life. As laborers, we will build, not wood, hay and stubble, but gold and silver and precious stones. The word for strive in verse 24 means "fight;" and the word translated recover means literally, "to become sober again." So we may read it this way — "that they may become sober again out of the snare of the devil," they who are taken captive by him. The word translated captive also means "taken alive." The same word is rendered "catch" in Luke 5:10. They have been taken, or caught alive, showing that God's people may be snared by Satan. We, who are walking in the Spirit and yielding to God, have our vessels unto honor, sanctified, or separated, and meet for our Savior's service. We are to pray and labor that others may become sober again, be freed from the snare of the devil and walk again in the Spirit. If they yield, God will grant them repentance to the acknowledging of the Truth, and they will be restored to fellowship with God and the saints. Beloved, what are you doing? Do you appreciate what God has done for you, in forgiving all your many and great sins? Because of that, do you love everybody? Do you have no ill feeling against anyone? Are you compassionate toward those who despise you, and wish everyone well? Are you a co-laborer with God in trying to bring everyone, who has gone wrong, back

into fellowship again? Or are you, as it were, taking someone by the throat and demanding certain things of him that you think he owes you? Are you refusing to have compassion upon him? Have you forgotten the great debt, that you were not able to pay, which He forgave you? If this is your condition, I warn you. If you do not get out of it immediately, God may deliver you to the tormentors. You may fall into the hands of demons, or have a severe sick spell, or a financial reverse. Everything may be swept away from you. How long? Until you acknowledge that Christ paid all your debt at Calvary, not only yours, but his also against whom you may be holding a grudge. Is that too strong? Somebody may call it legality; but I believe that I am preaching the pure grace of God, the Gospel of Jesus Christ.

16 Many times people actually go to jail because of some crime which they have committed. Some of God's people may be in Lansing Penitentiary because of sins committed. God puts them behind iron bars that they may realize their terrible guilt. Others are not behind bars; but they are in some sort of prison, out of the meetings, away from the fellowship of the saints and the house of God. They are captives of Satan, though they are God's dear children. If He would revive them and bring them back to the meeting, we would have to enlarge the building to hold them. We hope they will return, weaker and wiser, and be sober again.

There is one noticeable fact about revival meetings. Many who come to the Lord in these days, are those who knew Him in the past. People come into our meetings who seem to be sinners; but when we talk with them, we find that God saved them years ago. Is it any wonder that such calamities come into people's lives? How good God is to take us back after we have been rebellious. Though the career be a wasted one, yet the soul is saved from hell. People sin a sin unto death against their own bodies. He forgives that sin; but refuses to heal the body. Praise God that we are free in Christ, vessels unto honor, sanctified and meet for our Lord's use. Let us always walk in the Spirit and not fulfill the desires of the flesh.

* Justice and Grace are Divine Attributes, but antipoles. Justice is the North Pole of God; But Grace is the South Pole. Most Christians live on the North side of the equator.

For Springs or Scrap Heap

A blacksmith, about eight years after his conversion, was approached by an intelligent unbeliever with the question: "Why is it you have so much trouble? I have been watching you since you trusted Christ as your Saviour and began to 'walk square.' and seem to love everybody, and you seem to have twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over."

With a thoughtful but glowing face the blacksmith replied: "Do you see this piece of steel? It is for the springs of a carriage, but it needs to be 'tempered'. I heat it again, then I hammer it and bend it and shape it so it will be suitable for the carriage. Often I find the steel too brittle and it cannot be used. If so I throw it on the scrap-heap. Those scraps are worth less than a cent a pound, but this carriage spring is valuable."

He paused and his listener nodded. The blacksmith continued: "God saves us, for something more than to have a good time. That is the way I see it. We have the good time all right but He wants us for service, just as I want this piece of steel; and He puts the temper of Christ in us by testing and trials."

"Ever since I saw this I have been saying to Him, "Lord, test me in any way You choose, only ***DON'T THROW ME ON THE SCRAP-HEAP.***"

17

Morgan LeFay

Press Close

Press close to the bosom of Jesus,
Press close in your sorrowing plight,
There's comfort and hope in thus nestling,
While the weeping endures for the night,
For the joy cometh quick with the light.

Press close to the heart that was broken,
Press close to the bosom so true;
There's none that can soothe you so gently,
As the hand that was wounded for you,
For He tasted the wormwood and rue.

