

Grace and Glory

Declaring unto you the
whole counsel of GOD

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Num. 5



The fear of the
Lord tendeth
to life: and he
that hath it shall
abide satisfied:
he shall not be
visited with evil.
PROVERBS 19:23.

A QUESTION NO CHRISTIAN SHOULD ASK



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

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Editor: Gene Hawkins



“And ye shall hear of wars and rumours of wars: ...but the end is not yet nation shall rise against nation, and kingdom against kingdom: ... All these are the beginning of sorrows. Then 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.” Matt. 24:6-9

“As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony.” Luke 21:6-13

There is scriptural record that all the above “signs” have been manifest down through the ages. Nations have battled one another trying to gain supremacy over the world almost since time began. More than one nation has surely tried to annihilate Israel and drive them into the sea. The “signs” from heaven are a direct reflection on weather patterns which directly affect food supply as seen in this account from I Sam. 12:17. “Is it not wheat harvest today? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.” The key to the above portions of scripture is that all

these subjects are coming to pass simultaneously in these last days. First, Israel continues to dominate the news and the conduct of all nations around the entire world depends on what happens to her. Secondly, are the "...wars and rumours of wars..." and those too, are rampant in our day. It seems that no nation is devoid of some conflict. Third, is the erratic weather patterns, such as snow in Florida, and historic rains in Michigan which have caused widespread flooding. No nation on earth seems to have any stability in weather as tornadoes, hurricanes, and extraordinary upheaval is rampant.

It must also be emphasized that only God has control over these "signs from heaven," as John explains: "And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:21

- 4 All men will one day be forced to acknowledge the sovereignty of God in this, and a great number of other ways. He has gone on record declaring plainly: "Tell ye, and bring them (all nations) ...from the rising of the sun and from the west..." near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me." Isa. 45:21

Another fact of God's Sovereignty is that "...he changeth the times and the seasons: he removeth kings, and setteth up kings." That scriptural fact has most assuredly been manifest just in the past few weeks and months. Nicolos Moduro, for example, along with his wife and a number of Iranian leaders have been deposed by American President Donald Trump. God has also put this President front and center on the world stage, thus becoming "God's man of the hour." He is responsible for creating "The Abraham Accords," which have drawn several Middle East countries into new relations with Israel. Other national leaders are also "standing in line" in an endeavor to gain an audience with him, for the whole world is aware of the booming American economy and these nations would love to know how they can achieve the same result in their own countries. Reports are that he is now engaged

in an endeavor to persuade Syria to join those accords. Only God can accomplish such things and He has surely left His signature on all these national leaders.

It is incumbent on all men to “agree with God,” when He executes His plan and purpose, and to follow Daniel’s example in praying earnestly that God’s Will be done. Even though the prophet knew that the king had made a firm decree “...that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions,” (Dan. 6:7) Daniel still made his prayer unto God as was his habit.

One specific decree from scripture, which is actually being fulfilled before our very eyes and for which President Trump is directly responsible, is Rev. 6:6. “And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.” Oil is the lifeline for every nation. Their entire existence and conduct depend on it. Iran has blocked any oil bearing ship, except those of their own choosing, from going through the strait of Hormuz. President Trump has countered that move by removing the mines set by Iran and establishing his own blockade, asserting that any ship approved by America will have free access to that waterway. Despite the hatred against this man, God is using him mightily to further His Own Purposes!

5

Scripture is very clear that, “...when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman (Israel) with child; and they shall not escape.” I Thess. 5:3 The ultimate fulfillment of this decree will not come until the antichrist comes forth, first riding the white horse of peace. After that, he is astride the red horse of war and bloodshed. Jesus was very clear in announcing that “... except those days (week of tribulation) should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” Matt. 24:22

The days of tribulation will be shortened, but since this man of sin must have his full 1260 day reign, his time will begin 250 days BEFORE the middle of the tribulation week.

All the above prophecies will come to pass as ordered. However, since Paul wrote the following message to the Thessalonians, declaring that, "...when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape," it is no stretch of the imagination to assume that there will be a time of "...peace and safety..." before the tribulation even begins.

The peace agreements between Israel, Hamas, Hezbollah, and Iran could well qualify for that time of "...peace and safety..." If that be the case, since Jesus promised both the Thessalonians, and the Phillippians that He would keep them out off the hour of temptation, the second coming of Jesus may indeed be eminent. Peter said it thus: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness," II Pet. 3:11

6 Jesus also added this admonition to His comments from Luke 21. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Lk. 21:28 What a glorious thought to contemplate: "Jesus is even now at the door!"

THE BOOK OUR MOTHERS READ

***We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;***

***And, weary seekers of the quest,
We come back laden from the quest,
To find that all the sages said
Is in the Book our mothers read.***

John Greenleaf Whittier

A Time For Everything

Amy A. Copley

“To every thing there is a season, and a time to every purpose under the heaven:” Eccl. 3:1

The Lord has laid on my heart to read today from the driest book in the Bible --- Ecclesiastes. Some one has called it, "The Book of Old Groans and New Songs." The Lord has truly given me a new song out of this third chapter. Formerly, I could not see anything but the ordinary, everyday life in this book; but now I see Christ most wonderfully in this third chapter. And I see you and me here also. Whenever we see Christ, and ourselves in Him, then we are happy and satisfied. Therefore, though the book may seem dry, we trust that we will not get any old groans out of it, but a new song this afternoon. "To every thing there is a season, and a time to every purpose under the heaven." Is it not wonderful, there is a time to every purpose under the heaven?

