



The Sharon Star

Waiting Upon The Lord

By Mervin Sundbo

The definition of the word “wait” is to be expectant or on the watch. When we are waiting for someone or something, we are carefully watching for the appearance of the person or the event. Perhaps we spend more time waiting than we realize. Here are some of the things we wait for:

1. An expectant mother waits for her child to be born.
2. The gardener plants the seed and waits for the green shoots to appear. “*See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain*” (James 5:7)
3. We queue up in the food market and wait our turn to make our purchase.
4. We wait our turn at traffic lights or at stop signs.
5. We have appointments with doctors and usually wait a considerable length of time before we are called.
6. We wait for responses to our emails, letters or phone calls.

The list is endless. In the natural realm, learning to wait creates patience in us and has spiritual significance. Waiting typically has a purpose. You might call it purposeful waiting. If waiting has no purpose, it might better be called loitering. Loitering is hanging around with no particular purpose in mind. This is how unsavory plans are hatched. Proverbs 19:15 says, “*Laziness casts one into a deep sleep, and an idle person will suffer hunger.*” A common expression

is, “Idle hands are the devil’s workshop.”

We could go on to talk about waiting in the natural realm, but there is a time in the spiritual realm where we are instructed to wait on the Lord. This is purposeful waiting. It is expectant waiting and watching. Jesus said to His disciples, “...*tarry (wait) in the city of Jerusalem until you be endued with (given) power from on high.*” For what purpose were they waiting? They were waiting for the Holy Spirit to impart to them power from the very throne of God. In other words, in the power of the Holy Spirit, they were to work the works of Christ in the earth. This is purposeful waiting, “to be endued with power from on high.”

Isaiah 40:31, “*But those who wait on the Lord shall renew (change) their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.*” This is waiting with a purpose and that purpose is to renew (change or regenerate) our strength. This is not the strength of the natural but rather the power of the spiritual. The Lord said to Paul, “... *My strength is made perfect in weakness*” (2 Corinthians 12:9).

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There are many scriptures that speak to the virtues of waiting on the Lord. Waiting produces patience. One practical way that the Lord uses to teach us patience is in the rearing and nurturing of our children. Typically children are impatient and as parents we need to temper that with the wisdom of maturity. Romans 5: 4 says, "... *tribulation worketh patience and patience experience; and experience hope: and hope maketh not ashamed (disappointed); because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*"

I will quote some of the other scriptures that show the importance of waiting on the Lord:

Psalms 62:5, "*My soul, wait thou only upon God; for my expectation is from Him.*"

Psalms 40:1, "*I waited patiently for the Lord; and He inclined unto me, and heard my cry.*"

Psalms 33:20, "*Our soul waiteth for the Lord: He is our help and our shield.*"

Psalms 37:9, "... *those that wait upon the Lord, they shall inherit the earth.*"

Lamentations 3:25 & 26, "*The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord.*"

So, in waiting on the Lord there is an air of expectancy, of watching and of preparing. In Matthew 25:1 – 13, we have the parable of the 10 virgins (5 wise and 5 foolish). I know there is much contained in this parable that is likened unto the kingdom of heaven. However, for our purposes, let us look at the similarities and differences between these 10 virgins. Similarities: they were all virgins, they all had lamps, they all waited in expectation for the coming of the bridegroom, and they all slumbered and slept. The only significant difference between these two groups of virgins is that the wise had oil in their lamps and the foolish did not. In other words, the wise were prepared and the foolish were not. The lesson for us in this parable is to be prepared. The oil is the Holy Spirit, for the possession of His Spirit is what fuels and strengthens us as we wait and watch for the bridegroom's appearing. I will briefly comment on His appearing, first of all from the scriptures. Hebrews 9: 28, "... *Christ was offered once to bear the sins of many and after that, to those who look for Him, He will appear a second time, not this time to deal with sin, but to bring to full salvation those who eagerly await him* (Phillips). "George Warnock put it this way in "The Feast of Tabernacles," "... we must always be

waiting and watching for His appearing – but this is not the "appearing" of modern evangelical theology. This glorious appearing must first of all be manifest in the saints." In another place he says, "But first there is the appearing of Christ in the midst of His people by the Spirit, to establish the Kingdom of God within, and that is the hope of the church."

