

Grace and Glory

Declaring unto you the
whole counsel of GOD

Vol. 116

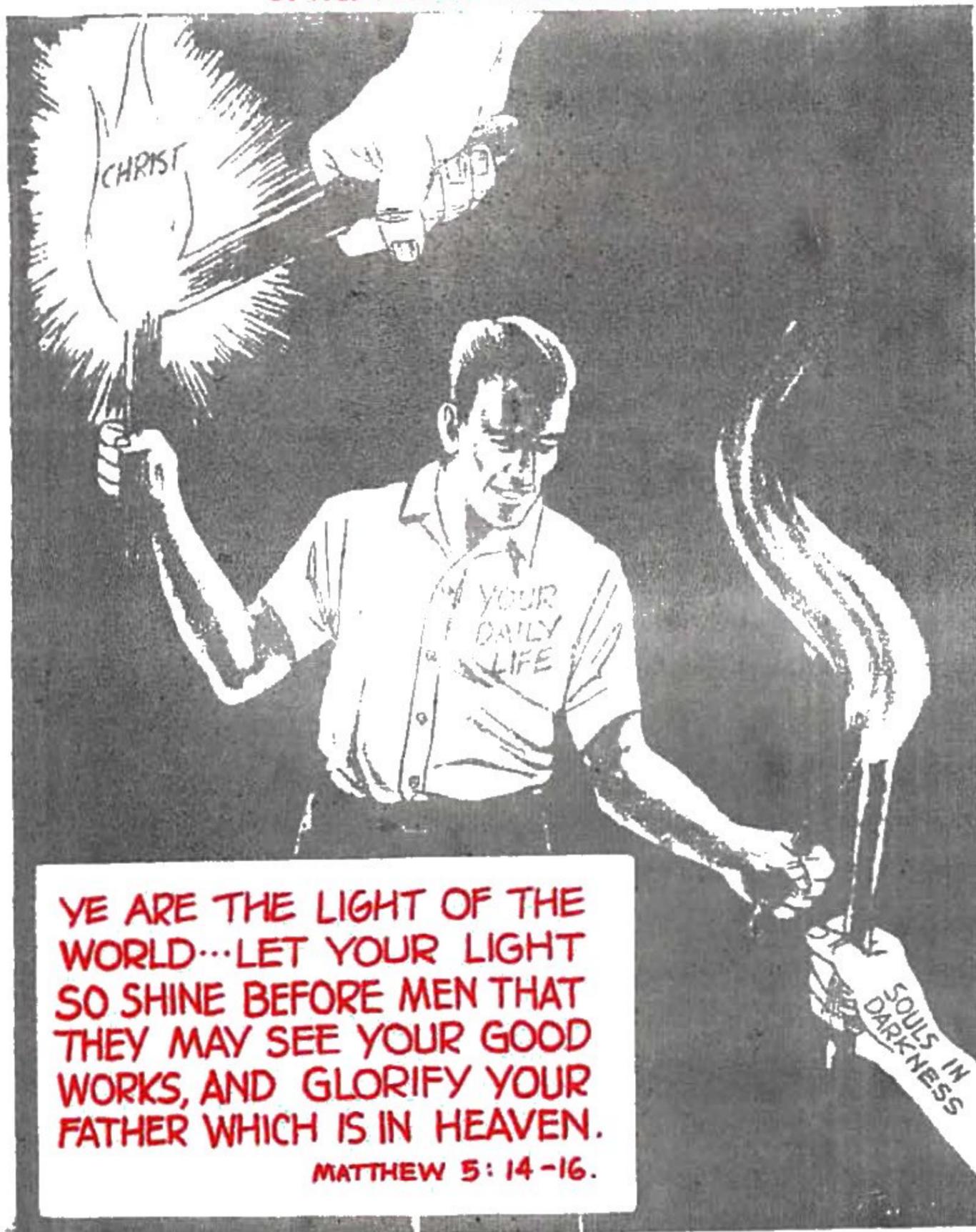
February 2026

Num. 2



Draw nigh to
GOD,
and he will
draw nigh
to you.
JAMES 4:8.

SPREADING THE LIGHT



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Editor: Gene Hawkins



“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” Dan. 12:1

“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.” Re 6:6

The above citations represent two prominent conditions which are coming to pass at this present hour. They are written by two separate authors thousands of years apart, but both were prompted by the same Holy Spirit. Therefore they are absolutely accurate.

Daniel testifies of the intense trouble facing Israel during the days of tribulation known as “...the time of Jacob’s trouble...” “Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; **but he shall be saved out of it.**” Jer. 30:7 John writes in regard to one major reason for such trouble, “...see thou hurt not the oil...” 3

It is imperative for those who are looking for Jesus’ eminent return to recognize the fact that Pres. Trump is God’s “man of the hour.” There are two major reasons for this. Number one is the fact that “And he (God) changeth the times and the seasons: he removeth kings, and setteth up kings:...” Dan. 2:21 Though men may fight and battle for supremacy of a certain nation only God can actually advance them to such a place. Secondly, it is Pres. Trump who has initiated the “Abraham Peace Accords.” Though previous presidents may have spoken of such things, only Pres. Trump has actually been able to achieve it. He, along with a number of other politicians, have also touted the idea that peace in the Middle East has been achieved, but that, once again, is contrary to God’s Word. American endeavors

have certainly gotten Iran's attention with the devastating strikes leveled against her nuclear facilities, but in light of God's Word, this is only a temporary set-back. It is without doubt that Iran is the nation of whom John prophesied when he wrote these words in Rev. 8. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;" Rev. 8:8 This is none other than a description of nuclear war. Jesus prophesied the devastating effects of such fallout announcing: "For then (at that time) 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." Matt. 24:21-22 Iran has no regard even for her own people. The fact that this "...great mountain..." is also "burning with fire," makes no difference to her, nor does she have any regard for the loss of life which follows as "...the third part of the sea became blood;" She is simply obsessed with the destruction of Israel and will do anything to achieve that end.

Daniel, however, is very emphatic that Iran or any other nation, will ever succeed in the destruction of God's Chosen People. This prophet states emphatically that, "...at that time thy people **shall be delivered**, every one that shall be found written in the book." Dan. 12:1 This simply means that there will come a day when Israel as a twelve tribe nation, will accept Christ as her Messiah, and even though the 1260 day rule of antichrist is still ahead of her, she will be preserved with out harm, for the duration of his maniacal reign.

