



“But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.” I Thess. 5:1,2

Over 20 years ago Edgar C. Whisenant, published a book entitled “*88 Reasons Why the Rapture Will Be in 1988.*” He quoted the above verses, saying that “the times and the seasons” meaning years, and parts of a year, fully supported feeding data into a computer to calculate the exact date of Jesus’ return for The Church. The original date came and went without incident and was replaced with similar dates in 1989, 1993, & 1994, simply because “he had failed to enter the right data” on previous occasions. His time on earth ended May 16, 2001. Just a few weeks ago, messages began to appear on billboards across the nation, and on the internet announcing “Judgment Day, May 21, 2011.” This overall message was apparently introduced by “Family Radio,” a Christian network worth more than \$100 million, and was quickly adopted by various other groups, who likewise endorsed the May 21 date. Harold Camping, the network’s 89 year old founder, had previously declared that this same event would happen on Sept. 6, 1994. We knew from the beginning that such reports were entirely false because, though claiming that their conclusions were supported by scripture, they were completely contradictory to them, for God’s Word plainly declares that the world will not “end” until after the thousand year reign of Christ is complete, when God makes a “new heaven and a new earth.” Rev. 21 Scripture is also very emphatic that no man knows the day nor the hour of Jesus coming and some even went so far as to quote Matt. 24:36, and then proceed with lengthy explanations as to how it simply did not apply in this case. Others supported their own contradictory and convoluted arguments saying, among other things, that the “prince” of Daniel 9:26,27, is Christ rather than the antichrist. This is just one example of

the deception foretold by Jesus, and the easiest way to deceive is to wrest the scripture, purporting them so say that is entirely contrary to Truth.

This premise of a “judgment day” is completely contrary to the scripture, for nowhere do we read that Jesus will come down from heaven, gather the Church with one single “swoop,” destroy the world, and send all unbelievers to hell in one day. There is ample evidence in scripture that men will be saved even during the tribulation period. After that, the great commission given to the nation of Israel in Matthew 28:18-20, will be fulfilled in the millennium, when entire nations will be converted to Christ. Yet the message was loudly proclaimed that those still found on earth on May 22 would automatically be doomed to hell. These bogus claims most assuredly give much fodder to those who would make a mockery of Jesus’ coming again. They also bring great reproach on the gospel and those who are looking earnestly into the heavens for this promised event.

Both time and space makes it impossible to refute all the scriptures that were either taken out of context or completely reversed to bring the publishers of this message to such an erroneous conclusion. It is far more profitable simply to declare truth, and let God’s Word reprove the darkness.

We noted earlier that Mr. Whisenant based his assertions on our opening text, and indeed his definitions of “times and seasons are correct.” However, if his interpretation were correct, the Thessalonians, **at the time then present**, would have known that Jesus would come 2000 plus years later because Paul said “ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh.....” It is quite evident that they did not know such specifics for they are told in verse 6 to “watch and be sober,” meaning that their vigil would, of necessity, have continued to our day.

God is, however, true to His Word, and Matthew 24:36,42 mean exactly what they openly declare, “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.” Likewise, the times and seasons are indicative of certain conditions that even now prevail in our world. The

word “times,” again meaning years, indicates general overall, sometimes lengthy, periods of time. Jesus declared that “...Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” Lk. 21:24 He speaks of the end of those times, marked by the tremendous devastation of the Jews that will shortly come to pass. These “times” started in 606 BC when God ordained Nebuchadnezzar as the first head of four world empires that extend to this present time.

Daniel also uses “times” to indicate years. Daniel 12:7 declares that the reign of the antichrist will be for “a time” (one year) “times” (two years) and “and an half” (six months.) Paul, the chief apostle to the Church concludes “... that in the last days perilous times shall come.” II Tim. 3:1 He then lists a host of overall climates describing traits of the political and religious worlds, along with defining marks of society, natural relationships, and the overall unbelief and rebellion presently on display at this present time.

“Seasons,” means periods of short duration. These would indicate conditions identified by more precise and definitive characteristics, and even as literal weather seasons can be extremely volatile and changeable, so conditions today, can and do, change very rapidly, in all the areas described above.

One season, of particular and time defining interest, is found in Daniel 8:11 “Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.” The false prophet is here declared to be instrumental in taking away “the daily sacrifice.” This has not happened yet, but when it does, certain exact dates can then be determined. For example, Daniel 12:11 specifically announces that “...from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.” Jesus interpreted this as the time when the antichrist will set up his own image in the temple, (Matthew 24:15) and Daniel 9:27 asserts that this “overspreading of abominations,” will occur in the middle of the week. From the beginning of the week to this mid-point, covers only 1260 days, and since there are 1290 days from the taking away of the daily sacrifice to this same point, we know that the tribulation will begin exactly 30 days following the cessation of that offering, when the antichrist will “...confirm a covenant with many for one week.” Dan. 9:27 Isaiah declares

that this is a “covenant with death,” for Israel. Isa. 28:15,18 Daniel further states that the temple will be cleansed and the rule of antichrist will end 2300 days after this same daily sacrifice is taken away. Dan. 8:13,14 There are also a number of other tribulation events, which may be calculated in exact days, once this daily sacrifice is removed, and no computer readout is required.

We earnestly await this “season” of the daily sacrifice, but before Daniel 8:11 can be fulfilled, this momentous offering must be resumed, and at this present hour, that has not happened. Recent reports out of Israel state that “The annual attempts to resume the [Passover](#) sacrifice received a first significant rabbinical backing recently. Safed’s Chief Rabbi Shmuel Eliyahu, a prominent religious Zionism leader, has called on the public to perform the sacrifice mitzvah on the eve of the Jewish holiday, in about two weeks. Speaking during a Halacha lesson in Jerusalem last week, the rabbi warned that Jews evading the mitzvah were risking “Kareth” - a supernatural punishment for transgressing Jewish Law.” We have heard similar reports over the past couple of years that this blood sacrifice was allowed under the strict supervision of animal rights activists who insisted that the animal first be sedated, and then killed in a humane manner. This same article continues: “Eliyahu rejected the claim that it was impossible to resume the mitzvah publicly. Addressing the international diplomatic ramifications, he said, “We are being threatened that any movement on our part on the Temple Mount will launch the third world war... (But) we can free our souls of the horror of the gentiles, just like we freed ourselves before the Exodus.” Israel is most assuredly concerned with the international ramifications of offering blood sacrifices, and the celebration of the Passover is not the same as the daily sacrifice, but allowing it, could be a first step to that end.