Let us have a look at Romans 8:18 – 25, NKJV. These scriptures reveal the purpose of our patient waiting. "*For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance.*" We wait patiently and with perseverance "for the revealing of the sons of God," which means waiting for the adoption and redemption of our bodies." Adoption here means that we will possess the full privileges of a son in God's family in just the same way as a child who is naturally-born to an earthly family.

I have been reading a book titled "Waiting on God" by Andrew Murray. He speaks of those who, at the birth of Jesus, looked for (waited for) the redemption that He would bring. Luke 2:25,36,38, "*Simeon...was just and devout, waiting for the Consolation (salvation) of Israel, and the Holy Spirit was upon Him... Anna, a prophetess...spoke of Him to all those who looked for redemption in Jerusalem*" (NKJV). Murray says, "They waited for a redemption to come, we see it accomplished and now wait for its revelation in us. Christ not only said, 'abide in Me,' but also 'I in you.' The Epistles not only speak of us 'in Christ,' but of Christ 'in us,' as the highest mystery of redeeming love. As we maintain our place in Christ day by day, God waits to reveal Christ in us, in such a way that He is formed in us, that His mind and disposition and likeness acquire form and substance in us, so that by

each it can in truth be said, ‘Christ liveth in me.’”

Brother Herrick Holt, in an article titled “The kingdom of God,” made the following statement, “Many who are now living, if they were alive at the coming of Jesus, in the beginning of the dispensation of the Grace of God, would decide with Israel. If it was revolutionary at the opening of the dispensation of Grace, it will be a thousand times more so at the opening of the Kingdom. Jesus was God manifest in the flesh, but the Kingdom will be Christ manifest in your flesh. You may be looking for another Christ; Israel did, and missed the manger. Christ in you is

the hope of glory.” The second coming of Christ will be a glorious appearing, in His fullness, in the many-membered body of Christ.

Our waiting on the Lord is never in vain. Just as the wise virgins waited and prepared for the coming of the bridegroom, so we wait in expectancy of the full manifestation of Christ in us, the hope of glory. There can be no greater purpose in waiting on the Lord than to be so filled with the Holy Spirit that we take on the very nature and likeness of Christ. All purposeful waiting on the Lord points to this one central theme – that Christ be revealed in you.

With the Laying on of the Hands of the Presbytery

By Markus T Hansen

Since the beginning of this present move of the Spirit, God has been restoring many of the truths of the Kingdom of God that were lost to the Church during the dark ages. Some of the truths that God has restored to the Church since 1948 are:

1. the coming together of the Body of Christ
2. the manifestation of the Sons of God
3. impartation of the nine gifts of the Holy Spirit
4. restoration of apostolic traveling elders and deacons to the universal Church and setting of elders and deacons to the local church
5. re-establishment of the five-fold ministry
6. the order of the Holy Communion
7. collection and administration of tithes
8. the laying on of hands and work of the presbytery.

It is the scriptural practice of the laying on of hands and the work of the presbytery that will be addressed in this article.

In February 1948, when the Holy Spirit began unveiling God’s plan for His Church, a prophecy was given: “I will at this time restore TO THE CHURCH the nine gifts of the Spirit. They shall be received by prophecy and with the LAYING ON OF THE HANDS of the PRESBYTERY. I will indicate from time to time, BY MY SPIRIT, certain ones who are prepared to receive gifts from the Spirit of God.” This prophecy told us what God was going to do,

how God was going to do it and who would be involved.

A presbytery is a counsel, a group or body of elders. Since that prophecy came forth hundreds of people have received Divine guidance and direction by the scriptural pattern of the laying on of hands of a presbytery through words of prophecy.

The practice of laying on of hands has been practiced since the time of Moses. Numbers 27:12-23 records the account of how Moses set Joshua as his successor. Several important points are worth noting in these scriptures:

1. In verse 18, Moses was instructed to “take thee Joshua the son of Nun, a man in whom the Spirit dwells” and then to “lay thine hand upon him.” Any man who is to hold an office in the Church must be Spirit-filled! Also, you cannot operate the spiritual gifts given you except by the indwelling Spirit of God. You must be filled with the Holy Ghost!

2. Then in verse 19, Moses is instructed to set Joshua before the high priest and the congregation and to give him a charge (orders, a commission, an entrusting with responsibility). This indicates that the laying on of hands by a presbytery must always be done in public, before the Church, never in a private setting. There must be witnesses to this Divine act. “And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight” (verse 19, KJV).

