

# Gospel of the Kingdom

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## THE SONG OF THE BRIDE

### Part 18

Elaine

**Song of Solomon 4:1, “Behold, thou art fair, My love; behold, thou art fair; thine eyes are as doves behind thy veil (or locks).”**

He rejoices in the white robe of His own righteousness in which He sees her arrayed and which is becoming more manifested as she follows on to “*know Him, and the power of His resurrection, and the fellowship of his sufferings, becoming conformed unto His death.*”

The beauties of the bride of Christ are described by seven features of feminine beauty and seven comparisons drawn from nature. The perfect number “seven” symbolizes the perfection of the comeliness of the bride. This beauty can only come from transfiguration into the image of Christ.

The Bridegroom compares the bride’s eyes to that of a doves’. Steadfastly does the dove watch for the first rays of dawn; faithfully she returns at her appointed times, for she knows her seasons. Thus the bride can see the approach of the dawn of a new day in God’s plan when to others all is dark. She has a *single eye*. There are no double motives nor selfish designs with her as she has her eyes fixed steadfastly upon her Beloved. The “eye” is the figure of light and illumination, and it is as we know the Truth and walk in it that we are purified and see God, for only the pure in heart shall see Him.

The most prominent feature in those who go on to spiritual maturity is the ability to perceive the things of the Spirit. Why should the Bride’s eyes then be pictured as being *hidden* behind her veil, or her hair? The bride needs a *covering* for her spiritual perceptions. Unless this spiritual ability is kept behind a covering, she could babble forth what she sees. These things must be hidden from the world and the immature believers, lest they turn and rend her. Worldlings do not understand such a faculty and regard believers as having no other ability than they possess. Believers should be careful not to express the Lord’s treasures in a flippant manner or to those who are unable to receive them. Hide your dove’s eyes behind your

locks! Let the Lord alone enjoy the beauty of your spiritual eyes.

**4:1 “Thy hair is as a flock of goats, that appear from Mount Gilead.”** Mount Gilead was shaped like the head and shoulders of a man, and large flocks of goats with long, fine, silken hair, could be seen grazing and lying down upon its steep sides, until it appeared to be crowned with hair. Long hair is the symbol of *separation and subjection*. Samson was one of the most notable of the Nazarites of the O.T. Upon his head grew *seven* locks of hair, which had never been cut. The long hair was a token of separation, and the number of locks, a symbol of perfection. It was not in the hair of Samson that his strength lay; his hair was only the outward sign of the secret relation and vow that bound him to God.

The bride is pictured here with her hair of separation hanging down and covering her from every gaze that would contaminate her. This separation begins in the heart, first working mightily within. It is not in the outward separation that the power lies, for many down through the ages have separated themselves from man, but it profited nothing if God were not in it. The power is in the inward separation, which does not require isolation; but is often perfected in great stress of circumstances and in a full, busy life. Some are perfected when mingling with sinners along the lines of duty or business. As we take the path of fidelity to the Lord, to stand for the Truth of the gospel, not to compromise nor to follow error, our locks will grow, and we shall be beautiful in His eyes.

Have you thought that when you know the gospel, and it is operative in your life it will attract people to you, and they will rejoice with you? Paul said he was separated unto the gospel; and it is not only being separated unto the gospel, but the gospel separates. Those who are not following on with the Lord have no locks of separation, and they will never admire the bride’s long hair which makes her appear peculiar and unlike themselves. The world and worldly Christians do not know the meaning of this separation.

Every separation that is of God will bring persecution and misunderstanding. Many of God's people, who were once in the race and had the glory of God resting upon them, went back or fell by the wayside because somebody could not understand why they should be peculiar and separated. They went back to people, but not to God.

Be encouraged to remember that Samson's hair grew again, and he killed more in his death than he had killed in his life. All of us have had our locks shorn at one time or another by the blandishments of the world and the flesh. We have had our strength sapped away through infidelity to our Lord, through giving away to our own flesh or that of somebody else's. Let us turn to our Lord with greater zeal and fidelity, and our locks will grow until all their beauty and strength are restored. Oh, that we may go forward with those seven locks of separation uncut! With not one strand uneven and disfigured through being cut and haggled by the shears of the world! Let us seek our Beloved and yield to Him, that this token of consecration may be beautiful, long, shiny, and crown us like a flock of goats upon Mount Gilead. As we fully partake in the death of Jesus Christ, the enemy will be destroyed with such slaughter and victory as we have never known before.

