

Δεφινιτε Σιγν Ποστο Οφ Τηε Ενδ

Gene Hawkins

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar.... And the angel took the censer, and filled it with fire of the altar, and cast it into the earth:And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;” Rev. 8:1-8

Revelation five introduces a very unique book “written within and on the backside, sealed with seven seals.” V. 1. Only the Lion of the tribe of Judah prevails to open that book and He is presented in our present chapter as “another angel,” Who stood at the altar. The first four seals of that ominous book are an overview of all the judgments to be poured out during the entire tribulation week of Dan. 9:27, wherein the opening of each successive seal brings forth more violent and devastating turbulence and devastation, than the one preceding it. The last three seals define specific and intricate details of events happening within the framework of the first four. Thus when the seventh, and final, seal is opened in our present text and the first two angels sound their respective trumpets, (v. 7-8) we are given specific details as to exactly how the era of “peace and safety” called forth by the white horse when the first seal is opened, gives way to “sudden destruction” marked by the red horse of the second seal. Ch. 6:1-4

The first trumpet calls forth “hail and fire mingled with blood,” cast upon the earth, burning up a third part of the trees and all the green grass. The second trumpet sounded and “.... a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the

creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.” V. 8,9. These things are a direct result of the “Angel” casting the fire of the altar into the earth, meaning that all these judgments are poured out using Calvary as a basis. The subsequent chaos, described in these verses portrays the effects of nuclear war. All of these things will undoubtedly be literal, but the symbolism here must not be overlooked. The “earth” is often used in scripture to designate Israel, while the sea defines Gentile Nations. It is the earth that receives the first blow, and thus Israel will surely be the first major target of destruction during this period of time. The “great mountain burning with fire” seems a clear indication of some “rogue” nation that dares to defy the seven headed coalition which will rule the world at that time, and will trigger the chaos described in these verses as the “third part of the sea became blood.” A multitude of nations is now plunged into war bringing about devastating bloodshed. It is important to understand that the events unfolded here will not take place until **after** the bridal company, pictured by the four living ones and twenty four elders, is already in heaven. (Rev. 4) However those, who will discern the times and seasons defined by scripture, will recognize that the happenings of our day are indeed a prelude to the opening of these seals. We are fearful that many in the Church will be “duped” by the arrival of the “peace and safety” period because the stated goal, expressed by the bulk of the Church, is converting the world after the pattern of Matt. 28:19. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:.” This great commission, however, is given to Israel as a nation, rather than The Church, and will not be fulfilled until after the tribulation period ends and the Millennium has begun, wherein Satan will be bound a thousand years. The tragedy is that the majority of the Church, having missed the signs because they were asleep, will still be on earth when the first seal of “peace and safety” is opened, thinking that their prayers for “winning the world” have surely been answered. We are given no indication as to how long the tranquility of the first seal will last, but according to Revelation seven, the bulk of the Church, the innumerable company, will

experience the “sudden destruction” to follow, for “they come out of great tribulation.” V. 9,14. As noted above, the destruction called forth by these first two angels is a clear portrait of nuclear warfare, and even at this present hour, there are a number of nations clamoring for these weapons of mass destruction. Britain, China, France, India, Pakistan, Russia, The United States, and North Korea, have all been acknowledged as already having them. There are also a number of countries such as Iran, and even some “kingdoms” that are not even called nations, such as al-Qaida and The Taliban, who desperately want these destructive weapons. These terrorist factions have made themselves known even very recently by attacks in Pakistan and the consensus among many is that their primary objective is to gain control of the nuclear arsenal already owned by this small country.

Because of the nuclear threat, North Korea is a major thorn in the side of many nations having launched five short-range missiles in mid-October. Earlier in the year that country tested a long-range missile and a nuclear explosive. While speaking in Beijing recently, United States Assistant Secretary of State, Kurt Campbell praised China's role in dealing with the North Korea nuclear situation. According to Campbell, the United States and China have been seeing eye-to-eye in negotiations. "I have rarely seen better coordination between China and the United States, in particular," Campbell told reporters. "We work very closely before, during and after senior visits. So, when [Chinese envoy] Wu Dawei or Premier Wen goes to North Korea, our coordination is tight and close." North Korea has expressed an interest in diplomatic relations with the United States, however President Obama has made no secret of the fact that he wants North Korea as well as ALL nations to abandon nuclear weapons.

Prophecies such as those found here in Revelation 8, tell us that neither these ungodly weapons nor the wicked men behind them will cease to exist before Jesus comes, and despite continued negotiations, the clamor for one nation to gain superiority over another using such armaments will continue. There are a host of “lesser powers,” that could serve as the catalyst to trigger the events announced here, but right now a

nation such as Iran seems to be the leading candidate to fulfill the above prophecy because of their open hatred for Israel. They are led by President Mahmoud Ahmadinejad, a man who has repeatedly discounted the holocaust as a mere myth, even having the audacity to make such a proclamation before the United Nations just a few weeks ago. It is this kind of recklessness that will undoubtedly, catch even world leaders by surprise and, bring the era of peace and safety to a screeching halt thus producing the nuclear destruction heretofore described. Though Iran has agreed in talks with the United States and other major powers to open its newly revealed uranium enrichment plant near Qum to international inspection and to send most of its openly declared enriched uranium to Russia to be turned into fuel for a small reactor that produces medical isotopes, “the Obama administration was at pains to strike a cautious tone, given Iran’s history of duplicity, its crackdown on its own people after the tainted June presidential elections and President Obama’s concern about being perceived as naïve or susceptible to a policy of Iranian delays.” This article continues: “We’re not interested in talking for the sake of talking,” Mr. Obama said in remarks to reporters in the White House Diplomatic Reception Room. “If Iran does not take concrete steps, we are not prepared to talk indefinitely.” Likewise “France and Britain have spoken of December as an informal deadline for Iran to negotiate seriously about stopping enrichment and cooperate fully with the International Atomic Energy Agency. American officials say that timeline is “about right,” but Iran continues to insist that it has the right to enrich uranium for what it calls a purely civilian program.” The aforementioned talks were between Iran and the five permanent members of the United Nations Security Council — the United States, Russia, China, Britain and France — as well as Germany, and led by the European Union’s foreign policy chief, Javier Solana.

