

RULE IN THE KINGDOM

By Elaine Cook

Chapter One Scriptures Reveal God's Mind

From time-to-time the Spirit of the Lord reminds me that I am “laying foundations” in the remnant Body to whom I minister. For the past year, He has been speaking to my heart about “**the rule of God.**” A friend sent me an out-of-print manuscript on this topic by Andrew Jukes. I enjoyed reading it, but now the Lord is making clear to me what He wants me to share and *why*. When I understand the “why”, I’m off and running!

We live in a day when there is a zeal for God on every hand. The Word is present with us more than in any other generation. Often do we hear, “We are rich and increased with goods. Never was more done for God than now.” But, another voice whispers, “Thou knowest not that thou art *blind*.”

Among the proofs of this blindness is the Word of God itself. The Bible is now in every hand. But how is it understood? It appears that any teaching beyond the truth that we are sinners by nature who are saved by grace, is considered “non-essential.” What is meant is that we need not be very earnest for anything except what is received by *all*. If you are being taught by the Spirit and differ from your denomination’s teachings, you are suspected of heresy and are not to be trusted.

It is thought dangerous to apply or explain the Word on the same principles in which Christ and his apostles used it. Many were their references explaining the types and shadows of the Old Testament as the Spirit showed them: “This is *that!*” Great saints have been imprisoned and slain, condemned as *mystical* or *absurd* because they found much more in the Word than Christians of their day expected to find there.

God’s great object from the first was to manifest Himself. But such is our weakness, that, were He to shine out as He is, our eyes could not at once bear the glory. In pity, our God has given such a revelation as we could receive, dividing as by a prism the rays of His wondrous glory; bringing it before us in various parts, that thus we may be enabled to conceive of all its fullness.

Step-by-step, He revealed Himself. The scriptures are the record of his manifestation. They give us the history of a chosen seed, among whom God had been pleased to set His name, to the end that in and by them *He might be glorified*. “This people have I formed for Myself; they shall show forth My praise.’ Whether in faithfulness or in sin, they made known His wrath against sin, and His pity to humbled sinners.

It is this which gives such wondrous value to the Old Testament. Each book, part of one united whole, brings out the mind of God in connection with some place or relation to His chosen people. One book represents the world as an iron furnace, a house of *bondage* to the elect. Another looks at it as a *wilderness*, a place of trial and pilgrimage on their way to *rest*. The one tells us what God is to His people viewed as yet bound by this evil world. The other, what He is to them as freed, and journeying from it. A third shows the same people in “heavenly places.”

The various books represent the various aspects in which the one elect may be seen. The elect body stands in many relations both to God and man. As pilgrim, as worshipper, as conqueror, as suffering from evil rule, as exercising **true** rule—each representation requires a *distinct picture*. Each book takes one aspect of the place of His people and *reveals God’s mind* respecting it, and His sufficiency to more than meet all its wants.

The order of the books shows us the steps in which God’s mind is learnt. In Genesis, we see human nature as it is in itself, ready to trust the tempter and to distrust God. Yet, He pitied him and visited him with a promise and a gift. In his sons we see all that by grace or nature grows out of human nature.

As the story proceeds we see in Noah how man reaches to regeneration and passes from the old world to a new one through the water. Noah’s seed show us the varied forms of life which follow regeneration..

In Abraham, the elect comes before us as the believer, a man of faith.

In Isaac, we see the son come forth!

In Jacob, the pilgrim or servant is evident.

In Joseph, we see the sufferer at last glorified and ruling over all Egypt. That realm of the world, the flesh, and the devil has been, at last, overcome. Each patriarch reveals some fresh aspect of the grace of Him who, by corresponding manifestations of Himself, had formed their respective characters.

Exodus advances from the *character* to the *redemption* of the elect. God is seen delivering His people from the house of bondage. The sprinkled blood upon the lintel marks those that are His, so that the destroyer passes over.

Leviticus opens up the truth of the *way of access to God* by means of the offering, the priest, and the appointed washings. It teaches the uncleanness of the redeemed, and the holiness of the Redeemer.

Numbers shows *what God is to His people throughout their pilgrimage* to their rest. While they walk, He walks and dwells with them in a tent and tabernacle.

Deuteronomy teaches yet a higher *lesson—showing the ways wherein He would have His elect walk if they would attain to enter the promised land.*

Joshua gives us their experience “*over Jordan,*” in the land. It is a figure of *our experience* as “risen with Christ,” and with Him brought through death into the conflict in heavenly places.

Judges shows how this conflict is given up, and the consequent *failure of the elect in heavenly places,* together with God’s continuing aid to meet their need.

In Ruth we get a glimpse of the Church; a *stranger is made the bride,* by one who has a right to redeem. Notice that redemption, access to God, pilgrimage toward the land, God’s will for the elect in the land, conflict and failure in heavenly places, all these relations of the elect may in measure be apprehended by saints, while yet the church as the bride is unseen. We pass through all these stages before we come to Kings, before Rule in Israel is learned.

After Ruth, follows the four books of The Kings which *give us the different forms of rule or government in Israel.* We have seen nothing like this before. We have seen a Deliverer saving us from Egypt; a Priest cleansing us, and opening a way to God; a Prophet teaching us His will touching the land; a Captain guiding us into the rest; a Judge delivering us there from our enemies.

We learn our Saviour in *all of these relations* before our souls are exercised about Kings or rule. And, we first enter into *the bridal relationship* (as depicted in Ruth) before we come to that place of “ruling and reigning with Him.” The Church’s sorrow and weakness springs from the lessons of rule that have been disregarded and not understood.

The fact that the Lord is openly speaking to the remnant Body of their marriage relationship to Him, would tell us that the next thing He will reveal is ***His rule n the Kingdom.*** The timing is right for it!

Chapter Two

Four Stages of Rule

The first Books of Kings are commonly called the First and Second Books of Samuel, and the First and Second Books of Kings. The correct title, “*Books of Kings*,” is still preserved in the Authorized Version. **Rule** is the subject of the Books of Kings.

Four distinct stages or characters of Rule are here brought before us and God shows us His mind concerning each one. The first book gives us the kingdom as in the hands of Saul; the second, the kingdom under David; the third, the kingdom under Solomon, and its failure and division under his sons; the fourth, the gradual declension of the kingdom until its final ruin—from the first rebellion of little Moab to the captivity of all Israel in Babylon.

