

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

Vol. 45

Independence, Missouri, July, 1968

No. 7

Healing Prayer

by

Grenville Kleiser

Healing Mind of Christ supreme,
Be Thy thoughts my daily theme;
Teach me how to do Thy will,
Know the truth, and just be still.

Healing Power of Christ profound,
More and more in me abound;
From self-seeking make me free,
Build my life alone in Thee.

Healing Love of Christ divine,
I would make Thee fully mine;
Dwell within me now, I pray,
Keep me strong and brave today.

Healing Word of Christ so dear,
Speak to me that I may hear;
Let my daily life express
Truth and love and righteousness.

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EDITORIAL

SIN OF COMMISSION

People who willfully or knowingly commit sin are spoken of by King Benjamin, “. . . O my people, beware lest there shall arise contentions among you, and ye list to obey the evil spirit, which was spoken of by my father Mosiah. For behold, there is a wo pronounced upon him who listeth to obey that spirit: for if he listeth to obey him, and remaineth and dieth in his sins, the same drinketh damnation to his own soul; for he receiveth for his wages an everlasting punishment, having transgressed the law of God, **contrary to his own knowledge.**” (Mosiah 1:73-75)

The word **list** by definition means “**Desire, will, like.**” And, if any man desires to obey the evil one and wills to do so, “**contrary to his own knowledge**”, no power can prevent it, without destroying his free will agency that is God given. And, if he persists in that course, and “**remaineth and dieth in his sins.**” the blood of Christ does not and will not atone for his sins. And if he dies in this condition, this is the end of his probation. King Benjamin goes on to say: “And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress, and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom’s path, that ye may be blessed, prospered, and preserved. I say unto you, that the man that doeth this, the same cometh out in open rebellion against God; Therefore he listeth to obey the evil spirit, and become an enemy to all righteousness; therefore, the Lord has no place for him, for he dwelleth not in unholy temples.” (Mosiah 1:79-82)

Those who “**have known**” the truth, (baptised into Christ and members of the Kingdom of God) and have then completely withdrawn themselves from the fellowship of the Spirit of God, seeking to oppose the work of His Kingdom (church) are in grave danger of coming under the classification of becoming in rebellion against God. If so, they become enemies to all righteousness, because they know the will of God concerning themselves; yet they desire to live under the dogmas and willful ways of men.

King Benjamin says of such:—“Therefore, if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, Which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like unquenchable fire, whose flames ascendeth up forever and ever. And now I say unto you, that mercy hath no claim on that man; therefore, his final doom is to endure a never ending torment.” (Mosiah 1:83-85)

The great teacher goes on to say:—“For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, **or WHO HAVE IGNORANTLY SINNED**” (Mosiah 1:107) Then he

adds, "But wo, wo, unto him who knoweth that he rebelleth against God; for salvation cometh to none such, except it be through repentance and faith on the Lord Jesus Christ" (Mosiah 1:108)

King Benjamin draws the line very skillfully between those "**WHO HAVE IGNORANTLY SINNED**" and those who have come out in "**OPEN REBELLION AGAINST GOD**"; the blood of Christ "atoneth for the sins" of the first, but "mercy hath no claim" on the latter. His teaching and Apostle Paul's are the same. Paul says that God ". . . will have all men to be saved, and to come unto the knowledge of the truth." (I Timothy 2:4) He also says that ". . . if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," (Hebrews 10:26) there is no disagreement here.

Turning again to the Book of Mormon, we shall call your attention to the testimony of Abinadi. After telling his hearers that little children and those who died before Christ came "not having salvation declared unto them, are to have part in the first resurrection," he says:—"But behold, and fear, and tremble before God; for ye ought to tremble; for the Lord redeemeth none such that did rebel against him, and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have willfully rebelled against God, and that **have known the commandments of God**, and would not keep them; these are they that have no part in the first resurrection. Therefore had ye not ought to tremble? For salvation cometh to none such; for the Lord hath **redeemed none such**; Yea, **neither can the Lord redeem such**: for he cannot deny himself; for he cannot deny justice when it has its claim." (Mosiah 8:62-65)

The prophet here is speaking of those who "rebel against him, and die in their sins," of those who have "known the commandments of God" and "willfully rebelled". These are to have "no part in the first resurrection" as "salvation cometh to none such" for "the Lord hath redeemed none such," and "neither can the Lord redeem such." He cannot "redeem such" because they have been redeemed once. And, having forfeited all claim to the benefits of that redemption, "there remaineth no more sacrifice for sins," hence "mercy hath no claim on that man."

In verses 73-75 he speaks of the wicked being cast out at the final judgment, and says ". . . the Lord redeemeth them not." that they are carnal, sensual, and devilish, "knowing evil from good, subjecting themselves to the devil." In verses 77 and 79 he speaks of the same class of men as in verses 62-65, for he says they are they who are in "rebellion against God". They shall remain in their "fallen state" and be as though there was never redemption made. The devil shall have all power over them. Read these two verses in connection with verses 62 and 65 and there can be no trouble understanding them.

Verse 84, however, may require something more than a passing notice: and yet, it is quite clear if examined

closely and in connection with what has already been quoted. Abinadi is speaking of the resurrection and of the people being brought to stand before the bar of God to be judge according to their works, and he says: "If they be good, to the resurrection of endless life and happiness, and if they be evil to the resurrection of endless damnation; Being delivered up to the devil, who hath subjected them, which is damnation; having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them; for the arms of mercy were extended towards them, and they would not; they being warned of their iniquities, and yet they would not depart from them: And they were commanded to repent, and yet they would not repent." (Mosiah 8:84-88)

Therefore we note by the plainness of the language that those who came forth "to the resurrection of endless damnation" have not been deceived or blinded so far as their knowledge of the truth is concerned. But they have "gone according to their own carnal wills and desires." You will remember that the word list means to "desire; will; like," and that the man who listeth to obey the evil spirit," the same "cometh out in open rebellion against God."