3. Finally, in verse 20, God said something wonderful to Moses His servant: “And thou shalt put some of THINE HONOUR UPON HIM.” The King James Version of the Bible incorrectly uses the word “honour” for the Hebrew word that actually means “authority.” The Israelites had long recognized the AUTHORITY OF MOSES, and God asked Moses to share some of his authority with Joshua so that the people would recognize and obey Joshua. “Transfer some of your authority to him so the whole community of Israel will obey him” (verse 20, New Living Translation).

4. The result of Moses obeying God and laying his hands on Joshua, before His people, was: “Now Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him; so the children of Israel heeded him, and did as the Lord had commanded Moses” (Deuteronomy 34:9, NKJV).

The practice of ordaining a man by a presbytery was practiced in the New Testament Church. After Judas, one of the original twelve apostles, betrayed Christ and killed himself, the eleven remaining apostles selected Matthew, as indicated by God, to take his place. Knowing what we know today about God’s order for setting of elders and deacons, it is not difficult to envision how the apostles would have laid their hands upon Matthew, prayed, prophesied and charged him with his new responsibility.

Saint Luke, author of the books Luke and Acts, describes how the first deacons were set at the Church in Jerusalem. “Whom they (the men selected to be

deacons) set before the Apostles: and when they had prayed, they laid hands on them” (Acts 6:6). The principle of laying on of hands is further established in Paul’s writing to Timothy: “Neglect not the gift that is in thee, which was given thee by prophecy, WITH THE LAYING ON OF THE HANDS OF THE PRESBYTERY” (I Timothy 4:14) and “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands” (II Timothy 1:6).

These scriptures establish the truth that since the time of Christ’s ascension, the laying on of hands and prophesying over an individual is to be done by a presbytery, not by a single individual as was the case in the time of Moses. Matthew was ordained by the apostles. The first deacons were set by the apostles. Timothy was set as a traveling deacon by a presbytery. Clearly then, a presbytery must be present to set or to ordain men to an office in the Church and as previously stated, a presbytery is comprised of two or more elders.

1. God’s Purpose for the Laying on of Hands.

When an individual is prophesied over with the laying on of hands by a presbytery there is an imparting of the Spirit of God. Hallelujah. Imparting means to give a share of - to bestow - to make known or to communicate specific information. Also, and this is a very important point, it is the giving of the right of authority to act on behalf of another, in this case, GOD. It is also the placing of God’s seal or stamp upon an individual’s life by the Holy Spirit. “In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise” (Ephesians 1:13, NKJV).

It is through prophecy by a presbytery that spiritual gifts are indicated to an individual. Why? In order that he/she may accomplish or do God’s will. It is the laying on of hands by the presbytery that seals, or gives the stamp of approval, the gifts that are indicated by God. In turn, the Holy Spirit then gives that individual the power to operate his/her gifts given by God. “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (II Timothy 1:7). OH, Glory to God.

Let God make it very clear to your heart and mind that you do not decide what your spiritual gifts are: the Holy Spirit decides. In I Corinthians 12:1-10, the Apostle Paul describes the nine gifts of the Holy Spirit. Then Paul concludes in verse 11, “it is the one and only Spirit who distributes all these gifts. He alone decides which gift each person should have”

IMPORTANT DATES

- North Battleford Camp..... July 1st - 8th, 2012
- North Carolina Camp..... July 22nd - 28th, 2012
- Pinelaw (Washington) Camp..... August 6th - 12th, 2012
- Caribbean Camp (Trinidad) August 6th - 12th, 2012
- Park Valley Labour Day Aug. 31st - Sept. 3rd, 2012
- Winkler Family Camp Aug. 31st - Sept. 3rd, 2012
- Hidden Acres Family Camp. Aug. 31st - Sept. 3rd 2012
- Omaha Nebraska Camp..... Sept. 21 - 23, 2012

(NLT). Unquestionably it is the Holy Spirit who selects what spiritual gifts are to be given to an individual. Attending a theological college will not help you know what your gifts and calling are in Christ Jesus. It can only be realized by prophecy and the laying on of the hands of the presbytery. And, there is no possible way for you to carry out what God wants you to do on this earth in your own strength. This is where the laying on of hands is made manifest. That is the reason and the purpose why God instituted the ministry of laying on hands. It is that we might receive this Divine charge and commission. Through this avenue God imparts or shares with us His authority. He puts His stamp or seal of the Holy Spirit upon our lives which are our credentials so to speak and gives us of His gifts (tools) in order that we might do His bidding and obey His commands. We could never, never do this of ourselves by the use of earthly means or human talents. We have become His ambassadors, (highest ranking diplomatic representatives) with a Divine purpose and charge to fulfill.

