

Grace and Glory

Declaring unto you the
whole counsel of God

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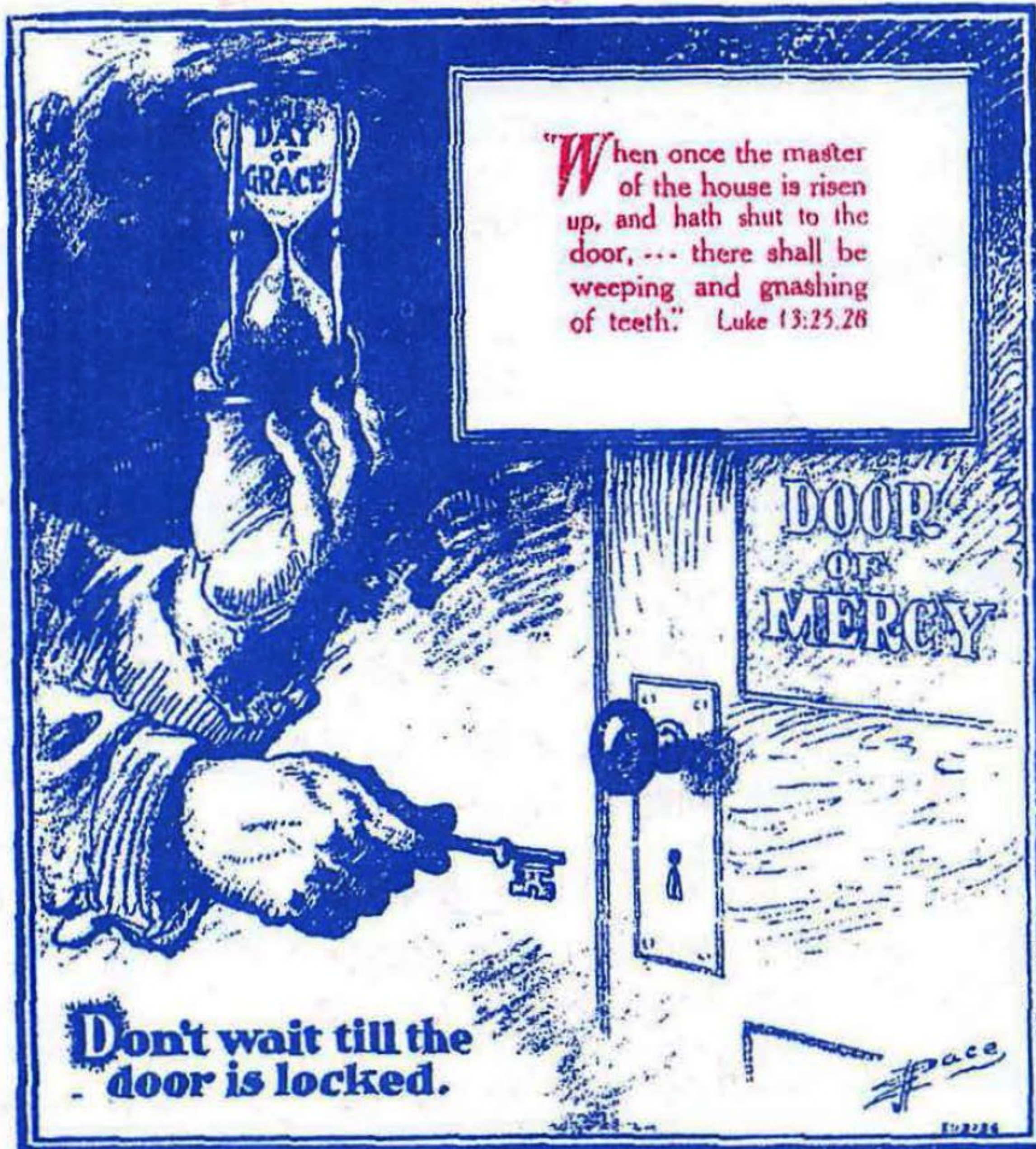


Only fear the
Lord, and serve
him in truth
with all your
heart: for con-
sider how great
things he hath
done for you.

1 SAMUEL 12:24.

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

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Editor: Gene Hawkins



“And ye shall hear of wars and rumours of wars: ...but the end is not yet nation shall rise against nation, and kingdom against kingdom: ... All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.” Matt. 24:6-9

Jesus Himself uttered this prophecy of the end time and the key to this text is that Israel shall be hated **OF** all nations rather than **BY** all nations. This simply indicates that there are factions in every nation around the entire world which harbor direct and destructive hatred against God's Chosen People....Israel. This would also include America, due to the fact that the former U.S. administration had an “open door” policy whereby illegal immigrants were not only admitted but literally transported into this country from nations which bear intense hatred against God's Chosen People. America as a whole, having been led by Pres. Trump, is an avid supporter of this people and shall surely be rewarded for it. However, Israel as a nation will experience the following conditions before they finally accept their Messiah, Jesus, thus providing their complete restoration. **3**

Matt. 24:10 And then, (during the aforementioned end times) shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

There are many in the Church who love to claim the “great commission” as Jesus' instruction for the Church but such cannot be not the case. Jesus emphatically said to His disciples “...All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:” Matt. 28:18-19 The “...end...” of which He speaks in V. 13 is a reference to the end of the tribulation after which Jesus will assume His place as King of kings and Lord of lords, because God has committed unto Him universal dominion over heaven and earth. Joh 3:35 clearly states that “The Father loveth the Son, and hath given all things into his hand.” I Cor. 15:27 further adds that, “.... he (God) hath

put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him."

Finally, Rev. 5:13 Loudly proclaims "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

The above response was prompted by three questions put forth by Jesus' disciples. Matt. 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, (1) when shall these things be? and (2) what shall be the sign of thy coming,... (and number 3 what shall be the sign...) "... of the end of the world?" Lit. "age."

4 Though Jesus clearly prophesied of "...wars and rumors of wars..." many current politicians including Pres. Trump, are touting the current ceasefire in the Middle East as a major step toward lasting peace in the Middle East. The President must indeed be given credit for drawing quite a number of nation together though the "Abrahamic Peace Accords." Some Scripture begs to differ. Jeremiah describes these same last days with this prophetic announcement. "A noise shall come even to the ends of the earth; for the LORD hath a controversy (contest, adversary) with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." Jer. 25:31-32 This same prophet also uttered these very defining words. "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Jer. 6:14 This "...controversy with the nations..." is very shortly to unfold with the very eminent beginning of the tribulation. Jeremiah also referred to this same period 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 [It is called the time of "... Jacob's trouble..." because it is centered around "Jacob" or Israel. This difficulty will happen to Israel because she has rejected her Messiah.... Jesus! Be it ever remembered that this nation is not judged because she delivered Jesus to the Romans, for that was a fulfilment of prophecy. She is rather cast aside because she rejected the "Risen Christ." God proved beyond doubt that Jesus was His Son when He raised Him from

the dead. Rom. 4:25 "Who (Christ) was delivered for our offences, and was raised again for our justification." Even the Roman centurion openly testified of it. "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." Matt. 27:54 This "risen Christ" was summarily rejected at the stoning of Stephen after he had testified that Jesus would indeed destroy the temple. Acts 6:14] "For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."

