

Grace and Glory

Declaring unto you the
whole counsel of GOD

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He shall feed his flock
like a shepherd:
he shall gather the
lambs with his arm,
and carry them
in his bosom.

ISAIAH 40:11

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Editor: Gene Hawkins



“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.... Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD'S portion is his people; Jacob is the lot of his inheritance.” Deut. 32:1-9

The simple fact surrounding the above portion of scripture is that all of God's dealings with the nations are centered around Israel. The land of Israel was thrust center stage in these last days when a terrorist group called “ Hamas ” invaded that land in an effort to drive them from the face of the earth. Another group known as “ the Palestinians ” is determined to occupy that rather minute and select portion of real estate, but to do so, they insist that Israel as a nation be eliminated. That will never happen because this current portion of God's Word emphatically declares that “ ...the LORD'S portion is his people; Jacob is the lot of his inheritance.” 3

Furthermore, God has stated unequivocally that Jerusalem belongs to Him. The truth of that declaration is found in several verses such as II Ch 33:7 which proclaims that God said, “ ...In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:”

God addresses Satan in Zec. 3:2 asserting “The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?”

Psa. 48:1-2 likewise exclaim: “ Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.” (David)

It seems that God drew this conclusion after recording numerous statements with emphasis on His Word. The opening text from Deuteronomy 32 continues with God declaring that, “ My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:” V. 2-3 Such “ rain ” is also a direct reference to the Word of God as published by

Isaiah. “For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Isa. 55:9-11 Thus, all of God’s Word, in behalf of His Chosen People Israel, will most assuredly come to pass, even in spite of their present unbelief.

There are at least three factions at this hour who are refusing to honor God’s decree in behalf of Israel. France has joined Saudi Arabia, along with Palestinian Authority representative Mahmud Abbas, in a concerted effort to recognize a Palestinian State in Israel. [WWW.france.com](http://www.france.com) stated that “France and Saudi Arabia are co-chairing a high-level summit at the United Nations this week in a bid to generate momentum for international recognition of a Palestinian state. More than 100 countries are attending the three-day meeting in New York, from July 28-30.”

4 This article goes on to report that, “Israel, which opposes the two-state solution, is boycotting the summit, which has also been described by the United States as “counterproductive”. The talks follow an announcement made by French President Emmanuel Macron last Thursday that France will formally recognise the state of Palestine in September, during the United Nations General Assembly.” France and her cohorts are most certainly treading on very dangerous ground, for they are in direct rebellion against God Who has chosen this people for His Own and as noted above, He owns the city of Jerusalem. So let all men understand that there will never be a “two state solution” in Israel. God’s Word forbids it.

God’s message from Deuteronomy 32 is also specifically related to His Name, His solidarity, His ways of judgement, truth, and righteousness. “Because I will publish the name of the LORD: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.” V. 3-4 God is God and there is none beside Him. These are simply facts, but they must be viewed in relation to Israel for He employs all of them in behalf of this “Chosen People.” Neither is He oblivious to Israel’s rebellion and unbelief as is clearly manifest in this account from Deuteronomy. “They have corrupted themselves, their spot is not the

spot of his children: they are a perverse and crooked generation. Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?" V. 5-6 However, despite all these charges against them, God still expresses manifold grace with this exhortation to "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD'S portion is his people; Jacob is the lot of his inheritance." Deut. 32:7-9

God proffers this conclusion as a "done deal," regardless of the intention sought by the nations or the rebellious conduct of Israel. "Jacob" is in dire straits at this present hour and her situation will become progressively worse as the seven-year week of tribulation approaches. The seventh chapter of Revelation records the "sealing" of the 144,000. These represent the elite of Israel, 12,000 out of each tribe who are "sealed" or filled with the Holy Spirit. According to Matt. 25, this will take place around midnight or the middle of the week. This record asks. "... hath he not made thee, and established thee?" V.5-6 However, despite all these charges against them, God still extends His manifold grace to them with this exhortation to; "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD'S portion is his people; Jacob is the lot of his inheritance." Deut. 32:7-9

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there were ten virgins, five of them wise, and the other five foolish. The five foolish virgins took no oil in their vessels while the five wise were “sealed” with that oil. Matthew then records the time; “... at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.” Matt. 25:6 Those same wise virgins are depicted at the “man-child” in Rev. 12:5 “And she (Israel as a nation) brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.” There is no doubt that this translation of the 144,000 takes place in the middle of the week or at “midnight” because this same woman (Israel) was driven into the wilderness “... where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.” Rev. 12:6 That 1260 day period is a reference to the reign of anti-Christ who will be dominant over both Israel and the world during the second half of that momentous tribulation week. It is in reality a time of cleansing for this “... corrupted perverse and crooked generation.” After that, God will bring them to His chosen path for them wherein they will accept their Messiah, after which God will advance them as heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.” Isa. 66:5-14

The above assertion, “Before she travailed, she brought forth; before her pain came, she was delivered of a man child,” describes how Israel as a nation will bring forth the “man child,” the 144,000 BEFORE the intense “pain” of tribulation at the hands of the anti-Christ will ensue. Many have taught over the years that this prophecy was fulfilled in 1948 when numerous countries recognized Israel as a nation. That cannot be, for there is no record that the man child was caught up to heaven as is clearly evident from the foregoing scriptures. The fact remains that Israel is yet to produce that elite group of Israelis while the nation as a whole must endure the “travail” of the tribulation. When such “travail” has ended, God will literally invite the nations to; “Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck,

and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.” The nations who abused her for a considerable period of time are now to rejoice in her restoration. Not only so, but this restoration of Jerusalem also brings forth the great benefit “ ... Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

Finally, Jesus confirmed all these things when He unveiled the great commission and outlined Israel’s role among the nations. “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, 10, I am with you alway, even unto the end of the world. Amen.” Matt. 28:18

Many have applied these verses to the Church, but there are several reasons why that is a fallacy. Number 1 is the declaration that “... All power is given unto me in heaven and in earth.” Jesus has not, even at this present hour, taken His place as “King of kings and Lord of lords.” That process will not begin until the world is well into the Great Tribulation. Secondly, The Master instructed them; “ ... Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:” The apostle Paul was a tremendous man of influence and a very effective preacher of the gospel, but never did he “baptize” or convert a whole city unto the Lord, let alone an entire nation. Neither have any of his successors down through the Church Age succeeded in that venture. The “commission” for the Church is found in Mark’s Gospel. “And he said unto them, Go ye into all the world, and preach the gospel to every creature.” (individual) Mk. 16:15 7

