

Glorious Gospel Publication



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UNDER



SOME SIGNIFICANT UNDERS

“The eternal God is thy refuge, and underneath are the everlasting arms.” Deut. 33:27a. “Keep me as the apple of thine eye, hide me under the shadow of thy wings.” Psalm 17:8. “For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.” Psalm 91:11,12.

“Know ye not that unrighteous shall not inherit the kingdom of God.” The apostle Paul then lists some characteristics, conditions, and conduct of noninheritors. I Cor. 6:9&10. He then tells us of some wonderful **undertaking** of our Father to provide us for, and for us a full inheritance. “Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” v.11. Now by faith we must realize that we have been bought and brought in the family of God, and are not our own. vs. 19&20. Therefore we owe it to Him to glorify God. It is so very rewarding to us to gladly return the glory to him and Live for His glory. Because we are now under His grace, Rom. 6:14-18, being washed sanctified, and justified; sin is not to have dominion over us.

“NOT BROUGHT UNDER”

“All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be **brought under** the power of any.” V. 12. A great aspect of overcoming is that we now have the right, authority, power to refuse to be swayed,

influenced, controlled, or dominated by sin, Satan, or the old self life. Glory to God!

Paul lets us know that for overcomers not everything that is legally permissible is spiritually beneficial, profitable for me or others. "All things are lawful for me, but all things edify not." I Cor. 10:23b. We are divinely equipped in Christ Jesus, by the Word, and by the Spirit of the living God, to discern that which is or is not spiritually constructive. We also have the privilege and responsibility to exercise it. This is another aspect of overcoming. Verse 24, here encourages us to seek to enrich others spiritually. Overcoming servants of God are approved as true servants, in being poor yet making many rich. II Cor. 6:10.

BRINGING UNDER

"For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down strong holds;) Casting down imaginations, and every high thing that exalteth against the knowledge of God, and bringing into captivity every thought to the obedience of Christ:" II Cor. 10:3-5. Here we see a submitting mentally from the heart, to the mind of Christ in order to be successful in spiritual conflict, fighting the good fight of faith. We are made winners by not bringing our own thoughts or any carnal weaponry into this Spiritual conflict. Let us faithfully resist our adversary who is trying to get us to bring our thinking into the conflict which got us into trouble in the first place. Think of Isaiah 55:8,9. "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord." Oh Lord, help us today not try to second guess our God and Father's thinking, but always bring under our thoughts in captivity to Him. Does He know best?

KEEPING UNDER

“Know ye not that they which run in a race run all, but one receiveth the prize? So run that you may obtain. And every man that striveth for mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I not as one that beateth the air: but I **keep under** my body and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway (or disapproved).” I Cor. 9:24-27.

In the many aspects of overcoming we are made to realize that our body is not to run our life or dominate us. The Spirit life within is to be ruling our being. Paul speaks of a natural athlete in training restricting himself in order to be at his peak to win a prize that is temporal and corruptible. In competition he has to compete according to rules of the race or be disqualified. God has set us on a race for the prize of the high calling, that is to win Jesus Christ as our bridegroom. We are not to participate in our competition in some fantasied imaginary contest or opponent, we are not shadow boxing. or beating the air. Satan is a very real enemy that will use every dirty trick in the book to cheat us out of God’s best. He is not playing games, nor should we be. The distractions he would use to distract and get us off course are wilily. We must keep our eyes on the prize. Our hearts centered on Jesus. let us not run aimlessly, but look unto Him as the author and finisher of our faith.. We will be glad we did bring our body in subjection to the new life.



*Obstacles are those frightful things you see
when you take your eyes off the goal.*

THE LAST DAYS



Anita Clark

“Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts...Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that the LORD have spoken it, and performed it, saith the LORD. Ezekiel 37:11-14.

The greatest sign that we are living in the last days, is the nation of Israel. All the world fusses over what is going on in that tiny country. Zechariah prophesied that in the last days, “Jerusalem would become a cup of trembling unto all the people round about...And in that day will I make Jerusalem a burdensome stone for all people: All that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered against it.” (Zechariah 12:2,3) Israel is greatly troubled at this present time. Anti-semitism is stronger in many parts of the world. In Israel terrorism continues, and Israel is retaliating by using force to extricate evil terrorist leaders from the Palestinian territories. There will be an end to all this. God will work His purposes in the earth. Times may get much worse, before there’s any relief.

Because of rebellion Israel was removed from their land. II Kings & II Chronicles, and secular history as well

verify this. This dispersal culminated with the Diaspora which took place in 70 A.D. after Christ was rejected and crucified by the nation of Israel. God's wrath which sent Israel into captivity into Assyria and Babylon because of idolatry in Old Testament times was only part of their removal from the land. When they rejected Christ, God allowed them to be scattered throughout the known world, where many have continued generation after generation until the present time.

