

# Grace and Glory

Declaring unto you the  
whole Counsel of GOD

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**O**ne fear of  
the Lord is the  
instruction of  
wisdom; and  
before honour  
is humility.  
PROVERBS 15:33

## INVINCIBLE WEAPONS

AND THE THREE COMPANIES...  
HELD THE LAMPS IN THEIR  
LEFT HANDS, AND THE TRUM-  
PETS IN THEIR RIGHT HANDS  
TO BLOW WITHAL...AND ALL  
THE HOST RAN, AND CRIED,  
AND FLED. JUDGES 7:20,21



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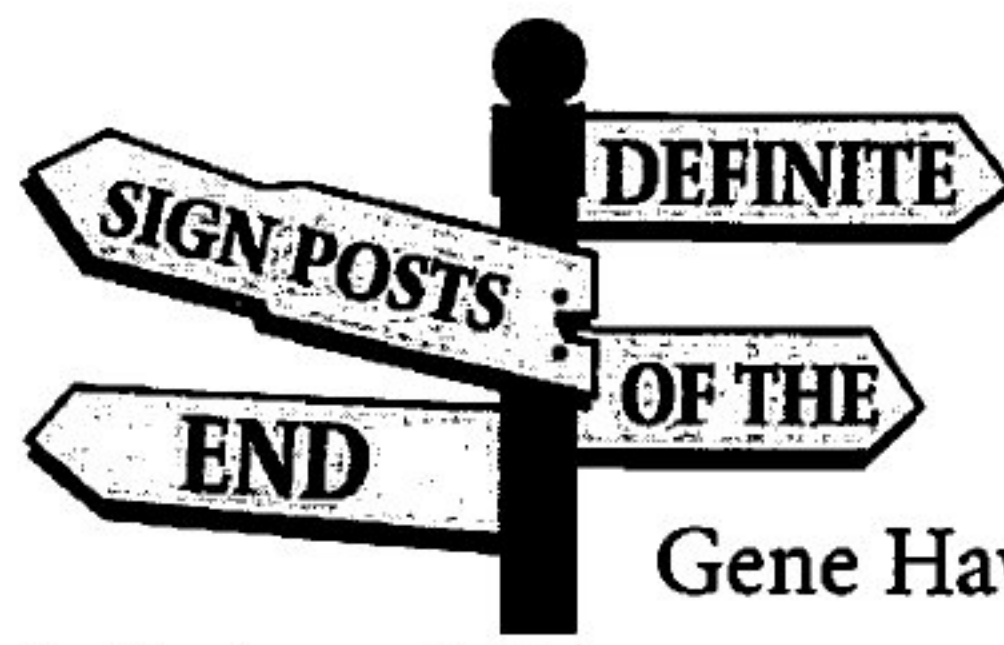
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Editor: Gene Hawkins



Gene Hawkins

“**T**hen shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

And then shall many be offended, and shall betray one another, and shall hate one another.” Matt. 24:9-10

This is a very familiar portion of scripture wherein Jesus lists a number of specific signs announcing the “...sign...” of His coming, “...and of the end of the world? (age) Matt. 24:3 It seems to primarily apply to Israel as the disciples are informed that “...ye shall be hated of all nations for my name’s sake.” The next statement, however, could very well be applied to every nation due the fact that many “...shall betray one another and hate one another.” American politics have become a clinic of such betrayal in recent years as some have leveled their personal vendettas and hatred against their own colleagues. The result has been gross damage to the entire nation in health care, inflation, border security and energy independence. Current news reports surrounding Ukraine also indicate that this same betrayal is greatly manifest within the ranks of God’s Chosen Nation of Israel. 3

Consider this headline appearing in Haaretz.com. on March 31, 2022. **“Ukraine war exposes how Russian oligarchs' dirty money has polluted the Jewish world.”** The reason for such an astounding headline confirming the aforementioned betrayal is specifically defined by the following paragraphs. “Over the last five weeks, Jewish organizations are undertaking numerous rescue operations, of individuals and entire communities, from the various war-zones in Ukraine. Some have made headlines, but most remain deep under the radar, as they are still going on and any publicity could jeopardize the rescues, and lives.

In one of these operations, there was an unexpected breakdown of communications between two key organizations. When one of those involved tried to work out what was happening, he was shocked to discover that a senior employee of a third organization had inserted himself into the operation.

The shock was due to that organization's long-time affiliation with a well-known Russian Jewish oligarch with close ties to the

Kremlin. "I don't know if he was the reason for the delay, it's wartime and there could be so many other causes, and I want to believe that person is dedicated as we all are to saving lives," said another source working on the operation. "But one crucial factor in everything we do is trust. It's what makes people who are fearing for their lives agree to leave their homes when we offer them an escape route. And if someone who is tainted in any way gets involved, that trust can quickly evaporate."

No names can be mentioned at this point. Perhaps after the war, when lives are no longer at risk, a more detailed reckoning will be possible. But this is just one small example of how complex and dangerous it has become **for Jewish organizations to operate after decades in which Russian-Jewish oligarchs have acquired, through their ill-begotten riches and opaque agenda, positions of immense power in their infrastructure.**

Much of the attention in the media over the past weeks has been on the activities of the most prominent of all Russian Jewish oligarchs, the high profile playboy Roman Abramovich, but there are others who have polluted august institutions with their dirty money.

4 Russia's war on Ukraine has finally revealed, for those who preferred to remain blind, the true face of the Putin regime, and it is also a rude awakening to the breadth and depth of the effect of the oligarch class on the organizational climate of the Jewish world.

Take just one example, the largest Jewish religious outreach movement of them all, Chabad, which has largely been funded over the past 20 years by Abramovich's associate Lev Leviev, who, for the last four years, has been sheltering in Moscow, wanted for questioning on financial irregularities in his former homes of Israel and the UK.

Under Leviev's patronage, Chabad has become an instrument of the Kremlin's propaganda, with its chief rabbi in Russia, Berl Lazar, serving as "Putin's Rabbi," paying homage to the leadership's protection of the Jews and lambasting his Ukrainian enemies for their alleged antisemitism.

Some Chabad rabbis in Ukraine tried to protest, and in recent weeks have been doing valuable work to help save refugees, but for many years, while Leviev's funds financed the movement's operations, not only in Russia, but in many other parts of the world as well, their voices were drowned out.

Another prime example is Moshe Vyacheslav Kantor, Russia's fertilizer king, whose money enabled him to take control of the European Jewish Congress over the last 15 years, during which he has ensured it adopt a Kremlin-friendly policy; even now it sits with pursed

lips while Putin's war crimes are carried out under the banner of "de-nazification" of a Ukraine lead by a Jewish president."

Numerous news sources have attributed Putin's ability in continuing his ungodly aggression into Ukraine to funding from Russian Oligarchs. It is rather shocking to find out that a great many of those Oligarchs are not only rich Jews, but also revered leaders in Judaism, as is indicated in another article from Haaretz.com dated April 25, 2022.

The Jews, or at least some of them, are in the Kremlin....A number of Jews,... are among Russian oligarchs, the richest men of Russia and the entire world, circling around Putin, the holy of holies, part of his closest circle of friends, his "consiglieres," his explainers to the West.