Point number three is that Jesus designated Israel as “teachers” of the Gentiles. “Go ye therefore, and teach all nations, ... Teaching them to observe all things whatsoever I have commanded you: and, 10, I am with you alway, even unto the

end of the world. (age) Amen. Once again, the “age” of which He speaks is the Millennium. This conclusion is also in harmony with a like prophecy from Zechariah. ‘Thus saith the LORD of hosts; In those days (The Millennium when Jesus reigns as “King of kings and Lord lords) it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you: It is now the Gentile who is actively seeking the Jew who was once dominated and rejected. These same Gentile nations now realize how beneficial this despised nation has come to be. It has already been noted that these same Gentile nations, according to Isaiah, may now “ suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.” Israel will indeed become the very channel for all the glorious blessings of God provided by Jesus’ work on the cross of Calvary.

“FEAR NOT, LITTLE FLOCK”

8

“Fear not, little flock.”
Christ journeyed alone,
From heaven to earth—
And cross to the throne.

“Fear not, little flock.”
He went up above
To represent there
All the sons of His love.

“Fear not, little flock.”
Be strong and true.
He’s coming again,
His reward with Him too.

Anon

Before The Judgment Seat

R. E. Hawk, Jr.

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.” II Cor. 5:10-11

Much present day doctrine in regard to the judgment seat of Christ is erroneous because, like other doctrines, it is based upon traditions instead of Scripture. The well-known theory of "dooms-day" is one of these traditions. Some teach that all of our deeds are being recorded in some way in order that after death, or when the Lord comes, we may be brought to stand before the judgment seat and these records opened to see just what we shall be and have in glory. The other common fallacy is linked to this. This idea is similar to the teaching of purgatory, in which the theory is advanced that those whose deeds are not what they should have been will have to endure some sort of punishment, physical or mental, for not yielding to the Lord. Neither of these thoughts have basis in Scripture when we compare all the accounts.

9

The theme of I Cor. 5 is the contrasting of these mortal bodies with the "house not made with hands," our glorified bodies. In verse 10 Paul is showing that the reason for subjecting these mortal bodies to the Lord is that those things worked in us now will be displayed or "made manifest" in our glorified body. The word, "appear" in verse 10 is the same in the Greek as "made manifest" in V. 11. The term "whether good or bad" does not imply that anything bad will be incorporated into our glorified body, but that it will be manifest whether our actions and deeds now are good or bad in the sight of the Judge. We could paraphrase this thus: "It will be made manifest whether **what we have done is good or bad.**"

By comparing all the Scriptures which deal with this great theme, it is apparent that Jesus is exercising His authority on the judgment seat **NOW**, and has been throughout this Church Age. In our citation, Paul specifies that we will "appear to receive," not appear to be judged. Also in verse 11 he says, "we

are made manifest unto God.”

“And in the midst of the seven candle sticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and hairs white like wool, as white as snow; and His eyes as a flame of fire; And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters, And He had in His right hand seven stars; and out of His mouth went a sharp twoedged sword: and His countenance as the sun shineth in His strength.” Rev. 1:13 Here is a picture of the Lord judging from His judgment seat during this present age, The judgment seat is not to be confused with the throne upon which Jesus will reign. The Greek word “bema” is translated judgment seat, and can be any place and at any time. For example, when Pilate passed judgment on the Lord it was not rendered in a courtroom, but at a convenient place called the “pavement.” John 19:13

10

Thus, Jesus can and does judge His people at any time or place which He may choose. In the first chapter of Revelation, we see Him exercising this authority, walking among the candlesticks, or lampstands, with the words, “I know thy works.” In Chs. 2 and 3 He is seen rendering His decisions in regard to each of these Churches, represented by the seven lampstands. Those Churches represent every conceivable situation in Christendom. The Judge examines just as minutely at Thyatira and Laodicea, the worst as He does at Philadelphia and Smyrna the best. And He expresses His judicial decision in regard to each one, whether “good or bad.”

This judgment is clearly seen as taking place now, as John was carried in his spirit to the Day of the Lord (V. 10) and hearing a voice behind him he turned, thus looking back over this Church Age to see the Lord attired as a Judge. Rev. 1:13-16 At least five special features about this Judge designate the manner of His judgship. (1) “Girt about the paps,” or judging without restraint or compromise. (2) “Eyes as a flame of fire.” (3) “Feet like fine brass, as if they burned in a furnace.” (4) “Out of His mouth went a sharp twoedged sword.” (5) “His Countenance was as the sun shineth in His strength.” Notice especially the fire. furnace and sun shining; and also the twoedged sword. These first three express the means by which all the works of the Churches are

tried, and the latter the fact that unworthy or "bad" works are exposed and cut off.

A precious truth can be seen in the fact that the Judge is seen engaged in examining the candlesticks. He is following the type of the duties of the priest in the tabernacle. There was a golden lampstand with seven lamps in the Holy Place. Twice each day, morning and evening, the priest would examine these lamps and perform whatever was necessary to keep them burning brightly. Each lamp consisted of a bowl filled with oil and a wick partially resting in the oil and burning, much like a kerosene lamp. The fragile wick could speak of us, unable to exist as a light except through the oil, the Holy Spirit. Without the oil, the wick would quickly be consumed by the flame. And yet the oil must have the wick in order to manifest the light. So God has chosen that "the life also of Jesus might be made manifest in our mortal flesh." II Cor. 4:11. However, there is a consuming both of the oil and the wick and the Examiner trims the wick and replenishes the oil as necessary. "Be not drunk with wine, but be filled (always full) with the Spirit." The Lord "trims our wick," causing us to "forget those things which are past," and records, for rewarding, those things which please Him.

11

Paul also describes this present time judgment in more detail in I Cor. 3:12-13. In verse 12 He names six symbolic building materials without reference to their acceptance value or durability. So it is with the religious works of today. It is generally thought that if a person is a Christian or church member and "does the best he can," he is pleasing God. Not so! Let us learn how God tries our works and take heed. Verse 13 states; "Every man's works shall be made manifest,..." and "...the Day shall declare it,..." and "...it shall be revealed by fire,..." and "...the fire shall, try every man's work of what sort it is." So here is the test: will it endure the fiery eyes of the Word of God? Is it unctionized of the Holy Spirit and according to the Word absolutely. If not, it will not stand the test, and is consumed.