The glorious news for that elite company known as "the bride of Christ," is that they will be in glory in the very Presence of the Lord, BEFORE the tribulation even begins. Their promise is found in the message to the Philadelphia Church. "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, (into heaven) and no man can shut it: for thou hast a little

strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from (lit. "out of") the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:7-10

President Trump has siezed the opportunity to arrest Venezuelan President Nicolás Maduro. He was the captain of the captured oil tanker and claimed to be the President of Venezuela, though many have argued the authenticity of that claim. His wife also insists that they were arrested without cause. Nevertheless, they do remain in custody and it is highly problable that Pres. Trump will deport them back to Venezuela. His objective is to "Make America Great Again." (MAGA)

A great majority of Americans are in sympathy with the President and hope that such a thing will be achieved, but once again it is imperative that men ask "What sayeth the Scripture?" Daniel is once again very precise when he reports that there will be a **ten nation** coalition of the end time which will be reduced to seven. There is no doubt that America will be one of the nations which is eliminated, due to her stand for Israel. Daniel's account is as follows. "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Dan. 8:9-14

6 The cleansing of the sanctuary marks the end of antichrist’ rule. It is at this time that the false prophet along with the antichrist will be cast into the lake of fire. Thus, the cleansing of the temple is now complete. However, the question remains, “When does the rule of antichrist begin?” Scripture is clear that he must reign a full 1260 days, and most believe that those days would begin in the middle of the week. That cannot be, for Jesus declared that the days of tribulation would be shortened. There is also another pertinent timeline which begins with the taking away of the daily sacrifice. “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.” Dan. 12:11 This means that the days from taking away the daily sacrifice to the middle of the week number exactly 1290. The first half of the week boasts 1260 days. Therefore, the daily sacrifice is removed 30 days before the week of tribulation begins. Since the tribulation week will have exactly 2520 days, and the rule of antichrist ends 2300 days after the daily sacrifice is taken away, the rule of antichrist must of necessity begin 250 before the midst of the week. (2520 minus 2300 = 250)

FAITH’S ANSWER

I cannot tell what shall betide
My feeble barque, as it doth glide
Along the shore of life so drear,
With danger signals ever near.
Yet, of one fact, I’m very sure,
I shall not faint, but shall endure,
For God, who guided yester-year,
Shall comfort and dispell all fear.

ANON

- * Barrenness is a type of fruitlessness of the old man.
- * The Gospel that Christ died for all men “is old news, but good news, and new news.” Tennyson

A Falling Away First

C. E. Foster

“NOW we beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto Him...” II Thess. 2:1.

I want to speak briefly concerning the rapture and revelation of Christ, the revelation of the anti-Christ and the awful tribulation. Of course that is a big subject to cover in just a few minutes. Paul uses a mighty leverage here concerning the coming of Christ and our gathering together unto Him. He speaks again on this same subject in the following Scripture: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air; and so shall we ever be with the Lord . Wherefore, comfort one another with these words." I Thes. 4:13-18. Yes, the Lord is coming and there is going to be a gathering together of God's people unto Him. What a wonderful time that will be! This seems to me the most marvelous theme of the Scriptures. The most wonderful event is just ahead of us --- Jesus is coming! He will leave His Father's throne and set up His Own throne. The trumpet will sound, the dead in Christ "...will rise first and all go up together meet the Lord in the air, caught up in clouds or companies, and so shall we ever be with the Lord." Thank God, the coming of the Lord is the most comforting doctrine of Scripture. We are not looking for a hole in the ground, but an open door in the heavens.

The Lord said to the Philadelphian overcomers, "I set before thee an open door and no man can shut it !" Rev. 3:8 John heard a voice saying, "Come up hither and I will show thee things to come." The rapture of the overcoming saints is soon to take place. Jesus is coming Personally. He will descend from heaven with a shout. and they who are ready will ascend with a shout. There will be a shouting time in the air. Praise God! I expect to be one of that wonderful company. I believe that shout may reverberate throughout the universe, the shout

of those who will be linked in marriage with Christ the Lamb of God. Then it will be announced, "The wife of the Lamb has made herself ready." We are looking for our bridegroom. He is coming as the King of Israel. Praise God, He is coming also as the Bridegroom of those who shall constitute the bride, the Lamb's wife.

Paul here writes of the rapture to encourage those saints, because they were going through deep trouble and tribulation. They thought that the Lord had come and they were left behind. Paul says "Be not troubled, neither by spirit, nor by words, nor by letter as from us as that the day of Christ is at hand." (or as if the day of the Lord were at hand) II Thess. 2:2. It seems that someone had written a letter to those people and even signed Paul's name to it, that Christ had come, and they were left behind in the time of tribulation. Of course we too would be sad if that should happen. Paul goes on to say, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first and that man of sin be revealed, the son of perdition." II Thess. 2:3 Two things must take place before the day of the Lord comes.

8 First, there will be a great falling away. That awful apostasy is just before us. While there has been a great falling away, it is not the great apostasy spoken of by Paul. We cannot imagine the awful darkness and troublous conditions that will take place after the rapture of the saints. It will be so bad that they will try to blot out the very Name of God. Second, the man of sin must be revealed before the day of the Lord can be ushered in. There will be three years of great tribulation, because the man of sin will cause that tribulation. "Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." II Thess. 2:4 This refers to the anti-christ who will demand the whole world to worship himself as the One God. That will be a terrible time when you can't buy, or sell without the mark of the beast. Paul goes on to say, "Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time." II Thess. 2:5-6 The Lord showed me that the hindering one is not the Holy Ghost, as many believe, but it is the full overcoming saints. When they are gone, the restraining power will be lifted, and the devil will be at liberty to bring forth his man, the anti-christ, the man of sin, the incarnation of the devil himself, even as Christ is the incarnation of God.

"For the mystery of iniquity doth already work; only he who

now letteth will let, until he be taken out of the way." II Thess. 2:7 We know that this mystery of iniquity has been working all through the centuries and it will come to the fullness in the anti-christ. But over against the mystery of iniquity, is the mystery of godliness, which must be fulfilled and come to its culmination to produce the body of Christ before the man of sin can be revealed. This mystery of righteousness under the power of the Holy Ghost is working now in the hearts of all believers. A company on earth is holding the victory by believing God. They are restraining the very devil himself, so that he cannot bring in the anti-christ until they are gone.