What rule is according to God, what is contrary to His mind, the errors of true rule as well as false, are all shown in detail, letting us know how important the government of His people is to God. Each of the books in the Old Testament brings out only *one aspect* of the elect. He may be seen as in Egypt, waiting for his deliverance; or he may be seen in the sanctuary, or he may be seen in the wilderness; or he may be seen going up over Jordan. When one has walked through these stages, it is not hard to tell where another is walking because you have *been there*.

In The Kings, the elect may be seen suffering evil rule as administered by Saul, or he may be seen like David, exercising true rule; or he may be seen failing in his exercise of it, and for his sin be driven out again; or, to observe the last scene in Kings, he may be led captive by some external power.

While on this subject, I couldn’t help but consider the present world kingdoms where both beneficent and despotic leaders rule. The Iraqis were under a cruel leader who raised himself up to great heights and kept the wealth of the nation to himself. Yet, when deliverance came, there were many crying out, “He is our hero!” and they refused to welcome any change.

The First Book of Kings gives us the kingdom under Saul. Before we can understand the character of Rule which he represents, we need to see the causes which led Israel to desire a king. The first step is *the failure of the priests*. This leads to a prophet taking their place. The failure of the prophet leads to the setting up of a king.

Israel’s insistence upon a king shows us how different is the mind of God from the thoughts of His elect. It proves that “God’s thoughts are not man’s thoughts.” Their hope is, when priest and prophet fail, to find in some new or added gift, the remedy for Israel’s state. A king, they think, will bring needed help. They want rule, but want to determine the nature of it themselves. (Again, it reminds me of Iraq where each religious faction wants to have a part in ruling).

God warns of the consequences in Hosea 13:9-10. “O Israel, thou hast destroyed thyself, *but in Me is thy help. I will be thy king*.. Where is any other that may save thee in all thy cities?” Israel persists in their desire and pleads, “Nay, but we will have a king.”

As when they lusted for flesh in the wilderness, “He gave them their request, but withal sent leanness into their soul” Psa.56:15.. They asked for “... a king to judge us like the nations, that we also may be like the nations, and that our king may judge us, and go out before us, and fight our battles.” I Sam. 8:6,20.

Under the sense of their need, they wanted *someone strong* to do for them what God had covenanted to do; someone who could take His place, as though He were absent from them and they needed someone to act in His place. A gift of God was desired rather than God.

God gave them the strongest man in Israel. “And Samuel said unto the people, Behold there is none like him among all the people.” The eyes of the people rested on Saul with joy, but *his eyes* were not resting on God, but on *the strong in Israel*. When Saul saw any strong man or valiant man, he took him to him.” (One meaning of Saul’s name is “demanded.”) This spirit led him in war, to meet strength with strength. When he goes to battle, he must have *all Israel* with him! But, he never reckons on a present God. It is like using the gifts of God as though God were absent.

God had dwelt with them in tents, had walked with them forty years in the wilderness. Now that He had brought them over Jordan, should He be content to dwell apart from them? Should He let *gifts* take His place, or allow *His work*, of saving and caring for them, to be done by others?

Chapter Three Consequences of People's Choice

The Lord warns Israel of the *consequences* of such a king. He counts it as a rejection of Himself from being king in Israel and a bringing of all Israel into bondage. God told Samuel, "They have not rejected thee, but they have rejected **Me.**" A king "to judge Israel and to fight their battles" was to do what God had covenanted to do as if *He could not or would not help*. Something else must then take His place.

I Sam. 8:11-18 tells the whole story: "And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots and to be his horsemen; And he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war.... And he will take your daughters to be cooks....And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take *the tenth* of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to *his work*. He will take *the tenth* of your sheep; and ye shall be his *servants (or, slaves)*. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day."

The king not only takes *God's place*, he takes *God's portion (the tenth)*. And, he takes God's servants to do *his work* instead of the Lord's! The relation that Israel formerly held to God they now hold to Saul. ***God's rule is changed for man's rule.***

Today, we see some of the "kings" in Christian circles using the Lord's title for their own gain and they boast of the abundance of rich things that they own, as if "gain is godliness." They expect the world will acknowledge that God is with them because of the abundance of their possessions. It is Saul's spirit all the way!

What a contrast to all this is David, the king "after God's own heart." In David we have one ever occupied with the *Giver*, rather than with His *gift*, expecting and finding all *in Him*. He neither takes God's place (i.e. "I am God!") nor His portion. Under Him, Israel is not *his*, but *the Lord's* servants. Compared to Saul's physique, David looks "but a youth and ruddy." He was the youngest son of the family and was not considered important enough to call when Samuel came to anoint him king. At one point, when fleeing from Saul, David calls himself "a dead dog, a flea, a partridge." His life declares that Israel's strength is lacking, but that God ever goes before and fights for Israel. Friends and foes all see this and testify, not to his strength, but "*that the Lord is with him.*"

A familiar example comparing Saul and David is the contest with Goliath. They meet before the Philistine army. Saul meets strength with strength, not looking to God. It was natural for him to say, "Thou art not able to go against the Philistine." And, if he would be foolhardy enough to try, he would surely have to put on Saul's armor and use his sword—use all the strength the flesh could grasp.

Saul spoke with his lips, "Go, and the Lord be with thee." He was preaching grace but couldn't *trust*, for his acts denied it. Not so with David, whose *words and ways agree*. He sees God as his strength. In his eyes, it is not David and the Philistine, but God and the Philistine who meet, for he acknowledges, "The Battle is the Lord's." Thus he took off the armor of the flesh and took up his sling and five smooth stones. So David prevailed over the Philistine and slew him; but there was *no sword in the hand of David.*

We are told that "except we become as little children, we shall not enter into the kingdom of heaven." This is a major difference between Saul and David. Saul trusted in his own strength while David leaned always upon his God. The longer we walk with the Lord, the more we learn to *lean*, until such time as we learn to walk *as one in His purposes*. The Bride does not come out of the wilderness until she has learned "to lean upon her

Beloved!” As David, our doings must begin and end in God. *True rule* is always seeking the Lord’s good pleasure rather than its own!

This became very evident in David when he heard a rumor that Saul was coming secretly to destroy him. Saul had even gone so far as to order 85 priests to be slain because they would not betray David’s whereabouts. As if that wasn’t bad enough, he smote Nob, the city of the priests, and killed all the men, women, and cattle with the sword.

How many true priests have been “slain” today by those who were jealous of them, or were afraid that they might remove people from following after them if they hear the truth of the gospel? If there is any disloyalty in the ranks—anyone daring to go to the Lord directly, they must get rid of them. They are dangerous to the man whose power stands in the strength of the flesh!

