

Grace and Glory

declaring unto you the
whole Counsel of GOD

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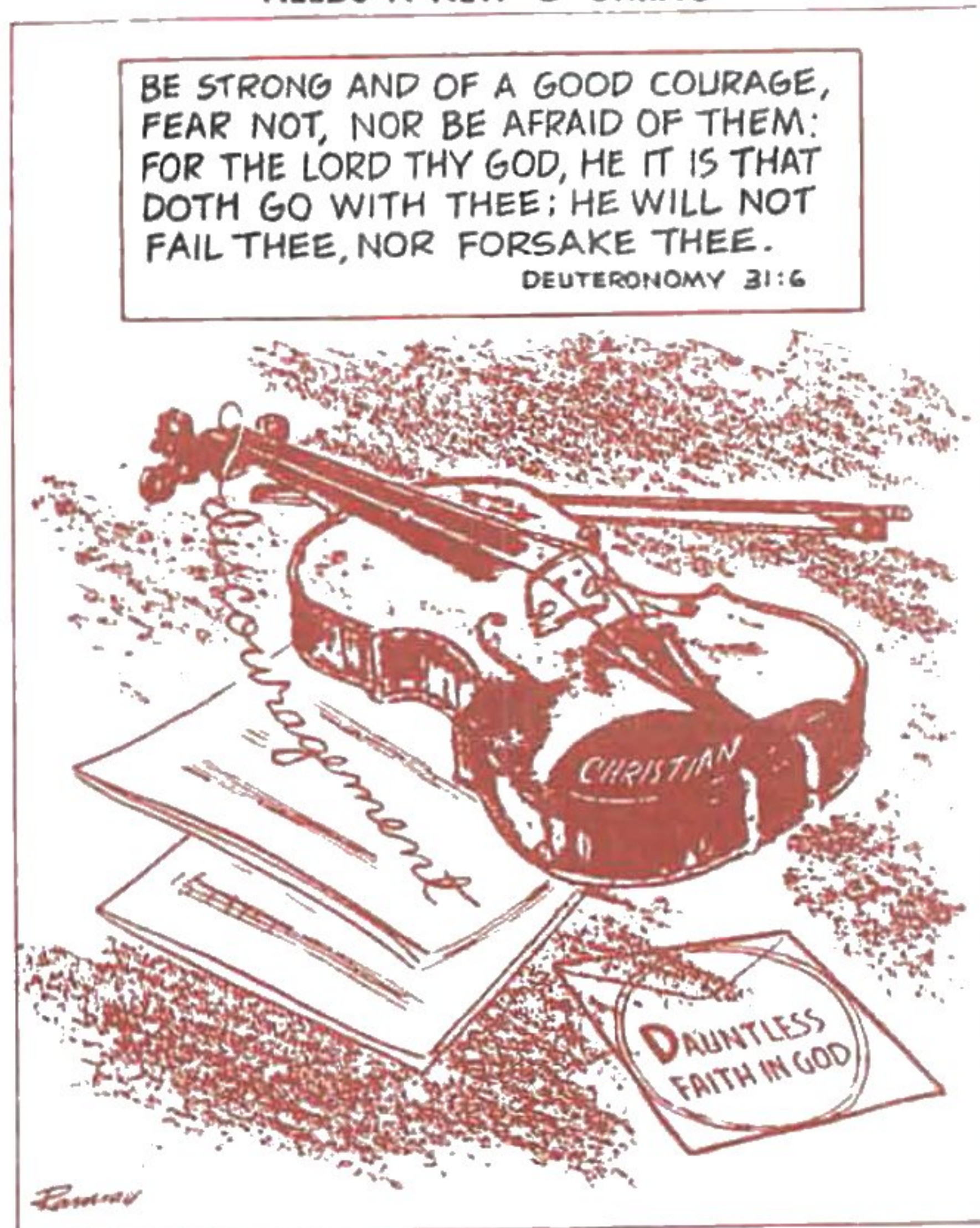
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NEEDS A NEW 'D' STRING



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Editor: Gene Hawkins



“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: 22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.” – Daniel 2:21, 22

Current world leaders and nations are moving into position in ways that align closely with the prophetic visions of Daniel and Revelation. In the Middle East, the ongoing conflict surrounding Iran directly mirrors the ancient prophecies of Ezekiel 38, which lists Persia (modern Iran) as a key adversary launching an end-time offensive against Israel. Meanwhile, the political posture of Israel’s leadership reflects a nation constantly searching for security, setting the stage for the end-time peace treaty or peace covenant foretold in Daniel 9:27.

The 7-year peace covenant will be officially signed at the very beginning of the seven-year Tribulation period. This will be immediately following the removal of the daily sacrifice and thirty days prior to the Tribulation’s start. This will also be the subsequent rise of the Antichrist, who is the little horn of Daniel 7. The leadership in Jerusalem will enter into this multi-party security agreement, which the Antichrist confirms with many, though not with all, as God maintains a faithful remnant who refuses to bow to or approve of this agreement. Intended to span one prophetic week totaling 7 years or 2,520 days, this arrangement is directly linked to the “covenant with death” described in Isaiah 28:14–15, where the scornful rulers in Jerusalem seek safety in a refuge built on falsehood and lies that ultimately leads to the nation’s demise.

Following the signing of the treaty, the Antichrist operates in power for approximately 250 days into his allotted 1,260-day reign. Then, precisely at the three-and- a-half-year

midpoint of the week, the Antichrist breaks the agreement and causes the sacrifice and oblation to cease by setting up an image of himself inside the temple. This act of desecration eliminates all other religious offerings except for sacrifices directed unto the Antichrist himself, fulfilling the overspreading of abominations and causing absolute desolation until the total judgment determined by God is fully poured out upon the desolate.

4 The Apostle John teaches in 1 John 4:3, "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." This passage reveals that the spirit of the Antichrist has been present since the early church and has grown increasingly widespread over time. Today, governments worldwide, including our own, are deeply immersed in this same Antichrist spirit, which is reflected in policies that operate completely independent of Christ and biblical principles. At its core, the spirit of the Antichrist is driven by a desire for total control, directly mirroring the expanding authority and mandates being imposed by modern governments.

Following years of multi-front military engagements, a distinct consensus has emerged within Israeli leadership that prioritizes preemptive deterrence alongside formal regional security pacts. Rather than relying strictly on defensive measures, Israeli foreign policy actively pursues security arrangements that incorporate Western backing and regional Arab partners, such as the continued expansion of the Abraham Accords framework. Israel strengthens its defense by sharing military intelligence, technology, and trade with Arab partners through U.S.-brokered pacts like the Abraham Accords to counter shared regional threats together. This strategy is backed by official government records and policy research from groups like the United States Institute of Peace and the International Institute for Strategic Studies. This drive toward broad regional integration aligns directly with Daniel 9:27, which describes a nation entering into a multi-party agreement, translated as a covenant with many, to guarantee its national defense. In

prophecy, the original Hebrew root word for confirm in Daniel's vision implies enforcing or guaranteeing an arrangement already in motion, echoing how major world powers are stepping in to back and guarantee pre-existing peace blueprints.

