

“But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the

children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night.” I Thess. 5:4-7

Darkness is one of the major traits, Jesus and others, used to define the end time in which we live. Webster defines the term as being “destitute, or partly destitute of light; not receiving or reflecting, or transmitting light.” Thus, the end of this age is designated as being night, due to the absence of light which then translates into the absence of God for “.....God is light, and in him is no darkness at all.” I John 1:5 Such darkness is slowly enveloping the whole earth and is manifest in every sector of society, as men constantly deny the Light of Jesus and The Word Of God.

One great manifestation of it, which has been front and center in recent news headlines, is the proposal to build the Islamic Cordoba House and Mosque near ground zero in New York. This has become a political battleground, but the real clash is between light and darkness. Some congressional members, up for election in less than two months, seem to voice their opinions entirely against such a move, while others are intent on the idea that it must be built to ensure that the world knows America is an “understanding” nation, and welcomes all cultures into their vast melting pot. It seems rather incredible that even though this project has been endorsed by two state officials, the mayor of New York and the President, no politician has even dared to wave the banner of the unconstitutional myth known widely as “separation of Church and state,” in opposing this Islamic agenda, since that cannon of opposition has been used numerous times to block many Christian proposals. Contrariwise, when Imam Feisel

Rauf, the architect of this project, made a trip to the Middle East to raise funds for it, U.S. tax dollars paid for it.

Though main street news media has been largely silent in regard to multiplied assertions that this structure will be built as a “victory mosque,” and one recent comment on Meet The Press was that such a statement was racist and bigoted, historical accounts of Islamic conquests bear out the fact that Islam does build mosques in places wherein they have conquered. Multiple lists on the internet include prominent sites such as the Bari mosque in India, the Fethiye Camii in Turkey, the Asqa Mosque in the Hague (formerly a Synagogue), and The Dome of the Rock built on the most prominent spot in Judaism, the Temple Mount, are but a very few examples from around the entire world.

Imam Feisel has stated that his purpose is to “Americianize” Muslims, but others are absolutely certain the object is to “Muslimize” America, and some, both political and religious, are intent on stopping it. Sadly, The Church is largely responsible for the darkness descending upon this country and around the world. She has miserably failed in her commission to be “the light of the world.” Matt. 5:14 Scripture plainly declares that “...all things that are reprovved are made manifest by the light: for whatsoever doth make manifest is light.” Eph. 5:13 The overall Church, however, is in no wise walking in the Light that would reprove or refute the darkness of religions that prevail in our world today. We know of a surety that the Florida Pastor’s intention to burn the Koran would have little effect in such reproof. Some might regard this demonstration as an act somewhat akin to Elijah calling down fire from heaven, with the subsequent judgment of the prophets of Baal, but The Church is nowhere near being a modern day Elijah, so we need not even look for such a demonstration today. The two witnesses will one day accomplish that same feat and Islam, along with all others who reject Christ and His redemption, will indeed experience such fire from heaven, but that will not happen until very near the middle of the tribulation, just prior to the 42 month reign of the anti-christ, and well after the entire Church is already in heaven. At present, the Church itself is floundering in

darkness, as is evidenced by Jesus' evaluation of the Church at Laodicea, typical of the last condition of the Church for this age. The Judge declares that they are passive "...neither cold nor hot." He assails their claim of being "...rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:" Rev. 3:15-17 Jesus also said Matt. 15:14 "...if the blind lead the blind, both shall fall into the ditch." The Church as a whole has elected to be blind, or in darkness, by refusing the fulness of Light proffered it in scripture. Isaiah warns: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness;" (Isa. 5:20) but that is exactly the path taken by the bulk of the Church in their ungodly quest to be like the world, and there are many evidences of it. We would cite just a few of them.

Multiple "translations" of the Bible have been published, each asserting it was for the purpose of making it easier for "the common person" to understand, but such renditions have only served to dilute the truth and in many cases directly contradict the original text, putting "darkness for light, and light for darkness."

It is both interesting and noteworthy that Jesus, facing His darkest hour on this earth, "sung an hymn" and then went to the Mount of Olives to be arrested. The rest of the time spent with His disciples, was in prayer and instruction with The Word of God. The Church, facing her darkest hour, is doing just the opposite. Music has taken center stage and God's Word, The Light, has been ushered into the background. American Idol reports that many of those competing for their coveted prize, are from Churches. That is, the Church is literally serving as a performance stage for bigger and better things. Consider this headline appearing in a Kansas City newspaper not long ago. "Hip-hop church is delivering the Word with the beats." Then we read these words which really sum up the the result of the message preached by much of the Church today. "A passerby hearing the bass track thumping from Urban Jerusalem (a hip hop church in Minneapolis) might conclude that it's a nightclub." Though Bibles are reported being on chairs and a cross is visible behind the DJ,

this gathering is easily confused as being a part of the world. It seems to be exactly what the modern Church is trying to accomplish, despite the fact that God ordained it as a heavenly body of Light. Many modern Churches spend from one to two hours singing repetitive, so-called Christian rock songs or choruses and very little time preaching God's Word. Some have been heard to say "The Lord gave us such a marvelous service today that the preacher didn't even have time to give his sermon," and such a practice is deemed right and proper -- of The Lord, but it is rather an example of switching light for dark, and dark for light.

A recent Oprah show, emphasizing tolerance for homosexuals and the resulting scourge of aids, literally cajoled, and "hammered" a minister into apologizing because he had many years ago said that such a lifestyle was "repulsive." According to popular opinion, that was the wrong word for him to use, but why should not a Christian be repulsed by this and many other acts of direct rebellion against the Light of God's Word which calls such ways of life abominable? Even Lot, as unspiritual and carnal as he was, is said to have been "vexed" because of the environment that prevailed in Sodom and Gomorrah. Christians today, however, are often branded as intolerant, judgmental, and lacking in the very love of God they profess, because the world applauds darkness, disdaining light, and those who have chosen to stand on the principles of God's Word.

The modern prosperity message, adopted by much of the Church, but blasted by Jesus in His indictments against Laodicea, is a contradiction of light. While Laodicea trumpeted their prosperity in being rich, having need of nothing, Jesus specifically said to those who would follow Him, "...let him deny himself, and take up his cross, and follow me." Matt. 16:24. These words are foreign to the modern day message of prosperity which promises all the comforts of life on earth while at the same time ignoring the truth of being blessed "...with all **spiritual** blessings in heavenly places (apart from the world) in Christ.." Eph. 1:3 The scripture simply does not teach basking in luxury at the expense of deep spiritual treasure.