"When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.... And cast him out of the city,... And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7:54-60

It must also be emphasized that God has a controversy with the nations directly because they, like Israel, are guilty of refusing to hear the Word of God. It is also quite clear that Iran in particular would be advanced to the head in that controversy. "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 account is of none other than a nuclear holocaust whereby the mountain itself is cast into the sea. Iran must most assuredly be that "mountain" or kingdom. She proved that when she instructed the suicide bombers to fly their planes in American facilities on 9/11. They were told numerous "virgins" would be waiting in heaven to receive them. Iran has no regard for human life either for herself or for others. Thus, Israel's current agreement with Hamas, a rabid terror organization sponsored by Iran is worthless. P.M. Netanyahu has proclaimed that Israel "has risen like lions" to defend themselves but once again that defense will not last because only God can deliver Israel.

History is verily repeated here. Israel was in great bondage both to Babylon and the Chaldeans when God sent His Own emissary to help them. His name was Cyrus. "Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved

gates; (Of Jerusalem) and the gates shall not be shut;" Isa 45:1

One can only wonder? "Could Pres. Trump be the modern day Cyrus?" Both have done the same thing in providing assistance to Israel. Cyrus is called the Lord's anointed and whether men agree or not Daniel plainly proclaims: "...Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:" Dan. 2:20-21

They Stand Firmly

Hattie Thayer Moore

There's nothing quite so grand in trees
As the oak that grew alone
Unsheltered from the stormy breeze
That laid the forest prone.
The tempest swept around Its boughs
And tore and beat and tugged,
Unable to uproot it now:
For far beneath the sod
Its roots are fast in rocky clefts.

There's nothing quite so grand in men
As he who's one with God,
And lets Him lead him even when
He wields the chast'ning rod.
Safe from the tempest's subtle wile,
In God's whole armor clad
All Satan's darts are out of style,
Tho' he be ere so mad.
He's hidden in the cloven Rock,
His heart is light and glad.

(Reprint 1936)

Old Sighs and New Songs
A New Year's Message
Mary M. Bodie

“The words of the Preacher, the son of David, king in Jerusalem “ Ecclesiastes 1:1

This book of apparently dry things was written by no ordinary man. Solomon, the greatest king in every sense of the word, is its earthly author. Three times he calls himself a preacher; and his words are sermons in a strange interlude in a minor key, informing us of the transitory state of everything upon the earth. There is not one word of joy, or gladness in the book. Solomon had drank to the uttermost of all the various springs of this old world. There was not one pleasure which he had not plumbed to its depths; not one tree of knowledge that he had not climbed to its height. Wisdom, wealth, beauty, culture, honor, fame, he had held in his grasp. Not one thing had he missed of all that it is possible for man to achieve, or enjoy upon this earth. He said of himself, “What can any man have that comes after the king?” 7 And yet- the sequel is disappointing.

The key of the book hangs at the door --- ‘**under the sun**’ is its theme. That is, everything under the sun is brought forward to our attention, diagnosed and then set aside as inadequate and unable to furnish lasting joy to the heart of man. A round world can never fill a three cornered heart. It takes the the Triune God- Father, Son and Holy Spirit- to fill and satisfy the entire being of mankind. The phrase “All is vanity and vexation of spirit” (v. 14) is mentioned seven times, and it is most expressive when its real meaning is understood. The Revised Version translates it, ‘a striving after wind,’ or ‘feeding on wind,’ while another says it signifies “a chasing after wind.” To us, this is truly amazing! All that is in the world- all that for which men seek all the days of their lives- all for which they deem eternal things far-fetched and foolish, are but a CHASING AFTER WIND.

All the labor of life; all the carnal strife; all the pitiful attempts to get somewhere and enjoy something upon this little

ball of clay, are nothing; absolutely but a running after the wind, which forever eludes man's grasp. Once we heard a man say that he saw a five dollar bill on the ground; but before he could stoop to pick it up, lo, the wind whisked it away. He chased it block after block. It was in his sight, but always too far ahead, or too high for him to reach. After a while it disappeared altogether. Like the will-o-the-wisp, it allured and then eluded and left him with empty hands, So is the case with all the things of this world. They allure and pull us on after them, only to disappoint in the end.

8 The first verse in the book reveals the writer; the second the beginning and end of his search. And therein is the whole gist of the matter; for the author is the son of David, the man chosen and exalted by the Lord to the highest earthly honors. Through years of painful rejection, through sorrow and privations, David was in training for the honor and excellency of the throne; but his son entered into the glory, apparently beginning where David ended, as though they were one, which they were typically. And it is this king who rose to power on the strength of another who speaks- and in Jerusalem his words are heard. It is the city of God's love, "beautiful for situation and the joy of the whole earth." Nothing can go beyond the greatness that is held in these first few statements in the book. You will notice as you consider them, that they ascribe 'wisdom and honor and riches and power' to him of whom they are spoken; but it is human wisdom and earthly power- "all that is under the sun." And now instead of the song which should follow, listen to the dirge that Solomon chants- "All is vanity and a chasing after the wind."

The word translated 'vanity' is often applied to false gods (Deut. 32:21), and means "emptiness, nothingness." What an end! Man's heart, with all that nature can give him - fame and fortune stalking on his pathway - is far from singing. It is empty. He still utters his sad groan of disappointment and disillusion.

Fullness and Certainty

Now turn and contemplate another scene; read from another book, about another Son of David; but as a "Lamb as it had been slain." Tears are dried. No disappointment is in evidence. No groans are heard.

Everything is joy. The heart is full at last. It is satisfied. The folk above the sun are found praising the Lamb for redemption. They are singing a NEW SONG. Old things- sorrow, sighing, pain and perplexity - have passed away forever. What a contrast ! And this is the purpose of the whole book - to furnish such striking contrasts that we will take notice. The NEW is thus enhanced and made more glorious by setting it against the dark background of the old. It is rest instead of labor, peace instead of pain, hope against despair, joy against sorrow, songs against sighs.