On the heels of this dastardly deed, David hears that the Philistines are fighting against Keilah and are robbing the threshing floors. Even though he was anointed king, he was still without a throne. But within him beat the heart of a deliverer of God’s people. He inquired of the Lord, “Shall I go and smite these Philistines?”

The Lord’s answer was, “Go, and smite the Philistines, and save Keilah.” (Keilah means “let the faint be alienated.”) His men were still shaken and afraid after hearing of the murderous assault on the priests. They protested, “Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?” They thought David was taking them “out of the frying pan and putting them into the fire.”

Note David’s reaction here. Did he revile his men for being angry and fearful? Did he threaten them? Or did he “pull rank” and pressure them with the Word of the Lord that he had heard? Did he say, “Don’t you know I’ve heard from God and you’d better listen?” No. *He turned again to the Lord* for reassurance for himself and his men, and the Lord was faithful to grant them courage to go forth on this dangerous mission. David didn’t take offense or defend himself by saying that he had heard the word of the Lord and why were they doubting that? No! To reassure them, “David inquired of the Lord *yet again*. And, the Lord.....said, Arise, go down to Keilah: for I will deliver the Philistines into thine hand.” This strengthened the hearts of his men and they went to Keilah and smote the Philistines with a great slaughter and saved the inhabitants of Keilah.

To the *true king*, the Word of the Lord was always close, for a true king “leans not upon his own understanding.” After the glorious victory at Keilah, David heard that “Saul secretly practised mischief against him.” What did David do? Did he have a pity party with his men, or burn Saul in effigy, or breathe out threatenings against him? No! He encouraged himself in the Lord. He called for the ephod and prayed, “...O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard?.....I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up” I Sam. 23:10-12.

David and his men, being forewarned by God, “departed out of Keilah, and went whithersoever they could go” thus saving the city from sure destruction. Look at the closeness of David’s relationship with his Father. He had come to the place where it was true of him, “Then shalt thou call, and the Lord shall answer.”

Trouble always tests the metal of a man. The attack on Ziklag by the Amalekites illustrates how David, the true king, responded under fire. Ziklag was David’s “home town” where his wives and children lived and also those of many of his men. When David and his men came to the city they found “it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. (Ziklag means “enveloped in grief”) And David was greatly distressed; for the people spake of stoning him.....*but David encouraged himself in the Lord*” I Samuel 30:3-5.

David turned his heart to his God and asked Abiathar the priest to bring him the ephod at which he “inquired at the Lord, saying, Shall I pursue after this troop? And he answered him, Pursue: for thou shalt surely overtake them, and without fail *recover all*.” Only 400 men went with David, for the other 200 men were so faint they couldn’t cross over the brook Beser.

On the way, they met a young Egyptian who was servant to an Amalekite. When he had fallen sick, his master left him behind. He lay in the field for three days. David fed him and gave him water to revive him. He agreed to take them to the camp of the Amalekites. As they crept close to the camp, they found them “spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.”

David, in the confidence of his God, and with only a handful of men compared to the enemy, “....smote them from the twilight even unto the evening of the next day; and there escaped not a man of them, save 400 young men, which rode upon camels, and fled. And David *recovered all* that the Amalekites had carried away: and David rescued his two wives. And there was *nothing lacking* to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: ***David recovered all.***”

What did David do with this great abundance of riches? Did he do like many “kings” do today—spend it upon himself and declare that those riches prove that God is really blessing him? Not on your life! He sent portions of the spoil to 14 cities “and to all the places where David himself and his men were wont to haunt.” This is the mark of a true king!

Consider this episode in the light of David representing the Lord Jesus Christ, the Greater David. And the Amalekites are always a type of the flesh. The Lord said to Moses, “I will utterly blot out the remembrance of Amalek from under the heavens....Because theirs is a hand against *the throne of the Lord*, the Lord will have *war with Amalek from generation to generation.*”

Through the years, I have met many precious saints, young and old, and have marvelled when they tell me how deeply they had served the flesh (the Amalekites!) When I see them now I can hardly believe their account, for they look to me as pure as the driven snow. Their spiritual David had *recovered all* that had been lost to sin and the ways of the self-life. To behold this has caused a great rejoicing in my heart because our God is truly “able also to save them to the uttermost that come unto God by him, seeing He ever liveth to make intercession for them.” Our high priest shall never cease warring against the self-nature in His people until they are *all fully recovered* and returned to Him in the state of purity that he has purposed for them—even His own image and likeness. He even tells us to “give Him no rest, till he establish, and till he make Jerusalem (His people) a praise in the earth.”

Chapter Four In the Place of Christ

We have observed David's attitude under all kinds of pressures. It can be said of him: with no great opinion of himself, he has ever a good opinion of God. His witness is always that God is near—that He is good—and is the remedy for all of Israel's needs.

Not so Saul! Saul cannot trust God, nor wait upon His pleasure. He surely is the type of the false king: one that we do not want to emulate. This is shown very clearly early in his reign. Samuel had exhorted both king and people to “fear the Lord, and serve him, and obey His voice, and not rebel against the commandment of the Lord.”

Samuel had instructed Saul *to wait for him* at Gilgal, but Gilgal had become a “hot spot” in the war with the Philistines. Israel, as always, was dreadfully outnumbered. To their 2000 men, the enemy had “30,000 chariots, 6000 horsemen, and people as the sand which is on the sea shore in multitude...” The Israelites should have been used to being outnumbered by now because their God could “save by many or by few.” But fear engulfed them. They had no present word of the Lord to give them faith. They had no leader who would pray and seek God for their deliverance.

Saul “tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. Although it was forbidden for a king to usurp the office of a priest, Saul said, “Bring hither a burnt offering to me, and peace offerings. And *he offered the burnt offering.*” When commanded to wait, he acts on his own. Self is ruling!

“As soon as he had made an end of offering, behold, Samuel came.” Saul was full of excuses for overstepping his office. “The Philistines will come down now upon me,....And I have not made supplication unto the Lord: *I forced myself*....and offered a burnt offering.” It was this act that brought judgment upon Saul's rule. “But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and hath commanded him to be captain over His people, because thou hast not kept that which the Lord commanded thee.”

Again, we see that Saul can't wait for God to speak. When Jonathan and his armour-bearer showed themselves to the garrison of the Philistines, they prevailed against them and God moved on their behalf. “There was trembling in the host, in the field, and among all the people....and the earth quaked: so it was a very great trembling....the multitude melted away, and they went on beating down one another.”

