



By Gene Hawkins

“For nation shall rise against nation,
and kingdom against kingdom: and

there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.” Mark 13:8

The word “sorrows” in this verse means “a pang or throe, especially of childbirth:--pain, sorrow, travail.” It is also rather interesting that the same verse makes reference to the unrest among the nations and natural disasters, both of which are on the world’s stage at this present hour. Scriptural prophecy is unfolding almost daily, yet men seem to completely ignore it. The above analogy of a woman’s labor pains, describes the ever intensifying upheaval in the world today. Natural labor pangs begin rather mild and infrequently, and gradually increase, both in time and severity, until the infant is born. Just so, the present difficulties of this world, here called the “**beginnings** of sorrows,” will intensify until the most severe part of the tribulation period, is come which is called “the time of Jacob’s trouble,” Jer. 30:7 This will bring forth the fulfillment of Isaiah 66:8 “Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.” God’s dealings with the nations, and all of humanity, have always centered around Israel, and so will it be in the end time.

The **2011 Christchurch earthquake** (also known as the 2011 Canterbury earthquake and the Lyttelton earthquake) was a 6.3-magnitude earthquake that struck the Canterbury region in New Zealand's South Island on 22 February 2011. It followed nearly six months after the 7.1 magnitude 2010 Canterbury earthquake that caused significant damage to the same region but no direct fatalities. The quake in Japan was an 9.0 magnitude earthquake striking on March 9, 2011 leaving

horrendous damage and loss of life, and while the nuclear reactors withstood the earthquake, as they were designed to do, the tsunami that followed damaged them severely. Not only so, but much of the area continues to reel, due to the tremendous “aftershocks.” Many conflicting reports are circulating as to just how extensive that reactor damage is and what risk there may be due to nuclear contamination. Our opening text declares that that such disasters would occur in divers places and they are coupled with “famines and troubles,” that is “disturbance, i.e. (of water) roiling, or (of a mob) sedition.” It simply means that multiple problems occur beyond the initial devastation. This particular disaster has produced tsunamis as far away as Hawaii and California, and the Canadians have also been warned about such waves hitting their shores. We are yet to hear how the fallout from the damaged nuclear reactors may affect other nations.

It is rather amazing that we hear so many reports blaming this disaster on global warming, despite the fact that the information supposedly proving this “man made phenomenon” was officially deemed to be severely compromised and fabricated. Consider just a few of the comments from some die hard environmentalists, along with a few others, published in “The Daily Caller” on the internet, with the headline “Some respond to Japan earthquake by pointing to global warming.” “Has the time come to demonstrate on solidarity – not least solidarity in combating and adapting to climate change and global warming?” “I’m worried that Japan earthquake, on top of other recent natural ‘disasters,’ is a sign we’ve passed point of no return for climate change.” “An earthquake with an 8.9 magnitude struck Japan. And some say climate change isn’t real!” “Never really believed all this global warming talk, but after the earthquake in NZ and today in Japan. Maybe we’ve ruined the world.”

We wonder when men will finally wake up and realize that Jesus Himself prophesied very explicitly that these things should come, and perhaps “Global Warming” could be better translated “God’s Warning.” Some of the above comments indicate that men do realize they are becoming more frequent, but the overall tenor of such words seems to suggest finding a way of prevention. That will not happen, according to God’s Word. Men have learned to “control” or “adjust” the time of a birth with certain drugs, but the labor pains of a woman in

childbirth will not be completely eliminated until her child is delivered. So also the birth pangs of this world. It is indeed a runaway train which has already left the station, its wheels having been set in motion by God Himself and the futile efforts and ingenuity of men will not stop it. The world itself is actually in revolt even as Paul tells us “..... that the whole creation groaneth and travaileth in pain together until now.” Rom 8:22 Paul continues here declaring that God’s people also feel such travail. “And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” V. 23 The apostle here gives us the glorious prescription for our own lives during this time of sorrows. It is not to try and save our environment, but rather to concentrate on being delivered out of this world, “waiting for the adoption” (sonship) or manifestation of the fact that we are the sons of God. V. 19

Mark has specifically targeted earthquakes in his warnings of this end time period, but Jesus’ words in Luke paint with a broader brush in reference to these same events. “And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.” Luke 21:11 The “fearful” (frightening, alarming,) sights, along with signs from heaven, must include a great host of phenomena far beyond the control of men. These are very often rightfully called “acts of God” and would include volcanoes, famines, tsunamis, tidal waves, hurricanes, tornadoes, excessive snowfall, floods, drought, and multi-ton meteorites which have and could yet hit this earth. The ways of devastation for this little earth ball are legion, and man will one day learn that he can in no wise control any of them.

Insofar as earthquakes are concerned the “big one” has yet to occur. Those in Christchurch and Japan have been devastating, but let us remember, this is only the “beginning of sorrows.” After the two witnesses have finished their allotted 1260 days of ministry, bringing the world to the middle of the tribulation, they will be killed. Three and one half days later they will be raised from the dead in plain sight, and immediately taken to heaven. This will bring a great earthquake in Jerusalem whereby the 10th part of the city of Jerusalem will fall and seven thousand will be slain. Rev. 11:13 Such devastation will be followed a short time later by

“.....a great earthquake, **such as was not since men were upon the earth,** so mighty an earthquake, and so great.” Rev. 16:18 The devastation in this one is so massive that the “great city of Babylon” or modern day Rome will be divided into three parts. Other cities of nations are also said to fall at this time but “....great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” V. 19

The great conflicts between kingdoms and nations are also included in this beginning of sorrows, and such skirmishes are extremely prominent at this present time. Egypt has already dethroned former President Mubarak, as she apparently leads the rest of the world toward democracy. Libya has tried to follow that same pattern, but at this writing her situation seems to fit the “kingdom against kingdom” scenario, as factions within the nation rise up against Libyan dictator Muammar Gaddafi, resulting in tremendous bloodshed and unrest. It seemed for a time that these Egyptian like demonstrators were winning, but in recent days, the national government has taken control of key strongholds occupied by those protestors. Other nations in the world community, some of which are pressing the democracy issue, are truly perplexed and distressed (Luke 21:25) because they are simply at a loss as to which direction to take. The democratic forces in Libya have cried out repeatedly to Arab, as well as other nations, to enforce a “no fly zone” over the country to prevent Gaddafi from striking them so severely from the air. New items abound on this matter, but even though most agree that Gaddafi must be replaced by democracy, all relay basically the same message. *Mercury News* reported that the effort led at the G-8 meetings in Paris by French and British diplomats “ran aground.” “Germany's envoy saying his country was "very skeptical" about military action against Moammar Gadhafi's forces. Foreign ministers from the so-called Group of Eight countries agreed more action within the U.N. Security Council is needed to pressure Gadhafi—possibly through new sanctions, but not military action, diplomats said.” Germany's foreign minister, Guido Westerwelle further stated, “Our position is well known: We are very skeptical about any military intervention, including a no-fly zone in Libya. We do not want to get sucked into a war in North Africa. We want to avoid any slippery slope in this