Israel has been indeed "very dry bones." It looked like there was no hope of their being brought back to possess the land of their forefathers ever again. However, God had made a promise, and God's promises are absolutely true and always there is a performance of them. Even though it seemed the situation was hopeless, and Israel was exclaiming, "Our bones are dried, and our hope is lost: we are cut off from our parts," God has begun to move on the dry bones, and to bring them together. Many "parts" have come back to the land of Israel. Note: God calls it "their land." Vs. 14. The land is God's to give to whomever He pleases, and He pleases to give it to Israel, not the Palestinians.

In end time prophesy there is no such thing as a state of Palestine. Three references to Palestine (King James Version) mentioned in Ex. 15:14 and Is. 14:29,31 are speaking of the Philistines, ancient inhabitants and long time enemies of Israel (Note: II Kings 18:18- referring to Hezekiah's victory over the Philistines). They were a nation which lived primarily in Gaza along the Mediterranean Sea. Evidently, the word "Palestine" is thought to have come from the word "Philistine." There is no evidence that the Arabs that call themselves Palestinians are descendants of the Philistines (according to genealogy studies by scientists).

The nations of the world where Israel was driven were hostile to them. They have been persecuted more than any people. We look at the Holocaust and think that it had to be their greatest time of suffering, but Scripture indicates that the

last half of the seven years of tribulation, when the wrath of God will be especially horrific in Israel because the Antichrist will have his throne there, will be worse than any thing previously experienced. Matthew 24:21 says, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

The complete fulfillment of the revival of the "dry bones" will take place after the tribulation. Christ will set up His kingdom, one of righteousness, peace and perfect equity. At the present time many of Israel do not even believe in God. Some know Jesus as their Savior, but many are atheists. God will allow judgment to come that will refine them and bring them to true salvation, with recognition of their Messiah, Jesus.

WAR ON THE HORIZON- It looks like that war could break out at any time with Iraq. There is talk of the possibility that Saddam Hussein will send missiles against Israel if the U.S.A. comes against Iraq. The Scripture speaks of "wars and rumors of wars" which will plague the world in the end time. We pray for our leaders to do the will of Almighty God. Israel may well be targeted and suffer biological warfare. Also, many fear that terrorists will come against the U.S.A. with biological or nuclear weapons. God is in control! Psalms 91:5&6, encourages us, "Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day. Nor for the pestilence (disease) that walketh in darkness; nor for the destruction that wasteth at noonday."

We can rest in Him. He will protect us and give us peace as we trust Him. "Because thou hast made the LORD, which is my refuge thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling." (Ps. 91:10).

As we read Ezekiel 37,38,39, that nations will unite and come against Israel. Magog and Gog both refer to Russia and her ruler. They will be united with Persia, which had a world empire at one time, and was made up of both Iraq and Iran. Other nations united with them are Ethiopia, Libya and Gomer. From Gomer came the Germanic People. These will be united in a confederacy against Israel in the end time. We can see this coming in the near future, as Russia supplies armament to many of these nations, and is considered to back them in the International scene. This war that chapters 38 & 39 speaks of may be the war that breaks the false peace in the first part of the tribulation. Note: I Thess. 5:3, the world will finally achieve peace (Rev. 6:2, the White horse rider). Then, Revelation 6: 3 & 4, speaks of the “Red Horse “which will take peace from the earth.” Praise the Lord that as these nations come against Israel they will be stopped. “They shall fall upon the mountains of Israel, and ...I will give them to the ravenous birds and to the beasts of the field to be devoured.” Ezekiel. 39:4.

One of these days all wars will cease. The Lord Jesus Christ after judging the world will rule the world in a wonderful peaceful kingdom. We will be in heaven reigning with the Lord over the earth. The times point to the eminent return of Christ. We will not be as those who seem to put forth that these things have been happening for years and years and don't necessarily mean that Christ may come soon. It is important that we keep the coming of Jesus constantly in our view.

Saints of old died looking for the coming of Christ. If we really love His appearing we will be yielding and letting the Lord work His work in our lives. He will be reigning in our lives supremely. He will be number one in our lives. So many children of God don't have this view. Sad to say they will be left here on the earth during the first part of the tribulation and will experience many horrible times, even though it is a time of false peace. Let us lift our eyes for He is coming very soon!

ROMANS



W. J. Franklin

Chapter 1:18-20

NEED OF THE GOSPEL

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness”—V.18.