The Preacher, like the good workman, takes account of all the material with which he has to work. "Have I anything that others have not had? or can I hope to find anything that has not been before?" At once he is struck with the law of circuit that is stamped upon everything in this world. Generation follows generation, the earth remains ever the same. The sun revolves in its course; the winds circle from point to point and whirl about to their starting place. The waters follow the same law. All things go on in one unbroken round, without change, or cessation. And yet there is nothing new. It is always a repetition of what has been before, and leaves the heart empty.

Let us leave this dissatisfying and look at another Preacher. 9 Let us listen to his words. He had been enlightened by a light ABOVE THE SUN and he declares that he was not chasing the wind. He was not beating the air. His zeal and energy were directed in heavenly channels. He was getting somewhere in his racing - laying hold of tangible, eternal realities in his striving and chasing - 1 Cor. 9:26. The new things engrossed him, not the circling of wind and water, but of grace directly from the blessed God Himself. Notice the complete circle that is found in his words in (2 Cor. 9:8-12) a never ending circuit, beginning with God and returning again to its Source. The perfect number seven is found in its embrace.

One- God is able to make all grace abound unto you," is the first link in the round of supply for our each and every need. Beginning with God, we are amply provided for the way. God is able. His grace is like the ocean reaching to unfathomable lengths and unmeasured depths. We may come and come again and never find the fountain dry. Sooner, for sooner will the ocean be emptied by a teacup than His inexhaustible fountain of infinite power and love be impoverished by all the demands that the saints may make upon it. ALL GRACE is the limit of the circle of supply.

Two- That ye always." Not one moment will that circle

of blessing stop flowing if we draw upon it. Ever it is at our service. In the quiet of the closet in prayer, or the activities of the day - preaching, teaching communing with friends- in business, secular, or religious, in presence of friends, or foes, day or night, that grace is freely flowing.

Three - "Having all sufficiency." There is plenty of grace to meet any emergency that may arise however great and far beyond nature's resources, or educational endowments. Mark the example of this when put to the test in the case of Peter and John, "unlearned and ignorant" men in the presence of the collegiate Sanhedrin - Acts 4:13. These latter were suprised and marveled. They did not understand that these men were drawing upon that eternal reservoir. There is an endless chain of blessings in these seven links.

10 Four - "In all things." or in every way that we are put to th3e test, that grace will not fail. It matters not from which side the demand comes, there is the supply to meet it all. If we are dealing with souls where human tact and wisdom falls short, we need not fail in meeing the need. There is that boundless grace for the taking. Courage, if danger confronts; comfort in the trials that test the soul; long suffering with joyfulness when affrliction tears the heart.

Five - "May abound." Yes, it is wonderful. Not only enough, but ABOUNDING GRACE. This goes a step further than the third point, sufficiency. A vessel may be full; but a few more drops will cause it to flow over, which is the significance here. We may go over the top in every good work. His grace will flow toward us as we pray and take from Him for the need. There is the overflowing, abundant supply.

Six - "To every good work." What ever we are called to do in the service of the Lord, there He will meet us. The provision of His grace is adequate for the most strenuous, absorbing, far-reaching service which He has ordained for us. Nothing too high, or too great to do by us little folk if He bids us perform. It is our part to take from Him, then it is His part to meet our faith and step on the scene in our behalf. And now the summing up.

Seven - "Being enriched in everything to all bountifulness which causeth thr us thanksgiving to God" - v. 11. (We omit the parenthesis in verses 9,10). By the enabling of the grace of God, we are made rich spiritually. We may go to the uttermost in the service of the Lord, perform the most stupendous thing, give ourselves and our money at the sacrifice to ourselves and our loved ones by His enabling power. We can do the impossible; and the measure of the enriching thereby is to ALL BOUNTIFULNESS because of the overflowing stream of grace. We are thus a living channel of blessing to all around.

Then the result - abundant thanksgiving to God. The grace descending from God at the beginning is found ascending to God at the end. The abounding grace filling the vessel full till it overflows in blessing to others and these passing on the stream in giving thanks to God.

O, it is coxmforting after the dismal groans of the old creation have been heard, to turn and listen to the charming songs of the new creation.

The book of Revelation is filled with singing. The new things **11** are beginning and we hear the music of the redeemed from all the ages and all the world. At the end, we hear the majestic voice of him who is able to make all our groanings to cease forever. Listen to his voice at the beginning of the year, coming down from Glory, "Behold I make all things new" - Rev. 21:5. Amen !

"In him are hid all the treasures of wisdom and knowledge"

- * Happiness multiplies as we divide it with others
- * We should step on our stumbling stones instead of Stumbling over them.
- * Our difficulties should be food for faith. Let us convert every difficulty into a blessing by taking it to God.
- * 65 muscles are put in use when we frown and it takes only 13 to smile. Let us smile and not work our face overtime

Godly Separation!

Ray Quintana

The Corinthian Church was engaged in carnal fellowships was one of their problems and Paul addresses it here. 2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? In V13 Paul says I want you to love us even as we love you; In other words return the same love for the Gospel. That was not just a personal thing for personal gain, he is talking about a love for the message of which Paul is the representative. It was for the Gospel. He says, 2Co 6:14 Be ye not unequally yoked together with unbelievers: what he is talking about is other ministers that had come, and they were preaching a gospel that was contrary to the message that the Apostle Paul delivered. When Paul says the unbeliever, it does not necessarily mean that they had never accepted Christ. It does mean that they did not believe and preach all of the message of the grace of God that the Apostle Paul did. We find this same division in Christendom today. There are many people who have been saved and many who have been filled with the power of the Holy Ghost, but they are still not walking and talking in the fullness of light of the Gospel. They have a few scriptures they go over or a few little streams that they paddle around in. But there

12 is no real depth of the Gospel that they are preaching. They are delivering a mixture of truth and error and mixture is deadly.

Satan is always looking for ways to trap, confuse, or dilute believers. If he can find a crack in the door, he will make every effort to mix truth and error, all the while saying, "Just be open minded." Satan does far greater damage as the angel of light than as a roaring lion. The most gullible people fall into several categories. New believers who aren't well-versed in Scripture can be tricked into the traps of error. Some believers, tired of the real Gospel become complacent and just want someone who tickles their ears. Many want to show how to act rather than showing people the truth of the Gospel of Christ. They end up drifting away which causes a believer, a church, or even a generation to crash on the rocks of analyzing with their minds instead of yielding to the Spirit. Today there is a denial of self-sacrifice and clear biblical teaching. Paul said in Col 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. What robs a Christian of joy? It is the danger of error. If Christians are listening to error, we can guaranty on the authority of God's word their joy is being robbed. Those preaching error are thieves demanding knowledge beyond what God has revealed. Error will leave the Christian feeling empty and hollow. People cannot see there is a counterfeit religion which must be fought

against, and error must be avoided. How do we counter these hollow philosophies? The believer must beware of the lust of the mind and be content with what God has revealed in His word. Anything that goes beyond the Scriptures simply puffs up one's mind instead of exalting Christ. That is one way the devil is doing it today. While there is certainly an initial thrill of a new doctrine, heresy and error, it leaves the person joyless and empty. Joy comes not from philosophy, but from Christ. The fight for joy is therefore a fight to exalt Christ. Christ is supreme and true. He is the Supreme truth. Ps 138:2 for thou hast magnified thy word above all thy name.