Thus it goes, as one nation realizes full well that they cannot and will not trust the other. This climate defines the prophesied perilous times of the end. “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud,

blasphemers,trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,....” II Tim. 3:1-3. What a description of national powers today, and none are excluded! A great many current leaders can be defined as “lovers of their own selves, (personal agendas) covetous, (seeking power belonging only to Jesus) boasters, (in their own accomplishments and abilities) proud, (independent of God and His purposes) blasphemers,” and indeed “trucebreakers.” Treaties and agreements today, are often made with the express knowledge that they are in no wise going to stand. Paul also describes them as being “incontinent” or out of control and though so-called superpowers such as The U.S., China, and Russia are working diligently to try and influence their respective “charges” of Israel, North Korea, and Iran, none of them can guarantee absolute control.

Distrust is certainly expressed by Israel in regard to both Iran and The U.S. as reported recently by The Jerusalem Post. “Political scientist Avraham Diskin at Hebrew University in Jerusalem says Israeli politicians cannot afford to rule out military action. "If Israel or the United States pick that alternative, Israel will pay costly for it. Israel is at the front line and because of that, maybe there is no alternative but to pay the cost and solve that in a military way,"

The Post further reports, “At the same time, analysts say Israeli leaders are skeptical about taking action unilaterally and are waiting to see if international pressure sways the Iranians to freeze their nuclear activities. Mr. Obama's proposal during his campaign to engage Iran in negotiations without preconditions was not welcomed here, and many Israelis generally view the Obama White House as being softer on Iran. Diskin says there is the perception among Israeli leaders that the support Israel is getting from Washington now is not what it was under the previous administration.”

Secretary of State, Hillary Clinton has also indicated that the object with Iran now is simply containment rather than guaranteeing that their nuclear programs would be completely stopped, and her recent trip to Russia has apparently reinforced that assessment. During talks with Foreign Minister Sergei Lavrov and President Dmitry

Medvedev, Mrs. Clinton failed to win specific pledges from Moscow on tougher sanctions against Iran if Tehran does not allay concerns that it wants to build a nuclear bomb.

With all this in mind, it seems that Israel, “the earth” referenced in our opening text, will surely be forsaken and left wide open to attack very early in the tribulation period.

At this point, we simply do not know if it will be Iran or some other nation that will be instrumental in initiating this nuclear holocaust, but we most assuredly can see, even in this present hour, that such a possibility could be initialized very quickly. Just because Iran has agreed to send the volatile uranium to Russia or some other country, does not mean that she will not hold “more in reserves” than what has been promised, and even though the nations are aware of this possibility, it seems that all are powerless, or at least reluctant, at this point to do anything about it. In addition, some observers have placed the timeline for Iran to complete a nuclear warhead as “sooner rather than later.”

Such language must certainly strike fear in the hearts of those whose hope is not centered around the coming of The Lord, but to those who are looking for Jesus, these “signs” are but pieces of a puzzle beginning to fall into place revealing the full development of end time prophecy. The object for us is not to put our eyes on all the horrific devastation that will without fail come to pass, but to look for Him Who shall appear “...the second time without sin unto salvation.” Heb. 9:28 We should be excited, because it means that by the time the scenario described in our opening text occurs, we will already have entered the throne room and witnessed the coronation of Jesus, as King of kings and Lord of lords! Let us look up and rejoice knowing “...he that shall come will come, and will not tarry.” Heb. 10:37



I believe in the sun, even when it is not shining,
I believe in love, even when I don't have it,
I believe in God, even when He is silent.



THE OPEN DOOR

C.B.NEIDHOLT

“After these things I saw, and behold a door opened in heaven.” (Revelation 4:1, R.V.)

My heart is overwhelmed with the vision of that wonderful place which our Lord Jesus Christ will soon have in heaven. Let us gaze into the glory and see Him in the age to come. During this present age, Jesus is waiting at the right hand of the Father. This is outlined in the previous chapters of this book. John said, “After these things.....” In Spirit, he looked past this Church Age and into the next one. He saw a door having been opened in heaven. Oh, is it not glorious that the apostle not only was privileged to have the vision, but he passed it on for you and me! Hallelujah! He did not look on present things, for they are temporal, but he looked upon eternal things. With John we are gazing upon greater things; we are expecting a greater place, high and heavenly. As we read these marvelous words and wait for that open door in heaven, our hearts swell within us at the wonder of them. It especially makes my heart bubble over with joy to know that God counted me worthy in His Son to have such a place with Him. I do not have to stay here in the next age, for that door is opened for you and me. Jesus is interceding with the Father for us that we may be prepared and ready to enter that open door.

Jesus said, “They are not of the world, even as I am not of the world” - John 17:16. Heaven is our home, so if any of you expect to remain on earth during the millennium, you need to know that a door is opened in heaven for you. Get ready to enter therein. Yield to God and study His Word, and He will qualify you to reign with Christ. Then you will miss the dark tribulation days.

“And the voice that I heard, a voice of a trumpet speaking with me, one saying, Come up hither, and I will show thee things which must come to pass hereafter” - Revelation 4:1 R.V. I like the word “must.” It has to be! Everything else must give way that it may be accomplished. There is no power great enough in the realms of darkness, by Satan and

his hosts, to hinder it. The Lord has spoken and He will do it. He will not open that door in vain. Nothing shall prevent those who have the heavenly vision from passing through the door. We may have thought, "Oh, how wonderful and glorious it would be to be there, but I can never make the grade; it is too great!" But now we can say, "Glory be to God, for the vision of this wonderful Gospel!" Through Paul's Gospel everyone may be presented perfect in Christ Jesus; yes, perfect, completely whole. Each one may be completely qualified by God Himself through the power of His Word that works in us mightily, to enter that open door. The Lord will have plenty of company in heaven, for He died to bring "many sons unto glory" - Hebrews 2:10.

Through the eye of faith, we can look forward and anticipate the time of our entering in. John beheld the open door and heard a voice. I dare say that when we receive the vision, as many of you have, we will hear from heaven also. We know it to be so, because the Word says so, and the Scriptures cannot be broken. God will see to it that all who really have this hope will land there. That trumpet talks to me. Is it talking to you today? It is no wonder we talked about the coming of the Lord. No doubt the door is opened just a bit, as it were, and a heavenly breeze is blowing through it. That breeze will grow stronger and stronger and finally sweep some people out of this world up into glory.