There are many men with vicious spirits walking the earth today, seeking to serve the devil in all that he seeks to accomplish. If they have not had the opportunity to receive the message of Jesus Christ and turn from their evil ways, they may yet escape the classification placed upon those who refuse to do good and who would rather list to partake of the evil spirit and follow their own willful ways. Rebellion by interpretation is revolt from allegiance to authority, or open resistance to constituted authority. Therefore, if we have never known or partaken of the benefits of the constituted authority, it is unlikely we can be in rebellion. But, if we have accepted the message of the Gospel of Jesus Christ and have come into the Kingdom and partaken of the fruits and benefits of that condition, then turn away to follow after the precepts and dogmas of men which seek to destroy and overthrow the church even as the sons of Alma and King Mosiah, we should listen very carefully to the warnings of the great prophet and teacher, King Benjamin and to a true servant of the Lord, Abinadi and **Repent** before it is too late. **IS THERE SIN OF COMMISSION AMONG US? AROUND US?**

K. J. S.

BLESSINGS OF BABIES

Smith Nottingham Brickhouse IV, son of Smith Nottingham Brickhouse III and Susan (Hunholz) Brickhouse received a blessing April 7, 1968, in Racine, Wisconsin by his grandfather, Elder Ray W. Hunholz.

Alan W. Scott, Jr., son of Alan W. Scott, Sr. and Bernice M. Scott, was blessed under the hands of Elders M. Harvey Seibel and George Brantner April 14, 1968 in Grand Rapids, Michigan.

Susan Marie Mann, daughter of Ralph and Joan Elaine Mann received a blessing April 21, 1968 at Noel, Missouri by Elder James M. Case.

Robert Michael Rupe, the infant son of Orval G. and Freida Helen Rupe, was blessed by Apostles William F. Anderson and William A. Sheldon May 19, 1968 at the East Independence, Missouri Local Church. Robert Michael is the great-grandson of Brother Anderson.

GREETINGS FROM HOUSTON, MO.

It is just a year since we returned from our pilgrimage of isolation in Pennsylvania. It has indeed been a joy to again be where we can more easily and frequently mingle with God's people.

Here in Houston, we are a very tiny Church of Christ group, with sometimes scarcely a half dozen in attendance. But we've been blessed from time to time with visits from our missionaries, and from our friends.

Brother and Sister Oren Caviness come regularly once each month, bringing a spiritual uplift to our services. At times they bring with them other visitors, among whom have been Bro. and Sr. Joe Yates, Bro. and Sr. Leon Yates, Bro. and Sr. Shaw with their grandchildren, all of whom have brought us a spiritual ministry in sermons, testimonies, and song.

We have greatly enjoyed visits from Bro. T. J. Jordan, Bro. William Sheldon, Bro. Don Housknecht, Bro. and Sr. Archie Bell, all who have brought us the word of God to increase our understanding, and our faith and joy in the Lord.

Others who have been with us from time to time and whose presence has cheered and filled our hearts with joy, as well as helped to fill our little chapel room, have been the daughters and their families of Bro. and Sr. Ern Keeney. Also the daughters of Bro. and Sr. Seibel, including Alice's husband Joe and children. We especially enjoyed visits from Sr. Freda Flint, and Sr. Minnie Smith with her daughter.

If there have been others we apologize for not mentioning them as there is indeed great joy in the rich fellowship we have with the saints. We extend heart felt welcome to all to return again and again.

Lovita G. Seibel, Reporter

OBITUARY

Bro. Henry J. Van Duine passed from this life April 24, 1968 having arrived to the age of 69 years. He was born January 21, 1899 and was baptized January 12, 1936. Funeral Services were held Saturday, April 27, 1:30 P. M. at the Switek Funeral Home, Hopkins, Michigan. Elder LaVerne Lussenden officiated assisted by Elder George Brantner.

Surviving are his wife, Sr. Ellen Van Duine (Wilkinson), four daughters, Sr. Barbara Laseur of Hopkins, Mrs. Nancy Joger of Portnage, John and Sharon at home, seven grandchildren, a brother Anthony, two sisters, Mrs. Betty Essing and Mrs. Marian Walthorn.

GREETINGS FROM THE EAST INDEPENDENCE LOCAL

Our dedication service on May 12th was enjoyed by all. There was a good spirit and a deep feeling of love and fellowship among us.

The out of town visitors were as follows: Bro. and Sr. Leon Yates, Macks Creek; Bro. and Sr. Joe Yates, Preston; Bro. and Sr. Ed McIndoo, Macks Creek; Bro. and Sr. Rhondl Shaw, Bro. and Sr. Larry Shaw, Bro. and Sr. Everett Martin, Collins; Bro. and Sr. Don Martin, Collins; Sr. Blanche Martin, Collins; Sr. Sarratt, Collins; Bro. and Sr. Bryant, Cowgill; Bro. Sweem, Hamilton. There were several visitors from Holden, Missouri. Sister Ora Derry was able to be with us. How nice to see her smiling face.

