



The Communion

By A. Wagar

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In the last few issues of the Star the Lord has led some of the brethren to write concerning foot-washing, and water baptism. These are ordinances that Jesus gave to the church to keep. I am sure as The Holy Spirit breathes upon us He will reveal to us the importance of all the ordinances, and the part they fulfill in bringing us to Sonship. They are not just a religious rite we are to keep that has no meaning or purpose. But as it is being revealed and taught through them, we can partake of Christ. Oh how wonderful it is that He has given us so many ways whereby we can be partakers of Him. Jesus is that bread which came down from heaven that gives life to all who will receive Him, John 6:33. To participate in Him means a joining-to and a sharing in Him of all that He is and all that He is heir to. Jesus said, "He that believeth and is baptized shall be saved," Mark 16:16. To all who will believe that He died for them and will follow Him in the waters of baptism shall be saved from their sins and His own Spirit is imparted to them, Gal. 4:4-6. He shares with us His Heavenly Father. We are given the power to become the Sons of God, John 1:11. This means we become heirs of God, and joint-heirs with Christ, Rom. 8:16-17. Jesus said to Peter concerning foot-washing, "If I wash thee not, thou hast NO PART WITH ME," John 13:8. Weymouth translates it, "NO SHARE

with me"; Phillips', "You cannot share my lot." As we wash one another's feet in faith and obedience to Christ, He shares with us Himself. I trust we will never forget that it is Christ in us the hope of glory, Col. 1:27. As we partake more and more of Him we will be changed by His Spirit into the same image, II Cor. 3:18. Oh there is nothing I desire more than to be conformed to His image and likeness. Let us press on to that wonderful place that God has planned for us. Rom. 8:29. "For whom He did foreknow He also did predestinate to be conformed to the image of His Son that He might be the firstborn among many brethren." David longed for this experience too. Psalm 17:15, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." This is the goal that God puts before us. I trust we all understand that regardless of how simple a thing seems to be, if the Word of God instructs us to do it, we must obey for it is a vital part in our pursuit of Sonship. Don't separate the necessity of these ordinances from going on to Sonship, but as you are taught by the ministries, let the Spirit of God reveal to you their true values and purpose. These washings, as we carry them out in faith, will cleanse us from the filth of the flesh, I Peter 3:2 1, and makes it possible to share in Christ's holiness.

There is another ordinance that Jesus gave us, and that is the one I would like to write to you about. It is the Lord's

Supper, or the Communion, as it is often called. In the early days of this Move of the Spirit, God revealed to us that in the communion there is also a cleansing and participation in Christ. We have found this to be true, as we have in obedience to that which He has shown us, taken the communion every Sunday service. Over the years we have witnessed many healings, and seen wonderful deliverances as the people have partaken according to that which they had need of, God confirming that which He revealed unto us. Praise be unto His Wonderful Name!

Jesus instituted the Lord's Supper while eating the passover meal with His disciples. As we go into this teaching you will see the significance of choosing this particular occasion for a setting. The passover feast was an ordinance that God gave Israel to keep annually in memory of their deliverance out of Egypt. Around this event all Israel's worship was centered. In this tremendous deliverance God sets forth, in type, the picture of His redemptive plan for all mankind. You will recall how God raised up Moses to deliver His people. God prepared him to be this deliverer by being schooled in the palace of Pharaoh for forty years and in the desert for another forty. When the time came in God's plan for this deliverance, Moses stood before Pharaoh with the power of God resting mightily upon him. By that power he wrought miracles, and executed the

judgments of God. After many contests with Pharaoh the hour of final judgment came. On this night the death angel passed through the land taking the oldest of every family. Here is the picture of the redemption of man. God was calling His people out of the land of bondage. He would lead them to their promised land and make of them a nation. In order that this liberty might come there was a price to pay, this price was death. There was only one way for Israel to escape from having the angel visit their households. The head of every family was to choose a male of the first year from their flock. It was to be without blemish. They were to kill it in the evening, the blood of the lamb was to be applied on the lintel and the door posts of the house. Then the whole animal, without breaking a bone, was to be roasted and eaten. The whole household was to share in this. If they were a small family they were to share with their neighbors. They were also to be prepared to depart from the land. That night as the angel passed through the land when he saw the blood on the lintel and door posts, he passed over the household. The death of the lamb was sufficient to take the place of the eldest in that home. This lamb was called the paschal lamb. The night Jesus ate the passover supper with His disciples little did Israel know that a vast change was beginning to take place. The form of worship they had known for over fourteen hundred years was going to be replaced by that which it was a type of. In their midst, unknown to them, was the true paschal lamb. He would die and shed His blood, not just for Israel, but for the whole human race. Whosoever will believe on this paschal lamb His blood will be applied to the door posts of their heart. No longer will that one be required to pay the wages of sin which is death, for the Lamb of God had come to be our paschal lamb, that He might take away the sin of the world, John 1:29. Yes, all of mankind is in need of a paschal lamb. Rom. 5:12 tells us, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 6:23 confirms our need of a paschal lamb and that Jesus was that lamb. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