Jesus is coming soon. I wish He would come now. I believe the greatest work of divine grace is being worked in the believers who are fully yielded to God and are looking for the coming of Jesus. The finishing touches are being put upon us, and we are to be made ready for the rapture. The big men of the world are talking of fixing up the world and making it a fit place to live in, but we are getting ready to leave the world and go to a place which God has made fit to live in. They will fix up the world and there will be a time of peace, but it will be a false peace, very transitory. Then war will break out worse than ever and end in the awful battle of Armageddon. But as the song says, "When the tribulation comes, I'll be gone." No, the anti-christ cannot come until the hindering one is taken out of the way. Bless God! When we hear the signal from the skies we will know it is time to leave. Let us all be prepared to leave here when Jesus comes. 9

Were half the breath that's vainly sent
To heaven in spplicaton spent
In praise to God, or song would be
"Hear what the Lord has done for me."

- * In light of Christ's brilliance, the world's wisdom is but a shadow.
- * "Weeping may endure for a night, but joy cometh in the morning".

O! Body of Clay
By Jessie Craighead
A Nurse who served in Korea

Tick-tock, tick-tock. Have you ever sat and listened to the old clock click off each tick-tock ? If you have, did you realize that each tick was bringing you nearer your last breath? I have stood by so many dying, feeling their pulse grow weaker waiting for that last breath. As long as there is breath, there is hope. But when that last breath is gone, the room itself puts on an emptiness; that lifeless form lying there eyes staring into space too late now. Perhaps for years they had the privilege of looking at the beautiful things in life that God gave to this world, birds, flowers and trees. But did those eyes delight in those things or did they lustfully look at the things that Satan placed before them ? Poor eyes! Did they damn your soul ?

10 Those quivering lips that death has stilled, God gave them life for years. Did they speak words of encouragement to some trembling, weak brother or sister? Did they whisper God's name often in prayer as they went through life? Did they smile in gentleness on those who looked to them for strength ? Lips that will never speak again! Did you withhold your smile that God meant you to give? Instead of words of encouragement did you speak evil of your friend and neighbor causing the weak ones to become more discouraged and faint by the wayside? Lips, lips to curse the One who gave you life ! Poor pale lips! Did they damn your soul ?

O body of clay, what ever your name is—doesn't matter now—on this earth you can never answer to it again. It doesn't matter how much you loved or were loved by many, or by few, the book of your earthly life has the word "Finis" at the bottom of the last page. You have now begun a new life, the life you prepared yourself for while God let you live in this world. Yes, while God was preparing a beautiful country—with clear rivers of water, golden streets, gates of pearl, for a Holy people—pure in heart. O body of clay, have you prepared to be a citizen of such a place, or did you prepare yourself to live forever with the people of the lustful eyes, cursing lips who will scream and moan

forever? FOREVER! Gross darkness there except for the rolling flames, that burn and blacken poor pale lips, now swollen from the flames of hell. Poor eyes, looking but seeing only flames swirling around other tortured souls some cursing, some begging for one drop of water. And, O, body of clay, if it be possible to increase your torment, it is done when those staring eyes catch sight of a loved one plunged into the flames of hell, led there by following your foot-steps as you followed the way of sin. You lived for and obeyed your master the devil, now your pay day has come and he pays you off in full, with a check that reads, "Pay to the order of this soul of the body of clay, eternal death in the lake of fire through all eternity." *The Heart Is Deceitful.*

The serpent, the devil stands plainly revealed in all his filth and corruption, and the results of his action throughout the ages the misery, agony, tears and weeping that he has caused are seen and known to all. The saved of all ages will utter contempt. They will turn from him to the God of all grace whom they have learned to love and adore, never again to look upon Satan or to be tempted by his beguiling voice. He will lose all his potency **11** all his power when he is fully known, and will be shunned as a viper by all the host of the redeemed who will lift their voices in Hallelujahs and praise to Him Who has washed and made clean in his own blood, and borne away on the everlasting arms of love to their eternal home, there to spend eternity exploring the wonders of heaven, marveling at what God hath wrought. It is written (I Cor. 2:9). "Eye hath not seen nor ear heard, neither hath entered into the heart of man the things that God hath prepared for them that love Him."

The Way

In the maze of pathways

In the labyrinth of life

We must find the straight and narrow

The way that leads to Christ.

All other roads are useless

They lead to bitter loss.

The beginning of Gode's highway

Is the Cross.

R. Eisenberg

TWO WOMEN - A CONTRAST

Mary M. Bodie

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

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

She forgot all the formalities, rules, and regulations governing polite society, in her desire to worship and adore the Man who loved her, as the Spirit of God had already taught her. She learned more in a few moments than the Pharisee knew. He was simply curious; she was caring. He was unbelieving; she had faith. He thought he was all right and needed nothing; she knew that she was a sinner and needed a Saviour. She was poor, hungry, and thirsty. He was rich, self-sufficient, and full. Therefore, she was blessed, satisfied, and filled; while he was sent away empty. Poor blind Pharisee! And the saddest phase of his loss is that he never knew how much he had missed, nor how near he was to the kingdom of heaven.

Simon felt superior to such folk. He was a good man,

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

But what is the cause of such prodigality of emotion, such reckless expenditure of love, on the part of the woman of the city? We know nothing about her, except what we, read here. The story commences abruptly. She is described simply as a woman which was a sinner but no more was she a sinner after she met the Savior. This was probably Mary Magdalene, who is mentioned in Luke as being among those "...healed of evil spirits and infirmities." In Luke 7, the veil is drawn over her past life, by the fact that her name is not even mentioned, The Lord does not expose the sins of His people. Nevertheless, the fact that this incident is only mentioned by Luke in this full way, and immediately we are told of Mary Magdalene having seven devils cast out, leads us to identify them as one. Otherwise, the history of this woman is shrouded. The Spirit had convicted her of her sins. She had no doubt many times cried out in agony for deliverance from the power of sin and had endeavored to extricate herself from the chains that bound her; but all to no avail. But, somehow, she had learned of the Man who forgave sins. She might have heard of Matthew's feast where Jesus received sinners and ate with them, The Pharisees had so declared mockingly; but here was good news for the woman. She needed help, not criticism.

