

# Grace and Glory

Declaring unto you the  
whole Counsel of GOD

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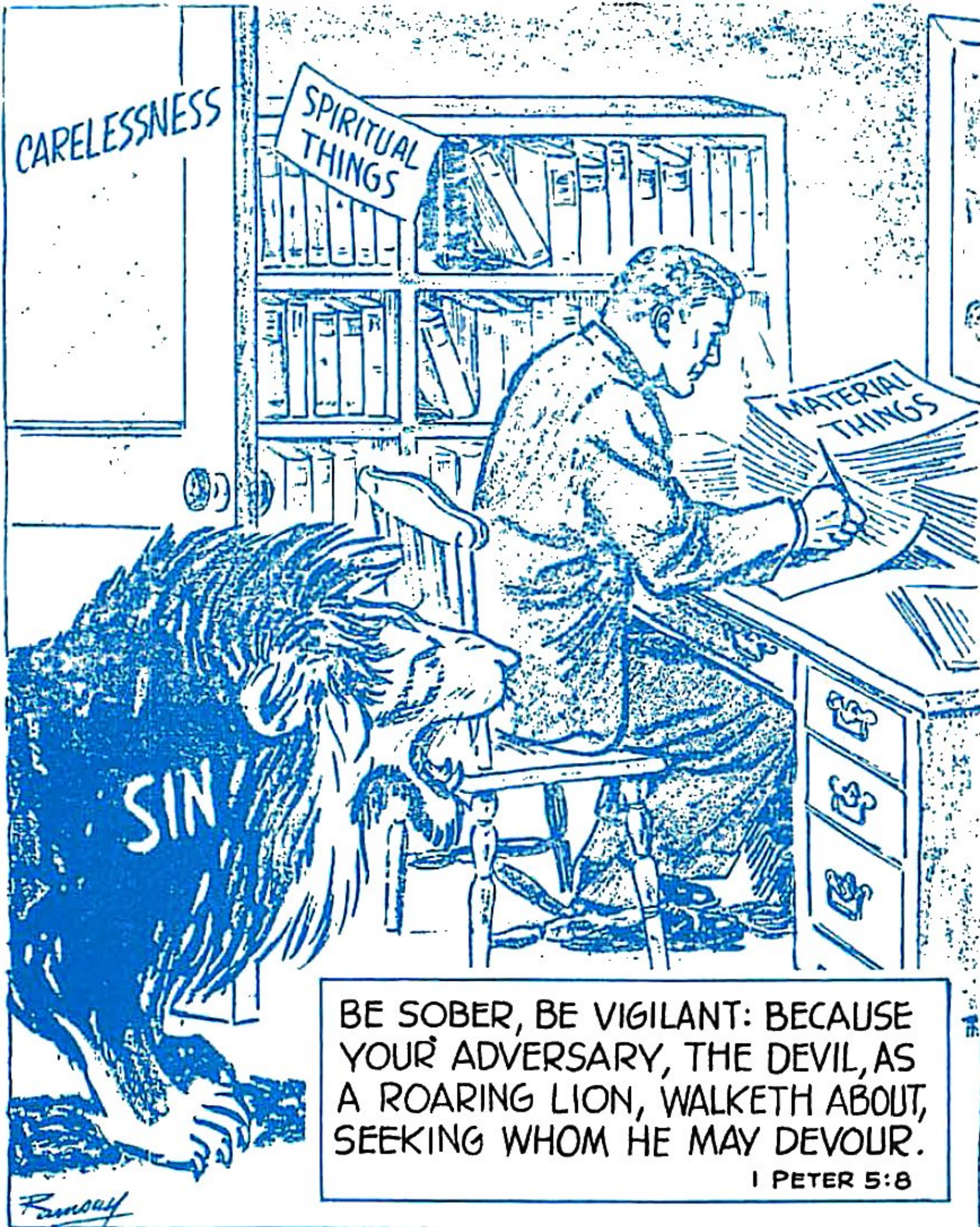
Number 6



Hold fast the  
form of sound  
words, which thou  
hast heard of me,  
in faith and love  
which is in  
Christ Jesus.

II TIMOTHY 1:13.

## LION IN A MAN'S DEN



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Editor: Gene Hawkins



“And in the latter time of their kingdom, **when the transgressors are come to the full**, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft (**fraud deceit**) to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; (Christ Himself) but he shall be broken without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it.” – Dan. 8:23-27.

3

The text quoted above is a direct reference to these end times. It attests to the fact that the false prophet will employ deceit in great measure as he introduces the antichrist. His primary message will be “...peace and safety...” but “...it shall destroy many...” because prophesied sudden destruction will most assuredly follow. The record here is also a direct repetition of world conditions just prior to the flood as seen in Genesis 6. “And GOD saw that the wickedness of man was great in the earth, and that **every imagination of the thoughts of his heart was only evil continually.**” Gen. 6:5. Jesus likewise confirmed this same message: “**But as the days of Noe were, so shall also the coming of the Son of man be.**” Mt. 24:37. The reality of these last days is that much of the chaos and violence in these end times must be attributed to the younger generation, as is clearly reported in the following account. Jeanine Pirro, the U.S. Attorney in D.C., decried

“teen takeovers” – a trend in which crowds of dozens or hundreds of young people meet in buzzy nightlife areas and sometimes cause mayhem. She said “these takeovers have terrorized local businesses in neighborhoods such as Navy Yard and NoMa and cost taxpayers’ money.” Ms. Pirro further declared that, “The Justice Department will prosecute the parents of teenagers who break curfew as part of a crackdown on crime in the nation’s capital ahead of celebrations this summer for America’s 250<sup>th</sup> birthday...” Some have questioned her ability to accomplish her purpose, but it seems that she will pursue that avenue, if at all possible.

4 American TV’s were also filled with images of teenagers rioting in the streets protesting **against Israel** for the trouble in Gaza, while at the same time supporting the so-called Palestinian cause which is “death to Israel, and death to America.” It is unclear whether or not these children had ever been taught that America is a strong ally of Israel, who is simply defending herself against the aggression of terrorist groups like Hamas, Hezbollah and others. Were these same children ever informed of Iranian attacks against the U.S. on Sept 11, some 2 decades ago? It is also quite evident that these same teenagers are driven by hatred for American President Donald J. Trump who is actively engaged in trying to bring some semblance of peace to the Middle East. He has in some measure achieved this objective since there are a number of nations, literally waiting in line to gain an audience with him. They can clearly see what his policies have done for the American economy and would love to see the same thing happen in their own countries. Mr. Trump is also responsible for initiating the “Abraham Accords,” which have drawn several Middle East countries into a closer acceptance and relationship with Israel. A great many American Politicians have voiced their hatred for this man, but he is most assuredly God’s “man of the hour,” due to the fact, that his endeavors regarding Israel have come to pass.

## JESUS' THREE ANOINTINGS

“And behold a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisees’ house, brought an alabaster box of ointment \* \* and anointed His feet with the ointment.” - Luke 7:36-50.

Our Lord Jesus was honored with three anointings. The first was by Divine hand - “How God anointed Jesus of Nazareth with the Holy Spirit and power” - Acts 10: 38. The other two were with human hands. The first was necessary for others. The two latter were complementary appreciations of the first.