In Matthew 26:26-29; Mark 14:2225; and Luke 22:19-20; we have a record of this notable night. This was the closing of a dispensation and the dawning of a new one was at hand. So as Jesus ate this supper with His disciples, the old was giving way to the new. On this night as they partook of the old feast, the curtains were being closed on the old; and they were about to be opened on the new. The old was a memorial feast but the new was far more than that. The old was a participation in a slain lamb - The new is a participation in the living one. Luke 22:19-20 reads, "And He (Jesus) took bread, and gave thanks, and broke it, and gave it unto them, saying, 'This is my body which is given for you; this do in remembrance of me.' Likewise also the cup after supper, saying, 'This is the new testament in my blood, which is shed for you.'"

In times past, we have thought of bread and wine as tokens or symbols, but let us keep in mind Jesus is the true paschal lamb. The type teaches us that the lamb must be eaten, as well as the blood being applied to the door posts. This is what Jesus did here. He gave Himself to be partaken of, for He said, "THIS IS MY BODY, THIS CUP IS THE NEW TESTAMENT IN MY BLOOD." You will notice He did not say emblem or token. He said, MY BODY, MY BLOOD." Jesus taught this in John 6:47-66. He said 'Verily, verily, I say unto you, He that believeth on me bath everlasting life. I am the bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which came down from heaven, that a man may EAT THEREOF AND NOT DIE. I am the living bread which came down from heaven. If any man EAT of this BREAD he shall LIVE FOREVER, and the BREAD that I will give is MY FLESH, which I will give for the life of the world."

"The Jews, therefore, strove among themselves saying, HOW CAN THIS MAN GIVE US HIS FLESH TO EAT? Then said Jesus unto them, "Verily, Verily, I say unto you, except ye EAT the FLESH of the SON OF MAN and DRINK HIS BLOOD, ye have no LIFE in you. Who so EATETH MY FLESH AND DRINKETH MY BLOOD, HATH ETERNAL LIFE and I will raise him up at the last day. For my flesh is meat indeed, and my blood is

drink indeed. He that EATETH MY FLESH and DRINKETH MY BLOOD DWELLETH IN ME and I IN HIM. As the living Father hath sent me, and I live by the Father, SO he that EATETH ME, even HE SHALL LIVE BY ME. This is the bread which came down from heaven, not as your Fathers did eat manna and are dead, he that eateth of this bread shall LIVE FOREVER.' Many, therefore, of His disciples when they had heard this, said, this is a hard saying, who can hear it?"

Verse 66 says: "From that time, many of His disciples went back and walked no more with Him." I trust as you have been reading this, the Holy Spirit has helped you to see and understand this marvelous truth Jesus was teaching. The natural mind in all of us stumbles at how we can eat and drink Christ. Just as the Jews could not understand it, and also the many disciples that were following were not able to receive it and went back and walked no more with Him. How sad this is, yet it also is true of the people of today. What they were convinced was impossible, God made possible. Many people miss tremendous and glorious experiences in God because the "NATURAL MAN RECEIVETH NOT the THINGS OF THE SPIRIT OF GOD, for they are FOOLISHNESS UNTO HIM, NEITHER CAN HE KNOW them because they are spiritually discerned." I Cor. 2:14. We can only understand this tremendous truth by the Spirit of God revealing it to us. I trust the Holy Spirit will make it very real to your heart that the communion is not just a form or ritual, but that it is a participation in Christ. I Cor. 10:4, tells us that the Children of Israel all drank of Christ in the wilderness. They drank water from the rock Moses smote with his rod. I am sure many thought it was just plain water, just as many today think that when they take the communion that it is just bread and wine. Paul is teaching on the communion here and what he is saying is that, just as Israel partook of Christ as they drank from the rock, so we do too when we take the bread and wine. Paul makes this plain in verses 16-21. Let us look at verse 16 for a moment. "The cup of blessing which we BLESS is it not the COMMUNION of the BLOOD of CHRIST? The bread which we BREAK, is it not the COMMUNION of the BODY OF CHRIST?" Let me quote this same