On May 14th, 1968 the annual business meeting was held. The following members were elected to carry on the Lord's work:

- Pastor: John L. Randall
Secretary: Adair McCubbin
Treasurer: Kenneth Smith
Auditor: Roland Sarratt
Custodian (Inside): Doris Sheldon
(Outside): Calvin Randall and Rex Weaver
Pianist: Roland Sarratt
Church Reporter: Adair McCubbin
Librarian: Roland Sarratt
Chorister: June Sarratt
Reunion Representative: John Randall
Reunion Kitchen Committee: Marie Weaver

A good degree of fellowship is enjoyed at our family night suppers usually held on the last Thursday of each month.

We are looking forward to the coming reunion, when once again we will all be together, to gain strength to be able to stand in the last day.

Adair McCubbin

THINK KINDLY

by

Charles H. Smith

When I was grown and started out
To face this world of strife,
My Mother called and gave to me,
This formula for life:
"Think kindly, son, and kindly be,
In all you say and do.
If you be kind to other folk,
They will be kind to you.
Think kindly of your fellowman,
No matter race or creed.
And never let the sun go down,
On unkind word or deed."
This happened many years ago,
But it still stands today:
The kindly folk are happy folk
What more is there to say?

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. Even though some articles may in some cases be interpreted as controversial in nature, we believe that such articles if written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief, said articles should be presented to the readers.

BIBLE STORIES THE STORY OF SAMSON

Judges 13 to 16

BY LUCINDA SCOTT

There was a man named Manoah who was of the family of the Danites; (the Danites were of the tribe of Dan, who was the seventh son of Jacob — Genesis 49:1-18). He and his wife lived in Zorah, a town belonging to the tribe of Dan (Joshua 19:40, 41).

So far, they had no children, but an angel of the Lord appeared unto Manoah's wife and promised her she would bear a son, and he warned her: "Drink not wine nor strong drink, and eat not any unclean thing", for her son was to be a Nazarite unto God from the time he was born to the day of his death.

Her son being a Nazarite meant that his hair should never be cut, that he must never drink wine nor strong drink, not eat any of the products of grapes: he was to be holy unto the Lord as long as he lived. (See Numbers 6 for full particulars concerning a Nazarite.)

When her son was born she named him Samson which meant STRONG and SUNLIKE. There was a reason for giving him this name which we will see as we progress with our story.

The Lord caused Samson to be born for just one purpose, and that was to start delivering his people Israel out of the hand of the Philistines. He was to judge over Israel after he had delivered them out of their hands. He was their sixth judge, thus fulfilling the promise made to Dan that he should "judge his people, as one of the tribes of Israel" (Genesis 49:16-18).

We will give a short summary of God's covenant people Israel from the time he led them out of Egyptian bondage through Moses. He chose them to bring salvation to the whole world. God will use them in service to fulfill the promises he made to Abraham, that through Abraham, all families of the earth should be blessed, which will be fulfilled according to the flesh, for which purpose Christ came (see Exodus 19:1-6; Deuteronomy 4:20; 7:6-8; 32:7-10; Isaiah 61:1-6; Romans 9:1-5; chap. 11; I Peter 2:1-12; Genesis 12:1-3; Hebrews 2:9 etc).

God raised up Moses to deliver Israel out of the hand of the Egyptians; he was their king (Deuteronomy 33:4, 5). When Moses died, the Lord chose Joshua, not as a king, but to lead Israel into the land that the Lord promised to them through Abraham, the land of Canaan (Joshua 1; Genesis 12:1-9; Exodus chaps. 1-11). Judah took Joshua's place after he died. Judah chose his brother Simeon to work with him and they destroyed and drove out many of the people from the land of Canaan (Judges 1).

The Lord told Israel they were to have nothing to do with the remaining Canaanites. They disobeyed God so he

caused some of the Canaanites should remain in their land to remind Israel of what the Lord had commanded them through Moses. But they served the gods of the land, which angered the Lord, "and he delivered them into the hands of the spoilers that spoiled them, and he sold them in to the hands of their enemies round about, so that they could not any longer stand before their enemies". The Lord raised up judges at different times to deliver Israel out of the hands of their spoilers, but as each one died, they started serving the gods of the land. They began intermarrying with the Canaanites and served their gods which was evil in the sight of God, so he sold them into the hand of the king of Mesopotamia and Israel served him for eight years. Finally Israel cried unto God for help, so he raised up Othniel to deliver them. "And the Spirit of the Lord came upon him and he judged Israel" for forty years. Israel again became evil, so the Lord caused that they should serve "Eglon the king of Moab eighteen years". Again, Israel cried unto the Lord and he raised up Ehud, a Benjamite, to deliver them out of the hand of Eglon the king of Moab. "The land had rest fourscore years" (80 years). A man named Shamgar slew 600 men of the Philistines with an ox goad, "And he also delivered Israel". After Ehud died, Israel again did evil in the sight of God, so he "sold them into the hand of Jabin king of Canaan". "And twenty years he mightily oppressed the children of Israel." At this time, Deborah a prophetess, judged Israel. When Israel again cried unto the Lord for help, he used Deborah and Barak to deliver them out of the hands of Jabin king of Canaan, "And the land had rest forty years" (Judges chaps. 2 to 5).

Again Israel did evil in the sight of God, "and the Lord delivered them into the hand of Midian seven years". When Israel cried unto the Lord, he used Gideon to deliver them out of the hand of the Midianites. "And the country was in quietness forty years in the days of Gideon." After Gideon died, Israel turn again to evil (chaps. 6 to 8).

Eventually, because of their wickedness, "The Lord delivered them into the hand of the Philistines forty years". This time, the Lord caused Samson to be born for the sole purpose of beginning to deliver Israel out of the hands of the Philistines.