Those who do not see these things, may misunderstand us and think that we are glorying in ourselves, but that would disqualify us for the rapture. We can only glory in God; He alone is qualifying us, doing the work in us. Paul said, "Not having mine own righteousness, which is of the law, but that which is of God by faith." He must work in us all the good pleasure of His will and prepare us to go when the trumpet shall sound. "Immediately I was in spirit," John said. There was no tarrying. As immediately as he was in spirit, so quickly will we be there. We shall be changed, transformed, in the twinkling of an eye.

"And behold, there was a throne set in heaven, and One sitting upon the throne; and He that sat was to look upon like a jasper stone and a sardius; and there was a rainbow round about the throne, like an emerald to look upon" - Revelation 4:2-3, R.V. Only those who have the Holy Spirit, have dove's eyes, realize what a wonderful vision

John enjoyed. He not only saw the open door, but he saw the King on the throne. He also saw the rainbow, the covenant promise in our behalf, that God will do what He says. The Son of God came down from glory, picked man up and took him to glory.

“And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever” - Genesis 13:14-15. Although Lot is called a righteous man, he was not wholehearted as was Abraham, and he had to be separated from his uncle, before the Lord could show Abraham his inheritance; Lot would not have understood it. There are some “Lot” believers today, but thank God, there are some Abraham Christians also! It is after the worldly believer is separated from us that God speaks and reveals the deeper truths of our blood-bought riches in Christ. They would say, “It is your imagination; it is fanaticism.” Only they who lift up their eyes heavenward behold the wonders of Diving Grace.

Why should he look northward first? Because the throne of God is in the North - Isaiah 14:13-14. And from the throne, we behold the length and the breadth of our inheritance in Christ. He shall reign for one thousand years and we shall reign with Him. God will not disappoint us. He will meet our expectations when they are founded upon His Word. The Lord bids us also to look around and explore the glory land. “Seek those things that are above, where Christ sitteth on the right hand of God. Set your mind on the things that are above” - Colossians 3:1-2. All things are ours to enjoy. Everything is at our disposal for our present happiness and usefulness, and to qualify us for the glory place. Everything abounds to the one who dares to believe God and walk with Him. Let nothing stand in your way of beholding the glory and expectations thereof. The prophesied terrible times are coming on the world so that people will know that earthly things are uncertain and will not last. We need to learn to depend on the Lord and put our confidence in His Word. “And we know that all things work together for good to them that love God, to them that are the called according to His purpose” - Romans 8:28. His highest purpose for us is that we be qualified to be a part of the Bride

of Christ. Let this vision grow brighter and this hope be renewed every day.

Beloved, the throne of God is there, the door is open, and some must reign with Christ. If Satan could, he would hinder us from being ready, but he cannot do it. Some people must reign with Christ, God says it; He planned it. Before time, God said, "Let there be a Bride by the side of My Son." Even the first Adam did not reign alone. Eve was given to have dominion with him. Therefore, to those who may be the least bit discouraged, I say, "Stand fast!" Stand with those who are standing true in the Name of the Lord. Let us permit God's purpose to be accomplished in our lives, our hearts knit together in the love of God. Thus we will be drawn on by His power. He will keep us faithful until the day of Jesus Christ. Oh, wonderful Jesus! We will soon hear His voice as a trumpet, saying, "Come up hither" and immediately we will go. Praise the Lord!

(Reprint from June 1931)

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### *THE GRACE OF GOD*

The Lord is good. I know His grace;  
It's all around the human race.  
To those who call upon His name,  
His promise stands and will remain.

To every heart who knows no peace  
His grace gives new life, release.  
His peace abounds with song and mirth,  
Through Jesus Christ who came to earth.

His Father's will was His desire;  
To lift human hearts, release His power.  
We soon shall rise above earth's sod  
To dwell in the love and grace of God.

-- W.R. Jones

“For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body, but that the members should have the same care one for another.” I Corinthians 12:24-25

This precious verse, nestled in the twelfth chapter of Paul's first letter to the Corinthian saints, expounds on the necessity of all the members of the body of Christ working together in unity. It speaks loudly of the fact that each part of the body is necessary to perfect the whole.

The words 'tempered together' in verse 24 are worth examining at a deeper level. First: It is God who does the tempering. We are created to the praise of His glory, and the end of tempering us together, is Glory. The process of tempering involves both heat and pressure, as in tempered glass. Such glass is stronger than other types and is thus able to withstand more. (Refining is another precious process noted in scripture, but it only involves heat, not pressure.) The pressure is that which compacts. Ephesians 4:16 declares: "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."

The word, 'tempered' or 'temper' (as a verb) occurs only four times in scripture and each has a slightly different shade of meaning. However, the overall theme of tempering something is in relation to getting rid of the excesses, whether in gain or lack, making the entire substance smooth and even.

The first occurrence of tempering is found in Exodus 29:2: "And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them." These items, plus one young bullock and two rams without blemish, were used to hallow the clothing and the mitre that the priests wore when they ministered unto the Lord in the tabernacle (Exodus 29:1). The bread and cakes were to be unleavened, because nothing impure was allowed in them. They have a wonderful spiritual

application, being defined in Strong's as, *that which is punctured or bored through*. Anything that is punctured is lacking, incomplete. How precious that these cakes are also unleavened and that it is the oil (type of the Holy Spirit) that tempers them. In this instance 'tempered' means *to overflow, to mix; specifically fodder, as for cattle*. The cakes that were punctured were filled with the oil that overflowed, and served as food for the stall-fed calf.