The purpose of the laying on of hands and prophecy is that individual members of the Body of Christ can receive their gifts and be given the authority, right, and power to operate their particular gifts and ministry to the world and in particular to the many-membered Body of Christ. In addition, the laying on of hands through prayer and prophecy by a presbytery is the method God has chosen to ordain men as elders or deacons in the Church both on the universal level and the local level.

1. How Laying on of Hands Functions

We have already stated that the laying on of hands means an imparting, or a sharing of the Spirit of God. By the laying on of hands, we receive a charge; an order or commission. “This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare” (I Timothy 1:18, NKJV).

It is imperative that we recognize the authority that God invests in those whom He has given the responsibility to lead His people, His ordained elders and deacons. The traveling and local church elders possess this same Divine authority, and we must respect that God has shared His authority with them. “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you” (Hebrews 13:17, KJV)

By the laying on of hands Joshua and Matthew

received their Divine charge or commission to lead and give direction to God’s people. It is the same today! God, not man, has appointed elders over HIS Church.

In addition, it is God through His Holy Spirit and the laying on of hands of a presbytery that the nine gifts of the Spirit are being restored to the Church, His Body. It was the same ministry that ordained such men as Joshua and Solomon and that inspired Paul, as part of a presbytery, to prophesy over Timothy. It was the ministry of the laying on of hands and prophecy that set Timothy as a traveling deacon and gave him the tools by which he might minister before the Lord and fulfill his Divine charge or commission.

In Ephesians 4:11, we read about the five-fold ministry. Of the five ministries, three are commonly recognized by the religious community of our day. They are the evangelist, pastor and teacher, but very little is said of the apostle and prophet. One of the truths that God restored to His Church in 1948 was the five-fold ministry, which includes the apostle and prophet. Ephesians 4:12-13, describes the purpose of the five-fold ministry. In summary, they are to bring the Church, the Body of Christ, which we are, into that perfection as mature sons that God has ordained us to be. As long as there are saints to be perfected and a need for serving and building up the Body of Christ, this apostolic ministry will be required; not just the evangelist, pastor and teacher, but also the apostle and prophet.

It is this collective five-fold ministry contained within the apostolic elders that have the authority to lay on hands to set men in an office of an elder or deacon and to prophesy the gifts of the Spirit to individuals. If authorized by the traveling elders, the traveling deacons and helpers may also prophesy and lay on hands. Local elders are often asked to join the presbytery when prophesying gifts over individuals.

Besides the laying on of hands to impart Spirit gifts, the universal elders and deacons, and local elders, can also exercise the ministry of laying on of hands to impart the Holy Ghost. “And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied” (Acts 19:6). In addition, laying on hands by elders praying for healing and prophesying words of encouragement, exhortation and comfort is practiced in the Church. “And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him” (Acts 28:8). “Is any

among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him“ (James 5:13-15). The anointing oil spoken of in this scripture is a type of the Holy Spirit. When elders anoint with oil and lay their hands upon an individual, they are imparting to that person the life of Christ for healing to their bodies. Oh, Glory to God.

Not everyone is authorized to lay hands on individuals to impart Spiritual gifts. It is definitely a disorder for just anyone to assume this responsibility and start laying hands on others. Nothing will bring more disorder and problems to a body of believers than for this gift to be misused. Paul warned Timothy to be cautious about laying hands on individuals. “Lay hands suddenly on no man, neither be partakers of other men’s sins: keep thyself pure” (1Timothy 5: 22).