Saul was astonished and called for the ark of God. But he couldn't wait for an answer and commanded the priest, “Withdraw thy hand.” He proceeded to act on his own and gathered all the people together and “they came to the battle” (as if the Lord needed them!)

Later, when Saul would inquire of the Lord, “He answered him not...” He put the blame on his son Jonathan who had not kept a foolish edict he had made, forbidding the people to eat until the victory was assured. He would have slain his own son for disobeying an edict which he had never heard, but the people kept him from it. What kind of a ruler is this who would protect his own word (as foolish as it was!) at the price of his son's life? Even the son whose faith in God had called forth this mighty victory? Jealousy and pride are here evident. Have we witnessed such in our midst today?

This self-seeking attitude resulted in: “when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.” What did he do when “he was afraid, and his heart greatly trembled” over the Philistines? He said, “Seek me a woman that hath a familiar spirit.” (He, himself, had outlawed such!) To him, it was as if there were no God in Israel!

The spiritual realities that these two kings foreshadow, are now in the church. Saul, the people's choice, the man after *man's heart*, is put into God's place. He stands as the type of one form of anti-christian rule. In Saul, we have *rule* in the place of the Word of God, or his manifestation. We do not say that church leaders act willfully against Christ, but they *act in His place*. Popery openly confesses that ministry and rule are vicarial—that *they* are to do *for Christ* the work He did when present.

The sad thing is, they are to do *instead of Him*, which involves the idea of an absent and forgetful Lord. The word “antichrist” means *in the place of Christ*” rather than “*against Christ*.” The Pope’s title as the “Vicar of Christ” simply means “in the place of Christ.” Such rule is known by its *acts and fruits*, not by its *words*. They choose *seen* things and *strong* things. It can see and own God’s *gifts*, but cannot own Himself. Such rule forgets that the Saviour can yet do His work through *weak things* who confound the strong, and things which *are not* to bring to nought things that are.

Vicarial rule puts God *out of His place and puts man into it!* Thus is the church brought into bondage. Spiritual dominion degenerates into a spirit of domination; enslaving men’s bodies and minds. Like Saul, these rulers make rules far beyond the Word of God. Then they judge those whose faith leads them to deliver Israel. As an example, Saul says, “Thou shalt surely die, Jonathan” (for tasting a little honey). Jonathan sees that *Saul troubles Israel*, yet the masses are not quick to understand this.

Vicarial rule came from the desire of the people. It is like the time when Moses was in the mountain with God, and the people cried, “Give us gods to go before us.” They would have something *seen* and *tangible* to put in the place of an unseen and distrusted God!

Chapter Five Rule of David and Saul Compared

We have compared the natures of the true and the false king. Now we shall compare the rule of David and Saul. In David, we have *rule according to Christ*. This rule ever *glorifies God*. It ever witnesses for God, that His joy is to dwell among and care for men. David's rule, rather than "to do *instead of God*", only exists to be the witness of His *abiding presence*. He embodies the truth that Paul affirms: the gifts which Christ gave to guide the church when He ascended up on high, so far from being in the place of an absent Lord, are that *the Lord God might dwell among them*.

Rulers in the church are nothing unless they witness for a *present* God. They serve *no purpose* unless they *lead to Him!* This is the secret of apostolic ministry: "They went forth and preached, *the Lord working*." My friend, Jim Alspaugh, has learned this well. At the start of each new day he prays, "What do *You* want to do today, Lord?" As of old, they *preached*, and the Lord *worked*. They confessed they were powerless, but He was a *sufficient workman*. "There are diversities of operation, but it is the same God who worketh all in all" I Cor.12:6.

If Christ be in the church, if His gifts are a proof that He yet dwells among us, then ministerial rule in His place is dishonoring Him. He is only glorified by the recognition of His presence. The gift but witnesses that *the Giver lives!* It has no value in itself. Under Saul's rule, the height of man, the power or gift of the man will be *everything* in the eyes of God's people. True gifts of ministry, instead of usurping His place, live to bring the church into His presence. They testify with David, "The kingdom is the Lord's, and *he is the Governor among the people*" Psa. 22:28. Heed the words of Jesus: "He that is *great*, let him be *servant of all*" Mk. 10:44. This humble rule delivers men from bondage and brings them personally to deal with the Lord.

In *Saul's rule*, the leaders are always *setting points right*, rather than *setting souls right*. They become preoccupied with *outward things* that are not relevant to a person's walk or salvation. They make rules about women's dress, the length of their hair, what name or names were used for your baptism, and so on. The Sauls dictate to the conscience of the Church. They usurp God's place and put heavy burdens upon the people. God's prophet (true teaching) is neglected and his godly admonitions are disobeyed (I Sam. 13:15). How often have we seen it?

God's priests he slays. I Sam. 22:9-11 tells us how the Saul spirit killed 85 priests, plus destroying all who lived in Nob, the city of priests. True worship is thus destroyed. This too, have we seen. One fine young youth pastor of our acquaintance was dismissed from his position because he was too zealous in worship. You can probably "fill in the blanks" here with more examples of God's priests being slain in one way or another.

God's king (who was anointed in his stead), he casts out and persecutes. The *rule of God* is cast out, which spells the end of Saul!

Chapter Six Causes for Saul's Rejection

Two acts cost Saul the kingdom, and both are connected with *worship*. Saul excused them, but God judged them. Sad to say, Saul still lives and reigns in the present-day church system, for these acts are still done and are justified in the church.

His **first disobedience** was *acting without regard to God*. He was commanded to wait for the prophet and not to act without him. When the prophet is delayed and the people get restless for fear of the Philistines, Saul *forces* himself to offer the Burnt Offering. His excuse? *Circumstances* demanded the action!

His justification was *not* accepted. "Samuel said unto Saul, thou hast done foolishly: Thou hast not kept the commandment of the Lord and now *thy kingdom shall not continue*, because thou hast not kept that which the Lord commanded thee."

How may we discern Saul's spirit in the Church? Very easily! See how many acts are done without commandment from the Lord. Some evil to be met seems great and shall we not act in what strength we have

and *use our own judgment*? The disobedience seems so trifling—merely acting without a word from God, but with a sincere desire for the Church’s good. Religious acts performed with a bad conscience without God’s command, are most hateful to Him. In His sight they are worse than fleshly acts of sin which only prove what we are.