Press close to the Infinite Bosom
Press close, for He loves and He cares;
The shadow will lift from your pathway,
When you find that your troubles He shares.

Mary M. Bodie

REFLECTIONS

... From the Editor

“For the thing which I greatly feared is come upon me,... I was not in safety, neither had I rest, neither was I quiet; yet trouble came.” Job 3:25,26

Many have declared that the reason for Job’s great trouble was because he was fearful. However, God was very clear in His assertion to Satan, “...thou movedst me against him, to destroy him **without cause.**” Job 2:3 The truth of the matter lies in fact that Job simply knew if a person is truly committed to the ways of The Lord, there will be trouble in his life because God uses those difficulties as tools for growth. The apostle Paul plainly declared “... all that will live godly in Christ Jesus shall suffer persecution.” II Tim. 3:12 Jesus likewise declared “Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.” John 12:27

18 Job later proclaimed the reality of life on this earth with these words: “Man that is born of a woman is of few days, and full of trouble.” Job 14:1 Trouble for mankind is a fact of life. The question we must answer is “what do we do about it?” The day in which we live is an unprecedented day of trouble and it will not be eliminated before Jesus comes. The good news for us is that we need not be taken unawares, nor do we need to bow our heads in frustration and despair. Now is the time to claim the promises of God. Psalm 37:39 loudly shouts that “... the salvation of the righteous is of the LORD: he is their strength in the time of trouble.” It is in time of trouble when we truly learn His Strength. Job also knew that “He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.” Job 5:19 God is there even if the full complement of troubles may surround us and He will not permit us to be destroyed.

David also lists some glorious principles for us to follow in the day of trouble. It begins with our innermost attitude and spirit of dependence for “This poor man cried, and the LORD heard him, and saved him out of all his troubles.” That poor man was David. He represents the poor in spirit who will freely cry unto the Lord and He will never turn a deaf ear to us as “The angel of the LORD encampeth round about them that fear him,

and delivereth them.” We are then exhorted: “O taste and see that the LORD is good: blessed is the man that trusteth in him.” Ps 34:6-8 This final admonition means that our first lesson in the day of trouble may be but a taste, as we take just a very small step of faith into sometimes uncharted waters. It is here that we learn by experience His goodness, and what it means to truly trust Him.

Psalm 41 also promises blessing to the one “... that considereth the poor: the LORD will deliver him in time of trouble.” Furthermore “The LORD will preserve him, ... keep him... he shall be blessed.... and thou wilt not deliver him unto the will of his enemies. The LORD will strengthen him upon the bed of languishing:....” V. 1-3 What glorious promises belong to the one who is mindful of others even in the midst of his own difficulty.

Finally God says “And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.” Psa. 50:15 The day of trouble actually becomes the very incentive for calling upon Him, which is our primary responsibility. Deliverance will then follow, albeit we must bow to His time and path of our salvation wherein God will be glorified, for we discover in glorious practicality that, “The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.” Nah. 1:7

19

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## **ANNOUNCEMENTS:**

Living Waters Tabernacle Youth Camp July 24-28, 2016  
Camp and Retreat Center in Allenspark, Colo.

Bible studies for all ages in the mornings, supervised recreation each afternoon, and Church services every evening.

For lodging and registration please contact Pastor Jesse O’Dorisio at 303.907.8099, email at [jfo2000@gmail.com](mailto:jfo2000@gmail.com) or Polly O’Dorisio at 303.594.0933, email [pollyodorisio@gmail.com](mailto:pollyodorisio@gmail.com).

Forms and additional information will be available at [www.livingwaterstabernacle.com](http://www.livingwaterstabernacle.com).



# Spiritual Digestion

Dr. Vicky Moots

*“Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” John 6:32-35*

20 **W**e would speak today on eating the bread of life. We have come here to feast upon the Word of God. Jesus is here speaking to the Pharisees, along with some others who are listening, about eating His flesh, and some were offended because they did not understand the spiritual meaning. Verse 48 declares again, “I am that bread of life. Your fathers did eat manna in the wilderness, and are dead.” The bread that Moses gave, which God sent down from heaven, the bread which they had to gather every morning did not really bring life, because they died in the wilderness. However, “This is the bread which cometh down from heaven, that a man may eat thereof, and not die.” V. 49 I can just imagine Him talking to them and pointing to Himself saying, “This is the bread that came down from heaven.” He said, “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?” V. 51-52 That sounded repulsive to them, and it would be, if you were thinking only in the natural. “And Jesus said unto them, Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” V. 53 According to the law, they were strictly forbidden to drink any blood, And to think of eating another man’s flesh would indeed be repulsive. “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” V. 54-56 The question is, how can we eat His flesh and drink His blood? How can we do that?

