

Grace and Glory

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whole counsel of GOD

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'Loving His Appearing'

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For I know
that my redeemer
liveth, and that
he shall stand
at the latter day
upon the earth.

JOB 19:25.



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"I am the resurrection, and the life:

*he that believeth in me,
though he were dead,
yet shall he live."*



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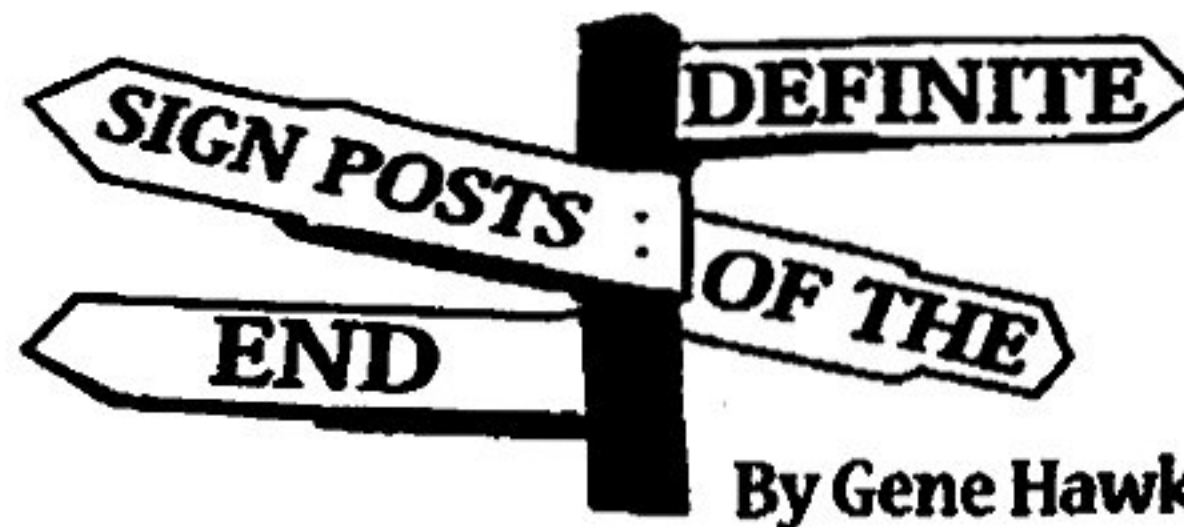
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Editor: Gene Hawkins



By Gene Hawkins

“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.” Dan. 7:7-9

There have been many extremely diligent students of prophecy down through the years who have looked and longed to see the emergence of the end time ten nation coalition depicted by the ten horns, which was revealed to Daniel in the above vision. Blocs of nations such as NATO and SEATO have been considered but the numbers far exceed the designated ten. More recently, groups of nations known as G7, G8, & G20 have come into focus. Some wondered if the aforementioned end time confederacy might be on the threshold of completion when G7 was replaced by G8 due to the admission of Russia thereby leaving only two slots to fill. It was also felt that China might be waiting in the wings. That scenario was short lived however, when Russia annexed Crimea and was suspended in 2014. Russia then announced in 2017 that it would leave that political forum altogether. Though the European Union was represented at G8 summits and actually hosted one, there is no record that she replaced Russia and thus the group is still known as G7, retaining its relevance as a “steerage group for the West.” The main focus of this group seems to be world economy which would make control of it very appealing to the antichrist, in his quest to usher in the time wherein “...no 3

man might buy or sell, save he that had the mark, or the name of the beast,..." Rev. 13:17 We would note however that the G20 is also primarily engaged in an economic agenda, stating that one of its goals at the 2017 summit held in Hamburg, Germany, was "...to 'strengthen the resilience of the global financial system' and to ensure all financial markets are properly regulated and supervised..." This G20 group was at that same time defined as being "the G-7 plus developing nations such as Brazil, China, India, Saudi Arabia and Russia. The G-20's members represent two-thirds of the world's people and 85 percent of its economy." Once again, it is easy to see how the agendas of both the G7 & G20 nations would fit nicely into the worldwide economic control which will be strictly imposed and enforced by the antichrist.

4 It would be a major sign of Jesus' return were we to witness a strong ten nation coalition taking shape in these very chaotic times just prior to the tribulation period. However, it is rather interesting to note the exact context of Daniel's vision. He plainly declares this fourth beast to be one which he had never before encountered, as it is said to be "...dreadful (to slink, formidable) and terrible, (well-loined, burly) and strong exceedingly;...diverse from all the beasts that were before it;..." However, regardless of that stupendous vision of power and destruction, the prophet seems to be even more intrigued with the horns, for we read, "...I considered the horns...", and it seems that he viewed the vision as an ongoing stream of events. This continuing action revealed "...another little horn, before whom there were three of the first horns plucked up by the roots:..." Furthermore the prophet declares that, "I beheld till the thrones were cast down and the Ancient of days did sit..." V. 9 The term "cast down" literally means "to throw, set,--cast (down), impose." The overall inference here is that while thrones are being cast down on the earth by the little horn who will become manifest as the antichrist, the throne of Jesus is being set up or imposed in heaven. All these things seem to be happening as Daniel "beheld" somewhat of a simultaneous continuing action in both heaven and earth.

Paul tells us plainly that "...yourselves know perfectly that the day of the Lord so cometh as a thief in the night." I

Thess. 5:2 We can only ask the question: “would this formation of a ten nation coalition be such a pinpoint sign of Jesus’ return that it would actually violate the premise of His coming as a “thief?” We do know that the bridal company, represented by the four living ones and twenty four elders in Rev. 4 will be present at Jesus’ coronation, and that is exactly what Daniel beholds as “... the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.” Thus, we may easily conclude that the end time bloc of nations depicted by the ten horns of Daniel’s vision, may not come to the fore until **AFTER** the bride of Christ has been transported to glory!

It is absolutely certain that the events foretold in Daniel 7 will come to pass just as specifically and intricately as they are portrayed. There will be a coalition of ten nations which will be reduced to seven, because three of them will be removed, apparently at the same time. The question has been posed numerous times: “What three current nations will be in that number?”