The second anointing is recorded only once - Luke 7. The third is recorded three times - Matt. 26, Mark 14, and John 12. These facts are full of moment, as we shall see later. The first one occurred in a pharisees’ house. But the place is not given, tho’ we may infer that it was at Nain - V. 11. The second occurred in Bethany in the house of Simon a leper. The name of the woman who first anointed Him is not given 5 in its own narrative; but in John 11:1, we learn that she is Mary the sister of Martha and Lazarus - “that Mary which anointed the Lord with ointment and wiped His feet with her hair. “This reference in John is not to any of the other anointings of Jesus by Mary, for in neither of those is she said to “wipe His feet with her hair,” but it is expressly stated in Luke. John’s account of the anointing (John 12: 1-8) differs from the other two accounts in that Martha and Lazarus were present; but they all write of one event, for it occurred in one city and on one and the same day. Comp. Mark 14:1 with John 12: 12, 23 and 13: 1. There are three anointings only apparently, because the Holy Spirit wishes to bring before us Jesus and Mary in three pronounced aspects. In Luke, Jesus is the Savior of a woman (Mary) which is a sinner. In Matt. And Mark, He is the Sinbearer and Mary is the worshiper. While in John, Jesus is the honored Bridegroom and Mary the Bride, in type. This last is the more evident in view of the fact that immediately after this supper to His honor, John records His entrance into

Jerusalem as Kings, which is true to the antitype, for after the wedding in the air, He will descend as King of Kings and Lord of lords, and Jerusalem will be His earthly capital.

### 1. The Savior And Sinner.

Luke 7:36-50

“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.” There are several indications that this woman was Mary Magdalene, or Mary of Magdala, a town on the west coast of the sea of Galilee, which town was about 16 miles from Nain where our narrative occurred - Luke 7:11. Her bitter weeping, her deep sense of sinfulness, that she was called “a sinner” and her “sins were many,” correspond with the words of the next chapter - “Mary called Magdalene, out of whom went seven devils.” How fitting for her who had been so wonderfully saved and who “loved much,” to join other women in following and ministering to Jesus. And who but the Mary that sat at Jesus’ feet and learned of His word would be most likely to be the first at the tomb of the Lord? The pharisee could not read Jesus’ heart; but Jesus read his thoughts, for in himself he condemned Jesus for receiving a sinner. Pharisaism sees everybody bad but itself. To that man, both the holy Jesus and the unholy woman were alike wrong. The Lord gave him a three-fold scathing rebuke, showing up self-righteousness on the one hand and the marvels of Divine grace on the other. The pharisee failed to observe the courteous custom of washing the feet of a visitor (Gen. 18:4); but the heart-broken woman stooped to wash Jesus’ feet with freely flowing tears. These were tears of repentance and contrition; for she wanted him to wash away her sins. Self-righteousness is tearless. It is weakness to weep. But “Jesus wept,” the only strong man who ever lived. Mr. Pharisee overlooked the kiss of honor due “the Son (Psa. 2:12); but the sinner lavished her kisses of devotion upon His feet - “this woman since the time I came in hath not ceased to kiss my feet. ”Did anyone ever hear of such romance? Pharisaism is cold, unlovely, unloving, self-centered. Those warm kisses

were an expression of love for sins forgiven, which she doubtless felt in her spirit long before He audibly uttered her pardon, for the moment the guilty soul believes on Jesus, that moment there is an inward sense of acceptance and pardon; then later, "the Spirit bears witness with (not to) our spirit," by the written word, or in some manner that the heart knows that it has heard God's voice of assurance. Lastly, the pharisee failed to acknowledge Jesus to be God's Anointed (Psa. 2:6); but the pardoned sinner showed the highest courtesy to the most uncomely members of Christ's body, thus exalting the most menial service. In type, this woman immediately began to serve our Lord's poorest and weakest people. Her salvation was genuine, for it was by grace. "She loved much," because she obtained much forgiveness.

First, having silenced cold self-righteousness, Jesus gave the trusting woman three strong consolations—"thy sins are forgiven; thy faith hath saved thee; and go in peace"—the fact of salvation, the condition of salvation and the result of salvation. Her many sins were no barrier to His grace. Not her tears, not her hair-towel, not her kisses, not her anointing with oil; not any visible act saved her; but her faith, of which all the rest were outward evidences. Yes, and she went in peace; she went with the Peace-Bringer, and never lost her love for Him. Hence, next time, we see her "with Him" (chap. 8:1,2), and then in Bethany.

## 2. The Redeemer and Worshiper.

Matt. 26 and Mark 14.

"And being in Bethany in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious: and she brake the box and poured it on His head,"

In Luke 7, we saw the beginning of this woman's Christian career. In Luke 8, we saw that she continued "with Christ, and ministered unto Him." And in Luke 10:38-42, we see that later in life she let Jesus minister unto her—"Mary sat at Jesus' feet and heard His word," and received from His own lips this encouraging utterance: "Mary hath chosen that good part, which shall not be taken away from her." She chose Christ

Himself, the one needful and sufficient portion. This was her unchanging attitude toward Him ever afterward. When Lazarus was dead, Martha ran to meet Jesus as soon as she heard that He was coming; "but Mary set still in the house" until she learned that He called for her- John 11: 20,29. All her service flowed out of whole-hearted worship. Hers was indeed a "labor of love." To choose Christ, His company, His word, His voice, is far more praise-worthy than to choose His service. Saints are usually ambitious to do something for the Lord, like Martha. But Mary received no reproof from Jesus for not working; and Martha received no commendation. Mary's restful waiting for the Master's call bore fruit rather than Martha's activity- John 11:45.

#### Mary's Ministry.

8 By sitting at Jesus feet, Mary learned about His sacrificial death, the very news for which Peter reproved Him-Matt. 16. Now that His death was near at hand, she comes to offer to Him her worship in a very special way. She understands His message and the meaning of His death, She comprehends the meaning of the offering of Leviticus, that they are all fulfilled in Christ. She acknowledges Him to be both the Offeror, or Priest, and the offerings. She "brakes the box, and poured it on His head." Her yearning heart filled with love and pity, entering into His coming sufferings, willing to bear them with Him if possible; her breaking heart was thus in symbol poured out upon Him. In this act, Mary is a type of those who, like Paul, fill up the suffering of Christ for His body's sake, the Church-Col. 1:24. When we die daily for the welfare of the Church, when we brake these brittle boxes of clay for the sake of the saints as unto Him, for His glory alone, when death worketh in us that life may work in others; then we truly minister unto Him. for such ministry flows freely from constant worship before Him.

"Why was this waste of the ointment made?" Such was the critical query of certain disciples. Is it possible that any saint can find fault with another saint for her devotion, for her extravagant token of love? Yes. And is it possible to be too profuse in our expressions of devotion? It seems not, If Jesus

commended this woman for literally emptying out \$50.00 worth of costly ointment upon His head, from which apparently no real profit could come. Candidly, do we read anywhere in the Bible that any one was reprov'd of God for worshipping and praising Him too long, or for giving too much time or money to Him? Can we give too much money, too much time, too much toil, suffer too much, for the good of others, if we do it heartily, not to be seen or praised, but wholly for Jesus' sake? Study the seven-pointed striking expressions of Christ's approbation of Mary's act. Note the duration of the last.