Political maneuvers, such as insults, public humiliation, threats and even the diverting of promised arms, have not resulted in an agreement for Israel to surrender a part of Jerusalem as the capital for a Palestinian State, the great objective of the nations to achieve peace in the Middle East. At this writing President Obama has given a speech at the State Department, calling “for the creation of a Palestinian state based on the 1967 lines with mutually agreed swaps, in an exchange of territory for security.” “Likud MK Danny Danon said. “All that was new in the speech was that he called for Israel to return to 1967 borders without

solving the crisis. Netanyahu has only one option: Tell Obama to forget about it.” The next day Prime Minister Netanyahu very eloquently delivered that unequivocal message in a true statesmanlike manner, placing the burden of responsibility on the Palestinians, who will settle for nothing less than Israel’s destruction, and thus the stalemate and extreme unrest in the Middle East continues unabated. We know, from Scripture that the Jews will sign a covenant promising “peace and safety,” (II Thess. 5:3) for the Middle East and the world. We can in no wise, at this present time, ascertain how. We have wondered if the Israeli hierarchy might be induced to compromise more by the offer of religious freedoms rather than these strong armed political tactics. Scripture is very plain that the false prophet will be instrumental in taking away the daily sacrifice. Will such a “mediator” emerge to resume it in the first place? Might this be the first inkling of the false prophet? We do not have the answers to these questions, but we do know that God’s Word in this regard will come to pass exactly as It is written, and thus we continue to watch these very volatile and changing seasons, especially those concerning this Chosen People.

Some, in time past, have seen the coming of The Lord in relation to taking away the daily sacrifice and concluded that when they see this “sign,” they would have 30 days to prepare for His coming before the tribulation starts. This, however, would be neither wise nor scriptural. The Thessalonians were admonished to “watch and be sober,...”, (Ch. 5:6) which means that those looking for Jesus’ return must be in a state of readiness, rather than preparation. It seems clear that He could not come as “a thief,” were He to specifically announce that His return would be predicated directly on such an auspicious event. Thus it is very likely that The Bridegroom would come for the bridal company **before** this time defining event is reinstated. We do not know how long the daily sacrifice will be offered before it is taken away. Given the spirit of deception consuming both the false prophet and antichrist, it could continue for days, weeks, and months, or it could be granted and rescinded the same day. We simply are not told. We are told to “watch,” anticipating deliverance, rather than judgment, which was the burden of the aforementioned billboard and internet message. The passage in II Thessalonians continues with these marvelous words, and it is

imperative that we put several points into context. First, Paul is writing to Christians as he stipulates: "...ye, **brethren**,...." V. 4

Secondly, you "are not in darkness that that day should overtake you as a thief." The pre-tribulation truth of Jesus coming for the rib portion of the body of Christ has been ridiculed by some, asserting there is no such thing as a "secret" rapture, but the very term "thief" indicates that His coming must of necessity be a hidden mystery to some.

Thirdly, those of "Thessalonian" spirituality and growth "...are all the children of light, and the children of the day: we are not of the night, nor of darkness." V. 5 This is so because they have availed themselves of the light of God's Word, a practice that is sorely lacking in today's Church as a whole. Fourth: "Therefore let us not sleep, as do others; but let us watch and be sober." V. 6 Contrary to popular opinion, the "others" here are not sinners, for sinners are never said to be asleep. They are rather defined as being "dead in trespasses and sins." Only Christians sleep, and are drunken, thus it is The Church, born again believers, who are guilty of "falling away." II Thess. 2:3

Number five reinforces the previous point. "For they that sleep sleep in the night; and they that be drunken are drunken in the night." V. 7 This is an apt description of our day because men have refused the light proffered them. Christians have elected to amuse themselves with the music of the world, and other social programs, wherewith God's Word has been largely replaced in The Church. Many, of the Charismatic persuasion, have chosen to engage in sensationalism, using the "gifts of the spirit," as their tools of trade, sometimes placing the gifts and those who operate them on a plane as infallible as The Word of God. Sadly, the order of our day is not to "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;" but to entertain and build large followings, primarily for money and prestige.

The sixth point issues forth specific difference between the "others," and "they," of the previous verses, and exhorts that **us**, who are of the day, (because they have appropriated the light of God's Word) be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." V. 8

Number Seven declares that ".... God hath not appointed us to wrath,...." which again was the primary burden of the messages

referenced at the beginning of this discourse. The “judgment” here does not, however, speak hell, but of the judgments shortly to be poured out in the tribulation period. God did not appoint The Church to such judgment, but since she, as a whole, has followed the same path of unbelief charted by Israel, for whom the tribulation was prepared, what choice does He have but to see to it that The Church also endures at least some of the same consequence? This is why we read that “a great multitude, which no man could number,” (Rev. 7:9) “**came out** of great tribulation...” Rev. 7:14

Today, we are not looking for the judgment and end of this world. We are rather looking for glorious deliverance, so let us look up, not in fear of overwhelming destruction, but in great anticipation, and like Paul, rush toward the finish line simply because we “love His appearing.” II Tim. 4:8

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*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.*

Anon

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* If at first you don’t succeed, try reading the instructions. “Take hold of instruction, let her not go: keep her, for she is thy life” (Proverbs 4:13)

* When God measures a man, He puts the tape around the heart instead of the head.

TRANSFORMING PRAYER

Albert Astle

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.” II Chron. 7:14

The Lord has made so real to my heart this past week, the transforming power of prayer. I want to share a funny little story with you before we get into the subject itself. A little boy was observed by a minister in Church praying very fervently, but much to the pastor’s surprise, he was also heard to say from time to time “Tokyo, Tokyo, Tokyo!” So when the service was over, the minister went up to the boy and said “Son, I was very pleased to see you praying so devoutly, but do tell me why you kept saying “Tokyo, Tokyo, Tokyo?” The little boy replied “Well, you see sir, I’ve just been taking my Geography examination at school, and I’ve been praying to the Lord to make Tokyo the capitol of France.” We know God didn’t answer that prayer so that little boy will miss one question anyway.

Our opening text, is a good basic verse for every child of God to memorize. Prayer is the greatest contact that a human can have with God; there is no greater rapport or contact that we can have with Him than prayer. This verse tells us that when we pray we will get a reaction from Him; He will respond. “Then will I hear from heaven.”