All the thoughts concerning hair point to a consecrated, dedicated offering of ourselves to the Lord, and in such a dedication lies the strength and obedience of the believer.

## A PATTERN OF SONSHIP

**Elaine**

We have heard all manner of sermons on tithing and how that you are cursed if you do not tithe. The dealings on money that the Lord gave to Rees Howells were far higher and truer than any sermon you have ever heard. Here is how it began:

There was to be a special meeting at which a friend of Mr. Howells would speak. When it came time to walk to the village together, word came that the speaker was unable to come. Rees was quite upset at this and realized that he had not carried a burden for the meeting as he had been depending upon his friend rather than the Holy Spirit. He could not sense His blessed presence and knew he had grieved the Spirit.

Finally, he cried out for forgiveness, and vowed, "If You will only come and give victory in this meeting, then I vow, like Jephthah, that on my return tonight, I will give You whatever You ask."

The Lord blessed the meeting and on the way home, Rees asked what the Lord would have of him. He said, "After tonight, I want you to be a *steward, and not an owner*. Will you give up all claim on your money to Me?"

Rees felt that all his money had been spent in the Lord's work, but the Spirit made it real to him that it was still *his money* and he had the joy of giving it and the right to give or withhold. As a steward, he would not have the right to give without the Lord's permission. Not a penny of His money was to be spent on non-essentials. The Lord told him, "The world is My parish, and while there is one person needing the necessities of life, you will not spend a penny on anything else."

Although it appeared that he was entering into bondage, yet he knelt at the side of the road and called the stars and the cloud of witnesses to record that from that time on, he was only a *channel*.

The enemy resisted him in this vow until he declared, "I did it by *choice*" and the tempter left him. The Spirit broke through and told him what he had done. "Tonight I have grafted you into the Vine, and all the sap can flow through you. You are a *branch* in the Saviour. The branch gets nothing—it is the *needy* who get the fruit. From this place of abiding, whatever the Father wants to pour out to the world through you, He can do so. 'Herein is My Father glorified, that ye bear much fruit.' Because you have done this for Me, you are no longer a servant, but I have called you a *friend*."

In the following 18 months, he had all sense of ownership of money taken out of him. His biggest test was over a penny. He had met a new friend, John Gossett, who sent him two books and a card at Christmas. Naturally, Rees wanted to send a letter of thanks with a New Year's card back to him. It would only cost a penny! The Spirit showed him it was not the *amount* that mattered, but the *principle*, the obedience in maintaining his position.

Of course, the accuser belittled Rees for "insulting his friend," but when Gossett's answer came, he said, "The blessing I got was of more value than all my cards put together. You have gained a position by grace and whenever you need money for your work, let me know." Rees would never do that, but his friend could be reached by way of the Throne to send help when needed. (We have a few blessed friends like that! E.)

Rees said, “I finished with ownership once for all. I became as dead to money as to the stones on the road.” In future years, Rees was entrusted with the handling of thousands of pounds of the Lord’s money.

It was a great joy to be a branch—a *channel* through which His resurrection life could flow to the needy world. Before you can be grafted into the Vine, you must be cut off from the old life. Self can never abide in the Saviour. Without His new life, all our activity is as nothing in the sight of God. Yet the Vine can’t do anything without the branch. All the sap of the Tree is running through the branch. When this new life flows through us, every bit of us tingles with it, even our very body itself. We are quickened by it. If the *Vine* has joy the *branch* has the same joy, and the *needy* get the fruit!

## MELCHISEDEC PRIESTHOOD

### Part 6

Elaine

We have been sharing the experiences of Henry Gruver who learned how to take back places and people through the remitting of sins. Now we are going to share an experience by Dr. McAll who was a medical missionary for a number of years. In 1972 he and his wife were sailing through what is called the Bermuda Triangle. For hundreds of years ships had been swallowed up and aircraft disappeared, often without a trace, in that area.

The doctor says, “I scoffed at such irrational fears. But, as we were sailing through the ‘triangle’ we were caught in a fierce storm. One of the ship’s boilers burst, leaving us silently drifting. In the quietness, my wife and I both distinctly heard a strange sound, like a steady droning dirge which continued throughout the day and night. At first we thought it was the Jamaican crew, but after checking we realized they were not responsible.