Note that "Me" is of vaster import than "the poor." "Me ye have not always," Said the Lord. There are abundant opportunities for doing charity work, running rescue homes, etc., etc.; but if we do not accept the present opportunity to put Christ first, be whole-hearted in love for Him, it may pass forever. He does not always endeavor to woo His people to His bosom, even as truly as "the Spirit shall not always strive with man." On the way to Emmaus, "He made as if He would go further;" and would have done so if they had not constrained Him to tarry. Even the twelve did not know Him as Mary did, because they did not hang on His blessed feet and hear His word. Jesus has multitudes of servants; but He has few lovers. He has very many who will offer forth their labors for the rescue of men; but there are few who will let Him pour Himself into their hearts.

Two burning facts about those critics. First, their censure was not really against Mary, but against the grace of God; for her lavish anointing was in harmony with Christ's breaking His body in death and pouring out His holy life for her sins. "Tho' He was rich, yet for your sakes, He became poor." Self-righteousness always raises a cry against the extravagance of grace. Second, the critics were not strictly honest; but self-seeking-"This he said, not that he cared for the poor, but because he was a thief and had the bag and bare what was put therein"-John 12:6. Jesus said of the pharisees: "They say, and do not." Beloved, if you cry: "Lazy, waste, too devoted, etc.."

you are partaking of a critical, pharisaical spirit. You are resisting God's grace.

Beloved remember that the apostles who cast out demons, healed the sick, preached with the Holy Spirit sent down from heaven, and shall sit on 12 thrones judging the twelve tribes of Israel, were reprov'd for objecting to Mary's lavish love, remember that she was not reprov'd. And remember that for three thousand years her extravagant act of love shall be published world-wide as a monument to her honor- V.9. Do you see that, not because we achieve great things here, even for God; not because our names are engraved in the halls of religious fame for mighty conquests, shall we have a place in the bridehood of the Lamb? But simply because we love Him with all the heart, soul, mind and strength, love Him so deeply that we will never work again, if that is His wish. And Friend, in this time of spiritual lethargy, when even spirit-anointed saints are imbibing the indifference and apostacy of the age, **10** losing sight of and faith in the imminency of Jesus' coming, conforming to the subtle customs of the religiousness of the age; how it behooves us to keep wide awake to the love of the Bridegroom for His own, and keep our eyes open for the rending of the skies and our ears open to hear the trumpet blast. For Mary is a type of those saints of 2 Thes. 1:10- "When He shall come to be glorified in His saints, and to be marveled at in all them that believed (because our testimony unto you was believed) in that day." Also in Col. 3:4- "When the Anointed One shall be manifested, then shall ye also be manifested with Him in glory."

Angels in Heaven will stand aghast at the marvelous products of redemption on exhibit in the glory. Saints on earth will gaze with envious wonder at the joyous glorified consequences of unstinted devotion, which will be displayed especially in the Bride of the Lamb in the glory. And wherever the gospel of the kingdom will be proclaimed during the millennium, the lavish devotion of the Bride will be made known as a monument to her honor and to provoke earth-dwellers to seek God with all their heart-Rom. 11:14,26. Mark 14:9 ought to convince every honest believer that God seeketh

worshippers; rather than workers; that He is more concerned about His Son's Bride than about men's salvation. God puts His Son first; so should we. The salvation of men is incidentally necessary, of course; but it is not the ultimate purpose of redemption. If we should all give attention to "the common salvation" only, Jesus Christ would be a bachelor forever-an abnormal condition indeed even in the natural, and unscriptural.

### 3. The Bridegroom and Bride

John 12:1-8.

"There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him." It is very clear by a close study of the context that this identical event recorded in Matt. 26 and Mark 14, which we have just considered. John omits only item given by them, viz; the monument raised to Mary's honor. He mentions what they omit, viz; the supper made in Jesus behalf, the effect of Mary's anointing, and the presence of Lazarus and Martha. Be it remembered that these accounts were written under the 11 inspiration of the Holy Spirit, written for our instruction, each narration intended to teach some important lesson; and tho' they may differ, yet they never really contradict one another, for the Spirit never contradicts Himself. Therefore, the Mary here is the same as there, and the same as in Luke 7: 36-50. Mary, whose sins were many, was wonderfully "saved by faith," and hence, "loved much." Her life attitude toward Jesus was "sitting at His feet and learning His word." Thus she became a devout worshipper and came to understand the meaning of His sacrificial death, His burial and resurrection; and in this lesson, we behold the eternal and glorious sequel.

Observe that this narrative is plainly and powerfully typical of the wedding in the air. "There they made Him a supper." In Matt. 22: 2, we read that "a certain King made a marriage feast for His Son." Who is that King, but God? And who is the Son, but our blessed Lord? Yes. "all things are by Him and for Him." The Father will see to it that His dear Son, who has been rejected by the masses and by the few enthroned, whose Name has been blasphemed and whose blood has been

trodden under foot by a devil-blinded world, shall be most highly honored in the presence of the heavenly host of angels and to the bewildering astonishment of men and demons on earth. The aerial regions will blaze with dazzling splendor to the eclipsing of the sun and the blushing of the moon and the shame of the stars-Isa. 24: 23. The heavens only will be large enough for such a marriage feast, where the servants are "a great multitude, which no man could number"- Rev. 7:9.

12 Observe also that the place in grace which each occupied on earth, is the place each will occupy in the coming glory. "Martha served;" "Mary worshipped;" "Lazarus sat." Here are types respectively of servants, and of the bride and of guests. The difference between Martha in this narrative and in Luke 10, is that here she is not heard to murmur. She is not "cumbered about much serving." Some saints see nothing higher than untiring service. They suppose that God is not pleased with them unless they are always on the stretch for souls. They criticize those who wish to wait on the Lord, and who search in the Bible to know the full will of God. They enjoy their work more than they do the Lord Himself. Such saints will certainly never be in the Bridehood, tho' they will no doubt be present at the marriage supper of the Lamb. They will serve there as truly as they did here. They will not regret that they are not in the Bridehood; but will rejoice in the privilege of being at the wedding in any capacity. "According to your faith be it unto you." And our faith is according to our desire. This company is described in Rev. 7: 9-17. It is an innumerable company "out of all nations and kindreds and people and tongues." Their chief theme as here, will then be: "Salvation to our God." Their state is, clothed with white robes and palms (of victory) in their hands." Their location is "before the throne of God." Their occupation- "They serve Him day and night in His temple." Of course, they are a favored people. Martha means, "Who becomes bitter." Thus they who experience bitterness because of their faith in Jesus and their service for Him, "shall hunger and thirst no more."

"Lazarus was one of them that sat at the table with Him." He was a guest. Note that he "sat with Him." In chap. 11: 5,

we read, "Now Jesus loved Martha and her sister Mary and Lazarus." Jesus frequented the home of Martha, when He always met and fellowshiped the three. Lazarus means, "the help of God." Doubtless he was no small comfort and strength to the Master during His earthly career. His name expresses his usefulness Hence, the near place given to him at supper. He loved to be near to Jesus. He loved Him the more for the stupendous miracle just wrought upon him in calling him back from death.