5

Horns in scripture symbolize power, and thus all these “horns” represent formidable national powers that will prevail during these last days. Such power in our day is not only economic and military, but also political clout, especially in regard to the Middle East. There are a number of nations who are taking desperate measures to ensure their own strategic advantage in Middle East politics. These same nations may not realize it, but they are diligently preparing for a trip down a very destructive path to Armageddon. The “big three” at present seem to be the U.S., Russia, and China, but Daniel emphatically declares that ten would be dominant, and due to the emphasis in our day upon nuclear weapons and giant economies, nations with those characteristics would be the most likely to comprise that ten nation coalition. We would also emphasize that the seven nations which are left will be controlled by the antichrist and all of them must of necessity be known as “goat nations,” for they will vanish into oblivion after the tribulation is over. John saw this same national coalition **AFTER** it had been reduced to seven,

meaning that he describes it at a later time in end time prophecy than that which was seen by Daniel. “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**. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, ...And I saw one of his heads as it were wounded to death; and his deadly wound was healed:....” Rev. 13:1-3 The **seven heads** of John’s image are exactly the same as the **seven horns** described by Daniel. John further indicates that all these heads had “... the name of blasphemy...and the dragon (Satan) gave him his power...” meaning that this entire group of nations is Satanic. The antichrist will emerge from this coalition because he is one of the seven heads and will be “... wounded to death; and his deadly wound was healed:....” Thus, we are confident that the U.S., which must surely be known as a “sheep nation” because of her great alliance to Israel, (Matt. 25:32-36) will be one of the horns “plucked up by the roots...” in Daniel’s prophecy. One can only wonder about the identity of the other two nations which will be removed with her.

One of the characteristics of these end times is the chaotic conditions among the nations. This unstable condition is illustrated by the sea in the foregoing text taken from Rev. 13. Isaiah also declares that “... the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” Isa. 57:20 What a picture of the nations in our day! Uncertainty and chaos prevail in every corner of the earth. Jesus also plainly declared that “... ye shall **hear** of wars and rumours of wars:... For nation shall rise against nation, and kingdom against kingdom:... All these are the beginning of sorrows.” Matt. 24:6-8 This raging upheaval of national waters is already taking place around the entire globe and has been in existence for some time. We are confident that nations such as North Korea and Iran would love to be a part of that seven nation coalition, and both of them are contributing to the global chaos, which is so visible at this present time. There is still great consternation in regard to Iran, which was greatly aided in

her quest for nuclear weapons by the recent “nuclear deal” made during the previous American Administration. It was touted to be a plan to simply delay, but not eliminate Iran’s ability to procure a nuclear weapon, but most observers and experts agree that such a scenario is totally bogus, and that Iran will have a nuclear capability sooner rather than later. Most authorities agree that this avowed enemy of Israel will obtain such a weapon and, as noted previously in these pages, we are of the opinion that she could well be the “kingdom” which will touch off the nuclear upheaval described in Rev. 8:8. Israeli Prime Minister Netanyahu was recently asked: “What is the major threat to Israel today?” He replied that there are three of them: “Iran, Iran, and Iran.” The culprit in Rev. 8 seems to be a rogue nation, which would set it apart from the aforementioned 7 nation coalition, because the damage which is done is directly against even those same nations, for “...a great mountain burning with fire (nuclear weapon) was cast into the sea: (nations) and the third part of the sea became blood;” Iran seems to have, even at this present time, the mindset of an incontinent madman who would willingly destroy others even at his own expense. 7

There also seems to be another danger if Iran does indeed obtain a nuclear weapon for Reuters published this recent headline: **“Saudi Crown Prince Warns Will Develop Nuclear Weapon if Iran Does.”** The article following then asserts that, “The kingdom locked in a tussle for influence with Iran across the Middle East and beyond, is stepping up plans to develop a nuclear energy capability as part of a reform plan led by Prince Mohammed to reduce the economy’s dependence on oil.” This same account also states that five countries including the U.S., S. Korea, Russia, France and China are in a bidding war to build Saudi Arabia’s first two nuclear reactors. Saudi Arabia is the world’s top oil exporter and they have previously said that they only want nuclear technology for peaceful uses, indeed the same assertion as that of Iran. However, this country has also left unclear whether it wants to enrich uranium to produce nuclear fuel to be used in the production of atomic weapons. Saudi Arabia is indeed part of the G-20 band, but once again we are left to wonder whether or not they too will

become one of the ten horns which Daniel beheld in his vision.

North Korea has seemingly come to the center of the world stage today, having launched missiles which are said to be capable of reaching the U.S. mainland and other nations around the world, and they already have nuclear weapons. Their big problem has been finding a way to mount such warheads on a controlled ballistic missile. Following the Olympic Games in S. Korea, there was a meeting between the two Koreas on the home turf of Kim Jong Un. South Korea then relayed the message that N. Korea wanted to talk to the U.S. and was willing to lay aside their nuclear program if their own safety could be guaranteed. Most are extremely skeptical, for such promises have been made before and more than one previous American President has found out first-hand that N. Korea is the consummate truce breaker. The very unlikely news source CNN reported recently, albeit very briefly, a very positive statement in behalf of Pres. Trump when anchor Erin Burnett declared "... that if President Trump can solve the U.S. problem with North Korea, he "would be going down as a great president."

8

North and South Korea do have a summit scheduled for April and there are reports that a meeting with the U.S. could happen as early as May, but it seems that none are at this point overly optimistic that the N. Korean leader would disarm. It is encouraging that no new missile tests have been conducted and there are reports that President Trump's sometimes inflammatory rhetoric, along with global sanctions and the threat of military might have had a very effective impact on this rogue regime.

There also continues to be a major controversy over President Trump's decision to move the U.S. Embassy from Tel Aviv to Jerusalem. Many of Israel's enemies are incensed because such a move officially recognizes that The Holy City would now be recognized as the Capitol of Israel, but this move is most assuredly aligned with God's Word and His ultimate purposes for Israel. Reports are that Secretary Of State Rex Tillerson was removed from his position in part because he was in sharp disagreement with the President in regard to policy concerning N. Korea, Iran, & Israel. Israeli news source "Haaretz News" published this bold