There are other things suggested in this fourteenth verse, all of which spring from prayer. The humility, seeking God’s face, turning from their wicked ways; are all part of the transformation that takes place in our lives when we learn to pray. I just read to you God’s Word; now I want to share with you something extremely important from Hebrews 3:7-8. I just read II Chronicles 7:14; now listen to the word of advice that Paul gives us. “Wherefore as the Holy Ghost saith, ‘Today if you will hear his voice.’” Did you listen? It wasn’t just Albert Astle reading II Chronicles 7:14, no sir! It was God speaking to our hearts. “Wherefore as the Holy Ghost saith, ‘Today if you will hear his voice, harden not your hearts as in the provocation in the day of temptation in the wilderness.’” Verse 8 is a choice: we can choose to harden our hearts, or, according to verse 7, we can make a choice to hear His voice. And that’s literally the choice I

lay before you right now.

Once again, in II Chron. 7:14, God is speaking to your heart. Do you hear God's Word? It's speaking to you; you just heard it. He's calling us to pray. Why, why?

We hope to answer that question in this message, as to why has He called us to pray? Prayer is a lost art to many of God's people. We depend upon the pastor or those we call prayer warriors, to pray, and sometimes we sort of eliminate a consistent prayer life. Far too many of God's people have never discovered the art of prayer in the first place. Far too many do not set time alone in their personal lives to pray. Family prayer - there is no substitute for it - saints, and there's no such thing as being too busy for family prayer; it's just something we don't do. And, then, there is personal prayer - contact with God - is just a very, very lacking thing.

I have learned this last week that prayer has a transforming power to it. The desire to pray is not something we can work up in our flesh; God never hears that kind of prayer. No, you cannot work up a desire to pray. God does not want robots for prayer warriors, nor does He want us to pray out of bondage to any law or to a regulation, such as "Well, I should pray." That is the way I first started out when I went to Bible School in Kansas City. I knew I should pray, and so I made myself pray; as a matter of duty. I had real battles with that, but I've discovered since then, that prayer is a consistent, ongoing, unending exchange with God. It is a communication with God; intercessory prayer, priestly prayer both being a part of it. Prayer is a communication with God. Zechariah 4:6, proclaims: "Not by might nor by power but by my Spirit, saith the Lord." That is the only way that praying - can be effected or even begun in our lives. So, now we are going to have a prayer for our message, to help us see the importance of this unbroken, unceasing prayer with God. "Father, in the Name of Jesus we come to You right now and ask You to birth within us an appetite for prayer, a desire to spend time in prayer, to have a place of prayer in our lives; to have a time for prayer. And if our days are so full, help us to begin our day earlier, Lord, or spend a little bit more time of an evening, but spend some time with You, as a family and as an individual. We are asking You right now, Father, in the Name of Jesus Christ to literally begin and birth a desire to pray; in Jesus' sweet holy name."

God spoke Matthew 21:12-16, a record of Jesus in the temple, to my heart. “And Jesus went into the temple of God;” and notice what He does in this temple. He “cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves. And he said unto them, It is written, my house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased, And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?”

Now, hold onto your seats; for here we go; down, down, down. Listen to God, for Chronicles told us, and Hebrews told us - listen to God’s Word. “Harden not your hearts.” I Corinthians 3:16 plainly states: “Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?” What took place in that temple back in Jesus’ day must take place in your body and mine. Ephesians 2:20-22. Likewise asserts, “You are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom,” (Jesus Christ) “you also are builded together for an habitation of God through the Spirit.” The temple in I Corinthians 3:16 is our personal body; and life. The temple here in Ephesians 2 is the body of Christ collectively, so it becomes a two-fold way, in our personal life and in our lives collectively. I don’t know how many of you realize it, but there are a good many people who appreciate the power of prayer in this little meeting. We have been told about it time and time again, and we get very special requests for which to pray. Why? Because we are the temple of God. It starts out as the individual believer; then when we come together there is the temple of God. The same application applies whether in our lives or whether in our meeting in particular.

Notice three things in Matthew 21, that happened here in the temple of God, and will also take place in your life and in mine when we let Jesus Christ have His way. The first one is in verse 12. “And Jesus went into the temple of God, and cast out all

them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves.” What is Jesus doing? He is purifying the temple, and in order to have a temple that will really glorify God in this earth, it must be a purified temple. This purification happened to us when we accepted Christ as our personal Savior, and in II Corinthians 5:17 we read: “Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.” So your temple was made pure when you accepted Jesus Christ as your personal Savior, but there is still purification going on. We are being saved from the powers and defilements of sin as we pass through this life. We stand before God whole and without blame; we are that pure in the Lord Jesus Christ, but I thank God for the purifying process that goes on continually in our life. This step is needed if we would have the prayer life that Jesus really wants. This temple-- He is cleaning up our lives--cleaning up our act, as we go along. So let us not battle against God when He wants to change our lives. Rest assured of this one thing, He is working good in your life.

Secndly, back here in Matthew 21 verse 13: “And he said unto them, It is written, my house;” it is God’s house. “My house”-- this is your body; Jesus is telling you this -- “shall be called the house of prayer.” Your body is called a house of prayer. God knows that outside of salvation itself, one of the greatest events of our lives is prayer, contact with God. It is not always on our knees, (on our knees is fine too,) but we need to make our contact with God one of the greatest priorities of our lives. We must establish this contact with the Living God; and become a temple of prayer. Jesus quoted this from Isaiah 56:7.

The third point is found in Matthew 21:14. “And the blind and the lame came to him in the temple, and he healed them.” So not only is it a temple of purity and a house of prayer, but it’s also a house of power, because the power of God must be present to heal. There are all kinds of wonderful things that God will work, both in us and through us. Think of it! Your body is a temple of power, and God reaches through you and touches other lives. We must not think that we cannot influence others when we let God have His way in our lives.

Dr. Alexis Carol is a medical doctor who won a Nobel prize in physiology, and this is his conclusion. He made a study of

prayer; as a medical doctor. He was not a theologian or a reverend, but he studied prayer in his own life and concluded that, "Prayer is the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as evident as that of secreting glands. Its' result can be measured in terms of increased buoyancy, greater intellectual vigor, moral stamina and a deeper understanding of human relationships, (and boy do we need that!) Prayer is indispensable to the fullest development of personality. Only in prayer do we achieve that complete harmonious assembly of our mind, body and spirit, which gives the frail human need it's unshakable strength. When we pray, we link ourselves with the inexhaustible motive that spins the universe." That's great! I could never have thought of all those things, but he did, and I'm putting his words in my mouth, and I trust they are in your heart. One thing he did not bring out though, is that prayer does not do all these things; God does! It is His influence in our lives, but prayer is our personal, private contact with Him, and He changes us. It is also common knowledge, that personal contact with a person, put us more at ease with them, and their ideas become our ideas. And so it is that God's blessings, strengths, and wisdom becomes ours. Oh, how important this is!