As thrilling as the introduction of the book is, it just took us to the main body of the book wherein Paul says all that was in his heart to say. He told us what the world and Christianity needs to know. This chapter begins God’s own charges of guilt laid against the whole world. All are condemned. None escape.

God is love at all times, but He is also a consuming fire. He always acts in justice and holiness, but not always in love. There is that in God which is to be feared, and the fear of the Lord is the beginning of wisdom. See Luke 12:5. God’s wrath revealed, shows that the race should fear Him.

The book of Romans has many revelations. Here God’s fearful wrath is revealed. In verse seventeen, precious righteousness is revealed. Chapter 2:5 speaks of a revealed judgment. 8:18 reveals a glory, and 8:19 the sons of God are revealed. (The word, “Manifestation,” is the same in Greek as that translated “revelation” in the other citations.) 16:25 mentions a revealed mystery. The word, “Revealed,” means to take off the cover, disclose, or a disclosure.

The wrath revealed is against every and all forms of ungodliness, such as violation of conscience, violations against the rights of God over the soul and violations of the rights of others. This wrath will be vented against the men who hold

(Hold down) the truth in unrighteousness. Men are aware that there is always a right and a wrong. Note that all men have some truth or they could not come under this condemnation. Since all men do come under this condemnation, they need the revealed righteousness of V. 17. Men will either accept the revealed righteousness or suffer the revealed wrath. The judgment of the flood, the overthrow of Sodom and Gomorrah, the plagues which fell on Egypt, God's displeasure expressed in so many ways against the sin of David certainly reveal God's wrath against sin.

“Because that which may be known of God is manifest in them; for God hath showed it unto them”—V. 19. In verse 18, revealed wrath, here God hath shown men the things concerning Himself, and in verse 32, men are said to know the judgment of God. In verse 20, we are told how God showed certain things to men. In these and the following verses and chapters, Paul calls on nature, practice, conscience and law to prove man's guilt, and his inexcusable position before God. The eye, the mind and the conscience all bear witness that there is a God.

“For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, ever His eternal power and Godhead; so that they are without excuse”—V. 20. In viewing the phenomena of nature, men must recognize that there is a cause and a causer behind every act, a divine and great personality directing in the universe. The fact that man knows this is the leading cause of his present guilt, because he knew this and deliberately chose to leave God out of his plans.

All visible things made are in full view of man and they are a testimony to man of a controlling mind behind all action. Read carefully Psa. 19:1-6; and all of Psa. 104. These teach that the heavens and the earth are ordered and sustained by their Maker. Man can observe this. In the marvels of day and night, the beauties of the heavenly bodies and their ordered

courses, in the wonders of mountain, forest and ocean, there is abundant testimony to the mind of man that there is a supreme, present personality guiding all. These leave man in all ages without excuse.

Man with his back to the light, walked away from God and refused to own His eternal deity. What a story creation has to tell to the believing heart. The universe reveals, not simply an eternal power or a blind force or fate, but a God behind the force, guiding and directing in all things.

The word translated “Everlasting” in this verse is not the usual word so translated, though it has about the same meaning. It means everduring, forward and backward, always existing. It occurs three times in the New Testament. Rom. 1:20; 2:7 and Jude 6.

The heavens declare His glory,
The trees seem to speak of His power,
And I see His matchless beauty
In each small growing flower.

The rocks all tell of His wonder,
In the hills His strength I see;
And the birds are singing His praises
In the songs that they sing to me.

I read in the daylight His greatness
And the night speaks again of His power;
The raindrops talk of His kindness
In each refreshing shower.

A “Coin-in-the-Cup” Day

Doug Delhay

The Acts of the Apostles 3:1-5 presents us with an interesting glimpse into a routine day in the life of a poor, handicapped man in Jerusalem shortly after the day of Pentecost. While reading these verses, imagine the harsh reality that confronted this man each morning as he awoke. He was stuck in a very low standard of living with little of this earth to comfort or encourage him. He most likely had no home of his own nor a wife or children to brighten the dreary moments of his hard life. He was dependent on others for his many, basic physical needs each and every day. He was carried unceremoniously to the steps of the Temple to reach out a desperate hand to a people whose sympathy was likely worn thin by the daily request for alms.

The best he could hope for on any given day was a few small coins given by the hands of some that could afford to demonstrate their pity. As one who could hardly function at all, the world moved around him at a pace he could never achieve. He was daily reminded that he was forever to miss out on the blessings that came with the mobility others took for granted. His life was hard. His life was humiliating. His life was less. Always less. Daily less.