These are but a very few examples of the severely diminished Light being published by the Church today, but there should be no wonder as to why the darkness of Islam, and any other Satanic birds of evil, are siezing the opportunity to descend upon this country and in fact the whole world. Contrary to the prevalant teaching by most of the Church today, there is going to be no world wide revival before Jesus comes to catch her away to glory. This is yet another example of how so many prominent preachers and teachers have deliberately chosen to ignore God's warning: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;" II Thess. 2:3 A falling away is in no wise a revival and we are in the midst of that period right now, due to the fact that men have turned away from the light, and according to this verse, the situation will not improve until the antichrist comes to power (shortly before the middle of the tribulation week) and is subsequently judged, after 42 months.

This should in no wise be a time of discourgement to the one who does want to walk in the light. According to our opening text, we need not be identified with the bulk of the Church who have chosen to ignore God's Voice. Paul exhorts Thessalonian caliber believers: "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others;..." While much of the Church clamors for unity by sacrificing and compromising truth and light, this verse demands separation. Though the nighttime is upon us and the tendency is to become sleepy, drunken, passive and lukewarm, as was the Laodicean Church, Paul cries loudly let us not sleep as do "others," meaning other Christians who are oblivious to the light because their eyes are closed, blinded; staggering in some degree of darkness. Some may interpret "others" to mean sinners, but scripture never defines a sinner as being asleep. They are rather dead in trespasses and sins. Only Christians sleep and the bulk of the Church, "the great multitude, which no man could number, of all nations, and kindreds, and people, and tongues,..." (Rev. 7:9) comprise that group of people which does not appear in heaven until after some of the judgments of

the tribulation have been poured out. Paul declares plainly that we do not have to be a part of that sleeping giant. Rather "...let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." I Thess. 5:8,9 The salvation here is not deliverance from hell, but rather from the tribulation awaiting all those Christians who have chosen to sleep, and ignore The Light. Those who would escape the promised night of judgment coming upon this world must, at all costs make Rom. 13:11 their own personal testimony. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

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### **In The Twinkle Of An Eye**

**'Tis near that glad and holy day,  
When Christ shall call His Bride away,  
From east and west in raiment gay,  
Changed in the twinkle of an eye.**

**Oh, hour of bliss when we shall hear  
The trumpet call so loud and clear,  
And sail away to yonder sphere,  
Changed in the twinkle of an eye.**

**Then we will see our Bridegroom's face,  
And praise Him for abundant grace,  
That brought us to perfection's place,  
Changed in the twinkle of an eye.**

**And He shall own His Bride so fair;  
For she shall stand in favor rare.  
His throne in glory she shall share,  
Changed in the twinkle of an eye.**

**In a moment we will go,  
Leaving everything below,  
Changed in the twinkle of an eye.  
In a moment we will rise,  
Meet the Bridegroom in the skies  
CHANGED IN THE TWINKLE OF AN EYE!**

*Mary M. Bodie*

# HOPE

Walter S. Anderson

***“For we are saved by hope. But hope that is seen is not hope: For what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.” - Romans 8:24-25.***

The Scriptures give us the reason and substance of hope. Salvation is obtained by hope as a result of faith in God's grace. The sacrifice of Jesus Christ is the basis of all hope. We, in this age, were not eyewitnesses to the crucifixion, which occurred centuries ago, therefore, it is hope inspired by faith in the Word, that brings us the results. Faith gives evidence which could not be obtained through sight. It is always of God, and not of ourselves, to perform this.

“Now faith is the substance of things hoped for, the evidence of things not seen” - Hebrews 11:1. Since it is faith in the Word that gives us everything “hoped for,” it remains certain, for God cannot deny Himself, nor His Word. We follow Abraham's example of a faith life, “who against hope believed in hope,” When he had no evidence or reason to hope, he still believed. Faith gives us the confidence of God. Abraham was “fully persuaded that, what He had promised, he was able also to perform” - Romans 4:21. Such faith abounds in victory over all self-confidence and determination.

“For what a man seeth, why doth he yet hope for?” If it were possible for us to see the consummation of our faith in Christ Jesus, then there would be no need for hope. God is always schooling us to “live by faith.” In this manner only, do we please God. When we believe that God is, and that He is a rewarder of them that diligently seek Him, we seek nothing from the law of commandments. “And the law is not of faith: but, the man that doeth them shall live in them” - Galatians 3:12. Law-keeping brings only self-righteousness, but the righteousness of God is given through faith alone. We learn with sorrow that there is no hope in the law, but only dread and fear. What a pitiful way to live, when grace is so readily available for full overcoming!

Through the spiritual progress of faith, we come to the knowledge of “the Hope of Glory.” Here is the abundance of Grace. “To whom God would make known what is the riches

of the glory of this mystery among the Gentiles: which is Christ in you the hope of glory” - Colossians 1:27. Who can comprehend these riches? “Glory” is the full expression of the Godhead. This, too, remains a mystery, except as we have faith in His grace. God has richly lavished His glory on believers during this age of grace. It is inconceivable and incomparable.

Romans 5:2 tells us that we can “rejoice in hope of the glory of God.” This is not sight at all, but hope built upon faith. No work, human reasoning or commandments can obtain this priceless treasure. The fulfillment of Grace is Glory, and only the new creation can experience it.

Within this great mystery, the Bride of Christ makes her calling and election known in the glory of her one Husband, Christ Jesus. How wonderful is the transformation of grace into glory! It is “the Prize of the High Calling of God in Christ.” It’s excellency goes far beyond gold, silver and precious stones, for the reward thereof is love. We hear Christ saying to His Bride: “Thou art all fair, my Love; there is no spot in thee....Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! How much better is thy love than wine! And the smell of thine ointments than all spices” - Song of Solomon 4:7, 9, 10.

The Bride of Christ is never ashamed of her trials, because she is fully persuaded by the Holy Ghost of Christ’s love for her. “And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” - Romans 5:5. This hope of love will be fulfilled in the heavenly marriage. This is a great mystery, and comes to each heart by revelation. The great mystery is given in Ephesians 5:31- “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.” This was true with Adam and Eve, and it finds its completion in the highest spiritual realm of the new creation.