1. THE RESULTS

Because of the Divine relationship of Christ to His Church we are privileged to partake of His Spirit. Paul writes in Roman 8:11 “But 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 QUICKEN YOUR MORTAL [dying] BODIES BY HIS SPIRIT THAT DWELLS IN YOU.” Notice what Paul is saying, if the same Spirit - power or energy, that raised Christ from the dead dwells in us, then that same life-giving Spirit will also quicken, or make alive, our dying bodies. That is what happens when hands are laid on an individual. It is like receiving a spiritual injection from our heavenly Father. OH, GLORY TO GOD! What an amazing promise God has made available to us, His believers. Hallelujah.

It is most imperative that people prepare themselves by waiting on God through fasting and prayer before hands are laid on them to receive their gifts or to be set in an office in the Church.

When individuals are prophesied over it will often do three things besides revealing their individual gifts of the Spirit:

- a. It will confirm what they already felt God has given them.
- b. It will give them a greater measure of faith and confidence to use their gifts.
- c. It will reveal things of which they will not have been aware.

After an individual has been prophesied over it is important to carry out those prophecies. Paul charged Timothy to war a good warfare by harkening or listening and remembering to carry out those prophecies that were set before him.

The laying on of hands by a presbytery is a present truth; it is ordained of God for His Church, the Body of Christ. It is impossible to have the true Church without the ministry of the apostles, prophets, evangelists, pastors and teachers. The Church will never go on to full maturity or perfection without universal and local God-appointed and ordained elders and deacons. His Church, the Body of Christ, cannot move forward or grow “without that which every joint supplies”. Every member of His Church must therefore be a functioning member of the Body of Christ, serving the Lord according to the spiritual gifts and ministries that God has entrusted to them. The laying on of hands and prophecy by a presbytery is God’s way of putting this all in order.

The Lighthouse

Lord make me a bright, shining lighthouse,
To someone on life’s wild, stormy sea.
May they see the light in the distance,
And be guided back safe to the shore.

Lord I can’t be a bright, shining lighthouse,
If your light in me doesn’t shine.
O break me and melt me and mold me,
Let your light shine out from me.

Lord, you said we are lights of the world,
On a hill for all to see.
So all they that now sit in darkness,
Will be drawn to the lighthouse they see.

(By Ewald H. Wanagas. May 22/11)

CALLED HOME

Janice Olson - Minden, NE
February 18, 2012

Shirley LeBlac - Antigua
March 1, 2012

Martha Paterson - Edmonton, AB
April 6, 2012

The Manifestation of the Sons of God

By Andy Snoke

“For I (reason) that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the earnest expectation of creation waiteth for the manifestation of the sons of God” (Romans 8: 18-19, KJV).

Unknowingly, unwittingly, all of creation is waiting for this blessed event. Every man, woman, and child, every tree, every flower, every plant, every creature under the sun has a need built into his or her DNA for deliverance.

All of creation, including those that God has called to be the first fruits company, groans under a weight of natural decay and death. Within the heart of man, saved and unsaved, is the constant aching question: “Is there more?”

Yes, there is more. The riches of His presence are indescribable.

All of Creation is looking for this event, as it is identified with the return of Jesus Christ.

Rapture, rapture, rapture, cry the multitude of books. Many are looking for the great “rapture,” or as it has been called, the “evacuation.” And truly, there is a catching up to God, but the timing and method may be quite different than the simple formulae that many follow.

The creation is waiting for the “sons of God” to come into their own.

The scriptures teach us a bold truth that contradicts the very laws of thermodynamics. It teaches that the law of death and decay will be superseded by the law of life, and restoration for ALL of creation.

“For the creation was made subject to vanity, not willingly, but by reason of Him who has subjected the same in hope. Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves which have the first fruits of the spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body” (Romans 8: 18-23).

It is important to understand that the word “creation” used in Romans chapter 8, is from the Greek word ktisis, which means, “The complete product of God’s creative acts; everything that God has made.”

Furthermore, the scriptures teach that there is an order to the introduction of this translation from death to life. The order is simply this:

“For as in Adam ALL die, even so in Christ shall ALL be made alive. But every man in his own order: CHRIST THE FIRST FRUITS; afterwards they that are Christ’s at His coming” (1 Cor 15: 22-23, KJV).

To fully understand the above scripture, one needs to understand what the Greek meaning of the word “all” is. It is used in a powerful way concerning creation. What can it mean? In Greek (the most expressive language of the time), ALL means, ALL.

God has always had His whole creation in mind when he created man in his own image. And in the final analysis, He will have a creation that is His.