Then Matthew 21:15-16 records the final result of Jesus dwelling in our lives. "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple and saying Hosanna to the Son of David, they were sore displeased. And said unto him Hearest thou what these sayeth? Jesus saith unto them Yeah, have ye never read Out of the mouths of babes and sucklings thou hast perfected praise?" Thus, our bodies become temples of praise.

Let us consider all these things. Jesus came into your life so that He could perfect purity, prayer, power and praise, and they come in that order. I do not know just where we are, but I trust God will take hold of our hearts. Listen now; harden not your hearts as in the provocation, but listen. Today, hear God's voice as He told us in II Chronicles, because this can be a turning point in our lives. One of the most prominent forces in our lives is in the purity, power, and praise contained in prayer. The Holy Spirit will take over and literally begin to actualize these things that they might a part of your life.

Finally, Jesus was a man of prayer, and we would discuss

six viewpoints. First is the beginning of Jesus' earthly existence. "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there he prayed." Mark 1:35 Do you have a place of prayer? Jesus in the beginning of His life, He prayed.

Next we go to the middle of Christ's earthly existence: "And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone." Matthew 14:23 Jesus' life never varies.

Follow me, to the end of Christ's earthly existence. "And he came out, and went, as he was wont, to the Mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation." Luke the 22:39-40 This is the end, in Gethsemane, where Jesus advises His people to pray.

Jesus prayed at the beginning, in the middle, at the end, and now even on the cross. Luke 23:34: "Then said Jesus, Father, forgive them; for they know not what they do. . ." Oh, isn't that precious? I tell you, this ripped my heart; Jesus just prayed, and then on the cross Jesus prayed. "When Jesus therefore had received the vinegar, he said, It is finished. . ." John 19:30 You see, He prayed and He prayed and He prayed; at the beginning, in the middle of His life, at the end of His life, at the cross, on the cross, He prays; He never stops praying.

Hebrews 7:25 declares that He is still praying today. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Jesus is always in touch with His Father, at the beginning, the middle, the end, on the cross and in heaven. He keeps in touch with God for our sakes. But where will you find Jesus right now? Praying for you. So, if you want to find Jesus, you will find Him in the place of prayer. This is more than an example. It is rather the praying life that comes into your heart when you accept Christ. Remember what we said? You cannot have this desire by yourself, for the Holy Spirit has to birth it in your heart. He began by planting this praying seed into your heart. When we let Jesus abide in us, we are going to seek God and pray. Praise the Lord!

We will close this lesson with Psa. 37, where we note that the desire to pray does not come by our own creative actions. No sir! It comes from God. "Delight thyself also in the Lord, and he

shall give thee the desires of thy heart.” V. 4 How many of us want to have a prayer life such as we have seen in this message? How do we delight ourselves in the Lord? Right now praising!

“Father, we come to You in the name of Jesus, and we’re going to delight ourselves in Thee. We’re going to rejoice in the Lord, because we want the desire burning in our hearts. A desire to pray, a desire to keep in touch with God, so that the purity, the prayer, the power and the praises can be manifest in the temple of God, whose temple we are. Oh, we rejoice, our blessed Jesus; we rejoice in Thee. And teach us, O God, that this delight is not just a one-time event. Help us to begin to learn right now that this delighting in the Lord is an ongoing, unending event of our lives to delight ourselves. Oh how we praise You, our blessed Heavenly Father; write these words upon our heart. Make them to live.”

Well, God did not call me into the ministry just to sit on something like this. It must be shared.

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### Choices

“See, I have set before thee this day life and good; and death and evil; in that I command thee this day to love the Lord thy God, to walk in His ways....that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it.... I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live. That thou mayest cleave unto Him; for He is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.”

*Deuteronomy 30:15-20*

Moses was speaking to the children of Israel for the last time. God was ready to take him home after his years of arduous labor in leading God’s people out of Egypt, through the wilderness, and now at the threshold of the Promised Land. He reminded them of God’s blessing if they continued to follow Him, or cursing if they disobeyed. They were brought together to make a decision: to follow the Lord and receive good or to forsake

the Lord and experience death. Joshua also brought the people together at the end of his life and asked them to make a choice. It reminds us of the Apostle Paul who also gave a final appeal to the Ephesian elders to follow the Lord.

These three men all had to make choices in their own lives, and fortunately for them and for millions of others, they made the right choice. What we decide to do with our lives affects others, and to what extent, we do not know. Our choice is not for our sake alone, but for our “seed” which will follow us.

There is a story told by R. Barclay Warren, who taught Bible School in Ottawa, Ontario. One of his students was George Beverly Shea, who loved to sing, and after training, sought it as a profession. He was offered a contract at one of the radio stations in New York City. He asked if he might sing Gospel Songs, but was told that he could use one occasionally, but had to use the songs on the Hit Parade. What would he do? He had to make a decision.

His mother was praying for him, and one night she placed a poem on the piano. Bev Shea saw it the next morning and composed a tune for it. One verse was: “I’d rather have Jesus than silver or gold; I’d rather have Jesus than riches untold; I’d rather have Jesus than worldwide fame; I’d rather be true to His holy Name!” Bev turned down the contract and a short time later he was offered a position with a Chicago radio station where he might use the Gospel songs he loved. While there he met Billy Graham....and the rest of the story is well known.

What choices are we making? We are faced with them every day; some may seem inconsequential, but perhaps with long-lasting results. Let’s start out the day asking God’s help in making the right choices for that day. Each day can be a new start, and we can say with Joshua, “As for me and my house, we will serve the Lord.”

Paul N. Smith

# Reflections From The Editor

“And it came to pass, when men began to multiply on the face of the earth,..... That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.” Gen. 6:1-2

This has been, to say the least, a very controversial verse for many, many years. It seems we have been inundated with it over the past few months and some have recently queried as to whether it might be repeated in our day, since “the days of the coming of the Son of Man,” are likened unto the days of Noah. Two different opinions have been offered on this verse, one being that literal heavenly angels came down and intermarried with flesh and blood, producing offspring of giants. V. 4 The other view is that this verse simply declares the two genetic lines of Seth (the Sons of God) and Cain, (the daughters of men.) The latter has been taught through Grace and Glory literature for many years, because the former is absolutely contrary to God’s Word.

Even though many proponents of the teaching, acknowledge Jesus’ words, when He was called in question by the Sadducees about the resurrection, that “...in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven,” they apparently discount the truth of them altogether. One writer argues only that this text does not prove that angels are sexless. We fail to see the relevance, for Jesus emphatically states that angels simply do not marry.