Beginning and Ending

“A time to be born and a time to die...” we read in this chapter the phrase, “a time.” Fourteen times, it occurs in couplets. The first couplet I have just read. On the outset, we see here a wonderful truth concerning Jesus Christ. This book was written by the wisest man that ever lived in the world, .excepting . Jesus Christ. That wise man was King Solomon. He was the son of David. We will let David represent God, and Solomon, Jesus Christ.

There was a due time for the Son of God to be born into the world. It came according to the purpose which was in God’s mind before the foundation of the world. Jesus did not come one minute too late. The Son of God came into the world as a little babe a set time. But, there also came a time for Him to die. God knew before the foundation of the world that His Son would die. He had to die in order to redeem you and me from sin, from sickness, from death, from the grave and hell, and bring us into the eternal presence of God the Father.

“A time to plant and a time to pluck up that which is planted. ” Jesus was actually planted, or buried in the tomb away from all humanity. Even His spirit was absent from God, because it was in the very bowels of the earth with the departed spirits, who were

in Abraham's bosom, awaiting the day of resurrection. Then there was a time for Him to be plucked up. I praise God, that there came a due time, according to the purpose of God, when Jesus Christ had to be raised from the dead; because He had said, that His Holy One should not see corruption. Jesus was planted on account of our offenses, and plucked up for our justification.

Suffering and Soothing

"A time to kill and a time to heal; a time to break down, and a time to build up." This also refers to the death of Jesus Christ; for not only did He give Himself to die for us, but He was also to be killed. Man put Jesus to death on the cross. But O! God raised that man from the dead. He healed Him. And men broke down the body of Jesus; but God built it up.

8 Oh, what a wonderful picture this is of us. There was a time for us to be born. I am not here by accident today. That is wonderful, friends. I am glad that I was not born ten years earlier, because I was born in the perfect will of God. And there was a time for me to die. I died in Jesus Christ. Then there was a time for me to be planted. I was planted in Lake Erie when I was 20 years old, and I came forth rejoicing in the Lord. I did not then fully understand the meaning of water baptism. But now I really see that I am a new creation in Christ Jesus. It is wonderful to see this truth, and that what is said of Him, is said of us. Yes, and there comes a time in our life when we are killed and when we are healed. God actually works in us and cuts us back. We actually suffer with Christ. But out of the killing comes a wonderful healing. That is the precious part of it. God can never do anything for us until we let Him work in us. The Apostle Paul shows us that the new man dies daily. The old man died once in the death of Christ on Calvary. "We are accounted as sheep for the slaughter. We are killed all the day long." Rom. 8. Yet, we are alive forevermore. When God actually lets the Christ life in us be killed, or put to suffering, then God comes in and wonderfully heals us. Oh, what a fragrance comes forth out of that sweet, precious life that is allowed to be crushed. In every individual, where the Christ life has not been allowed to be crushed, there is not that sweet tender, fragrant spirit.

Breaking and Building

“A time to break down and a time to build up.” These come in couplets. God actually breaks down, some in body, some financially, some socially and some in various other ways; but we never get anywhere unless we let God break us down. When He breaks us down, then He builds us up. The structure becomes wonderful, when He builds us up. He does it, not only individuals, but in the whole assembly. The people who will constitute that wonderful, glorious company, called the Bride of the Lamb, truly come to know what it means to be broken down and to be built up. We heard yesterday afternoon from Ephesians, how we are fitly framed together and built up in Jesus Christ, rooted and grounded and stablished in His love. We enjoy the building up that the Lord does. Friends, I am really happy over this tabernacle, because the Lord has built it. As we have said over and over, it is an outward expression of what the inward man is. God has erected this building, and He is building us as individuals and assemblies here and in Harrisonville. 9

“A time to weep and a time to laugh; a time to mourn and a time to dance.” We might think that this should have come before the other; but the Lord always puts things just right. Sometimes, He has to kill His children and heal them and build them up before He can fill them with the Holy Spirit. In this couplet, we see the Holy Spirit. There are times before being filled with the Spirit, that we feel our dryness. We may not have the victory and success that other people have. Then God speaks to our hearts, that there is something more for us. We cry out to God, that we may have that which others have. When the Lord answers, He makes us to laugh because the laughing One comes into our being. I hear that a young lady was most gloriously filled with the Holy Spirit last night. Had we been here, we would have heard her laughing; at least, she laughed on the inside. When Jesus filled me with the Spirit, I laughed for two hours. Then, “a time to mourn and a time to dance,” follows the infilling of the Holy Spirit. After we are filled with the Spirit, we have occasions to mourn indeed; but glory to God! out of the mourning comes wonderful dancing. We mourn over the lost and over indif-

ferent saints. When they yield to God, we rejoice. We dance with joy. I never liked dancing because to me it was very vulgar; but when the Lord makes me dance in the Spirit it is surely wonderful.