Additionally, international focus on the legal, administrative, and religious status of Jerusalem remains a central point of discussion at the United Nations and within global diplomacy. The political friction surrounding access to holy sites regularly prompts calls for binding international guarantees regarding religious worship, which establishes the precise framework needed for Daniel's prophecy, where a future global leader addresses the status of the Temple Mount before ultimately halting temple sacrifices halfway through the seven-year period.

As Israel navigates its internal political dynamics and upcoming national election cycles, the central debate among competing political parties revolves around achieving long-term national stability and sovereign security. The ongoing search by political figures for an enduring safety umbrella creates the exact political atmosphere wherein a powerful global leader could present a seven-year security agreement promising safety and stability to the nation.

5

These real-world developments are drawn directly from current international reporting and diplomatic documentation. Reports from the United Nations Security Council detail ongoing briefings on Middle East stabilization forces and multi-nation oversight arrangements, while analysis from the UK Parliament House of Commons Library examines the evolution of multi-national defense ties and regional normalization agreements. Furthermore, coverage from major news outlets, including The Jerusalem Post, The Times of Israel, and The Forward, documents the current security doctrines, election dynamics, and diplomatic strategies shaping Israeli leadership today.

In the West, political instability in the United States highlights a potential decline in American global dominance, opening the door for the rise of a unified global system described in Daniel's vision of the ten-horned beast. President Donald Trump's "America First" foreign policy and the

deepening political polarization within the United States contribute directly to the perception of declining American global dominance, setting the stage for alternative international power structures. Under President Trump, the United States has repeatedly pulled back from traditional multilateral alliances, withdrawing from over sixty international organizations and questioning the long-term necessity of traditional defense pacts like NATO. By favoring unilateral diplomatic maneuvers, bilateral economic deals, and protectionist tariff policies over broad international consensus, the administration has intentionally weakened the post-World War II liberal order that the United States previously led according to Wikipedia.

6 This strategic retreat creates a significant geopolitical vacuum on the world stage, accelerating a shift from a unipolar world dominated by Washington toward a multipolar system. As the United States focuses internally on fierce domestic political divides, judicial battles, and sharp partisan conflicts, international allies and adversaries alike are recalibrating their global strategies. European nations and non-Western powers are increasingly pursuing independent defense coalitions, economic unions, and regional governance models to ensure their own security without relying on American stability. This fragmentation of traditional Western authority allows for the rise of a consolidated, ten-nation global system, symbolized by the ten-horned beast in Daniel 7 and Revelation 13.

These developments are extensively documented across modern political research and foreign policy analysis. Reports from the Pew Research Center detail the sharp decline in global public confidence regarding American leadership and highlight the historic levels of domestic partisan polarization within the United States. Furthermore, foreign policy studies from institutions such as Freedom House and analysis published in journals like *Modern Diplomacy* track how America is turning inward, acting alone, and struggling with internal division which is weakening world alliances and making room for a new global power system to take over. This shift from a single dominant Western superpower toward a world governed by regional coalitions aligns directly with several core end-time

prophecies found in the Book of Daniel and the Book of Revelation.

Scripture predicts that the final political structure before the return of Jesus Christ will not be led by a single traditional nation, but rather by a coalition of regional alliances. In Daniel 7:24 and Revelation 17:12, the Bible describes a ten-horn alliance, where ten distinct rulers or regional blocs give their power and authority over to a central global governing system. As Middle Eastern powers pool their resources and major non-Western nations establish international blocs that bypass Western authority, they create the exact organizational structure needed for a global coalition of regional rulers to govern together.

The prophet Daniel describes this final global political system as a mixture of iron and clay in Daniel 2:41-43. The iron represents strong, centralized authority, while the brittle clay represents fragmented nations that do not naturally hold together or trust one another. A world made up of diverse regional trade blocs and military pacts perfectly illustrates this dynamic, where nations cooperate out of economic or security necessity while maintaining distinct national identities.

Finally, the fragmentation of Western power creates the specific geopolitical conditions required for the rise of the Antichrist, who is foretold to emerge from within this fragmented coalition. According to Revelation 17:13, these regional power blocs will eventually surrender their political and military sovereignty to this single leader to maintain stability amid global crises. The current erosion of a single stabilizing superpower accelerates the world toward this centralized, highly regulated global governance model.

Visual illustrations of these concepts typically depict the prophetic beast from Daniel and Revelation with its ten horns, representing the ten regional rulers or alliances that surrender their power to a central authority. They also feature political maps of the globe showing highlighted trade and defense coalitions, visually demonstrating how modern nations are grouping into distinct regional blocs to fill the void left by a shifting balance of world power.

For every Christian watching the rapid alignment of world events, these biblical prophecies are not meant

to produce fear or anxiety, but to provide ultimate comfort and hope. Jesus Christ specifically instructed us in John 14:1 to not let our hearts be troubled, reminding believers that He has gone to prepare a place in heaven and will return to receive them unto Himself. When global instability increases and many fall away from the truth, Christians can look up with confidence, knowing that these developments signal that our full redemption is drawing near.

8 To walk in this peace amid a changing world, the Apostle Paul outlines in Romans 6 our daily spiritual responsibility to Know, Reckon, and Yield. First, believers must Know the truth of their spiritual identity, recognizing that through Christ's death and resurrection, they have been completely set free from the power of sin and fear. Second, Christians must Reckon, or count as absolute fact, that they are truly dead to sin and alive to God, trusting His promise to preserve and protect His people through every trial. Finally, believers are called to Yield their lives daily to the Holy Spirit, offering their hearts and actions as instruments of righteousness to serve God without fear. Regardless of how intense global crises become, the Lord remains a faithful Shepherd who promises to never leave nor forsake His redeemed people. As the world shakes, believers can stand secure in the divine promise of 2 Timothy 1:7, knowing that God has not given us a spirit of fear, but of power, love, and a sound mind as we eagerly await the glorious return of Jesus Christ.

Ray Quintana

His grace is sufficient, no one can exhaust it;
Be strong in that grace abundant and true,
Draw largely, continually out of His fullness;
His grace shall be always sufficient for you.

THE MARRIAGE OF THE LAMB

Mary M. Bodie

"AND I HEARD AS IT WERE THE VOICE OF A GREAT MULTITUDE and as the voice of many waters and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to Him, for the marriage of the Lamb is come and His wife hath made herself ready." Rev 19:6-7.