And they're not all what is sometimes demeaningly framed as "token" Jews. A few of them, like Berel Lazar, the Chief Rabbi of Russia and Alexander Boroda, chairman of the Board of the Federation of Jewish Communities of Russia, with their Hasidic attire and observances, would fit perfectly in anywhere between Crown Heights and Bnei Brak." Bnei Brak, according to Wikipedia, was a Jewish city. After the First Jewish-Roman War, it became a center of Torah learning. Rabbi Akiva, one of the leading Jewish scholars, opened his yeshiva in Bnei Brak and taught many students there. Thus the writer of this article draws the following conclusion, describing the relationship between these Jewish orthodox oligarchs and Putin. "This is unique. No other world leader, including Israel's prime minister, can boast of having ultra-Orthodox Jews of a similar stature in his close circle. Indeed, that has been a spectacular achievement of Russia's Jewish leadership,..."

This "oligarch betrayal" most assuredly coincides with end time prophecy, for Daniel plainly affirms that there will come a day when the antichrist "...shall confirm the covenant with many for one week:..." Dan. 9:27 Such a covenant will be made with Israel and one might wonder how such a thing would be possible. The current cozy relationship between Mr. Putin and the Russian Jewish Oligarchs described above must surely provide some insight into that eventuality. It is vitally important to understand here that this covenant will be confirmed with "...many..." rather than the entire nation of Israel, meaning that during the tribulation period all of this people will not be in sympathy with such an agreement. Make no mistake. All must abide by this Satanic covenant, but God has always had a faithful remnant and so will

it be in this final week marking the end of the Church Age. Isaiah likewise makes the same distinction. "Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:" Isa. 28:14-15 The "...many..." designated above may surely form a parallel with those present day "Chabad" or Jewish Oligarchs in the Kremlin, who have bowed to the likes of Vladimir Putin for their own personal prestige and gain. Thus, it is very easy to see how the present trend of the "orthodox Jews" in the Kremlin at this hour is literally paving the way for the antichrist to establish his authority and bring forth what in reality is a "covenant of death."

6 It has been asserted numerous times in these Sign Posts, that the coming antichrist has not yet been revealed and identified. However, scripture is very clear that ungodly men like unto Pres. Putin of Russia along with Chinese Pres. Xi Jinping do most assuredly display the same cruel and ruthless tactics which will soon be clearly manifest when the man of sin does come to the fore. Both of these men are extremely aggressive and even though some have declared that Russia has no intention of conquering other countries if he succeeds in Ukraine, many observers simply do not believe him. Either of these men could turn out to be the man of sin, and on the other hand, neither of them may be. It is absolutely certain, however, that both are ruled by the very "spirit of antichrist" which has plagued this entire world from the very beginning of the Church Age.

God promised His Chosen people that, "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God:" Jer. 32:37-38 Jesus likewise said above, "...ye shall be hated of all nations for my name's sake," undoubtedly meaning they are often hated by the same nations wherein they have been driven. However, the promise from Jeremiah is that Israel as a nation will be restored and their center will be the beloved city Jerusalem. Isaiah also confirms that their covenant with death will be reversed, "... your covenant with death shall be disannulled, and your agreement

with hell shall not stand;....” Isa. 28:18 The fullness of these promises will not be fully realized until the Millennium, but Israel’s restoration is absolutely guaranteed. This present hour witnesses the fact that Israel is still scattered among the nations, and thus the scenario set forth by Russia’s invasion of Ukraine may be repeated in a number of those nations, including that from whence the antichrist will eventually emerge. Israel’s dispersion among all these nations is by God’s decree and one more article from Haaretz.com published Apr. 26, 2022, confirms that they are still widely scattered.

“The world's Jewish population, most recently estimated at 15.2 million, has still not recovered to its pre-Holocaust levels, according to figures published Monday by Israel's (CBS) Central Bureau of Statistics. The figures show that in 1939, on the eve of World War II, the number of Jews worldwide totaled 16.6 million. The distribution of the world's Jewish population has changed dramatically since then, according to the CBS. Of the 15.2 million Jews worldwide at the end of 2020 ...nearly half were based in Israel. That compares to only 3 percent in 1939. In 1948, the year Israel was founded, the number of Jews worldwide totaled 11.5 million. About 6 percent of them lived in Israel then. According to the CBS, a total of 165,000 Holocaust survivors reside in Israel today. Of the 15.2 million Jews worldwide, 6.9 million live in Israel. The other main centers of Jewish life are the United States (6 million), France (445,000), Canada (393,000), the United Kingdom (292,000), Argentina (175,000), Russia (150,000) and Germany (118,000). These figures refer to the "core Jewish population" in each of those countries — defined as individuals who identify as Jewish and have no other religion.”

The promise from Jeremiah is that “...I will gather them out of all countries...” The statistics above seem to indicate that such a process started as far back as 1939 when only 3 percent were based in Israel. Only 6 percent called Israel home in 1948, but today nearly half of the 15.2 million worldwide now reside there. God’s Word is very clear that Israel as a nation must undergo much suffering in order to turn them to their Messiah, but whether or not all of them will be returned to their homeland before the final conflict called Armageddon takes place in the Valley of Jezreel is not clear. One thing is certain by the above reports in these pages, and that is that God is surely turning His Face toward This Chosen Nation, and He will not stop until all the earthly seed of Abraham are gathered to their homeland. It is

highly likely that Israel will be more and more in the news as this world draws closer to the time when she will sign that infamous covenant with the antichrist. God's people must not miss the signs, because all of His dealings for planet earth center around Israel.

The more excellent news for those who would be a part of the bridal company, illustrated by the Church at Philadelphia and the four living ones and twenty four elders, is that such a company will be in heaven, witnessing Christ's enthronement, BEFORE that covenant of death with the antichrist will be signed here on the earth. So, now is not the time to become discouraged because of all the afflictions and troubles of our day. Those who are looking intently for Jesus to appear must look beyond such things, realizing that they are simply very vivid signs vehemently declaring the very special message: "For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:37 Habakkuk likewise loudly shouts, "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Hab. 2:3

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GOD IS Heb.13:5  
Martha Wainright

When I see no way before me,  
When the path with light seems dim,  
There comes to me a blest assurance  
God is there! God is there!

Tho' my eyes see not His face,  
Tho' my ears hear not a sound,  
Yet this comforting assurance  
God is there! God is there!

Faith seems small and, oh, so weak,  
Footsteps tarry to walk on,  
Still His Word holds this assurance  
God is there! God is there!

Then the morning light shines on me,  
Gone the night of doubt and fear.  
For He whispers to assure me  
"I am here! I am here!"



## *The Marvel of Christ*

Mary M. Bodie

“**W**ho hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” Isa 53:1-5

The above is one of the striking chapters in the Bible. It is a masterpiece of the atonement. Before it was consummated, ere Christ had come, the description of the cross was given. Redemption's story was told in this marvelous portion of Isaiah. The very place it occupies in the prophecy is transcendently wonderful. It is in the center, in the very heart of the book of Isaiah, which is a miniature Bible. It contains 66 chapters, even as the Bible has 66 books. The 39 chapters in the first part of the prophecy answer to the 39 books of the Old Testament, while the 27 chapters of the second part answer to the 27 books of the New Testament of which the cross is the very center.