The scriptures openly tell us about the fleshly sins of David, yet his heart was always toward the Lord, so much so that God called him His friend. Of Saul, no such charges against the flesh are made, but his heart is wholly for self and God is not given His proper place. He acts in *unbelief*, which makes God a liar and assumes Him to be careless about his saints. Acts of unbelief, covered with a cloak of worship and religious zeal, are offensive to Him.

In Howard Pittman’s book, he tells of dying and standing before God. He was accused of worshipping an idol. He protested that he had spent many years in the Lord’s service and surely the Lord must have him confused with someone else! The Lord told him that he worshipped the idol of *Self!* All those years he had never once asked the Lord as to His desire about anything! Self made all the decisions in the name of “serving God.” The Lord sent him back to earth to warn others not to serve the god of self!

We have all witnessed acts of unbelief in Saul’s church. Some churches now require a certain charge at the door when a visiting speaker is there, to be sure his expenses are covered. They don’t know that it is *the moving of the Spirit* that moves people to give, and souls to be drawn to God, so they try to compete with the world by providing entertainment to draw the young people. They take the world’s music and add Christian words to it.

I’ve seen them invite magicians into the church for entertainment, to draw people in. This is unbelief in the drawing power of the Holy Spirit. In past revivals, when believers prayed, the Spirit would draw people in from miles away and show them where to go to find the Lord. In one case, a crowd of people gathered in front of the police station, crying out under the conviction of the Spirit. Right next door was the meeting place of the revival, so the officers directed them to the church.

Acts of unbelief assume that man is *careful* and God is *careless* of the Church, and that man, acting in *disobedience*, can be accepted.

In Saul’s first disobedience, he acts without regard to God’s command. In his second disobedience, he acts *contrary* to it! The word of the Lord was clear: he was to smite Amalek utterly. (And should we save any of our flesh man alive to trouble us another day?) Instead, he saves the king and the best of the spoil. His excuse was that they were “for sacrifice unto the Lord.”

His apology is not accepted and the prophet shows him God’s heart: “Hath the Lord as great delight in burnt offerings, as in obeying His voice? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. Because thou hast *rejected the word of the Lord*, He also hath *rejected thee* from being king” I Sam. 15:22,23

The literal command to smite Amalek and all that he has has passed away with its dispensation, but in *spirit* this word is still binding. Amalek, *Esau’s son*, is a type of *fleshly* strength. He foreshadows the “elder son” (“For that which is *born of the flesh* is flesh, and that which is *born of the Spirit* is spirit.”) Esau and Amalek portray that which is first and natural, the strength of the flesh, the rejected firstborn, as distinguished from the *new creature*. And the Lord still has “war with Amalek from generation to generation.”

Chapter Seven

Good Things of the Flesh

Saul kept “*the best things*.” Yes, the flesh offers good things! It is a mistake to think the flesh has nothing but what is vile. The natural man has many “good things” that seem desirable. In every town we move to, the temptation is put before me to become involved with all of the good things of Amalek, but I cannot. The spirit constrains me from joining myself either to his evil things, or his good things, for there is no *life* in any of it! “They that are Christ’s have crucified the flesh with the affections and lusts.” God will not have our “honey” (our good) on the altar any more than He will have our “leaven” (or bad). It is all from one and the same source.

In the types in scripture, the Jew is the elder son. In him we see “that which is *first and natural*. Paul tells us of the good things he might glory in (Phil. 3:4-6):

- “Circumcised the eighth day;
- of the stock of Israel
- of the tribe of Benjamin
- a Hebrew of the Hebrews
- as touching the law, a Pharisee
- touching the righteousness which is in the law, blameless.”

Here we have: birth *in the flesh* of Abraham’s seed, the right administration of cardinal *ordinances*, *connection* with the most distinguished part of Israel, blameless moral conduct, religious zeal.

These are all the *good things man can do without grace*:

- all the *religiousness* of the natural heart
- zeal* for the temple and its gold
- building* the tombs of the prophets (honoring the dead prophets, ignoring the living ones!)
- garnishing* the sepulchres of the righteous
- glorifying past saints* but not recognizing that the same God is in us to do His will!
- saying, “If *we* had been in the days of our fathers we would not have been partakers with them in the blood of the prophets!”

Present-day Amalek is known by a desire *to be something or to have something here*.” In contrast, Paul counted all that had been gain to him as a loss and even as dung. He was of the true circumcision who rejoiced in Christ Jesus and had ***no confidence in the flesh***.

Among carnal ministries we see the good things of the flesh are *spared, and not judged*. A pastor wrote to us to confess that he had never understood before that the Lord didn’t want our *goodness* any more than our leaven. It was a revelation to him. I’d call it “Step One” on the ladder of “Death to Self.”

Vicarial rule always approves of sparing and using the flesh in God’s service, but to its *own glory*! We see the wisdom of the flesh in places where it should never be: In entertainment in the church—trying to make the truth of God more palatable to the world. We see the affections of the flesh introducing things of the world into the church. Any objection is silenced because it is “sacrificed to the Lord.” The religion of the flesh is spared and not judged. We hear in the news that sexual sins have been committed by priests against children in their care. When it came to light, instead of judging the matter, the authorities would simply transfer the offender to another place.

When *God’s will* is put away, our wisdom will soon imitate Saul: the best of Amalek will be spared while one boasts that he has obeyed the Lord! This self-justification but increases the sin. It shows how little we know His mind and purposes toward the elect **or** the flesh, against which His judgment is sealed. God’s answer to this is: “*To obey is better than sacrifice and to hearken than the fat of rams*.”

Many believers know not the purpose of God in His acts of grace and judgment. The casting-off of Esau and his seed, the call of Jacob, the bringing of the elect over Jordan—the *purpose* of these things were nothing to Saul. To many who name the name of Christ today, these things mean *nothing*. What is taught is the rejection

of the Jew—how it seals the death and worthlessness of the flesh. What is taught is the call of the church—how its new, heavenly life affects the flesh nature.

To summarize why Saul lost the kingdom, look at this:

- disobedience, first and last
- disobedience in acting without a command from God.
- disobedience in acting contrary to His command (in sparing for sacrifice what he had devoted to judgment!)
- in the church, unbidden and forbidden acts are done as service (sacrifice) to the Lord.
- The greatest service is: “They also serve who only stand and wait.”