Although the word "shall" is used in each of these phrases, each must be taken in context as well as compared with other accounts on the subject, because "shall" can designate any time future to the time of the writing. Let us look at these "shalls." (1)

"Shall be made manifest." As we saw in 2 Cor. 5:10-11, we ARE made manifest unto God, and to spiritual saints now, and will also be made manifest to all the universe, when we appear to receive our reward.

(2) "The Day shall declare it." This can only be said of the oft-mentioned "Day of the Lord" which will follow this present dispensation. the Church Age, so this "shall" is yet future.

(3) "It shall be revealed by fire." By the citations in Rev. 1, referring to the "fire, furnace and sun," it is very evident that this "shall" is being fulfilled during this very dispensation, in the same sense as when Paul said, "Every man shall bear his own burden." Gal. 6 :5. Does that mean we will bear burdens in heaven because a "shall" is used? Of course not.

(4) "The fire shall try every man's work," is the same as the previous statement. The fire is the Word of God, which, going forth through Spirit-filled ministers, becomes the instrument whereby the candlestick Examinee tries the work of His people. And remember this important statement: **We enjoy victory in our lives only to the extent that we AGREE and yield to His**
12 judgments. In Rom.14:10, the word "stand" is the same in the Greek as "yield" in Rom. 6:13, so it would read, "For we must all yield before the judgment seat of Christ." But whether or not we yield and agree to His judgments, His fiery eyes continue to examine all who are "called by His name."

In verses 14 and 15 of I Cor. 3, Paul relates the eternal **results** of this present trial-by-fire. Verse 14 is the result to the one who yields to the Holy Spirit now, and to the Examiner's decisions. He shall receive a reward. This is the "...appearing to receive..." of II Cor. 5:10. In V. 15 the opposite is seen. In this case, a man's life-work has been burned up, even as it was built and "...he shall suffer loss." The very fact that he will be manifested before the judgment seat empty-handed, all his works burned, will be proof that his works were "bad," and consequently would not pass through the fire of the burning eyes of the Judge. We find no record of a bonfire in heaven in which wood, hay and stubble will be burned: but we do find a present, effective and complete examining of religious works, as well as all works great or small, by the Lord Jesus Christ to Whom "...the

Father hath committed all judgment,...” (John 5:22) “...beginning at the house of God.” (I Pet. 4:17). The expression of V. 15, “shall be saved,” is interesting. We know that our new birth is past tense. We are saved. But that is not what Paul is teaching here. This man “shall be saved” from his dead works by the fact that they will have been burned. No evidence of “bad” works will appear in the body of glory of the saints --- except in the form of “loss;” that is, “good” was not worked because of failure to yield to the Lord. Those precious nuggets of gold, silver and precious stones worked in us now are enduring the fire and will endure throughout eternity, “to the praise Of the glory of His grace” (Eph. 1;5.) But sad to say, most believers will “suffer” loss of these wonderful things.

Strangely, it is not the disobedient, half-hearted haystackers in Christendom who are most conscious of the Examiner’s burning eyes and feet, but the overcoming tried-gold believers,. This is because it becomes the nature of these beloved saints to continually consult the Judge, their Bridegroom. Therefore, it is to be expected that this should be seen in the Song of Solomon --- that book which so wonderfully symbolizes the intimate relations which exist between Christ and His Bride-to-be. There are several definite instances in this book of this Judge, and judged relationship, which was exemplified in the life of the Apostle Paul, who said; “For I know nothing against myself; yet am I not hereby justified: but **He that jndgeth me is the Lord.**” I Cor. 4:4

13

“Draw me, we will run after thee: the King hath brought me into His chambers: we will be glad and rejoice in thee, We will remember thy love more than wine: the upright love thee. Song of Solomon 1:4 What an experience! Brought into the King’s chambers! But, upon her exit from that dear place, what is her first exclamation? “I am black...” (V5. 5.6) It is not that the King has been harshly critical of her. but that in keeping with His love and care for her He seeks to “perfect that which is lacking” in her. And how wonderful that instead of becoming hurt or haughty when His Word burns, she agrees completely. Here is true humility. She is not just “**trying** to be humble.” And note verse 6. “The Sun hath looked upon me.” Yes indeed. even the Son, with His “countenance as the sun.” And these words of agreement with Him come from her heart, not from the lips only, as is so often

the case. And note how gently He deals in judging her, though ever without compromise. This is notably seen in Ch. 2:10. "My Beloved spoke, and said unto me, Rise up, my love, my fair one, and come away." This admonition comes to us so gently that we hardly realize we are being judged, and yet we are constrained by His love to do as He says. Again, The Judge's sword slashes in V. 15: "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." All this is seen to be for our eternal good though often unpleasant at the time. Heb. 12:11

Then in Ch. 4 :7, we see Him rendering another decision. "Thou art all fair, my love; there is no spot in thee." He lets us know when we are right, as well as when we are wrong. We cannot rely upon what other's opinion of us is, but His is always true and accurate.

14 The judgment's constructiveness is seen in ch. 4:8. It is ever onward and upward, and ever with Him at our side. "Come with me from Lebanon. my spouse, with me from Lebanon: look from the top of Amana from the top of Shenir and Hermon, from the lion's dens, from the mountains of the leopards." As we run on, from glory to glory, He and His "bema," are always with us for instantaneous decisions on every matter.

Then we come to the fitting climax in Ch. 7:1. To the carnal mind, this is nothing but a description of a human body: but to us it shows the eternal result of this woman's yieldedness to the Judge. It is a body which we behold; but a glorified body, and our thoughts race back to Paul's words in II Cor. 5:10, where we began. "We must all be manifest before the judgment seat of Christ; that every one may receive the things in (our glorified) body." Yes, here is manifest in type the "...appearing to receive..." of this of who has ever agreed with the Judge. Each part of her body portrays some spiritual work which was worked in her life while on earth, before the judgment seat. Even those things which some have considered minor are a part of her eternal embellishment.

This way of submission to our Judge is not popular with the "Christian world" of today. but let us realize that we are continually before the candlestick Examiner. Let us yield to His decisions.