Jesus knew her heart. He had come to pour out His life blood for such weak creatures. It was these sick folk that

needed a physician Matt. 9:10-158 Hence she sought Him out, braving everything to reach Him and hear His words of pardon. She believed in Him. Her repentance was real and deep. Her heart poured out such a response of love because of His love, that He was not only comforted physically by her loving attention, but spiritually He was refreshed. As He said to His disciples at another time, when He had brought blessing to another tired, thirsty woman, "I have meat to eat that ye know not of." John 4:32

14 And this unnamed woman learned of the spring of love in Christ. She had been crushed underneath the dreadful power of sin, and knew not how to deliver herself; when she hears of this Man. And she comes as she is, with all her sins, and falls down weeping extravagantly; so much so, that she with her abundance of tears washes His feet. She was reckless in her expressions of love, not fearing to demonstrate her feelings. And the Lord justifies this woman in the eyes of Simon, by those same extravagant, reckless demonstrations of love. He points to her works as the basis of the forgiveness of her sins. when He speaks to the Pharisee; but when He speaks to her, He declares that her "faith" is the cause of the pardon. He says, "Thy faith hath saved thee; go in peace." The out-pouring of her love upon her Lord was that of the gratitude of a repentant heart which is filled to overflowing and must find a vent of expression for her feelings. She found peace at His feet.

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

also her future. He was in charge of the latter, and knew that it would be all right from that moment on. He contrasts her devotion and love to Him personally, with Simon's rude, indifferent treatment; and tells him that the reason of his attitude was because he had not been forgiven much. In fact Simon had not been forgiven anything. He had not acknowledged any need; therefore, Jesus could not do anything for him.

Poor Simon; poor, rich man; rich in self-righteousness and self-esteem! He hears the Lord say, "Simon, Seest thou this woman? Simon could have answered, "Sure, I have seen her and I marveled at how you could have allowed such a character to take such liberties with you; but he does not say a word. Jesus shows him his failure in ordinary courtesy and kindness, and he is shut up. Nevertheless, the Lord does not let up. He tells him a thing or two; and by His words, Simon must realize that He is a Prophet indeed, He revealed to him his very thoughts, and made him know that he was guilty as well as the woman, though maybe not in the same degree. He tells him, "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Simon answers the Lord's question as to which of these will love the creditor most, by saying. "I suppose that he, to whom he forgave most." He shows he understands; but there is no sign of yielding to the Lord's verdict that he is also guilty as well as the woman and needs to be forgiven. We receive no further word as to whether he ever received the pardon of his sins or not.

15

Let us turn and read of another woman who anointed the Lord's feet on a different occasion, in another house, and a changed environment. "Then Jesus six days before the Passover came to Bethany...There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odor of the ointment." John 12:1-3.

This was a far different environment in which Jesus is found, a far different household gathered to welcome Him. He was an honored guest in this home of Martha's. She was no doubt the owner and the hostess at this feast at which her brother Lazarus was present, who had been raised from the dead, and also

the Apostles. Mary was there, too, another Mary, not of Magdala but of Bethany, She was the second prominent figure at the feast, Jesus being the first. The scene revolves around these two figures. It is a picture on a miniature scale, of the Wedding Supper of the Lamb. Mary is typical of the Bride, as has been noticed and declared many times, and with which interpretation we are in fullest accords.

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

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

Mary of Bethany is a striking figure of mature believers

that will compose the Bride company. They believe the Word of the Lord and enter into fellowship and sympathy with all God's purposes. They are in harmony with Him in all His ways. They do not murmur nor complain at His chastening Hand, even when the rod is laid upon them in the most severe manner. They know that there is a reason for it, even if they do not understand. Sometime they will know why their castles fell and all their hopes and plans were turned upside down. In the meantime, they will trust Him, doing His will to the uttermost, as one has said, who went this way of sorrow. "Not only resigned, but rejoicing in His will being done, regardless of their broken hearts. That is victory! Such joy is that of the Lord, which He prayed His disciples should enjoy, even just before He went up the hill of Calvary. John 17:13

We say this Mary represents believers who have passed the baby stage. They have been weaned from the bottle and are able for the strong meat of the Word. They have been corrected by the Holy Writings, and are established and settled. No longer are they "...children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into Him in all things." Eph. 4:14-15 They are not easily offended nor moved by men; but wholly surrendered to God, walking in His will. Their love is deep and deathless; not of a day's growth but of years. They have been tried in a furnace of fire, and have been proved pure gold. The woman of Luke seven, on the contrary represents young converts. They are generally so full of joy and exuberance, so extravagant in their expressions of love and loyalty, that they are beautiful to behold. They are walking on their high places and appear as if nothing can bring them down. Nowhere is too far for them to go. If Jesus goes along, no task is too arduous for them to accomplish, like Jeremiah, speaking for God says of the Children Of Israel, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown," Jer. 2:2 It expresses the first love of a truly regenerated soul. The fragrant ointment seemed to be falling from their hands. They are so precious and delightful to behold. Love is their middle name. It is for everyone. The meeting place where the Lord revealed His great salvation to them, is so dear that they can hardly leave it.

But not always does this ecstatic condition continue. Trial and persecution, affliction and tribulation. appear upon the

highway, and they are appalled. They had not realized that the road could be tough and strenuous. and they faint and give in to their feelings of doubt and dismay. Some never rise above the difficulties never jump the hurdles, as it were; but wander around on the race track in a desultory way. Some never tell of letting down, nor their fainting spells. Others are always bemoaning the fact that they are not where they once were in their experience.

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

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

*** Darkness cannot put light out. It makes it shine the brighter. Amazing grace how sweet the sound**

This song "Amazing Grace" is found in a great many Church Hymnals around the world, but the complete poem is as follows.

Amazing Grace

Amazing grace how sweet the sound
That saved a wretch like me.
I once was lost, but now am found
Was blind but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved.
How precious did that grace appear
The hour I first believed!

Thro' many dangers, toils and snares,
I have already come.
'Tis grace that brought me safe thus far,
And grace will lead me home.

The Lord has promised good to me
His Word my hope secures
He will my shield and portion be,
As long as life endures.

And when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess within the veil,
A life of joy and peace.

Though many foes beset your road,
And feeble is your arm,
Your life it's hid with Christ in God,
Beyond the reach of harm.

Weak as you are, you shall not faint
Or fainting, shall not die,
Jesus, the Strength of every saint,
Will aid you from on high.

Though not perceived by mortal sense,
Faith sees Him always near
A guide, a glory a defence
Then what have you to fear?
As surely as He overcame,
And triumphed once for you,
So surely you that love His Name,
Shall in Him triumph too.

When we've been there ten thousand years
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun.