In true interpretation of the Scriptures, there are several keys given as leads to other verses. “Knowing this first, that no prophecy of the Scripture is of any private interpretation” - II Peter 1:20. By this verse, we understand that no Scripture can be fully interpreted by itself. Other

verses can be brought together and add much more light to the subject.

An example of this is found in Ephesians 5:31, in this phrase, "For this cause." This is a link to the first marriage, that of Adam and Eve - Genesis 2:24. "Therefore shall a man leave his father and mother, and shall cleave unto his wife and they shall be one flesh." The natural creation reflects the spiritual, heavenly, invisible new creation. These are two witnesses that agree for competent testimony,

There is also found a definite link between Adam and Eve. This is the rib, "And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man"- Genesis 2:22. All true believers accept that the rib taken from Adam was built into Eve. So, on this firm ground of the natural, it remains just as true in the spiritual counterpart. Out of the new creation, a rib will be taken and built into The Woman.

The Rib, taken out of the Body of Christ (figured by Adam's body), is all of grace. It is God's election. It is God, the Father's choice that a Bride be made for the "Last Adam", Jesus Christ. This "fairest of women" is "all glorious within," because she is the glory of grace. She is in the Image of her Husband, Christ Jesus. She will find the riches of God's glory, which are hid with Christ in God. "For ye are dead, and your life is hid with Christ in God" - Colossians 3:3. This is resurrection life, out from among the dead ones! She will be God's accomplishment, "His workmanship created in Christ Jesus." This amazing transformation of grace is accomplished in experiencing our death, burial and resurrection with Christ.

What can compare to this excellency of grace? This is God's Glory, revealed in His Beloved Son Christ Jesus and His Bride. This is the HOPE that maketh not ashamed. The wonder working power of God is GRACE, which has the power to transfigure us from one glory to another, until He can say: "Thou art all fair, my Love; there is no spot in thee!"

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- * To ignore an insult is the true test of moral courage.
- * A cynic believes other people are as bad as he is.
- * The bridge you burn now may be the one you later need to cross.

LOOKING BACK

Labor Day Fellowship Meeting 2010

Rob Hawkins

Growing up as a child in the Tabernacle Assembly in Kansas City, I own a few burnished memories from Fellowship Meetings past. Overfilled parking lots with out of state license plates. Wondrous smells from the kitchen wafting up into the sanctuary. Putting out folding chairs to seat all the worshippers, and loud & thunderous altar services. Memories of fellowship meetings permeated with Love. What a thrill to now say, every one of those images was duplicated over this past Labor Day weekend.

But I am very fond of one particular memory. I remembered what it sounds like when a large company of Grace saints opens up the Grace and Glory Carol's Songbook. Oh Brother Copley! How God worked through this willing vessel. Not at all comfortable with the oft unscriptural hymn book's of that day, God answered his heart's long desiring prayer: an ability to write and compose music. I am sure he knew from experience that if the idea of publishing a songbook was ever going to work, God would have to enable him to take the lead. And just like the magazine, the many tracts, the tent campaigns and the erection of a church building, God did enable.

This year's Labor Day Fellowship Meeting was a celebration of that faithfulness. I can say now, I had no idea, at all, what goes into hosting a Fellowship Meeting. Why should I? I've never been a part of such an effort. But as Kenney `Double Portion' Doss brought to our attention during the Sunday night testimony meeting, "There are no useless members in the Body of Christ," and that most certainly explains the enormous success of this recent gathering.

I remember it was a Wednesday night prayer meeting, shortly after returning from the summer youth camp in Denver, that Sister Carol Totten wondered if it was too early to start praying for the Labor Day Fellowship meeting, and of course, we all agreed it was not. I am sure it had been on many hearts

already, but it became a staple of our Wednesday nights. Every week, as different ones led out in prayer, we would ask God to guide every step towards the preparation of this year's Labor Day meetings.

Time marched on and that prayer included many details. All the particulars like helpers, food, lodging, transportation, weather, and music. It also came to include the preparation of a print shop and a classroom and relocating Brother Smith's oil painting and finding just the right light to hang above it.

Next came a lethal lightning strike to the Church's exterior sign, followed by our organ giving up the ghost. Every challenge was met, but just as important, we continually prayed for the preparation of hearts. We prayed for the preparation of many to come as well as receive. The Holy Spirit did not disappoint. I believe he was dispatched the moment our petition was received by our Lord at the right hand of God.

I will never forget the weekend, for every day brought unique 'moments.' Driving up Saturday and Sunday morning and having to park in the street, was one of many. Seeing Esther Manning with three of her daughter's, Raymond Brown belting out, "*I'm going up, up, up, I'm going up,*" while traversing the stairs from the basement, Paulette and Dave Albrecht with Tim Smith singing, "*It will be worth it all*", and all the coffee and conversation groups that formed in the basement all weekend were highlights for me.

There was, however, a particular moment. A precious snap shot of time that confirmed everything and swelled my heart to bursting. It was the very last service, Sunday night about 7 p.m. The congregational song was beginning and we were standing again, making a joyful noise to the Lord. One by one, people began to come through the door to the sanctuary, filling the pews. Some coffee stragglers and kitchen workers mostly, but then a well dressed Brother walked by, straightening his tie, and singing along as he walked. It was Brother Jesse from Denver, who would be giving his second closing sermon in two nights. I could tell by his face he was

joyfully aware of the Holy Spirit's presence once again, and I felt the lump in my throat.

It was because of all these individuals who stayed to the end. Earlier I had spotted Brother Ken Gies, who left after Saturday night's service, (with some frozen custard I'm told) to give out the word to his congregation in Burlingame, Kansas on Sunday morning. He had returned to be a part of a group that wanted more. More of God's word. More precious songs from the Grace and Glory. More fellowship. More from the Holy Spirit.

That night we had another glorious worship service at the altar. Many were filled with the spirit, and I can once again say, so was I. It had been a long, long time. Camp Joy Haven, as a child. I did not ask anyone to confirm it, nor was I told, but I know. It was a very intimate and personal experience, and isn't that just what God intended when he gave us the gift of speaking in tongues? We are the closest we can possibly be, I believe, when we utter praise that only One can know.

I remember being wonderfully aware that I was speaking another language. I was so initially taken aback by this wonderful phenomena, that I tried to hold onto it. To control it. But that of course is not how it works, and not too long after, I was once again worshiping in my own tongue. I was satisfied. I wanted more, but I was satisfied. I got up, but sat near the altar in a pew. After a while, I remembered that I had been running the camera for the services so I made my way to the back. No one, it seemed, had wanted to leave. The room was still full with fellowship in the aisles, in the pews, in the corner's and to the back, and of course down at the altar. I just decided to let the camera continue to record. It was the service, after the service, and it had meant so much to so many people.