direction." *The New York Times* reports that "An American official, who discussed United Nations deliberations on the condition that he not be identified, said the Security Council had moved more quickly on Libya than on almost any issue in recent years. The body is poised to take further steps, if warranted, like "a rapid deterioration, a significant uptick in violence," he said. "In terms of big ideas like a no-fly zone, if the international community is ready, and there is a need to impose a no-fly zone or authorize use of force, that would require another whole debate and resolution." U.S. Secretary of State Hillary Clinton reinforced this same message saying that a "Libya no-fly zone" is a UN decision. Italy weighed in with further complications due to a 2008 treaty, wherein "Italy pledges not to use "direct or indirect" military force against Libya, or to allow the use of its territory "in any hostile act against Libya." Italian Foreign Ministry spokesman, Maurizio Massari, also noted that "Italy had suspended the treaty, not revoked it, and would evaluate how to proceed as the conflict in Libya evolved."

All of these accounts simply show that these nations, though outwardly expressing great sympathy for those suffering so severely at the hands of Gaddafi, are looking out, first of all, for their own interests and it surely does not take great speculation to realize that many of their decisions will be predicated upon economic considerations. War is expensive. It also seems quite apparent, by the world economic crisis that monetary issues will be at the forefront of ushering in a one world government.

Kingdom shall rise against kingdom, and such a declaration could well be applied to present difficulties in this country. Paul warned ".....that in the last days perilous times shall come." II Tim. 3:1 Rather than political difficulties the apostle speaks in this portion of the inward motivations of the flesh, stating that "... men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof:...." V. 2-5 The current situation in Wisconsin, where the "kingdom" of a union has risen up, and some politicians fled the state to avoid voting on measures put

forth by the Governor, to address the severe economic crisis of a bankrupt state which can in no wise meet its financial obligations. Many states, which are in the exact same condition as Wisconsin, are watching intently to determine if this might be the path they must follow to keep from falling into the same pit of economic chaos. Also at issue is the recently passed health care law, already declared by certain Federal Judges, to be unconstitutional. A number of State Attorneys General have filed law suits against it, and it seems that a showdown of “kingdom against kingdom,” within a nation, even as we see politically in Libya, may be in the offing.

The verses from Romans 8, quoted above tell us plainly that those looking for Jesus to come will, in no wise, escape these sorrows which are even now, coming upon this world. Right now rising gasoline prices and other hardships and other shortages are the primary culprits, but verses 24,2 tell us what to do about it. “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.” We have seen before that, despite the exhortations, demands, calls to prayer, or any other religious or political effort, this planet will not be preserved. Ours is not to try; and it can be very dangerous to our own spiritual development if we do bow to that obsession, for it will take our eyes off the real goal: the coming of Jesus! It is rather our responsibility to keep our eyes on the “hope” which is here set forth as salvation. “If we hope for that we see not...” is an expression of faith. It is imperative that we look beyond present world conditions, even those in our own country, and realize that we are not of this world. We are only pilgrims passing through and must look by faith to those things which are not seen, to the time when our glorified bodies will outwardly reveal what and who we have been all along, THE SONS OF GOD! Rom. 8:17-19.

Why is He silent when a word
Would slay His accusers all?
Why does He meekly bear their taunts
When angels wait His call?

“He was made sin,” my sin He bore
Upon the accursed tree;
And sin hath no defense to make --
His silence was for me.

OUR CONFLICT OF FAITH

Walter Anderson

“Being justified freely by his grace through the redemption that is in Christ Jesus:” - Romans 3:24.

“That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” - Romans 5:21

There can be no self-delusion where grace is accepted by faith. God and His Blessed Son are altogether glorified therein. All creatures' vain assumptions fall smitten in self-despair, under the impact of grace's authority to reign.

His resurrection glory, acclaimed to be “Almighty.” His invincible will, must be manifest in all the earth as well. Now in mystery, Christ in the fullness of the Godhead bodily, dwells in His Bride upon earth - in manifestation of the Spirit! The Bride accepts His fullness, and so lives in His glory by the Holy Spirit.

As “all things” serve Christ, the absolute Potentate, so “all things” must serve the Christ in us Christ can fully glorify Himself in His Bride. Think on this!

All self-attainment is mere presumption, and frustrates grace in its inner workings. Through grace, God Himself is pleased to glorify His Son within our hearts.

All sufficiency of grace comes forth by faith alone, in the life of Christ. All self-trust is the height of deception and arrogances of pride. Man's pride is smitten to utter humiliation, by the glory of grace.

For grace to reign without dispute is to allow Christ complete access to our innermost being. He must possess all in love, to be satisfied in holy wedlock and bliss! Our own self-will is judged to the very core. The victory is grace.

We must learn, sooner or later, that dependence upon flesh is false. This becomes painfully true when it comes to our own human nature. Let it be remembered that nature does not produce grace. Abraham found this out in the birth of Ishmael, whose mother was Hagar after the flesh.

Only faith pleases God; without it, it is impossible to please Him. God's way to life is faith alone! “The just shall live by faith” - Romans 1:17. In believing God, we accept His declaration apart from our own reasoning.

We, as mere creatures, only reason from within our own

viewpoint, and our self-importance is so very dear to us. Only grace, received in faith, changes the entire disposition of our hearts! Through it, we become willing to accept God's will in any matter. This is victory.

God's will is contrary to human reason. God's sovereignty over the human will must be accepted, beyond all of our own considerations. He must be "all in all," if He is to be Sovereign and undisputed Lord.

We too must experience the contest between Jacob and the angel all over again. By sheer strength and might he would have overcome the messenger of God. "And he (the angel) said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me" - Genesis 32:26.

The reality is that we find our conflicts are with the Word of God. By our sheer self-determination and will, we would seek to overpower It within our hearts. We must learn by experience that the letter of the Word is God's messenger, the very Logos ("Word," Greek) Himself.

Finally, in our desperation, we anticipate the strength of Logos to be Almighty. As we submit, we cling in desperation of despair to receive all blessings from our Beloved Bridegroom. Surely the Scriptures must needs be fulfilled in us. Our self-effort has been vanquished, and grace has secured our hearts in love to our Beloved! We are willing to let Him reign and be glorified in our lives!

So, "without controversy" great is the mystery of godliness" in our lives in Christ and in God, through the fullness of the Holy Ghost. Oh, blessed grace! The very Trinity dwells in our hearts, in the full pleasure of the Godhead!

