

Grace and Glory

Declaring unto you the
whole counsel of GOD

Without Price Since 1910

'Loving His Appearing'

Volume 108

May 2018

Number 5



Many daughters
have done virtuously,
but thou excellest them
all. Favour is deceitful,
and beauty is vain: but a
woman that feareth the
LORD, she shall be
praised. Give her of the
fruit of her hands:
and let her own works
praise her
in the
gates.

Table Of Contents

<i>Article</i>	<i>Author</i>	<i>Page</i>
Definite Sign Posts of the End.....	Gene Hawkins.....	3
God's Presence and His Provision.....	Dorothy Caswell.....	10
Invaluable Mothers.....	Paul N. Smith.....	13
Mirrors.....	Hazel Fern Astle.....	15
Two Women A Contrast.....	Mary M. Bodie.....	20
Isaiah (Book Section).....	Gene Hawkins.....	29

THE RIGHT ANSWER

"THY SISTER IN LAW IS GONE BACK UNTO HER PEOPLE, AND UNTO HER GODS: RETURN THOU AFTER THY SISTER IN LAW." RUTH 1:15

"INTREAT ME NOT TO LEAVE THEE...WHITHER THOU GOEST, I WILL GO." RUTH 1:16



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

PERIODICALS postage is paid at Grandview, Missouri.

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

Telephone: 816-618-3306. E-mail gjhawk1@msn.com Print Shop # 816-322-2257

Web site: www.gracegod.org. Bible lessons and audio sermons are downloadable.

GRACE & GLORY is published for the purpose of proclaiming God's Holy Word. We believe that the Scriptures are inspired of God and were given to His holy apostles and prophets by the Holy Spirit. (II Timothy 3:16, II Peter 1:21)

GRACE & GLORY has had continuous publication without subscription price since 1910. We are able to continue this ministry by your kind financial support.

Editor: Gene Hawkins



“**A**nd when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Lk. 21:28

It seems that many are under the illusion that Jesus' second coming will be quick and sure, returning suddenly to take all believers back to heaven with Him, leaving only unbelievers to suffer the devastating judgments of the tribulation period. However, God's Word is very clear that the coming of Jesus, or as expressed in the Greek, His "parousia," will be marked by a number of appearances. Many rejoice greatly in the glorious promise found in I Thess. 4:15-16. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming (parousia) of the Lord shall not prevent (precede) them which are asleep. 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:..." The word "parousia" literally means "a being near, i.e. advent, **often** return..." and shows that Jesus will appear more than once when The Day Of The Lord has come. We note from the opening text in Luke that Jesus plainly declared, "...when these things **begin** to come to pass,..." it is high time to look up expectantly "... for your redemption draweth nigh." Matthew also references this same period of time as being only "... the **beginning** of sorrows." Matt. 24:8

Luke clearly and specifically defines "...these things..." in the following verses stating that, "...ye shall hear of wars and commotions,...Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven...But before all these, they shall lay

their hands on you,... And ye shall be hated of all men for my name's sake.... And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh....And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear,...And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." V. 9-28

4 This last citation seems to correspond beautifully with Rev. 1:7. "Behold, he cometh with clouds; and every eye shall see him,..." However, this particular appearance can in no wise refer to Jesus' coming for The Church because Paul clearly states "... that the day of the Lord so cometh as a thief in the night." I Thess. 5:2 It would be impossible for Jesus to come as a thief in the night if "... every eye shall see him..." Thus, Paul announces this particular "parousia" of Jesus' second coming as taking place BEFORE the tribulation even begins, for as he told the Church at Thessalonica, "... God hath not appointed us to wrath, (tribulation) but to obtain salvation (from "the hour of temptation" Rev. 3:10) by our Lord Jesus Christ," I Thess. 5:9 Every eye shall then see Him near the end of the tribulation period, just prior to the time when He will set up His Kingdom on earth, wherein Israel will be the head of the nations and Jerusalem will be His Earthly Capital.

Matthew also presents a record like unto that of Luke as he too admonishes, "... when ye shall see all these things, know that it is near, even at the doors." Matt. 24:33. Luke stipulated that we should look up "...when these things **begin** to come to pass,..." once again corresponding with the era which Jesus described as the "...beginning of sorrows." It is a significant sign of our day that we are seeing "...**ALL** these things..." making their appearance emphasizing the point that the signs set before us are not sporadic and intermittent, but **ALL** of them seem to be manifest simultaneously. News reports simply cannot keep

up with the various disasters prophesied in the foregoing verses which are taking place on a global scale at this present hour and have been escalating in these past few months and years.

We would continue to enlarge on the fact that the events of today are only the **beginning** of the turmoil which will steadily increase throughout the tribulation period. This catalog of “signs” recorded by both Matthew and Luke describes the events of the tribulation period from beginning to end. Scripture is very plain that the fullness of persecution against the Jews and the full devastation of Jerusalem described above will not be complete until the middle of the week, after the antichrist has set up the “abomination of desolation,” in the temple, as Jesus foretold in Matt. 24:15. The signs taking place in the sun, moon, and the stars along with tremendous upheaval in the earth will also not be fully consummated until very near the end of the tribulation period. However, we would point out that “... all these things...” have already begun to manifest themselves with great frequency and intensity in our day, and while some, especially in the political world, truly believe they can take steps to stop them, scripture will be proven correct that all these things will wax worse and worse! 5

A quick study of the text here in Luke reveals that this long list of signs begins with the Master’s warning of pending deception. “... Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ;...” Lk. 21:8 This does not mean that some will very blatantly and literally claim to be Christ, though we have heard reports of that very thing from time to time. It rather indicates that many ambitious men will advertise the **ability** to solve all the world’s problems, indeed something that only Jesus can do. God has ordained that only He should be The Head and Leader in every avenue of life on this earth. Today, however, many men seeking their own gain and purpose have most assuredly assumed the role of a deceiver, having decided that they can fulfill such a role in the political world, and in the religious realm, as well as every part and parcel of society. Such a place will eventually be filled by the antichrist to the point whereby the whole world will wonder after him, but this spirit of antichrist is already running rampant around this

entire “ole earth ball.” John declared plainly that, “... many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.” II John 1:7 The spirit of antichrist is to deny Jesus His rightful place. Let us not be deceived, for Paul likewise has warned us that deception will take center stage upon this earth during the perilous times of these last days. “But evil men and seducers shall wax worse and worse, deceiving, and being deceived.” II Tim. 3:13 What a description of the events taking place before our very eyes among the nations of our day! Many of them even now are desperately trying to develop a strategy to take over the world, which is once again a place that belongs only to King Jesus, so it is rather fitting that the very next sign here is that “...ye shall hear of wars and commotions, (instability, disorder, tumult) ...Nation shall rise against nation, and kingdom against kingdom:...” “Fake News,” “Deception,” has become the keynote of so many news cycles today. Russia is, for the most part, the current culprit, and while collusion between Russia and

6 The Trump Presidential campaign has not been uncovered after months of investigation, a great many agencies have concluded that Russia did most assuredly try to “hack in” to the American election. Not only so, but Russia has been accused of the same deception by a great number of other countries. Some political observers have vehemently announced that the U.S. and other nations are also guilty of the same thing, and such meddling of one nation into the politics of another is simply “the norm” in our present political world.