Separation and Union

10 *"A time to cast away stones."* This is not so pleasant. "And a time to gather stones together; a time to embrace and a time to refrain from embracing." In Peter's writings, we are called "living stones." We can see this in two lights. We were all stones in the old creation, dead stones, but by being born again, we become living stones. The casting away speaks of separation from the old creation; but the gathering of the living stones speaks of fellowship in the new creation. I believe that there is also the thought of a separation of stones from stones. As we go on with the Lord, this better thing is wrought in our lives. We would like to take all the stones with us, all made beautiful and polished diamonds and sapphire stones, etc; but some refuse to be made
10 such. Some would rather be just little pebbles. God separates some, and gathers others together to stand with Him. I see more and more that those, who stand for the bridal message, have a distinct calling, a distinct ministry, a distinct separation that others know nothing about. We love the other stones; but if they will not go on with us, we have to go on God's way and allow God to work a .. separation in us and beautify us and gather us together. God gathers us together down here just as He will gather us over there. People have the privilege of being separated unto the Lord. It is right at their door; but they refuse. There lies at the door of saints opportunities after opportunities; and he who purposes in his heart, will buy up every opportunity that God presents in order to be made like Jesus. Praise God for the wonderful gathering.

"A time to embrace and a time to refrain from embracing." Some people are extremely spoony in the natural. They embrace too much. Others are so cold that they never embrace at all. So it is in the spiritual. Some people do not know when to embrace the opportunities that are before them; neither do they seem to know when to refrain. Because I do a thing today, is not saying that I can do the same thing tomorrow. God did not let me go to the Topeka Camp Meeting. I became very eager to go; but God did not let me

go. But, just because I missed the Camp Meeting at Topeka, is not saying that I should miss this meeting. There is a time to embrace the saints in love, and there is a time to refrain from it. I see that wonderfully. There actually comes a time when we have to refrain from showing real affection as we would to some other saints, because they will not walk in the light. Some folks just break our hearts over and over again. We embrace them time and time again to shield them; then we are compelled to refrain. Certain saints must be turned over to Satan that they may learn their lesson. Or God must give them a whipping. If we are going on with God, we have these things to meet. In the natural, parents often need to show the rod instead of affection. They show love by correction. There come times, when God actually has to shut up His bosom of love and give correction. In the first chapter of Revelation, Christ is seen as a Judge with His bosom of affection girded up.

Getting and Giving

“A time to get and a time to lose.”

11

We see in this a wonderful truth of giving. We give of our substance, of our prayer time, of our strength, of our ministry in every way. There is a time for us really to lose and share with others. “A time to keep and a time to cast away.” The world says, There is a time to get and a time to keep, as though the getting and the keeping were the important part. The important thing for us is the losing and the casting away, because we are a people of faith. We live by faith, and only as we empty ourselves before God, can He come in and fill us. It is a wonderful life indeed, this life of losing and casting away for the good of our fellowmen.

“A time to rend and a time to sew.”

We can actually see the steps of the Christian life in all these couplets. This does not mean the sowing of seed, but the sewing of a garment. This speaks of a greater separation in our life, a more speedy going on with the Lord. Babylonish garments, all religious garments must be rent and thrown aside. Even our hearts are rent and torn. Then comes a time of sewing. The Lord works in us those beautiful embroidered garments mentioned -in the 45th Psalm. I am glad that God today is doing some wonderful sewing in our lives. I shall never forget the first time I heard that

Psalm in the meeting. "A time to keep silent and a time to speak." I believe it is harder for some of us to keep silent than to speak. It surely means something to have the victory over our tongue and know how to keep silent. When we learn this art and let the Spirit lead us, om- speaking, viii be of the Lord and most precious.

Warring and Winning

12 "A time to love and a time to hate." The time to love God and the saints is continual; and the time to hate the old creation is continual also. We should not hate the individual, but hate the lusts of the flesh. We must despise everything carnal, everything that belongs to the old creation. Jesus Christ Himself must be supreme in our lives. All the time that I am reading these things, I hear Jesus speaking to my heart. "A time of war and a time of peace. Surely, there is a time of war in our lives, a time of taking the victory over the nations, the uprisings in our flesh. Sometimes, God allows things to be stirred up in us, that we may know our own old man, and that God still lives in us. Only as we take the victory over them, do we have the joy. To me, it is wonderful that God does not let us have war all the time. I am thankful for the time of peace.

It seemed to me, that from 9 o'clock Thursday night until last night, I was in the third heaven. I felt about twelve years old, and did not care whether school kept or not. I had no responsibility, but to enjoy myself. Then it seemed to me that there came a time when I had to believe God. Believing, of course, had brought all the wonderful joy beforehand; but it seemed that we were not doing any special believing, we were so happy. But last night, God began to quiet and calm me. I saw that after all, I had to draw on the Lord and could not live any longer on the feast. I must draw anew on the Lord for new strength, new vigor, new life. A little war seemed to begin in me. I do not mean that the nations arose in me and began to get angry; but I felt that I just had to believe God more vigorously. When we are having the most wonderful time of peace, victory and rejoicing, it seems impossible that there should ever be any war again. That is the way in the assembly life also. It seems impossible for a disturbance ever to come into the meeting. But maybe, the very next time, the

enemy manifests himself in the midst. We have to believe God and take Him against these things. We have to contend for the faith that was once delivered to the saints; then He again gives peace.