When I was asked to write a summation story on the 100 years of Grace and Glory Fellowship Meeting, I thought about bringing out some of the precious truth's that came from all the inspired ministers, or the incredible music that was heard, but after all, I did record all of it. So, if you want to relive the weekend, or see it for the first time, we ask only for a suggested free-will offering of Time. As with all the

resources of the Grace and Glory Corn Crib, the school and the magazine itself, the zeal continues to spread this message.

So call or write for a DVD of the weekend. I do apologize for the late start on the Saturday morning service. (I was bringing in some chairs) But as you will hear and see, Brother Roy Clark did an amazing job stepping in at the last minute to conduct the proceedings and deliver our first message of the weekend. As far as the camera work goes, I am still learning my button technique, (except for Sister Keys message, I never even tried to keep up with her), but it isn't hard to tell, this woman loves her Lord and Savior.

God Bless until we all meet again, here if not in the air.

Got a 'moment' of your own? Moments?

Let us know. We love to get mail!

Grace and Glory

P.O. Box 831

Grandview, Missouri 64030

GUARDED MIND

I dallied with a doubtful thought; "what harm can be," said I,
"in merely thinking of a thing and letting it pass by?"

But ere I was aware, that thought had entered in my heart,
And firmly there ensconced itself, refusing to depart.
Anon it to a monster grew, it bound me foot and hand,
And in the kingdom of my mind established its command.

My will a helpless captive lay, I -- powerless to be freed --
But for my God's delivering grace, had hopeless been indeed!
My Lord and Master, guard I pray, the portals of my mind;
Grant that no soul-defiling shaft may easy entrance find!
But let the lovely things and true, the things of good report,
Where virtue is, or any praise, mold my most inward thought.

--- Author unknown

My Redeemer

Author-Philip P. Bliss, 1838-1876

Composer-James McGranahan, 1840- 1907

Meter-87.87 with Chorus

A shocking train accident caused the untimely death of Philip P. Bliss when he was only thirty-eight years of age. He had visited his old childhood home in Rome, Pennsylvania, at Christmas time in 1876, and was returning to Chicago in company with his wife when a railroad bridge near Ashtabula, Ohio, collapsed. The train plunged into a ravine, sixty feet below, where it caught fire, and one hundred passengers perished miserably. Bliss survived the fall and escaped through a window. However, he returned to the wreckage in an attempt to rescue his wife and in so doing perished with her in the fire.

This hymn text by P. P. Bliss was found in his trunk, which had escaped damage in the accident. The tune was composed by James McGranahan shortly after Bliss's death, while McGranahan was in Chicago considering Major Whittle's invitation to replace Bliss as Whittle's song leader in his future evangelistic endeavors. The hymn had a great spiritual impact when it was first introduced to a large tabernacle audience in Chicago as Major Whittle related how the text had been found among Bliss's belongings. He told how James McGranahan had composed the music for this text and how that this musician would now continue the work begun by Bliss.

The hymn first appeared in print in 1877 in *Welcome Tidings*, a new collection for Sunday schools, compiled by Robert Lowry, Wm. H. Doane, and Ira D. Sankey.

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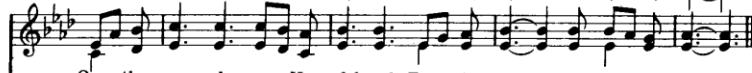
My Redeemer

PHILIP P. BLISS, 1838-1876

JAMES MCGRANAHAN, 1840-1907



1. I will sing of my Re-deem-er And His won-drous love to me;
2. I will tell the won-drous sto-ry, How, my lost es-tate to save,
3. I will praise my dear Re-deem-er, His tri-um-phant pow'r I'll tell,
4. I will sing of my Re-deem-er And His heav'n-ly love to me;



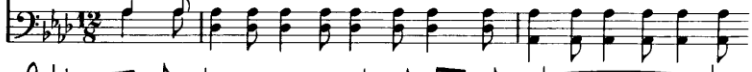
On the cru-el cross He suf-fered, From the curse to set me free.
In His bound-less love and mer-cy, He the ran-som free-ly gave.
How the vic-to-ry He giv-eth O-ver sin and death and hell.
He from death to life hath bro't me, Son of God with Him to be.



CHORUS



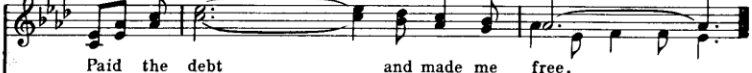
Sing, O sing of my Re-deem-er,
of my Re-deem-er, Sing, O sing of my Re-deem-er,



With His blood He pur-chased me;
He pur-chased me, With His blood He pur-chased me;



On the cross He sealed my par-don,
He sealed my par-don, On the cross He sealed my par-don.



Paid the debt and made me free,
and made me free, and made me free.



REFLECTIONS

. . . From the Editor

“Give us this day our daily bread.” Matt. 6:11.

This is but one strain of the pattern prayer Jesus outlines for His disciples, after they had said to Him, “teach us to pray.” This prayer is often erroneously designated “The Lord’s Prayer” which is actually found in John 17. The pattern prayer here in our text is exactly that -- a pattern wherein Jesus beautifully outlines several principles of prayer. It is not, as some seem to think today, some magical incantation to be repeated verbatim in order to get God’s attention. “Our Father expresses a new intimate and close relationship with the very God of the Universe, Who was often held at a distance in the Old Testament. “Hallowed be thy name...” conveys the thought that prayer is primarily to glorify Him, rather than simply presenting a forum for men to ask or often demand what they want. “Thy kingdom come, thy will be done...” is indicative of the fact that God is Sovereign over all, and we are but subjects in that kingdom. The prayer of those subjects must be that His Will, rather than our desire, must take precedent over all. Then we come to the strain quoted above, which gives us much insight into our lives today. “Give...” tells us that any blessing is indeed a gift of Divine Grace. No man can claim blessing on the basis of his own merit, nor can any man demand of Him thinking that God “owes” him some reward, due to his own works or conduct. Next we must be concerned with “this day” indicating certain urgency and need for this present hour. It expresses our faith in both His ability and willingness to care for His Own in their hour of need, a testimony, that we depend on Him daily, rather than all the “reserves” we might muster. “This day” also brings forth the thought of constancy, and scripture is filled with such daily provision. “Blessed be the Lord, who **daily** loadeth us with benefits...” Psa. 69:19 Lamentations 3:22,23 reveals that His mercies “are renewed every morning...” while Deut. 33:25 promises “...as thy days, so shall thy strength be...”