JINGLING JOY

My heart's a little heaven,
Free from sin and and leaven.
I've a joy,
that nothing can destroy.

I've learned a lovely story,
New and true, though hoary-
Peace and joy,
Without the world's alloy.

My heart is always singing,
Mirth and music ringing,
Thrilled with joy,
My constant, living buoy.

My muscles dance with gladness,
Laugh and laugh at sadness,
Peace and joy,
that no one can annoy.

You ask me why I'm smiling,
Naught is me beguiling:
Jesus' joy
doth never, never cloy.

I love the Bible story
Fitting me for glory,
Filled with joy,
I cry to all, "Ahoy."

My heart is upward glancing,
Vict'ry always dancing,
Springing joy,
that no one can decoy.

You ask me when I'm going.
When I've finished sowing.
Joy! Joy! Joy!
is now my glad employ.

Joy! My heart is singing.
Joy! The music's ringing;
Joy bells, joy bells ringing,
Jingling, In my heart.

Our Father's Care

"Can 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 (undeniable) 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, tho' 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.

16 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 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.

Faint Yet Pursuing

“And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.”
Jud. 8:4

These words are found in connection with the life of Gideon, that weak, yet amazingly mighty, man of valor. His history is one of the most interesting narratives to be found in Scripture. The Lord appeared to him and gave him a charge to deliver his people from the hand of a terrible enemy, Midian, meaning "Strife." Those people were impoverishing Israel, who, because of their departure from the Lord, had come under the power of that foe.

Gideon had been threshing out a little wheat by the wine-press behind the barn, which is pregnant of sweet and precious truth for us. When the ministers get into this humble place by the wine-press, the cross, and thresh out the wheat (the Word of God) for the people, they bring a great deliverance from the division and strife which is manifest among the Lord's people. Gideon began his public ministry in his own home town, even in his father's house. He arose at night and, at the command of the Lord, threw down the altars of the false god Baal. That deed brought down upon his head a storm of persecution. But God was for him; hence who could be against him? He was God's man. He had been trained in secret and was now ready to be the deliverer of Israel. The battle cry, "The Sword of the Lord and of Gideon," which rent the air, as the leader went after the enemy, (he had only 300 men against a great multitude) brought consternation to the Midianites. They ran away; but Gideon did not let up. He pursued even though he and his few valiant warriors were weak and weary.

How beautiful and forcible an illustration of the overcomer's pathway. We run our race even though often faint and fearful. We cannot stop. The battle may be fierce and the struggle desperate; but the Lord beckons us on. He went the way before us, destroying the works of the enemy. We must go on, "...faint yet pursuing." "His strength is made perfect in weakness," and we shall praise Him through a long eternity.

REFLECTIONS REFLECTIONS

...From the Editor

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, **The Lord is my helper**, and I will not fear what man shall do unto me." Heb 13:5-6

The idea coined by men that, "The Lord helps those that help themselves," has long been touted as a way to instruct men in time of trouble. Just the opposite is true: The LORD only helps those who **cannot** help themselves. It is the needy and the dependant who receive His favor, a reference to those who learn by experience to lean completely upon His mercy and grace.

18 David was such a man as he cried out at one time "Hear, O LORD, and have mercy upon me: **LORD, be thou my helper.**" Psa. 30:10 Another experience prompted him to declare "Behold, **God is mine helper:...**" Psa. 54:4 Psalm 30 is written around the dedication of the Temple at Jerusalem. David's own vehement desire, was to build it but God forbid him, instead declaring that his son Solomon would complete the task. David accepted God's decree, but it had to have been a great disappointment to him as is evidenced by such prayers as "O LORD my God, I cried unto thee, and **thou hast healed me.** O LORD, thou hast brought up my soul from the grave: **thou hast kept me alive, that I should not go down to the pit.**" Psa. 30:2-3

Psalm 54 describes a scene which took place in a cave occupied by both David and Saul at the same time. Though Samuel had told Saul that he was rejected as king because God had selected David, a man "after His own heart," Saul continued to pursue David in an effort to destroy him. That pursuit led him to seek shelter in the same cave where David and his men were hiding. Saul fell asleep in that cave and David's men insisted that surely this was the time when God would avenge him of his enemies. David refused that advantage and though he cut off Saul's skirt, simply to embarrass him, he told his men that, "you cannot touch the LORD's anointed." This was the time in which David cried out "**Behold, God is mine helper:....**" He knew he

was in need "For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah." Psa. 54:3 Thus he turned his full attention to The LORD and plainly declared, "**Behold, God is mine helper:**" Psa. 54:4

Paul exhorted his Hebrew brethren in the above text to "Let your conversation be without covetousness; and be content with such things as ye have;...." the reason being that "...he hath said, I will never leave thee, nor forsake thee." Man can in no wise control his own fleshly desires. That can only be done by claiming the power of God's Word which here declares, "...I will never leave thee nor forsake thee. That gives rise to fact that **now**, "..., we may boldly say, The Lord is my helper,..." Then follows the glorious benefit and advantage "... I will not fear what man shall do unto me."

Paul then immediately exhorts, "**Remember** them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to day, and for ever." V. 7-8 Verse 17 of this same chapter declares that these rulers must be "obeyed." Some rulers may infer that these terms suggest blind allegiance to them but that is not the case. Both these citations are qualified and put more responsibility on the ruler than those who are under them. First: they must "have spoken unto you the word of God:" Secondly "...whose faith follow," meaning that the ruler must set the example of walking in the faith of God's Word. Third "...considering the end of their conversation..." This means the end result of their lives must manifest, "Jesus Christ, the same yesterday, and to day, and for ever." Verse 17 declares that these same rulers must "...watch for your souls. All rulers must meet these requirements. Then and only then are the followers required to "Remember and obey."

19

ANNOUNCEMENT:

Notes on "The Tabernacle" by Dr. Vicky Moots have not been published in the right order. Therefore, they will be printed properly in the upcoming months after which they will be put into book form.

The Altar Of Incense

Mary M. Bodie

'Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him." Joh. 12:1-2

In this chapter we enter the last mile of the way of the earthly sojourn of the Lord. The shadow of the CROSS hangs over Him. It is only six days until His life-day will be passed. He commences the week with a feast.