Chapter Eight Position of the Two Kings

We trace Saul’s history now from the time of his rejection until his death. There we learn one of our last lessons and the soonest one to be forgotten. From Abel to our day, God’s witnesses have been strangers here. We are still surprised that, if we are faithful we must be cast out. We can’t believe our portion is to be *rejected here!* If that surprises us, look at *God’s position* in his own church!

Is the Lord walked with?

Is He received?

Is not *man* continually put in His place?

Has His name not been cast out as evil to be used in anger and blasphemy by base men?

John 1:10,11 tells us, “He was in the world and the world was made by Him, and the world knew Him not. He came unto His own, but *His Own received Him not.*” This fact clearly unveils man’s heart. God comes into *His world*, doing good, but the world has no room for Him. They judge Him as an imposter. His people’s answer to His deeds of love was, “By what authority doest thou these things?” Their hearts revealed their true values when the mob cried, “*Not this man*, but Barabbas!”

I recall an incident from “The Hiding Place,” a story of a Dutch family who were jailed for hiding Jews in their home. Every Friday Corrie and Betsie ten Boom would be stripped naked for a medical inspection. The corridor where the prisoners stood in line was very cold and the guards stood ogling them as they passed by. They were even forbidden to wrap themselves with their own arms. It was during one of these times of humiliation that a verse in the Bible leapt into life : “*He hung naked on the cross.*” Corrie said she had not known, or even thought.....why, all the paintings and carved crucifixes showed at least a scrap of cloth. She suddenly *knew*, that was the respect and reverence of the artist. On that other Friday morning, there had been *no reverence*.

She leaned toward Betsie and whispered, “Betsie, they took *His* clothes too!” A little gasp, and a whisper, “Oh, Carrie, and I never thanked Him!”

When we read this aloud, Bill and I were moved to pray and thank the Lord for humbling Himself before His creation in order to show them His great Love.

Why should it be that man reacts in such rejection of his Maker? It must be that God’s presence and truth ever judge man. God is light and shows *things as they are* and proud man can’t hear this! “But all things that are reprov’d are made manifest by the light: for whatsoever doth make manifest is *light*” Eph. 5:13. Man would still hide his nakedness, for the light exposes him. His only choice is to humble himself, or reject the light. If he will not be humbled, the *light* must be cast out—be it Jesus, or His witnesses.

These truths may explain something of the position of Saul and David respecting Israel.

- One has all Israel with him.
- The other, a despicable remnant.
- The one lives at ease
- The other is driven from place to place.

The one had *all Israel*. He rules them as he will and they obey. It matters not that Saul has been rejected by God, has disobeyed God's prophet, is stained with the blood of God's priests and seeks the life of God's anointed king. (Does this remind you of any modern leader?) At his word the people come against David even though he has delivered them time and again from the Philistines. (Every person in the Bible figures some mind or affection which springs out of human nature. Philistines represent "worldly knowledge.") Saul can't ever defeat worldly knowledge because that is what he leans upon!

Answer this question from your own experience: "Who rules in the church today? Whom do the great mass of church-goers follow? At whose bidding do they move? Are they with the king after *man's heart* or with that rule that witnesses for God? David is still a stranger among his own people. *God's rule* has been usurped by man and *Saul's rule* is still evident on every hand. Man rules *for* God, instead of God *by* man.

Like David's men, the debtors and distressed ones even today learn the trials and the blessings of those, rejected by their brethren, who still walk with God. God is still a sufficient portion. This we learn through despair of ourselves. The emptier we are of self, the more room there is for God to reveal Himself! Where *we are something, God will not be all!*

If we would be true kings and rule in the kingdom, we need to learn the lessons that David learned in his trials. He never exalts himself. When Saul is pursuing him, he still witnesses that the living God is "*a sure refuge*." In this humble state, we learn God's goodness and man's wretched failure. It is more than a doctrine! Often, we walk and are led with little understanding of our way. We find ourselves living a life full of inconsistencies.

One might conclude that David's course *lacks power* because it exposes the weakness of the flesh. Saul's custom was to gather *all Israel* to battle, but for all that, he couldn't defeat a Goliath! David comes *alone* and God is there! Even after he is cast out and hunted, he still does what Saul cannot. He smites the enemy again and again and blesses Israel with the spoil. He has power with God even in his humbled, persecuted state.

In his last battle, Saul takes all his men and still has no victory. He is forced to flee until, at last, he and his three sons fall in Mt. Gilboa. Before he was rejected, he overcame Moab, Ammon and Edom—all nations on *this side* of Jordan—next to the wilderness. Saul never meddled with the Jebusites who held Jerusalem, and had no success with the Philistines who lived over Jordan. See it in the spirit: a false king who is ruled by self, can never win a victory over wicked spirits in heavenly places. They are beyond him because he has never possessed that spiritual land! David, on the other hand, is victorious on *both sides* of Jordan! (And David represents that remnant who are called God's "sons" because they are led by the Spirit, and let Him rule!)

When we see that Saul represents rule in the organized church, while David stands for the rule of God which is being wrought out in the remnant, it is meaningful to compare the relative position of Saul and David *to each other*. In the early part of their relationship, an *evil spirit from God* troubles Saul (I Sam.16:14). He is comforted by the soothing tones of David's harp. Saul comes to love him for the peace that he ministers to him, but this "love" doesn't last long.

After David's victory over Goliath, Saul becomes jealous. He begins persecuting him and then he seeks his life in earnest. When David comes, Saul seems to have forgotten him when he asks, "Whose son is this?" Though comforted by David's harp, he really never *knew him!*

David, on his part, refuses to take Saul's life. His place is yet to *wait on God*. He refused to take his deliverance into his own hands! These two "typical" kings tell us that there are evils in the church to be judged. All antichrist forms will know the Lord's judgment. The true remnant is to separate from such, even though they suffer at their hands. Often, the greatest suffering is that "they never *knew me!*" even as they did not know our Lord.

One unailing mark of communion with the Lord is the ability to discern God's work and workmen in the church and in the world. The teaching of God gives the capacity to recognize *His true servants* here while the veil of humiliation and the working of the cross is on them and while they are a gazing-stock to the world. As of old, the common people recognized in the poor, despised, humbled Nazarene, "the Christ, the Son of the living God." Once again, it is: "Flesh and blood cannot reveal it; but the Father which is in heaven."

Personal communion with Him will determine a person's measure of *God's thoughts*. Babes in the Lord are weak, or ignorant of His mind. How humbling it is to the flesh to find that those who make the greatest progress in communion with God are the least worthy of such blessing! The needy are readier to know their need. If they have not *God's strength*, they are helpless. If they have not *God's wisdom*, they are fools. Their very *necessity* casts them on God! Their *need for Him* determines their capacity to *find him* (when the wise see Him not!)