The next occurrence of 'tempered' is found in Exodus 30:35: "Thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy." In this verse, 'tempered' means *to rub to pieces, pulverize; to disappear as dust; to salt whether internally (as seasoned with salt) or externally (to rub with salt)*. Webster defines tempering as: *to soften or moderate it; to tune an instrument, to trim sails. It also means to mix so that one part qualifies the other; to bring to a moderate state; to mix, unite, or compound two or more things so as to reduce the excess of the qualities of either, and bring the whole to the desired consistency or state*. This tempering together, creates a lovely perfume which was to be placed before the ark of the testimony in the tabernacle of the congregation, where it was noted that God would meet with His people. The only way the substance could be mixed together was to have it beaten into very fine pieces. Large chunks would not suffice. How often do we fret when the trials of life seem to crush us, and how small do we sometimes feel, under the pressing of God as he works to rid us of ourselves? But there is such beauty in the tempering - for it is the work of our faithful God, bringing the whole to the desired state.

The next occurrence of tempering is found in Ezekiel 46:14: "And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the Lord." Here, to temper means: *to moisten, as with drops; to pulverize, to reduce to a fine powder by breaking, pounding, rasping, or grinding*. This reference is associated with the solemn feasts when the people came to the tabernacle with their offering for The Lord. The fine flour was tempered together with a measure of grain and a

measure of oil. This fine flour was well beaten so that it was almost literally reduced to dust, with no impurities, as well as being even and smooth. This meat offering was to be offered continually by a perpetual ordinance unto the Lord. Just as our Lord freely and continuously gives us His very life, we reciprocate in yielding the lives we now live in the flesh over to Him. The Holy Spirit is key to the work God is doing, for He is the one Who teaches us all things and brings all things to our remembrance, whatsoever things Christ has said (John 14:26). Yielding to the Holy Spirit will smooth out all the un-evenness in our lives.

Finally, the fourth verse related to tempering declares: "For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked..." Corinthians 12:24 "Tempered" here, according to Strong's, means *to commingle; to combine or assimilate*. It is taken from root words meaning *union, with or together; to pour out, fill up*. The word in the Greek is *sugkerammuni* - very close to another word that is well-known when considering the Bridal message: *sugkleronomos*, that is, joint heirs.

A further definition of tempering in Webster's Dictionary is *to unite in due proportion; to render symmetrical; to adjust, as parts to each other*. When we consider this uniting in due proportion, we should be greatly encouraged that God does all things well and that He is doing exactly what needs to be done in our lives. We bring our individual needs before the throne, and we also bring the needs of the Body before the throne. We simply cannot do without each other and there can be no un-evenness when we all come together in Christ. How beautiful and deeply meaningful is Psalm 133:1 in this light: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" The word 'dwell' is so rich with Bridal overtones, as it means *to settle down in marriage fellowship*. We cannot completely settle down until everything is smoothed out and tempered together - all in Christ Jesus.

Paul writes to the Ephesian saints of this unity in Ephesians 4:3: "Endeavoring to keep the unity of the Spirit in the bond of

peace." Just prior to this verse, he expounds on the oneness of the Body of Christ and how we should walk worthy of the vocation wherewith we are called. (v. 1) To be kept, something must already exist. This 'unity of the Spirit in the bond of peace' is already present, yet there is an action noted - it must be perpetuated by yielding to the work of God. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Ephesians 4:13) This verse is a continuation of Paul's wonderful seven-fold explanation of how there is "one body, one Spirit, one Lord, one faith, one baptism, one God and Father of all." He further declares that "Christ descended and has now ascended," giving "... some apostles, some prophets, some evangelists, some pastors and teachers"...all to the perfecting of the Body.

Allowing God to temper us together is an absolute necessity. Our old nature seeks independence and self-righteousness, but we are a New Creation, created unto the praise of God's glory. Jesus Christ will someday be joined in marriage to a special body of believer – the called-out rib portion of the Church. This Body will be in complete unity, with no schisms or divisions.

We are to be made conformable to Christ's very image every day. And His image is pure love. God's dear Son is "before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him all fulness should dwell." (Colossians 1:17-19)

We would conclude that we simply cannot do without each other and there can be no un-evenness when we all come together in Christ. How beautiful and deeply meaningful is Psalm 133:1 in this light: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" The word 'dwell' is rich with Bridal overtones, as it means *to settle down in marriage fellowship*. We cannot completely settle down until everything is smoothed out and tempered together - Christ in us and us in Christ: All the fullness of God, fully complete.

Anon

## *YOU CAN TRUST HIM!*

*“Trust in the Lord with all thine heart; And lean not unto thine own understanding. Proverbs 3:5*

We do not know even one moment into the future. We do not know what trial or circumstance will be allowed into our lives, or what God will use to put the finishing touches on our bridal garments.

But we do know that the precious fellowship with our heavenly Bridegroom has produced and developed within us a Divine, persistent element of truth called **TRUST**.

It may be in these end days, before we experience our ultimate hope, the coming of the Lord, that we will find an even deeper and new level of what it means to trust the Lord. This thought was quickened to me recently while I was praying. The Lord quickly spoke four words of great consolation for me to remember until He comes. They sound simple, but in reality they are very profound.

### **KEEP TRUSTING THE LORD**

*“Offer the sacrifices of righteousness And put your trust in the Lord.” (Psalm 4:6)*

*--Martha Wainright*

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ETERNITY is too long to be wrong.

If you want to keep from falling, grow into maturity.

It is much easier to point a finger than to lend a hand.

* Character is not made in a crisis -- it is only exhibited

You cannot leave footprints on the sand of time if you travel only on paved highways.

Editorial November 2009

“Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the LORD. Praise ye the LORD.” Psa. 150

The book of Psalms, sometimes called the “praise and prayer book of Israel,” begins by pronouncing glorious blessing on man. It ends with an entire Psalm urging universal praise for God. It could easily be entitled “Praise The Lord,” for the word “praise” is found 13 times in these few short verses. Four major divisions are proclaimed as we are exhorted to “Praise Him IN.....,” Praise Him FOR.....,” Praise Him WITH...,” and Praise Him ALL....”