20 Six days before the Passover Feast, Jesus comes to Bethany, the home of Mary, Martha and Lazarus, the scene of the greatest miracle of His great life. This precious family gathered here is representative of the heavenly company, the Church, at the Wedding Supper in the "House of song" (Bethany)-Rev. 19:9. Martha, as always, is found serving. She speaks of those saints who will be at the Feast in the air in that capacity; for such will be there. Lazarus represents the guests, for he sat at the table with the Lord. Mary signifies the Bride company, who will perfume the banqueting house with her costly ointment.

At a wedding of distinction, all these different parties are seen present. Mary, figuring the choicest and most exalted company of all the redeemed, is to the front of the picture in the type, even as the Bride will be in that Wedding Supper in the heavenly scene. She brings a box of ointment of pure spike-nard, a precious, expensive compound, which she pours upon the feet of Jesus and wipes them with her hair. The other Gospels tell of her anointing His head. That was a costly service which she rendered to Jesus. She probably had been saving the money to purchase the ointment for many months. Nothing was too good for her Lord and Master. He had won her heart and she proved it by her extravagant display. It figures the love of the company which will constitute the wife of the Lamb. This people are truly consecrated. Their devotion to Christ is extreme. His glory is uppermost with them. They forget and neglect themselves to pour out upon Him all their wealth of love and adoration. They give all and will get all. Their work of faith and labor of love will never be forgotten. Throughout eternal ages, they will fill the house on high,

the New Jerusalem, with the praises of the Lamb. They will lead in the worship of heaven even as they lead in the worship on earth. Their lavish expenditure upon the Lord will be rewarded.

Others may murmur and criticize even at this time, and inquire, "Why such waste? But the Lord defends the woman's act, saying, "Leave her alone, against the day of my burying hath she kept this. The poor you always have with you; but me you have not always." Jesus knew her heart's attitude of love toward Him. She understood and entered into sympathy with Him far more than did any of His disciples. They did not even believe that He must die; but she did, and more, --- she believed that He must rise again, hence she anointed Him for burial before His death. She knew that no one would have that privilege afterward.

We add again, she represents a beautiful and glorious company of saints that enter into fellowship and sympathy with Jesus far in advance of others of the Church. Martha and Lazarus were at the feast; but neither of them had part, in that wondrous act of worship. Mary stands out of the picture, unique and alone in her gift of spikenard, rare and precious --- and so shall the Bride company stand forth in that feast on high. They win the love of the Bridegroom by their self-sacrifice and self-abnegation. They love Him supremely and follow hard after Him, regardless of all the objections of the Iscariots in the crowd. Judas finds fault with the woman's costly gift and asks why the woman did not give her money to the poor. He was the poor man with whom he sympathized. He had the bag and carried all that was given for the necessary expenses and for the poor. Being a thief, he would get most of the contents. But the Lord knew the thoughts of the heart, even as He does today. He understands and chides the critics. 21

John alone of the Gospel recorders, tells us of the fragrance abiding in the house; the others declare the memorial of Mary's deed which goes out in the world, wherever the "Glad Tidings" is preached. Glorious testimony to a woman! It is recorded of none other. She has learned at His feet what she poured out upon them. How strange it is that folk talk loud of WASTE when someone is spending on Christ, or His poor. Seldom does the world object to the expenditure of life and money when flying the Atlantic, or

some other foolish stunt is the objective. But we need not grieve if the Lord endorses our actions. The greatest act of love and the darkest deed of hate are seen here side by side, as though to emphasize the contrast.

22 “Much people of the Jews therefore knew that He was there; and they came, not for Jesus’ sake only, but that they might see Lazarus also whom He had raised from the dead.” Immediately the chief priests are stirred and get busy. They plot the death of Lazarus also; for many of the people believed on Jesus because of his resurrection. The next day, Jesus enters Jerusalem. When the people hear that He is coming, they go out to meet Him with palm branches in their hands, crying, “Hosanna; blessed is the King of Israel who cometh in the name of the Lord.” There is something pathetic about this welcome accorded to Jesus; for soon the multitude were crying for His death. It is much easier to shout for Christ with the CROWD than to stand alone with Him at the CROSS. John gives us very few details about the King’s entrance into Jerusalem. There are no elaborate preparations seen here as in the other Gospels; no record of the purification of the temple, nor the strife with Him on the part of the rulers of the people and His solemn arraignment of them. On the other hand, we have the effect of the, resurrection of Lazarus, and the testimony to Jesus because of this miracle which only John records.

Typical Of Coming Glory

“Jesus, when He had found a young ass, sat thereon as it is written, “Fear not daughter, of Zion, behold, thy King cometh sitting on an ass’s colt.” The, fulfillment of Zechariah’s prophecy (chapter 9:9) is only realized by the disciples afterwards. It seems here that He accidentally found the colt on which He rode: but we know by the other Records that it was loosed to let Him ride and was so prophesied. It refers to the likeness of sinful humanity on which He rode unto His death upon the accursed tree. Wondrous grace! Many of the people who were with Him when He called Lazarus out of the grave, bore record; and others who heard of it are convinced that He is the King. The rulers, Pharisees and priests, were confounded and said among themselves, “Perceive ye how ye prevail nothing? Behold the world is gone after Him.” The record leaves us in no doubt as to the outcome after Jesus

had given commandment to loose the colt. That was the signal for His death. The nation is rejecting Him, of which their prophets foretold. He is about to be "wounded in the house of His friends." Zech. 13:6 John gives us no Olivet discourse, no end-time warnings. He simply tells us of love and hate; friends and foes: the setting aside of Israel nationally and the coming in of the Gentiles.

"And there were certain Greeks that came to worship at the feast. The same came to Philip ... and asked him, saying, Sir, we would see Jesus." These were pure Gentiles, not Grecian Jews, though worshipers of the true God as revealed to Israel. They are thus sharers of the hopes of the Jews. They approach Philip, as taking hold of the skirts of a Jew. (Zech. 8:23), acknowledging them as the people having a closer place with God.