There is, however, a much greater issue at stake here. Hebrews 1:14 describes angels as “..... ministering spirits, sent forth to minister for them who shall be heirs of salvation.” Angels are spirits, and Jesus further defined them when He appeared to the disciples in His glorified body after His resurrection. “But they were terrified and affrighted, and supposed that they had seen a spirit. (angel, either demon or divine) And he said unto them, Why are ye troubled?... Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” Luke 24:37-39 Jesus declared

here that His glorified body, which had been perceived by the disciples to have been a spirit, had flesh and bones, but note the loud omission of blood. Thus we know that angels are not possessed of flesh and bones, let alone blood. Paul corroborates this, insisting that "...we wrestle not against flesh and blood, but against principalities, against powers, against the rulers (Satan) of the darkness of this world, against spiritual (spirits) wickedness in high places. Eph 6:12 Neither angels, who are spirits, nor the glorified body, displayed by Jesus, has blood. Scripture, however, plainly tells us that "the life is in the blood," and the life of the human race is passed from generation to generation by the blood. This is a great problem with angels coming down, intermarrying, and having children with natural man. Where is the blood? Only one time was human life given by a "spirit" and that was when The Holy Ghost implanted Divine Life in the womb of Mary. If the scenario advanced by those who publish this doctrine is true, it means that Satan **does have the power** to duplicate what only God can do, and that is simply not true, though I am certain he would love to have that ability. It does seem very likely that Satan tried to switch the chosen seed "in the conventional way," when ".....Abimelech king of Gerar sent, and took Sarah." This was because Abraham had a lapse of faith, after he was given the promise of a child that Sarah would "bear unto thee at this set time in the next year," (Gen. 17:21) and put Sarah at risk by advertising her as his "sister." Gen. 20:2

If Satan had the power to unleash his hoards in the manner suggested by intermarriage of angels with humans, it is likely that he would have done it continuously from the days of Noah down to this present time. The answer, however, to the wickedness of our day is the same as it was in the days of Noah. Satan is using the flesh of men by injecting his ungodly thoughts and unbelief into their hearts, but there is no physical union with fallen angels as some suggest.

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## ANNOUNCEMENT

2011 Living Waters Tabernacle Youth Camp July 4-8

For lodging and registration, please contact Angie Siebert (303) 906-6809 or Polly O'Dorisio at (303) 935-3614. All forms and additional information are available at: [www.livingwaterstabernacle.com](http://www.livingwaterstabernacle.com).

## A Price To Pay

John F. Ney

“Buy the truth and sell it not; also wisdom and instruction and understanding”-Prov. 23:23. “But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count but dung, that I may win Christ and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” Phil. 3:7-9.

The Truth; Wisdom, Instruction and Understanding cannot be bought with silver and gold; because these all can only be found in Christ Jesus. The natural man, no matter how hard he tries to do the right thing, may well ask with Pilate, when he stood before Christ, “what is Truth?” though the Truth stood before him. The natural man with all his wisdom has no understanding of God. Job asked in his day, “Where shall wisdom be found?” Then he goes on to say, “Man knoweth not the price thereof; neither is it found in the land of the living,” that is, the living who are dead in trespasses and sins. You cannot get it by going thru college and the seminary. “It **cannot be gotten for gold**, It cannot be valued with the gold of Ophir. The gold and the crystal cannot equal it. No mention shall be made of coral, or of pearls; **for the price of wisdom is above rubies**”-Job 28. Who then can buy it?—”And unto man He said, Behold the **fear of the Lord**, that is wisdom; and to depart from evil is understanding.”

Simon the sorcerer offered Peter some money. He thought he could buy the Holy Spirit. But, Peter said, “Your money perish with you. You have no part nor lot in this matter ; for your heart is not right in the sight of God.”

Nevertheless, it costs something; for we are exhorted to buy the truth. The Apostle suffered the loss of all things that he might win Christ. The gain was so great that he could count the loss but dung. To see our standing in Christ is wisdom indeed; but to bring our state up to our standing, or to **“walk worthy of the vocation wherewith we are called,”** or to walk and live in the Spirit, that is understanding, that is departing from evil. You may suffer but little loss of worldly reputation, to take the place of a guilty sinner before God; but to walk in the Spirit you are entirely separated from all the ways of the old creation---his goodness, rights, sympathy, fame, activity, wisdom and ruling, etc. We cannot take part with the rights of men, may they seem ever so just, if we want to be found in the righteousness of Christ which is by the faith of Christ, not a faith that the flesh is trying to exercise by will power. **“Buy the truth and sell it not.”**

Oh how sad that many, after they have gone some distance with the Lord, sell their wonderful inheritance for a mess of pottage, for a little dung of the old creation. They cannot stand the separation. They want a little honor one from another. Jesus said, **“How can ye believe,** which receive honor one from another and seek not the honor that cometh from God only?” He does not pray for the flesh that its faith fail not, but He permits us to be sifted, that we may learn our weakness.

Yes it costs something to live practically by faith in Christ. It cost poor dear brother Job something to learn some more of the wisdom of God. It cost him some to have his faith perfected. If his faith had been perfect in God, he would not need have gone thru many of his afflictions. For it is always “according to your faith be it done unto you,” so it was with him---the thing which **I greatly feared is come upon me,** and that which I was **afraid of is come unto me.”** It must be that he felt his need of a little sifting, for he says, “he knoweth the way that I take: when He hath tried me I shall come **forth as**

**gold.**” Gold speaks of Divinity. We are tried that divine nature may come fully forth. This is not saying, that we will not suffer anymore; but the fiery trials do not, effect the gold; it only effects the dross. I am not trying to teach typical or dispensational lessons, but person-al lessons. I believe in overcoming the devil, as well as the world and the flesh. And we cannot overcome the devil without knowing him. After the hedge has been taken away and we learn to overcome him, we are no longer afraid, or live in fear.

Job was a wonderful man when God preserved him; he was a king indeed; he ruled in a wonderful way with his wealth and wisdom (Read chap. 29). He acknowledged God in all material things. He believed in the atonement of sins- Chap. 1:5. But when the hedge was taken away poor Job’s mind got busy, along with the minds of his three friends, trying to locate the cause for all this affliction. Poor fellow with all his questioning and reasoning and that of his three friends, God’s voice could not be heard. (Although, sometimes He does not speak during the trials. He waits till we get out and then we can understand -the whys and wherefores). But he had to learn, like all his true followers that want the best, to get still before God and receive God given faith and say, **“I have found a ransom.”** He had to learn to suffer the loss of all things that he might be practically found in Christ, not having his own righteousness.