It is like a great painting by one of the masters of art upon which men have gazed through the centuries and yet have not seen all its beauties. There it hangs with its mysteries yet unsolved. Or we may compare it to a lofty peak on a mountain range upon which one stands and gets a bird's eye view of extraordinary scenery, or like a vast cathedral whose lofty height within, gathering up the sound of the music, the anthems roll and swell and reverberate again and again with its memories of those who saw the picture and worshipped at the shrine of the Redeemer, Who is plainly envisaged here. There is more of redemption's story in this chapter than in any other portion of equal length in the Bible.

Most of the great doctrines of salvation are found here. We read of the death of Christ — "He was led as a Lamb to the slaughter;" His resurrection is predicted — "He shall prolong His days;" His ascension is also found — "He shall see of the travail of His soul and shall be satisfied and the pleasure of the Lord shall prosper in His hand." And then the future day, to which all those who believe are looking is also viewed, for "He shall divide the spoil with the strong."

10 But there is one phrase especially to which we would call attention. Verse 2, "...a root out of a dry ground,..." which exactly describes Jesus of Nazareth and the ways of God in redemption. Isaiah is declaring that the Messiah will come into the world contrary to natural things, out of the ordinary way. "He will be a root out of a dry ground." In the regular course of things a root comes from the moist earth. In springtime roots are springing up everywhere into verdancy and beauty, because there is generally much rain; but this is not the case when the ground is dry to have growth without moisture would be a miracle — and that is exactly the meaning of Isaiah's words. The Redeemer would be a MIRACLE even as the root out of the dry ground in the natural. Not only would He perform miracles, but He Himself would be a miracle, a living embodiment of all miracles. Isaiah had predicted the fact earlier, "...a virgin shall conceive and bear a Son and shall call His Name, Immanuel." — Ch. 7:14. Christ is here also seen the root out of the dry ground. This is quite in keeping with the ways of God, though opposite to the ways of men: He can do the easy thing, but God can do the impossible. God specializes in the miraculous. Man builds his religion upward as a thing of character: God projects His redemption downward and gives it a foundation to rest upon, a root to which men may be joined. Man talks about discovery; God tells of revelation. Man writes his codes and invents his laws and bylaws which can never redeem a soul.

God, with one mighty miracle, that of the cross, wrought redemption for all mankind. This is a mystery as well as a miracle — God so loved humanity that He gave His Son and the Son so loved that He gave Himself to the weakness of humanity and the

shame of the death of the cross. The virgin birth does not defy nature, but rises above all that we know about nature. Also the fact that God could and did transfer the sins of mankind — guilty, lost sinners — on the Head of the holy and innocent Man upon the cross — this is where men rebel and say, how can that be? Well, we cannot understand it, nevertheless we believe this great fact and rejoice that atonement has been made for sin and God is satisfied as to the matter of sin. It is wonderful and glorious to know that we have been righteously freed by the death of the Lamb of God.

Notice the phrase, "root out of a dry ground" in its further application to Jesus. First, He came out of humanity, dead in trespasses and sins, from which God could see nothing fruitful or get any honor or glory. One would wonder how a root could break forth into life from out of such dry, lifeless ground, but it did. God performed the miraculous and put forth new life, His own life into humanity in the Person of His Son, and behold the root out of the dry ground came and manifested that life upon the earth. And such a life that wonderful root put forth that all men marvel at the contrast with others. Again Jesus was a root out of the dry ground in the case of His natural pedigree. He came out of the Jewish nation at a time when they were very dry. Spiritually they were ready to die. Not for 400 years had the voice of prophecy been heard. No revival had stirred in their borders. Their religious life was at low ebb and their name had become a byword among the nations. Rome sat in the seat of power and the Jewish head was bowed in shame. They had lost their dominion. Gentile lords reigned over them. Esau had the reins of government. It was anything but a promising hour for the Messiah to be born, but that was the miracle of it all. The soil was barren — nothing could be expected at such a time. The evidence was all against such a contingency. Who would ever expect any tender plant to suddenly shoot up out of that barren soil? Nevertheless, He came — born out of dry ground. God did the impossible. Out of those discouraging surroundings — a dead nation as it were — God brought forth a fresh and vigorous shoot to glorify Himself upon the earth and bring the nation back

to Him.

Third — Jesus began His work in a different manner from all other men. He was a new shoot and He worked in a new way. Notice the miraculous in this phase of His life. Without pomp or ceremony, He carried on one of the greatest and mightiest undertakings of all time. There was no fanfare of trumpets when He began the mighty conquest of Satan, the flesh and the world. Everything we would naturally expect was lacking. Not a powerful friend did he have; not one who could give Him the benefit of a favored name; no religious or political influence whatever. And His first followers were the humble of the earth. He chose that which looked hopeless, even as He looked hopeless, from man's point of view. These were not leaders in the natural, no personality, nor knowledge of theology did they possess. They knew more about fish and fishing than men and preaching. Yet from that humble beginning came the church. It too is "a root out of a dry ground." Notice further.

12 See the weakness of His death. He was crucified. Had we been there that spring morning and witnessed that dying Man, we would not have seen redemption in that arid scene of cruelty on that dry hill of Golgotha. It would have appeared as only another terrible execution and we would have turned away in horror. But God wrought again, and from a barren cross and an apparent criminal hanging there come an altar and a holy sacrifice taking away the sins of the world. Oh, glory to God. A tree of life springs forth from a tree of death.

They take Jesus down from the cross and wrap Him in burial clothes, like any other dead man, and put Him in the grave. There we see plenty of dry ground, but we are looking for life, a root which means life. Could anything be less promising? Jesus is dead, and laid in a rock-hewn sepulcher. What hope now of the root out of the dry ground? Much in everyway. Here is another chance for God's power to be manifested. When the due time came, God spoke the Word and Jesus arose from the dead — the root out of the dry ground in resurrection power and life; a new creation was born.

When He went up to sit upon His Father's throne as

Intercessor for His people, He left no organization, no program of procedure, no laws or bylaws by which the disciples should be governed. He left nothing more tangible than the promise of the Holy Spirit who should come and direct them individually and collectively and teach them all things that they should know. What a mess, men would say. The great leader gone away indefinitely, without leaving any written instructions for the little band to carry on and do the work which He had commanded. Here again we view the dry soil out of which the great organism the church came into being. Here again God had to appear and perform the miraculous. Twelve apostles, totally unorganized and inefficient, left behind to make known the story of redemption, which had been wrought out upon the cross. Well God performed again in His own way. The Holy Spirit descended upon the 120 disciples on the day of Pentecost, ten days after the Lord's ascension and empowered those weak defenseless, bewildered believers in a marvelous way. Within forty years afterward, the church possessed written literature — almost the entire New Testament; and companies of people were gathered together in the Name of Jesus Christ, the humbled Man of Calvary throughout all Asia Minor and over into Europe. The Root out of the dry ground had conquered His circumstances and surroundings. 13

Thus Isaiah's prediction was fulfilled. Jesus the Root out of the dry ground became Lord and Christ and a tree of life for the world. He fully meets all human needs. He is literally every plant in one, "all trees bearing fruit upon the earth." He is like the palm tree for variety of uses; like the cedar for shelter and shade; like the apple, a native of every country and with food for all. His life springs up everywhere. He is accessible to all. White men, black men, Jews, Gentiles, Chinese, African, savage and civilized may come and feed upon that Root out of a dry ground. He is a Man for all men, a Savior for the lost and needy of humanity, a Comforter for the sad, Refreshment for the thirsty, a Lover for the lonely. Come to Him and get your portion from the Root out of the dry ground, the Tree of Life which is in the midst of the garden of God.