headline: **“Tillerson’s Sacking Will Shock America and the World – but Delight Israel.”** This story then proclaims that “Israel and its right wing American supporters will rejoice in the unceremonious sacking of Secretary of State Rex Tillerson and his replacement with CIA director Mike Pompeo. Tillerson was seen as reserved and distant about Israel, while Pompeo is viewed as a warm supporter. Tillerson sought to preserve the Iran nuclear deal, while Pompeo is aligned with the demand of Donald Trump and Benjamin Netanyahu to fix it, or in greater likelihood, abandon it altogether.” There is absolutely no doubt that the current President’s style is absolutely unorthodox and contrary to the conventional wisdom which has prevailed in Washington for decades, but neither can men deny that great positive changes have been made in this country and around the world since his inauguration. Though his detractors continue to rail on him, America has seen great and positive economic changes due to the removal of a goodly number of economy crippling regulations and his tax reform package. There also seems to be a marked respect among the nations for a country that is on a very positive track, commanding influence economically, 9 militarily, and politically around the world. Some might wonder, in view of such strength and might, how such a “horn” could be so suddenly removed, as is prophesied by Daniel’s vision. The answer is easily found in the patterns of truth set forth by the four world empires, which are also described in the book of Daniel. The prophet interpreted Nebuchadnezzar’s dream image which, simply stated, outlined the Times of Gentiles wherein God placed world government into the hands of the Gentile Nations. Nebuchadnezzar was the first world ruler and that kingdom was by all accounts absolutely impenetrable. However, when the prophesied 70 years was completed, Babylon came to an abrupt end having been replaced by a government much inferior to itself. That same pattern continues throughout all these world empires because each succeeding power is greatly inferior to the one preceding it, the reason being that God “...changeth the times and the seasons: he removeth kings, and setteth up kings:...” Dan. 2:21

Thus, we say emphatically: “America, do not get too

comfortable with your current success and prosperity.” Surely James’ admonition would apply here to the U.S. as well as many other nations around the world. “Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten... Ye have heaped treasure together for the last days... Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud,... and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth,... Ye have condemned and killed the just;...” Jas 5:1-6 This message sounds a good deal like that given to the Church at Laodicea which is also prophetic of the very passive and self-satisfied conditions in which we live today. “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. **Because thou sayest, I am rich, and increased with goods, and have need of nothing;** and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:” Rev. 3:15-17

10

This passive condition, wherein men completely dismiss the possibility of Jesus’ coming in their own lifetime, does prevail in our midst today as it seems that men are only seeking their own comfort, and are completely oblivious to this fact of prophecy, in which Jesus admonished: “And when these things **begin** to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21:28 James also imparts this very acute message to all of us who have not given in to the sleepy lukewarm atmosphere of these end times and are actively engaged in adhering to Jesus’ command. “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.” Jas. 5:7-8

Resurrection of the Dry Bones

Mary M. Bodie

Ezekiel Chapter 37

"The hand of the Lord was upon me and carried me out in the Spirit of the Lord and set me down in the midst of the valley which was full of bones, and He caused me to pass by them round about, and behold there were very many in the open valley and they were very dry. And He said unto me, Son of man, can these bones live?" This is the sixth time that Ezekiel declares that the hand of the Lord was upon him. It is a most significant statement. We believe it has the same character as the various viewpoints of John in his Patmos visions. He is emphatically seeing something supernatural and wonderful. In the case at this point he is "carried out in the Spirit of the Lord" and set down in the midst of a valley of dry bones, lo, very dry, he states. It is a remarkable vision. The bones disjointed and bleached are typical of the national as well as spiritual condition of Israel. There is absolutely no hope for them as far as they themselves are concerned. There is no life whatever in the dry bones. What a perfect illustration of all mankind's hopeless state. 11

The Spirit spoke to the Prophet, saying, "Son of man, Can these bones live?" And Ezekiel answered, "O Lord God, thou knowest." He knew the impossibility from the natural standpoint, but he puts the responsibility of their living upon the Lord, and that was exactly what He desired: With Him, nothing is impossible. Ezekiel is then commanded to prophesy, and address the dry bones, saying, "O ye dry bones, hear the Word of the Lord. Thus saith the Lord God unto these dry bones, Behold, I will cause breath to enter into you and ye shall live. And I will lay sinews upon you and I will bring up flesh upon you and cover you with skin and put breath in you and ye shall live and ye shall know that I am the Lord."

There is to be a complete reconstruction, according to the Word of the Lord; a perfect adjustment of bone to bone and sinews, and flesh to cover them. And as the Prophet spoke there was a noise (literally a voice was heard) and a commotion indeed. Bone came to bone, sinew and flesh came into place and skin covered all. It was perfect as far as

outward form was concerned; but there was no life yet. The Prophet is commanded to prophesy again, but now to the wind, or breath, saying, "Come from the four winds, O breath, and breathe upon these slain that they may live." No sooner had the Prophet obeyed and spoken, than lo, the miracle happened. The breath came into those slain; the dry bones were electrified. "They lived and stood up upon their feet, an exceeding great army."

We are not left in any doubt as to what is meant by the vision; for the interpretation is forthcoming immediately. The dry bones figure the whole house of Israel; for they themselves confess, according as we read, "**Our bones are dried and our hope is lost. We are clean cut off.**" V. 11 R. V. The Lord answers their repentant acknowledgement of their forlorn condition with words of tender cheer and comfort which interprets Ezekiel's striking vision. "**I will open your graves and cause you to come up out of your graves and bring you into the land of Israel.** And ye shall know that I am the Lord when I have opened your graves, O my people, ...and put my Spirit in you and ye shall live and I shall place you in your own land"—Vs. 12-14.

The national restoration of Israel and their re-gathering back to the land of Palestine is plainly the correct interpretation of this chapter. They shall all at one moment, be born of the Spirit. This is what is meant by their coming out of their graves. This national change is indeed a startling fact and causes Isaiah in his prophecy of the same future period to ask the question, as in surprise, "**Shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.**" Isa. 66:8. Some have taught that Ezekiel's vision symbolized the restoration of all the Christ-rejecting Jews of these nineteen hundred years since the day the Lord was rejected, as well as all of Israel before the cross, whether obedient, or disobedient: that they all shall be raised up and believe on Him when He comes. How perfectly fantastic and foolish is such an application of Ezekiel's vision. It has not a foot of Truth to stand on. There are only two resurrections mentioned in Scripture, the resurrection of the saints and the resurrection of the wicked. John 5:28,29 In Revelation, we also read of these two resurrections; the end of the one,

the unjust, is called a "**second death**," instead of a "second chance." Rev. 20:14 There is no such absurd teaching in the Bible as that anyone who dies impenitent shall be raised up and have another opportunity to be saved, as some deluded ones are teaching today. The two thieves on the cross are proof against it. The one who repented and believed even at the eleventh hour was promised a place in Paradise; the other who died impenitent was promised nothing. But to return to our study.