The word “praise” means “to be clear, to shine; to make a show, to boast; to celebrate,” and all these terms describe what our attitude should be, not only during this season of Thanksgiving, but continually. Much of such praise reveals our own experience with The Lord. We are told to praise Him IN His Sanctuary. That can only be accomplished as we are found in that glorious intimate sanctuary immersed in fellowship with Him. We are to praise Him IN the firmament of His power, but again, that requires taking our place in the firmament of the heavenlies, soaring as eagles, wherein we discover firsthand His heavenly power. His mighty acts are legion as we read of His feats of creation, and other miracles throughout the ages, but the greatest and most meaningful praise WE can render is FOR the acts we have witnessed firsthand, His might acts toward me. Likewise, His excellent greatness or the tremendous magnitude of His Presence specifically FOR me, can be appreciated only by experience. Verses 3-5 inform us that we are to praise Him WITH various instruments. The trumpet is first and being made of silver or ram’s horns, speaks of God’s glorious redemption. The more of

His redemption we experience, in every area of our lives, the greater the sound of the trumpet. Next we are to praise Him WITH the psaltery and harp. Psaltery literally means “a skin-bag for liquids,” and speaks beautifully of this mortal body being filled the Holy Ghost. “Harp,” meaning “to twang,” also tells the story of our own lives being “twanged” by The Lord. “Melody” as in “...singing and making melody in your heart to the Lord,” (Eph. 5:19) carries exactly the same meaning. Thus it is with all these instruments. They loudly speak of rejoicing, and rendering praise UNTO The Lord, WITH our entire being. There is much controversy today in regard to music and worshipping The Lord, especially with the percussion instruments that appeal to the sensuous nature of men. The psalmist makes it clear in this psalm that it is the Lord Who is to be praised WITH these instruments. It is not primarily for the benefit, excitement, satisfaction, and entertainment of men.

Finally, ALL are called unto praising Him as we read, “Let every thing that hath breath praise the Lord.” V. 6 God “breathed” into Adam and he became a “living soul.” So also, is that life breath to be used in glorifying The Lord today. If we have breath, it must be used in magnifying Him. GH

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ANNOUNCEMENTS:

Grace and Glory is now available in audio form for those who are sight challenged or; if you would simply desire Sis. Kathleen Tye to read to you while driving, she would be more than happy to do so. If you would desire these CDs, just let us know either by e-mail or at P.O. Box 831, Grandview, Mo. 64030, and we will put you on our mailing list.

The Wonderful World of Computer

We have discovered recently that our computer program has the habit of dropping one name from the mailing list when we add a new one. If your magazine suddenly ceases to be delivered, please let us know, or if you know someone who has already experienced it, we would appreciate your advising us so we can reinstate them.

LET US GIVE THANKS

“Thanks be unto God for His unspeakable Gift” – II Cor. 9:15.

Thanks to God for making possible a redeemed life through Jesus Christ our Savior.

Thanks that – “.....as the heaven is high above the earth, so great is His mercy toward them that fear Him” – Psalm 103:11.

Thanks that – “As far as the east is from the west, so far hath He removed our transgressions from us” – Psalm 103:12

Thanks for making salvation real and personal.

Thanks for the witness of the Holy Spirit to His cleansing and abiding Presence.

Thanks for a daily guide Book, the precious Word of God, and Thanks for the multitude of precious promises contained therein.

Thanks for the countless times God has honored His promises.

Thanks that, as the years increase, God’s promises are not strained to breaking; but they become increasingly abundant and more than sufficient.

Thanks for the privilege of having communion with a Holy God – uninterrupted communion – as I pay the price of obedience.

Thanks that peace within does not depend on outward circumstances, affluence, surroundings, or overflowing health and vitality.

Thanks for a corner in which to work in God’s vineyard.

Thanks for the privilege of working among God’s princes. “He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of His people” – Psalm 113:7,8.

Thanks for the privilege of prayer, and Thanks that, as I pray, God changes things, people and me!

Thanks for the healing touch of the Great Physician.

Thanks for the blessed hope of the imminent second coming of Jesus.

Thanks that the future is as bright as the promises of God.

ALL GLORIOUS

For thy goodness, Lord, I thank Thee.

‘Tis so beautiful to me.

For the wonder of Thy pureness,
And that I may worship Thee.

‘Tis a privilege to worship,
To bow down before Thy feet,
And to know that Thou wilt never
Fail me, at Thy mercy seat.

What a joy to have an object
For one’s worship that’s complete –
Perfect in its every office,
Without fault from Head to Feet.

Lord, the thought of Thy perfection
Is a Rock to stay my soul.

Safe throughout the endless ages,
Thy Hand operates the whole.

--- Hattie Thayer Moore

Some people are like a tire with a slow leak – it takes a lot of pumping to keep them inflated.

The Lord sees not only how much we give but also how much we keep.

Lessons in HEBREWS Continued

THE SACRIFICES CONTRASTED

CHAPTER 10

(Part One)

“FOR THE Law having a shadow of good things to come, not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers there-unto perfect” – vs. 1.

This unique portion is full of meat. Herein we find the title of our book stated. The law holds only a shadow. Grace has provided the substance – vs. 34. It is interesting to note the “nevers, no mores and nots” in this chapter. They are striking. Observe also an instructive word study on three B’s – the Book, Vs. 7; the Body, vs. 5, 10 and the Blood, vs. 19, 29. The chapter falls nicely into five parts.

First. The Shadow, or Law –verses 1 to 6. The shadow had no life, nor strength – Ch. 7:18. It made no one perfect. It could not remove the consciousness of sin. The law condemned sinners; but it could not save them. The blood of animals did not redeem mankind; it was only a type, or shadow of the blood of the Holy One who was to come. Therefore, the Day of Atonement came every year – vs. 3 with Lev. 16, especially verse 29. God had no pleasure in typical sacrifices and offerings, because they were only shadows. Hence, it was a grief to Him that any of the first disciples should continue to offer them after Christ had fulfilled them in His death and resurrection – Comp. Ch. 5:12-14 and 6:1. The pictures on a blackboard, made by a kindergarten teacher, are not real apples, or peaches. They cannot be eaten. They only remind the children of, or point them to the actual. The pictures are not intended to be kept and adored. Neither were the pictures of the Old Covenant to be preserved and worshipped. Having fulfilled their shadowy purpose, they were to be discarded – Eph. 2:14,15 and Col. 2:14-17. “To everything there is a season, and a time to every purpose under the sun” – Eccl. 3:1.