God also illustrates this daily trust in providing manna to Israel. “Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.” Ex. 16:4 We shall not list all of them here, but there are actually 8 governing principles, defining the way Israel was to handle the manna, and those same principles apply to money. This verse proclaims that it is from heaven and is especially typical of Christ the True Bread from Heaven. John 6. It was to be gathered at a daily rate, meaning that asking Him for our daily bread indicates a constant daily requirement of feeding on Christ.

“This day” of receiving such bread is also connected very closely with rest, as Israel was to gather two days worth of manna on the sixth day that they might rest on the seventh. Such a rest is a glorious privilege, but it is also mandatory if we would get the full impact of our daily bread. “...To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.” Heb. 4:7 Hebrews 3 and 4 both enlarge on the “rest” that Israel failed to appropriate in the land of Canaan. They did not heed the admonition of hearing His voice “to day.” Some might think if they do not ask for their “daily bread” it will be of no consequence or they just will not get what they could have had. That is true, but Heb. 3:15 shouts loudly that it is much more serious than that. “While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.” Refusing to believe God for that rest wherein we receive the fullness of our daily bread, in the natural or spiritual realms is in fact a very serious matter of provoking God. So let us boldly pray unto our Heavenly Father, “Give us this day our daily bread.”

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Both CDs and DVDs of the Labor Day Meetings are available, and may be ordered at P.O. Box 831, Grandview, Mo. 64030. We also have a series on “Headship” available which defines the roles, of both natural and spiritual marriage.

# THE POWER OF FAITH

Mary M. Bodie

***“YE HAVE HEARD OF THE PATIENCE OF JOB, AND HAVE SEEN THE END OF THE LORD; THAT THE LORD IS VERY PITIFUL, AND OF TENDER MERCY” - James 5:11***

***“ELIAS (ELIJAH) WAS A MAN SUBJECT TO LIKE PASSIONS AS WE ARE, AND HE PRAYED EARNESTLY THAT IT MIGHT NOT RAIN; AND IT RAINED NOT.....AND HE PRAYED AGAIN, AND THE HEAVEN GAVE RAIN, AND THE EARTH BROUGHT FORTH HER FRUIT” - James 5:17,18.***

James is proclaiming the power of faith in this chapter of his little letter. In fact, James is emphasizing different phases of faith, throughout this epistle. He teaches that faith is the victory in every part of the Christian life.

In the first chapter, faith is upheld as the sole sustaining asset in the trial which besets every believer. The second chapter suggests it as the only way of good works. Chapter three declares it as the way of victory. Chapter four tells us that it is the way of dependence upon God. Chapter five affirms it as the way of power - power to endure, power to do. Faith is the prominent theme of the letter.

To prove his case, James, at the close of his discourse, brings on the scene two of the striking examples of faith from the Old Testament. One on the line of endurance, the other of doing. They witness to the truth of his statements as to the preeminence of faith. These men teach that faith was always the way of spiritual power, even agreeing with James that there is no other means of pleasing God than by faith. Men never had salvation or prestige or honor with Him, otherwise than by believing Him.

Job, the oldest writer of the Bible, is the first witness that James calls on the scene to back up his argument as to the power of faith. He lived previous to Moses and Sinai. All authorities agree that his book is the oldest among the sixty-six of the Bible, because there is not one reference to Abraham and his family, the Law, or the Lawgiver - Moses. This would be impossible in a book of such a vast discussion of facts upon the problem of life if these characters were known at the time.

According to James, Job occupies a unique place on the program of the ages; and testifies among God's worthies

to the power of faith, and in a peculiar sense - its power to endure. He stands forth as the illustration of its might in this way, making men patient in all matters; whether these be in circumstances, afflictions, bereavements, or the uttermost of physical pain. The power of faith to endure is stupendous, as manifested in a yielded life, as Job testifies.

The Patriarch did not at first understand the wherefore of the trial, not the reason of the multitude of sorrows which came upon him. He did not know that, through these tribulations, he was to be the synonym of patience to all men throughout the ages; not that he was the type, the witness, the striking figure of faith's power to stand the greatest sufferings, the most intense pain, with never a murmur against God; though he bewailed his fate and his misfortune in possessing three such friends as Eliphaz, Bildad, and Zophar.

Job received all of his trials from the hand of God, not from Satan. His wife could not understand the reason of them. She blamed God in allowing them to so suffer; for she was also in anguish at the loss of children and fortune of every kind. She urged Job to curse God and die - Job 2:9. His friends blamed him declaring that he was chastened of the Lord for some wicked way in him. Hardness, cruelty, censure, and criticism for Job are found in their words. They had no sympathy nor comfort for the patient suffering man. They did not understand, even as the majority of folk today, why the godly suffer. In fact this is the problem of the book. Job gives the answer himself. He declares that all his sufferings were allowed of God, that he might be tried. He was to be purified thereby, as he tells us, "When He hath tried me, I shall come forth as gold" - Job 23:10. Notice that he acknowledges the Lord in everything.

Job was a marvelous man of faith and practical righteousness. He was an example to all men of his day. If he had not been of this caliber - able to stand such terrific trials, and justify God in all of His ways with him - he would not have been thus tested. The hedge which was around him would not have been removed. The Lord would not have let Satan get at Job, if He was not sure that this man of faith would not fail. - Job 1:12. God knows His men. Some are able to stand in any place and under all circumstances. The new man in them is developed that they can hold fast in the darkest night, believing God in the most pronounced trial; while others fail in

a little test. The new man in them is so immature that they need to be coddled continually to keep them going on in any measure. Their faith is so little, that it will not stand any strain put upon it. Therefore they are seldom tested; and they generally, like Job's comforters, judge those who are so tried.

We say, it is a privilege, an honor, to be allowed to suffer to the uttermost in the will of God. It is a sign that God can trust us, and that we will be faithful in any place. Trials, thus allowed, purify us. They deliver us from the dross which is a part of all of us, until it is burned off in the furnace of affliction. The trial of our faith works good for us. We are kept down at the feet of the Lord, humbled and little, made to cry mightily, exercised in the very depths of our being, as the waters of woe overwhelm our soul. We are thus broken and contrite in the hands of the Lord, not murmuring not complaining at His ways with us. We prove the Word of God and He proves our faith, at the same time.