verse from Weymouth's translation. "The cup of blessing which we bless, does it not mean PARTICIPATION in the BLOOD OF CHRIST?" The bread which we break, does it not mean PARTICIPATION in the BODY OF CHRIST?"

I think you will see from this Scripture that the communion is more than just remembering in our minds that Jesus died, but remembering He died in order that we might have life. That He might give unto us His Holy Spirit. John 17:7. That through Him we could have the power of blessing, which is life, even life forevermore. Psalm 133:3. Paul teaches that by the power of blessing God has invested in us, by His indwelling presence, we can impart into the communion His Spirit, by blessing the cup and breaking the bread. The physical body Jesus had here on earth was that because He lived in it. Through the blessing, He comes by His Spirit and dwells in the elements. When we partake of them, we are eating of Him. This is that which Jesus was speaking about in John 6. It was a great mystery to many of His hearers, and they rejected Him because of this teaching. I trust it will not be a mystery to you, but that the Holy Spirit will make it real to your heart. The Church is His body, Eph. 1:22, 23; Col. 1:18. In I Cor. 12:27, we read: "Now are ye the body of Christ and members in particular." How has this come about? I Cor. 10:17 tells us: "For we being many are one bread and one body for we are all partakers of that one bread." It is just as simple as that, through believing in Christ, who said, "I am the bread." We become members of His body when the Spirit of God's Son abides in our hearts. Gal. 4:6.

It doesn't seem too hard for people to believe this, but they seem to be slow in believing that His Spirit can be imparted into the bread and wine. We mustn't forget that Jesus said, "THIS IS MY BODY, THIS IS MY BLOOD." This was His Flesh and Blood, that He said we must partake of if we are to have life in us.

In Acts 19:12, we read that from Paul's body were brought unto the sick, handkerchiefs or aprons, and diseases departed from them, and evil spirits went out from them. As Paul was able to impart into that cloth the Spirit and life of Christ, so also he was able to impart the same into the communion

elements. We have prayed over handkerchiefs and many have been healed and we have prayed over the communion the same way and have had many testify to healing.

Turning again to I Cor. 10:18, Paul refers to the type in Israel's worship. "Behold Israel after the flesh are not they which EAT of the SACRIFICES, PARTAKERS of the ALTAR? What was Paul referring to here? Turning to Ex. 29:37, we find God instructing Moses to sanctify the Altar, and make it ready for the sacrifices. "Seven days thou shalt make an atonement for the Altar and sanctify it, and it shall be an Altar most Holy, whosever TOUCHETH THE ALTAR SHALL BE HOLY."

Lev. 6 speaks of the laws of offerings. In verses 14-18 we have the meat offering, how it should be offered. This was one of the offerings the priest was to eat a portion of - Verse 16, "And the remainder thereof shall Aaron and his sons eat; with unleavened bread shall it be eaten in the holy place - in the court of the tabernacle of the congregation they shall eat it. It shall not be taken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin-offering. All the males among the children of Aaron shall eat of it. It shall be a statute forever in your generations concerning the offerings of the Lord made by fire; every one that TOUCHETH them SHALL BE HOLY." If God did this wonderful thing in the worship under the law, that the Altar was able to partake of His holiness and the priest also by eating the sacrifice, how much more possible is it for us to partake of Christ in the communion. You will notice they ate it with unleavened bread having strict orders that it should not be taken with leaven.

We also are to keep the feast without leaven. Leaven is a type used in the Scriptures for sin, I Cor. 5:6-8. Jesus was without sin, "Neither was guile found in his mouth," I Peter 2:22. When God revealed this truth, He showed us we were to use unleavened bread and unleavened wine in the communion. They are perfect elements to represent Christ's purity and Holiness. Jesus died to save us from all our sins, the sin we put into our lives such as swearing, smoking etc., as well as the sin that we inherited in the carnal nature. Psalm

51:5: "Behold I was shapen in iniquity, and in sin did my mother conceive me." The bread is unleavened because the leaven is left out of it. The wine is unleavened because it has been purged. Through the process of growing, the fruit takes corruption into it out of the air, but by fermentation it is purified of this and becomes unleavened.