But Philip is cautious. He counsels with Andrew, and the latter takes the lead in speaking to Jesus. What they desire of Him is not recorded, nor is it said that He allowed the interview. Rather we would judge from His answer that He did not. We are assured that those Greeks were a committee sent from that nation to invite this wonderful Prophet to visit them. No doubt they were cognizant of the reception the Jews accorded Him. Probably they heard the rumors that the Jews plotted to put Him to death, and they were grieved that one so mighty and good should be so treated; therefore the reason the Grecians were there. Jesus was in the world, not to impress folk with His greatness, or goodness, but He was here to die for humanity; therefore, His answer to the Greeks. He declares that the hour has come that the Son of Man shall be glorified. using the title by which He is linked with man as man. 23

Andrew's name signifies "manly," which is suggestive. He appears to act as the go-between, even as Christ is the Mediator between God and man. As the Man, all peoples, nations and languages are to serve Him in a kingdom which shall never be destroyed. Dan. 7:27 In the meantime, that Kingdom is delayed, and the hour was at hand for His strange, yet greatest act. The Greeks could have no part with Him whatever, except He die. He goes on to speak of this necessity immediately with the seal of His double Amen. "Verily, verily, I say unto you, Except a corn of

wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Fruit comes by dying, not by doing. Sacrifice is the secret of success in production both in soil and in soul. It applies to Christ and also to His disciples.

The grain of wheat has life in it and though it falls to the ground and dies, it carries this with it through death itself. It sets it free from limitations and is in the interest of life which lays hold of and assimilates the surrounding material and expands into the plant which is its resurrection, and later into many grains of fruit. Every seed sown into the ground is a positive prediction that the Last Adam, Giver of life, must die.

24 The union of Christ with humanity was not by His incarnation, though it was a necessary step toward it. It is by His death and resurrection that He becomes the Head of a new humanity. He was the Life and the Light of men when He was in the world, but if that was all, the history could be summed up in these words: "and the Light shineth in darkness and the darkness comprehended it not. He was in the world, and the world knew Him not. He came unto His own and His own received Him not." Life must be communicated to the dead. The corn of wheat must die to be able to reproduce that life in others. He must die even as He died --- the death of the transgressor, to satisfy the claims of Divine Justice. In resurrection, He is enlarged and becomes the Head of a new creation. "If any man be in Christ, he is a new creation" - II Cor. 5 :17. Thus, Jesus goes forward to fulfill His destiny. It was for this hour that He came into the world. The Gentiles coming up to see Him marks Him out, not only as the King of the Jews, but the Savior of men. The burden of the world is upon Him, past, present and future, center in the Man Christ Jesus. He heard the call of lost humanity from the heights of glory and descended to the low plane of earth to fulfill His destiny. The stoop was voluntary. The glory of God as well as the blessing of man had urged Him onward and was still moving Him to the lower stoop, the abyss into which He must yet descend to accomplish all that was written of Him. He must lay a foundation that can never be shaken.

The Cross Precedes The Crown

Furthermore, His people must be prepared to follow Him

in His descent into death. "He that loveth his life shall lose it. He that hateth his life in this world shall keep it unto life eternal. He that serveth Me, let him follow Me, and where I am, there shall also My servant be. If any man serve Me, him will the Father honor." Here is the rule of the game and the reward for service. To he with Christ and honored by His Father, are the reward that love would seek and desire. The way of attainment is by the path which He trod, and that way is plain. However, for Him, there was sorrow which we cannot fathom and will never undergo. It was not mere death, but the awful reality of sin which He bore upon the cross, that bowed His soul unto the dust. The anticipation of this presses upon Him as He speaks—"Now is my soul troubled and what shall I say? Father, save me from this hour?" Nay, nay, He cannot speak in this wise, for it was for the cause of death which He was about to die "that He came unto this hour." Therefore He says instead, "Father, glorify Thy name." Immediately the answer comes, "I have both glorified it and will glorify it again." The multitude were deaf to the words spoken, though not to the sound. Some said, "It thundered," others that "an angel hath spoken to Him." This marks the third time that the Father publicly bore witness to His Son. At His baptism; on the Mount of Transfiguration and here. But alas, the divine voice was so little recognized that it was thought a sound of nature or perchance an angelic tone. And yet the voice had come because of the people. He needed no witness from the Father; for He walked in continual communion with Him. He warns them that the judgment of the world and its prince are at hand. Jesus' death at its hands would indeed be its condemnation. The usurping ruler, Satan, is about to be cast out by the power of that death upon the cross. "His lifting up" proved His rejection by the world, for which He was bearing the curse. By the cross, all men were drawn to Him. "An" does not signify without exception, but without distinction. The cross of Christ is the only means whereby men may be saved. He is the Great Magnet. Spurgeon declared, "that He draws like a trumpet, like a net, like a cord, like a standard, like a chariot." He is the Sovereign Savior, because He was The Surrendered Sacrifice. The gory gibbet (gallows) was glorious --- and will be glory for Christ forever.

(Reprint 1959)

Message Of A Silver Dollar

We're not redeemed with silver,
Nor e'en with precious gold.
But with the blood of Jesus;
It's worth can ne'er be told.

Liberty

Our liberty was purchased
Upon the cruel tree;
We're sin's bondslaves no longer,
Since Jesus set us free.

E Pluribus Unum

He's made us who were many,
"One Body" for His own;
We're joined to Him forever,
And waiting for a throne.

In God We Trust

In God we trust securely;
He meets our every need;
He saves us from corruption
Of money's blighting greed.

Peace

The peace of God is with us,
Stands guard o'er mind and heart
The God of peace Who blesses,
Shall never from us part.

Date

In nineteen hundred forty-five
We hope the Lord will come,
And take us up to heaven.
Our bright, eternal home:

Alice S. Mooneyhan

(Reprint 1945)

Life Of Faith

Carson Richards

"...Now The just shall live by faith...." Hab. 2:4, Rom. 1:17, Gal. 3: 11, and Heb. 10:38. The Just shall live by faith, simply a few words but they have great meaning. This is a scripture which everyone that is born again needs, and to understand it we must have it in our heart and grasp it. It is mentioned four times in the scriptures and therefore it must be important as God does not repeat himself for nothing.

These words are found once in the Old Testament and three times in the New. In Habakkuk we read of the time of the prophecy is the judgment upon this earth. Habakkuk saw the judgment and he did not want to be here. We better be glad we are going to be translated and get out before it is poured out. God always gives a warning, a little insight to what is coming and today we have an insight to what is coming. Habakkuk saw the end of the age, the end of man's day, the end of man's rule. There will be a full culmination of the evil which will center in one man, the anti-Christ. If man's soul is lifted up and he does not know God, it won't stand upright before God. 27 It will take a terrific shaking to make man yield. to God.