(Reprint 1938)

## *God's Timing and Purposes (Cont'd)*

Dr. Vicky Moots

“**A** time to keep silence, and a time to speak.” Ecc. 3:7c:

Perhaps you have heard it said that the tongue is the strongest muscle in the human body, but that is not actually true. It was mistakenly considered to be very strong because of its endurance. It never tires out no matter how much work it does.

Spiritually, however, it is extremely powerful and has more strength than a wild animal, as we discover in James 3:7-8: “For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison.”

Man cannot tame the tongue, but God can. We see an example of this in Luke chapter one where the angel Gabriel announced to Zacharias the priest that he and his elderly wife, who were childless, were going to have a son, and that his name **14** was to be called “John” (John the Baptist).

Zacharias doubted this and asked for a sign, to which the angel replied in Luke 1:20, “...behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed...” So, Zacharias’ “time to keep silence” lasted 9 months, until the baby was born, and he wrote, “His name is John.” Verse 64 exclaims, “And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.” It was now his “time to speak...” If only we all were as eager to speak God’s praises as he was!

The first time that keeping silence was mentioned in the Bible is recorded in the book of Job, which is considered to be the oldest of all the books in the Bible. Job 2:11 tells us that three of Job’s friends came to mourn with him and to comfort him after the sudden loss of all that he owned, the loss of his health and the loss of his entire family, except for his wife. Verse 13 states, “So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.” Their time of silence contained more wisdom

than all of the eloquent words that they spoke to Job after those first seven days contained in the next 34 chapters. We can learn a lesson from Job's comforters and that is to refrain from using a lot of words to comfort those who are grieving. Sometimes the best thing to say is nothing.

James gives us some good advice in his epistle, in James 1:19, concerning our tongue that will keep us out of trouble if we will heed it: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." However, we find that keeping silent is extremely difficult to do. Children must be taught how to keep quiet, which is equally true for adults. Paul recognized the difficulty of this task and gave us some homework to do regarding keeping silent, in I Thess. 4:11: "...study to be quiet, and to do your own business." I think we all need to work a little harder on that assignment!

David must have struggled somewhat with the difficulty of keeping silent, for he stated in his prayer in Ps. 141:3, "Set a watch [guard], O LORD, before my mouth; keep the door of my lips." He was actually asking the Lord to stand guard in front of the door of his mouth and to not let any words escape that should be held prisoner. 15

The Lord knew that we also would need someone to stand guard before our mouth and has sent us the Holy Spirit to be our "Paraclete" (one called alongside to help).

I Samuel 1 records Hannah's time of silence. She was barren for many years and yearned to have a son. In desperation one day when praying in the temple, v. 10 states, "And she was in bitterness of soul, and prayed unto the Lord and wept sore." In vv. 12-13 we read, "And it came to pass as she continued praying before the Lord...she spake in her heart; only her lips moved, but her voice was not heard." Eli, the priest, who was watching her, lips, thought she was drunk, but the Lord heard her heart, for her spirit communed with God, and she became the mother of Samuel, the prophet.

When we are so burdened that we are unable to put our prayer into words, the Holy Spirit, who guards our lips, is also able to intercede and to speak for us according to God's will, as Paul declares in Rom. 8:26-27: "Likewise the Spirit also helpeth

our infirmities: for we know not what we should pray for as we ought: but the Spirit itself [Himself] maketh intercession...for the saints according to the will of God.”

In conclusion, Jesus also experienced “a time to keep silence.” He spoke many words during His ministry, but He did not speak in His own self-defense to refute the false accusations against Him. His time of silence was so important that it was prophesied in Isa. 53:7: “...he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”

This was fulfilled at the time of His trial when he was brought before Caiaphas, the high priest, who asked Jesus, saying, “Answerest thou nothing? But he held his peace, and answered nothing...” (Mark 14:60-61). Then Jesus was brought before Pilate for judgment, and we read, “And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee. But Jesus yet answered nothing...” (Mark 15:3-5).

**16** Jesus remained silent and willingly suffered defamation in order to accomplish God’s will. He allowed Himself, by His silence, to become condemned to death so that He could bear our sins upon the cross and we could be set free.

“...a time to keep silence, and a time to speak.” Ecc. 3:7c:

Jesus remained silent at the time of His trial, but He did not remain silent on the cross. Even though it was physically difficult for Him to speak while enduring the suffering of the crucifixion, it is recorded in the Gospels that He spoke seven specific things before He died. It was now His time to speak.

First, He asked His Father to forgive those who crucified Him (Luke 23:34); second, He assured the repentant thief who was hanging next to Him that he would be with Him in Paradise (Luke 23:43); third, He committed the care of His mother to the beloved disciple, John (John 19:26-27); fourth, He cried out in despair, “My God, my God, why hast thou forsaken me?” (Matt. 27:46); fifth, He stated, “I thirst” (John 19:28); sixth, He cried out, “It is finished” (John 19:30); and His seventh and final cry was to dismiss His spirit into His Father’s hands (Luke 23:46).



Each of these things which Jesus spoke were important, but I would like to specifically discuss the sixth one: “It is finished”, for it is the victor’s cry. Because of Jesus’ “time to keep silence”, He was condemned to die. But because of His death on the cross, the work of redemption was accomplished. It was finished, completed, once for all. The Lamb of God that was able to take away the sin of the world had to be slain, but that was not defeat. It was victory because He rose triumphant from the grave: the Victor over death itself.

It is now our “time to speak”. The angel at the empty tomb told the women, “He is not here: for he is risen, as he said... go quickly, and tell his disciples that he is risen from the dead...” (Matt. 28:6-7).

Just prior to ascending into heaven, Jesus commanded His disciples and the other believers with them, to preach the Gospel, and He promised to send the Holy Spirit to empower them, and us, to be witnesses of His resurrection, not only in Jerusalem but unto the uttermost parts of the earth (Acts 1:8). Ten days later, the Holy Spirit was poured out on the Day of Pentecost, and 3,000 people were saved. The good news began to spread even farther after the lame man at the temple gate was healed through the ministry of Peter and John.

But then the persecution began. The religious leaders were “grieved that they (Peter and John) taught the people, and preached through Jesus the resurrection from the dead” (Acts 4:2), so they arrested and questioned them. At this point they tried to silence them by threatening them: “and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard” (Acts 4:18-20). Isn’t that what witnesses are supposed to do: to speak what they have seen and heard? We are to do the same, as we are empowered by the Holy Spirit to be His witnesses and not to keep silent.

(To Be Continued In July Issue)

# REFLECTIONS

...From the Editor

“**E**very good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” Jas. 1:17

18 Scripture describes The Fatherhood of God in a number of different ways. He is first and foremost called “...the Father of our Lord Jesus Christ.” Rom. 15:6 However, Jesus’ message to His disciples after the resurrection was, “...I ascend unto my Father, and your Father;...” meaning that all who desire it can have the same relationship and closeness with God The Father as Jesus did. The psalmist pictured God, “Like as a father pitieth his children, so the LORD pitieth them that fear him.” Psa. 103:13 Paul called Him “...the Father of mercies,...” on the one hand in II Cor. 1:3, but defined Him as a loving Father chastening His sons on the other. “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?” Heb 12:6-7

James designates Him as “...the Father of lights...” meaning that The Light of this world has produced offspring which are to follow in the same path as their Father. Jesus plainly said of His followers, “Ye are the light of the world...” Matt. 5:14 Paul conveyed the same message to the sons of God at Philippi. “That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;” Phil. 2:15 The very Light of The Father in the Person of Jesus has been implanted within the heart of God’s sons, and thus they are charged to actively display that same Light to the world around them. The degree of Light emitted is dependent on how much of It those “lights” absorb from the Father through the wonder and Light of His Word.