In I Cor. 11:23-31 Paul continues to minister on the Lord's table as he received it by revelation. He presents it the same way as Luke does. Jesus took the bread and when He had given thanks (blessed it) He broke it and said take eat, this is MY BODY which was broken for you, this do in remembrance of me.

Jesus' body was broken that our broken bodies may be healed. "By His stripes we were healed," I Peter 2:24.

After the same manner also He took the cup when He had supped, saying, "This CUP IS THE NEW TESTAMENT IN MY BLOOD, this do ye as oft as ye drink it in remembrance of me."

Romans 5 tells us how we received the sinful nature through Adam, but Jesus died for us, and we are justified by His blood. Heb. 9:13-22 teaches us of Christ's testament and how it comes into force only after the testator dies. The will of God in Christ is that you might be delivered from sin and death and enter into the fullness of life. Jesus said, "I am come that you might have life and that you might have it more abundantly," John 10:10. When you partake of the cup, believe that Christ will set you free completely from the carnal nature.

For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till He come.

Wherefore whosoever shall eat this bread and drink this cup of the Lord UNWORTHILY, shall be guilty of the body and the blood of the Lord.

But let a man examine himself, and SO let him eat of THAT BREAD and DRINK OF THAT CUP.

For he that eateth and drinketh UNWORTHILY, EATETH AND DRINKETH DAMNATION TO HIMSELF, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep.

For if we would judge ourselves, we should not be judged.

If the partaking of the Lord's table were not a participation in the body

and blood of Christ, there would be no need of this warning of partaking unworthily. But whether you believe or don't believe, that by the blessing the Spirit of Christ is imparted into these elements, it doesn't change the picture, it remains a fact. It is a fearful thing to treat that which God has made holy and sacred as nothing. When you partake, you either partake of life or death, of healing or sickness.

God says for you to examine yourself and SO eat and drink. What do you look for when you

examine yourself? That for which you have need of from the Lord, both physical and spiritual and then partake in faith.

The discerning of the Lord's body here is the Body of Christ. You must not have grudges and bitterness in your hearts against one another, and strife. You must ask God to give you a love for one another and be cleansed from all that causes you to be divided from your brother.

I Cor. 5:7-8 "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ

our passover is sacrificed for us.

Therefore, let us keep the feast NOT with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

We have by the instruction of the Spirit of God in the beginning, established these truths in the churches, the only ones that have the authority of blessing the communion are the elders and the traveling ministry and to whom they may grant this authority so that there may be no disorder or foolishness.

The Holy Spirit In You

By Eldon Olson

Taken from a tape.

James is a wonderful book, and I quote, "the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy, and good fruits, and without partiality, without hypocrisy. The fruit of righteous is sown in peace by them that make peace. Humble yourself in the sight of the Lord and He shall lift you up. Resist the devil and he shall flee from you. Draw near to God and he shall draw near to you. Whoever therefore shall be a friend of the world is an enemy of God. Come now ye that say today or tomorrow we will go to such a city and continue there a year and buy and sell and get gain." But he continued and said, "for that you ought to say, if the Lord will, we shall live and do this, or that." James is a wonderful book, "be doers of the word and not hearers only, deceiving your own selves. Even so, faith that has not works is dead, being alone." That is what James says, but I wasn't going to talk on James, that was just a bonus.

I would like to talk about the indwelling of the Holy Spirit in John 14:10 "Believest thou not, that I am in the Father and the Father in Me?" He's asking a question. "Believest thou not, that I am in the Father and the Father in Me? The words I speak unto you, I speak not of myself; but the Father that dwells in me, he doeth the works." Jesus says, "My Father does the work

in me." And verse 20 it says, "at that day you shall know that I am in the Father, and you in me and I in you." So then, wouldn't you have the Fathers' will, if that were to be the case? Wouldn't you know the Father's will if that is the case? "At that day you shall know that I am in the Father and you in me and I in you." Glory to God. Verse 17, "even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but you know him; for he dwelleth with you and shall be in you." Glory to God. I think we sometimes miss, something. We want Jesus to walk alongside of us. I think we are missing something, when we say we want him to be alongside us, because, He can dwell in you. He says in Scripture, "I IN you."