So Paul says, be ye not unequally yoked together with unbelievers: so many times this is used in conjunction with marriage and it certainly does apply, but that is not the actual context of how it is given here. Paul is talking about the fellowship that they have with other ministers at his expense. In other words they have chosen the message of error that others have preached rather than the message of the Apostle Paul. Notice the different points of contrast he makes of the two messages. What fellowship hath righteousness with unrighteousness? Not all messages that are preached today are righteous messages. When they testify of the flesh and law keeping, that is not a righteous message. If it is in error that is definitely not a righteous message. Paul was against that type of preaching to the Corinthians, to the Galatians, and to the Hebrews. We know that Law keeping is not a righteous message and yet many are preaching it and this is just one example. Then what communion hath light with darkness? Everything that is preached today is not light; it is indeed darkness when the truth is not present and error is.

13

So Paul says, how do you reconcile these two? We cannot compromise truth! We must stand firm on the pure gospel and proclaim God's grace and truth. Then we must continue persuading people to come to God through Christ's sacrificial love, and separate themselves from those who distort the truth of the Gospel message. Paul says further: 2Co 6:15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Belial means worthlessness. There are some messages that do not magnify Christ Himself. This is how we are to measure a message. Does it magnify Christ or is it promoting men and their personalities. Then what part hath he that believeth with an infidel? An infidel means one without faith. Are men preaching a Gospel that produces faith? There is only one Gospel that produces faith. Faith cometh by hearing and hearing by the word of God. The word must be preached in order to produce faith.

Then another difference between error and truth is in V16. II Cor. 6:16 "And what agreement hath the temple of God with idols?"

for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. As Paul stated in 1Co 3:4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? There is only one person that we are of and that is Christ! We cannot choose to be identified with some other head rather than the Lord Jesus Christ. There are five sharp pointed statements in our chapter that indicate the complete separation which God desires of His people. Number (1): 2Co 6:14 Be ye not unequally yoked together with unbelievers: Number (2) for what fellowship hath righteousness with unrighteousness? Number (3) and what communion hath light with darkness? Number (4) 5 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Number (5) 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

14 Then V16-18 are a 7-fold provision for us. But its fulfillment is dependent on our willingness to separate from defilement. It is up to us whether we enjoy the 7-fold provision that God has given to us. (#1) 2Co 6:16 I will dwell in them; God gives us that opportunity to afford Him the dwelling place in our hearts. Dwelling in our hearts doesn't just mean, we have accepted Christ. It means surrendering our lives to God as His habitation. He takes up the residence and He is the one who literally owns and operates our lives. Then (#2) 2Co 6:16 I will walk in them; Walking in them means that He is able to manifest Himself in a practical way in our own experience. People see God walking in our midst because of our lives. (#3) V16; I will be their God in practicality, dependence upon God; that is there is none other; no other gods before you. (#4) V16: they shall be my people: God puts His seal of ownership on us. And if we have surrendered ourselves to God as His people, it means that we have given Him the right to do anything with His own. 2Co 6:17 Wherefore come out from among them. He talking about coming out from these other religious leaders. 2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. We must separate from that which is unclean. (#5) I will receive you. This simply means that He is going to bring us into the closeness of His fellowship, His Holy of Holies, into intimacy with Him. (#6) 2Co 6:18 And will be a Father unto you. There are few Christians today that really understand the Fatherhood of God. It is really important that we develop a relationship of calling upon Him as our Father. It is because it is a loving relationship. It is an intimate relationship. It's a close relationship. (#7) 2Co 6:18 ...ye shall be my sons and daughters, saith the Lord Almighty. We must

understand what the sonship is in our experience. It is growing up into maturity in Christ in all things. There are many today who would wonder why we are so particular with whom we feed and fellowship spiritually. Yet, in the natural, if you knew a portion of food was contaminated with poison would you go ahead and eat it? No we would not eat it. Paul was concerned for these Corinthians. He gave this admonition applying to every phase of our lives religious, domestic, social, commercial. And never, was there a time more needed and pressing on Christians than now. The days in which we are living are marked by the spirit of compromise. On every side we behold unholy mixtures, ungodly alliances, unequal yokes.

Be ye not unequally yoked together. This is a call to godly separation. In each dispensation this Divine demand has been made. To Abraham God's word was, "Get thee out of thy country, and from thy kindred, and from thy father's house." To Israel He said, "After the doings of the land of Egypt wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances." (Lev. 18:3) And again, "Ye shall not walk in the manners of the nation which I cast out before you." (Lev. 20:23) It was for their disregard of these very prohibitions that Israel brought down upon themselves such severe chastisements.

At the beginning of the New Testament we are shown the forerunner of Christ standing outside the organized Judaism of his day, calling on men to flee from the wrath to come. The Savior announced that, He calleth His own sheep by name, and leadeth them out. (John 10:3) On the day of Pentecost the word to believers was, "Save yourselves from this untoward generation. (Acts 2:40) Later, to the Christian Hebrews Paul wrote, "Let us go forth therefore unto Him without the camp. (13:13) God's call to His people in Babylon is, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4)

Be ye not unequally yoked together. This is God's word unto His people today. Nor does it stand alone. In Rom. 16:17 it is said, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." In II Tim 2:20 we read, "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use. II Tim. 3:5 speaks of those having a form of godliness, but denying the power thereof, then it is added, from such turn away. What a word is given in II Thess. 3:14, If any man obey not our word by this epistle, note that man, and have no company with him.

Be ye not unequally yoked together is really a command. Christians have disregarded it and we are largely responsible for the low state among Christians, both individually and corporately. No wonder the spiritual pulse of many churches beats so feebly. Christians who are unequally yoked have no heart for the true Gospel of the Lord Jesus. Whole-hearted devotion to Christ and His Gospel is disappearing from people today. No one can be an unshackled follower of the Lord Jesus who is, in any way, yoked to His enemies. If The Truth is not preached, and error remains, it is an enemy of Christ. He may be a truly saved person, but the testimony of his life, the witness his walk, will not honor and glorify Christ.