The just shall live by his faith, by God's faith, by the faith that God gives him, and it becomes ours. Faith then is the way, that is God's way, for His people. It always has been, and God's way is opposed to man's way. Man senses the things about him, the things he has contact with, he likes to go off in vain reveries, things too high for him and see into the future. He likes to see a great world of his own making, but that is not God's way. This is a time of humbling.

So, the way of faith is God's way, and the only way to get anything from God is by faith. So we have nothing at all by strength, but by faith which is the way of life. To refuse life by faith is eternal death, forever separated from God. We cannot walk with God without faith because without faith it is impossible to please Him.

Well, the just shall live by faith but just who are the Just? In Romans we read that Abraham had righteousness imputed to him, a righteousness which is by faith, something he received free of charge. There is nothing any one can do to merit righteousness. They have to receive it by faith, as we read in Rom. 4:24, "But for

us also to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." Where does righteousness come from? We must believe on the Lord Jesus Christ who was delivered for our offenses and was raised again for our justification. Those that believe in the death and resurrection of Jesus Christ are the just people. Today, man looks on us as only people, but in God's sight we are the just people and in eternity the just people will be quite different from just the people of today.

28 God is not showing off the glory of His Son on earth today or His people for this is the time of humbling. And God knows well how to humble His people. Jesus Christ went the humble way and we too have to learn by experience. He knows what to do to work out His purposes in us. We realize this is not the day of exaltation. God's people must go together. I am glad to be with the people of God, I get with them whenever I can and God has been gracious to me ever since I have been in the army. I thank Him I have had the privilege of being with the saints at Springfield, Denver, Tulsa, and several places in Texas and I might never have seen them if I had not been in the army. They are all members of Heaven's aristocracy. As far as our own every day lives are concerned, and as far as we are seen, we are just people, but we are The Just People, so we have a different testimony than the rest of the people.

We have to believe in Christ to be just. It took a sacrifice to make a man just before God. Job said, "Can a man be just before God?" The only way to be just is to be justified through a sacrifice and that sacrifice is the Lord Jesus Christ Who gave Himself to justify us from all of our sins and give us a new life. In the sixth chapter of Judges we read of Gideon, how the angel called him a mighty man of valor. He was made to realize he was chosen of God. "And there came an angel of the Lord, and sat under an oak which was in Ophrah that pertained to Joash the Abiezrite: and his son Gideon threshed wheat by the winepress to hide it from the Midianites. And the angel of the Lord appeared unto him and said unto him, the Lord is with thee, thou mighty man of valor." Gideon did not appear very bold, trying to hide from the Midianites when threshing wheat, and to the enemies of God he did not look very

strong, an ordinary farmer. Gideon said, Why then is all this happened to us? We are delivered into the hands of the Midianites, we are forsaken, etc. Yet he is a mighty man of valor.

God considers His men a little differently than others do, but the power comes from God. He knows His power and He is willing to bestow that power on His people. Strong in God and weak in themselves. God always comes in for you when you need Him. The world always likes to have everything ready before time, but the just people can act when they don't see anything. The battle the just have to overcome is more or less the things within themselves and the power of Satan working in the human spirit.

Christ overcomes through us, and we have something at last. The victories we gain are victories that will last forever. The things we come in contact with in this life are not so important except as they give us a spiritual value. The casting down of strongholds of Satan are greater in the eyes of God than marching into Berlin.

What is the end of the Just? In Proverbs it says the path of the just is as a shining light that shineth more and more unto the perfect day. The just are going to have a perfect day. Even now somehow the light of God shines in the path of the just, to lead us and we know where we are going. I believe the things that God gives in this life give us an insight of eternity and we realize the things of this life are a little earnest of that life of spiritual blessings and a foretaste of eternal blessings. It makes our hearts ache to think of the Christ rejectors, but we realize there are great things ahead for them that love God. It is wonderful to receive Christ and to help others to receive Him. 29

In Hebrews Paul speaks of the just, refers to the spiritual maturity of spirit, soul and body. Some Old Testament saints were raised with Christ before the others arose from their graves. We take that by faith because it is written in the Word of God. We like to think of the resurrection glory and it says we are going to come into God's purposes. It is an inspiration, something to lift up the spirits in the time of trouble. Provision, is made for the great eternal perfection of the just, the spirits of just men made perfect.

We have been talking about the just. What happens to the just. The just shall live, referring to this life. God's truth for the

men in this body is that they shall have some kind of activity, even in this life. Their source, sustenance and strength are from God. The just life, the whole life, its activities in this body are according to faith. We are guided by faith, so we Christians cannot be defeated if we cannot say where we will be tomorrow or a year from today. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1 What happens to us may not be great or what we think is favorable. If we deal with eternal truth we say some things that sound pretty bold and they hurt when they begin to come to pass. Notwithstanding, we cannot speak except what God gives us. God is so great and we are so weak, so helpless, if we just realize it, but most people do not know that. I do not care how strong they are in the natural, they are dependent creatures. Some who live by faith may suffer quite a bit while doing God's work because it may be far reaching, but we haven't any other way to go, we cannot go any other way. We have to take God's Word that He is doing something for us, something good, and something in us. We love to acknowledge God, His guidance, His leadings, The just shall live by faith, born of faith and live by faith, and receive everything by faith. Praise the Lord for the way of faith.

(Reprint 1945)

A SON OF GOD

My Father! I had never spoken to you
Because you were God what could I do?
Hopeless and helpless, guilty of sin.
Kept from your presence, fear within.
But now I have seen a vision of Christ
Who died on the cross as my sacrifice.
I know that the Gospel which oft I have heard
Is the way of salvation, declared in your word.

Alice S. Mooneyhan

The most sacred of all Jewish feasts is Yom Kippur, the Day of Atonement. The word "atonement" is from the Hebrew word "kipporah," which means "to cover." Only on this special day was the high priest allowed entrance into the Holy of Holies, and not without the blood of the sin offering. Paul alludes to this in Heb. 9:7: "But into the second [the Holy of Holies] went the high priest alone once each year, not without blood, which he offered for himself and for the errors of the people."

God initiated this day in Lev. 23:26-28: "And the LORD spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. and ye shall do no work in that same day: for it is a day of atonement, to make atonement for you before the LORD your God."