In this realistic portrayal of the dry bones we are looking forward to the national resurrection of Israel, as was intimated. They are as though dead to Jehovah, buried among the Gentiles, even as Jonah, their type, in the whale's belly. God's power must be put forth just as dynamically in their behalf as though they were actually in their graves. All men individually, even as Israel nationally, are dead in trespasses and sins. Eph. 2:1 They must all be born again. If these dry bones meant physical death, how could it be said that they speak and say, "Our bones are dried up and our hope is lost?" These words tell of the heart despair of the national hope among the people, a living people, but dead to God. In the account of the prodigal son, we have a similar statement as regards the latter, "For this my son was dead and is alive again..." Luke 15:24 Yet he was not physically dead; neither was he made physically alive, He was as though dead to his father. 13

Then there is another class of interpreters who are inoculated with the spiritualizing bug. They make all these promises of national blessing and restoration of Israel apply to the Church, ignoring all the claims of the seed of Abraham. They teach that Israel forfeited her right to these promises when she rejected the Messiah and that they are now being fulfilled to the Gentiles. Thus the Christian is robbed of the key to the knowledge of prophecy; for there is no understanding of the latter without giving the ancient people of Jehovah their place on the program. God must fulfill His Word to them. It is grace on His part, it is true; but fulfill it He will. The Catholic Church is the author of that fallacious doctrine. She has leavened the three measures of meal so thoroughly (Matt. 13:33), that people generally are swayed by her teaching. This interpretation of prophecy is ruinous

to Christian and Jew. It lowers the hopes and inheritance of the Church from heaven to earth and takes from the seed of Abraham the faintest hope of ever being reinstated to the land of Palestine. It is a fatal perversion of Scripture, for to understand prophecy we must see the Jew as the outstanding figure therein, the one through whom all men upon the earth are to be blessed. In Paul's letter to the Romans he devotes three chapters, nine to eleven, to the destiny of Israel. He dwells upon their past in chapter 9, on their present in chapter 10 and on their future in chapter 11. His teaching is clear and convincing and needs little comment. He absolutely denies that God has cast away His earthly people. He declares that their temporary setting aside has been the means of salvation to the Gentiles and adds, **"If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?...And they also if they abide not still in unbelief shall be grafted into their own olive tree; for God is able to graft them in again....I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits, that blindness in part is happened to Israel until the fullness of the Gentiles be come in."** Rom. 11:25

14 The restoration and rejuvenation of Israel await a due time. It is after the full number of Gentiles are gathered, that the nation will be formed. These two bodies of people, the Church and Israel, a heavenly and an earthly people, cannot be on the earth as representative of the Lord at the same time. The one must disappear when the other appears, though the one may be gradually going up, while the other is gradually showing up. The purposes of Jehovah concerning these two separate bodies, overlap for a while as is the case now. We who are living may be able to trace the beginnings of God's ways with Israel, even while He is closing His purposes with the Church. It is wonderful to be on the earth at the end of one dispensation and the beginning of another and have our eyes open spiritually; for we may discern the steppings of Jehovah, even as is the case at the present. Every world event, religious and national, is full of interest these days.

Ezekiel was a much privileged character, He had an exalted place. He was in vision on the Lord's Day, even as John in the Patmos' visions, and saw things that will come to pass shortly. He actually beheld the whole house of Israel

becoming one body, as it were. His first view of them was as dry bones, all separate and divided; but as he looked, there was a great noise and shaking. The "**bones came together, bone to his bone, and the sinews and flesh came upon them and the skin covered them.**" Oh, it was a marvelous sight to behold! The unity of Israel is signified by this metamorphosis which the Prophet beheld. It shows what the Lord can and will do for His earthly people when His Day is come. There will be a great noise and shaking among the dead bones; but, hallelujah, what a sight that will be for men and angels. At that time the whole Church will be visibly one body in the heavenlies; for they will all be gathered to their homeland in the skies at the same time that all Israel are gathered to their homeland in Palestine. There will be a grand reunion in heaven of the one body, even as on earth of the other.

(Reprint 1962)

A Little Hour

'Twill not be long, our journey here;

A little hour, the falling tear.

'Twill soon be o'er the sighs and groans,

The night of sorrow and of moans.

And then a day of cloudless sky.

Eternal years with Christ on high.

A little while; 'twill soon be past,

The time to watch, to pray and fast.

Oh, priv'lege rare to us is given,

To wait for Christ our Lord from heaven.

He's coming soon with wordless power.

Oh, let us watch the little hour.

A little hour! 'twill pass away;

And Christ will come at dawn of day.

Oh, blest indeed the ones who hear

The trumpet calling loud and clear,

Come up above; the watch is past.

The gath'ring home has come at last.

MY RESURRECTION BOUNTY

A.S. Copley

Oh! Give eternal glory to the Man of Calvary.
He's the Rock of Ages hoary; but He died for you and me.
Thru that blessed bleeding Lamb, saved by wondrous grace I am.
And with Him in realms celestial I shall surely be.

I find a life eternal in the Man from Joseph's tomb.
He ascended into Heaven to prepare for me a room.
Thru His intercession there, I can live above all care;
- And be ready for translation to my glory Home.

I'm learning in the Christ of resurrection here to move.
And the power and the vict'ry of that life I daily prove.
By His buoyant joy within, Jesus keeps me 'bove all sin.
And His resurrection glory I shall share above.

I'm living in the heav'nlies where my Father seated me,
In the Man of the Ascension whom from death He had set free.
I'm alive for evermore through His life my daily store;
And with Him on high I'll surely reign eternally.

16



THE NECESSITY OF THE CROSS

The Cross is a necessity to God, since He has provided it by His own power.

The Cross is a necessity to us, since "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them"; but, instead, He was imputing Christ's righteousness. Hence, to get rid of the guilt of sin and get the righteousness, we must meet Him at the Cross.

Notice what has been done for us: He has "made peace through the blood of His Cross" - Colossians 1:20. He has reconciled us "in the body of His flesh through death" - Colossians 1:21,22. We have been "sanctified through the offering of the body of Jesus Christ once for all" - Hebrews 10:10.

BEHOLD HE LIVES

"I AM HE THAT LIVETH AND WAS DEAD; AND BEHOLD I AM ALIVE FOREVERMORE" - Rev. 1:18.