The Lord made Samson a Nazarite from the time of his birth to the day of his death.

Samson was used as types of Christ in three ways. A TYPE is "a person or thing (as in the Old Testament) believed to foreshadow another (as in the New Testament)". 1. As a Nazarite (Nazarene in New Testament) from his birth, Samson was a type of Christ "That it might be fulfilled which was spoken by the prophets", that Jesus should be "called a Nazarene" (Matthew

2:23; Luke 1:26, 27; 2:39). 2. He was a type of Christ in that he was Manoah's only begotten son (see John 1:14-18; 3:16). He was a type of Christ because he was raised up to begin delivering Israel out of the hand of the Philistines, for Christ was brought forth to "save his people (Israel) from their sins" (Matthew 1:20 etc; Acts 5:30, 31; Luke 24:46-48; John 1:11-14). Just as Samson as a Nazarene (Nazarene in New Testament) was used to begin delivering Israel out of the hand of the Philistines, Christ as a Nazarene, began delivering Israel from bondage and sin. They still have not received full deliverance.

We pointed out that the name Samson meant SUN-LIKE. Christ was called the Sun of Righteousness (Malachi 4:2). The sun in the sky is our source of light; we could not live without it. Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Samson was used as types of Christ, therefore, he was SUNLIKE.

It was not Samson himself who was a type of Christ, but that for which he stood: he brought Israel out of darkness into the light of Christ, which was a type of how Israel shall again be called out of darkness into the marvelous light of Christ. They shall be brought back to life as from the dead; as dry bones, they shall be brought back to life, and the Lord shall put his Spirit in them (I Peter 2; Romans 11; Ezekiel 37).

Samson as a child grew, "and the Lord blessed him. And the Spirit of the Lord began to move him at times".

When it was time for him to begin his work, he went down to Timnath, a town of the Philistines. There he saw a woman whom he wanted for his wife. His parents did not understand why he wanted a wife of the Philistines instead of one from among their own people, but because the Spirit of the Lord was working with Samson, he knew by taking a wife of the Philistines it would give him a chance to begin delivering his people Israel out of their hands.

Possibly, the reason Samson did not tell his parents why he wanted this Philistine woman for his wife, was that he wanted the reason kept secret so it would not become known to the Philistines, for if no one but God and himself knew, the Philistines would have had no way of finding out.

Samson, with his parents, went down to Timnath to see the woman he desired. Samson talked with her and she pleased him well.

Something happened to Samson when he "came to the vineyards of Timnath" which belonged to the Philistines: "a young lion roared against him". Samson, through the mighty power of the Spirit of the Lord, tore the lion apart as though it had been a very small lion. He had nothing in his hands when he slew it. He did it with his hands through the power of the Spirit of the Lord.

So far, his reason for wanting this Philistine woman for his wife had not been known to his parents, and he

did not tell them about the young lion. He had a reason for this also, which we will try to explain later on.

After a certain length of time, Samson, with his parents, returned to Timnath; his parents still knew nothing about the young lion. Possibly, the Spirit of the Lord led him to turn aside by himself "to see the carcass of the lion". When he came to it, "there was a swarm of bees and honey in the carcass of the lion". He took some of the honey in his hands and ate some and also gave some to his parents, but he did not tell them where it came from, so some of his work for the Lord was still kept secret. He did not tell his parents where the honey came from. He also had a reason for this, for it was a part of the plan God had mapped out for him.

Samson went down to the woman and according to their custom, she became his wife. One of the customs of the Philistines was to bring thirty companions to be with the bridegroom during the wedding feast.

At the beginning of the feast, which lasted seven days, Samson used the young lion and the honey to put forth a riddle unto the Philistines. This riddle was also a part of God's plan with Samson. A RIDDLE is "a mystifying, misleading, or puzzling question posed as a problem to be solved or guessed". MYSTIFY means "to perplex the mind of; BEWILDER". MISLEAD means "to lead in a wrong direction or into a mistaken action or belief".

By putting forth this riddle unto the Philistines, it confused them, it led their minds away from the true meaning of the riddle, which was meant to direct their minds away from the purpose of Samson's duty.

Samson told the Philistines if they could tell, or find out the meaning of the riddle within the seven days of the feast, he would give them thirty changes of two different garments, but if they could not find out in that time, they were to give him the changes of garments.

The riddle he put forth was "Out of the eater came forth meat, and out of the strong came forth sweetness." We will explain the reason for Samson using the young lion and its carcass along with the bees and the honey as a riddle, after we have finished with this part of the story, for there are a number of types to be brought out in this part of God's plan for Samson.

The garments must have been of great value in some way, or stood for something very important, for the Philistines said to Samson's wife, "have ye called us to take that we have?" In Hebrew, it is translated thus: "To possess us, or, to impoverish us?" Evidently, the Philistines began thinking of how the Lord had delivered Israel out of bondage, beginning at Egypt, and because of Samson's great strength, he might attempt to gain power over them, so they made it a case of life or death with his wife that she get the answer to the riddle.

Samson's wife kept weeping and wearying him until he revealed the riddle unto her, even though he had not yet revealed it to his parents. It might seem at first, that Samson did wrong in revealing the riddle to his wife, but it was a part of God's plan for Samson. She told

the riddle to her people, the Philistines, and they made believe they had guessed the riddle, but Samson knew they had not guessed it, for he told them, "If ye had not plowed with my heifer, ye had not found out my riddle." Samson likened his wife as a heifer, because she was young like a heifer, and because of what she did. Other scripture likens people unto a heifer (see Hosea 10:11; Isaiah 15:5; Jeremiah 46:20). A plow is used in breaking up soil. So the Philistines used Samson's wife as a heifer at a plow to break up his resistance, so he would reveal his riddle to her so she could reveal it to them. (Smith's Bible Dictionary says "Heifers are used at the plow now as anciently.")