Lazarus is a type of saint who will occupy a close place with Jesus at the wedding in the air. He also typifies the fact that there will be resurrected believers there as well as translated believers. Some saints will be "friends of the Bridegroom"- Chap. 3: 29. John the Baptist announced himself as such, implying that some Old Testament believers will be present at the wedding. What became of the bodies of the saints which came out of their graves after Jesus arose, and appeared unto many in Jerusalem?- Matt. 27:52,53. Where are Enoch and Elijah and Moses? Yes and most likely there will be some friends of the Bridegroom from this dispensation, for note that it says; "Lazarus was one of them that sat at the table with Him." These have a closer place than the servants. They are "friends." Jesus said to His twelve disciples. "Henceforth, I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you"- John 15: 15. Reader, are you satisfied with being a servant of God? Or are you aspiring to be a friend of Jesus Christ?

13

#### The Bridal Company

"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."

Matthew and Mark state that Mary poured the ointment upon the Head of the Lord, indicating the place He held in her affections, and expressive of putting Him first in her conduct. Even any service rendered to others was for His sake, rather than for their sake. The highest ministry, that which

meets God's warmest approval, is that which is rendered to Jesus Christ Himself. God loves His Son; and He profoundly appreciates those who also love Him and extol Him. But what is the meaning of the ointment poured upon the feet? Mary took the lowest place when she first met Jesus. As a deep token of gratitude for the forgiveness of her many sins, she anointed His feet then. Now, having typically reached the wedding parlor in the glory, and being honored coequally with the Lord, she falls prostrate at His feet and does Him homage from her deepest heart, not as His servant, not only as His friend, but far more, even as His Bride. Her own sister serves her in serving her Bridegroom. Her own brother becomes a guest at a feast in her honor, because she is joined to the Lord. She is again reminded of Calvary which made all this possible by putting her sins and her old man away forever. We have the beautiful antitype of this in Rev. 5: 8,9.

14 “ And when He had taken the book, the four living ones and the twenty four elders fell down before the Lamb, having everyone of them harps and golden bowls full of odors, which are the prayers of saints: and they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.”

The blood washed will never lose sight of redemption. The Bride much less than all others; for she learns the meaning of Calvary by experience, even by “filling up that which remains of the sufferings of Christ.” How very wonderful all the praises and service of all the redeemed in heaven will be appreciated by the Father and the Son; but the prayers and praises of the Bride will fill the corridors of the bridal chamber as an odor of sweet incense”- “the house was filled with the ointment.” And this lowly act of Mary was far more at that supper than Martha's ministry and Lazarus' friendship, necessary as they both were. Oh, how Jesus will enjoy His Bride. What a speakable delight will fill and thrill His bosom. She for whom He waited for many centuries has

come. She for whose love He became willing to leave His Father's bosom she for whom He laid down His life; she with whom He had fellowship by faith; she whom He wooed and caressed by the presence of the Holy Spirit, has at last arrived safely in the marriage chamber in glory. Surely, the unworkable joy ecstasy and glory of our Bridegroom will be infinite; and so it will be with the Bride. "He shall see of the travail of His soul, and be SATISFIED."

Hearken, is it not a little strange that Mary is the only one who was criticized at that supper? Why was Martha not criticized? Why not Lazarus? Because the fault-finder "was a thief." He robbed God of His honor. He did not want God's grace. And the most bitter enemy of grace always is most envious of those who enjoy it the deepest. But thank God, there will be no fault-finder present at the marriage supper of the Lamb. And those who are considered most faulty here, because they are farthest from being understood, shall be "presented faultless before the throne with exceeding great joy, and be in the throne and round about the throne."

15

Dear reader, in which company are you aspiring to be found? In a meeting recently, a sister testified of the indifference which chloroforming the people generally, and even effecting the saints. Then with streaming eyes, she exclaimed that it would break her heart to miss the Bridehood. She could not live if Jesus came and she was left. The next rank would never satisfy her. That is just the attitude to take. We cannot be "a whit behind the chiefest saint." We cannot be satisfied now with anything less than a burning, glowing desire for the Bridehood. We must be in the front rank of the lovers of Christ. How can any one endure to be out of full fellowship with Jesus, out of the very center of His will? How can any one have perfect rest until he aspires with heart and soul for that highly honored place? Friend, are you "pressing toward the mark for the Prize (Christ as Bridegroom) of the upward calling of God in Christ Jesus?"

# THE MEAT FOR SAINTS

“When the Lord thy God shall enlarge thy border, as Hath promised thee, and thou shalt say: I will eat flesh because thy soul longeth to eat flesh; and thou mayest eat whatsoever thy soul lusteth after... Only be sure that thou eat not the blood; for the blood is the life... Thou shalt not eat it; thou shalt pour it upon the earth as water” Deut. 12:20-24.

Israel was taught to make all taking of life “a sacrifice unto the Lord.” Every time an animal was killed for food, it was a symbol of a redeemer, a constant reminder that they lived by the life of another. The blood poured out upon the ground symbolized Calvary, Where the Lamb of God poured out His precious blood, the basis of redemption; “for without  
16 the shedding of blood there is no remission of sins.” Each common meal, to an Israelite, thus had the character of a “peace-offering”- it was appropriated and enjoyed in communion with God. Therefore their daily life was lifted up into a spiritual meaning, and the sacredness of the taking of life was constantly maintained and its typical application emphasized.

But the above scripture has also wonderful beauty when seen in the light of the gospel of Grace. Whenever a soul, anywhere, any time said: “I will eat flesh,” because his soul longed to eat flesh, he could flesh. That is, there were no restrictions regarding the sacrificing of a clean animal of the flock, or the herd. If any soul desired flesh, he was at liberty to kill and eat. The animals were at the service of man.

This speaks of the “Whosoever.” Whosoever will, let him come.” He who is hungry: he whose soul desires meat; he who is helpless; he who has no strength of his

own ; he who feels his need of another life let him eat. Christ is at the service of man.

“The Lord is at hand. His life has once been freely given. His blood was poured out for our redemption. “He tasted death for every Man.” It was necessary. The penalty for sin had to be met. Jesus received the wages of sin- “death,” which was our due; and now we are offered another life, a new life, Christ’s own life. Whosoever will may come and take and eat of Him. The only condition is that there be a desire to eat, a hunger for the Christ life; then it is written, “Thou mayest eat flesh;” “for the Bread of God is He that cometh down from heaven and giveth life unto the world. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.” John 6:33,59.

17

Mary M. Body

“And they said unto Him, hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, out of the mouth of babes and sucklings thou hast perfected praise?” -- Matt. 12:16

Here is a marvelous statement. The miracle of it astonishes us. Jesus said that God received perfect praise from “babes and sucklings.” The most helpless of all intelligent creatures are the ones that praise Him most intelligently, we might say, or more to His liking. Not the great, or wise, or educated; as men would think, but the weak, the guileless, the little child is the one that really praises God to perfection. It is surely beyond our finite minds to understand; but so it is, because it is written!