Such is the possession of love in the Bride of Christ. She has had her confrontation with the fullness of the Godhead in her Bridegroom! How invincible her love is, to possess all the fullness which dwelleth bodily in Christ Jesus. He becomes her most Blessed "I AM THAT I AM!"

She has come to His stature - Very God and Very Man! "Be Thou exalted, O God, above the heavens; let Thy glory be above all the earth" - Psalm 57:5.

How has this great gap between heaven and earth been bridged? What impossibilities they are! The inconceivable chasm is now bridged in grace! All victory is secured in the precious blood of the Lamb. Now it is the virgin Bride of Christ, who may comprehend all things in heaven and in earth through her Beloved. Israel never heard of Such faith! Grace has found the choicest vessel of election! Herein dwells the glory

of the Godhead, in Christ! How great, beyond all expression of words, is wisdom manifest now in the “fairest of women!”

Oh, the magnitude of the infinite depths of the Godhead before the beginning of creation! “He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heaven by His understanding! - Jeremiah 51:15.

Notwithstanding creation’s complexity and variety, wisdom also bears rule over all kingdoms in the past and present. Wisdom stands with the Lord in all His administrations! “Daniel answered and said, Blessed be the Name of God for ever and ever: for WISDOM (‘the Lord possessed Me in the beginning of His way’ - Proverbs 8:22) AND MIGHT ARE HIS: And He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth WISDOM unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness (‘and darkness was upon the face of the deep’ - Genesis 1:2), and the light dwelleth with Him” - Daniel 2:20-22. This light of His glory was in the beginning and came forth to dispel chaos. “And the light shineth in darkness; and the darkness comprehended it not” - John 1:5

she now rules in the kingdom of men. “Counsel is mine, and sound wisdom: I am understanding: I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth”- Prov. 8:14-16.

These foregoing accounts, show wisdom’s activity in the past. Now for the present, in redemption’s scheme. God discloses “even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints” - Colossians 1:26. It is to be seen that “this mystery” is very comprehensive in what it includes. Many just establish it as being the Church, as the Body of Christ. Far more is implied, as being made effective through the sacrifice of Jesus Christ on the cross.

Paul declares his ministry to be “according to the dispensation of God which is given to me for you, to fulfil the word of God;” Col. 1:25 This sets his ministry apart from all human authority and ordination. It must carry in it the full revelation of all scriptures that precede it. This purpose in Paul’s calling is “to fulfil the Word of God.” How tremendously important this is. To “fulfill” is from the Greek word “play-ro-o” meaning “to cram, to furnish, finish, accomplish, complete, fill (up), perfect.”

Within the confines of all Scriptures, that are completed or finished through Paul's revelation, must also be "wisdom." A portion of Scripture surely pertains to wisdom, "which is now made complete," through the ministry of grace. The wisdom of God is spoken in mystery, in all of Paul's stewardship - "But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory" - I Corinthians 2:7 R.S.V. I Corinthians 1:23,24 declares that wisdom is found in the preaching of the Cross - "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but into them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." So wisdom must be manifest at the Cross, in the death, burial, and resurrection of Christ.

Let it be understood also, on the contrary, that man's wisdom is, at the Cross, nullified completely and rendered useless! "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" - I Cor. 1:19. All the philosophical wisdom of the ages would hold that man was his own redeemer, and possessed the power and means to secure his own betterment. This would make Christ's death in vain. Golgotha was the place of the skull - the end of man's reasoning. Can he think through death unto resurrection? By no means! Impossible! All reasoning ends in death! It must be faith alone that perceives. So wisdom can only be understood through faith, apart from all reasoning. It transcends all thought of the creature! In being inconceivably great, wisdom is apprehended by believing God as grace is apprehended. "Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" - James 1:17. James 3:17 likewise asserts - "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Just as grace bridges the gap between heaven and earth, the past to the present, so wisdom also has this inherent power. "Christ.....is made unto us wisdom" - I Corinthians 1:30.

We may perceive, by illustration, the physical properties of light in its relationship to the sun. By itself the sun as a star, is one immense fireball. Through the means of light waves, this light, heat, and energy are transmitted from its body in all directions. Through

this means of radiation, all other physical bodies like the earth, moon, and planets assimilate the sun's rays. They thus receive all its content and benefits.

So likewise, the Bride of Christ in her human spirit receives the wisdom of Christ in pure light and spirit. As she assimilates wisdom's glory, she becomes wisdom in very essence and being. Whatever, we assimilate in spirit, we become also! In the very substance of wisdom, the Bride comes to know Christ's death and resurrection. The light of wisdom penetrates all the unknown confines of death, and brings it forth to understanding and reality. With our own reason, we could not know the meaning of Christ's death. Therefore, in faith, the Apostle Paul who apprehended wisdom could say, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the (out) resurrection of the dead" - Phil. 3:10,11.

The apostle secured the effective power of wisdom to know Christ's death and become conformable to it, otherwise, His death would have meant no more than any other. Paul became like Christ in his death! All its issues were brought to light by the power of wisdom. This is declared in Psalm 68:20 - "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." All the "issues" of Christ's death became known to Paul, in believing God who bought them forth in wisdom. After all, death holds no secrets from wisdom.

Wisdom penetrates all that is unknown in death, because it can go through all space and time . So Christ's death so long ago, becomes just as real today, for those who believe wisdom.

Paul knew that life was conceived in death, both physical and spiritual. So to know Christ's death was to come to know His glorious life! Without Christ's death, His life in glory can never be known. Nobody could ever apprehend Christ's glorified life, while He was still living in the flesh. This all shows the great advance of Paul's Gospel. Now Christ is known fully in the glory which His Father gave Him after His resurrection.

The mystery of "Christ in you, the hope of glory" is revealed to the Bride - "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 (or expectation) of glory: Whom we preach, warning every man, and teaching

every man in all wisdom; that we may present every man perfect in Christ Jesus” – Col. 1:27,28.

13

It is now the glorified Son of God in us - the believing Gentiles - that is the mystery or secret. Let it be understood that, prior to Christ’s death, nobody was ever “in Christ.” What a transformation the death, burial and resurrection has made! “Christ after the flesh,” in the Gospels, was only followed as a Master - II Cor. 5:16.

By this glorified indwelling of the very Person of Christ Jesus, the Bride accepts the pre-incarnate Logos to be her true life! So inconceivable is this that it is rendered “the riches of the glory of this mystery.” Herein, the adjective “this” makes it a most particular mystery. Through his preaching and teaching, Paul secured this marvelous revelation “in all wisdom” – Col. 1:28.