The MARRIAGE Of the Lamb is the significant item listed at this stage of progress in the Book of Revelation. Whoever heard of such an event? It is a most unusual affair. All the redeemed of heaven are astir with delight in anticipation of the wedding of the Lamb. They voiced their approval and interest in praise and adoration. We can almost hear them singing--that great multitude in heaven--with a mighty voice, chanting the praises of the Lamb and of his wife. The sound is as that of many waters swelling in sublimity and grandeur, even as we might say, the terrific booming of the Niagara in its fall. It comes from the glorified saints, the "much people," a great multitude of whom we read in the preceding chapters—7:9, 14:1 and 15:2. These unite in one grand chorus, an anthem of triumph which begins and ends with "Alleluia." Here is the first mention of this expression of praise in the Book. We find it in the very first verse of the Song of "the much people" and then again in the anthem of "the great multitude." It betokens the fact that the Lamb is actually accomplishing the purposes of God and taking to Himself the glory which belongs to Him. His marriage is the climaxing event up to that moment.

The four living ones and the 24 elders stand out, distinct from the throng. When the multitude, rejoice and sing, they fall down upon their faces and worship God, answering the anthem of praise, saying "Amen! Alleluia!" And their voices come out of the throne with the authoritative command "Praise our God." Then they call upon all the redeemed of heaven, "All ye servants, and ye that fear Him, both small and great," to magnify the Lord; and they themselves lead in this anthem of praise. But this is the point to which we desire to focus attention. All of these glorified

folk in heaven are not the Bride of the Lamb. Some are rejoicing in the fact that the marriage of the Lamb is at hand and that the Bride has made herself ready. They no doubt are the guests at the wedding, or the servants, for observe that these several companies will attend that unheard of event--the marriage of the Lamb. All weddings of royalty and the great of this world have guests and servants; hence, why not the celebration of that heavenly union--the Lamb and his bride?

10 The Lamb is out to the front in these visions, as we have noted. As the Lamb, he has won him a wife. He stooped to conquer--leaving His Father's bosom and the throne of Deity to die upon a cross of shame--to redeem humanity and win for Himself a bride. Thus it is that He is the only Man who has been found worthy to open the book and reign as Almighty God. He has overcome and found a wife, who has also overcome. Notice this fact. She too has been found worthy, which is the truth conveyed in the words—"She has made herself ready." She is a fit mate for the Lamb--"of Him, for Him made." None other could mate with Him. Oh, what a union; indissoluble! Eternal! Wonderful! Oh, glory! What will it mean to be a part of that glorious company who will satisfy the heart of Jesus? We can but faintly realize the satisfaction and delight which they will experience, who have qualified for that transcendently glorious place. And we do yearn to attain to that image of the Lamb that will be counted worthy to be His wife.

In the Parable of the ten Virgins (Matthew 25), there is no mention of the Bride. The scene points beyond the first-rank rapture of the Church. The conclusion is obvious that the intent of the Lord's teaching is to distinguish the virgins as a class apart from the Wife of the Lamb. In the Song of Solomon, the Divine Love Song, there is reference to various classes making up the heavenly redeemed. "My Love among the daughters," "My Spouse," "queens," "virgins," etc., are mentioned. The 45th Psalm also contains a life-size portrait of the King and the Queen. He is portrayed as coming forth from ivory palaces, all His garments redolent of myrrh, aloes and cassia, perfumed with the anointing of the "oil of gladness

above His fellows." "The Queen" upon His right hand is arrayed in "gold of Ophir," "The king's daughters" attending her. "The daughter of Tyre" will also be there with a gift.

The Marriage Supper of the Lamb occupies the center of the stage at this point. It follows the marriage as is evident. The wedding procession begins with a proclamation, "Blessed are they that are called to the marriage supper of the Lamb." The Bride is not called to her own wedding. Did not the Lord refer to this when He declared, "Many are called, but few are chosen"? Matt 22:14. There is a distinction here which is often overlooked. We must be called—born of God—before we are able to qualify and be chosen for the exalted place as the Bride of Christ. It is a CHOICE PLACE, even as that of Rebekah, the wife of Isaac. May we indeed seek that attainment and covet that honor. It calls for deepest surrender and consecration to the Lord. "To her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints." V. 8.

The Revised Version is the better translation of the above. "It was given unto her that she should array herself in fine linen bright and pure; for the fine linen is the righteous acts of the saints." In other words, the Bride weaves her own garments of beauty in which she will array herself for the wedding. Her trousseau is the work of her own hands—her RIGHTEOUS ACTS. We say again, that the Bride's royal robes are distinct from the righteousness of Christ. These are not the "best robe" of the prodigal. When God clothed Adam and Eve, He made coats of the skins of the slain beasts, which figures Christ's righteousness. The linen garments of the wife of the Lamb are different.

Wool expresses the divine righteousness of Christ. It grows. It is the product of His very life; but linen is woven by human hands. All who are born again are clothed with the garments of salvation. They are covered with Christ's righteousness and thus fitted for the presence of God, without spot or blemish. This righteousness refers to our justification--our standing—without regard to our sanctification, or state. These two experiences are distinct. One is finished the moment we believe. The other is progressive.

The Bride company is composed of those who have brought their state up to their standing by the enabling of God's grace. They will be chosen for the honorable office of the queen of the Sovereign of the universe, because they yielded to God and let Him work in them so that their righteousness was made manifest. It was practically lived out in the world. Their own righteous acts are their adornment. They have shown forth the Lamb nature in the world in the midst of wolves. They have yielded up their lives unto death for the Truth and Christ's sake. They have served others. They allowed the Holy Spirit to work in them the righteousness which the Lamb provided by His death. This is being filled with all the fullness of God. Thus Paul's prayer will be answered--Ephesians 3:19.

12 It is plainly evident that all the Saints are not so yielding and qualifying. Many do not know anything of overcoming. We cannot seek our own things and hope to attain to the state of the Lamb's wife. Many are ignorant of the Scriptures. They do not know of this chosen company, who count not their lives dear unto themselves; but SUFFER THE LOSS OF ALL THINGS, that they may win Christ. This loss is not in theory only, but in actuality. A real experience of overcoming which justifies the Lamb in sharing His throne and sovereignty over all things with the qualified saints.

The Song of Songs and other descriptions of this fair woman are not imaginary or extravagant exaggeration. "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework, and so shall the King greatly desire her beauty." Psalm 45 "Her eyes are as doves' eyes within her locks, while her hair is as a flock of goats that appear on Mt. Gilead. Teeth are like ewes; lips like scarlet; temples like pomegranates and neck like a tower." Song of Solomon. These expressions typically indicate the presence, power, discernment and work of the Holy Spirit, as well as the consecration unto God of this company. Also the capacity to receive Divine Truth and make it practical in life--the conversation, chaste, holy--the adornment of a meek and lowly spirit as well as a steadfast state in the strength of the armor of the living God.