# REFLECTIONS

*... From the Editor*

“And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? 12 Have I conceived all this people? Have I begotten them, that thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?”  
Num. 11: 11-12

18

Moses uttered this complaint just prior to Israel's entrance into Canaan. He was not permitted to go into the promised land, not because he was “unspiritual.” But because he was representative of the law. It is a scriptural fact that the law can never give a person his inheritance in the heavenlies. Ephesians 1:3 plainly asserts: “Blessed be the God and Father of our lord Jesus Christ, who Hath blessed us with all spiritual blessings in heavenly places in Christ:” The fact is that all believers have already been blessed. The only thing they need to do is lay hold of those blessings which many Christians seem reluctant to do. Moses desperately wanted to go into that promised land, but was told that he must anoint Joshua for that endeavor. Joshua (“Jehovah is salvation,”) is typical of the resurrected Christ, and is the only One Who can take His people into the promised land. Moses did most assuredly feel slighted here and inform the people they were responsible for his dilemma, saying in Deu. 1:37, “Also the Lord was angry with me for your sakes saying, Thou also shalt not go in thither.”

Despite his own grief, this faithful servant of God still fell on his face before God, praying earnestly for Miriam because she criticized Moses and God smote her with leprosy because of it. He surely a man to follow in the ways of true humility.

\* Praying does not mean that we tell God what to do; but it signifies that we are in harmony with His will, whether He gives us what we ask for or not. Then we get the best.

"As the Father hath loved me so have I loved you."

– John 15:9

Jesus was adequate, the all-sufficient infinite, and perfect object of the Father's love from all eternity.

We must receive this wonderful love of Christ by faith. It is heaven-high above us and descends upon us as a royal gift, apart from works. It is bestowed upon us even before our birth, even before the foundation of the world. It was ours in the provision of God's grace. It is according as He hath chosen us in Christ in the Eternal Counsel of the Triune God.

But if we wish to abide in this love, we must keep His commandments, yet He has no other commandment, than to abide in Him, to lean on His strength, to live by His life, to fix our hand in His, and let Him lead us all the way. Then our lives will manifest His life. It will not be an imitation, but a reproduction of His love and spirit, and a continual delight to know that we are obeying and pleasing our Father.

19

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### ANNOUNCEMENT:

**The Tabernacle In The Wilderness By Dr. Vicky Moots  
will resume in the July 2026 Issue**

**Service times are Sunday School 10 A.M.**

**Worship 11 A.M. & 1:30 P.M.**

**Wednesday evening Prayer and Bible Study 7 P.M.**

**We surly prefer that the Saints attend these services in person, but great rejoice in those out of town who have been faithful to "tune in."**

# *He Paid The Fare*

**THEY (THE JEWS) SHALL DECLARE** *"They that observe lying vanities forsake their own mercy."-- Jonah 2:8.*

God bid Jonah to cry against the wickedness of Nineveh and warn the inhabitants of coming judgment; for He knew that they would repent if warned. But Satan filled the prophet's mind with "lying vanities," to which he yielded; he sought to flee from the Presence of the Lord. It is difficult to understand how anyone can entertain such a desire. In the Presence of the Lord, we find mercy. When Job was sorely afflicted, he longed to come into God's Presence. He cried, saying, "Oh that I knew where I might find Him!" Wherever duty calls us, there the Lord is. That should make our tasks easy to perform, though they may seem irksome and repulsive.

20 How foolish for a prophet to think that he could get away from God. Was He not in Tarshish as well as in Palestine? He is present everywhere. The Psalmist had better sense than Jonah. He said, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy Presence? If I ascend up into heaven, Thou art there; if I make my bed in hell (sheol), behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me" – Psalm 139:7 – 10. Jonah had forgotten those wise words, and listened to the voice of Satan instead.

"But the Lord sent out a great wind into the sea" – Jonah 1:4. Jonah paid the fare to Tarshish. How strange that folks always have the fare, be they ever so poor, when they want to get away from God's will and Presence. The devil has plenty of Railroad or Bus tickets on hand for such; but they "fare" worse invariably. If they reach their destination, it is in sorrow and loss. The Lord is on everyone's life sea. Jonah went aboard the ship, ate a midnight sandwich, and secured a comfortable berth. Satan also gave him an opiate that night; for though the tempest was fierce, yet "he lay, and was fast asleep." All the other passengers and sailors were wide awake, alarmed and praying to their gods for safety.

Consider the damage, danger and loss that follows the disobedience of one person, especially of a prophet. His own life

Consider the damage, danger and loss that follows the disobedience of one person, especially of a prophet. His own life was endangered; for God's unmerited mercy alone spared Jonah. The sailors cast the freight out of the ship, hoping thus to save their lives. What a great loss to some shipper and to someone who had ordered goods. The lives of other passengers and of the sailors were endangered.

Jonah is a type of the Jews, who went away from Jehovah. His time in the great fish, which the Lord prepared for him, figures the Jews swallowed up by the nations. And, as the whale threw the prophet out upon the land, so the nations are causing the Jews to return to the Holy Land today. As Jonah went afterward and preached in Nineveh, so the Jews must be the channel of ultimate full blessing to the world. That is why Peter exclaimed to them at Pentecost, saying, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the Presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, 21 whereof God spake by the mouth of His holy prophets that have been from of old" – Acts 3:19-21 Revised Version. Isaiah 66:19 will be fulfilled – "And I will set a sign among them, and I will send those that escape of them (Jews) unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; AND MY GLORY AMONG THE GENTILES."

If the sceptic hoots at the story of Jonah, cite to him Matthew 12:39-41 where Jesus Christ calls him "the prophet," and quotes his chastisement and preaching. He says, "For as Jonas was three days and three nights in the whale's belly (Greek – ketous, a great sea monster, a seal, or sea calf); so shall the Son of Man be three days and three nights in the heart of the earth." And beloved, after reading Jonah's experience, is it not far better to keep in the perfect will of God and abide in His gracious Presence, than to be enveloped with seaweeds of disappointments in the dark abyss of trouble, regret and shame?

\* A Christian should aspire to do the will of God; nothing MORE, nothing LESS, nothing ELSE.

## *Digging Deeper*

Frankie DeGan

*"And we know that all things work together for good to them that love God, to them who are the called according to His purpose." – (Romans 8:28)*

According to Strongs Concordance, the Greek word for "good" is Agathos, and is often used as a noun. This caught my attention. We use the word "good" very often as an adjective, a descriptive word, such as: "She did a good job." In our text, we learn that it is used as a noun. Let's look at a few verses where the word "good" is found, to see its different uses.

22 "For I know, that in me (that is, in my flesh), dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not" (Romans 7:18). The first "good" is used as a noun (person, place or thing). The word "perform" is a verb. The second usage of "good" is as an adverb, which reflects a motion or action, as well as descriptive.

"For the good that I would, I do not: but the evil which I would not, that I do" (Romans 7:19). "Good is used as a noun here, as well as "evil."

I find then a law, that when I would do good, evil is present with me" (Romans 7:21). The word "good" here is an adverb, meaning a moral action or appearance.