Let it be told and retold that Christ arose. Out of death and the grave He came forth into newness of life. It is a tremendous, living fact, Christ is alive! He is not dead! There is strength and comfort in the story of the resurrection. It is the great glad hope of humanity. He has risen and vanquished Satan and delivered us from the power of death. If He were not risen, we would have need of tears, but He said to Mary, "WEEP NOT." The grave is empty. If it were not so *He* could not have told Mary to dry her tears, for this is a sorrowful world with its dead and dying. But Christ has risen and set the captives free and now wipes away all tears.

HE IS RISEN!

He is risen! He is risen

From the darkness of the tomb!

Though they set the seal upon it,

They have failed to seal His doom.

Jesus Christ, our King triumphant,

Hath defeated death's dark night -

Hath o'ercome the powers of darkness

By the power of His might.

He is risen! He is risen!

Oh, how joyous is the cry!

Praise Him, all ye hosts of heaven -

All ye that now dwell on high;

And ye saints of earth shout praises,

Let the song of triumph ring;

Earth and heaven join the chorus,

"Praise the Christ, the risen King!"

He is risen! He is risen!

And before now He has gone

To the right hand of the Father,

Who has welcomed home His Son.

He a mansion is preparing,

As He promised He would do,

For the faithful who will trust Him

And believe His promise true.

He is risen! He is risen

To the bright eternal land,

But will soon appear in glory

With the holy angel band;

All the ransomed then will praise Him

And in rapture gladly sing,

When they see Him in His beauty,

Jesus Christ the risen King.

William Burton McCafferty

REFLECTIONS REFLECTIONS

...From the Editor

“And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said....” Matt. 28:5-6

The glorious key to this declaration is “...as he said...” Jesus was taken from His followers in death, and now “...He is not here...” because death and tomb could not hold Him, but neither His death nor His resurrection should have been a surprise because The Master had outlined that glorious truth numerous times during His sojourn on the earth. He emphatically informed the Pharisees: “...Destroy this temple, and in three days I will raise it up. Then said the Jews, ...wilt thou rear it up in three days? But he spake of the temple of his body.” John 2:19-21

18 He had also spoken directly to His disciples just a very short time before His arrest, “...Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and they shall condemn him to death,...deliver him to the Gentiles:...mock him, ...scourge him,...spit upon him, ...kill him: and the third day he shall rise again.” Not only so, but Peter received a scathing rebuke in regard to God’s ordained plan, after Jesus tried to outline these things just prior to the scene on the Mt. of Transfiguration. “From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders...chief priests...scribes,...be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.” Matt. 16:21-23

“He is not here...” are most assuredly wondrous words of triumph, but they are undoubtedly words which these women who came to the tomb did not fully understand or appreciate. They did

not know that Jesus went from the cross to Paradise and that "... he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah,..." I Pet. 3:19-20 According to Paul, Jesus "...descended first into the lower parts of the earth..." before He ascended into heaven and "...led captivity captive..." Eph. 4:8-10 Scripture also loudly proclaims that "...the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection,..." Mt 27:52-53

"He is not here..." also rings out triumphantly for every individual believer because He "...was delivered for our offences, and was raised again for our justification." Rom. 4:25 It is for this cause that we too "**are not here**" in the grave, or the world in bondage to sin and under the dominion of Satan "...because as he is, so are we in this world." I John 4:17

"...as he said,..." is also applicable for this present time. Just as surely as everything that Jesus said concerning Himself came to pass, so likewise shall His thrice repeated cry in the book of Revelation, "Behold, I come quickly:..." surely come to pass!

19

ANNOUNCEMENT:

Living Waters Tabernacle Youth Camp July 22-25, 2018

Youth Camp will be held at Highlands Camp and Retreat Center in Allenspark, CO, near Estes Park. There will be Bible studies for all ages in the mornings, supervised recreation each afternoon, and Church services every evening.

For lodging and registration please contact Pastor Jesse O'Dorisio at 303.907.8099, email at jfo2000@gmail.com or Polly O'Dorisio at 303.594.0933, email pollyodorisio@gmail.com.

Forms and additional information will be available at www.livingwaterstabernacle.com. We invite you to join your brothers and sisters in Christ for this annual gathering to give glory and honor to God and be strengthened and renewed by His Spirit.

WHEN WERE THEY SAVED?

A.S. Copley

"Now ye are clean through the Word which I have spoken unto you" - John 15:3.

When were the disciples saved? This question has arisen by a tract which fell into our hands recently. The tract declares that the disciples were simply natural men before Christ was crucified. They were not in Christ, neither was Christ in them; and their prayer to the Father could be in secret only, and not in Jesus' Name. The following citations and reflections will show how fallacious is such a theory. Consider -

20 OLD TESTAMENT SAINTS. Concerning the prophets, Peter speaks of "the Spirit of Christ which was in them..." I Pet. 1:11 Were those prophets not saved? How could they walk with God, and be loyal and true to Him, if they were not saved? When Paul gives his marvelous teaching on justification, he summons two characters from the Old Testament to prove it. "For what saith the Scripture? Abraham believed God, and it (his faith) was counted unto him for righteousness." Was he not saved? Was he not born of the incorruptible seed, the Word of God? How could he become the friend of God and the father of the faithful, if he did not have a new heart? Then David is called. He said, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4:3,7,8. If Abraham before the law was given, and David under the law, were justified before God, and the Spirit of Christ was in the prophets, how could Christ's disciples have a lesser experience while with Him?

JOHN THE BAPTIST'S MINISTRY

Zacharias spoke by the Spirit to his child saying, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of

the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins," Lk. 1:76,77 Mark said, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mk. 1:4 Did his hearers not obtain the knowledge of salvation? Did they not experience remission of their sins? It is written (Luke 1:6) of Zacharias and his wife that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," and John was filled with the Holy Spirit from his birth. Were those three not saved? We read also of Apollos, that he was "mighty in the Scriptures...instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John." Acts 18:24,25 Here note Paul's version of John's baptism or ministry. He said, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus." Acts 19:4 And Paul considered Apollos' converts eligible to receive the Holy Spirit, if they were willing to be baptized in Jesus' Name. He did not tell them that they must be saved, or born again; for they had already obtained the knowledge of salvation by the forgiveness of their sins. It is very evident that John the Baptist and Apollos and their converts were saved.