Again we declare, the Bride of the Lamb will have the nature of the Lamb exemplified in her character to the uttermost. And even though we may not be pressing on and attaining to the superlative degree, yet God forbid that we lower the standard to suit anyone. Let us trust the Lord that we may not fail to win the race, and say like Paul, before departing, "I know there is laid up for me a crown of righteousness," and thus find our place in that company of overcomers who will sing forever as the wife of the Lamb.

THE BRIDEGROOM COMETH

Behold the Bridegroom cometh; He skippeth o'er the hills
Then looketh through the windows, and leapeth o'er the sills.
I hear His words of greeting; They fall on raptured ear;
"Rise up my Love, my Fair One: No longer tarry here."

The Turtle's cooing carol, Is heard throughout the land
The Fig tree too is leafing and tells us spring's at hand.
The Vine no more is barren, Nor bare and brow the tree;
The shadows are retreating, The sunlight bids them flee.

13

For lo! The winter passeth, The rain has gone away
The singing birds are coming, To grace our wedding day.
Then to the mountains going, up to the hill of myrrh,
To wait the morn's glad breaking, With love's flame all astir.

For all my heart is ravished; On, come along with me.
Thou'rt fairer than the dawining - there is no spot in thee.
Behold, the Bridegroom cometh, With voice of cooing Dove;
The Bride is ready longing, Her heart is "sick of love."

Refrain:

"My coming draweth near; Away with all thy fear!
Rise up, my Love, my Fair One; No longer tarry here!"

Mary M. Bodie

The Hand of God - Walk in Love

Gene Hawkins

(Sermon given on July 26, 2026)

Ephesians 5:2: "And walk in love as Christ also has loved us, and hath given Himself for an offering, and a sacrifice to God for a sweet-smelling savor."

I want to notice, as we read here in Ephesians 5:2, "walk in love." This is speaking of the practicality of the gospel, walking and putting it into action. It is so important that we do that, it is imperative that we do that in our own lives and experience. So, Paul tells us here to walk in love, and then he defines actually what it means to walk in love, using Jesus as an example. In other words, Christ is the very example of what it means for us to walk in love. He did it in His own life. He set that example before us. And now then Paul is telling us to do exactly the same thing.

14 There are four different expressions of walking in love, as we see here. #1, as Christ has loved us. #2, He has given Himself for an offering. #3, has given Himself as a sacrifice to God and #4, that is for a sweet-smelling savor. Let's compare this with 2nd Corinthians 4:7, because it brings out the same things and enlarges a little bit more on what it means to walk in love, indeed the only way that we can walk in love. "We have this treasure," The treasure Paul is talking about is Christ, that is the life of the Lord Jesus Christ that was implanted in us the day we received Christ as our Savior. So, Paul says, "We have this treasure," Christ, "in earthen vessels." That means this mortal body that we are living in right now, and notice the reason that God put that treasure in this mortal body; "that the Excellency of the power may be of God and not of us." There is nothing we can do on our own. God put this treasure in a weak, earthen vessel that has no strength or anything of that nature. God did that on purpose in order that He might be glorified. Indeed, as we find here, "that the Excellency of the power," and it is an excellent power that God has brought into our lives, "the Excellency of the power may be of God and not of us." We cannot accomplish anything in our own

strength, nor in our own power, or of our own volition. "That the Excellency of power may be of God and not of us."

I also want to notice Lamentations 3:22 because Jeremiah gives us more insight into this God of all grace that has put this treasure in this earthen vessel in which we live and walk today. Lamentations 3 and verse 22. "It is of the Lord's mercies that we are not consumed, because His compassions fail not." God once again puts the responsibility directly on Himself for all of these things. In verse 23 we read "they". "They" is a reference to His mercies, and you will notice that they are plural. It was not just the grace by which you're saved. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph 2:8-9. These mercies are plural. There are so many of them that God can and will bestow upon us. And notice His mercies, "they are new every morning." Multiplied mercies that are given to us, as Jeremiah says here, "they are new every morning." And then he follows that up with "Great is thy faithfulness." What does he mean? It is God's faithfulness to show His mercies. That's exactly what we must understand and know in our own lives and experience to discover the very faithfulness of God. In one place there in Revelation, He is called Faithful and True. His very Name is Faithful. We find here that Jeremiah is calling on men to recognize the mercies of God, that "we are not consumed because His compassions fail not." Those mercies, once again, are new every morning. Always renewed, always present, always effective, and always fresh, as we would say.

First Peter, the 5th chapter, Peter also enlarges on true humility, which indeed we must have to receive such mercies that God is showing unto us. We cannot receive that mercy that God is pouring out, without true humility. So, 1st Peter 5:5, Peter is speaking, "Likewise you younger submit yourselves unto the elder." This is something I think is not practiced in any great measure in our world today. The younger are really intent on doing their own thing. They want to do what they want to do. Doesn't make any difference oftentimes if they hurt or shame their parents. Seems like some want to do it on purpose for some reason, but nevertheless what I love about

the Scripture is it is always right and always correct in giving forth the truth on the matter. And so 1st Peter 5:5, "You younger submit yourselves unto the elder." And then he adds this, you can underline it... "Yea, all of you be subject one to another." God didn't want one to dominate another and to rule the roost, so to speak, and dictate to everyone else. There are those who try to do that. But nevertheless, this is not God's plan, and so "all of you be subject one to another."

And then he says this, "Be clothed with humility." And then he tells us the reason that we are to be clothed with humility. It is "because God resists the proud, He gives grace to the humble." This simply tells us if we want to have grace, we must have, at all costs, true humility in our lives.

16 This brings us to the next point that I want to emphasize here. It is easy to determine if one is truly humble or not. Are you receiving grace? Is a person actually receiving the grace of God? This is the proof of true humility. God giveth grace. It's not something we can earn. It's not something we demand, and we do not deserve grace. It is because God, in His infinite mercy, simply gives us that marvelous grace and in another place, He gives "of His grace." We do not receive all the grace of God at one time. That takes an entire lifetime and even beyond to experience the wonders of divine grace. So, God gives grace. 1st Peter 5:6: "Humble yourselves, therefore." It was Brother Astle that said "When you see a 'wherefore' or a 'therefore' in Scripture, find out what it's there for." And that really is the truth. There is a reason for that word, a very important, powerful word. And so "Humble yourselves, therefore," This time, the 'therefore' means because "God gives grace to the humble." That's why you want to be humble, so that you can receive, you can be in a condition and a position to receive the grace of God, and there is no way we can survive without His grace, as we have already seen. "Humble yourselves, therefore." And you will notice, "under the mighty hand of God." That means the powerful hand of God. Let God's Hand rule in our lives. But then he goes further. The reason you want to humble yourself under the mighty Hand of God is "so that He may exalt you." But you will notice once again, this is also at God's

discretion, "in due time." It means in God's time. Now we want to be exalted immediately, most people do. They want to be on top of all things, but this is a time we must learn by experience, learn to wait until God is ready to exalt us, to grant us His glory and His favor. So, I want to notice "Humble yourselves, therefore under the mighty hand of God, that He may exalt you in due time." Exaltation comes only to the humble, and we're talking about the one who is truly humbled and entirely dependent and subject unto God Himself. And so that again will only be in God's time or in due time.