John Newton 1725-1807

REFLECTION REFLECTIONS

...From the Editor

“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” Joh 17:24-26

20 This prayer of Jesus, the real “Lord’s Prayer,” is a plea He made for us just six days before His crucifixion. One of His great desires is “...that the love wherewith thou hast loved me may be in them and I in them.” This tremendous phenomenon is made possible through His Name. We can hardly imagine the extent of such love, but scripture is clear that it is the same love wherewith God loved His Son. It is important to make it personal. That love must be in MY heart.! Its path is defined by this addenda, “...and I in them.” There is no way that such love can be conveyed without Christ. Furthermore, it is only to the “degree” to which Christ occupies a human heart, that it truly manifests and exhibits this same Divine Love.

Paul likewise pursued this degree of love when he wrote to the Phillipians. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Phil. 3:12-14

The “...Prize...” is Christ Jesus Himself, the very embodiment of Divine Love. Paul had not attained unto such perfect love at this writing, thus “...I press toward the mark....” He would eventually reach his goal but it came only when he was ready to depart out of this world unto glory. “I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day:

and not to me only, but unto all them also that love his appearing.”
II Tim. 4:7

It is reiterated here that love is still the key to fullness and thus, those who are looking for Jesus MUST fully “...love his appearing.”

ANNOUNCEMENTS:

LADIES RETREAT
APRIL 27-29
Carbondale, Kansas

Prayer Request:

We are having great trouble with the computer program used to set up Grace and Glory.

Surely the enemy is fighting in these last days but we shall not be deterred!

21

WE SHALL SEE HIM

It may be in the gloaming
When the light is growing dim,
We will look above the shadows
And our eyes shall see Him!

While the hours are passing slowly
And the door is left ajar,
We may look above the mountains
And behold His shining Star.

Or it may be in the twilight
As we rest when work is done
He'll show Himself all glorious
And we'll rise above the sun.

Author Unknown

(A Message On Giving)

“... In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much intreaty that we would receive the gift,...” II Cor. 8:2

When Paul wrote to the Corinthian saints, he sought to stir them up to liberality by the unusual liberality of the Macedonian saints. Because they gave so freely out of their deep penury, he wrote to them --- “But my God shall supply all our need according to His riches in glory by Christ Jesus.” Phil. 4:19 Their spirit of giving is recorded as an example to all believers down this Church Age. Some saints are ashamed to give small amounts hence, they prefer to give nothing. Recently a sister sent us \$ 1.34, an offering from a poor assembly, regretting that it was so little. I answered her like this --- Yes, it is only “a little,” but suppose that each of the ten thousand readers of Grace and Glory would send only 10 cents every month, how much would it mean to us?

22 Frequently, someone writes requesting our Paper or Tracts sent if they are free, as if they are not wanted for their value, or it does not matter what we teach, but simply because they can be had for nothing. We send the literature reluctantly in answer to such motives; but gladly to those who are positively not able to send an offering; for we trust God to meet every need. Now if those, who have but little remit; and those who are able remit accordingly, “...there may be an equality, not that other men be eased, and ye burdened.” Many, who are able, receive great blessing from our literature, according to their own testimony, but never think to help the work on with their means. “Wherefore show ye.... the proof of your love.” II Cor. 8:14,24.

(Reprint 1935)

* True faith has its foundation in God. Not in what He does or gives, but what He is.

* The testing times are the trusting times.

Dust and Ashes

Carson Richards

Some time ago, a commentator, in his plea against the proposed demolition of the White House, used the argument of its historical and patriotic value. One memory contained in its rooms was that of the death of President Coolidge's son. Then he said the rest was "dust and ashes" for Mr. Coolidge. This phrase is, from the biblical meaning of humiliation and repentance, now a rhetorical symbol of suffering or miserable existence. The thought then came to me of the sorrow there must be in losing a child, if one has true human affection. No doubt as the years pass and there is affection, it would be more difficult. We thought of how, even now, from the natural standpoint, if we were to lose our own boy, that from then on, there would be so much of the "dust and ashes" to our lives. Since such thoughts come to no good end, we lifted our attention to the Divine Father. He once lost a Son. How about that? Is there anything of the "dust and ashes" idea to Him in that sorrow? We believe so.

No doubt the "dust and ashes" for God the Father since His son died, is different from the other type mentioned, in that He received His Son to life again. Yet, the "dust and ashes" experience can enter in here, too. It is in relation with the old creation, the Adamic race of man. As regards this race, the Word of God speaks of the "the riches of goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance." Romans 2:4. 23

Then God suffered long with man, especially up to the Cross. Paul declared to the Athenians that "the times of this ignorance, God winked at (overlooked) but now commandeth all men everywhere to repent:" Acts 17:30. It appears that God's attitude to the Old Adam, the natural man, our own state before Christ came in, was expressed at the cross of Christ. That was death! God's Son, Jesus Christ died under Old Adam's stroke (though dictated by God) and since then his relationship to Old Adam has been more especially "dust and ashes." Yes polished, refined Adam, man as well as brutal ruffian, Adam is "dust and ashes" to God. That man, his race, crucified God's Own Holy Son. Praise God, however, in that very act, God displayed an ocean of grace, full grace for man, in his act of murder. God has a deep desire for human acceptance of that grace unto salvation eternal,

but His own view of Adam, as he is, is "dust and ashes"--- no interest, no relationship. If it seems He deals with the old man, it is for some concern toward the new spiritual Sons, now come forth with the resurrected first Son, Who was slain. God regards no man in his original state.

Paul once said even concerning religious and even saved men, "God accepts no man's person". Galatians 2:6. Also, astonished Peter had to admit "of a truth I perceive that God is no respecter of persons." It is so because he is "dust and ashes" to God. We do not want to convey the thought of a vengeful God which could mislead some, but we do think the cry of Calvary in the ears of the Father-God finished Him most completely with the old Adam. He wants this latter written off his books forever. Oh, marvel of grace that God yet permits our existence in Adam's image. Yes, come off your perch, old Adam, grace alone allows your existence.

24 Certainly God has much to do, and is about it in this age, but undoubtedly in his own great heart there is this "dust and ashes" feeling as regards our race. He even said so to the Christian—"our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." Romans 6:6. He wants none of Adam about us either, though He has to eat lots of dust there, too. He patiently forebears and trains to bring about His New Creation purposes in Christ. However, make no mistake about it, we let fly lots of annoying dust and ashes also. All of us. None are exempt. We may sometimes feel we are pretty sweet stuff, but the earthly cloud arises once in a while. All the old man is "dust and ashes" in God's eyes.