16 II Cor. 6:18 "...And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is the only time the divine title "Almighty" is found in all the twenty-one Epistles of the New Testament! It seems to be brought in here for the purpose of emphasizing the sufficiency of our Resource. We will find that we need the resource of Almighty God. This means, the God who has his hand on everything. Spiritual sanctification can only be rightly apprehended from what God has been pleased to reveal in His Holy Word, and can only be experimentally known by the gracious operations of the Holy Spirit. Our thoughts must be formed by the teaching of the truth of the Scriptures. We will only experience the power of this grace as the truth is written upon our hearts. Almighty God our fountain-head, promised that He will be our God in covenant relationship. From this flows two streams that He gave Christ for us and the Holy Spirit to us. Out from these two main streams issues thousands of brooks for our refreshment! From those two streams come forth all the blessings Christ has purchased for us and all the graces that the Holy Spirit produces in us. All the promises of mercy and grace, forgiveness, faith and holiness, obedience and perseverance, joy and consolation, affliction and deliverance issue from them. So it follows that whoever has an interest in one promise has an interest in them all and in the fountain-head from which they flow. Have we a hold on any promise? It is by the Holy Spirit and from Him to Christ and then unto the bosom of the Father. Here also the most conditional of the promises are ultimately to be resolved into the absolute and unconditional love of God: He who promises to us life upon believing His word, works faith in us: according as His Divine power hath given unto us all things that pertain unto life and godliness. Peter 1:3.

* Formality, self-righteousness and legality are a trinity of foes arrayed against queen Grace. beware of all three.

I Am The Lord

Leslie Barrowcliff

*Be still and know that I am God,
The Lord of all creation
O'er kings and princes I hold sway.
The hosts of heav'n my will obey.
I am the Lord.*

*Be still and know that I am God.
No harm shall e'er befall thee.
I am thy Sun. I am thy Shield.
Against thy foes my sword I wield.
I am the Lord*

*Be still and know that I am God.
Tho' waters surge around thee,
Thy soul in safety will keep
Thru' raging torrents dark and deep.
I am the Lord.*

*Be still and know that I am God,
Till round my throne in glory
Your gathered with the blood-
washed throng,
Who sing the sweet redemption song.
I am the Lord.*

REFLECTIONS REFLECTIONS

... From the Editor

"Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Isa. 40:10-12

18 "Who hath measured the waters in the hollow of his hand,..." is a marvelous premise on which to begin this new year. It is posed here as a question, the answer to which is found in V. 25. "To whom then will ye liken me, or shall I be equal? saith the Holy One." Isa 40:25 Isaiah proclaims this same message in Ch. 45. "That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else." Isa 45:6 This same prophet also adds in this chapter, that, "...there is no God else beside me; a just God and a Saviour; there is none beside me." Isa 45:21 There seem to be a number in our day who declare both in books and songs that God holds His people in "...the hollow of his hand,..." Such a declaration is not found in Scripture, but the truth of it surely is. The waters most assuredly include a reference to people, both good and bad. "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Rev. 17:15 Jesus also proclaims! "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Joh. 10:28-29 And then God testifies specifically of Jerusalem,

"But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Isa. 49:14-16

All the foregoing statements testify loudly of "eternal life, or everlasting life," and it is truly a puzzle to contemplate how anyone could deny this glorious truth in view of such positive assurances. The only answer must be that men simply do not believe or appropriate God's Word. However, **IF** believers are to reap all the benefits of "...his reward..." or if they are to truly enjoy Jesus' role as The Shepherd Who "...shall feed his flock like a shepherd:... gather the lambs with his arm, carry them in his bosom, and ... gently lead those that are with young," they must embrace the TRUTH of "once saved, always saved" (OSAS). Jesus was very clear that such life comes through God's Word. It is the spirit that quickeneth; the flesh profiteth nothing: the **words** that I speak unto you, they are spirit, and they are life." Joh. 6:63 He also declared, "...I am come that they might have life, and that they might have it more abundantly." Joh 10:10 It is the appropriation of God's Word which will make the difference!

19

ANNOUNCEMENT: **STREAMING:**

Gospel Fellowship worship services along with classes from Grace and Glory Bible College are being streamed weekly on the web site: www.gracegod.com.

Sunday School begins at 10 A.M. with the Worship Service following at 11 A.M. CST.

Afternoon service begins at 1:30 P.M. The Wed. Eve. prayer meeting and Bible Study starts at 7 P.M. Take your liberty and tune in for all these opportunities to learn God's Word.

Life Of Faith

Carson Richards

"... the just shall live by his faith." Hab 2:4, Rom. 1:17, Gal. 3:11, Heb.10 :38.

20

"...The Just shall live by faith,..." simply a few words but they have great meaning. This is a scripture which everyone that is born again needs, and to understand it we must have it in our heart and grasp it. It is mentioned four times in the scriptures and therefore it must be important as God does not repeat himself for nothing. These words are found once in the Old Testament and three times in the New. Habakkuk records the time of the prophecy as being judgment upon this earth. He saw the judgment and did not want to be here. We had better be glad we are going to be translated before it is poured out. God always gives a warning, a little insight into what is coming, and today we have insight to what is coming. Habakkuk saw the end of the age, the end of man's day, the end of man's rule. There will be a full culmination the evil which will center in one man, the anti-Christ. If man's soul is lifted up and he does not know God, it won't stand upright before God. It will take a terrific shaking to make man yield to God. "... The just shall live by his faith,..." by God's faith, by the faith that God gives him, and it becomes ours. Faith then is the way, that is God's way for His people. It always has been, and God's way is opposed to man's way. Man senses the things about him, the things he has contact with, and he likes to go off in vain reveries, things too high for him and see into the future. He likes to see a great world of his own making, but that is not God's way.

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

Well, "...the just shall live by faith..." but just who are the Just? In Romans we read that Abraham had righteousness imputed to him, a righteousness which is by faith, something he received free of charge. There is nothing anyone can do to merit

righteousness. They have to receive it by faith as we read in Rom. 4:24. "But for us also to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." Where does righteousness come from? We must believe on the Lord Jesus Christ who was delivered for our offenses and was raised again for our justification. Those that believe in the death and resurrection of Jesus Christ are the just people. Today man looks on us as only people, but in God's sight we are the just people and in eternity the just people will be quite different from just the people of today. God is not showing off the glory of His Son or His people, on earth today for this is the time of humbling. And God knows well how to humble His people. Jesus Christ went the humble way and we too must learn by experience. He knows what to do to work out His purposes in us. We realize this is not the day of exaltation. God's people must go together. I am glad to be with the people of God. I get with them whenever I can and God has been gracious to me ever since I have been in the army. I thank Him that I have had the privilege of being with the saints at Springfield, Denver, Tulsa and several places in Texas and I might never have seen them if I had not been in the army. They are all members of Heaven's aristocracy. As far as our own everyday lives are concerned and as far as we are seen, we are just people, but we are The Just People, so we have a different testimony than the rest of the people. We have to believe in Christ to be just. It took a sacrifice to make a man just before God. Job said, "Can a man be just before God?" The only way to be just is to be justified through a sacrifice and that sacrifice is the Lord Jesus Christ who gave Himself to justify us from all of our sins and give us a new life.