The recent attacks of Syrian President Bashar al-Assad using chemical weapons on his own people have surely generated major declarations of deception. Even though graphic pictures of such atrocities have circulated freely and worldwide in the last few days, Russia denies not only that they had anything to do with it but that such images were fabricated and simply staged as a hoax, so the rest of the world would wrongfully accuse both Syria and Russia of such horrendous acts. Not only so, but when the U.S., France, & U.K. retaliated, and the Pentagon reported that the facilities used to both manufacture and store those weapons were hit by missiles which struck with pinpoint accuracy, Russia

declared that many of the missiles were shot down and did not even reach their marks at all. Deception! The U.K. has also vigorously accused Russia of using chemical agents against a former spy and his daughter who were residing on British soil. Russia vehemently denied British “evidence,” but much of the world did join with the U.K. in condemning such actions.

Which reports are we to believe in this modern world, where each player must at all costs convince the rest of humanity he is telling the truth? The waters are so murky both at home and abroad that we must have “investigators” for every incident, and then there are calls to investigate the investigators. Again, the question arises: “Who are we to believe?”

Only one thing is sure. God’s Word declares that nation shall arise against nation and that there shall be all sorts of “...commotions...” or disorder, instability and tumult which will steadily increase among these nations. North Korea still continues to be a threat and has been grossly guilty of deceiving the U.S. and other world leaders for years. There does seem to be a change in strategy following Kim Jong Un’s visit to China, for there have been no new ballistics weapons tests or threats to hit certain adversaries with nuclear warheads after that meeting. There are also reports that N. Korea has requested a meeting with Pres. Trump as early as May, though nothing concrete has been established. Breaking reports also announce meetings to take place between the two Koreas in order to officially end the war between them. They have, up to this point, agreed only on a cease fire which has lasted for almost 65 years. Most observers are convinced that the change in Kim Jong Un has come because China took “her young son” aside and explained the world facts of life to him. It is quite clear that many have hoped that Vladimir Putin would do the same in regard to Assad, but that has not yet happened.

We must choose both whom and what to believe, and we are absolutely confident that all this instability, unrest, and violence which prevails throughout all countries will escalate long into the tribulation period. Our only choice is to believe God’s Infallible Word, and as Jesus admonished “...when these things begin to come to pass, then look up, and lift up your

heads; for your redemption draweth nigh.” There are multiple distractions on every level of life today, and the enemy would surely use all of them to divert our attention from the goal which God has set before us. We have never seen a day when so many people, God’s People, are suffering in so many different ways, but the same counsel of “...look up!” must be invoked in our lives regardless of circumstance. Jude has plainly told us that we must “...earnestly contend for the faith which was once delivered unto the saints...” in these last days. Jude 3 That means that we must at all costs lay hold of what God’s Word declares. Ours is a day when the world as a whole is absolutely obsessed with denying the principles of God’s Word, often using human emotion and circumstance, trying to make exceptions to the standards of God set forth in The Scriptures and which are here in Jude expressed as “...the faith which was once delivered unto the saints.” Men would rather let society set the standards of right and wrong than simply believe what God has said. We have long said that, contrary to popular opinion, none will be able to turn this world around and bring in any semblance of world revival. All of the signs listed above will most assuredly come to pass, and in them there is not one hint that the world will get any better under present world governments. Change will only come after Jesus takes His throne in heaven and literally demolishes all those world powers which will be ruling in usurpation. Only after He has vanquished all His enemies will he bring the great Utopia for which men are longing today.

8 It is a glorious thought and prospect which The Lord has placed before us, but we are all caught back to the here and now. We are witnessing the “...all things...” up close and personal, but we cannot allow ourselves to become bowed down with sorrow and ignorance. When we are truly convinced that we do “...see these things come to pass,...” then we must know deep within our hearts even beyond all doubt “...that the kingdom of God is nigh at hand.” Lk. 21:31 That assurance must absolutely incite us to conduct ourselves according to the timely instruction found in Matt. 24:5-6 “Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh

shall find so doing.” Mt 24:45-46 “...Occupy till I come,” cried Jesus in Lk. 19:13 and that means that we must be faithful to proclaim the meat of God’s Word, “the faith once delivered to the saints” which is so applicable for this “... due season” of Jesus’ coming again.

We close with these urgent admonitions from Paul, the chief apostle to the Church. “And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.” Rom. 13:11

Look Up

O, look not back at all the wasted years,
The fruitless hours, the failure and regrets.
Leave them with Him Who wipes the record clean
And lovingly forgives and then forgets.

Look not around; let not fears and doubts assail:
For storms and tempests rule upon life’s sea,
So dark the night; so filled with sin and woe,
That vain’s the hope of comfort there for thee.

Look not within; for wretched thou shalt be.
There’s naught in man wherein to put thy trust,
Tho’ he perchance appears both great and wise,
He is a broken reed, creature of the dust.

Look up to Christ. He is the One to trust.
No one will fail who leans upon His breast.
He rules the sea; the wind is in His fist .
He’ll comfort thee and give thee blessed rest.

Mary M. Bodie

God's Presence And His Provision

Dorothy Caswell

“**N**ow all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” I Cor. 10:11

The Apostle Paul tells us that the experiences of the children of Israel happened to them for examples (as types), and they are written for our instruction. They had only shadows, types, pictures—we have the reality. There are some very beautiful types in the last few verses of the book of Exodus. In this portion of Scripture we see Calvary, Pentecost, and "till He come."

In Ex. 40:33 we read, "And he (Moses) reared up the court round about the tabernacle and the altar." This speaks to us of Calvary. The altar speaks of the Lord Jesus Christ—"we have an altar" (Heb. 13:10). This was the place of His sacrifice, when He gave Himself for us. Jesus was not only the altar, He was the sacrifice on that altar. Many offerings were offered on the altar in the court of the tabernacle, and one of these was the burnt offering. This was a voluntary offering. It tells us of Jesus coming to do the Father's will—coming to fulfill Scripture. He said: "I delight to do thy will."

All through the Old Testament we read of Jesus: and as Jesus read the Old Testament He saw Himself there—He knew it was written of Him. "I come," He said, "It is written of Me" (Psa. 40:7.8). Then God "sent His Word"—Jesus came—"the Word was made flesh." These things that were written of Jesus—the Word that was written of Him—THIS is the Word that was made flesh!