Judgment and Reward

"I said in mine heart. God shall judge the righteous and the wicked; for there is a time for every purpose and for every work"-V. 17. Yes, there is a time for judgment. The Lord will judge the saints for the deeds done in the body, and He will judge the wicked. The judgment of the saints will be at the beginning of the millennium; but the judgment of the wicked will be at the end. So you see, we have the whole Christian life here. But oh! I want to praise God this afternoon, that I see another time. Solomon did not tell us about it. It is not in the above Scripture.

Just as truly as God had a purpose for His Son to come into the world and die for our sins and put away the old creation; just as He had a time for the pouring out of the Spirit and for individuals to be filled with the Spirit, so He had a time, according to his purpose, for the beginning and ending of the Gentile nations. I think that is wonderful, friends. You and I are living in the time when that purpose will be consummated. Is not that wonderful? I believe just as much as I am standing on this platform, before you, that the consummation of the Gentile times will end in 1933. I believe that we see the perfect harmony of these times. The door in heaven has been opened. There is a due time, a time according to the purpose of God, when the saints will go right through that open door into the very throne-room of Jesus Christ. This is a wonderful, captivating, overwhelming truth which keeps me going on. Before the foundation of the world Jehovah purposed to have a company of saints who should be called the Bride of the Lord Jesus Christ, He had a set time when they should be made ready for that exalted place. I praise God that we have the privilege of being in that company, called the Philadelphia saints, when these wonderful truths are being made real and practical in our lives.

Where Eagles Fly

Jack W. Bannister

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.

Eagles represent first-class Christians, called full overcomers. The eagle has a nature that cannot survive if confined to the earth, as are chickens. To be happy and to fulfill his purpose in life, the eagle must be free to soar into the open spaces of heaven. To some, it seems lonely up there, for not many birds can reach, or even dare to venture into such heights. The eagle is not moved by his lack of ability, or the quietness of the stratosphere, for it is not his nature to mingle with the multitudes.

14 The "mounting up" activity is a reference to the overcomers who are in harmony with the throne of God, and are changed into the image of the Son of God. The Word promises that they have the opportunity to reign conjointly with Christ forever; but they must partake of His glory. If we aspire to be overcomers, we must linger in His presence. We must be in love with Him above everything else. All believers will not have this honorable place, for they will not step out from the status quo life into the unlimited area of Heavenly Truth. God has predestined a Bride for His Son, and He has purposed that His glory shall be manifest in her. What a privilege! What divine glory! What a high calling!

Are You a Chicken?

Chickens represent believers who do not live by faith, nor take a position in the heavenlies. Jesus used chickens as a figure of those in Israel who would not hear His message: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37). They followed the crowds. They had their eyes on religious activity, thus they can venture just so far.

Eagles will not stay around chickens. The eagle must fly, and there is lots of room in the heavenlies. In that lofty place, there are unlimited revelations where Truth is unlimited. There are no creeds

(religious security blankets) where eagles gather. There are no man-made lines of limitation, but they have been erased in Christ. Spiritual worship, glorious deliverance, fantastic victories, are the possibilities. The "chicken pen," or to put it another way, -the religious system is past tense. Those who rise on wings of eagles have discovered freedom in Christ, which many others fear.

Are You An Eagle?

"As an eagle stirs up her nest, flutters over her young, spreads abroad her wings, takes them, bears them on her wings" (Deut. 32:11) God is telling Israel what He did in bearing them on eagles' wings out of Egyptian bondage; but God doesn't stop there! The Eagle Story is a continuing saga of God's miraculous maneuvers. The time comes when we must leave the safety of the nest of learning, and enter the field of adventure. This is challenging, for we have not traveled this route before. It is all new. It is strange to us. We do not know what to do nor which way to go, but the Holy Spirit inside us gives us direction. The Lord takes us out of our comfort zone and puts us into heights we never dreamed of. As Eagle Saints, we have a special training all our own. When we are finally ready to leave the comfort of our familiar zone, for the unknown lane, God will show us great and mighty secrets that we have never known. Do you fear to experience something new? Are you satisfied with the status quo? Why? Echo answers, why?

They who will reign with Christ in the future learn to reign in life now - "For if by one man's offence death reigned by one; much more they which receive abundance of the gift of righteousness shall reign in life by one, Jesus Christ" (Romans 5:17). Many people talk of the Rapture that will carry them into the glory realm - past moon and stars - into the presence of God's throne, to the place where supper is served with the great things of eternal life. However, most believers do not know that there are ranks in the resurrection. They do not know that only full overcomers will be translated when Jesus blows the trumpet. They do not know that only a small portion of the Church will constitute the Bride of the Lamb. They do not know that the God-Man, Jesus, will marry a God-woman, who will reign with Him forever as His wife. The

coming of the Lord is near, and the Holy Spirit is unveiling hidden secrets and purposes of God to the Christians who are yielding to the high calling of God in Christ Jesus.

Eagle Character

The eagle is noted for its strength, its graceful figure, its keenness of vision and powers of flight. The eagle has been clocked at 150 miles per hour in a dive. Wow! What can compete with an eagle? And, the eagle-saints' defenses cannot be penetrated by the devil. Jesus is the Chief Example of how an eagle should perform. People who were filled with the devil, did not fool Jesus. The disciples did not know it sometimes, but Jesus did. The same with eagle-saints today. They know and understand people and events from a Divine standpoint, and they are not deceived. The Lord's eagle-saints are quick to hear, quick to believe, quick to obey, and the first to be translated from the earth. The Lord is coming soon. Let us drop everything that would hinder us in our quest for the best place in Glory, next to Jesus on His throne, as His Bride!