This disclosure of “all wisdom,” without reservations, gives the fullest insight to the grand transfiguration of wisdom. Do all believers apprehend this? By no means! They rather follow Jesus after the flesh, without His glory. Now, through wisdom, the Bride fully acquires Christ’s very glory with the Father “to be made perfect,” to become full grown.

Only by accepting Christ’s death, burial, resurrection and ascension can she secure this blessedness of her Beloved! What riches of glory this is! Through wisdom, all that is in the glorified ascension of Christ becomes the very experience of the Bride. This is far beyond human knowledge. The experience of its very reality becomes the woof and web of her very being.

So grace has come forth to transform wisdom unto the Bride of Christ! Indeed, this is “the riches of the glory of this mystery.” Through the Holy Spirit, “the deep things of God” are fully manifested. Without wisdom, Paul in his human faculty could never have apprehended such unreachable depths of the Godhead before the world began.

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Truth is not a “what,” but a “Whom.” We should rest our souls upon a person, Christ, and not on a philosophy.

- \* Christian faith is both assuring and enduring.
- \* Silence can be beautiful and impressive; don’t break it unless you can improve on it.
- \* Giving up is the ultimate tragedy.

14

## DRY BONES

Dr. Vicky Moots

Ezekiel 37:1-10 relates the story of Ezekiel in the valley of the dry bones. Verses 11 & 12 tell us that these bones actually speak of the nation of Israel and its restoration. “Then he said unto me, Son of man, these bones are the whole house of Israel: ... Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.” But I would like to use this example of the dry bones and their healing applying it to us as individuals and to the Church which is the body of Christ. I would further use examples from the human body to illustrate its meaning.

The latter portion of Ezekiel 37:2 exclaims, “Lo, they were very dry.” These bones represented a body that was once living, strong and healthy and joined together but died, dried up, and fell apart. The vultures, worms and other animals cleaned off all the meat from the bones (muscles, tendons, ligaments) and the marrow dried up as the heat of the sun evaporated any remaining moisture. They had obviously been dead for a long time and seemingly beyond hope of ever living again.

Bones are usually very moist, having an abundant blood supply, and they are filled with an amazing substance called marrow. Job 21:24 mentions it; “his bones are moistened with marrow”. Bone marrow produces all the cells in the blood and is located in the center of the bone. The marrow stores iron and other building supplies to continuously form new cells as the old ones die off or are lost through blood loss, such as trauma or a bleeding ulcer. Healthy bone marrow (moist bones) is necessary for life. If the bone marrow dries up and fails to produce adequate numbers of blood cells, a person will soon die.

A doctor sometimes needs to take a sample of the bone marrow to test for certain illnesses such as leukemia or persistent unexplained anemia. This requires a special needle to drill through the outer bone into the core to obtain the sample. In cases of trauma or serious illnesses in which fluids must be infused quickly into the body, a similar needle called an interosseous needle can be pushed into the center of the bone where the marrow is located to deliver those fluids at a rapid rate. A large amount of fluid can be infused in a short period of time.

Proverbs 3:8 tells us that the fear of the Lord is “health to the navel and marrow to the bones”. Furthermore, Proverbs 17:22 declares, “A merry heart doeth good like a medicine but a broken spirit dries the bone.” (marrow).

The nation of Israel lost their fear of God and began to serve the gods of the nations surrounding them. When we fail to put God first in our hearts or lives and allow the cares of this life to take priority we too will soon dry up and become weak and lifeless, no longer able to stand before Satan.

God questions the prophet further, “can these bones live?” Ezekiel 37:3 The answer is in verse 4: “Oh, ye dry bones hear the word of the Lord.”

The word of God has the power to give or restore life. It is “quick” (living) and powerful (Hebrews 4:12) and sharper than any two-edged sword piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. It is like the sharp, two-edged interosseous needle that can pierce into the marrow and infuse life into someone who is dying.

Bones are the frame work of the body that enables it to stand. For a living body, the bones are held together by joints connected by ligaments and surrounded by muscles to allow movement, enabling the body to function.

The dry bones in the valley not only needed to be moistened but to be joined together as a body and then to be given breath. This is a promise in verse 6: “and I will lay sinews upon you and I will bring flesh upon you and cover you with skin and put breath in you and you shall live.”

This miraculous revival can only be accomplished by the life-giving word of God’s grace which is able to build us up (Acts 20:32). Eph 4: 15, 16 show us how this takes place. “But speaking the truth in love may grow up into him in all things which is the head, even Christ, from whom the whole body fitly joined, together (with all the ligaments and tendons) and compacted by that which every joint supplieth.”

The word of God pulls us together as a body and builds us up in order that we may stand in the evil day. But to have life we must have breath, even as Ezekiel’s dry bones in the valley.

Ezekiel prophesied in verse 7 – spoke God’s word (to edification, exhortation and comfort 1 Cor 14:3) “and the bones came together.” However there was no breath in them. Theefore, Ezekiel prophesied to the wind and the breath came into them and they lived and stood up on their feet an exceeding great army. V. 9,10

II Tim 3:16 declares, “All scripture is given by inspiration of God (“God breathed”). Inspiration, in the physical body, is a part of breathing and means to inhale or to take a breath.

The Holy Spirit makes God’s word become real and living in our own hearts, not just words on paper. Through HIS word,

God literally breathes into our souls the breath of life as He did into Adam's physical body. We can then "breathe out" Gods' word by the power of the Holy Spirit to give life to someone else.

Does your life seem like it is falling apart and you just can't seem to get it back together? Are you suffering from spiritual bone marrow failure? Let the word of God penetrate into your dried up bones and fill them with life-giving marrow and allow the Holy Spirit to quicken God's word to your heart. The word of His grace will build you up and give you strength.

**Yes, those dried up bones can live again!**

## **RESURRECTION**

**If you've been resurrected from the dead,  
Without doubt,  
Tell it out.  
Lifted from the grave's dark night of dread.  
Sing and shout,  
Live it out.  
Jesus precious' blood for you was shed.  
If with Him you from the tomb arose,  
In His love,  
Realms above,  
Far'up o'er the power of your foes.  
Way up there,  
In the air; .  
Jesus soon will all those things transpose.  
If you've ascended to heaven's light  
In accord  
With the Lord,  
Life safe 'hid with Christ in glory bright,  
Praise His Name!  
Grace proclaim!  
Eternal joy is your sure birthright.**

# REFLECTIONS

*...From the Editor*

**“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.” I Cor. 15:1-2**

Several years ago a man wrote an entire book, using the last six words of the above text to refute, in his words, “the ungodly doctrine of O.S.A.S. (Once Saved Always Saved.) He interpreted Paul’s words to mean that if did not “tow the mark,” and constantly keep in memory the message, “I preached unto you,” he would not be saved because he would have believed in vain, and would then go to hell. He missed the entire burden of this chapter wherein Paul wrote to dispel the Corinthian myth that there was no resurrection. The phrase “unless ye have believed in vain” expresses only one of many consequences to humanity, if Jesus be not raised from the dead. Thus the apostle begins immediately in verses 3 & 4, proclaiming the death burial and resurrection of Christ as the basis for the entire plan of redemption. His brilliant outline continues as verses 5 to 8, list six eyewitness accounts of those who had seen Jesus in His glorified state, after He was raised from the dead. That list includes “...Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; .....After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.”