But James also informs us in this same text that our Father

has many gifts to bestow, for, "Every good gift and every perfect gift is from above, and cometh down from..." this same Father of lights. Those gifts are legion and one of the more prominent ones is Divine Love, for "...God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8 Paul then reasons that "...if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5:10 The meaning here is simple, yet gloriously profound, asserting that if God loved poor helpless humanity to the extent that He did before Christ came, how much more will such love be extended to the redeemed after such reconciliation? This would be the love of a Father shed forth in behalf of His sons and daughters. The Apostle John likewise comments on the magnificence of this boundless gift of love. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." I Jo. 4:9 He then adds this glorious benefit for the recipients of such love. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." I Jo. 4:17 Many might look on "...the day of judgment..." as applying to the day they would depart out of this world, but it has a far greater meaning than that to the sons of God. The word "judgment" simply means "a decision, for or against" and is a reference to any decision The Loving Father of lights may make for His progeny in this present life. John informs us here that when love is made "perfect" we have "...boldness (confidence) in the day of judgment,..." directly because "...as he is so are we in this world." This means that these children of light are in absolute harmony with their own "Father of lights," and thus have total confidence in His decisions for them, even in this most troublous and chaotic world.

## *God's Waiting! (Part 2)*

Ray Quintana

“**A**nd therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.” Isa 30:18

This chapter tells the story of Israel's rebellion and subsequent restoration. It explains how God waits for His people and us. Verses 15-33 conclude with exhortation and Israel calling on the Lord for help. This will result in glorious millennial blessing for God's Chosen People. This nation was in a great hurry to be delivered from their enemies. The Assyrian army had come up in great force and had already devastated the neighboring kingdom of Israel. Therefore, the men of Judah were afraid they would likewise be swallowed up. The prophet bade the inhabitants of Jerusalem remain where they were, adding, “For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.” V.15

**20** They were impatient, unbelieving, refusing to heed the counsel and wisdom of God. They followed their fears and went down into Egypt for shelter. They were slow to obey and rebelled. So, the Lord cried to them by the prophet. “Woe to the rebellious children, that take counsel, but not of me.” Isa. 30:1 They sent their princes as ambassadors to Zoan to plead help from the Egyptian king. They sent a great treasure upon camels as a bribe to Pharaoh to back their cause against Assyria. They did not rely upon God but looked to the land full of harmful things and were stung with bitter disappointment. Emptiness was the help of Egypt. The Lord urged them to stand still. He told them in V7 that, “...Their strength is to sit still,” but they would not listen.

Today people do not wait long enough upon the Lord. We rush to hasty decisions, even when the Lord may be ready to deliver. But here, the Lord waited and did not turn from His long-enduring patience, that He “...may be gracious unto you...” He adjured them yet again, to wait. Their wisdom and happiness would come; blessed are all they that wait for Him.

Today, God's people are troubled and in distress, often eager for immediate rescue. They cannot wait for God's timing, nor exercise submission to His will. He will surely deliver in due

season; but we cannot tarry till the hour comes. Like children, we snatch at unripe fruit. But, with many, there is only one season, the present, and they will not wait. Some folks would sooner rush under the guidance of Satan, rather than trust in the Lord in childlike simplicity. It must not be so with us. Sit still and see the salvation of God.

There are four offenses manifest in this chapter, three recorded in V. 12. First, "...ye despise this word...." Secondly, they "...trust in oppression..." Third, they trusted in "...perverseness...." Fourth, they continued in their rebellious ways as they repeatedly rejected the instruction of God's Word. They trusted in the nations who oppressed them, rather than in God. The same is true in our world today, where nothing seems to change. However, when God decides to move, the rebellious heart must decide whom it will serve. "And he shall break it as the breaking of the potters' vessel that is broken in pieces; He shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit." Isa 30:14

This breaking, God will inflict upon Israel. The Lord waits until they decided to let Him be gracious unto them. God has His "therefore," as in "...herefore, will the Lord wait,..." Assuredly the reason is based on His grace and not on the merit of man. This chapter reveals the false confidences of the people, and because of these, one might have concluded that the Lord would cast Israel off forever. If they want Egypt to lean upon, let them, till they utterly fall. God might well say, "Let them alone; they are given to their idols." But instead, He cries, "Therefore will the Lord wait,..." He will let them see the result of their carnal confidences.

Even today, there are many who have begun the life in Christ with the great mistake of hoping to find salvation in their own goodness. We must not trust feelings, doings, and professions for safety, for deliverance cannot come from ourselves. It is rather "...God which worketh in you both to will and to do of his good pleasure." Phil. 2:13 Blessed be the Lord who had great patience with us. His Word to us is by the works of the law there should no flesh be justified in His sight, and we should not try that forbidden way. Many have tried to work out the plan of self-salvation, and the net result was bitter disappointment. We must wait upon the

Lord. We find the Lord lovingly waiting, graciously waiting, a God ready to pardon.

The Lord allowed Israel to show their rebellious character. Why? Undoubtedly it was to let all mankind know what kind of people He had to deal with and to show His long-suffering and grace. Maybe the Lord permits some to go to the full length of their tether, to never trust in ourselves. When the Lord leaves us to our own devices a while and just stands back, thus letting us have our spin, what creatures we are! Our walk with the Lord over time begins to show us that we distrust ourselves, but we admire more and more the measureless bounty of the grace which He shows us.

22 The Lord would wait again for yet another reason, maybe to let them suffer a little of the effect of their sin. He permitted them to send their ambassadors to Egypt, that they might come back disappointed. He allowed the Assyrians to devastate the land, that they might feel a little famine and learn that it is an evil and bitter thing to forsake the living God. It has a purifying effect upon men to let them bathe in the bitter waters which flow from the foul fountain of their iniquity. Perhaps some of us were left in the same way, and we shall never forget what we have learned. We were allowed to go on in sin, and we did do so until we began to feel the result of it. And now we flee from it with horror. The repayment of self, the abhorrence of sin, the clinging to the Lord, which came out of our miseries, are all precious and, therefore, doth the Lord wait to be gracious. Sometimes He waits until we set a just value upon grace and have a due horror of the sin from which grace delivers.

The Lord waited in this case to be gracious until the people should begin to pray, for that seems to be the turning point in this matter. The prophet says, "He will be very gracious unto thee at the voice of thy cry. When He shall hear it, He will answer thee." V. 19 The Lord is listening for our prayer. What a marvel that the He should have any patience with a prayerless soul. Oh, the open display of His grace in our soul as we pray! All the while the Lord of mercy waits that He might be gracious unto us. Maybe the reason why He should have exercised such forbearance and long-suffering is hard to see, until we look into the goodness of His Heart and see in the bowels of His compassion. Oh, the deep fountains of love from which rivers of mercy flow! Behold

how the heart of God yearns towards His people. Was it ever more clearly seen than in His long forbearance, His waiting to be gracious unto us?