OUR CHRIST

*I know not how the Bethlehem's Babe
Could in the God-head be;
I only know the Manger Child
Has brought God's life to me.*

*I know not how that Calvary's Cross
A world from sin could free '
I only know its matchless love
Has broght God's love to me*

*I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ,
Our immortality.*

Henry Webb Farrington

Before The Judgment Seat

R. E. Hawk, Jr.

"FOR WE MUST ALL APPEAR BEFORE THE JUDGEMENT SEAT OF CHRIST; that everyone may receive the things in body, according to that he hath done, whether 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. 17

The theme of II 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."

18 "And in the midst of the seven candlesticks 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. 1:13-16. 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) 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 lamp-stands. 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 judgment. (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. 19

Paul also describes this present time judgment in more detail in 1 Cor. 3:12-13. In verse 12 Paul 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 of 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
20 forth through Spirit-filled ministers.,

BE STRONG!

Be Strong

*We are not here to play, to dream, to drift:
We have hard work to do, and loads to lift.
Shun not the struggle; face it!
'Tis God's gift.*

Be Strong!

*Say not the days are evil---Who's to blame
And fold the hands and acquiese---O shame!
Stand up, speak out, and bravely
In God's Name.*

Be strong!

*It matters not how deep entrenched the wrong,
How bad the battle goes, the day how long,
Faint not, Fight back!
Tomorrow comes the song.*

D. Babcock

Let Us Not Be Ashamed

Gene Hawkins

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed." Gen. 2:24,25

So begins the idyllic life in the Garden of Eden. This beautiful state however will be short lived for though this first couple was created sinless, they were in no wise created holy. Their state of innocence as they stood before God naked and unashamed is about to be shattered as Satan enters the scene and Eve is persuaded to partake of the forbidden fruit. Though Adam is not deceived as was the woman, he too succumbs to Satan's onslaught and eats of the tree of knowledge of good and evil. The result being "the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." Gen. 3:7. The age of conscience has begun and in an effort to hide their nakedness, this once sinless couple, now turn to their own ingenuity and try to sew fig leaves of self-righteousness to cover themselves. The record however is clear. Their best attempts are no match for the piercing eyes of God and thus they endeavor to hide themselves from Him.

God is never at a loss. He designed the plan of redemption not only before Adam sinned, but before He was even created. Here in our text, that plan is implemented as God Himself graphically preaches the first message of Christ and His righteousness. The blood of an animal is shed in atonement for sin, but God and His redemption goes much further than that. The skins that covered their nakedness tell us of the impenetrable righteousness of Christ, which now covers us. We never read that Adam and Eve shamefully hid from God again.

II Samuel 9 records a beautiful story that enlarges even more on this subject of growing beyond the shame that Adam brought on the whole of humanity. By this time, David has ascended to the throne and is symbolic of God The Sovereign over all. Verse one informs us that he wanted to show kindness to the house of Saul "for Jonathan's sake." So also, God manifests His grace to all man-

kind, not because of our own merit or righteousness, but “for Jesus sake.” There is a man found and he is symbolic of every needy sinner. Verse 5 begins the journey available to all men if they but accept God’s glorious invitation. “Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar.” Though some proclaim the ungodly doctrine of individual predestination, we learn here as well as throughout scripture, that we can only come to Him as we are “sent” for. Men do not earnestly search for salvation only to be turned away because they have been predestinated to be lost. It was Jesus who came “to seek and to save that which was lost.” Luke 19: 10 Notice also 21 that David “fetched him out of the house of Machir. ..”, (sold into slavery) even as we have been extricated from the bondage of sin wherein we were sold. His dwelling has also been in Lodebar (pastureless). Such is the miserable state of all men without God.

“Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence.” This is the correct response of one who has been the recipient of such marvelous grace, but David has much more in store for him, even as God has provided abundantly more for us than just deliverance from the bondage of sin. Redemption is always two fold and here David is going to “replace” much more than Mephibosheth has lost. This lowly, pitiful man is very much content to settle for far less than David offers him as he says, “Behold thy servant! And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father’s sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.” V. 6,7 Mephibosheth means “shame out of his mouth” and speaks of the shame with which all of Adam’s race is encumbered. Add to that his response as “ ... he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?”, and we further witness the tremendous shame with which he was consumed.

He is in essence declaring his unworthiness to David’s gracious offer and is typical of so many of God’s people today who still see themselves as members of Adam rather than Christ. All men are

possessed of the shameful sinful nature inherited from Adam, but we need not and must not retain that identity. The moment we believe God says we are in Christ and “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” II Cor. 5:17. David is offering this man a totally new way of life. He could have taken all the lands and possessions of his father and declared his satisfaction with such a huge blessing. Indeed many Christians today are very much satisfied with the natural possessions and blessings bequeathed as part of this mighty redemption, but Mephibosheth, as well as all the sons of God, has been offered a place whereby “he shall eat at my table, as one of the king’s sons.” V. 11 Mephibosheth not only listened to the outstanding proposal extended to him, “.Mephibosheth dwelt in Jerusalem: for he did eat continually at the king’s table; and was lame on both his feet.” V. 13. Such a place exists for all of Adam’s race if they so desire to take it. Note that, “he did eat continually” at this table telling us of the unlimited provision that God has given to us through redemption. Mephibosheth did not allow the “shame” of his previous existence to interfere with the bounty proffered him. 23

Paul reinforces this same glorious truth as he proclaims “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” Rom. 1:16. The salvation of which he speaks is surely far more than the initial freedom from hell and the guilt of sin. It is rather the same full provision that Mephibosheth enjoyed “as one of the king’s sons.” Likewise, we can abide no shame as we take our place of appropriating every last morsel offered to us from this lavish table. Paul himself is the perfect example. He did not remain in the dust on that shameful road to Damascus, but rather believed God for this glorious message that he passed down to us.