Paul continues his argument by listing eight devastating consequences to all humanity “...if there be no resurrection of the dead,....” for “if Christ be not risen, then (1) is our preaching vain, and (2) your faith is also vain.....(3) we are found false witnesses of God; .... For if the dead rise not, then is not Christ raised: (4) your faith is vain; (5) ye are yet in your sins..... (6) they also which are fallen asleep in Christ are perished.....(7) we are of all men most miserable.” We would note that the possibility of our faith being vain, (without reason or cause) is actually mentioned three times, because of its importance and because it depends entirely on the resurrection of Jesus. It is a glorious

thought and reality however, to see that Paul wiped out every one of the above consequences with one stroke of his pen; “But now is Christ risen from the dead, and become the firstfruits of them that slept.” V. 20 The Corinthians have in no wise “believed in vain,” for their faith is guaranteed by the resurrection of Jesus.

This chapter continues with the **order** of the resurrection, as all in Christ shall be made alive “But every man in his own order:…” (orderly in arrangement (a troop), i.e. (figuratively) a series or succession:--order). V. 22,23 Paul then tells us that there are varying glories that will be manifest when the rest of the body follows the path of Jesus, the “firstfruits of them that slept.” “There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.” V. 41 Not only is there no threat of hell for the believer, but rather the possibility and glorious promise of sharing the highest sun glory with Christ.

The victory of the resurrection is concluded with these glorious words. “So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? ...But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, (because of Jesus resurrection) my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” I Cor. 15:54-58

## BE OF GOOD CHEER

Ty Robinson

Seven is the number of SPIRITUAL PERFECTION or SPIRITUAL COMPLETION, and seven times scripture records the phrase "be of good cheer."

"And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men." Matt. 9:1-8 Was this man exhorted to be of good cheer because his sins were forgiven him, or because the Lord healed him, or both? Surely he departed in good cheer because he was made whole both spiritually and physically, and no doubt felt better inwardly than he did outwardly.

*"And they that had eaten were about five thousand men, beside women and children. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 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. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer: it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. Matt. 14:21-29*

Mark likewise records the same story, stating in Ch. 50-51

*"For they all saw him, and were troubled And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered."* His disciples, being rocked in a storm tossed ship in the middle of a dark night, were troubled at seeing Jesus walking on the raging sea, thinking He was a spirit. Once again Jesus cried out "Be of good cheer: it is I, be not afraid," and as He came unto the ship the wind ceased, showing us, among many other things, that Jesus is in control no matter how stormy life's troubled sea may be, or how dark the situation. He can calm the storm, and relieve fear, if we will only trust Him, and believe that he can do such impossible things.

Paul relates the following experience after his arrest in Jerusalem, as one of the darkest times of his Christian life. *"And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome"* Acts 23:11 This one sentence lit a fire that carried the chief apostle to the Church forward for at least the next five years of his life. It gave him direction, and brought him to the place where he had the opportunity to preach even to those of Caesar's household! Yes, there were many trials that followed; plenty of times not to be of good cheer, but the Lord's message remained the same: ... Be of good cheer, Paul. Paul's immediate circumstances did not change, but his heart was left in good spirits, and he probably did not sleep the rest of that night, having been given a shot of spiritual adrenaline that carried him all the way to Rome!

Acts 27 records the journey to Rome wherein Paul was on a ship with 276 souls, all doomed to die in another stormy sea, ... but for the grace of God. *"And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before*

Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. . . . And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls.... And so it came to pass, that they escaped all safe to land". V. 20-44

What have we just seen in these six "be of good cheer" scriptures? First a sick man told by Jesus ... Son, be of good cheer: thy sins be forgiven thee. After having his sins forgiven, the Lord Jesus healed him of his disease. Secondly, Jesus' disciples, fearing for their lives on a storm tossed sea, proved to themselves, and to us, that dark night, that He can calm the storm, and relieve fear, if we will focus our trust only on Him. The third witness is the Apostle Paul in prison, in another seemingly hopeless situation with no way out, when at the darkest hour of the night Jesus came and spoke ... Be of good cheer. Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. Our next scripture reference occurred on board the ship to Rome, as Paul believed God for himself and then exhorted 276 doomed souls to be of good cheer, for they were not to die in that severe storm, that life had brought their way. They all claimed Paul's assurance of good cheer, and all escaped safe to land, the implication being that they all were saved.

The seventh scripture proclaiming the phrase "be of good cheer" is found in JOHN 16:33, and speaks to all desiring His SPIRITUAL PERFECTION as we too travel life's troubled sea: "*These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world.* There really is only one way to be of good cheer, and that is to believe The Word of God, Who is Jesus, trust His divine plan, focus upon Him, and experience His peace.

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The Cries Of Jesus

Gene Hawkins

“I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.” Psa 69:3

Psalm 69 is known as the trespass offering psalm. The language used here is very similar to that of Psalm 22 for both of them describe Jesus undergoing the effects of being made sin, and suffering the wrath of God because of it. The sin offering shows Christ being made sin for us and bearing it away behind God’s back, “as far as the East is from the West.” Psa. 103:12 The trespass offering bespeaks these same facts, but this offering required the offender, not only to make restitution for the damage done, but also to add the “fifth part more.” Lev. 6:5 Thus Jesus says here in our Psalm “...then I restored that which I took not away.” V.

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“I am weary of my crying...” is indicative of the fact that Jesus was crying out even before He went to the cross, a fact that Paul confirms in Hebrews 5. “So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;...” V.

5-7 The apostle’s intent here is to show that the priesthood of Melichisedec was far superior to that of Aaron, and that priesthood belonged to Jesus. His reference to “strong crying” is the record of Jesus’ experience in the garden of Gethsemane the night He was arrested. “And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.” Luke 22:44 Thus the first cry we would notice is the Cry Of Agony. Luke alone tells us of this incident, whereby Jesus expressed the effects of great pressure falling upon a Man. He recoiled at the prospect of being made sin and enduring the devastating results of God’s wrath being poured out upon it. It was as a Man that He prayed earnestly “...Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.” Luke 22:42 Paul tells us here that He cried out to One “who was able to save him from death,” but that was in no wise the purpose of God. Jesus must go to the cross, and thus surrendered to God’s full plan and purpose for Him.