The burnt offering was not only a voluntary offering, but also a sweet savor offering. Many, many sweet savor offerings were offered before Jesus came, but when He Himself came and gave Himself for us "an offering and a sacrifice to God for a sweet smelling savor"—surely, to the Father His sacrifice was the sweetest of them all. Oh, that wonderful sweet savor offering! Now, we are accepted in Him. Because He is in us and He is our life, He is still doing the will of God—now in and through you and me; and, in Him, we too are a sweet savor to God. In our type we read: "So Moses finished the work." So did Jesus. They saw the work finished. So do we. Jesus

said, "It is finished." We have entered into that finished work, and have become a new creation. We are identified with Him.

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle"—Ex. 40:34. "A cloud . . . the glory of the Lord"—this speaks to us of Pentecost. "Then" not before. There had to be Calvary, before there could be Pentecost. "And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." There wasn't any room for Moses—the tabernacle was full of the glory of the Lord. "They were all filled with the Holy Ghost." These "earthen vessels" are full of the glory of the Lord. We are not more beautiful than the outside of that tabernacle with its badger skin covering. But within, there were glory and beauty—and within us there is glory, for He is there. Not once did the presence of the Lord leave them—not once! "For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night" (Ex. 40:38). Neither does His presence leave us. "That He may abide with you forever."

The last four words in Exodus—"throughout all their journeys," speaks to us of "till He come." "Throughout all their journeys," He was with them and guiding them continually. All through their journeys they saw the cloud by day, and the fire by night. Every *day* they could look outside their tent door and see the cloud, and say, "The Lord is with us." Every night they could look out their tent door and see the fire, and say, "The Lord is still with us." Even so, throughout our pilgrimage in this world, we have the presence and the guidance of the Holy Spirit. He abides with us "forever." 11

As for us, we have this glory abiding within! The Holy Spirit has come to abide in us forever! We also have Paul's Gospel. We have very definite guidance throughout our journeys—"till He come." They walked by sight. We walk by faith. Who is more secure? One is as sure as the other. The Lord was faithful to them, and He is faithful to us. All along their journey, if they would, they could remember God's promises to them—His promises to Abraham, Isaac, and Jacob. He would bring them into the land. He would give them full possession of it. He wanted them to believe Him. So with

us. We have His Word. He has told us that He has "made us sit together in heavenly Places in Christ Jesus." He has "blessed us with all spiritual blessings in Christ." We believe it. We are there already by faith! We are in the heavenlies now, in God's provision. God counts the things that are not as though they were, and we count as He counts. Meanwhile, "till He come," until we are there in a body—a glorified body—we live in this world in His victory, and in anticipation of that glorious day. So, between the "I come" of Psa. 40:7 and the "I come" of Rev. 22:20 we experience daily His presence and His provision—"looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ"—Titus 2:13.

(Reprint 1962)

GOD'S ANSWER

12

I said I answer prayer, didn't I?
Then what are you worried about?
Perhaps the thing you asked for
Is something you can do without.

I've given you blessings beyond measure
And promised things you could never do:
So if by faith you wait awhile,
I fulfill them all for you.

Remember, prayer is not just words.
The place where prayer will start
Is way down deep inside of you ---
From your yielded heart.

So when your life is filled with needs,
You should wait for Me to talk.
I'll see that all your needs are met,
As in My will you walk.



Jack Bannister

Invaluable Mothers

Paul N. Smith

"Who can find a virtuous woman? for her price is far above rubies ... She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all." Prov. 31

Godly mothers are honored in the Bible as they fulfilled God's purpose. When God saw Adam's need for a helpmate, He built one especially for the man, and Adam was well pleased. There can never be a suitable substitute for a wife and mother, and when this woman is a Godly woman, her value increases many fold. There is a lot of evidence which proves a mother's worth in a home is invaluable, and her influence necessary.

The feminist movement has done more to tear down the family structure than any other force. These advocates picture a wife/mother career as something akin to slavery. They call for the liberation of all women, whatever that means, but in reality these "liberated" women become slaves to a certain lifestyle, and walk to a definite tune.

A truly liberated woman is one who follows the path God has chosen for her. She will be fulfilled, knowing that she has a husband who will love and care for her. A husband will have much more self-confidence when he knows that his wife holds him as her head and provider. Her joy will be unbounded when her children tell her how glad they are that she loved them, corrected them, and sacrificed for their well-being.

The spiritual application of this virtuous woman is the Bride of Christ. What is said of a wife and mother who obeys her calling and receives the benefits, is typical of the wife of the Lamb. She is satisfied to follow her Husband, not depending on any other head, and seeks to help her "children" -- all those her life will touch and bless. This is real! Jesus Christ is blessed by those who follow Him in this way and depend upon Him for guidance and protection.

Attempts have been made to fix a monetary value to all a wife and mother does in the home. If each daily task were done by a hired professional, it would take a wealthy man to afford it. I've witnessed mothers who have taken pride in being a "homemaker" and they are contented and feel fulfilled as a person and a woman.

There are some mothers, who for one reason or another, find themselves sole providers for their family. My own mother was left a widow with four children and I was "on the way." It was a struggle, but God gives added strength to such mothers. She would not have made it without the help of the church and Christian friends. The mothers who are forced to fill the role of both mother and father, as well as provider, deserve special honor, and to them, God is able to make all grace abound.

GOD BLESS GODLY MOTHERS!

WOMAN

I am woman - taken out of man.

Genesis 2:23 my story scans.

I'm bone and flesh by God's own hand.

Behold, we two are one!

I am woman with sacred secret—

A great mystery writ in blood;

Revealed through suffering - no regrets.

Behold, we two are one!

I am woman - I am loved.

I live and move and have

My being in my Beloved.

Behold, we two are one!

I am woman with pure insight.

Ephesians 5:30 testifies to my plight.

I'm bone, I'm flesh - daily His delight.

Behold, we two are one!

Lillian Gruver

MIRRORS

Hazel Fern Astle

"We all with open (unveiled) face, beholding as in a glass (mirror) the glory of the Lord, are changed from glory to glory, even as by the Spirit of the Lord." II Cor. 3:18

We know about mirrors; most of us look into one several times a day. Generally, our purpose is not to see how beautiful we are, but rather, to see how we are not. Other people can see us in a way that we cannot see ourselves. Looking into a mirror is the nearest we come to seeing ourselves as we really are, but no mirror can do one single thing to change our appearance. Only we can do that; the looking glass only shows what the need is.