First of all I will tell you what it is not --- for we are not



talking about Communion --- eating the bread and drinking the wine. That is a commemorative service where we remember what Jesus did for us when He give His life for us on the Cross. The text here is about something far more personal that we should do every day, just like we must eat our bread every day. He said, "Give us this day our daily bread." We need our daily bread, and we are getting some of that daily bread here, but what is that bread from heaven? John 1:1 declares that, "In the beginning was the Word, and the Word was with God, and the Word was God." Then we read in verse 14, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." He was made flesh, the Word was made flesh. Jesus, Himself came into this world and dwelt in a body of flesh. We have to eat His flesh, meaning that we eat the flesh of His Word and let it become a part of us. When you eat bread, it becomes in the physical, a part of you; you are what you eat. What goes in your mouth, literally becomes a part of you. Whatever you put in your mouth is absorbed into your body, into your bloodstream, and it becomes the protein in your body and the things that your body needs - what the cells in your body need - in order to grow. So, what you feed your physical body is what your physical body will end up looking like. We are what we eat in the natural, and we are what we eat in the spiritual.

21

This message is about the physical act of eating, from the beginning to the end, and how it is digested into our system, where we will define many steps along the way, and what it means to us spiritually to eat bread. The digestive tract has a beginning and an end; it has an opening, which we call our mouth; and then it has an ending at the rectal sphincter. So it goes in one end and out the other, but there's a process that takes place in between, whereby the body absorbs the important nutrients and gets rid of the waste products. We will discover what we absorb and what we get rid of. This is how we eat the Bread of Life, spiritually, and how we eat our bread in the natural.

Digestion begins in the mouth, where your body produces saliva, which has enzymes that break down carbohydrates, that is the sweet things. You eat something sweet, anything that is a carbohydrate, the digestion begins in your mouth with the saliva. As you begin to chew up your food, anything that is purely sweet, honey for example (which we will see later in the Word of God)



begins the digestion process actually, in the mouth. The saliva is not only for the purpose of moistening the food, so that it won't go down dry, but it also starts the digestive process. In fact, digestion really begins before you even put the food in your mouth. In a little while, when we begin to smell the food cooking in the kitchen, our saliva juices will begin to flow, and we will be ready to digest our food. Even the stomach juices will begin to flow, and prepare your body to partake of food. You can liken that to the spiritual; when you came here and began to sing the songs. Did you not become hungry for the Word of God, and what you were going to hear, and the Word you were going to receive from God? Yes, we do, because it is anticipation of being fed the Word of God.

22 Digestion begins with the saliva in the mouth. Then the tongue enables us to taste. The tongue is also important because as you chew your food (indicating the necessity of teeth) the tongue pushes the food back and forth between the teeth so that you can break the food down into small enough portions so that you can swallow it. We must begin with taste. "O taste and see that the Lord is good;" Psa. 34:8 Psa. 119:103 likewise declares: "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!" All the food enters your mouth, and you taste it with your tongue, taste the sweetness, where the digestion of the carbohydrates begins. We must first of all taste and see. There are plenty of people who have tasted the Word of God and yet, that's as far as it went; it never got any further. We will see that the act of eating involves more than just tasting and seeing what the Word of God is like. You have to taste and see, for it is sweet to the mouth; sweeter than honey. Next you must have teeth; but those teeth are the result of having the desire for the sincere milk of the Word, thereby giving you the calcium, which produces strong teeth. We speak here of adults. Babies drink the milk, but we want to become more than babes in Christ. Surely we must desire to grow up into Christ, and so we have to take in the milk of the Word to begin with, and develop the spiritual teeth so we can chew the Word of God. A person cannot just shove it in his mouth and hope to swallow it, or I would be performing the Heimlich maneuver on him, and that which went into the mouth would come back out again. It would do no good at all. It is absolutely necessary to get the food from the mouth down into the stomach. Thus we have to chew the Word of God, and that requires teeth. Note