Job, as James declares, witnesses to this fact. He endured because he had faith. It held him steady amid the taunts of friends and foes. "He endured, as seeing Him who is invisible" - Hebrews 11:27.

Elijah is the second man to be called from the Old testament record, to prove the power of faith. The mighty prophet steps up and takes the chair, and testifies by his works to its might. He shows the force of faith in the way of doing, not enduring; though he did not come short on this line either. But his strong point was performing. And James emphasizes the fact that he was a man like all other men, weak and fallible. His strength was not in himself, but in his faith in God. He believed Him, and thus his name has become the synonym of power to do.

James declares that he prayed earnestly. Ah, this tells the story of his might. He was dependent upon God. He went down before the Creator in weakness and need. Israel, his people, were departing from God. Ahab and Jezebel, worshippers of Baal, were on the throne - a wicked pair; and the people were following in their steps.

The prophet's heart was broken. He was despairing. They refused to listen to the words of Jehovah, the true and living God. He knew something startling and destructive must happen to awaken them. He called on the Lord to send judgment upon His people. He prayed that it might not rain for

three years. He even set the time limit, knowing that a drought of such length would ensure a famine which would bring them to their senses.

God heard Elijah's prayer. It was in the will of God and for His glory. The prophet had the mind of the Spirit, in thus petitioning the Lord. His prayer was not born of his own desire. He was not seeking his own things; nor hoping to pay back in their own coin, the harshness of the people. Oh, no. he loved them and was seeking their ultimate blessing; but he knew that judgment must come first. Therefore he prayed, and the prayer of faith was heard. It had power, and brought forth the result that he desired. The windows of Heaven were shut up. The rain was stayed; and Israel, beginning with the king and down to the lowliest in the kingdom, were desperate. They were brought down to the dust before the Lord; and this is the point - Elijah's faith was the power that brought this about.

But that was not the end of Elijah's faith to do. He did not leave Israel to suffer and die in their dilemma. When the trial had brought forth the desired result, "he prayed again." thank God, for the second prayer. It is "again" indeed, for Israel. God came upon the scene to execute the will of Elijah, which was also His will, and the waters fell in torrents upon the dry ground. Mercy followed judgment, and the people rejoiced. The power of faith was evidenced a second time in mighty demonstration, far beyond the finite mind to understand. Faith is a force impossible to fathom. Its power no man can penetrate or estimate, power to execute, power to endure.

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***"My spirit is dancing
Within my soul;
My spirit is dancing
Because Jesus makes me whole.
When I received the anointing
It flowed out of me --
Dancing, anointing,
Setting others free."
-- W. R. Jones***

The Mystery Of Headship Gene Hawkins

“For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.” Eph. 5:32

This chapter records five glorious burdens or responsibilities of one who would be the head of a wife. Jesus Himself sets the example with His Own conduct in regard to The Church. “For the husband is the head of the wife, even as Christ is the head of the church:...” Eph. 5:23 Paul then proceeds to list five major qualities that every head must have. The first is that of a “saviour” or protector of the body. V. 23 Next Jesus exemplifies the necessity of being motivated by sacrificial love as “Christ also loved the church, and gave himself for it;” V. 25 Thirdly, He made such a sacrifice “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,.....” V. 26,27. Number four, He would cherish her, and finally He assumes the responsibility of nourishing her. V. 29. Thus the headship of a man over a woman is in no wise a place of domineering dictatorship, but rather a place of intense responsibility in caring for her and protecting her, even as Jesus does for The Church.

While all of the responsibilities must indeed be applied to the natural relationship, our opening text announces that Paul had something far deeper and more spiritual in mind as he declares these things to be a “great mystery.” The word mystery literally means “to shut the mouth” meaning that it is something entirely hidden, something to be uncovered and revealed “unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.” I Cor. 2:10 Such mysteries are not just “common knowledge.”

The word “great” is the Greek word “megas” from whence our English word “mega” is derived, and means “exceeding great, greatest.” Thus Paul describes Jesus’

relationship with The Church as something rather stupendous, astounding, and extraordinary.

Such a magnificent mystery cannot refer simply to natural marriage for that institution has been with us since the “garden of Eden,” and has been explored and dissected by multitudes of analysts, innumerable times. Nor can it be simply the miracle of Eve’s creation, for Paul plainly tells us that it is a mystery “concerning Christ and the church.” This declaration of a mystery, is a direct reference to verses 30,31 “For we are members of his body, of his flesh, and of his bones.” Verse 31 immediately asserts, “For this cause shall a man leave his father and mother,” the cause being that we are members of His body, His flesh, and His bones. V. 30.

The depths of the mystery lie in the context as to why Adam uttered these words. This beautiful narrative begins with Adam giving names to God’s creation, but in all of that process “...for Adam there was not found an help meet for him.” Gen. 2:20. This story continues, showing that God is never surprised, defeated, or at a loss as to what to do. “And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.” V. 21-24. The word “therefore” in verse 24 carries exactly the same meaning as “for this cause” in Paul’s writing. A man shall leave his father and mother and cleave to his wife directly because she is “bone of my bone and flesh of my flesh.” Likewise, the bride of Christ is taken out of His Body, the body which scripture specifically calls The Church. “For we are members of his body, of his flesh, and of his bones.” Eph. 5:30 “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,....” Eph. 1:22,23 “And he is the head of the body, the church:....” Col. 1:18 Thus the analogy here in Genesis relates five glorious statements describing the relationship