As a consequence of their deceit, it gave Samson an occasion to begin delivering Israel out of the hands of the Philistines, for he was led by the Spirit of the Lord to go down to Ashkelon and slay thirty men of the Philistines. He took their garments and gave them unto the Philistines because they had expounded the riddle.

Because of his wife's betrayal, Samson left and went back to his father's house, but he did not take her with him, nor did he come back for her. At wheat harvest time he went to visit her. By this time her father thought Samson hated his wife and did not want her so he gave her to one of his former companions that had been with him at the wedding feast. To try to make his action right, he tried to get Samson to take his wife's younger sister, but he would not for this was not a part of God's plan for him. The plot for his next move had already been brought about. If he had taken his wife's sister for a wife, he would have not been blameless. This way, the Lord would not condemn him for what he was going to do as a part of God's plan for him. Instead, the blame lay entirely with his wife's father, which reflected back to his people, the Philistines, on whom this plot would become effective. All of this happened according to God's plan with Samson.

This gave Samson another occasion to further fulfill his obligation in freeing his people Israel.

Samson had, for the first time, slain thirty of the Philistines, but this time he destroyed their crops and vineyards. He caught three hundred foxes, and tied together the tails of each pair, and put firebrands between their tails and set them on fire. He let them go into the standing corn of the Philistines, and burnt up both the shocks and standing corn, with the vineyards and olives.

The Philistines figured it was Samson who did this for revenge because his father-in-law had given his wife to another. Because Samson did this, the Philistines took out their revenge on his wife and her father. They broke their promise that they would not burn them if she got the answer to his riddle, so it profited her nothing in getting the answer to the riddle for her people.

Because they burned his wife and her father, it gave Samson another occasion to further fulfill his mission. Samson said, "Though ye have done this, yet will I be avenged of you, and after that I will cease". In saying this, he meant that their revenge was so great that it

was worthy of more than he was about to do unto them, but he would go no further to avenge them for what they did to his wife and her father. Samson took vengeance on the Philistines, not for himself, but for the cause of his mission, and that was to deliver his people Israel out of the hand of the Philistines. So, this gave Samson another occasion to smite the Philistines "hip and thigh with a great slaughter."

Possibly, if the Philistines had stopped at this, Samson could have kept his word that he would cease vengeance against them, for surely, ye had shown forth the power of God that was with him, but the Philistines did not give up. They came to Judah and spread themselves out in Lehi. The men of Judah asked them why they had come up against them, and they said, "To bind Samson are we come up, to do to him as he hath done to us."

The three thousand men of Judah, who went to Samson, evidently did not realize what he was doing for them. They seemed to think what he was doing would make it worse for them with the Philistines. Samson's answer to them must be rightly interpreted, for he was not doing these things for himself, and what the Philistines did unto him was actually being done against the power of God within Samson. These men of Judah told Samson they were going to bind him and take him to the Philistines. He could have stopped them from binding him, but he didn't for this was part of God's plan with him. "Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him" to the Philistines. Possibly, he made them promise they would not kill him, for his power from God was not meant to be demonstrated just to his people Israel, but was given him to use on the Philistines. When the Philistines saw Samson they shouted against him. Now came the time to demonstrate the power of God's Spirit. The Spirit "came mightily upon him, and the cords that were upon him arms became as flax that was burnt with fire, and his bands loosed from off his hands."

This led up to another occasion to use the strength of the Spirit of the Lord to destroy a thousand more men of the Philistines. He was getting closer to his goal each time they gave him occasion for revenge.

He found a new jawbone of an ass and picked it up and slew a thousand of the Philistines. Samson could not have done this in his own power.

The place where he threw the jawbone, he named Ramath-lehi, which meant "The lifting up of the jawbone. or, casting away of the jawbone."

There were types in using the jawbone of an ass. The power of God was lifted up in its use against the Philistines, and it did cast away the power that the Philistines had over Israel, so Samson was free to become their judge. He judged them for twenty years.

Samson was at the point of dying of thirst after he

had slain these Philistines, and there was no water to be had, so Samson "called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?" (meaning the Philistines).

The Lord acknowledged Samson's need and supplied water for him by cleaving (or cutting) an opening in a hollow place in the jaw, "and there came water thereout; and when he had drunk, his spirit came again, and he revived. Wherefore he called the name thereof Enhakkore, which is in Lehi unto this day." ENHAKKORE means "The well of him that called or cried." Smith's Bible Dictionary says "Lehi is the Hebrew word for jawbone."

This meant that through the same power used in the jawbone to kill, it would also give life, for as we have pointed out, the things that Samson did were types of things that will be fulfilled through Christ. To prove this, let us go to Isaiah 44:1-4, 6-8; Deuteronomy 32:8-15; 33:4, 5. The Lord said, "O Jacob my servant; and Israel, whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun (another name for Israel), whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses". "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the First, and I am the Last; and beside me there is no god. And who, as I shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any." The Israelites have not accepted Christ as their King yet, so this is to be fulfilled in the future with their seed.