a beautiful example of their necessity in the Song of Solomon where the Bridegroom says to the Bride "Thy teeth are like a flock of sheep..." S.O.S. 4:2: We first note that there are plenty of them there, not just one; and they are "... even shorn..." or well developed. They are healthy, beautiful teeth, "... which are come up from the washing..." meaning that they are clean. (I will not go into all of that, because that's another sermon.) He continues with, "...whereof every one bear twins..." indicating uppers and lowers, "...and none is barren among them." There are no holes in there, so you have plenty of teeth with which to chew the Word of God. What Word we receive today, we will take home, and chew on it. And what we receive today, if you do not go home and chew on it, you will not receive the full benefit of it. We need to chew it up, break it up into smaller portions so that we can absorb it. We must take our spiritual teeth, and chew up the Word of God, meditate on it as we read in Psalm 1, where we are instructed to meditate upon His Word day and night. That process is begun here, while we are hearing the Word of God.

Eating implies swallowing. You cannot just put it in your mouth and then spew it out. Jesus said, "Because you are lukewarm, I will spew you out of My mouth," meaning that those did not become a part of Him. What we eat, we must swallow, and so the first thing we do in the act of eating is break it down and then swallow it. It is a straight shot from the mouth down to the stomach through the esophagus. The food then gets to the stomach, which has its own juices to break it down even further. One of the main things in the stomach is the acid. The stomach, being a muscle, mixes the food up and it begins to contract and to mix the food with the acid, and to break it down further. Because food must be absorbed into your body, it has to be converted to a liquid state. Acid is absolutely necessary for that process.

Before I go into that further, note some scriptures about eating and swallowing the Word of God. "And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Rev. 19:9 We already read that, that the Word of God is sweeter than honey to the taste, that is, in the mouth where taste occurs. Food then goes from the mouth to the stomach, and then it becomes bitter. "And I took the little book out of the angel's hand, and ate it up; and it was in my



mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.” Rev. 9:10 We will see more of that later but, consider two more scriptures along the same line. “And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee.” Ezek. 3:3: The prophet is not speaking about a cinnamon roll, too bad! He is rather talking about a scroll, the scriptures, The Word of God. “Eat this roll that I will give thee. Then did I eat it; and it was in my mouth as honey for sweetness.” Jeremiah likewise declares, “Thy words were found...” Jer. 15:16 First of all you have to seek the Word. One must be desirous and hungry for the Word of God. There is a famine for the hearing of the Word of God today and people do not want to hear It. Jeremiah’s testimony continues: “...Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart.” We too eat the Word of God. It goes down into the stomach, and it mixes with the acid, which is very bitter. If you have ever had acid reflux, you know how bitter such acid is. However that acid is necessary. Remember, I am a physician and one of the mistakes doctors make is trying to interfere too much with mother nature as they call it. We know that reference is to God. God put that acid in the stomach and it is absolutely necessary for the absorption of many minerals. Its purpose is also to break down the protein and things in your body so you can absorb them. There are medications that help heal ulcers, but then people want to stay on them long term, and they not only reduce the acid, but medications like Nexium and Previcid completely suppress the acid. The little purple pill that takes away all the acid makes you feel good. It takes away all of the bitterness from the Word of God, which is what happens in too many churches. They take away the bitterness of the Word of God, but the acid must be there to do its job. The trials are necessary in your life in order to appropriate the Word of God. It is sweet to the mouth, but in order to become a part of you, there must be experiences your life which makes it a part of you. Otherwise, it just simply becomes memorized Scripture.

If you are on medications that suppress all the acid in your stomach, they can increase your risk of heart disease, stroke and even kidney failure. So talk to your doctor about not staying on those medications longterm. There are times in our lives when the trials are hot and burning just like the acid is, and the Lord may give you a little temporary relief, but He will not take you out of that trial. If you really want to



grow, you have to remain in the difficulty and stay in the acid. Jonah found that out when he was in the belly of a whale.

Paul seemed to encounter this same situation with the acid, and he asked God to take away this thing that was termed a thorn in his flesh. This Chief Apostle went through many trials and tests, far beyond what we would ever go through. He did not specifically define his "... thorn in the flesh..." because it is a personal thing that we can apply to ourselves. He prayed earnestly, **three times**, reminding us of Jesus in the garden, Who also prayed three times for that cup to pass from Him, that bitter cup. Paul likewise prayed for this thing that was bothering him to pass from him, but God said, "No. I have a purpose in it." "... My grace is sufficient for thee: for my strength is made perfect in weakness..." II Cor. 12:9 Trials are necessary for our growth in the Lord. We do not want to pray for the Lord to take them away, but rather pray for the Lord to cause us to grow through them. We grow as we assimilate His Word, for the Word of His grace is able to build us up. And if we do not go through such adversity, then we will never fully understand and appreciate His grace. We must find ourselves in the position that Paul was in when he prayed, and God gave him more grace. He gives more grace when the trials are harder and harsher. Where more acid prevails in your stomach, the Lord gives you the grace to go through that, because He has a purpose. He would have us grow up in Him in all things.