So, everything goes back to His decisions for our lives. This is a submission that we absolutely must make, because the flesh absolutely will rebel daily against God. This is why we must submit to the very life of Christ, and as we have seen so many times, the very purpose of Christ, the goal of Christ, "I do always those things that please Him." John 8:29. The only way that you and I will ever do all things that please Him is to absolutely submit ourselves to that divine life ["this treasure"] that God has implanted within our hearts, within our mortal bodies ["in earthen vessels"]. We can hardly imagine such grace. We don't know how God does that. It doesn't matter. We just know that He does, and we can indeed enjoy that and glorify God because of it. Let us fully understand that exaltation will come only to the humble. It is to our great advantage to humble ourselves. And that's what he says to do, "humble yourselves." We are the ones that must make that decision to be in submission unto God and His Christ. He comes only to the humble and then, of course, leave it to God as to when He is going to exalt us.

I would love to be exalted today, but I don't know that that's God's purpose. He hasn't told us that. I do believe that it is coming very, very quickly. Things in this world are shaping up, for things that have been prophesied of the end time. Jesus said, "When you see these things come to pass, look up and rejoice." Why? "Because your redemption draweth nigh." Luke 21:28. We are seeing a great many things that were prophesied long, long ago, over 2000 years ago. They are coming to pass in our day. We are such a privileged people, and we must be aware of that fact and just simply accept what God is bringing into our lives.

REFLECTIONS

. . . From the Editor

“Trust in the LORD With all thine heart; and lean not unto thine own understanding.” Prov. 3:5

18 Trust! What a wonderful word. It literally means “to hie for refuge, to trust, be confident or sure:--be bold” and is a beautiful description of faith. There are a multitude of “trusts” in this world which do not really measure up to this definition, but Solomon exhorts us to “Trust in the LORD...” He most assuredly must be the object of our faith. Paul declares this same glorious message. “Now faith is the substance (support, assurance, confidence) of things hoped for, the evidence (proof) of things not seen. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Heb. 11:1&6

The apostle then brings forth a great number of examples throughout the rest of this chapter demonstrating faith, and its reward, in living color. He begins with v. 3 explaining how faith believes that God took nothing and made something out of it, for “... things which are seen were not made of things which do appear.” Trusting in such a premise requires faith which absolutely defies human reason.

Solomon begins to introduce the glorious rewards of faith, exhorting: “In all thy ways acknowledge him, and he shall direct thy paths.” Prov. 3:6 This means that God is searching for those who will exercise full trust in Him rather than partially walking by faith while also putting confidence in the reasoning ways and abilities of men. “... all thy ways...,” truly means all the various avenues and paths which daily confront us. The result of such trust is that He will then direct our every step. The next verse informs us that there is a cost in following such a path, for we must surrender our own thoughts, reasoning,

and fleshly intent. "Be not wise in thine own eyes..." However, the rest of this text records a beautiful reward, for as we relinquish control of our hearts and minds unto Him we are then able to learn by experience what it means to "... fear the LORD..." The term does not signify that such trust teaches one to stand trembling in fear before Him just waiting for some kind of retribution as many teach today, for the very first meaning of trust is to "hie (hasten) for refuge or protection." Thus the fear of the Lord cannot mean that a person is consumed with being "afraid" of the Lord, for that would be a contradiction in terms. The word fear rather carries the thought of standing before Him in total awe, reverence and respect. When we do, we too are able to enjoy that glorious feeling of protection and safety and it is an attitude such as this which enables us to then... "depart from evil." Prov. 3:7

David also enlarges on this glorious connection between trust, refuge, and total commitment of our ways unto Him. "In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah." Psa. 62:7-8

GH

ANNOUNCEMENTS:

STREAMING OF SERVICES

Gospel Fellowship worship services are being streamed weekly on the website: www.gracegod.com

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

Sunday Afternoon Service begins at 1:30PM

Wed. Evening Prayer Meeting & Bible Study starts at 7 P.M.

Grace & Glory Bible College 2026

Thursday Night- Exposition Class @ 7:00PM

Friday Night - Prophecy Class @ 7:00PM

Classes are streamed also at the above website.

Take your liberty and tune in for all these opportunities to learn of God's Word.

Abundant Grace

Dr. Vicky Moots

In Gen. 6:5 we read that "...the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Then in v. 8 we read, "But Noah found grace in the eyes of the LORD." If there was ever a time to need the grace of God, it was certainly true at the time of Noah. But it is just as true today. We cannot live without God's grace.

So, how did Noah find grace in the midst of a wicked generation? He found grace because he was looking for it. He was looking up into the eyes of God. All who seek God's grace will find it. It is available to everyone, as Paul informs us in Eph. 4:7: "But unto every one of us is given grace according to the measure of the gift of Christ." No one is excluded.

20 Are you seeking God's grace for a particular situation in your life today? Then you can be assured that you will find it. We all needed God's grace for salvation, for that is how we are saved (Eph. 2:8), but that is only the beginning of our need for grace. Our loving Heavenly Father knew exactly what we would need, and so He has provided an abundant supply of grace for us even before we realized that we would need it. And, oh what a marvelous measure of grace has been given to us! An endless supply!

God has supplied a measure of grace that is according to the measure of the gift of His Son! What greater gift could there be than the gift of Christ on the cross? Can we truly fathom the measure of that gift?

There is an unlimited supply of grace which is available to us whenever we need it, but we must lay hold of it. It is like having an unlimited checking account. The money is in the bank, and you draw on it whenever you need it.

In II Pet. 3:18 we are admonished to grow in grace: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ..." But how do we do that? It is through our tests and trials that we grow in grace. Our trials also cause us to grow in Christ and in the knowledge of Him. We learn to know Him in a deeper way as a result of the grace that we lay hold of for each trial.

Peter speaks of the "manifold grace of God" in I Pet. 4:10. The word "manifold" means "many folds". We unfold the grace of God layer by layer as we lay hold of it for our needs. As we unfold it, we uncover and discover the "exceeding riches of His grace" which Paul mentions in Eph. 2:7. Yes, we are rich indeed!

The apostle Paul was inspired by the Holy Spirit to encourage the young minister, Timothy, in I Tim. 1:14 by telling him how that God's grace had been available to him at all times, even when he was in prison: "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." He was basically assuring Timothy through his own experience that no matter what trials that Timothy would have to face, there was an abundant supply of God's grace available to him that would never run out.

Paul had learned this through his many trials. He listed a number of those experiences in II Cor. 11:24-28. He was beaten, stoned, shipwrecked, and many other things, but God's grace had enabled him to endure all those things.