between Christ and The Church. First V. 21 declares that God caused a deep sleep to fall upon Adam. Secondly He took a rib. Thirdly He closed up the flesh thereof. Fourth, He fashioned that rib as a woman, and five, brought her to the man. The fact is that God created another body completely different from Adam and closed up the flesh thereof. Now there are TWO distinct bodies, separate from one another, the second being a part of the first. God is performing this same operation in The Church today. A deep sleep prevails over the entire body of Christ, just prior to the time when Jesus' Eve will be presented to Him. Paul describes this same scenario as he wrote I Thessalonians 5 to saints, who were spiritually strong men, in contrast to the Corinthians whom he could only feed with milk, not with meat, (I Cor. 3:2) and the Galatians who are termed "my little children..." Gal. 4:19 Those mature Thessalonian believers understood the "times and seasons," and knew perfectly "that the Lord so cometh as a thief in the night." V. 1,2 Some Christians of our day adamantly proclaim that there is no such thing as a secret rapture, but a thief does not broadcast his plans, in order to carry out his mission. Thus, only those who are asleep will be caught completely unawares, when Jesus comes and claims His prize. Paul makes a clear distinction between the sleeping Church and these Thessalonian believers when he says, "But let us, not sleep as do others..." And "let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." V.6,8. This is the same scenario presented in Genesis 2, for while the bulk of the Church is asleep, God is taking only a rib portion, and is at this present time, fashioning a woman who will be presented to Christ. The key for those who would be a part of that company is found in the words "let us..." meaning it is our own choice, to either give into darkness and sleep, or else be awake to the light of God's Word. It is our choice, to become drunken on the pleasures of the world, the wine of religion, the cares of this life, as did the Laodiceans of Revelation 3, or to gird ourselves with the armor of faith, and love, and the hope of salvation, something that a sleeping Christian can in no wise do. That hope, recorded in I John 3:3, as an instrument whereby a man "purifieth himself, even as he

is pure,” speaks of salvation or deliverance from the tribulation, not from hell as many might suppose, for believers are delivered from the latter the moment they believe. It is the same promise given to the Church at Philadelphia: “Because thou hast kept the word of my patience, I also will keep thee from (out of) the hour of temptation, which shall come upon all the world, to try (test, discipline, prove) them that dwell upon the earth.” Rev. 3:10. According to Revelation 7, the bulk of the Church will comprise those who are disciplined, indeed purified by this tribulation period, simply because they did not allow The Lord to do that before the awful period ensues. The bride of Christ however, is by this time, already in glory, having submitted herself completely to the Headship of Christ, during her tenure on the earth. She has allowed Him to “...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.” Eph. 5:26,27. These statements can in no wise apply to the entire sleeping Church today, for the bulk of the body of Christ, has been absolutely defiled by the world, because she has summarily refused, denied, and even rebelled, against the cleansing power of The Word of God. This condition is especially seen as The Judge, The Head of the Church, brings forth this stinging indictment against the Church at Laodicea. Laodicea, the last of the seven Churches addressed, and symbolic of the very end of this Church Age, means “the people’s rights” and presents a dispensational view of the “day of rights” prevalent at this present time. “And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:...” Rev. 3:14-17 It is quite clear that these do not in any manner bear the chaste character described in Eph. 5:26,27.

Paul closes his exposition of the mystery with these words. “Nevertheless let every one of you in particular so love his wife even as himself; and the wife see (see to it) that she reverence her husband.” “Nevertheless...” is simply an indication some may not have understood the spiritual mystery Paul had endeavored to convey. Thus, he says, even though you may not understand the depths of this mystery, the principles of headship are to prevail in the natural marriage and husbands are still to love their wives, and wives are still to reverence their husbands.

Natural marriage of our day also presents living proof that the whole Church will not be a part of the bride of Christ, for just as all Christians in no wise submit to the fullness of Christ’s headship, neither do all marriages in the natural display these glorious qualities. As a matter of fact, every condition presented by natural marriage today can be found in the Church as a whole, from infidelity, to complete marital bliss. While Christ is the perfect “Husband,” every husband will not shoulder the five areas of responsibility listed earlier. Likewise, every wife, either because her husband refuses to take his place as the protector and leader he should be, or because she will not submit to his leadership, does not enjoy the benefits that God intended. Sadly, many Christians never experience the five glorious benefits that Jesus offers as the Perfect Head, and thus they know nothing of the tremendous intimacy and place of comfort they could have in Him. The rib portion however, will be “made” or literally builded, to God’s Own specifications, and presented to The Man, Christ Jesus.

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*O Love that draws me to the sky  
To reign in Heav’n with Thee for aye,  
I find my happy home in thee,  
A captive bound yet ever free,  
I could not live apart from Thee.*

Mary M. Bodie

# *IN THE SONG OF SOLOMON*

Alice S. Mooneyhan

## **THE ESPOUSEL CONTINUED**

3:5. *“ I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till He please,”* This is a placard of warning against disturbing the peace. She did not want to be disturbed in her fellowship with her Lover. Neither do we want anyone to interrupt nor disturb our communion with the Lord.

3:6 “Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?” This verse shows plans for the future, Praise the Lord! He makes the plans, and she agrees with them. He tells her what he is going to do for her.

“Pillars of smoke” - smoke, in Scripture, often speaks of glory (Isaiah 6:4). Myrrh speaks of suffering, and frankincense, of the fragrance that comes from a poured-out life.

“All the powders of the merchant,” speak of all the necessary spiritual cosmetics which the Holy Spirit employs to make this woman beautiful in the eyes of her Beloved. She glimpses the glory of that future day, when the suffering will be passed and the world will be left behind. “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” - Romans 8:18.

3:7-8. “Behold his bed, which is Solomon’s; threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.” This is the description of an ancient Oriental wedding procession. The Bridegroom sent his “bed” (palanquin or litter) to bring the bride from her home across the desert. This bed was a flat platform upon

which the bride sat while she was being carried by the servants of the Bridegroom. A guard of soldiers was sent to protect the bride and her dowry, because of desert robbers who laid in wait for such a caravan. This custom is a foreshadowing of the translation of the overcomers, who are to be equipped with armor for translation. In I Thessalonians 5:8-9, this armor is described as a "breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." This salvation speaks of bodily deliverance out of this world by translation.

3:9-11. "King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof being paved with love, for the daughters of Jerusalem. Go forth, O ye daughters of Zion, behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." In these verses we have another phase of this dispensational section. It concerns the enthronement of Solomon as king. It will be fulfilled when Christ takes His throne to himself. The daughters of Jerusalem here again speak of the believers in the early Church who were looking for Christ to set up His Kingdom on the earth. In Acts 1:6, the apostles questioned Christ as to the restoration of the Kingdom to Israel. The believers of the early Church who were of Israel and the 144,000 at the end, will be the friends or guests at the wedding in the air. They do not know the Lord as the Bridegroom, but as the King. They do not have the close fellowship with Him that the Bride has. They will be friends of the Bridegroom and the Bride.