Second. The Substance, or Grace – verses 7 to 21. Grace brought the all-sufficient One, foretold “in the volume of the Book.” He became the real offering, the effective sacrifice. God took away the shadow, that he might establish the

substance. It was His sovereign will that His immaculate Son should be offered up as the Bearer of man's sins. Many people do not understand Matt. 16:21, that Jesus "**must be killed and be raised again the third day.**" See also Mark 8:31 and Luke 24:6,7. Yes, that was the sovereign "must" of divine wisdom. Mankind could not be redeemed and saved by any other means than the perfect sacrifice of the sinless Son of God. Therefore the Apostle declares, "**By the which will, we have been sanctified** thru the offering of the body of Jesus Christ once" – vs. 10. The death of Christ set us apart designedly and provisionally from the world unto God. When believers see this fact, it strengthens their faith in eternal life. Read with this, John 6:37-40 and rejoice. Note that Christ was offered only once. See also Ch. 9:28. He was not all His life dying to redeem us, not all the three years of His public life, which was His prophetic career. His priestly ministry began with His death on Calvary in sinful man's behalf and is continued by His effectual intercession on high for believers now. The typical sacrifices had to be offered again and again. Furthermore,

"By one offering, He hath perfected forever them that are sanctified" – vs. 14. Men have always been striving after perfection, but by their own efforts. What a joy to see, what most Christians have not seen, that all who believe have been already made perfect provisionally in God's wise plan. This means that He purposes to bring us unto perfection, or full growth in experience. The original word, "dienekes," translated forever in verses 12 and 14, is not the same phrase usually thus rendered. This word means stretching evenly along, the whole length, unbroken, uninterrupted, from beginning to the end, clearly, distinctly. Marvelous indeed! By the death of Christ, God has perfected us clearly, distinctly from beginning to the end. Comp. Phil. 3:12,15. To these facts, the Holy Spirit witnesses by citing Jer. 31:33,34 to the Apostle. The new birth or new creation in the New Testament is expressed in the Old Testament by putting the law, or will of God into the heart and mind, even inscribed into the mind. God makes believers to know and love Himself and understand themselves. One thing God forgets viz: our sins and iniquities, because He continually remembers the sacrifice of His Son. He accepts us in His Beloved – Eph. 1:6. Mark the next verse – **"Now where remission of these is, there is no**

more offering for sin.” The shadows, or typical sacrifices have no longer any value even as shadows. Hence, they must be discarded. Neither will another man come and offer himself for the sins of the people; nor will Christ offer Himself again. See also verses 26 to 29. God’s redemptive plan is “a new and living way,” or a way newly made and living. It is always new in distinction from the old which vanished away – Ch.8:13. It is living in distinction from the “dead works” of symbols and types. The anti-typical holy place in heaven has been opened for man by the sinless blood of Jesus. Therefore we have boldness to enter there, where man could never come before Calvary’s great day. Even Enoch and Elijah never reached the throne before Christ’s death – John 1:18 and 3:13. But now we may believe chap. 4:16 most vigorously. Esther went into the presence of king Ahasuerus with trembling, though she was the Queen (Esther 4:16); but we have unbounded liberty to enter God’s holy presence, because He sits on “a throne of grace.” Consult II Cor. 3:17. We enter by the blood-sprinkled way, the rent-veil way, where we meet “the Father of mercies and the God of all comfort” – II Cor 1:3. **“And having an High Priest over the house of God.”** This truth was fully discussed in former chapters; but the Holy Spirit will never allow us to forget it. All the beautiful and glorious things in this book are recorded of Jesus Christ as High Priest. We see Him here constantly in this sublime capacity, or office. He was introduced as such, early, (Ch. 2:17) **“merciful and faithful.”** My own heart never forgets chap. 7:25. Of the numerous encouragements for our bold approach into God’s presence, this is the last one named. It is the final leverage for the –

Third. Earnest exhortations – Verses 22 to 25. Note the three juicy, simulating stems of “Let us.” They spring up frequently in this Epistle, because Paul, being himself a Jew, put himself into the activities and attitudes which he enjoined upon his friends. We ministers may learn a valuable lesson from him in this respect. Some brethren are often clumsy and rude in their addresses to others. Their exhortations are blunt and tend to cause a jolt in their discourse. If we study the Apostle’s diction, we will discover with what adroitness and smoothness he spoke and wrote, by which he captured and won men’s hearts. Our commands should not jar on the auditor’s ears; but they should entice them.

“Let us draw near with a true heart.” That is the way I come to God, he says; come with me. Let us be honest in our praying, not wordy, not make-believe, not hypocritical. Come “in full assurance of faith.” Careful, prolonged meditation on this and other Scriptures will induce full assurance. Let the word soak in deep. Of course only a blood-sprinkled conscience, that is a conscience purified by faith in the atoning death of Christ, can come boldly into God’s presence. Men must be born again and have their sins forgiven first of all. The phrase, “our bodies washed (laved, Gr.) with pure water,” is a figurative expression of the new birth. Comp. “the washing (or laver) of regeneration” – Titus 3:5 and Eph. 5:26. The Apostle referred his Jewish friends to Ex. 40:12 and Lev. 8:6 as symbolic of the new birth. They would understand the spiritual substance by the literal, or visible shadow. (See our pamphlet on “The New Birth”) Simple faith in the Redeemer always obtains a warm welcome into Jehovah’s presence and heart. **“Let us hold fast the profession of our faith without wavering”** - vs. 23. The Revised Version says, “Let us hold fast the confession of our hope (elpidos, Gr.) that it waver not.” Faith is expressed in the preceding verse: it is only proper that hope should be expressed in this one. Faith gives birth to hope; and hope crowns faith with triumph. Both faith and hope become fixed and established by confession. We thus put ourselves on record as laying hold of the Truth. God who promised is faithful; hence, we should declare our faith and hope in His Word. This leads naturally to the next “let.”