This means that just as Samson was given great physical strength, and his life was saved by water through God's use of the jawbone, that someone of the seed of Lehi shall be given great spiritual strength, and through him the Lord will pour out his blessing and Spirit upon the seed or offspring of Israel. For "Lehi is the Hebrew word for jawbone"; he will be of the seed of Jacob through his son Joseph, for Joseph was counted as a father to Israel along with his father Jacob, and Joseph also received the blessings of his forefathers (Psalms 77:15 etc; Genesis 49:22-26). The spiritual water that Christ shall give through him "shall be in (those who will receive it, both Gentile and Jew,) a well of water springing up into everlasting life" (John 4:1-14; 7:37-39).

The jawbone brought life to Samson and he in turn gave life to Israel at that time, for he delivered them out of the hand of the Philistines, and judged them for twenty years.

This is the story of the first part of Samson's life. From here on, we see a change in the pattern of God's plan for him, starting with chapter 16.

Before we go into this part of his life, we want to go back to the scene of Samson and the lion, for there are a number of types or symbols found in this event, and in the riddle he put forth, which we want to explain.

A TYPE is "a person or thing (as in the Old Testament) believed to foreshadow another (as in the New Testament)." A SYMBOL is "Something that (not being a portrait) stands for something else". It is "a type". This lion was used to symbolize something and someone in a number of ways.

The rebellion of this lion against the power of God in Samson, we believe was a symbol of the Philistines who rebelled against the power of God in Samson, for the lion was in their vineyards, and just as he got rid of the power of the lion, he got rid of the power the Philistines had over Israel, for he became their judge.

The young lion also represented Israel as a young nation, who, from the time the Lord led them out of Egyptian bondage, kept rebelling against the power of God, as we have already pointed out (see Hebrews 3; Jeremiah 7:21-28; Hosea 14).

The time came that Israel rejected Christ, or rebelled against him. They became spiritually dead; and just as it took nothing in Samson's hands to destroy the lion, it did not take a weapon in anyone's hand to cause their spiritual death (see Romans 11). Ezekiel 37 likened them unto dry bones. Spiritually, they became as lifeless as the carcass of the lion, but the time is coming when they shall be brought back to life spiritually, as we have pointed out, which will be through someone of the seed of a man named Lehi.

The young lion also represented Christ as "The lion of the tribe of Judah" (Revelation 5:5; Hebrews 7:14), but Judah was also of the generation of Jesus Christ (Matthew 1:1-3)

Let us explain how this was made possible. A generation was started in heaven when God the Father created his only begotten Son, Jesus the Christ. This made it possible for all of God's creation to be of the one generation. This is why Judah was of His generation, for to begin with, all people were of one seed, which was Jesus the Christ. The time came when this pattern was transferred to earth, beginning with Abraham, for the Lord told him that in him all families of the earth would be blessed (Genesis 12). God promised Abraham "that he should be the heir of the world". Through faith, Abraham "is the father of us all" (Romans 4:13 etc). Because it was part of God's plan that all people should be justified through faith, the gospel was preached unto Abraham, so that through him all nations should be blessed (Galatians 3:6 etc).

In Matthew 1, is given "The book of the generation of Jesus Christ". (Notice, GENERATION is not plural). He is called "the Son of David, the son of Abraham". One generation from father to one of his son's is fol-

lowed down from Jesus Christ, which ends with "Jesus, who is called Christ": Abraham, Isaac, Jacob, Judah, Phares, Esrom, Aram, Aminidab, Naasson, Salmon, Booz, Obed, Jesse, David, Solomon, Roboam, Abia, Asa, Josephat, Joram, Ozias, Joatham, Achaz, Ezekias, Manasses, Amon, Josias, Jechonias, Salathiel, Zorobabel, Abiud, Eliakim, Azor, Sadoc, Achim, Eliud, Eleazar, Matthan, Jacob, "Joseph the husband of Mary, of whom was born Jesus, who is called Christ."

Now, let us find out how it was made possible for David and Abraham to be of the generation of Jesus Christ, and that Christ could be their son.

We have already pointed out that David and Abraham was of the generation of Jesus Christ, for a generation was started in heaven when God the Father created his only begotten Son.

As long as God's Son stayed in heaven, he was not the son of David and Abraham. For him to become their son, it was necessary that God the Father send his Son, Jesus Christ to earth. His Son was made flesh and dwelt on earth (John 1). Jesus partook of flesh and blood just as Abraham did. When he did, "He took on him the seed of Abraham" (Hebrews 2:9 etc.), so he became the Son of David and Abraham through the flesh.

The generation which was started with Christ in heaven and was transferred to Abraham, was transferred back to Christ when "He took on him the seed of Abraham", that through him the promises made to Abraham might be fulfilled. For as Abraham is the father of us all, so is Christ when he took on flesh and blood, for in Isaiah 9:6, 7, he is called "The everlasting Father." In Ephesians 3:14, 15, Paul says, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named", and "it pleased the Father that in him (Christ) should all fulness dwell"; "For in him dwelleth all the fulness of the Godhead bodily". Christ "is the head of all principality and power" (Colossians 1:12-19; 2:9, 10). He "being in the form of God, thought it not robbery to be equal with God" (Philippians 2:6). Through faith, we can all become the seed of Abraham through the one seed which is Christ (Galatians 3:7 etc.).

This tells us how it was made possible for everyone to be of the generation of Christ, and how Christ could be called the son of David and Abraham.

Now we want to go back to the young lion which represented Christ as "the Lion of the tribe of Judah". When he took on flesh and blood, he took on the tribe of Judah.

In Judah's blessing (Genesis 49:8-12), he was used as a symbol of Christ, because Christ was of his tribe.