This brings us to His second cry found in Mark's gospel. "And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" Mark 15:33,34 This is the Cry Of Abandonment, as God literally turns His back on Him. This isolation is further reinforced by a number of statements from Psa. 22. Jesus begins with the direct quotation "My God, my God, why hast thou forsaken me?" He continues with "why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, (perhaps a reference to Gethsemane) but thou hearest not; and in the night season, (that awful three hours of darkness on the cross) and am not silent.... Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people." V. 1-6 Those Jewish fathers cried out, as they trusted Him in their day of misery and were delivered, but such deliverance will not be extended to Him. He cries out again in V. 11 "Be not far from me; for trouble is near; for there is none to help." He has been totally abandoned, left to bear the full brunt of God's judgment for the sins of mankind from the fall of Adam in the Garden of Eden, to the time when time shall be no more. That entire "body of sin" (Rom. 6:6) must be laid upon Him if He is going to destroy it, and Jesus understood that this was His very mission, His reason for coming down from the courts of glory into this world of sin and unrighteousness. "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." John 12:27

After the three hours of indescribable darkness, symbolic of the fact that God literally forsook Jesus and sent Him away into "outer darkness, which we as Christians, will never experience, the cry of abandonment suddenly gives way to a Cry Of Triumph. "And Jesus cried with a loud voice, and gave up the ghost." And the veil of the temple was rent in twain from the top to the bottom." Mk. 15:37,38 This is God's signature to the fact that the holy of holies has now been opened. Heretofore, only the high priest could enter that sacred place, and that only one a year; on the great day of atonement. Lev. 16 This was where the ark and mercy seat had been placed, and represented the closest, most intimate, place

of divine fellowship. Now it has been opened for all priests who desire such a close audience with God. Paul exhorts us in Heb. 4:16 “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Thus God Himself rent that veil and punctuated Jesus’ cry of triumph showing that the path is wide open to the very heart of God. Mark tells us that Jesus “cried with a loud voice,” but he does not reveal what He said. John however does, as he relates these same chronological events. “John 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.” John 19:28-30 **IT IS FINISHED!** is not a cry of defeat, or despair or simply resignation proclaiming “My life is over.” It is rather a shout of triumph announcing first of all that redemption is complete. My work is finished, sin is done away and there is nothing left for man to pay. Sadly, even many Christians today have never grasped this glorious message. It seems they are still trying to pay, to make some kind of restitution for their wrong doing and mistakes, hoping to endear themselves to God and gain His Favor. God, however, was absolutely satisfied with His work and it is an insult to both Father and Son to try and add anything to it.

“**IT IS FINISHED!**” is also Jesus shout of victory proclaiming loudly that the battle against Satan is over, and indeed He was won. Some have taught that when Jesus left the cross, he went down to hell and “grappled” with the devil, to wrest away the keys of death and hell from him. That is not the case. Scripture plainly affirms that Jesus went to Paradise, upper sheol, Abraham’s bosom, that is, the abode of the righteous dead, and He was indeed on a mission. Peter plainly tells us that “...Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison;” I Pet. 3:18,19 Paul further explains that mission indicating that Jesus preached a message of deliverance to those captive spirits “When he ascended up on high, he led captivity captive,...” Eph 4:8 This simply means that Jesus took the spirits of those righteous dead, back to heaven with Him, when He ascended

on high. Thus, Paradise is now located in heaven and we are greatly comforted to know that “to be absent from the body,” is “to be present with the Lord.” II Cor. 5:8

The fact is that Satan was not then, nor is he now in hell. He is declared to be the “prince of the power of the air,” (Eph. 2:2) and he was very much on the scene, raging against Jesus as He hung on the cross. Psalm 22 plainly describes it thus: “Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. Save me from the lion’s mouth: for thou hast heard me from the horns of the unicorns.” Vs. 12,13,21.

When Jesus cried out “It is finished,” He meant that the battle with Satan was over, and indeed He had won. That fact was proven three days later when His spirit was reunited with His body and He marched out of that grave triumphantly, in effect, announcing that He had defeated Satan with his own weapon: death. This great threat of fear this arch enemy had used against all mankind since the fall in Eden, has now been disannulled by Jesus. Death could not hold Him, and Satan’s power, not only over Jesus, but all humanity, has been broken. Because of that great victory at the Cross, Jesus could now proclaim “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” Rev. 1:18. The battle was truly over the moment Jesus cried out in triumph, “IT IS FINISHED!”

There is however, one cry left. It is the Cry Of Confidence. “And when Jesus had cried with a loud voice, (it is finished) he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.” Luke 23:46 Jesus’ work of redemption was complete. The battle with Satan was done. Now he gives forth this cry of faith, which was actually probably no more than a whisper, but it expresses His absolute confidence in His Father’s care, as He simply claimed the promise “For thou wilt not leave my soul in hell; (upper sheol) neither wilt thou suffer thine Holy One (His Body) to see corruption.” Psa. 16:10 His mission to earth was absolutely complete, and now He would simply rest in the assurance that He was safe in the keeping of His Father, a confidence that would be realized on that first, and most glorious, Easter Morning!

***PAUL'S GOSPEL
IN THE SONG OF SOLOMON***

Alice S. Mooneyhan

Ch. 5:14 Cont'd.

“As gold rings set with the beryl.” The beryl was the eighth stone mentioned in the foundation of the Holy City - Revelation 21. Eight is the new creation number. So it was in resurrection, as Head of the new creation, Christ was given all power and authority in heaven and earth. As a Man, He has been appointed Head of all principalities and powers - I Peter 3:22. In Isaiah 9:6, it is prophesied of Him, “His Name shall be called Wonderful, Counselor, The Mighty God, the everlasting Father, the Prince of Peace.” For a thousand years He will reign as “The Mighty God.” He will exercise that Divine authority which is symbolized by this golden ring.

“His belly is as bright ivory overlaid with sapphires.” His “belly” or His “body” was like ivory encrusted with precious gems. Solomon had made a throne of ivory for himself. Ivory signifies endurance. For a thousand years Christ will sit on a throne of ivory. This description refers to His glorified body. “Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen” - I Timothy 6:16. The sapphire is a blue stone, and speaks of His heavenly character as a new creation -- the glorified Man.

5:15. “His legs are as pillars of marble.” Marble is a stone which is very durable. This also speaks of his eternal existence as a Man. When God joined Adam and Eve in the Garden of Eden, 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 mother, and shall cleave unto his wife; and they shall be one flesh” - Genesis 2:23-24. Christ, the last Adam, left His place in glory to be joined to humanity. In Ephesians 5:30-31, the same statement which Adam made is applied to

Christ. Christ shall forever be joined to His people as one flesh - glorified flesh.