We often hear from those whom the Lord has brought out of the church system to be taught of Him and prepared to enter into His fullness. They express their heart and concern over what their brethren (yet in the system) think of them. They may receive comfort to see the *opinion* of God's remnant in David's day. The scriptures faithfully record (for our comfort), the opinions of Nabal, Jonathan, the Adullamites and all Israel. These were all called of God, but how different their views of David and his Band!

Nabal was of Caleb's house, so he was closely related to David. He was a man of great wealth. David had the responsibility of feeding around 600 men every day and he couldn't just go to a store and buy what was needed, or walk into a restaurant. He heard that Nabal was shearing sheep this day and that meant there would be plenty of food prepared. Perhaps they could spare some for them. After all, they had watched over Nabal's shepherds and kept them from harm all the time they were camped near them. David sent ten young men to say, "Give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David."

Nabal's rough answer showed his proud heart: "Who is David? And who is the son of Jesse? There be many servants now-a-days that break away every one from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?" This was the true anointed king he was talking about—the one who had slain Goliath and many times delivered Israel from the Philistines!

This was too much for David! He didn't call for the ephod this time. His pride was hurt and he told his men, "Gird ye on every man his sword" and he marched to Nabal's place to make him "eat his words." Before he arrived, one of Nabal's young men told Abigail, Nabals's wife, about David and his Band. "They were a wall unto us both by night and day, all the while we were with them keeping the sheep....evil is determined against our master, and against all his household: for he is such a son of Belial (worthlessness), that a man cannot speak to him."

Though inheriting the possessions from Caleb (the reward of his faith), "Nabal was churlish (rude, bad-tempered) in his ways." The riches that God gave, he regards as his own. Abigail was of a different spirit. She quickly gathered together provisions for David's Band and set out to meet him.

When David came into view, she fell at his feet and made intercession: "Upon *me*, my lord, *upon me* let this iniquity be. Let not my lord....regard this man of Belial, for as his name is, so is he; Nabal (foolish) is his name, and folly is with him....the Lord hath withholden thee from coming to shed blood, and from ***avenging thyself with thine own hand...***" It almost seems like she is prophesying to him, so precious are her words. "I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a *sure house*, because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days. Yet a man (Saul) is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound up in *the bundle of life with the Lord thy God*; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. And it shall come to pass, when the Lord shall have done....according to all the *good* that he hath spoken concerning thee, and shall have appointed thee ruler over Israel; That this shall be no grief unto thee, nor offence of heart....either that thou hast shed blood causeless, or that ***my lord hath avenged himself...***"

This word brought David to his senses and he thanked Abigail, "Blessed be the Lord God of Israel, which sent thee this day to meet me: And blessed be thy advice...which hast kept me this day from coming to shed blood, and from *avenging myself with mine own hand*" *I Sam. 25.*

This remnant today, anointed and in training to be true kings, can see by David's example, that "Vengeance is Mine, saith the Lord. I will repay." It helps to remember that the riches of His Word have been committed to them and why should they be angry at those who do not know the things of their inheritance? Rather, their attitude should be, "Father, forgive them, for they know not what they do."

Yes, Nabal had great riches: 3000 sheep, 1000 goats, a good land, fountains and brooks, all the riches of that dispensation. And from his riches, he despised David and his Band. But *now*, we have “*spiritual blessings* in heavenly places.” The riches of Canaan were but types of spiritual riches which God gives the church “as risen with Christ”, who have passed over Jordan, the death-to-self life. A rich Israelite in our day is not a Christian rich in this world’s goods, but one rich in gifts for feeding souls. (Some undiscerning ones still equate riches with spirituality.” If they are rich, the Lord must surely be with them, and they surely must have the truth, so I am safe in following them,” is their thought.)

Gifts are not always found with David. Gifts may be coveted to make us something when we are set on high. It is harder to be *nothing* in the eyes of men. Spiritual riches may also be a snare, tempting us to judge that spirit which needs God every hour. Spiritual gifts may be had by the *carnal*—they are no mark of spirituality. They are given “to the rebellious also.” The Corinthians “came behind in no gift,” yet their conduct toward Paul was like Nabal’s. Paul’s ministry and spirit-rule was *like David’s*. The Corinthians were ready to receive “false apostles who would take from them and smite them on the face” 2 Cor. 11:20.

Rule which appears to possess *strength in itself*, or which stands in some *gift*, will always be *received*, when *God’s true witness is treated with suspicion*. Nabal judges David’s way as the fruit of self-will. Like Eliab, his eldest brother, who said, “I know thy pride, and the naughtiness of thine heart.” *Faith’s ways and words* are still judged by the flesh as “naughtiness and pride,” and rebellion in the eyes of the Lord. The flesh always considers it pride to reckon on a living God! If saints walk carnally, they will echo the *judgment of the flesh*. Those who have been led out of Babylon, they call “rebellious and back-slidden.” You are in good company, saints, for so the elect of God has suffered before you!

They think nothing of the cost to David, to walk this way of yielding his will to God’s. It costs something to break ties with family and friends who no longer understand where he walks. He shares the spoil of victories with them and provides defense on every hand. For all this, his place is disreputable in Israel’s eyes. (Is this familiar to you?) He must surely be judged as a runaway; they “know not whence he is.”

We turn now to observe Jonathan’s opinion of David. Jonathan means, “Jehovah is Giver.” Jonathan ever sees in David, God’s chosen and anointed king. Though he is Saul’s son, and a part of Saul’s system, he loves David to the end. He speaks for him to his father. When David must flee, he enters into covenant with him and his seed. He even tells David of Saul’s designs against him. Even while he is a fugitive from his father, Jonathan meets David in the wood and strengthens his hand in God. “Fear not; for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next under thee; and that also my father knoweth...” I Sam.. 23:15.

His opinion of David reflected *God’s opinion*. Even though he is closely related to the power that hated David, when David is persecuted, Jonathan comforts him. Yet he *cast not his lot with David*. “David abode in the *wood* but Jonathan went to his *house*.”

To understand the spiritual application, we see today a faithful seed, like Jonathan, being threatened with death while defending David: “Why shall he be slain? What has he done?” Saul throws a javelin at him so he sees the price for defending David.