What does it mean when we are told that the Lord waiteth "...that he may have mercy upon you:"? It means that He kept back the sword of justice. It is inevitable that where there is evil, God shall be angered with it. It is not a matter of uncertainty with Him, but it is inevitable that the Judge of all heaven and earth should take vengeance upon evil and wrong. God must punish sin, and Jesus took that punishment for us. With some of us, I think the Lord must have drawn the sword right out of the scabbard and yet He placed it back into the sheath, knowing we would make our stand for Him. Yet in His mercy, He has stayed His justice and all for mercy's sake. Because of the intercession of the Lord Jesus Christ, the Lord has kept us, and here we are still living in a fallen world. We adore our long-suffering Lord! It would have been easy enough for God to have destroyed us when we were running riot in our youth. We were like brands in the fire being consumed, but my Lord plucked me from the burning. Bless God who waited, and held back the punishment that was due to me and you! 23

The patience of God signifies more than delay in punishment. It also means the continuation of privileges, for Israel was specifically told that, "...though the Lord give you the bread of adversity, and the water of affliction, (on account of their sins) yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:" Isa. 30:20 They should still be instructed, and warned, and invited to come to Him. Now, if God were to send a word of mercy to a man once, and that man willfully refused His message, it would be perfectly just on God's part if He said, "I will never send another ambassador! As they prefer to be My enemy, so let them be to their own destruction." Instead of wrath when they rejected the Lord, He sent prophet after prophet to them. When they stoned one and slew another, He even sent His own Son. But they have refused the Son of the living God.

Has it not been so in our day? Some have heard the Gospel when they were young, and have continued to hear it till they are old, but they have never taken it in to themselves. Yet the Lord is patient. Dare we always provoke the Lord? Still the white flag is hung out, and the silver trumpet knows no note but "Mercy,

mercy, mercy!" Oh, that people would hear that note and turn unto the Lord! O my brethren, the man who loves not the Lord Jesus is already accursed! The Lord waits that He may be gracious unto you, therefore, He bids His ministers to wait upon you in hope, and proclaim to you over and over again the loving-kindness of our Lord Jesus Christ. Behold, what manner of patience the Lord has exercised towards us according to the abundance of His grace.

24 Notice, again from V. 1, after the Lord had displayed His patience to His people, He said, "...therefore will He be exalted, that He may have mercy upon you:..." You and I might have turned the text round the other way and said, "...therefore will He have mercy upon you, that He may be exalted." That would be true, but it is not the truth taught here. The picture represents the Lord, as it were, as sitting still, waiting and allowing His people through their sin to bring suffering upon themselves. But after long patience, He stands ready for action. And now, as if that were not enough, He says to Himself, "I will be exalted. I will go up to my throne that I may have mercy upon them. I will manifest my power. I will take the banners of my dominion into My Hand, and act as a sovereign. I will have mercy on whom I will have mercy, and where sin abounded grace shall much more abound." It was at the cross where sin abounded and grace did much more abound! Oh, how I love to speak of the Lord exalted in Christ Jesus upon the throne of grace. Glory be to His Name. Do you see what a wonderful thing is the work of grace in saving men? Therefore, will He be exalted, that He may have mercy upon you. He will take to Himself an absolute sovereignty, mount to the throne, and display His reigning grace. Where else is there any hope for men?

Another meaning might be illustrated, when a man is about to deal a heavy blow. He lifts himself up to give the blow, in order that he might bring it down more heavily upon the shoulder. Even so, the Lord seems to say, "I will put forth all my might, I will exercise all my skill, I will display all my attributes up to their greatest height, that I may have mercy upon these hardened, stiffnecked people. I will be exalted that I may have mercy upon them," as if He would in some way make His greatness to be more illustrious than it had ever been seen before. He did this by doing the most splendid act He had ever done at Calvary. It was by having mercy upon these annoying people for whom He had been waiting so long. That is our Lord!



The Lord is also exalted when He has mercy upon those in Christ Jesus. Because, by this deed of grace, He glorifies every attribute, reveals His wisdom, displays His power, honors His justice, and displays His love. His power is more glorious in saving souls than in making worlds. His justice is more honored in the sacrifice of Christ than in sending offenders to hell. His love is the most glorious of all His Provision. One day, there will be great rejoicing to see the Son of Righteousness shining many times ordinary strength, beholding Him shining with grace and truth upon men who deserve to be thrust into outer darkness. Oh what a marvel! O ye saints of His, remember forever that word, "His glory is great in thy salvation: honor and majesty hast thou laid upon Him." Psa. 21:5

When the waiting turns to a glorious transaction of grace upon our heart and conscience, then the time of love has come. Observe that it is written, "He will be very gracious unto thee at the voice of thy cry." When God has waited for the soul, His patience is not in vain towards His chosen. When He deals with His redeemed, He does not deal in vain. God works out His own pleasure upon men, and we see Him by His patience and grace causing men to pray and weep. That is implied in the nineteenth verse, "...thou shalt weep no more:..." They did weep till He forgave. Their tears and prayers flowed; for He declares, He will be "...very gracious unto thee at the voice of thy cry." Now also they will listen eagerly to the Gospel. They count it a privilege that their teachers shall not be removed into a corner. They value their ministers, and look at them with careful love, as it is here written: "...Thine eyes shall see thy teachers." Those whom they formerly despised, they now esteem and delight in. They begin also to obey the voice of the Lord, for they hear the voice behind them saying, "This is the way." This great change comes when God deals with them in His own effectual manner. Then they pray for mercy; then they listen with attentive ears to the message of love; and then they bow themselves down before the present God, and desire nothing but to be with Him.

Israel today has forgotten these things. But one day soon they will accept their Messiah and a nation shall be born in a day. They have forgotten who God is and what He wants for them. They will see what grace can do: it is no enemy of holiness, but the direct cause of it. The love of God reigning in the heart makes

a man hate his sin. God never forgives sin without making us forsake sin. When He casts our sins into the depths of the sea, He causes us to do the same. Repentance, faith, holiness, zeal, all follow upon the effectual working of divine grace. Forever blessed be the Lord who waiteth to be gracious, and then, being gracious unto us, makes us gracious, and causes us to bring forth the fruits of righteousness to His honor and praise.

God's waiting people, I implore you, wait upon God expectantly! We look to Him for everything. He is our all in all. We swim in a river of grace already, and we are floating on to an ocean of glory. We have nothing in ourselves, but everything in God. Every morning we see the light of day. It comes from above, and so for spiritual things we lift up our eyes to the hills, whence cometh our help. We are not waiting in despair, nor even in hesitation; we are waiting in hope, a joyous and assured hope of blessedness in reserve. We confidently expect to see our Lord soon as the day is growing brighter and brighter, from the twilight of the morning to the shining of that perfect day to come. Oh, my brethren, let us wait and watch even as men look for the dawn. He will not fail to come for us.

26

We wait and believe the Lord Jesus Christ for more of His grace. We wait for the moment of His arrival, and enjoy the peace and comfort which is ours by faith. All the joy of the Lord, all the peace, and all the rest comes by faith, and does not come at once. But we must wait for them in His Word. These are the ripe ears of corn, and thou must plough in hope and sow in faith, for that fruit will come in due season. It is the graces of the Christian character, the assurance of faith, the strength of courage, the mellowness of experience. All these are peaceable fruits of righteousness, which will come in their season and not before. Trust in the Lord our Righteousness. Wait!