25

Thus far, we have spoken about going from the mouth to the stomach, with that muscle doing all of the churning, and the food being tossed back and forth, mixing it up, just like the storms of trial which the disciples experienced when they were tossed about by the winds. This is what happens when in the stomach experience. The Word of God is in there, and we may think "Wow, I don't know how long this is going to go on." But there is an outlet in the stomach. It was a straight shot from the mouth to the stomach, but the rest of the intestine, the whole digestive tract, is not a straight tube anymore. The esophagus comes down into the stomach, which takes a little curve, and then goes into the small intestine. That small intestine then goes back and forth and back and forth, for about fifteen or twenty feet. You may think, "Well, if I were designing this thing I would make it shorter. Why would you have to go through all of that twisting and turning?" I will tell you what would happen if it was a straight shot. It is the same



thing that happens to people if they have surgery due to cancer or something, and had to have part of their bowel removed. They develop what is called short-bowel syndrome, where the food just goes through, but they do not absorb it, resulting in constant diarrhea. They lose weight, and cannot absorb their nutrition.

26 We may often pray, "Lord, when is this trial going to end? How long is this going to take?" The time that it takes to go through your system, is the time that it takes to work the Word in your life. His timing is perfect, always perfect, and there is a purpose in that. Inside the small intestine there are many folds, and inside the lining of the small intestine are little fingers or "villi" and, looking at them under the microscope, there are more little fingers of villi, like little straws (they're not really straws), I am using that as an example. They will take this food that is now liquefied, and suck it in; absorb it through the wall of the small intestine. However, it has to be slowed down by all those folds. Scripture also refers to something with many folds; let's turn to one. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold (or many fold) grace of God." Peter 4:10. The grace of God has many folds, for it is manifold (many aspects, many folds). Whatever your situation in life is, whatever you are going through right now, is for the purpose of growing in Christ. The Word of His grace is able to build you up and give you an inheritance. If you want to be like Christ, then you must eat Him, that is, the Word of God. It must not only be received, but also absorbed as a part of you. And if It just goes through quickly and is never digested, The Word is never worked in your life.

Paul said, "I glory in tribulation and am thankful for all of those things that happened in my life, because when I am weak then am I strong." It is the trials, the tribulations and the many things, the many folds in our lives, the curves and the detours, the things that we do not like in our lives, that are necessary for full growth in Christ. Thus we need to let the Word work through our experience. Do not try to push it through by taking a laxative. It must be absorbed therefore, do not just rush through the eating of God's Word. Jesus said that we are to eat His flesh and drink His blood. Does that mean drinking His blood? Where is the life? The life is in the blood, right? So when we drink the blood of Jesus, when we eat His flesh and drink His blood, we are partaking of His life. It is Christ in me. I must partake of His life; not to just



taste it, but it actually has to become a part of me. I have to drink it in, chew the bread of life, and drink His blood: His very life.

We have gone through the small intestine, and the food is now in liquid form, and the body has absorbed all it possibly can of the liquefied food. I have not mentioned all of the parts of digestion such as the pancreas with its secretion of juices to break down the fats, and the gall bladder which releases bile. We have rather concentrated on the absorption of nourishment into the body. Now that the body has absorbed all it can absorb, it must get rid of food waste products. The Old Testament city of Jerusalem had gates, and one of them was called the Dung Gate which indicates exactly what it sounds like. It was used to get rid of waste, and was a necessary gate. People did not enter the city through that gate. Only waste went out of that gate. There is also a dung gate in the Bible spiritually, which we need to use daily. In the natural, the colon collects all of the unabsorbable food, the waste products, the fiber; everything that cannot be absorbed and utilized for your benefit must now be eliminated. The colon, or large bowel reabsorbs all the extra water so the bowel then begins to take shape and have a form. Waste is collected and stored there, formed and processed for the sole purpose of eliminating it. If you do not expel it, you are going to be pretty miserable. You will have a bowel obstruction, and you do not want a spiritual bowel obstruction. We must eliminate in the natural, and the doctor will say that you need to eliminate every day to be healthy. This may not be a daily experience for some, but it does need to be done on a regular basis to maintain good health. If you have enough fiber you will do that.