Then, in chapter 12, he relates to a particularly painful situation which he called "a thorn in the flesh" in v. 7. Paul cried out to the Lord three times to be delivered from it. However, God did not remove the "thorn". God's answer to him was given in v. 9: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness..."

No matter how bad our situation may seem, God's answer to us will always be the same as it was to Paul: "My grace is sufficient." His grace will always be sufficient because it is unlimited. "Sufficient" doesn't mean "just barely enough". The supply of grace is always "according to the measure of the gift of Christ." It will never run out!

Grace, wonderful grace,
Great, boundless and free,
How its riches thrill my soul,
And its glories o'er me roll;
Oh, I'll shout from pole to pole,
"His grace is sufficient for thee."

~Mary M. Bodie

"THY WORD"

"Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of mine heart" - Jer. 15:16.

This is strange language on first glance, coming from a prophet. Here are three statements, and each one is full of meaning. The first, "thy words were found," speaks of the constant observation and study of the Scriptures in the search after a knowledge of the Truth. David, in Psalm 119, tells us seven times of the same exercise of soul with its equivalent reward - Verses 12, 23, 78, 97, 99, 148. The same Psalm also contains sixteen prayers for an understanding of the Word of the Lord, showing us the necessity of studying it diligently and constantly.

22 The second part "and I did eat them," indicates spiritual assimilation, without which, Scripture is of little practical value. Eating the Word signifies appropriation of it for daily spiritual life. Jeremiah made the words, which he found, practical. They gave him strength and courage in times of testing. They were his stay and comfort in days of trial. He personally approved of and used all that they embraced. In other words, he practiced what he preached.

Then the third phase, "thy Word was unto me the joy and rejoicing of mine heart," becomes the constant experience of the soul. The one who searches for the Truth and finds it and continues to eat it and live by its decrees and loving axioms, as only a Christian can do, has a perennial joy that nothing can exhaust. Circumstances, environments and providences may all be to the contrary; but the Scripture comes again and again with ever-increasing delight. Joy springs up in the heart when all about is sorrow and depression. It is a joy that comes from the Spirit of God. Well for the one who rises early, finds the Word, eats it and meditates upon it. He will be sanctified, happified and satisfied.

(Reprint March 1936)
Unknown

STORM CLOUDS

I cannot say that I am glad
When storm clouds come,
When days and nights
are burdensome and long.
*I like the peacefulness of sunny days
When life is bright and in my heart's a song.*

And yet... I know
The wisdom I have learned
Or any courage
That my life displays
*Was never gained in golden sunlit hours
But rather grew from dark and stormy days.*

23

I've felt God's Presence closer
'Mid the storm
As I relied on Him
To guide my way
*And through my trials found a stronger faith
Enabling me to better face each day.*

And so,
I would not ask God NOT to send
Those testings
Fashioned by His loving hand;
*For ALL things work together for my good
And things once questioned...now I understand.*

~Beverly J. Anderson

War Is Declared

A.S. Copley

Given at Topeka Camp Meeting 1934

(Part 3)

THE THIRD VOLLEY CHAPTER THREE

“O FOOLISH GALATIANS, WHO HATH BEWITCHED YOU, THAT YE SHOULD NOT OBEY THE TRUTH?” – Gal 3:1. What an explosion is this! Did you know that every religion of works is necromancy or witchcraft? All that are not of grace, are either altogether or in part witchcraft, which is cursed of God. – Gal 1:8,9; Ex 22:18; Deut 18:10,11. If you are among witches, get out at once. This religious spiritism infects God’s people often, and they seem not to realize it.

In this chapter, Paul contrasts faith with works. He goes to the arsenal of the Old Testament for ammunition. He fills his cannon with effective bullets. “EVEN AS ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS.” – Gal 3:6. Remember, Abraham lived and walked with God and became the friend of God by simple faith in Him, 430 years before the law was given by Moses. That is an invincible proof that salvation is by grace through faith alone. His faith was counted to him for righteousness.

You say, “Well, Abraham was circumcised.” Yes, he was circumcised, but AFTER he had believed and was reckoned righteous. Circumcision was a SIGN and a SEAL OF THE RIGHTEOUSNESS OF THE FAITH WHICH HE POSSESSED BEFORE HE WAS CIRCUMCISED. Circumcision speaks of death, or the cutting off of the old creation. It ceased with the death of Christ; for Abraham and all of us were cut off in Christ’s death for us. – Col 2:11.

“Know ye therefore that they which are of faith, the same are the children of Abraham.” – Gal 3:7. No, we are not the children of Moses, nor the off-spring of law; but we are the offspring of grace. Our father is 430 years older than Moses. In Gal 3:8, the Scripture is mentioned as a preacher of grace and faith or salvation by grace through

faith. "So then they which be of faith are blessed with faithful Abraham." – Gal 3:9. That is why we are happy, and sing and shout for joy. Abraham so steadfastly believed God that he rejoiced in hope of the glory of God, and called the things that be not as though they were – accepting the new name, Abraham, meaning "father of a multitude." He talked and rejoiced as if he were the father of many sons.

"BUT THAT NO MAN IS JUSTIFIED BY THE LAW IN THE SIGHT OF GOD, IT IS EVIDENT: FOR, THE JUST SHALL LIVE BY FAITH." – Gal 3:11. Here Paul loaded his cannon from the arsenal of Habakkuk. He quotes this same profound statement in Rom 1:17 and in Heb 10:38, so important is it to the Christian life. The sinner gets saved by faith. The believer receives the Holy Spirit by faith, and obtains healing for the body by faith. He learns to live by the faith of the Son of God. – Gal 2:20. The righteous live free from the observance of the types and shadows, and from the ten commandments. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," exclaims the Apostle. Hence, the righteousness of the law is fulfilled in those "who walk not after the flesh, but after the Spirit." – Rom 8:2,4. They do not keep the law, neither do they break the law; because they possess a law-abiding life. It remains ever true – "Yet not I, but Christ liveth in me." – Gal 2:20.

"AND THE LAW IS NOT OF FAITH: BUT, THE MAN THAT DOETH THEM SHALL LIVE IN THEM." – Gal 3:12. The law was given 430 years after the faith-line was established with Abel. As man went out the back door of unbelief, so he must enter the front door of faith. Therefore, if you purpose to follow Moses instead of Abraham and endeavor to live by the law, you must keep the whole law – live thereby entirely. Do not pretend to know Christ and be saved by Him, and try to keep the law also; but abandon Christ and return to law-keeping in total. But you will find to your great grief that an old, ruined, wrecked, sinful creature cannot keep God's holy law. Only a new, heaven-sent life, the result of Christ's death and resurrection, can walk and please the Lord. Hearken to further truth from Calvary. Be hushed with awe, and believe.