21

In the sixth chapter of Judges we read of Gideon, how the angel called him a mighty man of valor. He was made to realize he was chosen of God. "And there came an angel of the Lord, and sat under an oak which was in Ophrah that pertained to Joash the Abiezrite: and his son Gideon threshed wheat by the winepress to hide it from the Midianites. And the angel of the Lord appeared unto him and said unto him, the Lord is with thee, thou mighty man of valor." Gideon did not act very bold, trying to hide from

the Midianites when threshing wheat, and to the enemies of God he did not look very strong, an ordinary farmer. Gideon said, Why then is all this happened to us? We are delivered into the hands of the Midianites, we are forsaken, etc. Yet he is a mighty man of valor. God considers His men a little differently than ours do, but the power comes from God. He knows His power and he is willing to bestow that power on His people. Strong in God and weak in themselves. God always comes in, for you when you need Him. The world always likes to have everything ready before time, but the just people can act when they don't see anything. The battle the just have to overcome is more or less the things within themselves and the power of Satan working in the human spirit. Christ overcomes through us, and we have something at last. The victories we gain are victories that will last forever. The things we come in contact with, in this life, are not so important except as they give us a spiritual value. The casting down of strongholds of Satan are greater in the eyes of God than marching into Berlin.

What is the end of the Just? In Proverbs it says the path of the Just is as a shining light that shineth more and more unto the perfect day. The just are going to have a perfect day. Even now somehow the light of God shines in the path of the just, to lead us and we know where we are going. I believe the things that God gives in this life give us an insight of eternity and we realize the things of this life are a little earnest of that life of spiritual blessings and a fore-taste of eternal blessings. It makes our hearts ache to think of the Christ rejectors, but we realize there are great things ahead for them that love God. It is wonderful to receive Christ and to help others to receive Him. In Hebrews Paul speaks of the just, refers to the spiritual maturity of spirit, soul and body. Some Old Testament saints were raised with Christ before the others arose from their graves. We take that by faith because it is written in the Word of God. We like to think of the resurrection glory and it says we are going to come into God's purposes. It is an inspiration, something to lift up the spirits in the time of trouble. Provision, is made for the great eternal perfection of the just, the spirits of just men made perfect.

We have been talking about the just. What happens to

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

23

GOD ANSWERS PRAYER

I know not when He sends the word
That tells me fervent prayer is heard.
I know it cometh soon or late
My part is but to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave all care with Him above,
Whose will is always one of love.

Author Unknown

God's Rest and Ours

A. S. Copley

"AND on the seventh day, God ended His work which He had made; and He rested on the seventh day from all His work which He had made." — Gen. 2:2

Solomon had built a temple unto the Lord and brought the ark of the covenant into it. Then he offered a very interesting and wonderful prayer. It begins as indicated by the fourteenth verse of this chapter. "O Lord God of Tsrael, there is no God like thee in the heaven, nor in the earth; which keepeth covenant and showest mercy unto thy servants, that walk before thee with all their hearts;" The remainder of that prayer is interesting and very instructive; but I wish to call attention to the last two verses especially.

24

"Now therefore, arise, O Lord;" as if the Lord had been sitting down for a little while. The children of Israel journeyed in the wilderness for forty years, after crossing the Red Sea, until they came to the land of Canaan. Among other utensils of the tabernacle, they had with them the Ark of the Covenant, which represented God. Wherever the Ark was, God was present. Inasmuch as the Ark represented God, the Ark being carried with them, figured God making a journey with His people during those forty years. Then when the Ark was brought into the temple, it had a permanent dwelling place. It was as if God had ceased His journey and found a place of rest. Hence, Solomon prayed as we read here, "Arise O Lord God into thy resting place; thou and the Ark of thy strength."

God found a resting place. Presumably a continual resting place : but because of the disobedience of His people, that temple ceased to be God's everlasting resting place. It was polluted. It was so neglected that on one occasion, as we read in one of the Psalms, the sparrows found there a place to make their nests. Well, the rest that God found in Solomon's temple, is typical of God's rest hereafter. His everlasting rest is in heaven as we read in the 22nd chapter of Revelation. "The tabernacle of God is with men and He shall dwell among them." When that takes place, it will continue forever. God will never move from that temple, from that

dwelling place of place: but because of the disobedience of His people, that temple ceased to be God's everlasting resting place. It was polluted. It was so neglected that on one occasion, as we read in one of the Psalms, the sparrows found there a place to make their nests. Well, the rest that God found in Solomon's temple, is typical of God's rest hereafter. His everlasting rest is in heaven as we read in the 22nd chapter of Revelation. "The tabernacle of God is with men and He shall dwell among them." When that takes place, it will continue forever. God will never move from that temple, from that dwelling place of rest. He will be there forever. I am impressed with the fact that the glory of the Lord is associated with this rest. In the next chapter of Chronicles, we read, "Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. 1. Remember it was a place of rest for the Lord; but the glory of the Lord filled the house. Wherever the Lord is, there is His glory. Hence, when people are filled with the Holy Spirit, they are also filled with glory; for the Spirit of God is the Spirit of glory. Now let us read Isa. 11 : 10—
"And in that day there shall be a root of Jesse, which shall stand for ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious." That ensign is Christ. His rest shall be glorious. Just as God's rest was glorious in the time of Solomon; so Christ's rest shall be glorious. Glory is associated with God's rest for us also. "For with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest, and this is the refreshing; yet they would not hear."—Isa. 28:11, 12.

25

There comes a rest of soul to people who are filled with the Holy Spirit. A rest of soul, a rest in the Lord and a refreshing. I remember about six months after I received the anointing with the Holy Spirit (about twenty-eight years ago); It suddenly dawned on me one day, that I had come into a place of rest, which I never had known before. I had been resting for six months; but I was so occupied with the RestBringer that I had not realized what had been wrought in me. The Spirit of glory and of God filled and thrilled me and flooded my whole being.

and that brought a profound rest.