Symbolically, this man typified the crippled spiritual condition of the people of Israel who, while living in the land of blessing and promise, were unable to enjoy even the most basic blessings that God had promised them because of their past and present rebellion. They endured day upon day, year upon year in a feeble condition while living in captivity in the very land

God had promised them. Everywhere were the reminders of their glorious history, yet they were like mere window shoppers, looking and longing, but unable to possess. They entered a powerless, voiceless temple to pray to a God that did not seem to acknowledge the heritage to which they clung. While they hoped for the spiritual riches and potential blessings that this land had previously afforded, they were constrained to be content with just getting by on the random, trifling “coins” that each day had to offer. While everything seemed to be in place for spiritual prosperity and success, their “limbs” simply would not work as they were designed; they couldn’t get up to speed individually or as a nation. Instead of a land that flowed with milk and honey, Israel waited daily, year upon year, for a mere coin in their cup of blessing upon which they could survive yet one more day as a crippled relic of what God had called them to be.

Then Peter and John entered the scene appearing to be no different than the hundreds of others that passed by the man every day. The cup is robotically extended (so to speak), the quest for an alms repeated yet once more, the anticipation of a “coin-in-the-cup” the absolute most the man could wearily dream of (if they acknowledged him at all), and his very existence was again placed in the hands of individuals who might perchance show him some small offering of mercy.

But now his hope was stirred. Peter and John were looking at him. Not just glancing, but, as the word “fastening” depicts, Peter had set his gaze **only** upon him. His expectation was heightened even further. Perhaps an extra coin or two might come his way, a more generous offering than he had grown to expect. But Peter was looking not only at the man and the physical need that had made him financially needy as well, but, by the Holy Spirit, he saw his spiritual need. Perhaps, even as

we observed earlier, the man served as a window through which Peter saw all of Israel and their crippled spiritual condition on the very steps of the house of the Almighty God. An especially sorrowful sight given that the Messiah had just been in their very presence and healed so many of similar diseases. An especially opportune moment given that the Messiah had been raised from the dead and the power of the resurrection was now being manifested through the likes of Peter and John for all Israel to see.

Peter then spoke as he looked upon the man, **“Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.”** He was not offering what the man had daily sought after, nor was he offering some other alms with which the man could temporarily comfort himself, but he was extending the very hope and promise of God in Christ to this man and to all Israel. He was not offering Israel political power or military might sufficient to free themselves from the bondage of Rome, but he was offering them much, much more. Not the riches of this world, for he did not possess them neither were they his to give, but he offered eternal life and healing for their darkened souls. Even as Jesus came not to deliver them directly from Rome but to deliver them from sin and death, Peter (in the power of the Holy Spirit, the Comforter sent by the resurrected Jesus) offered greater promises far beyond the realm of their earthly expectations.

With a ministering hand and a miracle from God, the lame man forever discarded the miserable hope for a mere “coin-in-the-cup”. He was walking! He was leaping! He was praising God! God had shown great mercy to him and enabled him for something that he had never had the ability to do. Jesus of Nazareth, the Anointed One sent from God to be the Deliverer

of Israel and the entire world, was once more evidenced to be Son of God in power. **“And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.”** - Acts 3:16. He was now strong and sound. He was no doubt ready to work, ready to labor, ready to take up the daily routine that had always been beyond his reach. He was ready to hope, ready to worship, ready to serve the “only true God” (John 17:3). Life had begun anew for him and he was thirsty for it. Never again was he to lie on the Temple steps seeking a mere “coin-in-the-cup”, for his cup had been filled.