The children of Israel were instructed to afflict their souls and mourn for their sins until the high priest had completed the sacrifices of the sin offering and applied the blood to the Mercy Seat and had come back out of the Tabernacle. Then they could rejoice because their sins had been covered for another year.

The only person who was allowed to do any work on that day was the high priest. No one could help him. Likewise, the work of our atonement could only be accomplished by Christ, and He had to do it alone. His work was the only work that God would accept for atonement. Therefore, we must cease from our own labors and rest in the finished work of Calvary.

The entire chapter of Lev. 16 is devoted to the details of the Day of Atonement. Aaron was instructed in v. 4 to bathe himself and put on the holy linen garments which he was required to wear on this particular day: "He shall put on the holy linen coat, and he shall have on the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired. .. "

To perform the work of atonement, he laid aside his priestly garments of glory and beauty and was dressed only in pure white linen, which represented the righteousness of Christ who was without sin. Christ also laid aside His royal robes of glory and humbled Himself to become a man so that He could become our sin offering and accomplished atonement for us.

Aaron was then instructed to take a young bullock for his own sin offering and two kids of the goats. In vv. 7-10 we read, "And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. And Aaron shall cast lots

upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness." It was necessary for Aaron to first offer a sin offering for himself. He could not enter the Holy of Holies on his own merit because he was not without sin. He had to kill the bullock and carry its blood with him. In addition, he had to take a censer full of coals from off the Altar of Incense and a handful of incense within the vail. Verses 13-14 tell us, "And he shall put the incense upon the fire before the LORD, that the cloud of incense may cover the mercy seat that is upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle the blood with his finger seven times." The cloud of the incense represented the sweet fragrance of Christ's offering and the intercessory prayer which He, as our High Priest, offers for us.

After sacrificing the bullock, Aaron would then kill the goat of the sin offering for the people and bring its blood into the Holy of Holies and sprinkle its blood upon the Mercy Seat and before it as he did with the bullock. When he came out of the Holy of Holies, he would put the blood of the bullock and the goat on the horns of the Altar of Incense and sprinkle the blood with his finger seven times to cleanse it. It is important to note that it was necessary for Aaron to sprinkle the blood of the sin offerings seven times in front of the Mercy Seat and the Altar since the number seven has a special spiritual meaning. As stated previously, the number seven is God's number of perfection and completeness. After God created the earth in six days, He rested on the seventh day because the work was finished. The sprinkling of the blood seven times thus signifies the perfection of Christ as the ultimate sin offering and the completeness of His work of atonement when He died on the cross. Jesus himself declared its completeness when He cried out, "It is finished."

We shall now turn our attention to the live goat, also called the scapegoat. However, it should be noted that both goats, the goat that was sacrificed and the live goat, are considered to be one sin-offering. They show us two different aspects of the sin offering which were accomplished by Christ, for that is who they represent. The goat that was killed paid the penalty for sin, while the scapegoat removed our sins from us.

Leviticus 16:20-22 states, "And when he [Aaron] hath made an end of reconciling the holy place, and the tabernacle of the

congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. "

Aaron was first instructed to lay both of his hands upon the head of the live goat and confess on him all of the sins and transgressions of the children of Israel, which symbolically transferred their sins to the goat. The head speaks of the responsibility, so the goat had to bear the responsibility of that heavy load of sin. The scapegoat was then led deep into the wilderness and let go, never to be seen again, and their sins were carried away with him.

All of our sins were also placed upon Jesus on the cross when He became sin for us. He took our place in bearing the responsibility for our sins, as we read in Isa, 53:6: " ... and the LORD has laid on him the iniquity of us all."

A crown of thorns was placed on Jesus' head at the time of His crucifixion. Thorns were a part of the curse, and so the thorns symbolized our sins being placed upon His head, even as the sins were placed upon the head of the scapegoat. The moment that we accept Christ as Savior, our sins are removed from us as far as the east is from the west, as David declares in Ps. 103:12: "As far as the east is from the west, so far hath he removed our transgressions from us." 33

Part of the work of atonement, in addition to paying the penalty for our sins, is to separate the sin from the sinner. There are three Hebrew words which are translated "forgive, forgiven":

"Kaphar"- to cover, "nasa"- to lift away, and "salach"- to send away. The scapegoat symbolizes the sending away of our sins by Christ. In Jer. 31 :34b we read a prophecy of Christ who fulfilled both parts of the sin offering which was typified by the two goats: " .. I will forgive their iniquity, and I will remember their sin no more." The first part of this quotation, "I will forgive their iniquity," was pictured by the goat that was sacrificed, whose blood was sprinkled on the mercy seat, and the second part, "I will remember their sin no more," was pictured by the scapegoat who carried their sins into the wilderness and was never seen again.

In Heb. 10:1-4 Paul explains that the sacrifices which were required under the law were only shadows and not the substance: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins."

All that the blood of the sin offerings could do was to cover sin for one year. They could not take sin away. That is why Jesus had to come to earth to die for our sin and shed His blood. He became the ultimate sin offering which purged our sin once and for all. In Heb. 9:11-12 Paul declares that Christ was the fulfillment of those shadows in the Old Testament: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

34 The sin offerings in the Old Testament were only shadows. Jesus was the substance. He became the true sin offering, which Paul reveals to us in Heb. 9:26: "... but now once in the end of the world [age] hath he [Jesus] appeared to put away sin by the sacrifice of himself," The real Day of Atonement occurred when Christ died on the cross. His blood is eternal and never loses its power. It is just as fresh and powerful today as the day that it was shed on Calvary, and is able to save us and to cleanse us from all unrighteousness.

Best Things

Only melted gold is minted, Clouded skies are rainbow tinted,
Only wax that has been softened takes the die;
Plastic clay the potter useth, Tempered steel the town-smith chooseth
Clear the reason; none the need to question why.

Untilled soil is never seeded, Unsown fields are never weeded,
Reaping never comes where seed has not been sown;
Skill awaits the toiling fingers, Comes where patient effort lingers;
To the humble, earnest seeker; truth is known.

To the humble soul God calleth In the softened heart seed falleth,
Richest fruits of righteousness the sowing grace;
Of the plastic will God maketh Vessel that His image taketh;
Tempered lives He chooseth for the highest place.

H. V. Andrews



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