Christ Offers Rest

Then in the New Testament let us read what the Ensign has to say. "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls; for my yoke is easy and my burden is 11:28-90. Of all the people that were laboring to have rest, it was the children of Israel. They sought the rest of God by their own efforts. They toiled, they tried to do penance, so to speak, and do better by their own works, instead of coming by simple faith to the Rest-Bringer and taking it from His hand as a gift. They were laboring for it; hence, this invitation from Jesus. It is an invitation to everyone. "I will give you rest," He exclaims. It is a gift. There is a rest of con; science, rest from the guilt of sin, from the burden of iniquity. This is what Jesus came to give and it is glorious. It was •glorious to me, what little rest I received when my sins were forgiven at the age of fourteen ; for I was filled with holy laughter; but the rest brought by the
26 anointing with the Spirit was far greater and abiding.

"**My yoke is easy,**" said Jesus. That seems contradictory. A yoke is not easy. A yoke is a big piece of lumber placed over the necks of oxen. Then a hickory bow, like a collar, is put underneath the neck, reaching up thru the yoke and fastened with a pin above. That yoke is placed upon the necks of two oxen, and they pull heavy loads. That. is all the harness that oxen wear. Well, God's law was likened to a yoke, which is heavy and galling. Peter asks the legalists, saying, "Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers, nor we were able to bear ?"—Acts 15:10. But Jesus said, "My yoke is easy." It is not galling, nor clumsy. It is the yoke of grace, which carries us on. It captures our thoughts and orders our ways; but it is not hard and cold.

Our Lord said also, "**My burden is light.**" The law was heavy and tiresome, irksome and galling; but Christ's burden of faith is light. It is spontaneous, instinctive and supernaturally natural. Faith springs up of its own accord, as it were, being provoked by the living Word of God. It is easy to believe when we become

we become acquainted with the nature, love and power of the deserving Object, Jesus Christ, upon which faith is supposed to light. "Faith cometh by hearing, and hearing by the Word of God." For example, This floor is strong and safe; hence, I have no fear to stand upon it, but rest my all upon it. So we rest our whole spirit, soul and body upon Christ's bosom, and we are comforted.

"Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. V. 29. This exhortation immediately precedes the foregoing basic facts. By taking the yoke of grace thru the burden of faith, we obtain soul rest. We labor no longer to obtain relief from a guilty conscience, or deliverance from the load of sin. We bear the galling yoke of legality no more. We enter into the rest which only the meek and lowly One can give, the rest that remains for the people of God.

"And at that time, Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto 25. I quote these words that we may see the connection in which the aforementioned precious invitation is found. What a unique statement! Earlier in the chapter, our Lord had reprimanded the people for rejecting the Old Testament prophecies and the message of John the Baptist. Then He turned on the cities and pronounced a woe upon Chorazin, Bethsaida and Capernaum because they refused His miracles and message, and warned them of the fearful consequences of such rejection.

Then Jesus turned His face heavenward for comfort; for rejected love and unselfish concern always bleed. God hides deeper spiritual things from those whose conceited wisdom and prudence hinders them from accepting the simpler first principles of truth. The natural man receiveth not the things of the Spirit of God; for they are foolishness to him. God reveals His Truth and Himself to the weak, the helpless, those without forethought, needy, dependent and forlorn. Jesus said, "Unto the poor, the Gospel is preached;" not simply to the poor materially, but the poor in spirit. "The common people hear Him gladly." The worldly wise and the religiously prudent are too proud and self-sufficient to

want spiritual wares.

Let us read Luke 10 :21 — “In that hour, Jesus rejoiced in the Spirit and said, thank thee, O Father, Lord of heaven and earth,” etc. This is especially interesting. The Greek word rendered rejoice is very full and rich. It means to rejoice exceedingly, to leap much for joy. We have the same word in I Peter 1:6, 8 — “Wherein (in the power of God) ye greatly rejoice;” and “in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.” It occurs also in Rev. 19:7— “Let us be glad and rejoice that is, rejoice exceedingly with great and exultant joy. Consider it well. The blessed Son of God rejoiced greatly and leaped for joy and praised the Father for what ? for hiding spiritual truth from the natural and carnally minded. We nowhere read of Him leaping and rejoicing over people getting saved and healed, or over many turning to God. Who of us has ever shouted because the Truth was withheld from such people?

28

When we take the place of littleness and helplessness, the Lord reveals Himself and His secrets to us. But if we entertain a feeling of importance, or self-sufficiency, or pride, we get nothing from Him. We block up the way for Him to speak to us. He must then set about to humble us. The Son revealed God as a Father to us, or we would never have known Him as such. That was a wonderful moment when God was made known to me as my Father. That was indeed a revelation. I began to praise the God of Abraham and Isaac and Jacob. I came to Him as my Father with all my needs, and He showed me a father's care. It led me to trust Him for divine healing even before I understood it scripturally. I was more free with my heavenly Father than with my earthly father. I had no fear of Him; for God is love. It is not true, as men glibly say, that God is the Father of all men. No, He is the Father only of them that believe on His Son and accept Him as their Savior. He is especially the Father in actual, practical experience of all those who are “not unequally yoked together with unbelievers”— II Cor. 6:14-18.

Now it was in that connection, that the Lord gave the tender invitation to the toilsome and heavy laden to come unto Him for rest. The poor, needy, weak, helpless, despised, friendless, homeless find rest at His feet. When we find this rest,

we too are filled with exultant praise. The glory of God fills and thrills our being. No marvel that we throw up our hands in adoration and exclaim, Glory hallelujah! and rend the heavens with our high sounding praises, No wonder that sometimes we shout and leap, dance and prance and exult with exceeding great joy and magnify our high Rock and glorious Savior. Sometimes our joy knows no bounds and our inward ecstasy finds no words to express itself. We explode with vehement notes of praise and rejoice unspeakably in other tongues. Hallelujah! Glory !

Our rest in Christ, which is God's rest for us, is emphasized in Heb, 4 because the Jewish Christians were greatly given to works. They misapplied the offering up of the Mosaic sacrifices. As long as they continued to observe them, it was evident that they did not yet understand that the offerings were symbols and types, which Christ had fulfilled and put away. Instead Of finding rest in Him, they labored for it by keeping up the old ritual. Christ on the cross was the lamb roasting on the brazen altar. Christ in resurrection was the candleCk illuminating their minds. as "the Light of the world," and the shewbread table holding the twelve loaves, was "the true Bread from heaven." He was everything in and about the temple; indeed He was the temple itself, if they had seen and received flim as such. 29

"For he that is entered into His rest, also hath ceased from his own works, as God did from His." Heb. 4:9. "For we which have believed, do enter into rest." V. 3. Four times here, we read of God's rest. As He rested in the beginning from His work of creation, so we rest from our own efforts to save ourselves. As He rested (symbolized by the Ark) in Solomon's temple. from the wilderness journey, so we rest from wandering here and there searching to satisfy our otherwise dissatisfied hearts. We find that in Christ we are complete, or made full; because in Him dwelleth all the fulness of the Godhead bodily. We find perfect rest for our souls. Israel will enjoy perpetual rest from their enemies in Palestine during the millennium, of Which their entrance into Canaan under Joshua was a type. The church will enjoy perfect rest from the world and the devil in heaven; for Michael will drive Satan and his host from thence. We will not need to fight for our place up

there, as Israel had to do to possess the land of Canaan.

“Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.” V. 11 The Greek word here translated labor, means to give diligence, to take heed, see to it that you enter in. The very thought of labor contradicts the thought of rest. Comp. John 6:27-29.

(To Be Continued)

Message Of A Silver Dollar Alice S. Mooneyhan

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

Liberty

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

E Pluribus Unum

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

In God We Trust

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

Peace

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

Date

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

The Tabernacle the Wilderness

The Table of Shewbread Part 5

Dr. Vicky Moots

The Table of Shewbread was located on the north side in the Holy Place, and it is in Ex. 25:23-30: "Thou shalt also make a table of shittim (acacia) wood: two cubits shall be the length thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold, round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners on four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And shalt make the staves of (acacia) wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof and bowls to cover withal; of pure gold shalt make them. And thou shalt set upon the table of shewbread before me alway." The table was constructed of acacia wood overlaid with gold. The acacia wood represents the humanity of Christ, for He was called "a root out of dry ground" in Isa. 53:2, and the gold speaks of His deity. He was the God-Man, God in the flesh. Humanity and deity linked together in the person of Jesus Christ.

31

A table speaks of fellowship and communion. This table was to be filled continually with shewbread for the Lord for the priests. The table was two cubits long and one cubit wide. What do these numbers mean to us spiritually? It takes at least two people to fellowship, and yet those two can become one in spirit in agreement. Jesus declared in Matt. 18:19: "...that if two of you shall agree on earth as touching any thing that they shall ask, and it shall be done for them of my Father which is in heaven." Then in v. 20 He proclaims, "For where two or three are gathered together in my name, there am I in the midst of them."

Two is also the number of witness, as Paul informs us in II Cor. 13:1: "...In the mouth of two or three witnesses shall every word be established."

In V. 24-25 of Ex. 25, we learn that the Table had a golden

crown around it, and then a border around that, which was a hand breadth wide. This border also had a golden crown around it. The border, which was a hand breadth wide symbolizes the Hand of God which protects us. Jesus declared in John 10:28-29, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

The crowns around the Table mid the border were for protection, to guard whatever was placed upon it to keep it from falling off. A crown also speaks of glory, the glory of Christ Himself, but also the "glory of His grace," toward us, as we find in Eph. 1:6: "To praise of the glory of his grace, wherein he hath made us accepted in the beloved."

32

The instructions for the shewbread Table are given in Lev. 24:5-9: "And thou shalt take fine flour, and bake twelve cakes two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every Sabbath he shall set it in order before the Lord continually... And it shall be Aaron's and his sons; and they shall eat it in the holy place..."

According to V. 5, there were twelve cakes baked with an equal amount of flour (two tenth deals). Two tenths equals one fifth. The number five always speaks of grace. The number twelve is God's governmental number and represented the twelve tribes of Israel. Each tribe, even though they were of different sizes, was equal in representation before God. We are also God's chosen people and are all equal in God's eyes.

The name "shewbread" means "bread of faces," or "presence bread." We had read in Ex. 25:30 that the bread was to be set upon the table always, meaning that it was to be continually in the presence of God's face. It was never out of God's sight. God's people are likewise never out of His sight.

The word used for "cakes" in Lev. 24:5 is actually "perforated cakes." This means that the bread itself was pierced,

like the holes in a cracker. What a wonderful type of Christ who was pierced for us on the cross! The cakes were pierced and then put through the fire to bake them. Afterward they were sprinkled with frankincense. This is a type of the fire of God's judgment being poured out on Christ for us. The frankincense represented the sweet fragrance that ascended to God from Christ's offering on Calvary.

In John 6:51 Jesus proclaims, "I am the living bread which came down heaven: if man eat of this bread, he shall live forever: and the bread that I give is my flesh, which I will give for the life of the world." Jesus was more than just the manna that came down from heaven to supply the need of those who were wandering in wilderness. The manna was provided for whosoever desired it. The whole congregation of Israel ate manna. It represented Christ as the life-giving bread to the world.

The shewbread, however, was only for the priests to eat. It was for those who ministered in the Holy Place inside the Tabernacle. It represents Christ as the bread that not only saves us but keeps us, enables us to grow in grace as we feed upon Him. It is for all those who hunger to Christ a deeper, more intimate way, for those who fully understand the value of His sacrifice on Calvary, and desire to commune with Him in the Holy Place rather than to remain out in the wilderness. **33**

The shewbread was to be kept on the Table continually before God's Face, and was replaced every Sabbath with fresh baked bread, as we were told in Lev. 24:8. The priests then ate the bread which was removed from the Table in the Holy Place. Feeding on the Living Bread strengthened them for their ministry, and also strengthens us for our priestly ministry.

Another important fact about the shewbread was that it was to be baked with "fine flour." This "fine flour" was wheat that had been finely ground until it was smooth and even. It represented Christ Who was the grain of wheat that had been planted in the ground and died to bring forth fruit, as Jesus stated in John 12:24 concerning Himself. "...Except a corn (kernel) of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

The grinding of wheat to make smooth, fine flour reflected the intense physical and emotional suffering which Christ endured in the Garden of Gethsemane and on the cross. Therefore, as we feed upon the shewbread, as believer-priests, we are entering into, and fellowshiping with whith Christ and His sufferings, as Paul speaks of doing in Phil. 4:10. "That I may know him (Christ), and the power of his resurrection, and the fellowship of his sufferings..." And, as we fellowship with Him and His suffering, we can also look forward to reigning with Him, as Paul declared in II Tim. 2:12: "If we suffer, we shall also reign with him..."

(to be continued)

Who Are The Princes?

Princes you say. What right have uou to state
That you belong to royal lineage here ---
You that were born of very low estate
Enslaved by sin, to misery and fear?

'Tis in the Hall of Records seen today
And indisputable the witness given,
That they who on lthe Son of God believe,
Are in the aristocracy of Heavn.

Upon the dunghill, helpless beggarsmwe;
But One stooped down and with HIs bleeding Hand
Uplifted us to sit with Him on high,
Far, far above all rule and all command.

The hostile princes He shook off from HIm,
Displaying them as trophies of HIs power;
And we're iinvited to enjoy the spoils
Which are bequeathed to us this very hour.

Annie B. Palmer



Our Corn Crib

"Buy The Truth, and Sell It Not"

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