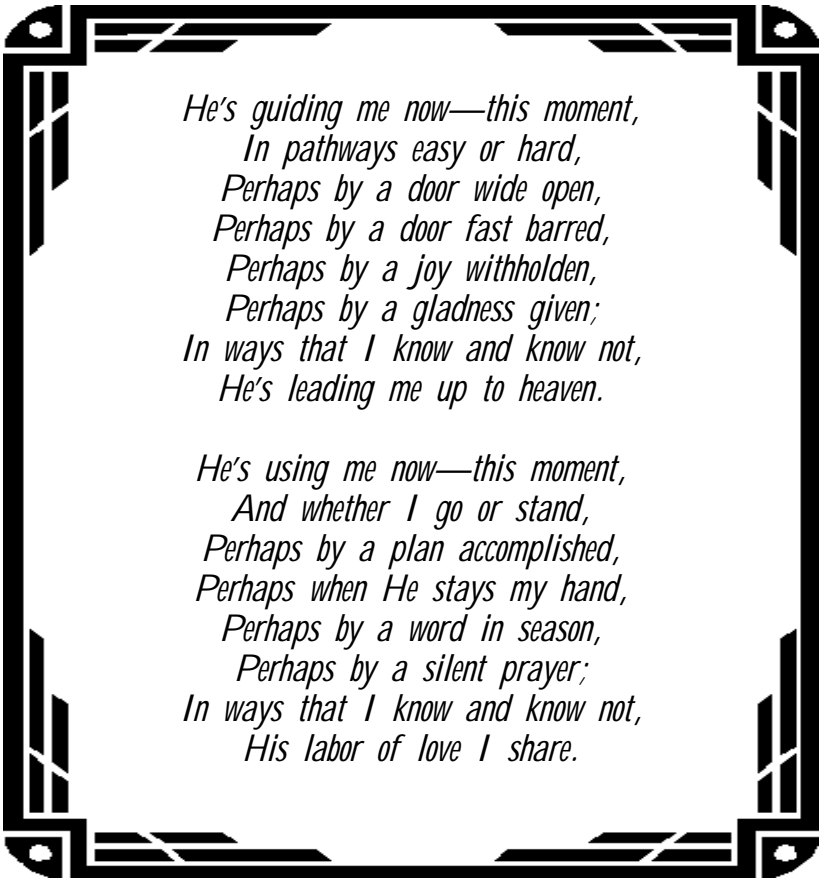
We might at this point be tempted to ask, “Why did not all Israel see? Why did they not yield to the message of the resurrected Christ and cease living in such spiritual poverty and weakness?” To answer this we need only take a close, honest look at our own lives and our own outlook on our daily routines.

How often do we gather at our place of worship for just enough spiritual help to get us through another day? How often do we wonder why the God of our inheritance seems not to hear us or acknowledge our desperate condition? Why is it that the precious name of Jesus seems to hold such little value when we face “real world” circumstances? Are we not often found to be like the lame man at the Temple, or the nation of Israel at the time of Christ, looking and longing for the wrong deliverance while feeling trapped in the grind of our daily routines?

“His name through faith in his name hath made this man strong” was the explanation given for the miraculous healing. Are we beggars before God or believers? Do we settle for what peace and comfort the world would toss to us out of pity,

or do we lay hold of the hand of God **“Who hath blessed us with all spiritual blessings in heavenly places in Christ:”** (Eph 1:3)? Are we **“more than conquerors”** (Rom. 8:37) or feeling “more than conquered”?

Let us be encouraged in the example of the lame man, and allow God to lift up our discouraged and often weary hearts in our daily walk. Let us heed the exhortation of Hebrews 12:12-15. Let us believe whole-heartedly in Jesus the Anointed One of God, our Lord and Savior, and never again settle for another mere “coin-in-the-cup” day.



*He's guiding me now—this moment,
In pathways easy or hard,
Perhaps by a door wide open,
Perhaps by a door fast barred,
Perhaps by a joy withholden,
Perhaps by a gladness given;
In ways that I know and know not,
He's leading me up to heaven.*

*He's using me now—this moment,
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps when He stays my hand,
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labor of love I share.*

God doeth all things well

On June the 28th I fell down the basement stairs at church and broke my shoulder. An immobilizing sling was put on me. It was such a bad break with three large divisions in the ball and all of it was fragmented. Also the muscles were torn and the socket permanently damaged. The surgeon said it may not heal because of my age. He said a new shoulder could be put in, but with or without surgery I would not be able to lift my arm above my shoulder. He asked if I wanted to wait six weeks to see if it would heal. I chose to wait and give the Lord time to heal it.

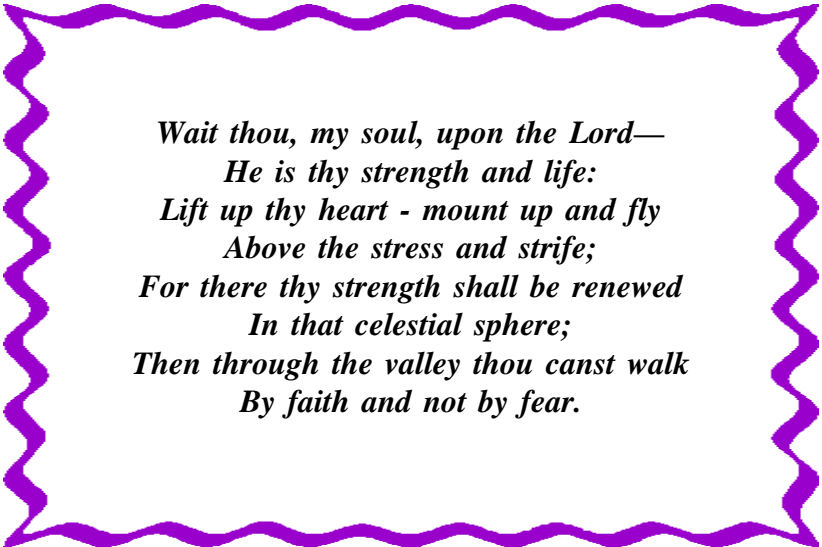
Many were praying for me and praise the Lord at the end of the six weeks the X ray showed it was beginning to heal. The surgeon said it still could block the blood flow at any time and the bone would just die, as the three main divisions had separated. **BUT GOD** never let that happen and I know it was just the Lord that it is healing. I began four weeks of therapy for range of motions. At the end of that time I could raise my arm above my head with only 10 degrees short of all the way and put it behind my back to my waist. The therapist and the doctor were surprised, they didn't think it would be possible.