John likewise exhorts us to claim our new place in Christ and to pursue this path beyond shame. “And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.” I John 2:28 He addresses little children here, but the path ahead of them is both clear

and bright. They are exhorted to “abide in him ... meaning not that they are to “hold on dearly to their salvation,” but rather that they eat “continually at the king’s table” that they be “not ashamed of the gospel of Christ,” but fully claim all its glorious provisions. One 23 preacher of the gospel vehemently told me a few years ago that we must all appear before the judgment seat of Christ and when we do He is going to put even our secret sins on display on a large panoramic heavenly screen for all the universe to behold. This is by no means what John means here. This is a myth fraught with stupidity. It is taught by many today to instill fear in people to the intent that “you will not dare do anything wrong, else you are going to be embarrassed before heaven and earth. This myth is absolutely contrary to scripture. There are many which bear it out but consider these two. Psalm 103:12 boldly asserts “As far as the east is from the west so hath He removed our sins from us.” Likewise Jeremiah declares “” ... I will forgive their sin and I will remember their iniquity no more.”

24

Many have been, and even now are, terrified of the Judgment Seat Of Christ, because they view it as an ominous event that is yet to happen. Once again there are those who would use it to instill fear in the hearts of people to avoid the awful shame they are sure is yet to come upon them. Let us put our hearts at ease as we consider that this throne is actually an expression of Divine Grace provided for our benefit, and it is taking place NOW. We see Jesus on such a throne as the Judge, walking amidst the candlesticks, and giving His evaluation in the first three chapters of Revelation. In all but two of those letters to the Churches, He emphatically uses the word “REPENT”. What men often fail to realize is that repentance must take place now, not after we are in glory. The Judge is simply announcing the deficits He has found before His Judgment Seat today, and is calling for corrections to be made. There will be no repentance after men walk through the portals of glory.

If John is not speaking of the “shame of sin,” then what is he talking about? He most assuredly does indicate that someone is going to be ashamed and he is entirely correct. The letters to the seven Churches declare this fact. Most theologians of our day

use Revelation 3: 10 to prove that the whole Church is going to be taken out of this world before the tribulation begins. That verse does in fact promise: "Because thou hast kept the word of my patience, I also will keep thee from (out of) the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The question is: "To whom is He speaking?" This is the letter to the Church at Philadelphia. Both this one and the Church at Smyrna totally eliminate the word "repent" and it is because there is no shame or shortcoming connected with either of them. Bro. Norman Luckan (my close associate for a number of years) touched on the point several months ago, that if men are going to apply this verse to all of the Church then they must, of necessity, apply all the rest of the findings of the Judge in these chapters to the whole Church. That is impossible, because the comments made often come from opposite ends of the spectrum. The assessment of absolute purity with no hint of shame, attributed to the Philadelphian Assembly, is diametrically opposed to His evaluation of the Church at Laodicea found in verse 17. "Because thou sayest, (their opinion not His) I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The latter part of this verse is the verdict of the Judge and we would wonder: how can these latter comments of shame and nakedness apply to the blameless believers addressed in verse 10? The answer is simple. They cannot, and the fact is that while all these statements were made of those on earth, both companies are also seen in heaven. The Philadelphian assembly described in verse ten, are found in chapters 4 and five. They are in the throne and round about the throne declaring nothing but the majesty and glory of God. There is not even a hint of shame or remorse or disappointment in their paen (a song of joyfull praise) of praise unto Him. 25

Revelation 7 presents a completely different atmosphere as the bulk of the Church is seen in the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;" V. 9 This "innumerable company" presents a rather striking contrast

to those heretofore mentioned. The promise to the Church at Philadelphia plainly states that " ... I will also will KEEP THEE FROM the hour of temptation " Verse 14 of our present chapter clearly announces " ... These are they which CAME OUT OF GREAT TRIBULATION, and have washed their robes, and made them white in the blood of the Lamb." These latter are Christians, washed in the precious blood of the Lamb, but they had to go through, part of the tribulation period rather than being kept out of it. Verse 17 is even more enlightening. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." There is not a hint of tears among the four living ones and twenty-four elders, and surely such tears cannot be attributed to happiness for then they would not need to be wiped away. There are many reasons for tears in our present world and these of which we read here, are undoubtedly caused in

26 part by the great pain and misery of tribulation, endured by this present company of believers. But I am persuaded also that these have finally realized the shame of not having received what they could have had, had they followed Paul's example in "not being ashamed of the Gospel of Christ, sitting at the King's table as one of His sons, and abiding to the fullest extent in the fellowship of Christ. That deficit is actually shown here in this verse for it is now announced that The Lamb shall feed them, and shall lead them unto living fountains of waters: ". Should not these things have been done while they were yet on earth? Jesus had already announced Himself as the "bread of life" in John 6. He had already offered the well of living water springing up unto everlasting life in chapter 4. Both of these symbols mean far more than initial salvation. They tell us of the fullness of the message enjoyed by Mephibosheth, Paul, and those who would abide in Christ in obedience to John's exhortation.