Then we read in Romans 8:11, "But if the same Spirit that raised Christ from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you." IN you it says, IN you. Again, "If the Spirit of him that raised up Jesus from the dead, dwell IN you, he that raised up Christ from the dead, shall also give 'life to your mortal body', by his Spirit that dwells in you." Glory to God, IN you, not beside you, IN you. Have you been filled with the Spirit? If you have been filled with the Spirit, then where does the Spirit live? In you, the Spirit lives IN you. Amen!

In Gal 2:20, "I am crucified with Christ", this is Paul speaking, and Paul went through as many things any of us here have gone through and a few more I would suggest because there is a whole list of things he lists that he has been through. I just about drowned one time, when I was just a young lad, in the dugout, I was pushed off the raft and I couldn't swim. But somebody grabbed a hold of me and pulled me up onto the raft. But for what reason? Well I'm here today, thank God. There must have been a purpose in it. But I might have drowned. Paul said, "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Is that true? Is what he said true? Don't you have the same ability? If you're filled with the Spirit, to have him live within you? Not I, but Christ that lives within. When you have a problem, is it you that's going to fight the problem? Or is it He that lives within you who will fight the problem? Because we still have a mind of our own and our own minds trouble us. But He that lives within me, if I allow Him to have control over me, I won't get into a place where I have such fear. Why would I fear, why should I fear? Is there any fear in Jesus; is there any fear in the Holy Spirit? I don't believe so; he dispels fear, takes away fear.

When we fear, and we do, we're not allowing Him to have His way in our life, as we should. When we are afflicted, we're off to see the doctor, we get a little sickness we're off to see the doctor. I'm as guilty as anyone. Now we shouldn't be foolish about this. If you had an accident like a man I know who slammed down onto the cement and broke his arm into several pieces. He went to the doctor and had it screwed together, which is wonderful, it's necessary, he wouldn't want to have it hanging down useless. Doctors can help. But even in that, we can ask Him to be with us and help us and to be a measure of comfort to us. Glory to God. IN you, is I guess where I'm coming from, Christ IN you the hope of glory.

Acts 2:38 "Then Peter said unto them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit.' What is the Holy Spirit? Is that what you want walking beside you all the time? He said that's not it, He said, you will receive a gift in you, in you. "Then Peter said unto them, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins (casting out of sin) and you shall receive the gift of the Holy Spirit (the Holy Spirit replaces sin).' You received the gift then. Glory to God.

I'd like to go to Colossians, and the reason I just didn't dwell on Gal. 2:20 is because I would like to balance it with other Scriptures in the Bible. You can build a doctrine on one verse, and you can be dead wrong. Just using one verse, and people have done that. They have built doctrines on one Scripture alone. So you search out several Scriptures that complement each other and talk to each other of the same thing.

Col. 1: 25-27 "Of which I am a minister according to the dispensation of God which is given to me for you, to fulfill the word of God, even the mystery which has been hidden from ages and from generations but now is made manifest to you his saints, to whom God would make known what is the riches of the glory of this mystery among you Gentiles, which is Christ in

you, the hope of glory," Christ IN you, the Holy Spirit IN you, the Lord IN you, Glory to God. Chapter 3:1-4. "if", there's always these "ifs" in there, so you have to be careful that the "ifs" don't get in your way, "if you then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God", is that right? "Set your affections on things above, not on things on the earth." Why? "For you are dead and your life is hid with Christ in God, when Christ, who is our life, shall appear, then shall you also appear with Him in glory." Glory to God. Once you have accepted Him and you are full of the Holy Spirit the old is supposed to actually be dead. We resurrect him (the old man) for our own purposes from time to time and on occasion. Did you know that? We do! With our temper, with the way we do things, self-will, wherever that came from. We do. He's dead but we resurrect him in the flesh, sad to say. Someone said we have a long way to go; no, we don't have a long ways to go. We don't have a long ways to go if we let the Spirit dwell in us. Glory to God. We just have to yield to the Spirit. We don't have a long ways to go, we can have it today, if we yield to the Spirit. Glory to God. We don't want to yield; we resist, we want to have our old man to have rule and reign over us. But we can allow Him (the Holy Spirit) to have His way in our lives if we will but just allow Him. Just let Him. You say "you're filled with the Spirit", let the Spirit have His way in your life.