But how does this apply spiritually, for all this is part of growing in grace, not just the feeding on the Word of God, not just eating the Bread of Life, but eliminating that which is detrimental to our spiritual man. Paul declared that "... what things were gain to me, (those things that should have been good) those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count **them...**" that is the things of this world that inhibit our growth in Christ. Those things that we may think to be good may hinder us. Paul here calls them "... dung that I may win Christ." Phil. 3:7-8 We too are required to collect, and get rid



of, the things in our lives that are not pleasing to the Lord. The things that we may consider pleasing to ourselves, because they please the flesh, must be eliminated if we are ever to maintain spiritual good health and grow up into Christ in all things.

We would summarize by saying that eating the bread of life begins in the mouth. We taste the Word of God, and find that its sweetness becomes bitter, as we go through bitter trials. We go through the time of testing and let the Lord work in our lives. We also let Him sort out the things that are good in our lives, and the things that are bad, the things that would hinder our running this race, striving to be as Paul counting them as dung, to be emptied out in order that we can take in more of the Word of God. If all you did was just take in the Word of God and never eliminate, it would produce exactly the same effect as it does in the natural. Thus we must, *we must* allow the Word of God to eliminate those things from our lives that are not pleasing to Him. So, let's eat the bread of life.

(Dr. Moots preached this sermon at the annual fellowship meeting in Carbondale, Kansas. It was an excellent message and has been edited for print.)



### *Worth Pondering*

“The Bible was written by some forty writers. It was written in three different languages. It was written over a period of approximately sixteen hundred years. Its writers were scattered over some eight different countries, and drawn from every level of society and education. In few cases, did the writers have contact with one another, or have access to the writings of one another. It is inconceivable that with such a background of human authorship, a book could be written with such perfection in unity, in purpose, in logic, in spirit, in power, except by the Holy Spirit of God.”

Author Unknown



# ISAIAH 43

Gene Hawkins

*“But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee I have called thee by thy name: thou art mine.” V. 1*

The book of John answers beautifully to this chapter of Isaiah, for John depicts Christ as The Son Of God, The Creator, and Redeemer. The prophet Isaiah likewise includes both redemption, and creation, in these verses, along with the fact that he uses the word “LORD,” revealing Christ as God, and, while his comments here are specifically directed toward Israel, John outlines God’s Plan for the whole of humanity, encompassing both Jew and Gentile. This is the essence of John 10, wherein the beloved apostle portrays the tremendous accomplishments of the redemption offered by The Good Shepherd. “To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.” V. 3,4 “And other sheep I have, **29** which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” V. 16 “My sheep hear my voice, and I know them, and they follow me:” V. 27

Note also the correlation of Isaiah and John as both present Christ in His dual role as The Great Creator and The Son Of God. “But now thus saith the LORD that created thee, O Jacob,... I am the LORD, your Holy One, the creator of Israel,...” V. 1,15 John says it thus: “In the beginning was the Word, and the Word was with God, and the Word was God...All things were made by him; and without him was not any thing made that was made.” John 1:1-3 Isaiah further declares; “I am the LORD, your Holy One....your King.” V. 15 John also emphasizes both His Deity and Royalty with this account. “Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.” John 1:49

Both redemption and creation seem to be put forth in these declarations. “I will make a way in the wilderness and rivers in



the desert.” Isa. 43:19 This act of creation will surely be literal, but it will also be fulfilled spiritually when Israel is restored. John clearly adds the beautiful spiritual provision of redemption, wherein Isaiah’s “rivers,” are presented as the waters of The Holy Ghost which flow freely, because of Jesus’ work on Calvary. “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)” John 7:37-39

It is quite intriguing that Isaiah employs the word “LORD” seven times in this chapter. That is the term used for Jehovah, and, once again, shows forth Christ as The Son Of God, one of the very prominent themes of John’s Gospel.