Let us, while there is yet time, heed these admonitions that we too may stand with the Philadelphian believers and "not be ashamed before Him at His coming."

EVEN SO, COME LORD JESUS!

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 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. 27

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.

Give thanks to the LORD
That is for sure,
Borne from a heart
Of Love so pure.

But thanks to others
Must also prevail
Such ministry
It cannot fail.

So with this note
Of words a few
Thanks so much
For just being YOU!

With gifts of love
You are a star
But I thank God
For who you are!

The Tabernacle In The Wilderness

The Holy Anointing Oil Part 12

Dr. Vicky Moots

The instructions given to Moses for making the Holy Oil are found in Ex. 30.23-25: "Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much" even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of olive oil an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil."

Notice that there are five ingredients in this holy oil: four different spices plus olive oil. Also notice that the weights of each of the spices are all multiples of five. Five is the scriptural number for grace. It is only through God's grace that we can be made holy.

These spices not only gave the oil a sweet fragrance, they also have a spiritual significance. They are called "principle" spices, which means "most excellent" Therefore, they were of the highest quality and purity. They were not mixed with anything else, thus symbolizing holiness and sanctification. They are symbolic of Christ Himself and the life of Christ in us as believers.

29

The first spice, "...myrrh..." means "bitter." It is a very fragrant resin of a tree in Arabia. The resin flows freely and also by piercing of the tree. It represents the suffering of Christ who drank the bitter cup of death when He was pierced on the cross for us. The next two spices, cinnamon and calamus, both have similar meanings to each other and are both called "sweet." This speaks of the sweet fragrance of Christ's sacrifice. Cinnamon means "erect," and calamus means "a reed or cane, to stand upright" They could both be a picture of Christ Who rose up from the grave in victory. The last spice, cassia, means "to stoop down," "to bow down." I feel that this represents the obedience of Christ Who chose to humble Himself and come to earth as A Man to die for us. Paul describes this in Phil. 2:7-8: 'But [Christ] made himself of

no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man he humbled himself, and became obedient into death, even the death of the cross." It is interesting to note that in S.O.S. 4:13-14, we find that the bride is described by her Bridegroom as His own special enclosed garden full of fruit and spices: "Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard...and saffron; catamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices." Since myrrh, calamus, and cinnamon, are mentioned as well as "all the chief spices," it would likely include cassia. Therefore, all of the spices for the Holy Anointing Oil were formed in this garden. These spices represent the fragrance of Christ, the Anointed One, and the fragrance of His Bride.

30 The spices in Ex. 30:23-24 had to be dissolved in oil, which is a type of the Holy Spirit. Ex. 30:30 states: "And thou shalt anoint Aaron and his sons, and consecrate them" that they may minister unto me in the priest's office." Kings were also anointed with oil. We, too, as spiritual kings and priests unto God, need the anointing of the Holy Spirit for service. Jesus was anointed with the Holy Spirit when He came up from the river Jordan after being baptized by John. He was anointed as both King and Priest for His ministry.

In Lev. 8:10-12 we read that the Holy Anointing Oil was used to sanctify the Tabernacle and all that was in it, as well as the Brazen Altar and Brazen Laver in the courtyard. Verse 12 describes the anointing of Aaron: "And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him." "To sanctify" means "to make holy, to be set aside for a special purpose."

David had been anointed as king by Samuel when he was still a shepherd, and in Ps. 23:5 he declared, "...thou anointest my head with oil..."

The instructions for the use of the Holy Anointing Oil in the Tabernacle are given in Ex. 30:26-33. Verse 32 specifies that the oil was not to be poured on man's flesh: "Upon man's flesh shall it not be poured, neither shall ye make any other like it, after

Psa. 133:1-2: "Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." Can you imagine the fragrance of that anointing? The anointing of the Holy Spirit also produces a sweet fragrance in the life of believers who yield to and receive the infilling of the Holy Spirit in their lives.

The Tabernacle in the Wilderness

The Priestly Garments (Ephod) Part 13

In Exodus. 28:1 God instructs Moses to separate Aaron and his sons from the rest of the children of Israel for the purpose of priestly ministry. Aaron was to be the high priest, and his sons were to minister under him as priests. Aaron would therefore be a picture of the priestly ministry of Christ, who is our heavenly High Priest.

The rest of the chapter gives the instructions for making the garments for the priests. These garments were designed by God, and each of them has a spiritual meaning, which you will see as we study them. The garments for the high priest are called holy garments "for glory and for beauty" in v. 2. 31

The Hebrew word for "holy" is "godesh" which means "holy, set apart, consecrated, sanctified," and can refer to a person or thing that is separated unto God for a specific purpose. These holy garments reveal to us the beauty, the nature and the character of our Lord Jesus Christ and of the life of Christ in us as a new creation, as we minister as believer-priests. His holy life in us should be on display outwardly to glorify Him.