"CHRIST HATH REDEEMED US FROM THE CURSE OF THE LAW, BEING MADE A CURSE FOR US: for it is written, cursed is every one that hangeth on a tree." – Gal 3:13. Here is a tremendous basic truth, thundered from Deut 21:23. Compare also John 19:31. Christ bore our sins on the Cross, and at the same time the curse which our sins incurred or entailed. Study Deuteronomy 28. He also bore our pains and sicknesses there. He paid our debt to God in full, and lifted the curse from our bodies – namely, disease and sickness. How often we read of redemption in this letter; because the Holy Spirit will not permit any comeback of the devil or legality. It is implied in Gal 1:1 and declared in 1:4. We enjoy an eternal salvation, because God has wrought eternal redemption. – Heb 5:9, 9:12. Glory!

"THAT THE BLESSING OF ABRAHAM MIGHT COME ON THE GENTILES THROUGH JESUS CHRIST; that we might receive the promise of the Spirit through faith." – Gal 3:14. In the rest of this chapter, the covenant of promise is contrasted with the covenant of the law. The
26 Apostle argues that, if a man makes an agreement with his fellowman, it is binding according to law and it cannot be changed. How much more is God's covenant unchangeable and sure! He will certainly fulfill His promise to Abraham. He promised that through his seed, the Gentiles should be justified by faith and receive the Holy Spirit by faith, even as the Galatian saints had experienced. Christ was in the Father's mind in His covenant with Abraham. – Gal 3:16. That made it the more binding. He cannot fail His own Son. Neither can He fail us, because we are the children of Abraham by faith. – Gal 3:7. And the law, given 430 years later, cannot disannul, set aside, or hinder the fulfillment of the promise. – Gal 3:17. This annuls the possibility of salvation by works. It is a fatal blow against legality. Salvation is absolutely always and only by faith in God's Son, in harmony with His covenant with Abraham through whom all mankind are blessed.

"WHEREFORE THEN SERVETH THE LAW? It was added because of transgressions." – Gal 3:19. Was it added to help God save men? Or, was it to improve their condition after they are saved? A thousand times

NO! "The law is not made for a righteous man, but for the lawless, ..." – I Tim 1:9. Abraham became "the friend of God" by believing His Word, long before the law came. Why then came the law? Because God's professed people were sinful. It came in to show up sin. – Rom 5:20. The law was in the hand of a mediator, Moses (type of Christ, our Mediator – I Tim 2:5). Otherwise, the law would have slain disobedient Israel. "Wherefore the law was our schoolmaster until Christ, that we might be justified by faith." – Gal 3:24. The phrase, "to bring us," is in italics, and is not part of the text. The law brought no one to Christ. It was a child-trainer, curbing and flogging the disobedient, until faith or Christ should come. It said, "Do, or die; do not, or die." It could not give life – Gal 3:21.

"For as many of you as have been baptized into Christ have put on Christ." – Gal 3:27. Our baptism in water figured our death, burial and resurrection with Christ. By baptism, we put off the old Adam in symbol and put on the new Adam, Christ. We express our faith in Him as the Head of the new creation. We are in Christ. We are a new creation. All caste is gone. All national lines are broken down. "Ye are all one in Christ Jesus." Note Gal 3:28, 29. It is God's good pleasure that we express this oneness by showing grace one to another.

27

(To Be Continued)

"Faith never ignores reality,
but it prompts us
to look beyond our own means
and situations,
and believe God."

~Gene Hawkins

"A Garden Enclosed"

Pomegranates (cont.) – Part 3

Frankie DeGan

"Thy plants are an orchard of pomegranates, with pleasant fruits;" Song 4:13.

The pomegranate is a red fruit and when opened we see all these little seeds that make up this one fruit. The seeds are surrounded by a white flesh holding the seeds in place. White in scripture speaks of holiness in relation to Christ and the Godhead. It speaks of the righteousness of Christ. Reference Romans 4:3; 10:4. The righteousness of Christ is what satisfied God's holy government. His righteousness fulfilled the demands of the Law. So, what does Christ's righteousness command of us under the New Covenant of Grace? "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." - John 13:34

28 We are "fitly joined together" by the love of Christ represented by the white flesh inside the fruit. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." - 1Cor 1:10. "But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." - Eph 4:15, 16. With all the tiny seeds within, it also speaks of the individual members making up the Body of Christ. Christ is fitly joining His body together. The Bride is part of that body, meaning the whole body of Christ has the opportunity to become this garden, to be of the bridal company. The whole church has been called but not all have responded to His voice.

At the same time, all the seeds within and the "pleasant fruits" mentioned in our text, brings to mind the Fruit of the Spirit we find in Galatians 5:22, 23. "But the Fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, against such there is no law." Above we spoke of the love of Christ, and in Galatians we learn Christ's love is "THE FRUIT

of the Spirit" and Paul lists for us the attributes of Christ's love. This is the fruit to be produced in us. Galatians 5:25 says "If we live in the Spirit, let us also walk in the Spirit." These attributes become a part of every believer as we grow in Christ. Every believer, the moment we are born again is of the Spirit, but this verse then says "let us", this is a choice we make. "Let us also WALK in the Spirit." When we are walking in the Spirit, these attributes of the Fruit of the Spirit will appear outwardly, that is, of a practical way in our life. With this walk, we don't have to think about "oh, I need to show gentleness or meekness," no, it's a part of us because we are being changed into the image of Christ. This occurs because Christ is living IN us and when we walk in the Spirit, we are submitting to Christ and allowing Him to live THROUGH us. This garden is fruitfulness and blessing. Ephesians 1:3 "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 that the pomegranate is red, speaks of Christ, His ministry and His shed blood at Calvary. I do not find it surprising it is first in the list of the garden. It speaks of Christ as the first fruit and that our relationship begins with Christ at Calvary.

29

Also, because this garden is producing fruit means the Word of God is being consumed. We are nutritionally healthy which creates the reproduction going on in this garden. The fact this garden has an orchard or forest of pomegranate trees means we are witnessing that God provides the increase.

The pomegranate is known for its upright growth. "I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments." - Ps 119:7. "The way of the just is uprightness: thou, most upright, dost weigh the path of the just." - Isa 26:7.

"Uprightness" means "straightness, rightness, uprightness, evenness." "Evenness" means "calmness, firmness or is even." It is not a roller coaster effect of great emotion. There is peace rather than anxiousness. The Bride of Christ will manifest the righteousness of Christ in her life. She will worship and praise Him with a heart filled with His righteousness that she has learned by walking with Him.

"Uprightness" also means "honorable", which is "deserving of honor." "The four and twenty fall down before Him

that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." - Rev 4:10, 11. Christ is deserving of all our glory and honor and this garden is filled with worship and praise by the bride. This worship does not begin when we arrive in Glory. We must have a life filled with worship and adoration for Christ now, while living our life on this earth.