In the Song of Solomon, the Shulamite is a figure of the group who will be the Bride of Christ. In I Kings, the Shulamite was a figure of the remnant of Israel. Adonijah represented the anti-Christ who will seek to win the favor of this remnant of Israel. They will resist all the overtures of the ant-Christ, and become the nucleus of the restored nation of Israel. Christ will reign as "the

Mighty God.” He will be the Jehovah of the Old Testament to Israel.

In this little portion, it speaks of Solomon making himself a chariot. This is his kingly chariot because it figures the official recognition, by Israel, of Christ as King. Solomon is a type of Christ in His Millennial reign. In I Kings 11, we read about Solomon’s many wives; and in that respect Solomon is also a figure of Christ, because the whole world will pay homage to Jesus Christ and acknowledge Him as the Head of all things. The Gentiles will acknowledge Christ as their universal King, and do honor to Him and worship Him as “the Head of all principality and power.” Solomon’s many wives represent that universal subjection of all nations on the earth to Christ during His Millennial reign.

The new creation Israel, will be the Bride of Jehovah on earth. They will be the chief nation. The law will go out from Jerusalem, and that city will be the capital of the Government of God upon the earth. Christ will reign from Heaven with his Bride, but Israel will be reigning on the earth, as the Bride of Jehovah. All the nations will honor Israel, who has been bruised and scattered and peeled - Isaiah 18:7. Israel will finally come into her own, to the promises that God gave to Abraham -- all in grace. Under the covenant of law, they failed to obey and were cast out of their land. But, they will inherit those promises that God made to Israel, and they will all be fulfilled in the Millennial Age, or Kingdom Age.

### **IN THE HEAVENLIES**

Canticle Three: 4:1-5:1

The fourth chapter corresponds with the truth revealed to the Apostle Paul in the book of Ephesians, which shows our place in the heavenlies in Christ Jesus. There we see first the provision in Christ, then our appropriation of it by faith; and lastly, the warfare with Satan which follows our laying hold of the provision.

There are three distinct divisions in this fourth chapter. Verses 1-7 show the *Provisional Truth*, what we are in Christ. The second section is expressed in Verse 8, which corresponds with Ephesians 6, our *Warfare* in the heavenlies. The third division, verses 9-5:1, shows the *Divine Product or the Practical Side*, which is given in Ephesians four and five. The greatest result of redemption will be manifested in the Bride company.

Verses 1-7 show our perfect standing in Christ. It is a picture shown on the screen, before the bride is actually transformed. This is how the Lord sees us in Himself. Even before the foundation of the world, God saw us in Christ as a new creation. Eve, the first bride, was made after the pattern of the Bride of Christ. She was taken out of Adam's body, bone of his bone and flesh of his flesh. These verses describe the Bride as she will be when perfected.

### **Our Perfect Standing in Christ**

4:1-7

"Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks." This first item speaks of the discernment that we have by the Holy Spirit, without Whom we cannot understand spiritual things. Jesus was filled with the Holy Spirit, and all His ministry was in the power of the Spirit. He was led by the Holy Spirit. He said, "I can of mine own self do nothing; as I hear, I judge" - John 5:30. And surely if He needed the Holy Spirit, we need Him more. We need to listen to the Voice of the Spirit. We need the revelation and guidance of the Spirit. This woman is complimented because she has doves' eyes -- she sees by the eyes of the Holy Spirit. Through the Spirit's ministry in her life, she learns to see as God sees. This we learn from the Word of God.

"Thy hair is as a flock of goats, that appear from Mount Gilead." The hair speaks of weakness and dependence upon another. Gilead means "heap of witness." Her long hair is a testimony of her dependence

on Christ who is her Head. Samson had great strength when his hair was long. When his hair was cut, he was weak "like any other man" - Judges 16:17. His long hair made him appear as weak as a woman, but his strength came from the Spirit of the Lord who was with him until his hair was shorn.

These long-haired goats were mountain climbers. They were very agile, and could leap from crag to crag. They picture the overcomers whose very strength is in their weakness. Jacob prevailed with the angel through his weakness. The Apostle Paul learned that through weakness, the power of Christ rested upon him. As a result, he said, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong" - I Corinthians 12:10. When we have no confidence in self, than the Lord's strength is put forth in our behalf. Paul also said, "We are the circumcision (the cut-off ones), which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" - Philippians 3:3.

4:2. "Thy teeth are like a flock of sheep that are even shorn, which came up from the washing." Beautiful white teeth are an asset to a young woman, or to anyone for that matter. This woman has perfect, clean teeth. They are described as a flock of sheep that have come up from washing. "Whereof everyone bear twins, and non is barren among them." There are no missing teeth. This, of course, speaks of our ability to thoroughly chew the Word of God and meditate upon it and receive nourishment and strength from it. You know how sheep do -- they eat and then they lie down and chew. They swallow, and then bring up their cud and chew it over again. They get all the nutrition there is in their food.

4:3. "Thy lips are like a thread of scarlet, and they speech is comely." In our time, it is customary to use cosmetics, but this little lady does not need to paint her lips; they are like scarlet thread. This speaks to us that Calvary is her theme -- Jesus Christ and Him crucified.

This also reminds us of the scarlet thread in the window by which Rahab let the spies down, and it also became the token by which she was later saved when the city was destroyed - Joshua 2:18. The wonderful truth of Calvary is our salvation. All who acknowledge the blood of Jesus Christ will be saved in the day of judgment.

“Thy temples are like a piece of a pomegranate within thy locks.” The temples speak of the mind. The pomegranate represents fruitfulness, because of the abundance of seeds it contains. Sisera, the commander-in-chief of the armies of Jabin, fled to the tent of his friend Heber, the Kenite. Heber’s wife, Jael, took a tent pin and drove it into Sisera’s temples, nailing him to the ground. Jabin speaks of reason. Our minds become fruitful when we take in the Word of God. It is only as we judge according to the Word of God, that our human reasoning is dethroned and Christ reigns in the place of Jabin.

(To Be Continued)

### GREAT IS THE LORD!

Ascribe ye greatness to our God;  
Great is the Lord, and to be praised.  
The mighty God, this is His Name;  
To Him our voices we have raised.

Great is our Lord, and of great power;  
Great is His faithfulness to all.  
How great in counsel, great in goodness!  
Upon Him we will ever call.

Great are His mercies toward His people,  
How great His love wherewith He loved us.  
How precious are His thoughts to usward;  
The sum of them is marvelous!

Who is so great a god as our God?  
Unsearchable his greatness is,  
Great things past finding out He doeth;  
He is our God, our praise is His!

-- Author unknown