30 Creation, and redemption, the glorious subjects couched in this first verse of our chapter, are especially refreshing after the judgments seen in chapter 42. The order presented here, portrays the fact that glorious blessing will follow the tremendous devastation of the tribulation period. God will redeem His people and will take them unto Himself, calling them, “...by thy name; (Jacob) thou art mine.” He surely does “own” them, because He has both created, and redeemed, them. Their glorious blessing continues, promising; “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.” V. 2 Many have claimed the “personal benefit” of this verse over the years, but its primary fulfillment is in reference to the tribulation. Moses’ experience at the “burning bush” presents the same truth, since “...the bush burned with fire, and the bush was not consumed.” Ex. 3:2 Israel will likewise walk through the horrendous fires of tribulation, but they will never be destroyed, even as is the message in Isa. 42:25 “...and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.” The glorious reason for all this preservation of Israel seems to be two-fold as expressed in



the next two verses. The first is that He will sacrifice the nations in behalf of Israel. "For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee." V. 3 This same pattern will be repeated yet again. Egypt was absolutely decimated when "...the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land." Ex. 6:1 Pharaoh's advisors had also pled with him, "...How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?" Ex 10:7 So also shall the entire world be annihilated, yet Israel shall be protected, indeed snatched from the jaws of destruction as they experience firsthand the salvation of their Saviour. The second reason they are spared is because "...thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life." V. 4 God declared in the ages past that "The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers,..." Deut. 7:7-8 God was motivated simply by His love, and the honor of keeping His promises unto them, but we note also these words declaring, "...thou hast been honourable..." History proves conclusively that this was not always the case, for God Himself has concluded numerous times that this nation is a most rebellious and dishonorable one. However, by the time the above prophecy comes to fruition, they will have learned the glorious splendor and magnitude of their redemption in Christ Jesus. He will make them honorable, through Christ Jesus, and they will at last become the nation He envisioned from the beginning. Thus, the re-gathering of this people, even though the rest of the world is in shambles, will quickly come to pass as The Lord indeed proclaims; "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the



earth;” V. 5-6 Israel shall be gathered from the four corners of the earth, whence they have been scattered, “Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.” V. 7 Paul also corroborates this same glorious promise, declaring emphatically that “...all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:” Rom. 11:26 Isaiah likewise proclaims that the reason for this marvelous restoration is directly because they are now “...called by my name...I have created him...I have formed him...I have made him.” All of this is a description of God’s handiwork, the exact same process as we are privileged to experience today. “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Eph 2:10 Such a personal and individual “creation,” is most beautifully performed in The Church today, but Isaiah describes this on a national level, for this entire nation of Israel will most assuredly manifest “my glory,” during the Millennium.

32 The path to the above conclusion for this restored nation is found in the exhortation; “Bring forth the blind people that have eyes, and the deaf that have ears.” V. 8 These words are, in part, the fulfillment of Jesus’ ministry outlined in chapter 42, “To open the blind eyes, to bring out the prisoners from the prison,... And I will bring the blind by a way that they knew not;... I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.” Isa. 42:7 & 16 All of these blessings have been made possible due to the devastating experiences inflicted upon them during the time of Jacob’s trouble, wherein The LORD has finally arrested the attention of this once idolatrous and rebellious people. Theirs is most assuredly the primary story here, but God would have all men bear witness to His Mighty Acts.

“Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.” V. 9 The “nations,” that is, the Gentiles, along with “the people,” or Israel,



are all included in this gathering to acknowledge that which only God is able to do. This “challenge” to “shew us former things,” is very much reminiscent of that which was issued in Isa. 41:23 where God demanded that if they were gods, as they claimed to be, then “Shew the things that are to come hereafter, that we may know that ye are gods:” He further asserts “Ye (both Israel and the nations) are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.” V. 10 God’s purpose has always been that there be no other gods before me,” This is the message which He has so clearly demonstrated throughout the ages, and Israel is living proof of His Words. He would have all to know that “...I am he:...” It is noteworthy that these are the same words uttered by Jesus on the night He was arrested, and John is the only gospel writer to relate them. “Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, **I am he....**As soon then as he had said **33** unto them, **I am he**, they went backward, and fell to the ground: Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that **I am he:...**” John 18:4-8 The italicized “*he*,” in John’s gospel indicates that this word was not a part of the original text, thus Jesus actually said “I Am....” Those two powerful words sent these detractors flailing “backward...to the ground,” conveying the same truth as He did to the rebellious, and critical Jews in John 8:58 “...Before Abraham was, I am.” It means that He too is an intricate part of the Great I Am, and Isaiah reinforces that same glorious truth declaring that “I, even I, am the LORD; and beside me there is no saviour.” V. 11 This has always been true, but in the context of this portion, wherein Israel’s deliverance from the fires of tribulation is clearly seen, Jesus The Messiah emerges as The Champion and Glorious Deliverer of an otherwise doomed people. This is what all these “witnesses,” both Jew and Gentile, must convey, for both have surely seen His Miraculous Power and Ability in Israel’s deliverance, during impossible circumstance. Thus God shouts



forth; "I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God." V. 12 The language here reads as though this has already happened. for God does most assuredly know the end from the beginning. He prophesied long ago of the glorious deliverance which Israel will experience, and though it has not come to fruition, even at this present time, it is as good as done!