Verse 4 lists six garments which they were instructed to make: "... a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle..." However, there were actually seven pieces of priestly garments. The seventh one is described in v. 36: "And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD." This golden plate is called "the Holy Crown" in Lev. 8:9 and was to be placed on the mitre.

The number seven is God's number of completeness or perfection. All things are complete and perfect in Christ, and we are complete

in Him, as Paul tells us in Col. 2:10: "And ye are complete in him, which is the head of all principality and power."

In addition to those holy garments listed in Ex. 28:4, we read in Lev. 16:4 regarding the high priest's attire which he was to wear on the Day of Atonement: "He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with a linen mitre shall he be attired..." On that special day, once a year, when he would enter the Holy of Holies, he would be robed in spotless white, which speaks of the righteousness of Christ, our High Priest, who was holy and sinless.

32 That means that there were two sets of clothing for Israel's high priest to wear, but both were holy garments and were for two separate purposes. When he presented himself to the people to minister, he wore his official garments of glory and beauty, but when he went into God's presence in the Holy of Holies, he only wore the pure, white linen. As the high priest entered the Holy of Holies, he not only represented Christ as our High Priest, but also was a type of the spotless, holy Lamb of God. Only the sinless Son of God could offer Himself as a sacrifice for our sins. Only His blood could take away the sin of the world.

Notice in Exodus 28:4 that the breastplate was mentioned first, even though it was the last piece of clothing that was put on. That is because it was the most important and the most costly and beautiful of them all. The other garments were basically a foundation upon which the breastplate was secured. We will study it in detail later.

The Ephod is the first garment for which the instructions were given. The materials from which it was fabricated are listed in v. 6: "And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen..." Gold and linen are the materials, and the others are colors which are embroidered on the linen. In Ex. 39:3 we find out how the gold was used: "And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work." The gold wires, or threads, were interwoven into the linen along with the three colors, causing the

interwoven into the linen along with the three colors, causing the Ephod to shine.

As previously discussed, the blue color represents the heavenly character of Christ as the Son of God, the purple speaks of royalty, for He is King of kings, and the scarlet is a picture of the blood that was shed by Christ on the cross. The fine linen always speaks of the righteousness of Christ and the righteousness that is imparted to us as Christians. Gold refers to the deity of Christ.

The Ephod was a short sleeveless garment that was made of two pieces of linen that were joined at the shoulders and held together by a girdle, or belt, as we learn from Ex. 28:7-8: "It shall have the two shoulder pieces thereof joined at the two edges thereof; and so shall it be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen."

As you can see, the girdle was made of the same materials as the Ephod. The word "curious" means "wisely designed". It was like a sash that was tied around the waist on the bottom portion of the Ephod. The girdle, since it is made of pure linen, represents Christ's righteousness, as was spoken by the prophet in Isa. 11:5: "And righteousness shall be the girdle of his loins..." 33

Next, in our study of the Ephod, we read in vv. 9-12 concerning the onyx stones which were to be placed on its shoulder pieces: "And thou shalt take two onyx stones and grave on them the names of the children of Israel: Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches [settings] of gold. And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial."

It should first be noted that the onyx stone which is spoken of here is not the same stone which we commonly call onyx today. It was actually a precious stone, and it is called "the precious onyx"

in Job 28:16. There were twelve precious stones on the Breastplate, and the onyx is listed as one of them. The Hebrew word which is translated "onyx" signifies "to shine with the luster of fire." The onyx of today is neither costly nor brilliant in appearance, so it cannot be the same stone.

On the onyx stones, the names of the twelve children of Israel were borne as a memorial on the shoulders of the high priest every day, never to be forgotten. Those names were permanently engraved.

The high priest represents Christ Himself, our heavenly High Priest, who intercedes for us. Our names are ever before Him. We will never be forgotten. We, as Christians, are chosen by Him, even as Israel was, and are carried upon His shoulders.

A shepherd will carry a lamb that is too weak to walk on his shoulders because of love. Our High Priest also carries us because of His love for us.

34 But He is also responsible for us. Isaiah prophesied of Christ in Is. 9:6: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders..." Christ is seen here not only as Savior, but as coming King with power and authority resting upon his shoulders. The shoulders therefore speak of strength and responsibility as well as love.

The precious onyx stones were securely attached to the shoulder pieces of the Ephod by gold settings and chains of gold, as we read in Ex. 28:13-14: "And thou shalt make ouches [settings] of gold; And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches."

The names of the children of Israel which were engraved on these stones were "according to their birth," as noted in v. 10. They were all equal in representation. The only requirement for them to be there was their birth. We, too, are permanently secured upon the shoulders of our High Priest according to our birth. The moment that we are born again, we become a child of God by our new birth, and our names are written down, never to be erased.

(To Be Continued)



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 A Burning Truth
 A Growing Relationship
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 Death, Hell & Lake of Fire
 Destiny of the Wicked
 Diamonds in the Rough
 Dying Daily
 Earnest but Wrong
 Eternal Life
 Extra! Extra!
 Fact of Tongues
 Faith
 Fear of the Lord
 First Day of the Week
 Five Much Moers
 5 Consequences...
 Friend Listen

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 Glossolalia
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 Not Legislation, Revelation
 Oneness of Christ

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 Paul's Superlatives
 Phoebe
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 Preparation of the Bride
 Ranks in Resurrection
 Resume of What we Teach
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 Words on Eternal Security
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