“And let us consider one another to provoke unto love and good works.” Faith and hope, inwrought by the Spirit and Word of God, are not selfish but we may be thoughtless at times; hence, the exhortation. Some provocations are prohibited, being destructive; but there is no harm in provoking to love and good works. These are very constructive. They put down strife and make for peace. Love is the fulfilling of the law. Love is the reigning power in the new creation. There is no law against it. Love is the only rule of action under the New Covenant. Love worketh no ill to its neighbor. Even the faith of God worketh by love; and love gives birth to good works. Love proves itself by good works. Is there a more beautiful “let us” stem than this? Associated herewith is the following timely entreaty – **“Not forsaking the assembling of ourselves together,** as the manner of some.” The severe persecution of

those early days frightened and discouraged many of the Jews; hence, they stayed away from public worship. For that very reason, they should gather together and encourage one another. One peach tree cannot stand the storm like a whole orchard of them. Jesus has vouched His presence where two or three are gathered together in His name and for His glory, and not from any selfish or sectarian motive. The Holy Spirit is the Gatherer in such instances; for it is in view of the near-coming of the day of the Lord. Note how every chapter of Thessalonians ends with Christ's advent. Nothing purifies our Christian activities like the hope of Jesus' coming – I John 3:1-3.

Continued in Next Issue

***All that we were – our sins, our guilt,
Our death – was all our own:
All that we are we owe to Thee,
Thou God of grace, alone.***

***Thy mercy found us in our sins,
And gave us to believe;
Then, in believing, peace we found;
And in Thy Christ we live.***

***All that we are as saints on earth,
All that we hope to be
When Jesus comes and glory dawns,
We owe it all to Thee.***

- v A youth was questioning a lonely old man. "What is life's heaviest burden?" he asked. The old fellow answered sadly, "To have nothing to carry."

- v If you have a talent, use it in every which way possible. Don't hoard it. Don't dole it out like a miser. Spend it lavishly, like a millionaire intent on going broke.

Give Thanks Unto The Lord

Gene Hawkins

“O give thanks unto the LORD; for he is good: for his mercy endureth for ever.” Psa. 136:1

We have come to the season of the year when men rightfully give thanks for the bountiful natural blessings of God extended to them. This Psalm, however, singles out one overall inclusive reason for giving thanks as all twenty six verses end with “his mercy endureth for ever.”

Today we would enlarge on the greatest grace ever bestowed upon man. Paul alluded to it in Rom. 5:20. ... But where sin abounded, grace did much more abound:”. The greatest abundance of sin was at the cross when Jesus bore the entire body of sin for all men from the beginning of time till the end of it. Despite such a mass, grace did even much more abound. Paul was more explicit in the matter when he wrote these words to the Corinthians. “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” II Cor. 8:9 The apostle expounds further on the path Jesus trod to manifest such bountiful grace in his letter to the Philippians. “Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Phil. 2:6-8.

These verses outline seven downward steps beginning with Jesus making Himself of no reputation, and ending with “even the death of the cross.” That single statement singles out the death of the cross as being unique and indeed it did mark the death of the ages wherein grace so mightily abounded. No other death has had the impact on God’s purposes, provisions of grace, and overall plan for the universe, as that which the death of the cross, implemented. Even though countless thousands may have died on crosses, Paul singles this one out with the little word “even.”

We would ask the question: when did Jesus know He was going to die on the cross? Did He know that such a fate was a part of His “Father’s business” at the age of 12, or was it a new revelation to Him when He spoke to Nicodemus in John 3? How long did He live with such knowledge “hanging over His Head?” We simply do not know. We do know the death of the cross is the most excruciating death ever conjured up by men.

Some years ago, a certain king was assassinated by his deranged nephew. The young man was quickly apprehended, deemed worthy to stand trial, and was found guilty of murder. He was then sentenced to death by beheading and that sentence was carried out almost immediately as he was dressed in a ceremonial white robe and commanded to kneel on the ground with his executioner behind him. The sharp point of a sword held under his chin, ensured that the head was held erect as the executioner expertly landed the first blow, only partially separating his head from the rest of his body. One minute later the sword descended for the second time, again failing to bring forth the full sentence of death. The final blow was struck one minute later when he was fully beheaded and death ensued. Such a scenario is truly barbaric, and gruesome, but contrast this “three minute” ordeal with the six long agonizing, torturous, excruciating, hours that Jesus hung on the cross to purchase my redemption. As men, we can well understand the physical horror Jesus must have endured, but no Christian will ever feel the horrendous judgment He suffered from The Hand of A Holy God as He punished sins of the world. Nor will any believer ever feel the weight of the “body of sin,” (Rom. 6:6) which included all the sins of mankind, for all time, which bore down on Jesus for those six hours. Some Christians have claimed that they have “felt” in measure what Jesus went through, some reporting “pain” in their hands etc., but how can such a thing be when Jesus Alone, destroyed that body on sin? Scripture describes our experience as going “on dry ground through the midst of the sea,” (Ex. 14:16) meaning that we did not even get our feet wet, as we passed through death with Christ, where Jesus Alone suffered God’s judgment for sin.

We would notice in this message a fivefold definition of this unique death of the cross. First, it means, "He was numbered with the transgressors." (Isaiah 53:12.) Mark relates that those words were fulfilled when Jesus was crucified between two thieves. Ch. 15:25. It is a fact that Jesus did not die as a good or righteous Man. Nor was He a martyr who perished for some worthy cause. The death of the cross expresses the fact that He was convicted as the most despicable sinner of all time, and executed accordingly.

Secondly, "He that hangeth on a tree is cursed of God." Deut. 21:23 It is the very mode of death that defines the victim as being cursed of God. Jesus represented everything that God abhorred and thus He was "cursed" or banished out of God's sight. This is reflected by Jesus' awful cry of desertion as He fulfilled the words from Psalm 22, "My God, My God, why hast thou forsaken me." Once again we must realize that although every sinner will experience, for eternity, the separation from God endured by Jesus in those few hours on the cross, no Christian will ever taste of that totally barren, uninhabited, barren, land of desolation.