Judah's brethren, meaning the children of his father Jacob, the children of Israel, along with all people, shall bow down before Christ as "the Lion of the tribe of Judah" (see Isaiah 45:20 etc; Romans 14:11; Philipians 2:5-11).

Figuratively speaking, Christ was born as a baby lion, or whelp. (This is another way in which Samson

was a type of Christ, for Dan was told he was a lion's whelp. This was fulfilled through Samson, for he was of the tribe of Dan (Deuteronomy 33:22), and he was used as types and symbols of Christ"). When Christ grew up and had finished his work here on earth, he became prey to those who crucified him. He went back to heaven (see Acts 1:9-11). STOOPE means to be bowed down, to "condescend". Christ did not condescend to be bowed down with the sins of the world. He stooped or bowed down to become prey to those who crucified him. Then it says of Christ, "He couched as a lion, and as an old lion". COUCH means "to lie down"; "Any place for repose, as the lair of a beast". Figuratively speaking, Christ is reposing or pausing in heaven. He has been there many years, so he could be likened to an old lion. The time is coming when he shall be roused up. He is going to give a signal for action, and he shall let it be known that he, as "the Lion of the tribe of Judah" shall be ruler and lawgiver, "And unto him shall the gathering of the people be." Christ shall become their King and deliverer, for which some Israelites were looking forward to when he rode into Jerusalem on an ass (see Matthew 21:1-11). Zechariah prophesied of his deliverance to the daughter of Jerusalem as their King 9:9 etc.).

In Judges, we find a combination type of Christ in the lion, and in the ass itself. For through theirs and Christ's death, there was a beginning of life brought back to God's chosen people Israel. For the experience Samson had with the lion brought about death to many Philistines, and began bringing back life to Israel. This is also true of the jawbone of the ass, for the jawbone brought death among the Philistines, thus helping to bring about life for Israel.

We find another combination type with the lion, and the jawbone of the ass, which symbolized the deliverance of Israel in the future. The life that Samson found in the lion's carcass brought forth honey which represented the word of God that was given to Israel which they rejected (Ezekiel 2:3:1-11). HONEY represents the word of God through Christ also, for John the Revelator saw a "mighty angel come down from heaven", "and he had in his hand a little book open", and he "cried with a loud voice, as when a LION ROARETH". A voice from heaven told John to take the little book which was open in the hand of the angel and eat it. In his mouth it was sweet as honey, but in his belly it was bitter. This little book contained the word of God through Christ (as "the Lion of the tribe of Judah"). The word of God is compared to the sweetness of honey when it is given through any medium of revelation, but sometimes it becomes bitter as we begin to digest or realize its meaning. The time is coming again when the prophecies of John shall be spoken "before many peoples, and nations, and tongues, and kings", including Israel. His word shall be sweet as honey to some; to others it will be bitter, for there will be words of chastisement (Revelation 10).

We have more of the same facts brought out in the riddle Samson put forth when he used the lion's carcass and

the life that brought forth honey. He said, "Out of the eater came forth meat, and out of the strong came forth sweetness." The lion is a savage eater of flesh; he rends it in pieces (see Psalms 7:1, 2; Isaiah 38:13; Psalms 50:22, 23). "Out of the eater (that is, the lion's carcass) came forth meat". MEAT also represents the word of God (John 1:1-14; 4:31-34; 6:27, 53-58; I Corinthians 3:1-3; 10:1-3; Hebrews 5:12 etc.). "And out of the strong came forth sweetness". The lion is considered a very strong animal. He is called "king of the forest", which represents the strength of Christ as King, and as "the Lion of the tribe of Judah". (Smith's Bible Dictionary says the lion "was the emblem of the tribe of Judah", and is mentioned as a symbol of John in Revelation 5:5). Through the power of Christ, words of life shall come forth, which shall be sweet to those who accept it, but bitter to those who will not accept it.

Now, let us combine this with the incident of the jawbone of the ass. The place where Samson threw the jawbone, he named Ramath-lehi. This took place in Lehi. Smith's Bible Dictionary says "Lehi is the Hebrew word for jaw-bone".

We have given scriptural references which tell us that the Lord is going to pour out his Spirit and blessings upon the seed or offspring of Israel.

There is a chain of types to brought out in the use of the jawbone of the ass and each link fits perfectly together.

Samson called on the Lord to deliver him from dying of thirst. Let us compare this with Joel 2:21 etc.; Micah 5:7 etc. Joel and Micah speaks of remnant the Lord will use to deliver all those who call on His name for deliverance. There shall be a great reviving through this remnant, (just as Samson was revived when he called on the Lord). Those who will not call on the name of the Lord for deliverance at that time shall be trodden down by this remnant. At this time, Christ as "the Lion of the tribe of Judah" shall be roused up. He will give a signal for action to this remnant, as the part of his chosen people Israel who were not blinded, to begin delivering Israel, and all those who will call on his name, out of the bondage of darkness and sin, for which all things pertaining to Samson were types.

The next link in this chain of types is that Samson's life was saved by water. The place where the Lord have his life, he named Enhakkore, which means "The well of him that called, or cried." Let us put with this John 4:1-14; 9:37-39. The place where Jesus talked with the Samaritan woman was at the well of Jacob. It was on the parcel of ground that Jacob gave to his son Joseph. There was also a type in this, for as we have pointed out, Joseph, along with his father Jacob was counted as a Father to Israel. Through someone of the seed of Joseph, living water shall be provided from Christ. Those who drink of it, shall be in him a well of water springing up into everlasting life". Jesus said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out

of his belly shall flow rivers of living water." This he spake of the Spirit.