His legs are “set upon sockets of fine gold.” This means that Divinity is underneath His humanity. He was the holy Son of God before He became a Man. The Scripture says that he “was in all points tempted like as we are, yet without sin” - Hebrews 4:15. He was perfect God and perfect Man, otherwise He could not have been made son for us. All of His glorified humanity rests upon the fact that He was the eternal Word of God before He became a Man.

“His countenance is as Lebanon, excellent as the cedars.” Lebanon was a majestic snow-capped mountain in the northern part of Palestine. Nothing seems to portray the greatness and the majesty of God as do the lofty and awe-inspiring mountains. The countenance of this holy Man portrays the majesty and grandeur of God. The whiteness of the snow figures the purity and holiness and righteousness of His character. Cedars speak of the great ones of the earth. They symbolize strength and longevity. Christ is the greatest of all men. In strength and majesty He will be supreme forever.

5:16. “His mouth is most sweet.” This speaks of the tenderness and compassion of the Son of Man. And wasn't He compassionate when He was on earth! He always spoke kindly to the poor and needy. The only time He spoke harshly was to the Pharisees and Sadducees, because they were hypocrites. I am sure that His eyes flashed fire when He spoke to them. He called them, “serpents, ye generation of vipers” - Matthew 23:33. One time He said, “Ye are of your father the devil” - John 8:55. But to the poor, needy and weak, He was always tender and compassionate. To us, whose heart He has won, He is most tender and loving.

“Yea, He is altogether lovely.” When the Shulamite began to speak of her Beloved, she completely forgot herself in describing His excellency. In 4:9, He had said to her, “Thou hast ravished my heart with one of thine eyes, with one chain of thy neck.” In 6:5, He says, “Turn away thine eyes from me, for they have overcome me.” She fixed both her eyes on Him, and that is how she could give such a wonderful and perfect picture of Him. This is love's description of her Beloved. It is most precious and intimate. “This is my Beloved, and this is my Friend.

“Christ in you, the Hope of Glory”

Ch. 6:1-13

This chapter corresponds with the truth given in Colossians. It is in contrast with Ephesians which gives the provisional truth of our position in Christ. In that epistle, all the spiritual riches of Christ have been given to us -- the new creation. In Colossians the practical side is stressed, “which is Christ in you, the hope of glory” - 1:27. The word “Colosse” means “correction.” The Bridal saints accept the correction of the Word of God, by which they are brought to a perfect spiritual state and prepared to be a helpmeet for Christ.

6:1. “Whither is they Beloved gone, O thou fairest among women? Whither is thy Beloved turned aside? That we may seek Him with thee.” In 5:8, the Shulamite was not aware of the whereabouts of her Beloved, but sought contact with Him through the daughters of Jerusalem. In the present chapter, the same daughters were aroused to question her concerning his whereabouts, because of her perfectly wonderful and beautiful eulogy of Him. She knows now where He is. She has become completely engrossed in the wonders of His Person, as she testifies of Him to others. Never again is her fellowship with Him broken.

In Colossians 1:9-11, Paul prayed for the Colossian saints thus; “That ye might be filled with the (exact) knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness.” In this prayer, Paul asks that they might know, not only the full provision which God has made for us in Christ, but that they may have an experimental knowledge of God in a practical way. When this prayer is answered to the fullest extent, our state will have come to perfection. This is expressed in the words, “Unto all patience and longsuffering with joyfulness.” Consider the word “all” and the number of times it is used in the book of Colossians. It implies completeness, perfection,

entirety. A perfect knowledge of His will induces the knowledge of His whereabouts and of His activities. This she expresses in verse two.

6:2. "My Beloved is gone down into His garden to the beds of spices, to feed in the gardens, and to gather lilies." Wherever the saints of God meet together in the Name of the Lord, He is in the midst of them, feeding on their fellowship and worship. The saints themselves are likened to lilies - 2:1-2. The Bridal saints are likened to lilies among thorns.

6:3. "I am my Beloved's, and my Beloved is mine; He feedeth among the lilies." This verse expresses complete surrender to Him. In 2:16 she had laid claim to Him, but here she surrenders all to Him. This makes their fellowship complete. He feeds on her love.

6:4. "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem." Tirzah and Jerusalem were royal cities in Canaan. Tirzah was a city of the ancient kings of Canaan, and Jerusalem was the capital of Judah, the place where the Lord chose to dwell in Israel. "Tirzah" means "my delight is in her." This expresses the pleasure which the Lord has in His people when the throne of their heart is fully surrendered to Him. After Israel is restored to fellowship with the Lord, the name of the city of Jerusalem will be called, "The Lord is There" - Ezekiel 48:35. Jerusalem on earth will be a figure of the New Jerusalem which will be the eternal habitation of God. Christ dwells in His people now. He becomes the King of the throne in our hearts.

"Terrible as an army with banners." Such saints "reign in life by one, Jesus Christ" - Romans 5:17. They are victorious over all the power of the enemy that is arrayed against them, for Christ is their life. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" - Ephesians 6:13. "An army with banners" signifies a victorious army as they come marching home -- perhaps bedraggled, nevertheless, with banners waving.

Agree With God

Paul N. Smith

“And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land....and the Lord said unto him, this is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulcher unto this day. And Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated.”

If anyone had the right to become bitter, it would have been Moses. Imagine all the hardships he had faced--eighty years in all--putting up with the constant murmuring and badgering of the children of Israel. He was doing everything he could to bring them into the Land of Promise. He shared God's anger a number of times because of their rebellion and unbelief. Now here he was, on the threshold of Canaan, in perfect health, well able to lead Israel over Jordan, where they, as well as he, could enjoy the benefits of God's blessings, and perhaps, forget some of the rigors of the wilderness life.

But no, God said, “You're not going over into the land, Moses, but I'll show it to you.” Can you imagine God saying to us, “I'll show you what heaven is like, but you won't be able to go there”? Would we censure Moses if he had hung his head between his knees and wept? God had told him earlier (32:48-52) why he could not lead the people over. One, he smote the rock the second time, when God said only, “Speak to the rock.” The rock in both cases represented Christ, the first time it was all right to smite the rock, because Christ had to be smitten for us. The second time was not necessary, because Jesus only had to die once, and all we need do is look to the Cross and live. But another very important reason he could not go in, is that Moses was identified with the Law, and the Law, no matter how strong and vigorous, could not lead the people over into their Promised Possessions. But, this is not our topic primarily.

Did Moses lose anything by not leading the people over into victory? No way! He was given a private burial where only God and the angels were in attendance, and then God hid him. Why? Because He

had other plans for Moses. By reading Jude 9, we find that Michael was sent down to claim the body of Moses, to be resurrected. Satan objected because he knew that Jesus was purported to be the first fruit of the resurrection.