Four more weeks of therapy were ordered for strengthening of the muscles. The ball was still in the socket, but dropped way down. I finished the second session of therapy (Oct. 4th) and the ball has moved up about half the distance. The doctor said I need more therapy for strengthening. I told him I would rather do it at home. When I saw the X ray I also remembered that the doctor had said in the beginning that the ball would never be nice and round again, but it looked round to me.

I have so much to thank the Lord for. I didn't have to have surgery to have a new shoulder put in. Also it was my left shoulder and I am right handed. I don't have insurance and don't qualify for Medicare until December. But the church insurance allowed Five Thousand toward medical expenses and because I didn't have surgery it covered everything. I am also thankful for my husband, he had to take care of me and cook and clean with all his other responsibilities. My Children and their spouses were a great help. The saints were willing to give out the Word for the meetings. I especially am thankful to Brother Bob Briner for teaching in my place on Sunday nights and helping with the typing for the Glorious Gospel. He also took charge of a project that had been on my heart (a church sign). The Lord takes care of His own. I praise His Name and give Him the glory that is due Him.

I thank everyone who prayed for me and for the encouraging cards and notes with Scripture written in them and poems. You don't know just now much that meant to me.

Earlene Davis



*Wait thou, my soul, upon the Lord—
He is thy strength and life:
Lift up thy heart - mount up and fly
Above the stress and strife;
For there thy strength shall be renewed
In that celestial sphere;
Then through the valley thou canst walk
By faith and not by fear.*

Why Would Someone Wear A Disguise?

Kay Lawson

The main reason someone would wear a disguise is so that you wouldn't know who they really are. Another reason might be so that you'll think that they are someone else. Let's think of some examples of people who wear disguises. A clown acts silly and makes you laugh, but you don't know who it really is with their face painted and funny clothes. A robber sometimes puts something over his head and face so if someone accidentally sees them while they are stealing things, it makes it hard for the police to catch them because they don't know who they really are. There are a lot of disguises that hide your true physical appearance.

There is an account in the Bible about a man who disguised himself in I Kings 22. "And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the King of Judah came down to the King of Israel." V. 1& 2. There had been peace between Syria and Israel for three years. Jehoshaphat was the King of Judah and he was very rich. II Chron. 18:1. He came down to talk to the King of Israel, which was King Ahab. Ahab was a very wicked king and God had already told him in the chapter before, that he was going to die because he had done wicked things in the sight of the Lord.

"And the King of Israel said unto his servants, Know ye that Ramoth in Gilead is our's, and we be still, and take it not out of the hand of the King of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the King of Israel, I am as thou art,

my people as thy people, my horses as thy horses.” V. 3&4. Ahab decided to go to war with the King of Syria and take back the important city of Ramoth in Gilead from Syria and he asks Jehoshaphat to help him. Ahab prepared huge feasts for Jehoshaphat and the people that were with him to persuade him to go to battle with him and Jehoshaphat agrees and they join forces.

“And Jehoshaphat said unto the King of Israel, Enquire, I pray thee, at the word of the Lord to day” V. 5. Jehoshaphat tells Ahab, “Let’s ask the Lord whether we should go to battle or not.”

“Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king.” V. 6. So wicked Ahab’s prophets tell him that God will give him the victory. But there is a problem - these were prophets with a lying spirit and they couldn’t be trusted to speak the truth. Jehoshaphat must have felt something wasn’t right.

“And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him? V. 7. Even though 400 prophets had given them a good word, Jehoshaphat wanted to ask a prophet of the Lord.

Read V. 8. King Ahab knew Micaiah was a true prophet of the Lord, but he didn’t want to ask him because he didn’t want to hear the truth. He was sure it was going to be evil against him. Jehoshaphat insisted on asking Micaiah. Read V.9. Ahab sent one of his officers to go get Micaiah the prophet and while they were waiting, this is what the two kings did. Read V. 10- 12.