In chapter 31, verse 40, we read, “The words of Job are ended.” And also his friends ceased to answer him. Blessed is the one who is tried, when he comes to the end of his own words. Then God has a chance to put in a word; and there is a chance for one that is more spiritual to speak. Elihu comes on the scene. He had to sit back and look on. Now he is moved with the power of God within. He comes to Job according to his wish in God’s stead and as one who fetched his knowledge from afar, that is, from heaven. Elihu gives Job six chapters -. - Then God takes

the platform and says, "Who is this that darkeneth counsel by words without knowledge? Gird now up thy loins like a man: for I will demand of thee, and answer thou me." Dear suffering Job, I suppose he did not feel much like a man by this time. God gave him four long chapters now to answer. At a certain stage in our Christian experience, it seems that everything is against us---the devil, the carnal, the spiritual and even God Himself. Everything is against our minds when it is reasoning, when it is not brought into subjection to "thus saith the Lord." Job now says, "Behold I am vile; what shall I answer thee? I will lay mine hand upon my mouth." He learned that to lay his hand upon leviathan (the devil) was to remember the battle and do no more.

Oh dear ones, you that are going thru Job's trial---you that are trying so hard to have justice done to the poor, justice to the unemployed, justice to the ignorant---you who think that redemption has brought man only back to a state in which Adam was before he sinned---you that are not charging God foolishly, but acknowledge Him in all material blessings and natural gifts as from Him, remember that Satan is the god of this world.

Oh, tried one, only look to Jesus. He is the Truth. "Ye shall know the truth and the truth shall make you free." To look to self and begin to reason, is to let down the hedge. Do not reason with your reasoning friends, nor with yourself: but be quiet before God and let Him speak. We have victory only by faith in Christ Jesus, over sin, sickness, the flesh and the devil. In Christ is our abiding shelter from all the power of Satan---"I will say of the Lord, He is my **refuge** and my **fortress: my God; in Him will I trust...** Because thou hast made the Lord, which is my refuge, even the most High thy **habitation**; there shall no evil befall thee, neither shall any plague come nigh thy **dwelling.**" Psa. 91. There are saints today who once feared, and the hedge was taken away, but in their sifting time, learned that Christ was their habitation and dwelling

place and now the things they are believing are coming upon them----even the blessings of Job's latter end.

Oh how slow we are to learn that Satan has been conquered thru death. Christ annulled the power of Satan thru the cross of Calvary. We cannot meet Satan on our former upright walk (although if our hearts condemn us not, we have confidence to come to God); we cannot meet him with our former knowledge of God, with our gifts from God, but alone thru faith in the death of Christ. Job said, "I uttered that I understood not, things too wonderful for me, which I knew not...Wherefore I abhor myself, and repent in dust and ashes."

Yes, it cost Job a little to learn a valuable lesson; he had to repent (or turn) from all the past and be alone shut up to God's mercy. "And it was so that Job's three friends had to come to him with seven bullocks and seven rams to offer up for themselves a burnt offering that he prayed for them and they were accepted." Seven is God's number. It speaks of fullness, of completeness, of God's perfect will. Those three friends had to acknowledge, by bringing those seven bullocks and rams, that the complete work of Calvary was being wrought out in Job's life. The accuser of the brethren was conquered. Job found a ransom. Now he was able to pray for his friends; not accuse them of their former treatment, but plead God's ransom for them.

May it be our one and only desire to be made conformable unto Christ's death that we may know Him and the power of His resurrection and overcome Satan now, while he is yet in the heavenlies.

(Reprint from 1925)

\* Sometimes those who object to playing "second fiddle" shouldn't be in the orchestra at all.

\* Let your testimony be written in large enough letters that the world can always read it.

# *He Is Risen - As He Said*

Gene Hawkins

“ And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.” Matt. 28:5-6

The words “as **He said**” are very critical to the various responses and reactions of those who visited the empty tomb announcing Jesus’ resurrection. He had clearly outlined the path He would take as He stated numerous times that: “The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.” Luke 24:7 Many had heard that message, but it becomes very apparent that all did not immediately take them at face value. The second chapter of John records the first, of three Passovers, Jesus would attend, after He began His earthly ministry. He was severely criticized for saying to the Pharisees “...Destroy this temple, and in three days I will raise it up.” V. 19 He was referring to the “temple of His body,” but it was only when “... he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.”

According to Matthew, the first witnesses to the tomb were “Mary Magdalene and the other Mary” (the mother of James Lk. 24:10), who came to the tomb in the end of the Sabbath. The other gospels also include Joanna, Salome, “and certain others with them.” The end of the Sabbath was the earliest they could have come under the law, but they, as well as Israel even today, were not aware that the age of law had ended.

The response of these women to the words they had heard is found in v. 8 of our opening text, as “... they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.” They are now acting on the “memory” of Jesus words, as Luke says: “And they remembered his words, And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. Luke 24:8,9 Matthew declares here that they “departed quickly,” and “ran” meaning that they were undoubtedly filled with great excitement, enthusiasm, and eagerness, to carry out the angel’s instruction. They are also described as being in “fear,” but that must be a fear of awe, reverence, and respect, for such fear was coupled with “great

joy,” because they now knew that the empty tomb proved the authenticity of the words Jesus had conveyed to them earlier.

The next witness is Peter, who came to the tomb after having talked to Mary Magdalene. Both Peter and John ran to the empty sepulcher, and while John only “looked” into it, Peter “...went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.” John 20:6,7 Luke 24:12 relates this same account adding that Peter “...departed wondering in himself at that which was come to pass.” It seems that Peter saw the evidence, but simply did not know what to do with it. We have heard in recent years that the “folded napkin” carries a beautiful message. Reportedly, it indicates that if the Master of the house were to leave the table with his napkin simply crumpled, it meant he was finished. If the napkin were neatly folded, as the one found in the tomb, it meant “I will return.” Whether or not Peter ascertained that message, we simply are not told. We do know that after the last supper his whole demeanor changes. Whereas before he had been rather zealous, brash, and impulsive, he became extremely subdued and tentative. He went out and wept bitterly after realizing that he had denied The Lord three times before the cock crowed, and thus fulfilled Jesus’ prophecy concerning him. Even after Jesus appeared to the disciples and singled him out saying basically “Peter if you love Me, then feed My sheep,” Peter, in no wise gave Him a definitive answer. Our zeal also may, many times, have to be tempered for the Lord to use us most effectively, and here, at the tomb, Peter is doing exactly as he should have done, “wondering” what these things mean, trying to come to some rational conclusion.