Let's not forget either that there is a lot of religious dust raised by man also. Such a thought is in Isaiah 65: 5. "These are a smoke in My nose, a fire that burneth all time." Ever have smoke and dust and powder irritate the delicate nasal passages? Then in part, we know a little of what God means. Here he was speaking of self-righteous and complacent religious activity. It all comes under one heading, indicating a constant and considerable unpleasantness to the Holy God. He said through Isaiah in no uncertain terms that he cared not for man's goodness or religious efforts, even using His own law or teaching as a model. "So then they that are in the flesh cannot please God." Romans 8:8. If we understand the better, we might weary him less. As one dear

spiritual brother has said, "What a religious bonfire there will be at the end of the age!" It may be helpful to our existence to exteriorly tone down the old nature, but it still all adds up to dust to the Lord. We believe Scripture plainly teaches this.

Then that silly thing called "pride" is really out of place in mankind, isn't it? Wise Solomon, who, I suppose, reached the top for man in his natural state, said God hated first of seven things, "a proud look" Proverbs 16: 18. If man could see the dust and ashes of his relationship to God, surely he would deflate just a little. Anyone belonging to a race that murdered God's Son in cold blood, shouldn't get too high and mighty. We need repentance to give the new Spirit that learns to wait before the Holy One, and a new-found relationship, though yet conscious of the dust and ashes aspect, too.

To whisper a final thought, we shall add that on understanding some things in the prophetic picture that we have, is and will come to pass, has meaning under our present thought. Some of these things may be quite hard--hard to take and hard to understand. As Daniel was told "the wise shall understand," the spiritually enlightened. We are surely ending the times of the Gentiles with all the tremendous repercussions this fact includes. Remembering that the rest of Adam, especially since the cross, the death of the Son, has been "dust and ashes" with the Father, we can understand that a certain hardness has and will come. It is the end of Adam's dominion. All who bear his image will feel the death throes, though praise God, some of us have help because of Christ, the new Adam. Amen, be it so, Lord.

25

Pray Without Ceasing

This was George Muller's testimony. "I live in the spirit of prayer. I pray as I walk. when I lie down and when I arise. The answers are always coming. Thousands and tenthousands of times have my prayers been answered. When once I am persuaded this is right, I go on praying for it until the answer comes. George Muller never gives up."

* "Speak not rather than speak ill."

Voices! **Ray Quintana**

“I said, Days should speak, and multitude of years should teach wisdom.” Job 32:7

Elihu was present at the discussion between Job and his three friends. He was by far the wisest man but remained quiet. Sometimes a still tongue proves wisdom. He gives his reason for refraining from speech. He did not feel inclined to deliver his mind, being the younger man. Perhaps, he thought, if he spoke, “I shall display my ignorance.” Therefore, he said to himself, “Days should speak, and multitude of years should teach wisdom.”

Today in the world we have so many voices coming at us. If we were to place a radio in the midst of a meeting, we could gather many voices from all over the world. We have such speedy media today. There are text messages, emails, TV and all sorts of social media coming to us at a faster and faster pace.

Elihu's words plainly say that he had heard but little wisdom from the three ancients. He added, “Great men are not always wise: neither do the aged understand judgment.” Job 32:9 It is a sorrowful truth that the lapse of years will not make us wiser apart from the grace of God. Though with the teaching of the Holy Spirit through the word of God, every year's experience will grow the Christian, but without that teaching, it is possible that each year may make a man, more prideful, and immature. We must apply the blessed sunlight of His word and the fellowship of the Divine Presence.

It is sad, but many remain in the cool shade of worldliness. You cannot measure a man's wisdom by the baldness of his head or the greyness of his hair. But if the Spirit of God is with us to sanctify each day's experience, it ought to be so. “Days should speak, and multitude of years should teach wisdom.” Day unto day uttereth speech, and night unto night sheweth knowledge. Every hour of the day teaches us its own lesson, and till the shadows fall the voices speak to us if we have ears to hear.

What voices do we hear and do they align themselves with God's word. It is so critical in this day that we test the spirits. If it is not according to God's word, we must not accept it. Many are listening to voices and accepting whatever someone says without checking it out to see if it is true. Lev. 11:36 Nevertheless

a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcass shall be unclean. This means that the carcass could not defile the whole well. In other words, the bit of error does not defile all of the word of God and make it of none effect. You can't find enough error to make the Word of God void. But even though the error falls down into the well, that carcass is still unclean. Even though there are men that have entwined or weaved error into the scripture, in their own minds and teachings, that doesn't mean that they have corrupted the word of God at all, but their own teachings are still corrupt even in the midst of all of the good water. Le I I :37 And if any part of their carcass fall upon any sowing seed which is to be sown, it shall be clean. The sowing seed brings out the word of God.

Lev. 11:38: But if any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean unto you. This means that contamination occurs when error is sown in the human heart. Today when there is a little bit of truth and error mixed, it springs up in the human heart and this is where it becomes contaminated. The word mixed with error is corrupt. 2Co 2:17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

27

At Jesus' birth, wise men had seen His star, but the divine voice was not heard during the first thirty years of His journey. There were three utterances reserved for the brief period of His public life. The first came at the commencement of His public ministry, at His baptism, and the last, just before He was offered up. What a testimony given to the Lord Jesus in the waters of Jordan, when announced as "the Lamb of God that taketh away the sin of the world." How sweetly encouraging it is to the soul to receive another affirming word from the Father of glory! This also came to Jesus on the holy mount, when leaving the multitude. He wanted the refreshment of prayer and fellowship with His Father.

As He prayed, His countenance was changed, and His raiment was white and glistening, and a voice came out of the cloud, "This is my beloved Son, in whom I am well pleased, hear Him." How about for us, when the shadows of evening are lengthening, and we are troubled and tired, what a blessing to receive refreshment from the Divine Voice of God! Our Savior had this before He was lifted up from the earth. The answer to His cry was, "Father, glorify thy name," there came a voice from heaven saying,

"...I have both glorified it, and will glorify it again." The lifelong work of Christ was to glorify His Father's name. He prayed for that, and the voice of His Father gave full assurance. The result of the Lord's work was declared and Jesus went bravely to His death. Note this, that at the beginning, the middle, and end of our Lord's work, the Father's voice was heard.