Do you long for the wings of a dove? I am afraid you would not manage them if you had them; dove's wings would hardly suit this cumbrous clay. It is not easy to long for heaven and yet to wait; yet we are better where we are than attempting to fly where the Lord has not called us. Wait! For there is yet more business to be done in you and me. Wait! For the vision of glory is sure. Soon, He will give you His wings and we will fly with Him forever! Our Lord waits that He may be gracious unto you and to me!

## *Our Father's Care*

Anon

“**C**an a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.” Isa 49:15

God has put before us in the above citation the greatest love manifested in earthly relationships — that of a mother for her child. He had created this love more irrefragable than any other. It is here shown as the figure of His love for His children. The mother holds her newborn babe to her breast, so dependent upon her for everything, with greatest tenderness. She must sustain that infant's life, care for it every minute of the day and night. With a compassion which no words can describe, she yearns over that bundle of weakness. It is hers. She never forgets it. In sickness and health, she serves her babe. Whole nights she waits upon it, losing sleep, strength and flesh to nurture that frail little creature, though it does not respond to, nor appreciate her wonderful love in the very least. It is worth nothing and may be nothing to others; but to her it is the dearest object on earth. She never tires of her charge.

The Lord does not compare His love for His child to the callous, debased woman on earth who may neglect, forget and forsake her offspring, as has occasionally been the case. It would be a little thing for His love to exceed such callousness. It is mother-love at its purest and best to which He refers. It is far more possible for even that irrefragable tie to be broken and the most tender loving mother that the earth has ever witnessed to abandon her infant, than for Jehovah to forget Zion the city of His love, or for our Father in Christ to forget even the feeblest of those little ones that believe on His Son. They have derived their true life from Him and He cannot forsake His own.

For see, that Mighty Hand is tightly closed over something as if it held a treasure too precious to be exposed to mortal vision; but He opens it and lo, there we are held in that invincible Hand, our names engraved upon the palms, actually cut into HIS OWN HANDS! Consider this statement carefully. Who is able to pluck us out from thence? Who can erase that engraving? It reminds us of John 10:27, where we read, "My sheep hear My voice and I know them and they follow Me. And I give unto them eternal life and they shall never perish; neither shall any pluck them out of My hand. My Father which gave them to Me is greater than all and no man is able to pluck them out of My Father's Hand. I and My Father are one." Let us ask our heavenly Father to strengthen our shamefully weak faith in His boundless love and infinite grace.

## HONORING GODLY FATHERS

**T**rain up a child in the way he should go and when he is old, he will not depart from it." Prov. 22:6

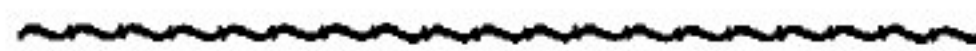
"And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Eph. 6:4

These are words of wisdom to fathers, and it is a tall order because so much is expected of a father. He is expected to be the head of the household, the bread winner, the fix-it man, the protector and provider, the brave and strong one no matter what the challenge is, and also his child's hero. He is always expected to be at his child's little league game; he must hide his every fear; sometimes go off to war; wear calluses proudly; and always have time to take his family fishing and picnicking. Yes, he is to be a knight in shining armor at all times, and do it with a smile. Besides all these things, and most importantly, he is responsible for his family's spiritual guidance.

I don't think we appreciate these kinds of fathers enough, and **THERE ARE SOME OF THEM STILL TODAY!**

**28** Leading a family is not a piece of cake in these perilous times, but let's take our hats off to fathers who are taking this kind of leadership and molding their children into men and women of character. It is a big job, and we say, "God bless you and we will hold up your hands as you do one of the most important jobs in our world today!"

-- Nadine Park



### The End Is Near

Our redemption draweth nigh,  
Flash the news o'er earth and sky.

Soon we'll lay our armour by  
At His call and upward fly.

Soon we'll hear the angels sing,  
Jin their song: make heaven ring,  
As we bgreet our Bridegroom King,  
Joy cometh in the morning.

Anon

## *Hosea Chapter 5 (Cont'd)*

Gene Hawkins

**E**phraim is next described as being "... oppressed and broken in judgment, because he willingly walked after the commandment." V. 11 The reason Ephraim is so "... broken in judgment..." or unable to make right decisions is because "...he willingly walked after..." ("procrastinate, say behind, be late, defer") the commandment." This simply means that there was absolutely no urgency on the part of these tribes to obey or submit to the commandment of God. Thus, God has ample justification for the following response to both Judah and Ephraim. "Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness." V. 12 Both of these expressions simply indicate God's persistent judgment upon them, and neither of them is ignorant in regard to God's reasoning. "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound." V. 13 Rather than seek God to "heal" his malady, Ephraim sought the help of Assyria, only to discover that restoration would in no wise come from that nation or from king Jareb, that is, the "King of Jareb." This same attitude prevails in Israel today, for they are more prone to trust the nations rather than God, and the result will be exactly the same. History clearly reveals that Assyria was not only "unable to heal," they rather took these same ten tribes into bondage, even as present day nations are waiting in line to assert authority over God's Chosen People. Such a plight does await both Judah and Israel; however, their greatest threat comes not from these ungodly powers, but rather from the Hand of God. "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him." There will come a day when God will leave His Own People to their own devices, wherein they will most assuredly make a covenant with the antichrist as is outlined in Dan. 9:27. Just as Israel suffered severe bondage to Assyria and Judah was taken captive by Nebuchadnezzar, so history will again repeat itself, but in a more severe manner, as is depicted by the great tribulation of the end time. God further states here that, "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early." V. 15

These words do promise that God will leave Israel in a state of separation and isolation from Himself for a time, but hope gloriously springs forth because there is also the sure prospect of deliverance which will follow, after they learn the lessons from "...their affliction..." That affliction is once again a reference to their sufferings of the great tribulation which are literally designed to inflict great hardship on them "...till they acknowledge their offence and seek my face:..." which is exactly what a united Israel will do when they bow down before God and accept their Messiah. It is this same hardship of unprecedented tribulation which will literally drive them to their knees, for "...in their affliction they will seek me early," and the promise decreed by Solomon those many years ago will still prevail. "I love them that love me; and those that seek me early shall find me." Prov. 8:17

### Chapter 6

"Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." Hos. 6:1

30 This seems to be the response of both Judah and Ephraim to the closing verse of Ch. 5. "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early." Hos. 5:15 It is a prophecy which will only be fulfilled after they are smitten during the tribulation period wherein they will begin to seek His face as their Messiah. This wayward nation will once again be restored as one people, for God will most assuredly bind them up and heal them of their idolatrous affliction. Hosea also determines the time of this reconciliation with God, declaring that, "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." V. 2 The two days are a reference to the "two days" or approximately two thousand years which will be consummated at the end of this present Church Age.

Paul likewise foretells this same glorious deliverance of his own people, declaring that "...if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Rom. 11:15 Israel as a nation has indeed been set aside during this Church Age, thus opening the door of salvation to the Gentiles as the Chief apostle to the Church declared in Rom. 11:11: "I say then, Have they (Israel) stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles,..."

Paul then explains the reasoning behind this restoration. "For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches." Rom. 11:16 The "...firstfruit..." is a reference to God's covenant with Abraham which would be fulfilled in Christ. His intent has never been altered, and just as the "...root be holy..." so also shall "...the branches..." of the end time, that is, the earthly seed of Abraham will be deemed holy in Christ Jesus after they accept their Messiah. All this will happen without fail, in the "...third day..." known as the Millennium, wherein Israel as a complete nation "...shall live in his sight," for all eternity.