John, on the other hand, went in also to the sepulcher, “...and he saw and believed.” John 20:8 The next verse seems to put it all into perspective. “For as yet they knew not the scripture, that he must rise again from the dead.” V. 9 It seems at this point that, while Peter is still filled with wonder, John “connected the dots,” and received an instant revelation of Jesus’ former words, knowing in himself that The Master was not here because He was risen “as He said.”

John records the account of Thomas in verses 24,25, and while he is often dubbed “doubting Thomas,” his story is really no different than the rest of the disciples. Luke’s record asserts

that the women "...returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not." Luke 24:9-11 This same pattern is repeated here in John 20. Jesus appeared to the disciples in verses 19,20, showing them the wounds in His Hands and His Side, but Thomas was not with them. He did not believe their report, any more than they had believed the testimony of the women, and addressed Jesus as "My Lord and My God," (V. 28,) only after he was invited to "...reach hither thy hand and thrust it into my side." V. 27

Both Mark and John tell us that the first human eyes to behold Jesus after the resurrection, belonged to Mary Magdalene, and that distinction can never be taken away from her. The record however is very clear that Mary did not believe, even when she beheld the empty tomb and heard the explanation of the angel, for when asked why she was weeping, she replied "...Because they have taken away my Lord, and I know not where they have laid him." The next voice she heard was that of Jesus, asking the same question, to which she, supposing Him to be the gardener, replied, "...Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." V. 15 These words indicate that she in no wise had believed Jesus' former words, nor was the empty tomb confirmation of His resurrection, for she was still searching for His body. Finally, Jesus called her by name and she recognized Him. We can only imagine her tremendous joy and inclination to embrace Him as He exclaimed "...Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father,...." V. 17 Jesus had to have ascended immediately to His Father and returned again, for we read in Matt. 28 that the women departed from the sepulcher, "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and **held him by the feet**, and worshipped him." V. 8,9 John is the only gospel writer to tell us that Mary was forbidden to touch Him, the reason being that John presents Jesus as the burnt offering, and as the Son Of God. John is very careful to record that the first fruit must be given to God, for the burnt offering was totally burnt up to Him. God must receive His Portion first. After that, it is quite clear that the

women freely held Him by the feet and worshipped Him, and the disciples were invited to handle Him without reservation. By the time Jesus ascended into heaven forty days after the resurrection, the glad reunion between Father and Son, had already taken place.

Mary of Bethany is our next witness of the resurrection and she should be known by her “loud absence” at the empty tomb. The narrative in John 12 tells us why. “Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.” V. 7 The next few verses record the loud criticism of the disciples, but Jesus comes to her defense crying out “..... Let her alone: against (before) the day of my burying hath she kept this.” Mary was the only one who believed His Words “The Son of man must be delivered into the hands of sinful men, and be crucified, and **the third day rise again.**” She had sat at His feet and heard His word and only she knew that this would be the last opportunity to anoint Him. She did not go to the tomb, BECAUSE SHE KNEW ALREADY that He would not be there. She did not need to see the empty tomb, nor to hear the voice of angels announcing that “He is risen, **as He said.**”

Some believed the words of the angel, “He is risen as He said.” Others believed because they saw the empty tomb, and for those such as Peter, all these events must be “pondered” for a while. Mary Magdalene believed only after she heard His voice and became the first eyewitness of this spectacular event, while Mary of Bethany simply believed His Word. All these groups will also be in evidence at His second coming. Jesus has clearly promised “Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.” Rev. 3:11 The previous verse exclaims, “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” Some, of our day, will not believe that such a phenomenon will occur, until they see evidence of the void left by those who have departed, when Jesus does catch away His Own. Many are determined NOT to believe the words He has said, and go to great lengths to explain away the declaration: “...I also will keep thee from (out of) the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth,” proclaiming, instead, that all believers in the Church will ascend at one time. This group

is found in Revelation seven, where they are described as “These are they which **came out of** great tribulation,..” V. 14 The final phrase of this chapter declares that “God shall wipe away all tears from their eyes.” I am persuaded that those tears are for at least two reasons. These will indeed have experienced tremendous pain due to the “hour of temptation,” or tribulation which they have endured, but I am also convinced that they may be tears of regret, because they realize, too late, what they could have had. These are those who finally realize that Jesus did come as thief, (I Thess. 5:2-4) only when they witness the void, comparable to “empty tomb,” which was left by that Philadelphian company of believers.

Those in the Philadelphia Church may be likened unto Mary. They believe this great event will happen because they too have sat at the feet of Jesus, giving the highest priority to His Word, and have ordered their lives accordingly, because they truly believe “Behold I come quickly”--- **“as He said!”**

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The Emmaus Road

Jesus is risen! Oh, hear Him say,

Why art thou sad as thou goest today?
What are the things thou art ,saying just now,
Walking and talking with clouded brow?

Jesus is risen! He walks with thee,
Open thine eyes, and thou shalt see
Hands with the print of the nails in the palm
Clasping thee closely from all alarm.

Jesus is risen! Be of good cheer!
There is no danger while He is near.
Steadfast and true He will ever abide,
Walking and talking close by thy side.

Mary M. Bodie

PAUL'S GOSPEL

IN THE SONG OF SOLOMON

Alice S. Mooneyhan

THE CONSUMMATION

CANTICLE FIVE (7:1- 8:14) THE BRIDE UNVEILED (7:1-13)

“Would to God ye could bear with me a little in my folly; and indeed [ye do] bear with me. For I am jealous over you with Godly jealousy; for I have betrothed you to one husband that I may present you as a chaste virgin to Christ.” II Corinthians 11:1-2

Chapter seven does not correspond with any one specific epistle of Paul, but rather, the purpose of all of Paul's writings, which is to present a chaste virgin to Christ. Ephesians five shows the marriage relation as a fitting symbol of the union of Christ and His Bride. “Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” - Ephesians 5:25-27.