“On the third day, the engines were restarted and we slowly made our way to Kingston. On my return home I started to read about the history of the Bermuda Triangle and found a law book on the lawsuits of insurance companies against British sea captains of the 18<sup>th</sup> century. They had been found to have thrown all their slaves overboard in order to make better speed. They received more money from the insurance claim than from selling the slaves in the cotton fields. It was a cruel trade.

“ I discussed the matter when I was speaking in a monastery and a senior monk suggested we should apologize to God for what our ancestors

had done in the past. This we did and following the service, three bishops ordered the publication of the events to encourage other churches to pray in the same way; and to pray for those who had died so cruelly that they might forgive, and to ask that the path to Heaven might be shown to them. The service was referred to as the Jubilee Eucharist. (A Eucharist or Communion Service sets forth the death and resurrection of the Lord Jesus.)

“The area known as the Bermuda Triangle had long been known for the many mysteries surrounding the unexplained disappearance of ships and airplanes. A few weeks after the service, an American newspaper contacted me enquiring what had made these incidents suddenly come to a halt. Six months later there had still been no further unexplained disasters, and the Bishop of Bermuda proposed a similar service to be held in his cathedral and another clergyman suggested that one should also be held out at sea.

“ The Bishop set up a scientific team to monitor the accidents while I contacted the Florida Coast Guard who informed me that up to that time an average of one ship a month and one airplane every 13 months had been lost without a trace. The last one to vanish was a large Japanese cargo vessel in apparently calm weather.

“Two years after the service had been held, *The National Enquirer*, a popular American newspaper, asked my permission to write up the story of what we had done. Over ten years later, the Australian Broadcasting Company researched through their library for a program and found that there had been no more unexplained disasters within the Bermuda Triangle.

“The Triangle is known to be an area of sudden squalls and cyclonic storms. Captains of ships and planes have reported before going missing that they were being spun round, that their compasses had failed and they had lost their bearings. However, if all these disasters could be explained by natural causes, why should a Communion service (setting forth the death, and resurrection of the Lord) with repentance for the sins of our fathers bring it all to an end? Surely it must be that those people who had no one to appeal to for help and who had weighed down the ships and airplanes that crossed the spot where they died, had at last been released.

What has this got to do with the Melchisedec Priesthood? The Lord taught Henry Gruver that He is doing a work of restoration through us. We

should pray for the land to be cleansed and remit the sin that happened there that the land and the people would be restored to the Lord (as many generations back as need be). It sounds to me very much like the commission that has been given to the Melchisedec Priests.

(Henry Gruver's address: Joyful Sound Ministries, P.O. Box 144, Woodbine, IA 51579-0144 U. S. A. He has audio and video tapes and a book).

### **THE FOUR HORSEMEN      Bill**

**Revelation 6:5,6, "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."**

To denote this, the scripture says, "*A measure of wheat for a denarius and three measures of barley for a denarius.*" The denarius was thought to be a day's wages, but whatever it was, we know that present-day grain prices spell ruin for the farmers of Western Canada.

Recently, a group of Saskatchewan farmers, who felt they were being railroaded into selling their grain at the local elevator for a "denarius", decided to sell to a foreign market for a few more denarii. Would you believe they were thrown in jail for doing this?

Farm prices have not kept up with the rate of inflation, so when drought comes, the farmers cannot cope. All this stirs some recollections of the Great Depression of the 30's. My two sisters and I were in grade school at the time and being as we could always have three meals a day on the farm, we didn't realize the full meaning of depression-recession.

I do recall that we lived "hand-to-mouth", as it were. We would go to town Saturday night with two cans of cream which we had from milking nine cows. On the sale of the cream we could buy gasoline for our 1926 Chevrolet (3 gals./\$1) and enough groceries to last until the next Saturday.

Finally, the rains did come to our area in '37 and I think that was the year we moved from our old log home, chinked with clay, horse hair and cow dung, into a framed dwelling which my dad had purchased for the grand sum of one hundred

dollars. So, for us, the great depression was just about over.

I have spoken with others since then who didn't make out so well. One person remembers a time in the 30's when he only had salted lard sandwiches to take to school and at that, he had to guard them well or the big kids would steal them.