Col 2:6-7 "As you have therefore received Jesus Christ the Lord, so walk ye in him: Rooted and built up in him, and established in the faith, as you have been taught, abounding therein with thanksgiving." Glory to God. 1 Thess. 5:18 " In everything give thanks: for this is the will of Christ Jesus concerning you." In everything give thanks: Col. 2:8 "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men and after the rudiments of the world, not after Christ." Philosophy is a great thing in the world; you have more philosophers on the radio and television telling you what to do, and it's a

shame. Col. 2:9-12 "Form him dwelleth all the fullness of the Godhead body. You are complete in him which is the head of all principality and power: in whom you are circumcised with the circumcision made without hands and putting off the body of the sins and of the flesh by the circumcision of Christ: Buried with him in baptism wherein also you are risen with him through the faith of the operation of God, who raised Him from the dead." Glory to God.

In Phil. 4:11-14, "not that I speak in respect of want: for I have learned, in whatever state I am, in this to be content." And that was the Scripture that came to me several times when I was overseas, in whatever state I was, whether it was food set before me and I didn't know what it was, whether it was heat that I had to contend with, that I had no way of controlling, or spiders in the bathroom. Whatever it was, there was all kinds of little things that you could let bother you. But that verse came to me time after time that whatever state I am, in this to be content. "I know both how to be abased and I know how to abound." Paul is talking and he knows how to be abased, he knows what kind of trouble he got into and he knew how to abound. Because he was in the religious order of the day so he knew how to abound. "Everywhere, in all things, I am instructed to be both full and to be hungry; both to abound and to suffer need. I can do all things through Christ who strengthenth me." Can we and do we? Will we? Will we do all things through Christ who strengthens us, will we or will we complain? Will we say, oh I have trouble, nobody knows my trouble. Paul goes onto say. "Notwithstanding you have well done, and did share with my affliction." Let Him dwell IN you. I'll just end here with this fact. Let Him dwell IN you, Glory to God. Let the Spirit come and have his abode IN you. I want Him to have His abode IN me; I want Him to have rule over my life. And sometimes I have a struggle and the struggle is that I don't let go, and let Him abide. Let Him come and have His abode IN our hearts and IN our lives. Glory to God.

The Tongue

By A. Erwin Livingston

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While in the West Indies with Brother Wanagas, I was attracted in my reading to the 141st Psalm. It is a Psalm of King David, and like many other of his Psalms, is greatly given to prayer. Here he asks the Lord to hear his cry and give ear unto his petitions. "Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice." (verse 2)

The two things mentioned were a great part of the worship of the Aaron priesthood, instituted by the Lord Himself. The altar of incense was one of the three articles which was placed within the Holy Place and priests were assigned to care for the burning of the incense. It represented the prayers of the saints with its sweet odors and aromas ascending up to God. This was the assignment which Zacharias, John the Baptist's father was fulfilling when he was visited by the angel who announced John's coming. The evening sacrifice was also ministered by the priests. This required the offering of a bullock and two rams. This was of great importance and ministered cleansing to the congregation, the body of priests and the temple. That it played a very important part in their worship, seems evident by the fact that Prophet Elijah, when he had challenged the four hundred prophets of Baal to show whose God would consume the sacrifice by fire, waited until the time of the evening sacrifice, then looked to God to send the fire. This God did and consumed it all, the offering, the water and even the dust.

In verse 3, his request to God drew my attention, "Set a watch, O Lord, before my mouth; keep the door of my lips," and as I thought on it my thoughts were caused to go to James the third chapter where he speaks of the tongue as an unruly member and of the bridling of horses to control them. James in verse 2 is portraying the difficulty man has in controlling the unruly member of our body, which is the tongue. "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able to bridle the whole body."

Before I get into my subject I want you to know I am not writing on it because I feel I have done any great or perfect job of handling my tongue and I find myself in the same category as those

whom James refers to when he says, "For in many things we offend all." The N.I.V. says it this way, "We all stumble in many ways," and Moffatt states, "We make many a slip." James says later in chapter 3, "But the tongue no man can tame."