However, we do have a mirror that enables us not only to see ourselves as we really are, but also has the power to change us. That Mirror is God's Word, but unless we become "doers of the Word" the Mirror isn't completely effective. Jas. 1:22

Recently, I became aware of another mirror God has given us. This is the mirror of human relationships. No matter how much we may believe that we are spiritual giants, we will see our true condition when we peer with honesty in this mirror. Let's consider some Scriptures concerning this thought. "If a man says, I love God, and hates his brother, he is a liar; for he that loves not his brother, whom he has seen, how can he love God, whom he has not seen?" I John 4:20 There is a definite link between our love for God and our love for our brother. If we do not love our brother, we need to examine our love for God. 15

How do we rate in the area of our fellowship with God? "But if we walk in the light as He is in the light, we have fellowship one with another..." I John 1:7 Walking in the Light ensures fellowship with others who also walk in the Light. If at times we feel like an island and have no need of anyone, perhaps we need to consider whether we are walking in the Light. Is our walk with God as close as it should be? Walking in the Light doesn't only mean to be doctrinally correct. We may know the right teaching and yet not be walking in its Light. The Light is where God dwells, and

walking therein implies a togetherness with God. This leads to fellowship with His children.

Giving is another area of the mirror of human relationships. "And this they did, not as we hoped, but first gave themselves to the Lord, and unto us by the will of God." II Cor. 8:5 The Macedonians' giving to Paul was motivated by the giving of themselves to the Lord. They very likely gave of themselves in many ways, including loving, caring, spending time, using talents, and sharing material possessions. Further, in I John 3:17 we read: "But whoever has this world's goods and sees his brother have need, and shuts up his compassion from him, how dwells the love of God in him?"

To see ourselves in this mirror is a shock, such as looking into the bathroom mirror the first thing in the morning, or after doing some especially dirty, sweaty job. Our first impulse is to try to improve our appearance by whatever it takes. It will also work in a spiritual way if we are honest about our looks.

Another area of human relationships has to do with **16** bitterness. Hebrews 12:15 speaks of a root of bitterness springing up and defiling many. This is something which is buried deep inside us. We all, at one time or another, have been very angry or severely wounded by something or someone, and we don't deal with the feelings, but press them down and try to bury these emotions. We may think they are buried permanently, but roots have a way of springing up into life. When this new growth comes forth, it always has a different appearance from the thing that was buried.

What we buried as anger or hurt may spring up as defensiveness, sharpness of speech, or a very critical attitude. We may give it a holy name by calling it righteous indignation. But God says that this root of bitterness will eventually trouble us and defile others.

What do we learn from this mirror? The same verse tells us that it is failing to lay hold of the Grace of God. It isn't God's Grace that fails, but our failure to appropriate it. God's Grace is sufficient to root out these things that cause us to strike out at others. There are many things we could examine in this way – impatience, vengeance, unforgiveness,

lack of communication, and many more.

We may not know we have a problem in this area, but certainly others know it, and these are the things that hinder our testimony before the world. We can know what our needs are if we willingly and honestly want to see ourselves in these two mirrors.

Each of us is unique and we do not have the same problems. We are shaped by many things: genetics, home life, school, friends and circumstances, some of which are beyond our control, but they all have made us who we are. The healing of these trouble areas will come through an improved relationship with the Father, Son and Holy Spirit. Jesus said, "Ye shall know the Truth and the Truth shall make you free." John 8:32 Of course, we need to know first of all that Jesus Christ is the Truth, and also the Way and the Life. As we look into the mirror of the Word of God and the mirror of human relationships, we will know the truth about ourselves. We will never be free to be what God wants us to be unless we face the truth about ourselves.

(Reprint 2002)

A Mother's Love

17

Lovest thou these more than Me? These words ring in my ear.

When e'er my world's consumed; He speaks, and lo, I hear.

From You, dear God, these blessings come; I praise

Thy holy name.

'Tis Thine own hand, that givest good; am I to suffer blame?

Too tightly I am holding, Lord? Too close to my heart cling?

The arrows Thou hast given me, such joy to my life bring.

I've yet to know a love so deep, so true and O, so strong,

Ah, sweet fulfillment to my soul; to love them can't be wrong.

Teach me, God, Thy ways to learn, 'tis hard for me to know.

A vessel weak in need of Thee; direct my path to go.

Thou formest me and knewest me before the earth and time,

A steward of these precious gems; Thine to keep, not mine.

Faithful Father art Thou to me; to caution wise indeed.

Shepherd, guide me in this life, Your gentle warnings heed.

I thank Thee for my children, Lord, a gift from Heav'n above,

The tender way You hold me close; to Thee I give my love.

Marilyn Higgins

REFLECTIONS REFLECTIONS

...From the Editor

“**A**nd Adam called his wife's name Eve; because she was the mother of all living.” Gen. 3:20

It is rather intriguing that Adam proclaimed God's high, lofty, and elite purpose for the woman He had created, before Eve had even produced her firstborn. Adam had earlier called her "... Woman, because she was taken out of Man." Gen. 2:23 There are many who have used this particular phrase as justification for their idea that man is superior to the woman. Paul most assuredly endeavored to counteract that opinion when he wrote, "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also **by** the woman; but all things of God." I Cor. 11:11,12 The word, "Nevertheless..." proclaims these

18 words as the apostle's conclusion for his foregoing comments in regard to the fact that "...the head of the woman is the man;..." V. 3 "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man." I Cor. 11:8 Once again some would enlarge on the fact that since the woman was created specifically FOR the man, she must therefore be subservient to him, but as noted, Paul quickly adds that though this is absolutely true "...the man is also **BY** the woman." Every man has no choice but to concede that there has never been a man since Adam who has entered this world without the benefit of his mother. It is even said of Jesus, the Saviour of all mankind that, "...when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law,..." Gal. 4:4-5 So it is that all men are indeed "...by the woman."

Paul's teaching in the first part of this chapter defines the teaching of headship, which sadly some have interpreted as "dictatorship." It should be easy to ascertain the true meaning of headship for Paul plainly declares "...that the head of every

man is Christ; and the head of the woman is the man; and the head of Christ is God.” I Cor. 11:3 The fact that Jesus is the head of the man does not mean that He rules over him with a rod of iron, assuming a dictatorial stance, insisting, even demanding that this man immediately and without fail bow to His every whim.

The question has oft been asked: “Does the man demand his role of headship or does the woman give it to him?” That answer must be found in the pattern set forth by God and His Son, “...the head of Christ is God.” Did God absolutely demand and force Jesus to come into this world and fulfill all the horrendous demands of Calvary? Absolutely not! It was Jesus Who made that decision and declared in more ways than one “...I do always those things that please him.” John 8:29 Men likewise are not “beaten” into submission as they bow to the headship of Jesus. They rather realize that such a place of headship is one where they must willingly bow to Him because of their love for Him, and are then “protected” by their Head “... even as Christ is the head of the church: and he is the saviour of the body.” Eph. 5:23

So let all of us men also honor the supreme place that God has given to our mothers and the mothers of our children knowing full well that all men are “...by the woman.”