Back to our text verse: the action that is occurring in the first phrase of this verse is "all things work together," means something is happening. An action is taking place, and it is all good. Keep in mind that it does not read "working good," but working "for good." Paul also said, "in me dwelleth no good thing." This "Good" cannot be created within our own selves; it

is placed there at our new birth, it is our new nature. It is Christ's own life, and needs to grow.

As a noun the word "good" means something:

- 1) of value – this was done at the time of our salvation
- 2) useful – all that Christ offers us is useful
- 3) virtue – all things of God are virtues.
- 4) goods – these are the many gifts offered us through Christ.

By Romans 8:28, Paul is saying that all things allowed to touch our lives will affect them, and cause growth in the one who desires this work to be done in them.

Another meaning of the word "good" is benefit. As a noun, the meanings are "payment made, or entitlements available." There was a debt paid by Christ, and we receive the benefit. Christ paid all the requirements set by God for the gift of Eternal Life. A New Covenant was set in place. Christ, our Intercessor is the Underwriter of this contract. We do not have to rely on works or sacrifices. We are not bound by the Mosaic Law. Because we are benefactors of this New Covenant, we have been placed in the Family of God, and we have the opportunity to step on the race track and run – moving forward, advancing in ranks. We find that this "work together for good" takes us beyond initial salvation.

23

The last meaning of good is "well." As a noun, it means "a deep hole or shaft, dug to obtain water or oil or something of value; a spring, a fountain, a source to be drawn upon." Now, we can see more clearly what the "good" in Romans 8:28 implies. All difficulties, trials, tribulations and the blessings, are going to bring me to a Source of goodness. We have the privilege to go as deep as we want into this "well" of goodness. It is an eternal source; it is Christ Himself.

"We know that all things work together for good to them that love God." How much do we love God? How much do we need to love God for this verse to be effective in our lives? The Greek word here for love is

“agapao,” the strongest form of love, much wider in definition than “phileo,” which is brotherly love. This love can grow and mature. As we grow spiritually, our love for God will grow also.

“...to them who are the called according to His purpose.” Paul is inviting and encouraging the whole Body of Christ to accept this wonderful provision. We have been invited, appointed a saint, or called one. According to Romans 1:6 & 7, everyone who accepts Christ becomes a saint, and every saint has been “called according to His purpose.” But does everyone who has been born again, realize what that means? Every experience we have in Christ calls us to dig deeper into the well, to let the Holy Spirit fill us more and more with God’s Word, to bring us into a deeper love relationship with Him.

24 We must remember that Romans 8 is the Victory chapter, but we must understand and experience chapters 6 and 7 before we can enjoy chapter 8. When we read Romans 8:28, we find that it applies to all believers, and all saints will have trying experiences, but these things will work good only to them who are exercised by them and grow through them. “All things” will cause the overcoming believer to look unto the Author and Finisher of our faith, and listen for the trumpet sound of Christ’s voice calling, “Come!”

Overcoming saints learn that trials and blessings are equal. They are both part of the “all things.” Trials bring out the things we need to overcome, and when we lay hold of God’s Grace to bring victory, then our faith will be stronger and our hope brighter. We will go to the well more often to drink of the blessings that result from our victories. Each trial confirms our Father’s love for us, as He gives strength and encouragement to run the race. The blessings that come from overcoming our trials will fill our cups to overflowing with joy. We will realize more and more how much Divine help we were given, and the Lord God behind that help. We are encouraged to know that Jesus is with us through every experience. There is

a song whose words are difficult to sing, but how true they are: "If I may but win Him, if Christ I may gain; I care not how hot is the fire." Oh, the treasures lay deep; let us "dig a little deeper."

## *A Heavenly Contest*

Lena Taylor

*"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doeth so easily beset us, and LET US RUN WITH PATIENCE THE RACE THAT IS SET BEFORE US" – Heb. 12:1.*

Recently, I read a book entitled, "How to Win Contests", and as I read, I was impressed with one certain word in the book --- "Qualifier". According to this book, a qualifier was either a box top or a label necessary to make the entry eligible for participation. Any entry not accompanied with this "proof" that you were acquainted with the product in question, would automatically eliminate your entry.

There is an interesting parallel to this in the Christian life. I am glad to say that we are all in a heavenly contest, if we know Christ as our Savior. But the sad thing is, that many people are disqualified or eliminated from the running, simply because they do not send their proper "qualifier". Someone may think he can use another's qualifier, but it will never work. This is one requirement we will never be able to beg, borrow or steal.

The "qualifier" in this contest, is to know Jesus as our Savior, and to know that His precious blood cleanses from all sin. We must put on record that we have met Jesus at the Cross where full provision has been made. And there is no excuse for anyone in the world not qualifying for this place.

Every prayer or petition we ask of our heavenly Father, wings its way upwards (air mail, if you please), covered and enveloped with the precious blood of Jesus. We know a stamp is needed for mailing an entry, so we put on a special stamp, the stamp of "faith." Yes, our entry is stamped with faith along with the "qualifier" enclosed and sent air mail special delivery.

Naturally, a winning entry is considered by most people to show the individual's skill or intelligence. But, for this spiritual contest, we don't have to be "smart."

26 All we have to do is enclose our "qualifier" stamped with "faith" to assure its going thru. In most contests there is a clause which states that no member of this family or "immediate family" is eligible to even participate. But that is not so with us. Only God's own children are eligible to take part! Aren't you glad that we are a special people, a peculiar people!

Another thing of importance is, Who makes the rules? Are they fair and impartial? And is the Judge's decision final? These are vital factors in earthly contests, and how much more in this heavenly one: We have a righteous Judge. He judges to see whether we have our "Qualifier", (the blood of His Son), and then passes our entry. Since God only sees us in His Son, it is not our eligibility that counts, but Jesus' eligibility. That makes us automatically eligible with no strings attached. To be eligible for any contest, it is of prime importance, or rather mandatory to abide by the rules given. In the Christian race, we have been given the finest, most impartial set of rules ever had, yet the

most rigid too, the Word of God. No one deprives us of full use of these rules at any time. We know that God is the Maker of the rules. They are clear and easily understood, so that no one will be able to say they did not have a chance. Next, how final is the decision? We might answer, how final is Jesus? Or how eternal is eternal?

Many Christians would like to have the best things of the Lord, but still, they are not willing to give up entirely to Him. This is one of the rules for running this race, yet some never get the vision of the "Grand Prize" to be won. They are satisfied with minor prizes, and certainly that is infinitely better than none, still we may all win and win all! God wants us to desire the best prize, and what is more desirable than the "Prize of the high calling of God in Christ Jesus"?

The Apostle Paul speaks of this in 1 Cor 9:24 –  
"Know ye not that they which run in a race run all, but  
one receiveth the prize? So run that ye may obtain."  
And in verse 27, Paul speaks also of keeping under his  
body that he might not be a castaway or disapproved.  
He dared not risked disqualification in competing for  
that "Grand Prize" award! Certainly, Paul knew the  
other prizes were already his, and how could he have  
had the desire to overcome if he thought that was all of  
it? He knew that the "Grand Prize" was still to be won.  
This Prize is Christ as Bridegroom, for which Paul  
counted all things refuse and loss, to win – Phil 3:14.  
So we too, because of the knowledge and revelation of  
Paul's Gospel and all the Word of God, run for the  
Prize! Amen! Jesus is coming!