We know that the black horse and rider have been riding for some time across Western Canada and the great plains of the U. S. A. Thus far, the ominous warning in regards to the balance scales (Rev. 6:6) has come to fruition more in the sections N. of the 49<sup>th</sup> as the economy at the agricultural level is in a catastrophic condition and has been for some time.

In the past few years it was not unusual to see articles in the daily paper telling of a certain farmer shooting his hogs or of another shooting his sheep, for to keep them would leave the owners operating "in the red." Cattlemen have sent their cattle and horses to other farmers in areas in the next province (Alberta) where there was still grass to feed them. What is happening now is just as serious as it was in the 30's, especially for those involved in agriculture.

In conclusion, it is well to prayerfully consider the prophecy given to Evie Douziech, "Since September 11<sup>th</sup>, I have had such a spirit of intercession that I find myself weeping all night before the Lord. During Succoth (Feast of Tabernacles) the Lord spoke to me and told me to shut myself in with Him; this is the time to intercede for the United States and for Canada.

"If Canadian Christians do not pray and leave off their indifference, then know that the finger of God will come down on every city of Canada in judgment."

### **TREES BURNED UP      Linda O'Neill**

On Feb. 12/02 I had a dream/vision and wasn't sure how to interpret it at the time. It was, "Last night as I was drifting off to sleep I was led by the spirit to a wooded area. I sensed the Lord speaking to me in a clear voice, saying, 'Linda, go, walk in these woods. I walked about 100 feet and came to a small forest. He then said, "What do you see?"

"I saw a small forest bereft of trees. Everywhere my eyes looked was barren, brown, with dead stumps here and there. It appeared a fire had swept through and obliterated everything that it had come in contact with. I knew that Father

wanted me to behold this now empty and barren forest where once many trees had flourished.”

Since it was shortly after 9-11, I thought it could possibly be another attack on the U.S, because men represent trees in the Word. But, that didn't set right within, so I let it go for a while.

A few months later while reading one of Bro. Eby's teachings, I came across a paragraph that just jumped out at me and I knew that this is what Father was showing me and all of His called out ones. “All those things you have struggled with and battled with, all the fears, limitations, and lack you have sensed that have been a wall about you and a barrier to the revelation of Christ, shall be broken asunder in this day that there might be a manifestation of the work God has accomplished in you! The revelation of Jesus Christ has nothing whatever to do with economic collapse, nuclear war, or bugs the size of Volkswagens. The world God is shaking is our world. The beast God is destroying is the beast of our nature. The locusts that come out of the abyss arise from the abyss of our own hearts which are deceitful above all things, and desperately wicked. *The trees that are being burned up are those manifestations that grow out of our own earthiness.*” End quote.

How wonderful it is to know that Father is indeed cleansing, purifying all these things that have so hindered us. How I struggled to get it right but always ended up with such self-disgust and loathing. I would just give up for a time, but Father was faithful and never let go of me. I now know that I could have never got it right. Much of what the Lord is burning up within me, is my own feeble efforts, thoughts, fantasies, and reasonings that have kept me in bondage for many a year, and replacing it with His love, power and fruits and living it through me and for me. Though I slide in and out of this at time, and sometimes go backwards to the familiar realm where the enemy keeps me feeding on the old lies and efforts of the past, *I don't live there* for long periods of time now as I once did, for Jesus is increasing and I am now decreasing.

### VINE ACTIVITIES Chris Taylor

(A prophecy) “My child, when I say that you are complete in Me, that means that the *completing works* are accomplished. No more self rising up and demanding rights, but instead, the subduing unto righteousness, as I work, suffer, prove, speak, intercede, walk, and feel through you. You

are not your own, but Mine—bought with a price, kept by My power and not by your own self-protection, walls and guardedness.

“**Be refined into the knowing that what is now is My being in you.** You live, move, and have your being in Me. **Understand the deep works of God among His own,** for I call you to be My *interpreter...an instrument* fashioned unto praise and glory for the Most High. **Elaborate only when I have anointed and requested. Otherwise, let others discover the hidden paths at My leading.** They must not be imprinting\* upon you, but on Me alone as they come forth, alive anew in resurrection life.