This message from "I Am," continues, proclaiming "Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?" V. 13 The "day," of which He speaks must undoubtedly be the day of judgment as "...there is none that can deliver out of my hand." The time, of which He speaks here, is "before the day was,..." meaning that God has been in charge even long before this day of judgment came into view, and has borne witness of it. He further states that "I will work and who shall let it?" The word "let" signifies "who will turn it back or reverse it," the inference being that none  
34 can stop the heavy hand of judgment which God has decreed for this world. Our world today will surely learn that judgment is coming, upon the entire globe, and none can stay the Hand of God. However, this chapter continues with the glorious precept of "mercy in the midst of judgment," for His elect, Israel.

"Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships." It is evident that the local context of Isaiah's writings, center around Israel's enemies of that day, but those nations are simply prophetic of the coming national coalition which will be led by the antichrist. God will also bring "down all their nobles..." for none shall stand against Him or "deliver out of my hand,..." for once again, "I am the LORD, your Holy One, the creator of Israel, your King." V. 15 He will be true to His promise in redeeming Israel, even at the expense of these ungodly nations. The next few verses explain exactly how He will accomplish that task.

(Cont'd from this point in the July issue)



# Our Corn Crib



A Problem.Solution& Triumph  
 Arrangement & End of Ages  
 Attack against the Truth  
 A Burning Truth  
 A Growing Relationship  
 Caught up with Paul  
 Cherubim & Seraphim  
 Chaste Virgin  
 Comfort in Time of Sorrow  
 Death, Hell & Lake of Fire  
 Destiny of the Wicked  
 Diamonds in the Rough  
 Dying Daily  
 Earnest but Wrong  
 Eternal Life  
 Extra! Extra!  
 Fact of Tongues  
 Faith  
 Fear of the Lord  
 First Day of the Week  
 Five Much Mores  
 Five Consequences

Freedom  
 Gifts of the Spirit  
 Glossolalia  
 God- A Trinity  
 Gospel Records  
 Gospels.Acts& Epistles  
 Holy Spirit- Baptism & Anointing  
 How to Receive Holy Spirit  
 It is Finished  
 Jesus Heals Today  
 Judgement Seat of Christ  
 Law or Grace  
 Life Everlasting  
 Light on the Law  
 Living Ones  
 Made Sin for Us  
 Man Child- Rev. 12  
 Mercy or Judgement  
 New Birth  
 Not Legislation. Revelation  
 Oneness of Christ

Pauline Sanctification  
 Pauls Superlatives  
 Phoebe  
 Preaching Another Jesus  
 Predestination  
 Preparation of the Bride  
 Ranks in Resurrection  
 Resume of What we Teach  
 Salvation for the Body  
 Scriptural Terms Defined  
 Words on Eternal Security  
 The Adams Case  
 The Two Adams  
 The Sin Offering  
 The Unforgiven Sin  
 This is That  
 Times of the Gentiles  
 Tithing  
 Water Baptism  
 Wheat and Tares  
 Why am I Not Healed

## Books of the Bible

|            |                                     |                 |                     |
|------------|-------------------------------------|-----------------|---------------------|
| Genesis    | Esther                              | Luke            | 1.2 Thessalonians   |
| Exodus     | Job                                 | John            | 1.2 Timothy         |
| Leviticus  | Ecclesiastes                        | The Acts        | Philemon            |
| Numbers    | Song of Solomon-A.S.Copley          | Romans          | Hebrews.James.Titus |
| Joshua     | Paul's Gospel in S.O.S -A Mooneyhan | 1.2 Corinthians | 2nd John            |
| Judges     | Isaiah                              | Galatians       | Jude                |
| Ruth       | Prophets-Joel/Nahum/Hab/Malachi     | Ephesians       | Revelation          |
| 1.2 Samuel | Zechariah                           | Phillippians    |                     |
| Ezra       | Matthew                             | Colossians      |                     |

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