GH

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.

TWO WOMEN - A CONTRAST

Mary M. Bodie

" **A**nd, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment" - Luke 7:36-50.

The Lord had been invited to dine, by Simon a Pharisee. As He reclined at the table partaking of the apparent hospitality a woman, a sinner (unchaste) who had not been invited, slipped into the dining room and drew near to the Lord. She was under deep emotion; tears were raining from her eyes and falling down her face. Her sorrow became uncontrollable, and she sank at the feet of Jesus; and with those streaming tears washed His feet. Such a passion of love was swelling in her bosom that it burst all bounds, and the fragrant ointment was not a sufficient expression of her love. She cared nothing for the scorn of the Pharisee, visibly expressed, no doubt, upon his face. In fact, she never saw him. One face, one figure, claimed all her attention. What does He think? What is His attitude? This was that which interested and concerned her. She had no thought for her own actions, nor for the opinions of others; but broke all the rules of etiquette by entering that house without an invitation. She was completely oblivious to her intrusion. and to her extraordinary conduct. Those things were of no moment whatever to her.

She forgot all the formalities, rules, and regulations governing polite society, in her desire to worship and adore the Man who loved her, as the Spirit of God had already taught her. She learned more in a few moments, than the Pharisee knew. He was simply curious; she was caring. He was unbelieving; she had faith. He thought he was all right and needed

nothing; she knew that she was a sinner and needed a Saviour. She was poor, hungry, and thirsty. He was rich, self-sufficient, and full; therefore, she was blessed, satisfied, and filled; while he was sent away empty. Poor blind Pharisee! And the saddest phase of his loss is that he never knew how much he had missed, nor how near he was to the kingdom of heaven.

Simon felt superior to such folk. He was a good man. He would not let such a person as this woman touch him. He had not the least intelligence as to the honored Guest in his house. He had bestowed none of the common courtesies as were observed in the East. No friendly kiss had he bestowed upon Jesus' cheek; no oil was poured upon His head, which had been exposed to the burning sun; no water was supplied to wash His tired, dusty feet. There was a sort of hospitality extended without the touch of love, or even friendliness. There was probably a sneer at the extravagant demonstration of the woman and her tears, recognizing in her one of "the fallen women of the city. He does not know that he is just as much fallen as she is, and would not believe it if informed. This is the thought of his heart - this man is not a Prophet. If he were, he would know that this woman is an harlot and he would not allow such a person to caress him. Ah, how wise, and yet otherwise, he is. How far short he had come in his calculations and Pharisaic concept of this Man!

But what is the cause of such prodigality of emotion, such reckless expenditure of love, on the part of the woman of the city? We know nothing about her, except what we read here. The story commences abruptly. She is described simply as a woman "which was a sinner"; but no more was she a sinner after she met the Savior. This was probably Mary Magdalene, who is mentioned in Luke 8:2 as being among those "healed of evil spirits and infirmities." In Luke 7, the veil is drawn over her past life, by the fact that her name is not even mentioned. The Lord does not expose the sins of His

people. Nevertheless, the fact that this incident is only mentioned by Luke in this full way, and immediately we are told of Mary Magdalene having seven devils cast out, leads us to identify them as one. Otherwise, the history of this woman is shrouded.

22 The Spirit had convicted her of her sins. She had, no doubt, many times cried out in agony for deliverance from the power of sin and had endeavored to extricate herself from the chains that bound her; but all to no avail. But, somehow, she had learned of the Man who forgave sins. She might have heard of Matthew's feast where Jesus received sinners and ate with them. The Pharisees had so declared mockingly; but here was good news for the woman. She needed help, not criticism. Jesus knew her heart. He had come to pour out His life blood for such weak creatures. It was these sick folk that needed a physician - Matt. 9:10-15. Hence, she sought Him out, braving everything to reach Him and hear His words of pardon. She believed in Him. Her repentance was real and deep. Her heart poured out such a response of love because of His love, that He was not only comforted physically by her loving attention, but spiritually He was refreshed. As He said to His disciples at another time, when He had brought blessing to another tired, thirsty woman, "I have meat to eat that ye know not of" - John 4:32.

And this unnamed woman learned of the spring of love in Christ. She had been crushed underneath the dreadful power of sin, and knew not how to deliver herself; when, lo, she hears of this Man. And she comes as she is, with all her sins, and falls down weeping extravagantly; so much so, that she with her abundance of tears washes His feet. She was reckless in her expressions of love, not fearing to demonstrate her feelings. And the Lord justifies this woman in the eyes of Simon, by those same extravagant, reckless demonstrations of love. He points to her works as the basis of the forgiveness of her sins when He speaks to the Pharisee; but when He speaks to her, He declares that her "faith" is the cause of the pardon.

He says, "Thy faith hath saved thee; go in peace." The outpouring of her love upon her Lord was that of the gratitude of a repentant heart which is filled to overflowing and must find a vent of expression for her feelings. She found peace at His feet.

The burden of her sins rolled away and the power of sin was broken in her life. She found love in the love of the Lord who poured out His life for her. She believed His Word that her faith had saved her soul, and went away changed and happy. Faith will take us where reason would never let us go. We will break through conventionalities and barriers, when we visualize the Truth. Faith will make us rise above difficulties and dangers, when common sense will deny the possibility of such adventure. The woman did not care for the sneers and mockery, when she saw the Lord and heard His words of grace. She did not even see the other folk. She knew the Man she was looking upon, and He did not reprove her nor make her ashamed; hence, what was the attitude of others to her? The Lord commended her love before all, saying to Simon that it was much, because she was forgiven much. He did not condone her sins, nor make little of her former life. He proved to Simon that He knew all about her past, and also her future. He was in charge of the latter, and knew that it would be all right from that moment on. He contrasts her devotion and love to Him Personally with Simon's rude, indifferent treatment; and tells him that the reason of his attitude was because he had not been forgiven much. 23

In fact Simon had not been forgiven anything. He had not acknowledged any need; therefore, Jesus could not do anything for him.

Poor Simon; poor, rich man; rich in self-righteousness and self-esteem! He hears the Lord say, "Simon, Seest thou this woman?" Simon could have answered, "Surely, I have seen her and I marveled at how you could have allowed such a character to take such liberties with you"; but he does not say a word. Jesus shows him his failure in ordinary courtesy and kindness, and he is

shut up. Nevertheless, the Lord does not let up. He tells him a thing or two; and by His words, Simon must realize that He is a Prophet indeed. He revealed to him his very thoughts, and made him know that he was guilty as well as the woman, though maybe not in the same degree. He tells him, "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both." Simon answers the Lord's question as to which of these will love the creditor most, by saying, "I suppose that he, to whom he forgave most." He shows he understands: but there is no sign of yielding to the Lord's verdict that he is also guilty as well as the woman and needs to be forgiven. We have no further word as to whether he ever received the pardon of his sins or not. Let us turn and read of another woman who anointed the Lord's feet on a different occasion, in another house, and a changed environment.