Hosea continues to outline the path of Israel's restoration with these words which are conditional: "Then shall we know, if we follow on to know the LORD:..." This simply means that this people will increase in the knowledge of His ways... "...IF we follow on to know the LORD: glorious his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." These words express the fullness of that which they may learn specifically of Him, but they could have had these refreshing rains long ago had they simply believed God. The prophet Joel promised, "Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23 Peter informs us that this prophecy was fulfilled in part on the Day of Pentecost, but since Israel as a nation refused to accept their Messiah at that time, the fullness of Joel's declaration will not be fully realized until the dawning of the Millennium, that is, as noted above, "...in the third day..."

The next verse of our present chapter seems to express God's exasperation at the time then present. "O Ephraim, (10 tribes) what shall I do unto thee? O Judah, (2 tribes of Judah and Benjamin) what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away." V. 4 It seems here that God is in a quandary trying to decide what path He must take in regard to Ephraim and Judah, for their goodness or spiritual increase is as fleeting as the clouds and dew of the morning. Their idolatrous ways have produced the instability wrought by their own works and self effort. He then seems to answer the question, "...what shall I do unto thee..." by declaring,

“Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.” V. 5 He has sent His Word unto them, even through prophets like unto Hosea, but even though they were cut or “... hewed...” by them, they made no attempt to repent of their deeds.

This condition seemed to be inherent in Israel even down to the days of Stephen, for he too reprimanded this same people. “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:” Acts 7:51-52 It is also quite clear that the words of Stephen produced the same result as the scathing rebuke recorded by Hosea, for “When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.” Acts 7:54

32 It must also be noted that, according to the Septuagint, the above phrase, “...thy judgments are as light...” should be “...My judgments,...” for the context of this entire passage bespeaks the judgment or “decisions” God has made for this rebellious people. He has indeed sent forth His Word in an effort to correct them and shine His Light into the darkness of their idolatrous ways. He further intends to replace that darkness with the “light” of His desire for “... mercy, and not sacrifice; and the knowledge of God more than burnt offerings.” V. 6 This entire nation had become obsessed with what had become only “rituals of the sacrifices or offerings,” and they had completely lost sight of what those offerings represented. Jesus echoed this same exact sentiment when He confronted the Pharisees. “And it came to pass as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.” Matt. 9:10-13

These Pharisees, like the Jews of Hosea’s day, focused all their attention on “detail” in offering those offerings, and though they were ordained by God, they did not gain knowledge



of God Himself. God's message to Saul, after the latter had intruded into the priest's office and offered an offering which he should not have attempted, conveys the same message. "And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king." I Sam. 15:22-23 There is no substitute for obedience to God's covenant, as the prophet next declares.

"But they like men have transgressed the covenant: there have they dealt treacherously against me." The covenant here could be a reference to both law and grace. Though Israel claimed to have kept the law, they miserably transgressed against it. They had likewise failed in accepting God's offer of mercy in V. 6, and God is quick to point out that their failure was in no wise against men, but rather against Himself. Paul joins this same fray in denouncing the Galatians, who also had transgressed against the covenant of grace when they were trying desperately to place themselves under the authority of law. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5:4 Hebrew Christians were likewise guilty of the same transgression against God's covenant of grace. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. 10:29

Hosea now seems to illustrate the above transgressions against God's covenant by the conduct of one city. "Gilead is a city of them that work iniquity, and is polluted with blood." V. 8 Gilead means "heap of witness" and has a history of glorious righteousness. The prophet Elijah "...was of the inhabitants of Gilead..." and was mightily used of God first to announce a drought in Israel, followed by an abundance of rain. However, Gilead is now described as a "...city of them that work iniquity and is polluted with blood." The word "polluted" literally means "cunning for blood," indicating a thirst for it, which is one evidence of idolatry. One who possesses such an attitude is of

no persuasion to receive or show the above mentioned mercy of God.

It is also quite revealing that Gilead is specifically singled out as one of the principle cities of Israel which was taken captive by Assyria. "In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took... Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria."

"And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness." V. 9 This verse also is undoubtedly a reference to Gilead, following exactly the same pattern of murder as recorded in V. 8, but here the priests are singled out as committing such atrocities. Such acts could surely be equated with the murderous "Jihad" or "holy war" of our day which is justified by many "religious" terror groups world-wide at this present time.

34 "I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled." V. 10 The Speaker in all these verses beginning with V. 4 is God, Whose assessment is without doubt leveling many accusations especially against the ten tribes of Israel. The "...horrible thing..." in this house is that of "...whoredom..." or idolatry which is the reason for all the carnage which has plagued this nation.

However, this chapter closes as God includes Judah also in His declaration of captivity. "Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people." V. 11 Though Judah was not taken captive for a number of years or He "...returned the captivity of my people," Judah must likewise suffer the consequences of idolatry for as God states in V. 4 "...O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away." Thus Judah was taken captive by Babylon when Nebuchadnezzar came to the throne and God committed world government into the hands of the Gentiles in 606 B.C.

(To be Continued)

Tho' troubles assail us and dangers affright,  
Tho' friends should all fail and foes all unite.  
Yet one thing secures us, whatever betide.  
The Scripture assures us, "the Lord will provide."



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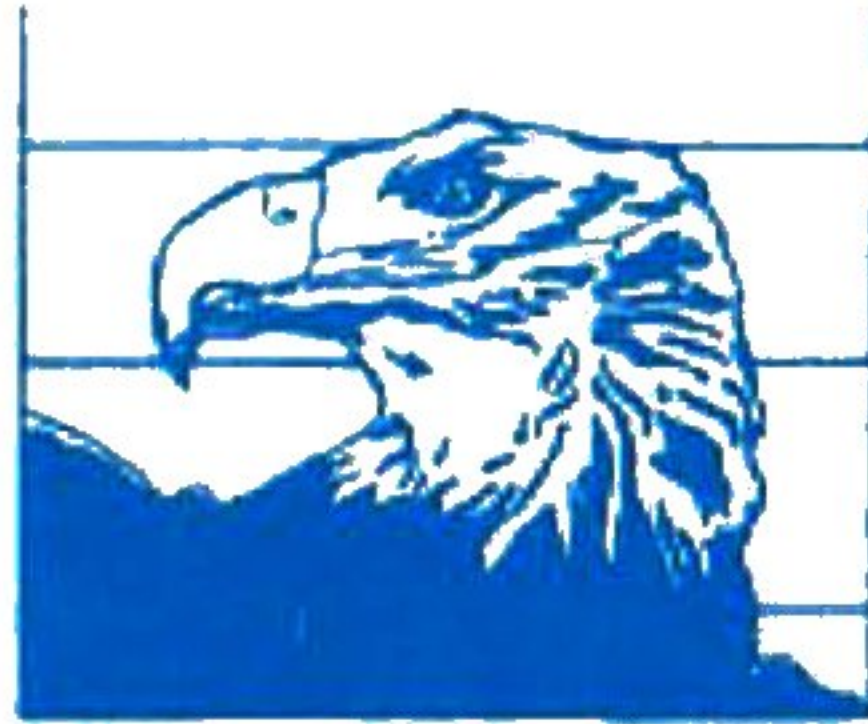
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