THE BIOGRAPHY OF THE DISCIPLES

First, Jesus "ordained twelve, that they should be with Him, and that He might send them forth to preach." After a year of training, "He called unto Him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits" - Mark 3:14; 6:7. He said to them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out to devils: freely ye have received, freely give" - Matthew 10:7,8. We infer from these facts that the disciples were born of God, and had the knowledge of salvation through the forgiveness of their sins. But we will not be satisfied

with inferences only. We want some bona fide positive statements that express their relation to God. Consider the text quoted at the beginning of this sermon. "Now ye are clean." What did Jesus mean? Were they clean only from the smell of fish? Did He mean that they had put off their work clothes, and had put on their Sunday raiment? NO. They were clean through His Word. He instructed them to abide in Him, abide in His love, and that they love one another. How could they do those things if they did not have new hearts?

22 "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you" - John 14:16,17. Mark these words. Those disciples knew the Holy Spirit. He was dwelling WITH them. They were eligible to be filled with the Spirit. Sinners cannot receive the Spirit. Only saved folk can receive Him. If you think that you received the Holy Spirit when you were saved, you are greatly mistaken. I was saved for many years and the Spirit was with me, long before He came in to abide as on the day of Pentecost. I knew the Spirit's Voice and His movings. So with those disciples.

The seventy, whom the Lord sent forth to preach, returned all elated that evil spirits were subject to them in His Name. He said to them, "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Then Christ rejoiced before His Father, saying, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight" - Luke 10:20,21. Though they were only babes, they were saved and doing exploits in Jesus' Name. The Father revealed to Peter that Jesus was the Son of God; for he exclaimed to Jesus, "Thou art the Christ, the Son of the living God" -Matthew 16:16-18. What about the thief on the cross, by the dying Master's side? When he prayed, "Lord, remember me when Thou comest into thy kingdom," the Lord surprised him by

saying, "Today shalt thou be with Me in paradise" - Luke 23:42,43. Was he saved? The spirit of the other thief was not invited to be with Jesus in paradise.

Study with me the seventeenth chapter of John. In His prayer, the Lord said, "I have manifested Thy Name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy Word" -Verse 6. They belonged to the Father by a new birth, before Jesus ever met them. "Thine they were." How could they keep His Word, if they were only natural men and not saved from their sins? "And they have received them (God's words), and have known surely that I came out from Thee, and they have believed that Thou didst send Me" - Verse 8. Can such things be said of sinners? Never. "I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine: and I am glorified in them" -Verses 9,10. Were those meaningless words which Jesus uttered in His prayer to the Father that solemn night? Was He praying for sinners? Perish the very thought.

23

Observe verse 12. "While I was with them in the world, I kept them in Thy Name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled." they were not lost, they must have been saved. A person cannot be saved and lost at the same moment. If they were not lost, but saved, they must have been more than only natural. There was something supernatural about them. They must have had the knowledge of salvation by the remission of their sins. The Holy Spirit was dwelling with them, in view of filling them not many days hence.

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren." Acts 1:14 At that time also, the eleven chose Matthias to fill the vacancy made by Judas Iscariot's death. That act is on record as official, and sanctioned by the Holy Spirit through several

citations. Was that a bunch of natural men, unsaved folk? How could they be praying with one accord? If they were not saved people and moving in the perfect will of God, all their proceedings would have been shameful mockery. But instead, they are a necessary portion of the inspired Word of God. "And when the day of Pentecost was fully come, they were all with one accord in one place. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1,4. Here again, we find them of one accord, like the strings of a musical instrument. No jar, no discord, no grating sound in their prayers. Is any of that possible with the natural man? Paul wrote afterward that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him:..." I Cor. 2:14 Nay, they were well saved, and earnestly waiting for the fulfillment of God's gracious promise. Find a fundamental congregation today as far advanced as they were, as united in spirit to obtain God's best, and another Pentecost will appear. The Holy Ghost will gladly, quickly, and suddenly fall upon them. Were those people saved? Were the disciples saved before Christ died?

What did Jesus say to the disciples during the forty days of His tarrying on earth after His crucifixion? Did He tell them to get converted? Did He say, "You fellows must be born again, so I can send the Holy Spirit upon you"? Did He? Did He say anything like that, even just before He was crucified? No. Emphatically NO. It was on that very night, just before His arrest, that He gave the sermon about the true Vine and the branches -John 15. It was then that He said to them, "Now ye are clean through the Word which I have spoken unto you." The Lord said to several parties, "Thy faith hath saved thee, thy faith hath made thee whole"; and many other forceful and meaningful words did He utter, assuring those who believed, that they were saved. How dare anyone think for one moment that His chosen disciples, His ordained representatives, His appointed apostles were unsaved! Such a position is illogical, unreasonable, unscriptural, impossible.

With the following clincher, I close. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" - John 1:11-13. Who dare say that the chosen disciples were not included in that company!

He Is Altogether Lovely

Vicky Moots

I will sing of my Beloved
He is everything to me
My Bridegroom and the Lover of My soul
He is altogether lovely
More than the eye can see
And by His grace I am made fully whole
I rest upon His bosom, He'll never let me fall;
He tells me every care on Him to roll

He all my grief has taken and all my sorrow borne
In temptation He's my strong and mighty tower
He has all for me forsaken, For me the cross He bore
His cleansing blood will never lose it's power
The cross of Christ before
The past is left behind
By faith I now am pressing toward the goal

"Rise up my Love my fair one and come away with me"
Someday we'll hear Him say so lovingly
That day is fast approaching
The time is drawing near
When the trump of God will sound so loud and clear
Then sweeping up to Glory to see His blessed face
Where rivers of delight shall ever roll

(Refrain)

He is altogether lovely
The Bright and morning star
He's the fairest of ten thousand to my soul.

(May be Sung to the tune: "The Lily of the Valley")

LIFE AND DEATH

“See, I have set before thee this day life and good; and death and evil; in that I command thee this day to love the Lord thy God, to walk in His ways....that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it.... I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live. That thou mayest cleave unto Him; for He is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.” Deuteronomy 30:15-20

26 Moses was speaking to the children of Israel for the last time. God was ready to take him home after his years of arduous labor in leading God’s people out of Egypt, through the wilderness, and now at the threshold of the Promised Land. He reminded them of God’s blessing if they continued to follow Him, or cursing if they disobeyed. They were brought together to make a decision: to follow the Lord and receive good or to forsake the Lord and experience death. Joshua also brought the people together at the end of his life and asked them to make a choice. It reminds us of the Apostle Paul who also gave a final appeal to the Ephesian elders to follow the Lord.