24 "Then Jesus six days before the Passover came to Bethany... There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odor of the ointment" -John 12:1-3.

This was a far different environment in which Jesus is found, a far different household gathered to welcome Him. He was an honored guest in this home of Martha's. She was no doubt the owner and the hostess at this feast at which her brother Lazarus was present, who had been raised from the dead, and also the Apostles. Mary was there too, another Mary, not of Magdala but of Bethany. She was the second prominent figure at the feast, Jesus being the first. The scene revolves around these two figures. It is a picture on a miniature scale, of the Wedding Supper of the Lamb. Mary is typical of the Bride, as has been noticed and declared many times, and with which interpretation we are in fullest accord.

But at this time, we would look upon it in a different sense. We would note some points of distinction and some of similarity between the supper in the house of Martha and that in the house of Simon, some time previously. Jesus was present as guest, on both occasions. There was also a woman with the same name (Mary) present each time; but a different one. The one in Simon's house was a sinner; the one in Martha's house was a saint. The one washed His feet with her tears, wiped them with her long hair, and anointed them with ointment. She was prodigal in her display of repentance and affection, and was criticized by Simon in his heart; for which Jesus reproved him aloud, and proved that He read his thoughts. Both of these women fell at His feet. Mary of Bethany did not display any tears, nor wash the feet of Jesus. She simply anointed them with the choicest of spikenard, an odorous compound, which made the whole house fragrant with its perfume.

The costliness, as well as the fragrance, of the ointment used by Mary of Bethany is mentioned; but nothing of this is reported as regards that of the woman in Simon's house. It probably was not of such priceless compound as that of Mary of Bethany; which latter brought forth the criticism of Judas Iscariot, "Why was not this ointment sold for three hundred pence (\$50) and given to the poor? It really was not the poor for which he was concerned; for he had the bag and "was a thief," as is the comment of Scripture upon his words. But Jesus reproved him more forcibly than He did Simon for his thoughts of the woman in his house, because Judas spoke aloud. Jesus said, "Let her alone: against the day of My burying hath she kept this." She had believed His words, and really understood that He must die as the sin-bearer; and she knew that He must rise again. Therefore, she anointed Him six days before He was buried. He was crucified at the time of the Passover.

Mary of Bethany is a striking figure of mature believers that will compose the Bride company. They believe the Word of the Lord, and enter into fellowship

and sympathy with all God's purposes. They are in harmony with Him in all His ways. They do not murmur nor complain at His chastening hand, even when the rod is laid upon them in the most severe manner. They know that there is a reason for it, even if they do not understand. Sometime they will know why their castles fell and all their hopes and plans were turned upside down. In the meantime, they will trust Him, doing His will to the uttermost. As one has said, who went this way of sorrow, "Not only resigned, but rejoicing in His will being done, regardless of their broken hearts." That is victory. Such joy is that of the Lord, which He prayed His disciples should enjoy, even just before He went up the hill of Calvary - John 17:13 We say this Mary represents believers who have passed the baby stage. They have been weaned from the bottle and are able for the strong meat of the Word. They have been corrected by the Holy Writings, and are established and settled. No longer are they "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things" - Ephesians 4:14,15. They are not easily offended nor moved by men; but wholly surrendered to God, walking in His will. Their love is deep and deathless; not of a day's growth, but of years. They have been tried in a furnace of fire, and have been proved pure gold.

The woman of Luke seven, on the contrary, represents young converts. They are generally so full of joy and exuberance, so extravagant in their expressions of love and loyalty, that they are beautiful to behold. They are walking on their high places, and appear as if nothing can bring them down. Nowhere is too far for them to go. If Jesus goes along, no task is too arduous for them to accomplish. Like Jeremiah, speaking for God, says of the children of Israel, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after

Me in the wilderness, in a land that was not sown" - Jeremiah 2:2. It expresses the first love of a truly regenerated soul. The fragrant ointment seemed to be falling from their hands. They are so precious and delightful to behold. Love is their middle name. It is for everyone. The meeting place, where the Lord revealed His great salvation to them, is so dear that they can hardly leave it.

But not always does this ecstatic condition continue. Trial and persecution, affliction and tribulation, appear upon the highway, and they are appalled. They had not realized that the road would be so rough and strenuous, and they faint and give in to their feelings of doubt and dismay. Some never rise above the difficulties, never jump the hurdles, as it were; but wander around on the race track in a desultory way. Some never tell of their letting down, nor their fainting spells; others are always bemoaning the fact that they are not where they once were in their experience.

But some go on in victory and arrive into the state of sonship. They may not be so demonstrative in their protestations of gladness, because they have become subdued and quieted as a weaned child. The trials have left their mark upon them, and the flesh is still. The Lord moves them in a deep and quiet way. They understand Him and yield to His providences, though they may be crushed and broken thereby. They do not question His ways, for they are assured that He knows best. Their fleshly zeal is gone, as well as their carnal desires. They are content to let the Lord lead them. Sometimes He has to push them on in His will. No more do they run ahead in their exuberance to do something for Him. The things they formerly ran to do, which looked so inviting and enchanting, have lost their lure. They do God's will as they know it, and leave the rest to Him. They are far ahead of where they were ten or twenty years ago; nevertheless, some might judge and say that they were not, because they do not make so much noise about their experience.

These two Marys represent the beginning and

the end of a truly consecrated Christian. Such are always found at the feet of Jesus, humble disciples willing to wait upon Him and refresh Him in every way. Mary of Bethany does not wash His feet with her tears, for they have been washed already. He is an honored guest in that home. She simply anoints them with that rare spikenard, and wipes off the oversupply of oil with her hair. She got her hair oiled and perfumed with her service for her Lord and Lover. We can do nothing for Him without a comeback of blessing for ourselves. Praise His Name! It is good to love the Lord as Mary in the house of Simon; but better still to know and love Him as Mary in the home in Bethany.

The Other Comforter

The other Comforter ascended to abide.

To send Him, once the Savior died.

The other Comforter now teaches me to pray

And gain the vic'try every day.

My Jesus knew the other Comforter Divine,

And gave Him that He might be mine.

He came from heaven to guide us into all the Truth,

To fill the elders and the youth.

Not only does the Spirit comfort and caress;

With power He doth also bless,

For wonders, signs and miracles He doth command,

That Christ be praised thru-out the land.

The other Comforter a Training School is too,

That we may run the race straight thru.