My aim is to encourage those who read these words (and myself as well) that we are not completely without hope, for as we read on further in the second verse, the suggestion is there that if we are able to make the grade, we will be a perfect man and able to bridle the whole body.

We have to believe that our Lord is abundantly able. Phil. 4:13 "I can do **all** things through Christ which strengtheneth me." There are also many promises to the overcomer.

In Revelation, in the messages to the seven churches, there was a promise to every one of them that they could overcome **if** they had ears to hear what the Spirit was saying to the churches. Great examples of overcoming are recorded for the church. Read Rev. 12:11, "And they overcame him (the dragon or that old serpent which was cast down on the earth) by the blood of the Lamb, and the word of their testimony; and they love not their lives unto the death.", and Rev. 15:2 tells of those who overcame the beast and all he represented. Praise God, He is all we need to have victory too. As we read in Romans 7, we see Paul in the struggle; what he wanted to do, he didn't do and what he didn't want to do he did. Then it broke upon him that his victory wasn't in himself but in the glorious Christ who had conquered and finished the work. He paid the whole price and then rose in glorious victory, which victory we share in.

Returning to James 3 and the thought that the perfect man is able to bridle (or control) his whole body even as a small bit in the horse's mouth can control him and his whole body. The horse is greatly a thing of the past, of a different era, like a former chapter in a book. You must go on but you can never completely forget it. Nothing to me in the natural could seem more beautiful than a team of well broken horses that respond perfectly to the lines. Whether it is a two horse team or a four or many more, they are a beauty all of their own. When you have been

raised to drive horses and have become accustomed to that life, those big tandem outfits were no more problem to drive than a two horse team. Even now when I take in a parade the thing that gets my greatest attention is the beautifully well harnessed six horse teams and the lovely saddle horses all guided easily with only the lines or reins.

Like the horses are also the ships, verse 4. "Behold also the ships, which though they be so great, and are driven by fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth." This illustration, no doubt would be easy for the people of the Islands to understand. This summer as Brother Hardi Kubassek, my wife and myself visited St. Vincent, we saw some great ships from Europe and the U.S.A. being loaded with truck load after truck load of bananas. At other times there would be a cruising ship filled with the holidayers and tourists. No doubt, the people of the Islands have stood and gazed at their great size and beauty and wondered how, when they are challenged by the great winds and storms at sea, how they can be directed by so small a rudder.

James did not use these two illustrations lightly, and in verse 5 he draws to our attention how the human tongue is also a very small member with the ability to boast of great things, and like a great forest which is easily set on fire by a small spark, (see vs. 3) "The tongue is a fire, a world of iniquity: **so is the tongue among our members** that it defileth the whole body, and setteth on fire the course of nature; so it is set on fire of hell."

Man has been so successful in the taming of beasts, birds, serpents and things of the sea but in handling his tongue, he has found it is a different matter and many times has been a loser at it. As verse 8 states, "But the tongue can no man tame; it is an unruly evil full of deadly poison." This goes along with Paul's idea when he is proving that man has sinned and come short of the glory and demands of God. Rom. 3:13. "Their throat is an open sepulchre; with the tongue they have used deceit; the poison of asps is under their lips."

Lest these things I have written cause you to be discouraged and overwhelmed, I will take you into some of the Psalms which will help you raise your sights and

know that though we all have a common problem with the tongue, we must realize we also have a helper for the problem.

Ps. 45 is credited as being a love song for a wedding, but it is also for the king who has conquered and finished his glorious and triumphant work. Verse 1-2, "My heart overflows with a good theme; I address my verses to the King; my tongue is the pen of a ready writer. Thou art fairer than the sons of men; **Grace is poured upon thy lips** (or into the lips K.J.V.) Therefore God has blessed thee forever." N.A.S.

Let us take note that He, our Lord, stood above the sons of men. No one recognized this more than David, the sweet singer of the Psalms. Few men accomplished more than David, but this was not in his own strength, but by the respect, confidence and faith he had in God Almighty.