Also, when Jonathan and his armor bearer initiate a great victory, Saul would kill him. He but tasted of the honey—he performed *independent of man’s rule*, simply by *faith in God* (a heinous sin to Saul!) Yet, these are so connected to antichristian rule, they cannot leave it! To abide with David is too great a cross. They return back to dwell with that which hates David!

Jonathan hopes to see David’s glorious rule, but falls, as he lives, with Saul. To reign in the kingdom we must now suffer rejection in the place of Christ. To see Christ’s rule in th mystery of the kingdom, we must in it share his place. Even yet, Jesus says, “Saul, Saul, why persecuteth Me?” If we would know *ruling with God* it must be in separation from Saul.

Lastly, we consider the Adullamite’s opinion of David. These were the men who followed David. They were called “Adullamites” because they came from that place in Palestine, but that name is full of meaning. It means “a testimony to them.” Of all Israel, these few poor debtors give David the place which God gives him.

It reminds me of my own family: there are some, like Jonathan, who wish me well though they are still with Saul; there are others, who like Nabal, say, “Who is Elaine? What could she have that we don’t have?” And then, there are the Band of Adullamites, my brethren who walk with me where I walk and know the way that I take and understand the pain of being anointed to **rule in the kingdom**. They bestow upon me “more abundant honor” which humbles me greatly.

David became a captain over this motley crew.”The Lord hath sought a man after His own heart, and commanded him to be captain over His people.” Following his example, they became mighty men. At times, his followers question his thoughts and his will. Through severe trials, they almost rebel against him. At times, they even had to hide with the Philistines, but when it came to war with Israel, they refused David’s help. They knew he was *true* and could not join with them against the anointed of God and his own people. He would have to deny himself to take the side of the flesh!

Doubtless this Band was the jest of those at ease in Zion. But, “though Abraham were ignorant of them, and Israel acknowledged them not, *they are God’s remnant*: He bears rule over them; they are called by His name” Isa.63:16,17. Some of the weakest and vilest among the believers are the first to discover *where strength is to meet their need*. Just as in receiving the gospel, publicans and harlots find the truth when wise scribes miss it! How can that be? Because their misery makes them feel the utter helplessness of everything except *a living God!* The remnant have their eyes opened to see their *need of God*.

I want to share what the Lord used to “quicken” this word to me and to make me know that I must share it. It seems one of the biggest struggles a Christian has is to forgive those who wrong him, and to keep a right spirit when others treat him unkindly, or revile him—in a word, when he is treated like David was in His preparation for ruling and reigning with God. It’s all too easy to hold bitterness and hatred in our hearts which affect our health and destroy our joy and peace.

The Lord made it very real to me that when we strive against someone whom He has used to do a work in our life (to bring chastening for our rebellion, for example) and refuse to *forgive* that person and remain angry with them, we are *fighting against God’s Hand*. He is using that person as His chastening rod and *if we curse him, we are cursing God!*

In the Old Testament, which is *God’s Pattern of His dealings with men*, He used rebellious, heathen nations to chasten Israel when she was in rebellion against Him. He does the same today, except it is a personal, individual dealing with each believer. When I understood this, I knew I needed to share about **God’s Rule in the Kingdom!**

I feel also to share a prophecy the Lord gave that speaks of God’s rule in the earth:

“Man’s house of cards is about to fall down at his feet and I do have a prepared people who are ready to build and to plant My kingdom in the earth in a measure that no man has seen heretofore. Those who have been watering and bringing illumination (shining upon) My precious plants will now find themselves *harvesting*.

“I am taking My Body, whom I have fashioned in my Own likeness, and I am forming them into a ***new threshing instrument with teeth***. They will take the ways of man and beat them small and cause them to blow away by the Wind of My Spirit.

“Fear not anything that comes that seems to be a hardship to the people, or a darkening of the earth, but know that I am moving in many ways to shake mankind out of his satisfaction with his own ways, that he will open his eyes and look for a better way. And, My people, *you* shall show forth the better way, the way of ***My rule in the earth***, for man’s kingdoms have held sway and brought forth vanity and heartache, and My creation remains in its bondage.

“My seventh-day rest has come and I shall cause the earth to cease her struggle to show herself as God and to bring forth righteousness. My Own Arm shall save. My Own Arm shall deliver. The earth shall see *My willing people* in the day of My power. Rejoice to see this day!” (End of prophecy)

A dream from Julie Book: “I was in my car driving up a very steep road, and was almost at the top of the mountain. The road had become very slippery, and I just couldn’t go any further in my car. I was feeling so tired! Suddenly, I could feel the car moving again, and when I looked out my window, I saw that a small group of people had surrounded my car and were pushing it. It wasn’t long before we all reached the top of the

mountain. I knew I was with people of Israel, and we had finally made it to the border (safety and rest, and freedom from the enemy!) What a glorious knowing this was! We began to make our way down the other side, but there was no road (we've never been this way before), and we were all on foot together (no big "I's" or little "U's"). Being extremely weary, we rejoiced to find a little building where we could rest. This place was filled with light, yet the light did not keep us from resting. Suddenly, the doors burst open and there before us stood a group of Nazis, fully armed. The Nazis had **illegally** pursued us beyond their own border. Before anyone else moved, I boldly stood and began to speak *with great authority*. The Nazi commander spoke out as if with great fear, "She is an American!" Then I woke up.

I asked the Lord what this dream was all about, and He said, "You are being **embrazened.**" This is one of those "God Words" that you won't find in the dictionary, but one that means exactly what it sounds like. The main thrust of the dream is that we are being caught up to His Throne to be given **His authority**, and it is in this place that we will have what it takes in Christ to come against the "illegal actions" of the enemy. Right now, I think many of us have been as David's motley crew...and things have looked pretty impossible in the natural. I'm sure the Lord is preparing us for some kind of "illegal onslaught." We know the Lord is going to do what He said! We don't have to worry about "how". He'll work that part out.. When He tells us what He is going to do, then we can really rest in our circumstances, so let us..**let God do it.**

"I was not going it alone...there is a remnant group taking this way, and what a comfort this is! We will be tested...when we least expect it...to have to stand and face the enemy in the authority of God. When this happens, He will give us boldness without fear or thought of "self", and we will stand up in the power and authority of the Lord to protect those of the remnant of spiritual Israel. We know that the Lord uses the weak and foolish things of this world to confound the wise, so this may be real interesting when the Lord begins to manifest Himself in our weak and foolish-looking frames! Revelation 12 seems ever so near, and even now unfolding!"

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