27

**P.S. Get your entry in friends, before the deadline!**

## **The Wonder of Difficult Circumstances!**

**Ray Quintana**

2 Co 9:10 "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;" Now He: This He refers to God. Now he that ministereth seed to the sower: this is what we have to realize. There are four things in this verse that we must notice. #1 He ministers seed. Whether that seed is money, or whether it is the word of God, or whether it is seeds of kindness or seeds of love; no matter what it is, we must realize that the seed came from God. Then #2 both minister bread for your food. As we minister the seeds, and as we sow, God is still ministering to our needs; God is still giving us our daily bread. We didn't sacrifice ours so that now we don't have any. No! When we give to others, God ministers bread for our food. #3 and multiply your seed sown. This is the beauty of what God can do.

28 This is what Paul is teaching the Corinthians and us. We take what God gives to us and when we give it, God multiplies it. God multiplies the seed which we sow. It may be money or any of the other seeds we mentioned. #4 He increases the fruits of your righteousness. All of this comes right back and it is added to our spiritual account. It is that account of righteousness that we have before the Lord. So, the question may be, is God hindered by our circumstances?

Our circumstances never hinder God from His work within us. God is not just capable. His power actually operates best when human circumstances are at their worst. Paul's perspective isn't just theoretical. He wrote many of these insights while literally chained in prison. Here is how he characterizes God's ability in relation to our difficulties. Eph 3:20 "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Paul describes God whose capacity doesn't just meet our needs

but dwarfs our imagination. In 2 Corinthians 12:9-10, Paul struggled with a thorn in the flesh which is described as a severe personal difficulty. He asked God to remove it. God's response redefined Paul's understanding of difficulty. God said, My power is made perfect in weakness. Then Paul concludes that he will boast in his hardships, because when he is humanly hindered or weak, God's power is most visible. Then in Romans 8 is God's sovereignty or power and authority over circumstances. There Paul says that circumstances (no matter how dire) are never a barrier to God's ultimate purpose. He lists the potential hindrances; tribulation, distress, persecution, famine, nakedness, danger, sword. Paul. Says by his experience there is no separation. None of these things can separate us from God's love. God doesn't just get around bad circumstances. He works through them.

In Romans 5, Paul says that if God was able to reconcile us while we were enemies which is the hardest possible circumstance, how much more is He able to save 29 and sustain us now that we are His friends. To Paul, the difficulty of a situation is irrelevant because God's grace is always Grace! When Paul was under house arrest in Rome (roughly AD 60-62), he was in a situation that should have, by all logic, ended his life. He was awaiting a trial before Nero, chained to a Roman soldier 24/7, and unable to travel. Instead of seeing a hindered God, Paul used this time to prove that God's ability is actually strengthened by restriction. Here is how he applied his thoughts to those famous chains. In Philippians 1:12-13, Paul writes something shocking to his friends. What has happened to me has actually served to advance the Gospel. Paul was chained to a member of the Praetorian Guard (the elite imperial guard). Every six hours, a new soldier was rotated in. Paul didn't see himself as a prisoner of Rome; he saw the guards as a captive audience. By the time he wrote to the Philippians, he could say the Gospel had become known throughout the

whole imperial guard. God's ability wasn't hindered by the walls of a prison. The walls actually provided Paul with direct access to the highest levels of the Roman government. These were people he never could have reached as a free traveling preacher. Paul noticed that God's power works even through a deep dark dungeon. When he remained joyful and bold in prison, it had an effect on the local church in Rome. Php 1:14 "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Paul realized that God uses the difficulty of one person to fuel the bravery of many. His physical limitation became a spiritual incentive for a city-wide movement. In his final letter, written from a much harsher Roman dungeon (the Mamertine Prison), Paul offered his ultimate conclusion on God's ability versus human difficulty. 2 Ti 2:9 "Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound."

30

Paul's application was simple. You can chain the messenger, but you cannot chain the Message. Paul knew that God's ability is independent of the physical state of His servants. While Paul sat in the dark dungeon, his letters (the Prison Epistles) were traveling across the entire empire, doing more work than his feet ever could. Paul's experience in Rome taught that God's power is like a river. When you put a dam or a difficulty in its way, the water doesn't stop. It just builds up pressure and finds a new way to flow, and often a more powerful way to flow. That is what the word of God will do. We must sow the word of God and see what God will do.

Paul encouraged others with the word of God while he was the one in chains. The Letter to the Philippians is the gold standard. We could call it the Epistle of Joy. It's fascinating because the Philippians were worried about him, but Paul spent the entire letter convincing them that he was exactly where God wanted him to be. It was encouragement through "The Mind of Christ." In Philippians 2, Paul offers his

most profound encouragement by shifting the focus away from his cell and toward the character of Jesus. He states that if Jesus could set aside His status to become a servant, Paul's current loss of status in a prison cell is actually a way of being closer to Christ. I believe his thought was, don't look at my chains as a tragedy, look at them as an opportunity to practice humility. In Philippians 2:5-11 Paul describes how Christ emptied himself. By doing this, Paul teaches the Philippians that downward mobility or the suffering prison is often the path to divine exaltation. In the final chapter, Paul drops the secret that has encouraged millions of people since. He tells them he has learned to be content whether he is well-fed or hungry, in abundance or in need. Php 4:13 "I can do all things through Christ which strengtheneth me." 14 Notwithstanding ye have well done, that ye did communicate with my affliction. Paul is saying, God gives me the ability to endure this prison cell with the same joy I had when I was free.

In those days the word of God wasn't communicated through mass media, but through a very strategic network that God used. It was ironically made possible through the Roman Empire. It is what we can call the postal network of friends of the Lord Himself. Since Paul couldn't travel, the Word was shed abroad through a human delivery system. Paul mentions specific people like Tychicus, Epaphroditus, and Timothy. These men were more than just mailmen, they were living letters. They carried Paul's scrolls over hundreds of miles. They would read the letters aloud to the gathered churches. They would provide the emotional context of Paul's joy that a piece of papyrus couldn't fully capture. God used the difficulty of Roman occupation to facilitate spreading the Word of God. Rome built the most sophisticated road system the world had ever seen to move its armies. Paul's messengers used those same roads to move the Gospel. Because guards were rotated, Paul essentially gloriously infected the Roman military with the Gospel. By the time Paul writes the closing of Philippians, he says: "Php 4:22 "All the saints salute you, chiefly they that are of Caesar's household." The Word had bypassed the guards and had now reached the domestic staff and officials working for the Emperor himself.