They put on their royal robes and had this big ceremony and one of the prophets named Zedekiah makes horns out of iron which he says to use and with those horns they would win the battle.

Read V. 13 The officer that had gone to get Micaiah tells him to please give the same good prophecy that the 400 prophets gave. Let's read what Micaiah tells him in V. 14. Here is a true prophet of the Lord. In V. 15, Micaiah sarcastically tells the king what he wants to hear, and it's not the truth. Ahab knows he is not telling the truth. Read V. 16. In V. 17 Micaiah gives the true prophecy. When he says that he sees Israel as sheep with no master, what he is really saying is that Ahab is going to be killed in the battle. He says everyone should go home.

Read V. 18. We read before that Ahab hates Micaiah and because his prophecy was evil against Ahab, we read in V. 26 & 27 that Ahab has Micaiah put in prison and tortured until the king returns from battle.

Read V.28. Micaiah tells Ahab that if he returns from the battle that would mean he didn't get killed and he was not a true prophet and the Lord didn't speak by him. He even speaks to the people and tries to get them to listen to him. He's warning them that they should go home.

In Vs. 29 & 30, we read that Jehoshaphat and Ahab go up to Ramoth-gilead to battle. King Ahab is going to disguise himself as a common soldier. This tells me that Ahab believed Micaiah's prophecy that he was going to be killed in the battle. He thought up this plan to protect himself. He thought he could outwit God. Ahab has Jehoshaphat put on his kingly robes so the enemy will mistake him for Ahab and they will kill him instead. This shows how evil Ahab is. Jehoshaphat is supposed

to be his friend - he has agreed to help Ahab in battle and this is how Ahab treats him.

In V. 3 1, The King of Syria gives his 32 captains orders to only look for King Ahab and kill him and not to fight anyone else.

Read Vs. 32 & 33. Just when it looked like Ahab's plan was going to work, God's plan prevails Jehoshaphat wasn't the one God had said would be killed in this battle. In II Chron. it says that the Lord helped Jehoshaphat and God moved the enemy to depart from him.

Read V. 34. What this means is that a soldier just randomly shot an arrow into the battle, not aiming at anything in particular and it just happened to hit Ahab in a seam or joint of his armor so that it wounded him. Was this arrow guided by God?

Read Vs. 35 & 36. The purpose for this whole battle was over, so all the men went home. King Ahab died. His plan to escape God's prophecy against him didn't work. His disguise didn't hide him from God. What about the prophet Micaiah? He was proved a true prophet of the Lord.

One thing we can count on is that God's plans and purposes will come to pass. God cannot lie. What God says is true. As far as you and I are concerned, God has a purpose for each of our lives and if we want to know God's will for us, we can ask God and find out. Then we can either yield to Him or go our own way.

First of all, we have to be assured of who we are. If we have accepted Jesus as our Savior; In John 1:12, it says, "But as many as received Him, to them gave He power to become the

sons of God, even to them that believe on His name.” That’s what makes us Christians. As Christians, we have a purpose in this world. There is a reason why you go to the school that you do, why you are in a certain place at a certain time, why you live in the neighborhood that you do. You were placed in your class, on your bus, or meant to walk. Certain people are brought into your life - classmates, teammates, friends, or the person who sits next to you.

Jesus said, “I am the Light of the world.” If we have that Christ life in us, we are lights in this dark, sinful world. One of our main purposes is to lead others to Jesus. We are not to hide our light from others. If we do, we can miss an opportunity to lead some friend to Jesus so that they can be saved from God’s judgment.

We can disguise ourselves from other people. We may not wear a mask, but we can hide the fact that we are a Christian, that we go to church, that we sing and praise the Lord, and use our talent for the Lord. But we can’t hide from God. We need to be leaders and not followers of our friends. We can be influenced by our friends that don’t yield to the Lord. It may seem that they want you to do what they do and act like they act, but the truth is, if they know that you are a Christian, they EXPECT you to live differently than they do. The world expects us to be different. If we aren’t, it confuses them. We lose our testimony for Jesus. That is what Satan wants to do with us. He tries to trip us up so that when people hear we are a Christian, they won’t see any benefit that it has in our life and we won’t have any effect on their lives.

Don’t disguise who you really are, God made you exactly how He wanted. Let that Christ Life shine out through you.

Jeremiah 29

Part 5 (vs 3)

Debra Isenbletter



vs 3: In this next verse are seen *The Messengers* (Elasah and Gemariah) and *The Occasion* which also begins the second parenthesis in this letter.