Without Him, who can hope the Bridegroom to win?

Without Him, none would e'en begin.

Be not deceived. He did not come to earth in vain.

He's here, that we the best may gain.

Should we not emphasize this truth today,

Lest compromise impose delay?

The bridal crew must like the Bridegroom surely be

Immersed in love and hope, yea free.

The other Comforter alone can make them so,

Prepared in the first rank to go.

ISAIAH 58 ~ HEBREWS

Gene Hawkins

“**C**ry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.” V. 1

This chapter forms a direct correlation with Hebrews where Paul desperately tries to persuade his own people, the Jews, to turn from the types and shadows of the O.T. to the realities which are found in Christ. The first four verses of our present text, indicate that Israel was simply “going through the motions,” of walking in righteousness. Their view is that they “...forsook not the ordinance,...” as in verse two, and put great stock in fasting as proclaimed by the third verse, but such a fast was not God’s fast. “Is not this the fast that I have chosen? to loose the bands of wickedness,...” V. 6 They were also obsessed with the Sabbath, calling it “...a delight...,” but were still “...doing thy pleasure on my holy day;...” V. 13

The Hebrews likewise engaged in following rigid decrees demanded by the law in order to achieve righteousness, but they had not a clue as to the Real Substance found only in Christ Jesus, including the truth of The Sabbath. They did not know that real rest is the result of simply believing God. “For we which have **believed** do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world...There remaineth therefore a rest to the people of God... For he that is entered into his rest, he also hath ceased from his own works, as God did from his.” Heb 4:3,9,10 29

Thus, Isaiah cries out vehemently in this opening verse “Cry aloud, spare not,...shew my people their transgression, and the house of Jacob their sins.” They continued in those sins and transgressions, despite the fact that they tried to pursue righteousness through the decrees of the law. They, like the Hebrew Christians, did not know the reality of God’s Redemption in Christ Jesus, Who also chided the Jews of His Day for trying to find righteousness by focusing their attention on the most

insignificant, and often mundane, demands of the law. “But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.” Luke 11:42 Jesus also addressed this problem of applying an exaggerated eye of scrutiny to the least important elements of the law, while completely ignoring the weighty matters of spirituality, accusing the religious leaders of being “...blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.” Matt. 23:24-25 Isaiah continues his barrage against such hypocrisy and emphasis on outward appearance, with these words.

30 “Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.” V. 2 God says “you act like a people that are seeking my face, appearing as a nation engaged in righteousness, and as one that did not go away from the ordinances of God,” but then this same nation accuses God, saying “Wherefore have we fasted, say they, and **thou seest not?** wherefore have we afflicted our soul, and **thou takest no knowledge?** Behold, in the day of your fast ye find pleasure, and exact all your labours.” V. 3 This seems to be the very essence of a law keeper’s attitude. They want to be rewarded for their efforts, but God declares that such a fast is not really for His benefit, but for their own. “Behold, in the day of **your** fast ye find pleasure,...” Furthermore, “Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.” They were fasting, but for the wrong reasons, and were found to be wicked, even in the midst of it. Thus the day will come that “ye shall not fast as ye do this day:....” One day, they must discover the fast which God has chosen, but their present manner is not acceptable in His sight. “Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the

LORD?" Jesus chided the scribes and Pharisees for this same attitude in Matt. 6:16. "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward."

Such is the result of law keeping. Men do it to be seen and approved of men, but all must eventually realize that it is only God's opinion that counts, as is illustrated by His definition of fasting. "Is not this the fast that **I have chosen?** to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" V. 6 God's Fast brings freedom, but the entire law genders only bondage. Peter described it as tempting God, and putting "...a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15:10 God's Fast defines the very essence of Divine Grace, which is total deliverance from bondage. Paul loudly declared that "... the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Heb. 7:19 That better hope was ushered in on the wings of the glorious covenant of Divine Grace, which is guaranteed by Christ Jesus. Not only does it remove the bondage of law, but it also enriches those who claim its benefits, with "...a better hope..." which will draw us "...nigh unto God..." rather than separating us from Him.

Isaiah likewise continues with the glorious benefits of God's Fast. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" All these are simply traits of the new creation, which emanate from the new birth and will minister to the needs of others rather than concentrating on self, as does "sabbath-keeping." When such a life is claimed, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward." V. 8 The "light...and righteousness..." here are none other than the Light and Righteousness of Christ, and the rewards for exhibiting such a life, in practical every day

experience, are legion. Health and the “glory of the LORD...” are among them and will bring the direct response from the Lord, which this people had sought unsuccessfully, in V. 3. Such a blessing is a magnificent part of the “rereward,” or gathering” produced by “...the glory of the LORD...” “Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:” V. 9-10 All these are still benefits of observing God’s Fast, but such blessings are conditional. They must cease their own selfish ways, loose those “...bands of wickedness,... and the heavy burdens of the oppressed...” Their cry unto the Lord must be genuine, whereby “...he shall say, Here am I...” Not only so, but they must be willing to “...take away from the midst of thee the yoke, the putting forth of the finger,...speaking vanity;...draw out thy soul to the hungry,...satisfy the afflicted soul;...” Removing the yoke is, once again, a reference to the severe bondage of the law, inflicted by religious leaders, but the expression “...putting forth the finger...” is rather interesting. It has the connotation of “grasping or seizing” something for self, rather than dispensing to others as they are instructed to do in V. 7. If they will abide by these requirements, the lavish reward will be forthcoming.