These three men all had to make choices in their own lives, and fortunately for them and for millions of others, they made the right choice. What we decide to do with our lives affect others, and to what extent, we do not know. Our choice is not for our sake alone, but for our “seed” which will follow us.

There is a story told by R. Barclay Warren, who taught Bible School in Ottawa, Ontario. One of his students was George Beverly Shea, who loved to sing, and after training, sought it as a profession. He was offered a contract at one of the radio stations in New York City. He asked if he might

sing Gospel Songs, but was told that he could use one occasionally, but had to use the songs on the Hit Parade. What would he do? He had to make a decision.

His mother was praying for him, and one night she placed a poem on the piano. Bev Shea saw it the next morning and composed a tune for it. One verse was: "I'd rather have Jesus than silver or gold; I'd rather have Jesus than riches untold; I'd rather have Jesus than worldwide fame; I'd rather be true to His holy Name!" Bev turned down the contract and a short time later he was offered a position with a Chicago radio station where he might use the Gospel songs he loved. While there he met Billy Graham....and the rest of the story is well known.

What choices are we making? We are faced with them every day; some may seem inconsequential, but perhaps with long-lasting results. Let's start out the day asking God's help in making the right choices for that day. Each day can be a new start, and we can say with Joshua, "As for me and my house, we will serve the Lord."

27

Anon

REST IN THE LORD

Rest in the Lord, my soul;
Commit to Him thy way.

What to thy sight seems dark as night
To Him is bright as day.

Rest in the Lord, my soul;
He planned for thee thy life.
Brings fruit from rain, brings good from pain
And peace and joy from strife.

Rest in the Lord, my soul;
This fretting weakens thee,
Why not be still accept His will?
Thou shalt His glory see.

ISAIAH 57 ~ PHILEMON

28 Isaiah 57 corresponds with Philemon, which presents the story of a runaway and unfaithful slave, who found the way of restoration through the very spirit of Divine Grace. Paul besought Philemon “...for my son Onesimus, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me: Whom I have sent again: thou therefore receive him, that is, mine own bowels: Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever;” Phm. 1:10-15 Onesimus’ journey follows the exact same pattern as that of Israel. They too were unfaithful and unprofitable, and “departed for a season,” as Isaiah records some rather scathing indictments against them, such as “...ye sons of the sorceress, the seed of the adulterer and the whore...children of transgression, a seed of falsehood, Enflaming yourselves with idols...” V. 3-5 However, like Onesimus, they too will find that God will indeed receive them “...for ever,” for they will learn the path of contrition outlined in V. 15. “For thus saith the high and lofty: One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” They too, as Onesimus, will become “Not now as a servant, **but above a servant,...**” Phm. 1:16 God’s Chosen Nation will one day enjoy this glorious exalted place, but as seen repeatedly throughout the Word of God, and at the beginning of this chapter, many prophetic things will come to pass before that hope is ultimately realized.

“The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.” V. 1 These assertions might well refer to a number of groups, which will be taken away before Israel finally occupies her place of glory in the Millennium. “The righteous...” could surely apply to the “bride of The Lamb,” which will be transported to glory before the tribulation starts or is, “...taken away from the evil to come.” It is almost a surety, since Jesus will come for her “as a thief in the night,” that many

will not even be aware that she is gone for there are "...none considering that the righteous is taken away...." The term could also describe the 144,000, who will endure much persecution and difficulty before being taken to heaven as "the man child," of Rev. 12. The two witnesses could also be identified as one of these groups, being aptly described as "...merciful men...the righteous...taken away from the evil to come," signifying that they will be martyred, after having finished their own 1260 day ministry. Their bodies will then lie in the street of Jerusalem three and a half days, (Rev. 11:11) before being raised up to glory, just prior to the horrendous "...evil to come," known as the time of Jacob's trouble, which takes place in the latter 1260 days of the tribulation. All three of these groups, known as "the righteous," shall most assuredly experience their own designated rest as stated in the following text.

"He shall enter into peace: they shall rest in their beds, each one walking in his uprightness." V. 2 The first rank of the Church, known as the Bride of Christ, and symbolized by the four living ones, and twenty four elders of Rev. 4,5, will begin their "rest" before the tribulation even begins. The 144,000, "...shall enter into peace:..." just before the middle of the week, while the departure of the two witnesses marks the exact midpoint of the tribulation week, when they too will enter into their "rest." "Rest," for the entire nation of Israel, will surely follow. However, the little word "But,..." introducing the next portion of this text, is very significant, for it describes the "issues" which must be addressed **before** these particular "...righteous...shall enter into his peace..."

"But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore." "...draw near hither..." cries the prophet indicating that God must get Israel's attention before there can be any change for them. They must also acknowledge the fact that they are indeed guilty of extreme satanic sorcery and whoredom, whereby they have substituted other gods for Jehovah. Ezekiel gives a detailed account of these same transgressions, of which both Judah and Israel are guilty. "Son of man, there were two women, the daughters of one mother: And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. And the names of them were Aholah the elder,

and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah. And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours,” Ezek. 23:2-5 Moses likewise unveiled Israel’s idolatry shortly after they crossed the Red Sea, citing words out of their own mouths. “...These be thy gods, O Israel, which brought thee up out of the land of Egypt.” Ex. 32:4 The “gods” here, is the golden calf, fashioned by Aaron, and given credit for their miraculous exodus out of Egypt. It is such atrocities as these, which prompt God’s questions, “Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood, Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?” V. 4-5 There is an absolute host of accusations against Israel in this next section. The word “sport” literally means “to be soft or pliable,” but that surely does not reflect their attitude toward The Lord. Rather, these “sons of the sorceress” seem to have a very soft touch toward those idolatrous elements which have replaced Jehovah. They also make a “wide mouth and draw out the tongue...” meaning that they are very vocal in their idolatry, as they transgress against The Very God Who Redeemed them, in vehemently pursuing false gods. Their passion in this matter is described by the term “Enflaming,” which literally means to “get heat, or wax hot.” It is reminiscent of the prophets of Baal, after Elijah had challenged them to a test which would prove, “...if the LORD be God, follow him: but if Baal, then follow him.” I Kings 18:21 Those same prophets then literally flew into a frenzy “... and called on the name of Baal from morning even until noon,... leaped upon the altar which was made...And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.” I Kings 18:26-28 Their god did not answer them, and Elijah then cried out, “Hear me, O LORD, hear me, that this people may know that thou art the LORD God,...Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.” I Kings 18:37-38