The letter to the Colossians is such a unique letter of Paul. Paul declares that by Him, Jesus, all things were created, in heaven and on earth, visible and invisible. He specifically mentions thrones or dominions or rulers or authorities. In the first century, people lived in terror of spiritual middlemen, such as astrological fates, angelic beings, or Roman officials. Paul tells the Colossians that because Jesus created these powers, He is superior to them. If you are in Christ, you don't need to fear the spiritual or political hierarchies of the world. Paul is writing this while being a victim of Roman authority. Yet, Paul states it is actually God who has arrested the world's powers. He describes the Cross not as a defeat, but as a victory. Paul had likely never visited Colossae. The Word was shed abroad there through a specific chain of events that demonstrated God's ability to work at a distance. While Paul was in Ephesus (before his Roman imprisonment), a man named Epaphras heard him preach. Epaphras took that "Word of God" back to his hometown of Colossae and started the church there. Because Paul was hindered by prison, he wrote this letter to father a church he didn't plant. The Word of God acted as Paul's representative. Paul instructed the Colossians to share this letter with the church in Laodicea and to read the letter coming from Laodicea in return (Colossians 4:16). Paul uses the word "Mystery" multiple times in this letter. To the Greeks, a mystery was something hidden for the elite. Paul redefines the mystery hidden for ages and generations. It is Christ in you, the hope of glory. (Colossians 1:26-27). Paul's encouragement to the Colossians was that Christ who rules the universe lives inside the believer. Therefore, no external authority, be it a Roman guard or a spiritual power has the final say over their lives.

In the year 2026, Paul's message remains more relevant because, while our technology has changed, our circumstances (anxiety, political pressure, and the feeling of being hindered) remain the same. The Word of God isn't just a historical record; it is the active technology for the soul. According to Paul's Gospel, the Prison Epistles, they are our lifeline of benefits today. Today many people feel chained by different things; debt, mental health struggles, or career stagnation. Paul's life teaches that circumstances are not a

barometer of God's favor. Through the Gospel Paul encourages us to stop asking, How do I get out of this? And start asking, How does God develop us through this? If Paul could see a Roman prison as a platform for the Gospel, he would tell us that our current difficulty is actually the specific territory God wants to reclaim.

In his letter to the Colossians, Paul warned against being taken captive by hollow and deceptive philosophy (Colossians 2:8). Today, we are bombarded by algorithms, influencers, and experts who claim to have the secret to a happy life. Paul's focus on Christ provides the answers. When we realize Christ is the fullness of Deity, we are no longer a slave to the latest social trend or the fear of missing out. You are grounded in a reality that doesn't change with the news of the day. Paul provides a practical "how-to: for mental health and peace in Philippians 4:6-8. In an age of digital noise and high-speed stress, this is his most direct benefit for us. Do not be anxious about anything, but in everything by prayer and supplication... let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds... Just as a Roman soldier guarded Paul, he says God's peace will "garrison" or "guard" your mind. He tells us to think on these things. We must focus our attention on what is true, honorable, and just. In 2026, the Word of God serves as a guardian for our attention, preventing us from being overwhelmed by the chaos of the world. Paul tells the Colossians to put on the new self (Colossians 3:10). Paul tells us that the Word of God should renew our daily interactions. The word of God enables us to live with compassion, kindness, humility, gentleness and patience (Colossians 3:12). If Paul were standing in our year 2026, he would likely point to his own chains and say: "The world hasn't changed as much as you think. The powers still rage, people still worry, and God is still doing far more than you can ask or imagine. God is doing exceeding abundantly above all that we ask or think, according to the power that worketh in us. Sow to the word of God!

## **"CAST YOUR BREAD UPON THE WATERS"**

Many years ago in Philadelphia, there was a little third-class hotel. One night a very tired older couple came in and the husband asked for a room. He pleaded, "My wife and I have been all over the city looking for a place to stay. We didn't know about the big Convention here, and all the hotels where we usually stay are crowded. We are dead tired and it is after midnight. Please don't tell us that you don't have a room!"

The clerk looked at their tired faces and answered, "Well, I don't have a single room except my own. I work at night and sleep days; it is not as nice as the other rooms, but it is clean and I will be happy for you to be my guest for tonight." The wife replied, "God bless you, young man!"

34 The next morning at the breakfast table, the couple sent the waiter to tell the night clerk that they wanted to see him on very important business. The clerk came in, recognizing the couple, sat down with them. He said that he hoped they had had a good night's sleep. They thanked him most sincerely and assured him that they had. Then the husband said: "You're too fine a hotel man to stay in a place like this. How would you like for me to build a big, beautiful, luxurious hotel in New York City, and let you manage it?"

Well, the clerk was astounded and thought the man was just boasting, but he finally stammered, "It sounds wonderful. I'd be honored."

His guest then introduced himself: "I am John Jacob Astor." So the Waldorf-Astoria Hotel was built and that night clerk of a third-rate hotel in Philadelphia became the manager of the best known hotel in the world. Yes, "Cast your bread upon the waters and it shall return."



# Our Corn Crib

*"Buy The Truth, and Sell It Not"*

A Problem, Solution & Triumph  
 Arrangement & End of Ages  
 Attack against the Truth  
 A Burning Truth  
 A Growing Relationship  
 Caught up with Paul  
 Cherubim & Seraphim  
 Chaste Virgin  
 Comfort in Time of Sorrow  
 Death, Hell & Lake of Fire  
 Destiny of the Wicked  
 Diamonds in the Rough  
 Dying Daily  
 Earnest but Wrong  
 Eternal Life  
 Extra! Extra!  
 Fact of Tongues  
 Faith  
 Fear of the Lord  
 First Day of the Week  
 Five Much Mores  
 5 Consequences...  
 Friend Listen

Freedom  
 Gifts of the Spirit  
 Glossolalia  
 God- A Triunity  
 Gospel Records  
 Gospels, Acts & Epistles  
 Holy Spirit- Baptism & Anointing  
 How to Receive Holy Spirit  
 It is Finished  
 Jesus Heals Today  
 Judgement Seat of Christ  
 Law or Grace  
 Life Everlasting  
 Light on the Law  
 Living Ones  
 Made Sin for Us  
 Man Child. Rev. 12  
 Mercy or Judgement  
 New Birth  
 Not Legislation, Revelation  
 Oneness of Christ

Pauline Sanctification  
 Paul's Superlatives  
 Phoebe  
 Preaching Another Jesus  
 Predestination  
 Preparation of the Bride  
 Ranks in Resurrection  
 Resume of What we Teach  
 Salvation for the Body  
 Scriptural Terms Defined  
 Words on Eternal Security  
 The Adams Case  
 The Two Adams  
 The Sin Offering  
 The Unforgiven Sin  
 This is That  
 Times of the Gentiles  
 Tithing  
 Water Baptism  
 Wheat and Tares  
 Why am I **Not Healed**

## Books Of The Bible

Genesis	Esther	Matthew	1,2 Thessalonians
Exodus	Job	Luke	1,2 Timothy
Leviticus	Ecclesiastes	John	Philemon
Numbers	Song of Solomon-A.S.Copley	The Acts	Hebrews,
Joshua	Paul's Gospel in S.O.S.-A Mooneyhan	Romans	James,
Judges	Isaiah (Books 1&2)	1,2 Corinthians	Titus
Ruth	Hosea	Galatians	2nd John
1,2 Samuel	Prophets-Joel, Nahum, Hab., Malachi,	Ephesians	Jude
Ezra	Zechariah	Phillippians	Revelation
Outline Isaiah		Colossians	

## Music CD's

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# grace and glory

P.O. Box 831

Grandview, Missouri 64030

I am

Alpha and Omega,  
the beginning and  
the end. I will give  
unto him that is  
athirst of the  
fountain of the  
water of life freely.

REVELATION 21:6.