7:1. “How beautiful are thy feet with shoes, O prince's daughter!” The word meaning prince is “nadib,” and is related to “Amminidib” meaning “princely people” in 6:12. No doubt she is called a “prince's daughter” because she is a daughter of faith. Abraham was once called a prince, and he is said to be “the father of all them that believe” - Romans 4:11. This woman is commended for her walk of faith. When the Children of Israel were delivered out of Egyptian bondage, they walked the long journey through the wilderness into Canaan. Their feet neither swelled nor did their shoes wear out on the journey (Deuteronomy 8:4; Nehemiah 9:21). Israel is a figure of believers who are delivered out of the bondage of sin and from the power of the flesh, and who finally enter into Canaan and fellowship with God. This truth is set forth in detail in Paul's letter to the Ephesians, where the Christian experience is spoken of as a walk of faith. Truly it is by walking in the Truth that we will reach

his desired destination to which we are traveling. "The joints of thy thighs are like jewels, the work of the hands of a cunning workman." This reminds us of a fine watch set with jewels for perfection and durability. A perfect walk is dependent upon the perfect joints of the thighs. A hip out of joint will make the walk lame. The walk of this lady is perfect, because the joints of her thighs are set in jewels - the work of the hands of a cunning workman. "For we are His workmanship.....(Ephesians 2:19). This masterpiece of the Heavenly Workman has sixteen jewels; each one of the following citations sets forth this beautiful walk of faith:

* "And Enoch walked with God" - Genesis 5:22.

* "And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised" - Romans 4:12

* "...Even so we also should walk in newness of life"
--Romans 8:4.

* "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" - Romans 6:4.

* "For we walk by faith, not by sight - II Corinthians 5:7.

* "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." - Galatians 5:16.

* "If we live in the Spirit, let us also walk in the Spirit"
- Galatians 5:25.

* "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" - Ephesians 2:10.

* "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" - Ephesians 4:1.

* "And walk in love, as Christ also hath loved us. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light - Ephesians 5:2,8.

* "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: - Philippians 3:19.

* "That ye might walk worthy of the Lord unto all pleasing....." - Colossians 1:10.

* "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" - Colossians 2:6.

“That ye would walk worthy of God, who hath called you unto His Kingdom and glory” - I Thessalonians 2:12.

* “Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more” - I Thessalonians 4:1.

* “He that saith he abideth in Him ought himself also so to walk, even as He walked” - I John 2:6.

7:2. “Thy navel is like a round goblet.” In the natural, the navel is the place where the umbilical cord was severed from the child at birth. We find the word “navel” in the book of Proverbs: Chapter three begins with an admonition to a son to keep the Word of the Lord. In verse 8, we read: “It shall be health to thy navel, and marrow to thy bones.” In this verse there is a hint that we receive nourishment from the

Word of God by faith, as the unborn child receives nourishment from its mother. As long as we are living in the world we feed on the Word of God; we appropriate the promises of God by faith, and they become our life and strength. But the time is coming when we will be cut loose from the written Word of God. Faith will no longer be needed: “For now we see through a glass, darkly; but then face to face” - I Corinthians 13:12.

The resurrection of Jesus Christ is spoken of as a birth in Psalm 2:7: “Thou art My Son, this day have I begotten Thee.” By turning to Acts 13:33, we find that Paul connects that verse with Jesus’ resurrection. While Christ was on earth, He was identified with the natural creation, for He took on Him the form of flesh, but in His resurrection, He was clothed with the glory which He had with the Father before the foundation of the world. In our own case, the redemption of our body which is yet future, is spoken of as the adoption, or son-placing. “And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body” - Romans 8:23.

“Which wanteth not liquor.” These words speak of the ecstatic joy which shall fill and thrill us when the trumpet sounds and we are caught up to meet the Lord in the air. “Faith shall triumph into glory,” at that time. I

was listening to the radio when one of our astronauts was about to start his rocket trip. I heard the announcer say these words: "The umbilical cord is cut, and he is on his own now." These words reminded me of this verse and I understood it better. When the mechanism of the rocket was cut loose from the power on earth, then it soared on its own power into the air. That must be a very exciting and exhilarating experience, to find oneself free from the earth and traveling at an unbelievable rate of speed, up into the sky and on into outer space!

I am sure that we will be filled with indescribable delight when this experience becomes our own. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be change" - I Corinthians 15:51-52.

"Thy belly is like a heap of wheat set about with lilies." Adam was a figure of Him that was to come, that is, of Christ. Even being taken out of Adam's side and being a part of his own body, is a picture of the Bride of Christ made up of saints who are separated wholly unto the Lord. "Adam called his wife's name Eve, because she was the mother of all living" (Genesis 3:20). She was a fruitful bride. In Genesis 24, we read of another bride, Rebekah. Before she left her kindred to go with Eliezer to become the bride of Isaac, her friends and relatives blessed her and said, "Thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them" - Genesis 24:60.

This blessing has no doubt been fulfilled, because Rebekah as the wife of Isaac was the mother of the Jewish people. Rebekah was also a type of the Bride of Christ. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" - John 12:24. Christ was fruitful through His death and resurrection. The Bride of Christ will be fruitful by being joined to the Lord in resurrection. After the union of Christ and His Bride, the nations of the world will acknowledge the Lord Jesus Christ as Messiah. Israel will be the firstborn among the

nations. The whole earth will then be filled with the glory of the Lord.

7:3. "Thy two breasts are like two young roes that are twins." The breasts speak of nourishment for the thousands of millions. In Proverbs 31:10-31 we see a picture of a very industrious woman, interested in many activities. She pictures to us the woman who will be a helpmeet for Christ. His interests will be her interests.

7:4. "Thy neck is as a tower of ivory." Solomon made himself a throne of ivory, which is a figure of Christ's Millennial throne. Ivory speaks of enduring strength. Christ's throne will never topple as the thrones of men do today. The neck as a tower of ivory symbolizes her steadfastness in holding Christ as her Head. She acknowledges Christ's authority in all things, not in name only, but in actual practical dependence upon Him.

"Thine eyes are like the fish pools in Heshbon, by the gate of Bath-rabbim." What a peculiar comparison! The word "Heshbon" means "reason." We learn from the book of Joshua that the new man takes possession of the place where the old man formerly reigned. (Jabin, king of Hazor -- Chapter 11). "Reason" was the citadel of the old man, but Christ has dispossessed the old man and is now reigning in the place of reason. We learn to reason as God reasons -- "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool" - Isaiah 1:18.

Since we have turned our reason over to the Lord Jesus Christ, we have learned to think as He thinks. If we look into a deep dark pool, we see our own image reflected. When Christ looks into the eyes of this woman, His own image is reflected there. The eyes are the windows of the soul, and Christ is her life. Reasoning has been dethroned by the power of God's Word. ("For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); 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." II Corinthians 3:18.

(To Be Continued)

THANKS UNTO GOD

We thank Thee Lord for all Thy love
Expressed on Calvry's Cross
Where Thy dear Son from courts above
Suffered all shame and loss.

We thank Thee Lord for that dear Son
Who was willing thus to die,
That all mankind could be won
And enter heaven on high.

We thank Thee Lord that we are Thine,
And evermore shall be
Accepted in Thy Son Divine,
And just as dear to Thee!
Anon