We read nothing about Moses' body in the Old Testament, and hundreds of years went by until suddenly a wonderfully strange event took place. In Matthew 16:27-28, Jesus spoke of His coming Kingdom and of His glorification. Then in chapter 17, Jesus took Peter, James and John to the top of a mountain and was transfigured before them. Then to their amazement, Moses and Elijah appeared there with Him and conversed with Him concerning His imminent death in Jerusalem. We are not told when Moses was resurrected, but here he appears in his eternal glorified body, along with Elijah and Jesus. Not bad! How long he remained in his secret grave we don't know, but I believe it wasn't very long. No, he did not get to go over into Canaan, but he did arrive in heaven much sooner than his contemporaries. He was saved the rigors of Canaan fighting and more of the treatment he had in the desert.

Tragedy happens to us at times, but let us remember that God always has something much better planned for us. If we go by way of the grave, before the Rapture, we'll just miss a lot of suffering and fighting. Whatever God says, we will be agreeable, just like Moses!

A Far Better Land

Dwelling confined in this earthly tent,
Oft times I groan, tempted to lament.
I've a desire for a place, not made with hands,
My heav'nly home, in a far and better land.

Cheerfully enduring, loss of all things here
Pursuing eternal gains, to which I am heir.
Though outwardly I may, be wasting away,
By God's Word I'm renewed day by day.

God Speaks these words....

"Be of good courage! Don't lose heart!
To make you a son was my plan from the start!"
I must press on. I've made up my mind,
Taking hold of Jesus, forgetting that behind.

Living, I set, my mind on things above
Growing in grace and the knowledge of His love.
I've a desire for endless days,
Where I'll sing "worthy," and give Him praise.

Cara Schnakenberg

(Taken from II Cor.5 & Eph. 2:3)

Jesus Lover Of My Soul
Charles Wesley, 1707-1788

"The Lord is good, a refuge in times of trouble. He cares for those who trust in Him."

Nahum 1:7

This hymn written shortly after Charles' "heart-warming" experience at the Adlersgate Hall in London in 1738, it has since brought comfort and inspiration to countless numbers during "the storms of life."

The simple yet vivid language of this hymn gives it a special quality. Some have called it the "finest heart-hymn in the English language." Also the exaltation of Christ is truly noteworthy in such picturesque terms as "lover," "healer," "fountain," "wing," and "pilot." But possibly the greatest appeal of these lines is the assurance they give of Christ's consolation and protection through all of life and then for eternity.

There is no authenticated information as to what particular situation caused Wesley to write this text. A frightening storm at sea that he experienced while returning home from America may account for the nautical references. A story also has been mentioned of a bird flying into Charles' cabin for safety, while another incident is given of his hiding under a hedge after an attack by an angry mob opposing his ministry. Still others see this text as a picture of Wesley's own life as a young man as he struggled to find his peace with God before his dramatic Adlersgate conversion experience.

Taken from *Amazing Grace: 366 Hymn Stories* and used by Permission of Kregel Publications.

Author: Kenneth W. Osbeck

According to the above writer, there are a number of accounts as to how this song came to be, and another one is presented below.

"Mrs. Mary Hoover, of Bellefonte, Pennsylvania, whose grandmother was the heroine of the story, has related to her pastor this family tradition: Charles Wesley was preaching in the fields of the parish of Killyleagh, County Down, Ireland, when he was attacked by men who did not approve of his doctrines. He sought refuge in a house located on what was known as the Island Barn Farm. The farmer's wife, Jane Lowrie Moore, told him to hide in the milkhouse, down in the garden. Soon the mob came and demanded the fugitive. She tried to quiet them by offering them re-freshments. Going down to the milkhouse, she directed Mr. Wesley to get through the rear window and hide under the hedge, by which ran a little brook. In that hiding-place, with the cries of his pursuers all about him, he wrote this immortal hymn. Mr. Osbeck asserts that "Many different tunes have been used with this text, including several fine anthem and classical settings. The best-known of these tunes in America is "Martyn," composed by Simeon B. Marsh." Neither the tune nor the lyrics are the same in "Grace and Glory Carols, where the song is identified as "Paul's Version." This anonymous writer took the first line of each stanza, adding the wealth of truth found in these lines. They seem to bespeak the writer's own experience as "let me to thy bosom fly." is replaced with "Bids me on His bosom. stay, showing one who had already arrived at this coveted place and simply wanted a greater intimacy with Christ. The extra verse also reflects the deep sanctification, purity, separation comfort and intimacy with Christ, which is found in Paul's message. We do not know who wrote either the tune or lyrics but we believe that Bro. Copley was responsible for these glorious words. We list them both side by side and will let our readers decide if they agree.

Jesus, lover of my soul, let me to Thy bosom fly.
While the nearer waters roll, while the tempest still is high!
Hide me, O my Savior, hide-till the storm of life is past;
safe into the haven guide, O receive my soul at last!

Other refuge have I none--hangs my helpless soul on Thee.
Leave, ah, leave me not alone; still support and comfort Me!
All my trust on Thee is stayed--All my help from Thee I bring.
Cover my defenseless head with the shadow of Thy wing.

Thou, O Christ, art all I want, more than all in Thee I find
Raise the fallen, cheer the faint, heal the sick and lead the blind.
Just and holy is Thy name--I am all unrighteousness;
false and full of sin I am; Thou art full of truth and grace.

Plenteous grace with Thee is found, grace to cover all my sin;
let the healing streams abound; make and keep me pure within.
Thou of life the fountain art--Freely let me take of Thee;
spring Thou up within my heart; rise to all eternity.

John Wesley

Jesus Lover of my soul, Bids me on His Bosom stay;
And thou' billows round me roll, I am safely hid away.
For He holds me in his arms, Quite beyond the tempest's reach
And He whispers to my heart, Words unknown to human speech.

Other refuge have I none; He my habitation is:
Here no evil can befall; I am kept in perfect peace;
I am covered all day long "With the shadow of His wing --
Dwell in safety thro' the night; Waking, this is what I sing

Thou O Christ art all I want, Rests my helpless soul on Thee'
Thou wilt never leave alone, Nor forget to comfort me:
Thou dost
save my soul from death; Thou dost scatter doubts and fears;
And the sunshine of Thy face, Sweetly drieth all my tears..

Thou of life the fountain art; Thou dost wash me white as snow;
I'm content to dwell apart From all else, Thy love to know;
Blessed Son of righteousness, I so love to look on Thee,
That mine eyes are growing dim, to the things once dear to me.

Plenteous grace with Thee is found, Grace to cover all my need;
Full supplies in Christ abound -- Soul and body on Him feed;
Soon my Lord will take me home On that great translation tide,
Evermore with Him to roam, As His spotless, glorious bride.

Anon