“The light of the Son is in you, but not of you. The *lantern* is only a container. This is not a put-down to you, but a safeguard. You are precious but so weary from earthly cares and works. **Be only the vessel, equipped and filled with oil to sustain My light. Be only a branch connected...not striving to produce, but freely participating in VINE ACTIVITIES by My Spirit at work through your branch.**

“**Rest, My own. Recall your rest. Be free in Me to do all things which pertain to life and godliness. Be attached. Produce only as I do it through you. Be done with all heavy yokes. Refuse even the thought of them as you ponder My promises.**

“**Know and understand My quickened ways. Trust the Lamb, and follow.** His workmanship is as the masters of old. **Be refined and established, settled and strengthened. Be accepting the yoke of liberty (which is now yours for good (instead of intermittently).**

“**Let the Master's Touch be yours. Honor me and my ways. Shine in My name, not your own. Rejoice in freedom from the old, as I visit with the new—visitation, and then habitation.**

“I know that you don't understand. **Leave carnal reasonings. Glide. Soar with Me.**”

*\*imprinting: A rapid learning process by which a newborn or very young animal establishes a behavior pattern of recognition and attraction to another animal of its own kind or to a substitute or an object identified as the parent.*

### THE BRETHERN SHARE

1—**Faith Williams:** This is the story of how I came to write the song, “*Sons of Zion.*” One morning in Portland, OR, I was sitting at my table

eating breakfast. All at once it seemed the room began filling with a white mist. As I gazed at this wondrous thing, I saw “beings” rising up in the midst of the clouds of mist. These words began sounding in my heart and a song was born

*I see sons of Zion, rising as hosts of Light,  
Strong they are and fearless as onward comes the  
night.*

*Clad in wisdom’s garments, out of morning’s  
womb,*

*These, too, are God’s “sent-ones”,  
Arising from the tomb.*

*Jesus Christ, the first-born, Son of God was He  
In His very image these shall also be.*

*This the White-horse Company, riding forth to  
war,*

*Christ, the Mighty Captain, is going on before.*

It is hard to remember that His grace is always sufficient for us! As I was driving in the car today, memories of much emotional pain and disappointment were walking, unbidden, through my heart. This word came strongly, “Who for the joy set before Him endured the cross...” Just for a moment, I felt sudden joy and remembered. We are sharing His cross—in whatever measure He has appointed for each one. Because He has overcome, we, too, *shall* overcome. Hallelujah!

**2—Don Godfroy:** The Lord gave me some encouragement in a dream on Dec. 30<sup>th</sup>. I was standing before Him on the cross, looking up at Him. With no words being spoken, I sensed Him beckoning me to come up to His level and look into His eyes and behold His face. The next thing I knew, I had climbed up a folding ladder that had just appeared and was beholding His face from maybe a foot away. There is no particular form or resemblance in my memory as to how He looked. What I did see and understand is this:

It was very apparent that He was suffering terribly. However, from His eyes was exuding a light that communicated to me that He was steadfastly focused on the goal of why he was being obedient to the point of death. His message to me—“Keep your eyes on the glory!” Many scriptures flooded my memory, such as “He endured the cross for the joy set before Him and John 17 where He asked the Father to restore to Him the glory He had before the foundation of the world. Also, “Without a vision the people perish.”

There was also an interesting characteristic concerning the light that exuded from His eyes

and His countenance. It was not a natural light, but spiritual. It was as if I were seeing through natural and spiritual eyes. The light would come and go.

The message I seemed to understand from this during the dream was to be acutely aware of whose eyes I was looking through; to know if I was seeing reality accurately or being deceived by my natural understanding.

The Lord also impressed upon me that the cross was a very personal experience between He and I. He saw me; He knew me; and He loved me as His bride. The intensity of His love and the unquenchableness of His desire to go to the uttermost to save me and raise me up to share in His inheritance with all the saints, was magnified to me beyond my present understanding. It is basically indescribable in human terms to know the height, depth, breadth, and width of the love of God which surpasses knowledge.

The Lord addressed the worthiness issue and I sense that because I am His creation, I am inherently worthy of the extremes of His love and it cannot be earned and because it cannot be earned, it can also not be lost.

The dream also gave me a sense of seeing my Lord somewhat as the bride in the Song of Solomon saw her Beloved. He was my hero, rescuer, saviour. The Majestic Conquering One, His love persevered and gained the ultimate triumph and guaranteed the full accomplishment of His purpose, the gathering together of all things into Christ that God may be all in all—every thing to every one, the indwelling controlling factor of life.