Third, the cross displays the fact that the law was forever blotted out. "And you, being dead in your sins..... hath he quickened together with him,...Blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross;.." Col. 2:13,14 So much of Christendom actually believes that the law was sent to make man righteous, but while the law is pronounced "holy and just and good" it could in no wise make those under it that way. It was rather given to show up "sin exceeding sinful." Rom. 7:13 The law declared all men guilty before God and demanded the penalty of death for "...by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3:20 That same law did promise a blessing if it was kept, but a curse if it were broken. Jesus fulfilled every jot and tittle of it, thus procuring it's blessing for all those "in Him," but He also had to bear the penalty for breaking it. Thus, as recorded here in Colossians, He blotted out those ordinances by meeting all the demands of God's righteous government. For this reason, Paul boldly announces that He

has taken it “out of the way...” He asserts that now “we are not under the law, but under grace and informs the Galatians that the law is actually a detriment to spiritual growth. “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.” Gal. 5:4 We must appropriate the great victory of Jesus’ work on the cross, of “taking the law out of the way” in our own lives, if we are going to experience the fullness of this work of grace. Such a statement in no wise means that we are “lawless.” It simply means that “...what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law (righteousness which the law demanded) might be fulfilled in us, (not by us and our own efforts) who walk not after the flesh, but after the Spirit.” Rom. 8:3,4. When given free reign in our lives, the life of Jesus, implanted in our hearts at the new birth, will produce the practical righteousness demanded by the law.

Fourth, the death of the cross means that Jesus was literally made sin for us. He announced that fact in John 3:14 “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:...” This “lifting up” does not announce His resurrection, but rather His death on the cross. This analogy is taken from Numbers 21 where Israel had murmured against The Lord and He “...sent fiery serpents among the people, and they bit the people; and much people of Israel died.” V. 6 Moses was then instructed to “...Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.” V. 8 This is a beautiful reference to Jesus being lifted up on the cross as “a serpent.” It was made of brass showing God’s judgment upon sin, and when God looked down upon Jesus hanging on the Cross of Calvary, He did not see the righteous, pure, holy, undefiled Son of God. He rather saw a serpent, writhing in pain and agony because He felt the fullness of God’s judgment upon all sin and unrighteousness. The text here in Numbers tells us that the only requirement to reverse the death sentence inflicted by the fiery serpents was he that “...looketh upon it shall live.” Likewise no effort is

required today, other than looking upon Christ Who has already been “lifted up” as a sin offering unto God in MY behalf.

Number 5. John 12:31-33 further tells us what Jesus accomplished by His being “lifted up” on the cross. “Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.” In view of this verse, it is no wonder that Satan tried desperately to destroy Jesus **before** He went to the cross, as we read various accounts of the people taking up stones to stone Him, and another when they tried to cast Him headlong down a hill. In addition to “judging the world” or bearing the punishment of God noted previously, Jesus informs us here that He would conquer Satan by being lifted up on the cross. This is in fulfillment of Genesis 3:15. “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Jesus bruised (gaped, broke, overwhelmed) the **head** of Satan, meaning that here at the Cross, He won back the headship that Adam lost.

Many today believe that Jesus went down to hell and “grappled” with the devil to wrest away the “keys of authority” he took from Adam, but the battle actually took place as He was “lifted” up on the cross. When He triumphantly cried out “it is finished” He knew the battle was over, and He had won. Jesus said “**now** shall the prince of this world be cast out” and Satan was, from that moment, a defeated foe. He will not actually be cast out of heaven until very shortly before the middle of the week of tribulation, (Rev. 12) nor will he be cast into the lake of fire till after the millennium, but his doom was sealed the day Jesus’ “heel was bruised” and He died on the Cross of Calvary. For this reason, Christian need not be in bondage in any manner to this dreaded foe. All promises of victory over him, given throughout the scripture, are ours today directly because Jesus was “lifted up from the earth” at Calvary.

Let us give thanks unto The Lord for this all-inclusive “mercy which endureth for ever.”

Praise is faith at work

Christ is already the Victor, and praise lifts our eyes from the battle to the victory. Since we have the Victor in our heart, we can have victory in our lives. God multiplies our faith when we begin praising Him. There are times when it is more important to praise God than to intercede in prayer. Praise lifts our eyes from our circumstances to our Almighty Father, who is Ruler over all. Not one circumstance can come without His permission.

“Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him...” – Hebrews 2:8. “And hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His Body, the fullness of Him that filleth all in all” – Ephesians 1:22-23.

With such word of encouragement, we can stop worrying and fearing. Do you need faith? Praise the Lord! It will cause a new fountain of joy to spring up in your soul and God will place a song of joy in your heart. “Enter His gates with thanksgiving and into His courts with praise; be thankful unto Him, and praise His name” – Psalm 100:4.

All the graces of the Holy Spirit grow much better in the soul of a happy heart. Whenever clouds of darkness begin to hide God’s loving face, praise is the quickest way through to His glorious Light. Be sure there is no hidden, unconfessed sin, and then just start praising God. Sometimes our prayers are delayed because of a lack of praise. Have you ever seen God remove insurmountable difficulties and obstructions in answer to praise? We can rout Satan faster by praise than in any other way. Through the effectiveness of praise and fasting, bodies have been healed, demons cast out and peace restored to troubled hearts. Have you gone into an impossible situation with the weapon of praise and watched God perform the miracle? Do we go to God only to beg and intercede? How often do we, like Judah under Jehoshaphat, march into battle doing nothing but believing and praising God? “And when he had consulted with the people, he appointed singers unto the Lord, that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord, for

His mercy endureth forever” – II Chronicles 20:21. I love that Scripture!

There is at times a deep sacrifice in praise. We must praise God though tears fill our eyes. There are times when all we can say is, “The Lord has given and the Lord has taken away; blessed be the Name of the Lord.” There is no sweeter music under heaven; there is no more fragrant perfume than that which arises from a life of suffering, which is nevertheless filled with praise. “Praise the Lord, O my soul!

■ Darlene Mauller

THANKS – LIVING

***Only one day for thanksgiving?
Forbid, dear Lord, it should be.
May moment-by-moment Thanksgiving
Express my thanks to Thee.***

***Thanks for the Babe in the Manger
And for the path He trod;
For the skull-shaped mount called Calvary
Where He paid my debt to God.***

***Thanks for my Risen Savior
Who from death its power has shorn;
For Arimathea’s empty tomb,
And the glory of Easter morn.***

***Thanks for the Spirit’s presence
Giving peace and grace to sustain;
For the joy of knowing that Jesus
Is coming to earth again!***

***Even so, come Lord Jesus!
And ‘till then may my life be
A moment-by-moment Thanksgiving
In gratitude to Thee.***

--Marion Dannecher