“And God said, Let us (the Trinity) make man in our image, after our likeness, ...” (Gen 1: 26, KJV).

“So God created man in His own image, in the image of God created He him. Male and female created He them” (Gen 1:27, KJV).

“Wherefore, God has highly exalted Him (Jesus), and given Him a name that is above every name. That at the name of Jesus, every knee shall bow, of things in heaven and things in the earth. And that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father” (Phil. 2: 9-11).

The “manifestation of the sons of God” is a glorious event that God has not as yet allowed to come into full focus. There are only shadows of understanding, of this precious truth. We can see this great truth slowly come into focus just as the majestic Rocky Mountains slowly come into view in the growing light of morning. There is enough of a silhouette that can be seen that leaves one filled with expectancy, as we cry out “Thy Kingdom come.”

This great truth of the scriptures seems to be identified as part of His “second coming.” The whole program of the tribulation seems to be temporarily put on hold, until God has sealed His first fruits company in their minds (foreheads).

I believe, as yet fully unrevealed, that the 144,000 mentioned in Rev 7 and 14 somehow speaks of the “first fruits” company, of the “manifestation of the sons of God.”

“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the East, having the seal of the Living God: and he cried with a

loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, not the trees, till we have sealed the servants of God in their foreheads” (Rev 7: 1-3).

God is quietly calling out a chosen company throughout all of the ages. He is calling a “first fruits” company that will be so identified with Christ that it is as if His name is written into their very existence (forehead or mind). It will be a fellowship of believers that have forsaken all and happily follow the lamb “where ever He goes.”

Though there is much that is not understood clearly, I am sure that some of the truths that are identified with this called-out company of believers include:

Spiritual gifts and ministries to the individual (1 Cor. 12).

Apostolic gifts to the church (the 5 fold ministry) (Eph 4:11).

The divine order of the Church (Acts 14: 21-23).

Unity among the believers (John 17:11).

The baptism of the Holy Spirit (Acts 2: 38-39).

God’s timing.

May we all, with sincere desire, seek the Lord that we might humbly become a part of His “called out ones.” May we cry with all of our hearts as the Master taught His disciples to pray “Thy Kingdom come, Thy will be done on earth as it is in heaven”

May God reveal Himself to the world, through His Son’s appearing with a great cloud of believers, to bring both judgment and deliverance to His creation. May the world finally see with their own eyes the manifestation (revealing) of the sons of God.

2012 North Battleford Summer Camp

July 1 - 8, 2012

Please register online at

www.globalmissionsinc.org/upcoming-events.html

or email nbreservations@gmail.com

Or call the office at 306-445-2733.

YOU MUST RESERVE your room as we cannot hold an accommodation without you letting us know you are coming.

Bring your own bedding as linens are provided to fly-in attendees only.

No pets please unless you are bringing a trailer/camper.

2012 North Carolina Camp Meeting

July 22 - 28, 2012

Wingate University, Wingate, NC 28174

Wingate University is located 35 miles east of Charlotte, N.C. on U.S. Highway 74 in the town of Wingate, N.C. If you are using MapQuest directions or a GPS system, please use the following university address: 315 E. Wilson St., Wingate, N.C. 28174.

Check-in time begins at 2:00 p.m. on Sunday, July 22 at the student center across the street from the cafeteria. Parking for registration will be in the cafeteria parking lot. Meals will be served in the college dining hall beginning at 5:00 p.m. on Sunday, July 22, followed by the first meeting at 7:30 p.m. The camp will conclude with the noon meal on Saturday, July 28.

Buildings are air conditioned. A gym and other recreational facilities are available.

Charges for Room & Board:

Age 0-3	No Charge
Age 4-6	\$24 per week or \$4 per day
Age 7 - Adult	\$150.00 per week or \$30.00 per day
Family Rate	\$600 per week or \$120 per day

Send Reservations to ncsummercamp12@triad.rr.com or call David Health 336-841-0607

Flight arrangements should be made to Charlotte's Douglas International Airport (CLT). For Airport pickup contact Kim Kaufman at 704-583-0651 or email lkaufman@comporium.net If possible, please avoid rush hour arrivals at the airport, since major traffic delays are a problem then.

West Indies Camp 2012

St. Helena, Trinidad

August 6 - 12, 2012

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