The Messenger: “By the hand of Elasah, the son of Shaphan and Gemariah, the son of Hilkiah...” The two messengers that carry this letter for Jeremiah are **Elasah** whose name means “God has wrought” or “God has made” and **Gemariah** whose name means “Jehovah has accomplished.” The meaning of their names shows what the Lord is able *to do* and *accomplish* with yielded vessels. This is the only time these two men are mentioned, though there are other men mentioned with these names in the Old Testament. Except for Jeremiah’s mentioning of these two men there is no other account given concerning them. Both these men have just this one faithful testimony, but what a testimony it is! They are willing to carry this letter for Jeremiah all the way to the captives in Babylon.

What an encouragement to our hearts because this shows that though they did nothing else that seemed to be of importance, this one act of obedience is just as powerful a testimony as other more well known men of God. Today people may not see much in connection with our lives but if we are faithful in the one thing the Lord asks of us, that is sufficient, and the Lord sees us as overcomers! Both Elasah and Gemariah’s fathers knew each other. Shaphan and Hilkiah were both instrumental in helping Josiah make his reforms. There is much more said of these fathers than the sons and I

believe their testimony also can be passed on to their children, their love for the Word of God was without question and this same love for the Word is seen in the response of their children to Jeremiah's request to carry his letter to Babylon.

Shaphan, the father of Elasah, was a scribe during Josiah's reign (2 Kings 22:3) and **Hilkiah**, the father of Gemariah, was the high priest during Josiah's reign. Both were responsible for the repairs to the house of the Lord. Hilkiah found the book of the law and gave it to Shaphan the scribe to read to Josiah, and both men were sent to Hulduh the prophetess to inquire of the Lord. **Hilkiah** means "*my portion is Jehovah*" and **Shaphan** means "*a coney or rock badger.*"

The qualities associated with the little coney or rock badger can be seen in Shaphan. The coney is described as "chewing the cud" (Lev 11:5) and this is a wonderful picture of one who meditates upon the Word of God. The encyclopedia describes the coney as follows: "The exceeding wisdom of the coney is illustrated in their setting an old male sentry near their holes to warn his companions when danger approaches, by a whistling sound. It lives in holes and clefts of the rocks." **Shaphan was a scribe who meditated on the Word** (he chewed the cud) and he was wise in God's Word, he showed that same "exceeding wisdom" shown by the old male who warned of danger. Like the coney that made his home in the "cleft of the rock" Shaphan and his son also found their security in the "cleft of the rock." This was the place the Lord put Moses before He passed by and showed a portion of His glory. Shaphan was willing to stay in a place the Lord placed him and it was there in "the shadow of a great rock" that he found a hiding place from every storm (Is 32:2).

One of the interesting things about Shaphan was the effect he had on his sons and his grandsons. He had three sons who all helped Jeremiah. **Ahikam** befriended and protected Jeremiah at his trial (Jer 26:24); **Elasah** carried this letter for

Jeremiah to Babylon (Jer 29:3) and **Gemariah** tried to prevent King Jehoiakim from burning the roll of Jeremiah's prophecy as it was read to him (Jer 36:10-12,25). Shaphan's two grandsons also have a testimony that shows how this godly man must have affected their lives. Micaiah was not ashamed to declare the word that he heard concerning Jeremiah's prophecy (Jer 36: 11 - 13) and Gedaliah eventually became the governor of Judea after Jerusalem fell and Jeremiah was placed under his care. (Jer 39:14).

Both these men, Shaphan and Hilkiyah had a powerful effect upon their sons, because both Gemariah and Elashah are instrumental in carrying this letter for Jeremiah.

The Occasion: *"when Zedekiah king of Judah sent to Babylon to Nebuchadnezzar..."* The occasion for this letter was a trip that was already planned by the king. He had a group going to Babylon and Jeremiah made sure this letter went along and made sure there were two godly men to deliver this letter to the captives. The purpose for Zedekiah sending this group of people to Babylon may have been to pay the yearly tribute that was due to Nebuchadnezzar and to renew his submission to him. Nebuchadnezzar was the one who placed Zedekiah upon the throne. Jamieson, Fausset and Brown comment on his reign saying, *"he only reigned at the pleasure of the King of Babylon, who might have restored Jeconiah had he pleased."*

Zedekiah's subjection to the king of Babylon only lasted a couple of years. Sometime between his fourth year and his ninth year he began to rebel. By his ninth year his rebellion was so bad that Nebuchadnezzar came and besieged the city (2 Ki 25: 1). Zedekiah's subjection to Nebuchadnezzar, like his subjection to God, was only a pretense, Zedekiah only feigned obedience. Therefore Jeremiah needed and used these two godly men, raised by godly fathers to insure this letter was delivered safely to the captives.