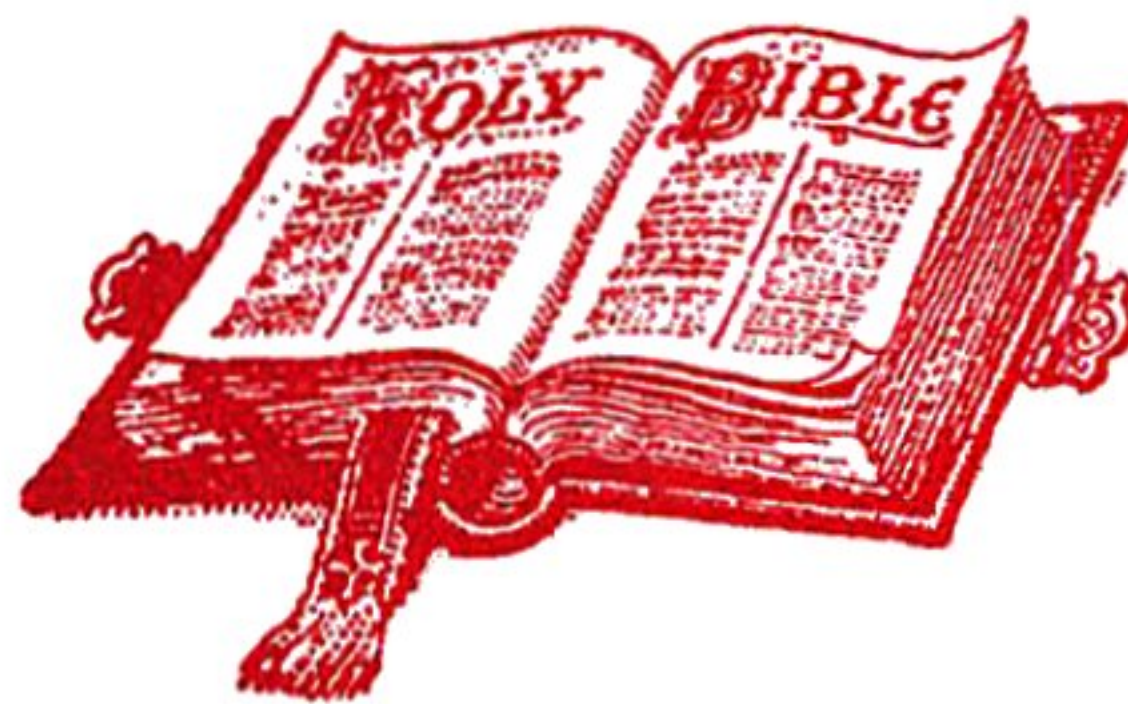
“And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” V. 11 This same glorious pattern is also found in Hebrews, where these marvelous blessings are described as “rest.” “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.” Heb 4:1-3 Paul also exhorted: “And we desire that every

one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises.” Heb 6:11-12 That “full assurance of hope” is a reference to the fullness of all the glorious blessings promised by authority of God’s Word. Such promises are most assuredly meant for those who will bow to the aforementioned conditions of entering into “God’s Fast,” and Isaiah’s prophecy reaches well into the future as he describes a nation that will one day claim these promises and be the great blessing, even to the nations, which God intended. “And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.” V. 12 This prophecy well applies to Israel’s role among the nations in the millennium, but it is conditional on learning, by experience, the glorious truth of the Sabbath as will be clearly seen in V. 13.

Israel will have a glorious heritage, even among the Gentiles, as “...they that shall be of thee shall build the old waste places:...” Those “...that shall be of thee...” does not just refer to Jews, but also to the millennial nations which will be “evangelized” by Israel after Christ sets up His New Kingdom. This fledgling nation that will be born in one day, shall surely “...raise up the foundations of many generations;...” even generations of the Gentiles, and those same peoples shall indeed call Israel “...The repairer of the breach, The restorer of paths to dwell in.” Israel will lead the way in repairing the breach of fellowship with God, literally teaching them the paths of God, as they minister to “...all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you:...” Matt. 28:19-20 Israel will be God’s Witness in this world, but first they must travel the path of restoration for themselves. “If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:” V. 13 These

words indicate that Israel must stop violating the Sabbath, if they are to enjoy the glorious benefits outlined above. They must "...turn away thy foot from the Sabbath,..." meaning they must cease walking in their own ways and discover the true Rest In Christ. Isaiah personifies the Sabbath in this glorious statement, and that Person is Jesus! It is Christ in Whom they must "...delight, the holy of the LORD, honourable and shalt honour **him...**" The Jews never did understand Jesus' declaration that "...The sabbath was made for man, and not man for the sabbath:" Mk. 2:27 They failed to grasp the fact that God gave the Sabbath as a benefit of Rest, not a cold hard decree which must be rigorously kept, thereby plunging men into bondage. They never did realize that Jesus Himself, was The Sabbath of Rest, and "...the holy of the LORD,..." Who must be honored. When they do discover that glorious truth, "Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it." V. 14 Oh what a glorious day when this

34 Chosen People shall finally "...delight thyself in the LORD;..." When they do, they will literally "ride upon the high places of the earth,..." for they will be the head and not the tail of all the nations. They will enjoy all the glorious blessings couched in "...the heritage of Jacob..." for they will finally experience the fullness of the Abrahamic Covenant. Despite all the unbelief, rebellion, and violations of God's decrees throughout the ages, Israel will, at last, be fully restored because "...the mouth of the LORD hath spoken it!"



- * We don't change the message, the message changes us.
- * The best mathematical equation I have ever seen:
1 Cross + 3 nails = 4-given.



Our Corn Crib

“Buy The Truth, and Sell It Not”

Tracts

A Problem, Solution & Triumph	Freedom	Pauline Sanctification
Arrangement & End of Ages	Gifts of the Spirit	Pauls Superlatives
Attack against the Truth	Glossolalia	Phoebe
A Burning Truth	God- A Triunity	Preaching Another Jesus
A Growing Relationship	Gospel Records	Predestination
Caught up with Paul	Gospels, Acts & Epistles	Preparation of the Bride
Cherubim & Seraphim	Holy Spirit- Baptism & Anointing	Ranks in Resurrection
Chaste Virgin	How to Receive Holy Spirit	Resume of What we Teach
Comfort in Time of Sorrow	It is Finished	Salvation for the Body
Death, Hell & Lake of Fire	Jesus Heals Today	Scriptural Terms Defined
Destiny of the Wicked	Judgement Seat of Christ	Words on Eternal Security
Diamonds in the Rough	Law or Grace	The Adams Case
Dying Daily	Life Everlasting	The Two Adams
Earnest but Wrong	Light on the Law	The Sin Offering
Eternal Life	Living Ones	The Unforgiven Sin
Extra! Extra!	Made Sin for Us	This is That
Faith	Man Child- Rev. 12	Times of the Gentiles
Fear of the Lord	Mercy or Judgement	Tithing
First Day of the Week	New Birth	Water Baptism
Five Much Mores	Not Legislation, Revelation	Wheat and Tares
Five Consequences	Oneness of Christ	Why am I Not Healed

Books of the Bible

Genesis	Esther	Luke	1, 2 Thessalonians
Exodus	Job	John	1, 2 Timothy
Leviticus	Ecclesiastes	The Acts	Philemon
Numbers	Song of Solomon-A.S.Copley	Romans	Hebrews, James, Titus
Joshua	Paul's Gospel in S.O.S.-A.Mooneyhan	1, 2 Corinthians	2nd John
Judges	Isaiah	Galatians	Jude
Ruth	Prophets-Joel, Nahum, Hab, Malachi	Ephesians	Revelation
1, 2 Samuel	Zechariah	Philippians	
Ezra	Matthew	Colossians	

Music CD's

Wings of Faith - Live- '79 feat. Greg, Milita, Rick, Sue & Frank
 Tabernacle Choir Album- 1963- Beloved Grace & Glory Favorites

*All titles free of Charge. Call, Write, or e-mail your order

grace and glory

P.O. Box 831

Grandview, Missouri 64030