28 The first voice was uttered after He had lived for thirty years in obscurity. Remember when He was forty days in the wilderness tempted of the devil, it was doubt that Satan tried to plant; "If thou be the Son of God." But we can almost hear the Father's voice, "This is my beloved Son" How was the Son made strong to overcome all the temptations of the enemy, or to endure the hunger which followed the forty days of fasting? Before temptation there comes spiritual sustenance, which makes the heart strong in endurance. Like Elijah of old, the believer falls asleep, being awakened, he eats bread of heaven, which in the strength of that meat he journeys forty days through the wilderness without weariness. Expect that when the Lord try's us, he will also send us strength to sustain us under it. Brethren, it is instructive that when the Lord brings a trial our way, that we pray, and expect to enjoy the comforting and strengthening witness of the Holy Spirit within. His voice shall whisper, Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

Then just before our Lord's sufferings and death. With such a death before him, with such circumstances surrounding him, all tending to make his agony sharper and his death more terrible than any which had been to any man before. With Gethsemane, and Golgotha, all before him; the words that were uttered, "My soul is exceeding sorrowful even unto death," and these, "My God, my God, why hast thou forsaken me?" He tread the winepress alone, with no voice from heaven because He was made sin for me.

In the latter days the voice which spoke once and again to our fathers, shall so speak as to shake not only earth but also heaven, and in that day if not before, every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Let Jesus be proclaimed as Lord in our hearts. Look not on the present littleness of His visible presence, despise not the day of small things; the witness of Jesus is but a spark of fire, that will engulf our hearts with holy flame.

The three testimonies were given in this wise; the first, to the greatest of men: for "among those that are born of women there was not a greater prophet than John the Baptist;" yet the voice revealed a greater than he, whose shoe-latchet he was not worthy to unloose. The second was heard by the best of men, the great lawgiver Moses, the chief of the prophets, Elijah and the noblest of the apostles, yet the voice bare witness to a better than they. The third time the voice echoed in the holiest place in the temple. Jesus is everywhere magnified beyond all others as the only beloved Son of the Father.

God speaks to us in Christ Jesus, by His Word. We preach the gospel where the person of Jesus Christ is exhibited to men. "I, if I be lifted up; will draw all men unto me." It is the Person of Christ. There was also the sound of the voice that not only uttered the gospel itself, but the gospel command, "Hear Him!" The disciples were not directed to behold Christ in His glory, though the sight deserved all their attention, but they were bidden to **hear** rather than see. To hear the gospel is so important, for faith cometh by hearing. But salvation comes not by hearing the doctrines of men but by hearing Jesus Christ. There stood Moses; and those three Jewish worthies, Peter and James and John, might have longed for Moses to open his mouth, and had he spoken to them they would have been very attentive to him, but the word was not, "Hear Moses," but "Hear Him." There was Elias, too. O for a burning word from that master among the prophets, whose life was a flame; but it was not said, "Hear ye Elias," but "Hear Him." "They have Moses and the prophets, let them hear them," but that was not it, but it was to sincere seekers, "Hear Him." The voice we must be attentive to is His voice through the word of God by the power of the Holy Spirit. The gospel so commands us.

Then we have the gospel's result: "I have glorified it, and will glorify it again." It is through the gospel that God is glorified. He has glorified His name by the gospel. Let this encourage us. God will glorify His name by the gospel. We must preach Christ by preaching the gospel of Jesus Christ, plainly, simply, and with the power of Holy Ghost. For in the truth as it is in Jesus, God glorifies His name. Each time that Jesus received word from the Father He was honoring the Father. In baptism he was honoring Him by obedience; on the mountain He was honoring Him

in devotion; in the temple the very words He was using were, "Father, glorify thy name." Oh, if we hear God's voice in our own heart, honor Him, spend and be spent for Him, keep not back anything, withhold not our offerings, lay ourselves upon His altar, we will glorify Him in it.

30 God has three times with an audible voice spoken out of heaven to bear witness to Jesus. I beseech you to receive the truth to which God bears witness. Hear Him then, with profound reverence, accept the teaching and invitations of Jesus as not the mere utterances of fallible men, but as the instructions and the loving words of God. Listen to Him as the voice of the Most High says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest; hear ye Him and lovingly obey the command. Hear His word with unconditional obedience. The gospel stands stamped with the authority of deity; obey it now. May the Holy Spirit lead us so to do. Hear Him, with joyful confidence. God has sent Jesus, trust Him; He bears the glory of God's seal upon Him, joyfully receive Him. If we have trusted Him today, it is imperative that we trust Him more from this day forth. Leave our souls confidently in the hand of Him who God spoke out of heaven, and declared that He is the only Savior. May the Lord confirm the testimony which He spoke out of heaven, by speaking in our hearts by His Holy Spirit, that we may rejoice in His beloved Son, and glorify God in Him forever!

“... and gave gifts unto men... (five of them)... For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:” Eph 4:8-12

All the saints may be ministers or deacons in some sense, that the whole Church may be built up. We may all pray, or pay, or testify, or endure hardships. Every member of the body is needed.

- * Good words cost little but are worth much.
- * By diggin and digging, the Truth is discovered.
- * God is glorified by letting Him have what we have and are, but not what we wish we had.

God's Rest and Ours (Cont'd. from Jan. 2025 Issue)

The Jews asked, "What shall we do, that we might work the works of God." How difficult it is for humanity to get rid of the idea of works. Hence, Jesus said to them, "This is the work of God, that ye believe on Him whom He hath sent." Not yet content with His answer, they sought for a sign. But simple faith stretches out upon the pure Word of Divine Grace and reposes there in sweet peace and unruffled contentment. A lady called across the street to another lady, saying, "Where are you working now?" She answered, "I'm not working; I'm married?" Just so, being joined to the Lord, we cease from our own striving for comfort. We find rest to our souls.

"For the Word of God is quick (or living) and powerful (or energetic) and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart"—V. 12. The Word of God is the infallible test of our rest. That is why this succinct statement is connected immediately therewith. If we are not resting in Christ, the Word will discover it and show us up. If we fret, or worry, or take things into our own hands, it will locate us. It searches us through and through and makes us to know the weak places in our harness. It cuts far deeper than any material sword, which can cut to pieces the physical body only. If we are soulish and not spiritual, the Word determines it and reveals the cause.

31

Ninety percent of religious activity is not spiritual; but if we are not spiritually enlightened through a heart knowledge of the Scriptures, we may not discover the fact, but be deceived and consider such activities wonderful and be carried away therewith.