Pomegranates are very nutritious. Rich in fiber, vitamins, minerals and some proteins. They are full of antioxidants and anti-inflammatory compounds. The spiritual nutrition found in this garden is extremely important for our growth. Paul prayed that we would take in this spiritual nutrition. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." - Ephesians 1:17, 18. So, how is this accomplished? "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:" - Isaiah 28:10.

30

"Precept" means "command". The root word means "put in order." As believers we are under the law of divine grace. We learn of God's grace through His Word. "Line upon line" means "to measure, rule, or connect." We are to measure by God's Word, eliminating human emotion and reasoning, and connect to God, learning of God's order.

Among other things the pomegranate has PROTECTIVE BENEFITS for the HEART!!! In Ephesians 6:14 and 16 we see two pieces of the Armour of God that specifically protect the heart...which in scripture is our spirit. In verse 14 we see the breastplate of righteousness and in Ephesians 4:24 "And that ye put on the new man, which after God is created in righteousness and true holiness." This is the righteousness of Christ and He is this armour and He is our protection from the enemy. Reference Ps 18:2.

Ephesians 4:16 we see the "shield of faith." This is believing God for everything in our lives, every need and circumstance. Believing God for every battle fought in our lives against the enemy. Christ won the victory over every

battle at Calvary but we must submit to Him and desire these victories in our life. "Shield of faith" means we are believing for the victory. Reference 1 John 5:3 & 4.

The root word of pomegranate in the Strong's #7426 means "to exalt, to lift up." Ps 118:16 "The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly". The right hand of God is strength; it is power and His "right hand doeth valiantly" or His right hand displays His strength and power. He will display this strength to His enemies. The Lord displays His strength in the life of the overcomer through His grace and through our weakness. 2Cor 12:9 "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Are we seeing the riches of His grace in this garden? Are we experiencing these things in our life? Again, the root word of pomegranate in the Strong's #7426 means "to exalt, to lift up". "Lift up" is associated with the cherubims in Ezekiel 10:15, 17, 19. Isaiah 33:10 says "Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself." The Lord will be exalted and the bride will be leading in this worship. Christ is worthy of our praise. Even our praise is generated from Christ, from the life of Christ. Praise and worship come from the new creation within us. 31

Let's take one last look of the pomegranate in Song 4:3, "Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks." Note also Song 6:7.

"Thy lips" means "affection." The love of Jesus is unexplainable to the human mind for it is "fervent love" and the lips of the woman speak of her affection. We are instructed to set our affection on things above in Colossians 3. This is our soul submitting to Christ.

"Speech is comely", meaning "speech is fit, beautiful, seemly, suitable". This is speaking from the heart. The bride will speak by the Spirit in love. We never want to bring reproach upon the Gospel - Ref. 1 Cor. 13.

"Thy temples" speaks of our thoughts, our mind (our soul). It speaks of our Spiritual healthiness of having the mind of Christ. We do not understand God's Word

through our own intelligence. Again, the pomegranate speaks of our fruitfulness and the temples refers to our thoughts, so we are fruitful when we are of one mind with Christ Jesus.

"Thy temples are like a piece of a pomegranate within thy locks", speaking of spiritual fruit & meditation (temples/locks) on the Word of God. The spiritual nutrition we just saw is providing the bride with spiritual wisdom & revelation of Christ. Praise His Name!!!

(to be continued)

THE HAND OF GOD

My times are in the Hand of God,
That strong, almighty Hand
Which will not suffer me to fall,
But makes me surely stand.

32

And when His Hand has pressed me sore,
And I have felt the rod;
What comfort to my soul to know,
'Twas still the Hand of God!

The Hand of God was pierced for me
Upon Golgotha's tree,
When Christ my Savior bore my sins
And suffered there for me.

And when at last there dawns for me
Heaven's great eternal day,
'Twill be the Hand - the Hand of God
That wipes the tears away.

~Grace Robinson

THE TABERNACLE IN THE WILDERNESS

The Priestly Garments (cont..) - Part 17

Dr. Vicky Moots

The Linen Coat is first mentioned in Ex. 28 in v. 4: "a broidered coat," and again in v. 39: "And thou shalt embroider the coat of fine linen..." It was apparently a tunic and was the innermost garment worn by the high priest. It was the first garment which was placed upon him after he was washed, before the other garments were placed. In Ex. 39:27 we read, "And they made coats of fine linen of woven work for Aaron, and for his sons." It was a pure white coat of woven linen that was completely covered by Aaron's outer priestly garments. This Linen Coat represented the righteous inner character of the priests, which is, of course, the righteousness of Christ.

The word "coat" in these verses is the same Hebrew word used in Gen. 3:21: "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." The coats of skins which covered their nakedness were a symbol of the righteousness of Christ that was imparted to Adam and Eve after they sinned. The animal that had been slain was made naked to clothe the ones who were found naked because of their sin. The one who was slain for us also bore the shame of nakedness on the cross to clothe us with His righteousness.

The second part of Ex. 28:39 describes the high priest's head covering: "... and thou shalt make the mitre of fine linen..." The Hebrew word which has been translated "mitre" is used exclusively for the head-dress of the high priest. This Mitre is in contrast to the regular priests who wore bonnets. The word for "mitre" is derived from a verb which means "to roll, or wind around." This suggests that it was wound around his head like a turban. In the New Testament, in I Cor. 11:3-10, Paul discusses that the women in the church should cover their heads as a sign of submission to their husbands, but the man should not cover his head. Verse 7 states, "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God..." So, why would the priests need head coverings? This would seem to indicate

that the special office of a priest was to be a lifetime ministry of submission to God's will. The high priest's garments of glory and beauty were not intended to bring glory to himself, but to God, as he submitted himself to God. The white fine linen of the Mitre represents the righteousness of Christ.

We now back up to Ex. 28:36-38, in which we read that upon his holy head covering, the Mitre, was placed a golden plate: "And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things...and it shall be always upon his forehead, that they may be accepted before the LORD."

In Lev. 8:9 the golden plate is called "the holy crown." This "Holy Crown" was to be attached to the Mitre by a blue lace. Notice that it was placed over the forehead, which is the location of the frontal cortex of the brain, or that part which controls our thinking, our will and our affections.

34 It is significant that the Holy Crown is attached with a lace of blue since blue represents that which is heavenly. Paul exhorts us in Col. 3:2, "Set your affection on things above, not on things on the earth." Paul also gave us these instructions in II Cor. 10:5: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

This inscription on the Holy Crown, "Holiness to the Lord," is what is to always be at the forefront in our thoughts so that our actions will bring glory to Him. Our will should always be in submission to God's will, even as Christ, our High Priest, submitted His will to God. It is also to be our testimony as believer-priests before others. Our lives should bear witness to God's holiness. This is possible only as we yield ourselves to the power of the Holy Spirit and the life of Christ in us, for we have no holiness of our own.

(to be continued)



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
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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
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