Psalms 39:1-4, "I said, 'I will guard my ways, that I may not sin with my tongue; I will guard my mouth as with a muzzle, while the wicked are in my presence.' I was dumb and silent, I refrained even from good; and my sorrow grew worse, my heart was hot within me; while I was musing the fire burned; then I spoke with my tongue: Lord make me to know my end, and what is the extent of my days, let me know how transient (frail, fleeting) I am." (N.A.S.) These verses show us how human David was and that he too had a problem with that little member we have been speaking of - the tongue. When he tried to control it greatly by human means, the problem seemed to increase. But he mused on his situation and cried to God to show him just how frail he was. This was not the first time he had encountered his weakness for as a mere boy, when a lion attacked his father's flock of sheep, he felt his responsibility for their protection and knew he was not sufficient of himself. He must have cried out with his whole heart in that moment and God gave him courage and strength to protect that which was not his. By the same strength he handled the bear and was able to say about the Philistine giant who challenged the Israelites, "The God who delivered me out of the paw of the lion and bear, He will deliver me out of the hand of this Philistine." There is no seeming "impossible" situation that God cannot deliver us out of if we give it over into His hands.

Returning to James 3, we have James speaking of a strange condition; and that is that with the same tongue we can do two very opposite things; we can **bless God** and **curse man**. James uses two

illustrations to show the inconsistency of this happening. The first being that no natural fountain has the ability to give forth both sweet and bitter water at the same time, and the second that fig trees do not bear olive berries, and vines do not produce figs.

I'm sure James was a logical thinker and knew what made the difference between those he was writing to and the natural water fountain, and the fig trees.

When we were born into this world we were born as a natural man. Later as the Spirit of God dealt with us and we yielded to His Spirit drawing us, we were born again, but this time not by a natural birth but by a spiritual birth. I Pet. 1:22,23, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. **Being born again**, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." Let me say this, the second birth did not remove all the nature of the first birth. The joy of the new birth, the wonderful cleansed feeling which comes because of the regeneration of the Spirit of God and the glorious change that comes over one when they are saved may make one feel the old nature has taken wings and flown away but in a few days one becomes aware that though they now know God and He has certainly done something great in them, the old, "You" is not completely dead. Because of the new nature which has been born in you can fully endorse II Cor. 5:17. "Therefore if any man be in Christ, he is a new creature, old things are passed away; behold all things are become new."

I will remember my own experience after salvation. I was a new and different young man; my desires were greatly changed and what I once loved I no longer desired after and what I once avoided I now desired after. I was no longer tied to a cigarette for that was not a part of my life, but a few days after my salvation I became aware that not all the evil things had left in my life. I had been in the habit of using profanity and to my great surprise the urge to swear was still with me; not that I wanted to do so or did, but it was something left that I knew I must overcome. This is not unusual for Paul speaks of the same in the following scriptures. Gal. 5:16-18, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other so ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law." Eph. 4:22-24, "That ye

put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness."

James also, desired and hoped that the church would leave all that pertained to the old nature and enter into a full and complete life in the realm of the Spirit; or in other words forsake the bitter fountain and enter into the fountain which sends forth sweet waters and thus bless not only God, but freely bless all men and especially those of the household of faith.

Because we speak greatly that which is within our hearts, we must always be cautious of what enters therein. James speaks of a wisdom that is not from above but is earthly, sensual and devilish and causes envying, strife, confusion and every evil work; but he also speaks of the wisdom that is from above which is **pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy**.

Me thinks if we allowed, by God's help, only that wisdom from above to dwell in us we would never have to be concerned about our tongue getting us into trouble. Verse 13 says, "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness and wisdom. The word "conversation" is translated as "behavior", (or manner of life) on the margin of my Bible, but in this case I like it as it is written - "conversation" for conversation has a great part in our manner of life.

I do not want to imply that you must never use your tongue, and I don't want to put you in any bondage, for there is a great work which can be accomplished by a well spoken word. Prov. 25:11, "A word fitly spoken is like apples of gold in pictures of silver." Prov. 15:23, "A man hath joy by the answer of his mouth: and a word spoken in due season, how good it is."

There is a time to speak and a time to be silent and God is able to direct us by His Spirit, even in this avenue.

Prov. 17:27,28, "He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit. Even a fool, when he holdeth his peace; is counted wise: and he that shutteth his lips is esteemed a man of understanding."

It seems to me that this could be all summed up nicely in the words of the Psalmist in Ps. 19:14, "Let the words of my mouth, and the meditation of my heart **be acceptable in Thy sight**, O Lord, my strength and my Redeemer."