Rest in Christ is not soulish, or intellectual, but spiritual. That is, when we rest in Him, we live and move the Holy Spirit. Our whole innermost being enjoys a deep repose, being controlled entirely by the Holy Spirit in full harmony with the living and efficient Word of God. The Diaglott says, The Word is "cutting through to a dividing between both soul and spirit and both joints and marrows." How powerful and minute is the Truth! The soul is illustrated by the joints, the outer and visible functions, while the spirit is illustrated by the marrows, the inner and more hidden functions. Indeed, real spiritual relations with the Lord, actual,

wholesome spiritual activities are a profound secrets, understood only by those who experience them. Soulfulness grates on spiritual nerves; and the finer the shades of spiritual life, the more painful than intellectual activities, which are not in the Spirit.

Finally, the Word is quick to discern and judge the thoughts of the heart as well as the resultant intentions thereof. The inestimable value of reading and pondering the Scriptures is thus emphasized, if we would know and enjoy the sweet rest that has been provided for the people of God. If we wish to enter into God's rest, and repose as He does, we must learn His infallible Truth. "We which have believed, do enter into rest."

Bleeding Hearts

The finer feelings of affections trace,
In the heart chambers of love and Grace
The wooings of that heavenly love,
The feeling of the tender dove.

The heart is made to bleed in pain,
As one sails life's solemn main;
To feel the icicles of the poles,
The disharmony with earth-digging moles.

Oft-times hid from stars of light
The growl of beasts through the night;
The thoughts of kind words very dear,
The "Home Sweet Home" doth one revere.

The heart that bleeds for gentle words,
That yearns for songs of praising birds;
For gratitude's joy, and humbleness's tone,
In solitude, waits society of the throne.

Rose M. Michfelder

The Tabernacle in the Wilderness

The Holy Incense Part 7

Dr. Vicky Moots

Now I would like to discuss the holy incense which was burned upon the Altar of Incense in the Holy Place twice a day and also taken into the Holy of Holies once a year on the Day of Atonement. The instructions for the making and use of the incense are recorded in Ex. 30:34-38: "And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I, will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people."

We see from this that the incense was composed of three sweet spices plus frankincense which were all equal in weight. The three spices which were used in the incense are not found anywhere else in the Scripture, and it is unknown what they actually were. The only thing that is known about them is that they were sweet spices. 33

However, there is much known about frankincense. For example, it was used on the meal offering (Lev. 2: 1), sprinkled on the shewbread (Lev. 24:7), and was one of the gifts which the Magi gave to Jesus (Matt. 2:11). Frankincense is the hardened resin of certain *Boswellia* trees which grow in arid regions of Arabia and Africa. The resin is produced by piercing the tree. Its aroma is enhanced when it is put through the fire.

I believe that the frankincense represents the piercing of Christ on the cross and the sweet aroma that ascended to God from that offering. Christ's sacrifice was called a "sweetsmelling savour" in Eph. 5:2: "...Christ also hath loved us, and given himself for us an offering and a sacrifice to God for a sweetsmelling savour." The mixture of the frankincense with the three spices represents Christ's resurrection, and therefore portrays the exceedingly fragrant aroma of His intercessory life for us.

Because the incense was holy, it was not to be used for anything

else or put on man's flesh. It was only to be burned for worship and intercession on the Altar of Incense. It was not intended for fleshly pleasure. Fleshly worship will not be accepted by God, and neither will repetitive prayers which are spoken only with the mouth and not from the heart. No amount of incense can ever cover up the stench of the flesh, the old creation.

Lastly, I would like to contrast the two different altars which are used in the Tabernacle worship: the Brazen Altar and the Altar of Incense, or Golden Altar. The Brazen Altar was for sacrifice, and represented Christ's death on the cross. The Golden Altar was for incense only, and represented the resurrected Christ, our High Priest, interceding for us. It also represented our worship and prayers. The Brazen Altar had fire always burning, while the Golden Altar had incense always burning. The Brazen Altar spoke of death and judgment for sin and atonement, while the Golden Altar spoke of life and holiness and intercession.

The two altars were interconnected in worship because the fire from the Brazen Altar was taken into the Holy Place and placed on the Golden Altar to burn the incense. Likewise, Christ's death and resurrection are both a necessary part of our worship. Christ, Who died for us, ever lives to make intercession for us.

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The Triumph Of Grace

"And Hannah prayed, and said,
My heart rejoiceth in the LORD, mine horn
is exalted in the LORD: my mouth is enlarged
over mine enemies; because I rejoice in thy salvation.

There is none holy as the LORD: for there is none beside thee:
Talk no more so exceeding proudly; let not
arrogancy come out of your mouth: for the
LORD is a God of knowledge, and by him
actions are weighed.

The bows of the mighty men are broken,
and they that stumbled are girded with
strength. They that were full have hired out themselves
for bread; and they that were hungry ceased: so that
the barren hath born seven; and she that
hath many children is waxed feeble." I Sam. 2:1-5



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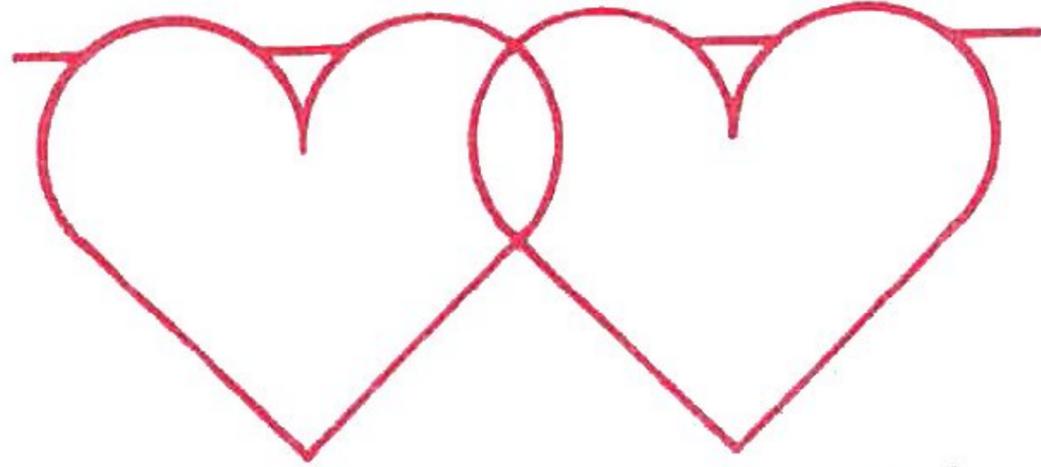
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