This tremendous display of God’s power brought forth somewhat of a “revival,” among the people but it was rather short

lived, for as noted in our current text, Isaiah accuses them of “Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?” The last portion of this verse may reflect one of the most blatant acts of Israel’s idolatry, for it seems to be an account of human sacrifice. God had specifically warned them against such a practice in Lev. 18:21. “And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.” Many of the kings of Israel were guilty of this idolatrous atrocity, causing their sons and daughters to “... pass through the fire to Molech...” Scripture is very plain that “...Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another;...” II Kings 21:16 Some commentators have indicated that such blood included that of innocent children who were forced to go through the fire in sacrifice to Molech, and it was this very sin which God would not pardon, thus bringing forth Judah’s captivity to Babylon. II Kings. 24:4

Isaiah concludes this rather long list of accusations against Israel with another question. “Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?” V. 6 It is quite evident that Israel has gone to great lengths in pouring forth their offerings unto all these idols, and God simply asks the question, “should I be greatly impressed by all this energy against Me? He then levels a great number of idolatrous charges against them, apparently not asking them for any immediate response, for these things are stated as unequivocal fact. “Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice. Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it. And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell. Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.” V. 7-10 All of these things seem to be likened unto a woman pursuing other

lovers, an analogy which God has used repeatedly in describing Israel's unfaithfulness to Him. Her idolatrous "bed," supposedly in secret "Behind the door,..." has been set upon a "high and lofty mountain," or kingdom, as she has "...discovered thyself to another than me,..." She has "...made thee a covenant with them..." rather than keeping the covenant she had already made with The God Who had repeatedly delivered her. She poured out her gifts of "ointment," along with fragrant perfumes, of worship and adoration, unto kings, sending "...messengers far off,..." literally trying to "buy their favor," rather than give such devotion unto The LORD. Such overtures, to the "lovers," did "...debase thyself unto hell,..." and "Thou art wearied in the greatness of thy way,..." yet, after all this, she still will not admit that "...There is no hope..." She still clings to the myth that "...thou has found the life of thine hand; therefore thou was not grieved." This seems to be true of this rebellious nation even today. They apparently and genuinely believe that the nations hold the answers to all their problems and that they can indeed find real life outside of turning to The LORD, thus there is no grief, no remorse, or repentance before Him, which now does evoke the following questions.

32 "And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?" V. 11 Now, God does demand an account, for it is quite evident from these words that this people certainly does fear the nations more than they fear Him. He has proven Himself over and over again, yet they do not remember Him, and up to this time, "...I have held my peace, even of old,..." meaning that He has been so very longsuffering with them down through the ages, and has not brought forth reprisal for their idolatrous actions. That pattern, however, is about to change for "I will declare thy righteousness, and thy works; for they shall not profit thee." V. 12 God must reveal the fact that their "...righteousnesses are as filthy rags;..." (Isa. 64:6) and they must needs learn by experience that all their confidence in the nations must vanish. That will only happen when they cry out to them for deliverance and all those efforts will miserably fail.

"When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall

inherit my holy mountain;" V. 13 All this will come to pass in the great tribulation when Israel is reduced to nothingness. Just as Onesimus was cast into prison with Paul, so will this nation be found within the prison bars of Jacob's trouble, where they too will finally hear the message of true salvation. It is here, where they too will finally learn that deliverance comes only by God's restoration through Divine Grace. When all else has failed, this unfaithful people shall know, without doubt; "...he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;" Today, the whole world seems to be clamoring for a piece of Jerusalem, but it belongs to God, Who calls it "my holy mountain..." and He will bequeath it to Israel. He will rise up and fight for His Own, once they have forsaken their ways of idolatry and surrendered their hearts completely to Him. He will then say emphatically to the entirety of the nations, "...Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people," thus reducing any kind of hindrance to their taking possession of that which rightfully belongs to them.

Israel as a nation will eventually be, "...he that putteth his trust in me..." but they must first discover the path of contrition, outlined in V. 15. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, **with him** also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Only the fires of tribulation will produce this required humility so that God can pour out His Marvelous grace upon Israel. This manifold grace is beautifully shown forth, as The Very God Of All Grace declares; "For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made." V. 16 He was "wroth," and rightfully so, but the wrath of the tribulation will not last indefinitely, for if it did, "...the spirit should fail before me,..." and Israel, along with all "...the souls which I have made,..." would be annihilated. Jesus declared that same possibility in Matt. 24:22, announcing that "...except those days should be shortened, there should no flesh be saved:" The cause of such intense desolation is the covetousness of Israel. "For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart." V. 17 Just as the "he" who would finally trust in The Lord is a

reference to Israel, so also is this nation the subject here. God has been wroth with His People throughout the ages, because of the repeated unbelief and idolatry outlined above, and God did “hide” Himself from them during this entire Church Age. Israel has also gone “...on forwardly in the way of his heart,” even while she has been set aside, as “...God at the first did visit the Gentiles, to take out of them a people for his name.” Acts 15:14 But this Church Age is very quickly drawing to a close, and God will once again restore His intimate dealings with Israel, for “I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.” V. 18 “I have seen his ways...” seems to include the idolatrous ways found in V. 3-11, along with the froward “...way of his heart,...” of V. 17, but they must also of necessity be a reference to the ways of humility and repentance for which He searched in V. 15 These latter ways surely must be seen before God can bring forth His Healing Power, “...and restore comforts to him and his mourners. Furthermore, “I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.” V. 19 Israel, along with the entire world, has longed for this “...fruit of the lips,...” which would proclaim “Peace...far off... and near...” Only God can create such a reality, and Israel, along with these other nations, must soon learn it. They must also acknowledge the fact that men will never find peace on their own, because “... the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” V. 20-21 If men persist in their wickedness, even during the Age of Peace; called the Millennium, God’s Word is very plain that they will not find the tranquility for which they have long searched. Peace comes only through The LORD, The Prince Of Peace, The Messiah, Whom Israel will have found by this time. He Alone will be the Subject of their message to the world, as they, like Onesimus, will be received into His Presence, “...for ever...”

- * “No man has a right to do as he pleases unless he pleases to do right.”
- * When faith is alive, no circumstance can cause discouragement.



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comforted his
people, and will
have mercy upon
his afflicted.

ISAIAH 49:13.