So, I am persuaded that if the cross could not dissuade Him to abandon His purpose, neither will the inherent sinfulness of my humanity dissuade Him from completing that good work He began in me. It is a personal work that He is overseeing personally with great pride and joy because apparently He wants to show me off to the principalities and powers in the ages to come as a demonstration of His great love that conquers all.

Even as I write this, I have a hard time with feeling worthy of this great love and energy being invested in me. But my spirit has received something which must overcome my mind and rule my self-concept and self-acceptance. As Abraham believed God and it was accounted to him as righteousness, so must I.

**3—Gwen Powers:** I want to share something from Norman Grubb’s book in the chapter, “How to Turn Evil into Good.” “We say, ‘That person

must change first; that situation must alter.’ But God says, ‘You change first, the other will follow.’ As one has said, ‘I don’t like you: what’s the matter with *me*?’ The first death in a human situation in which I am involved, is in me, in *my natural reactions or resentment, condemnation, unbelief*. Only when I am consciously “through” to resurrection ground, experienced in my heart by peace and praise and love can *divine life through me touch the situation*.” (unquote)

**4—Clara Elliott:** I want to share a gem the Lord dropped into my spirit this past month which has relieved me of the burden of this life.

I was busy digging the garden and placing wheelbarrows of manure on it for next year’s growing season. With each load I became more and more exhausted. Finally I cried out to the Lord, “How can I keep this up year after year, Father? How can I possibly live like this?”

Then, as clear as a bell, this word dropped into my spirit: “***You shall live by the faith of the Son of God.***” This verse is found in Gal. 2:20 with Hab. 2:4 as well as I Pet. 4:2 and 2 Cor.5:15.

When He spoke this into my spirit, the struggle of trying to exist was removed and the realization that my existence no longer depended upon *me* flooded in. For I no longer live, but Christ liveth in me. In a paper of Preston Eby’s I found similar statements of the difference between those in Christ and those in anti-Christ—it’s all based on the acknowledgement of who resides within. For, if Christ resides, we shall be proceeding from glory to glory, from strength to strength, from faith to faith, for He who is life itself will continue to grow to full maturity within us!

**5--As the Days of Noah (Elaine):** The Lord spoke to me, “I have not said in vain that these days would be as the days of Noah when man’s thoughts and imaginations were evil continually. Yet, as I had a remnant prepared to go through the flood of judgment, even so have I a remnant today that will go through and, like Noah, usher in a new day wherein evil should be judged. Many are the words coming forth saying, ‘Thus saith the Lord’ when I have not spoken. Judge all things by the *fruit* and you shall know the *Tree* from which it has sprung. Walk softly before Me each day, knowing nothing of yourself, but trusting Me to lead, guide and protect today and all of your tomorrows. I am the One who shut the door that protected Noah and his family from the flood. I

will shut the door for you also, for I Am that Door!”

**My Prayer:** Occasionally I feel to write down the prayer that is in my heart. I’m going to share my prayer with you. It was inspired by one line of a song that the Lord dropped into my heart and it just stayed there. That line was: “Plant thine own image deep in my heart.” Perhaps you could pray this with me, or at least say “Amen.”

“O Lord, I acknowledge that the sole reason—the “bottom line” of our coming to this earth is to become like You. It is such a high, wondrous thought that sometimes we believe it and sometimes we forget it. But when the dust of our flesh settles, we know it to be true. We repent on behalf of mankind who has judged you as a wrathful God who sends most of Your creation to an everlasting hell. They know not that You are a God of Love and will have all men to know You and will draw all men unto Yourself. You have desired to have children, to bring forth of Your own image and likeness in flesh upon this earth.

“We judge you not for the way in which You purposed to do this—through teaching us both good and evil until we would always choose what is pleasing to You and what is according to Your nature. Our cry is, “***Plant thine own image deep in our hearts.***”

The Lord spoke to me about *His coming*: that He need not come again in the flesh, for He had already *imbued* Himself into the flesh of humanity and was *continually coming* in them. “Imbue” means “fill; inspire, to cause to become penetrated, permeate, infuse, to tinge or dye deeply.”

**6. Ricky Evans:** “My computer has crashed and I’ve lost some addresses. Please get in touch with me at: 8 Oakland Ridge, Petal, MS 39465 if you don’t receive *The Voice of Many Waters.*”

## **N O T I C E**

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