The next link in this chain was the place where where Samson's life was save; it was in the land of Lehi; "Lehi is the Hebrew word for jaw-bone." We have two types here in a man named Lehi. It was in the land of Lehi where this happened, and "Lehi is the Hebrew word for jaw-bone". We have previously pointed out that from the seed of a man named Lehi who will be of the seed of Joseph shall come someone to fulfill this type. All those who will call on the name of the Lord through him shall have deliverance. There shall be in them "a well of water springing up into everlasting life." Those who believe Christ through this man, "out of his belly shall flow rivers of living water", meaning the Holy Spirit.

This means that through someone of the seed of a man named Lehi, the promises made to Abraham shall begin having their fulfillment. This shall be the means of all people, both Gentile and Jew, being united as one seed through Christ (See Galatians 3:16 etc.), which will revert back to the one generation that started with God's Son in heaven. This means that the generation started with God's Son in heaven, which was transferred to Abraham, then to Christ when he took on flesh, shall again be transferred to someone of the seed of Abraham through the seed of a man named Lehi. For Paul said that at that time when he was speaking, that all Israel were not blinded, for at that time there was a "remnant according to the election of grace", which obtained that which Israel was speaking for (Romans 11).

Now we are ready to begin with chapter 16. By this time, Samson seemed to be tiring of his role as judge over Israel. Although he was born for the sole purpose of delivering Israel out of the hand of the Philistines, he was human. The Lord took this into consideration, and used him accordingly, although, if God had planned it his way, the ending of Samson's life might have been much different. But the Lord let Samson form his own pattern to a certain extent and this was one of those instances where he did. So the Lord used his pattern as best he could to comply with the purpose of Samson's mission. Because the Lord permitted Samson to form his own pattern at this time, as we see the weakness and inability of a man to rule his own life without relying on God for guidance. For Samson seemingly had begun trusting in his own power without fully realizing that his sole strength came from God, and that his long hair was just a symbol of God's power within him. So we see him straying from the holy path for which he was ordained.

He went to Gaza, which was "one of the 5 chief cities of the Philistines", "and saw there an harlot, and went in unto her". When the Gazites heard that Samson was in their city, they locked up everything, thinking to keep him within their closed gates. In the morning they intended killing him, but Samson did not wait until morning. He left at midnight and with the strength of God still within him, he took with him "the doors of

the gate of the city, and the two posts", "bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron".

It was necessary for the Lord to give Samson great strength at this time, regardless of his attitude, for in this act, there were types to be brought out. Samson took his burden to a hill before Hebron which was a city of the Israelites.

"Many years of the life time of Abraham, Isaac and Jacob were spent here, where they were all buried. And from Hebron Jacob and his family set out for Egypt by way of Beersheba", which was the beginning of God's promise to Jacob that he would become a great nation (Genesis 46). Beersheba "is very frequently mentioned as one of the boundaries of all Israel: From Dan to Beersheba. The Arab name is Bir es Seba. "Well of the Lion". So, again the lion is brought in as a link of the chain of types. "During the Crusades", Hebron was also called "Castle of Abraham". "The modern town" of Hebron is "called Khulil (the friend 'of God'), by the Arabs".

Abraham "was called the friend of God" (James 2:23; Isaiah 41:80). Hebron means "The Friend."

These circumstances did not happen by chance. They were a part of God's plan in his chain of types; each link of this chain represented something or someone.

Abraham, Isaac and Jacob were links of this chain, for this chain started with Abraham; and Isaac and Jacob were heirs with Abraham of the same promise (Hebrews 11:9). And part of that promise was through Abraham, all families of the earth should be blessed (Genesis chaps. 12; 17; 18:18, 19; 22:1-18; 23).

The hill that Samson took his burden to was also a type. This hill represented HELP which Israel did receive, and will eventually receive from the Lord; first, through Samson, then through the seed of someone named Lehi, as we have pointed out. This help shall come from the Lord, for it is recorded in Psalms 121:1, 2, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

Samson carrying his burden to the top of the hill before Hebron, was a type of God's help through Samson at that time to his chosen people Israel. There will also be a time in the future when they shall receive help. They shall receive spiritual help, that is, those who will call on the name of the Lord.

Even though Samson did wrong in going in unto this harlot, still it gave him a chance to demonstrate God's power within him.

Samson's final downfall was when he went to Sorek, which was in the land of the Philistines and there fell in love with Delilah. The Philistines knowing what kind of a woman she was, went to her and asked her to entice Samson to find out the secret of his great strength, so they could bind him and afflict him. Their bribe was eleven hundred pieces of silver. (Smith's

Bible Dictionary says "She was a wily seducer, who loved the bribes, and not her honor or her lover's safety, and captivated only to destroy").

Delilah knew Samson loved her, so she probably thought it would be easy to find out his secret of strength, so she began asking him to tell her wherein his great strength lied.

We believe Samson knew it was wrong to reveal his secret, for he began mocking, or misleading her,—possibly thinking she would weary of asking him,—but her love for bribes gave her courage to continue, while Samson's love for her began weakening him.

First, he told her if she bound him with seven green withs he would be weakened as be as other men. She tried this, and called the men who were lying in want to seize him, but he broke the withs "as a thread of tow is broken when it toucheth the fire. So his strength was not known."

Delilah told Samson he had mocked her, and told her lies, then made the same request again to tell her how he might be bound. This second time, "He said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man." So Delilah bound him with new ropes, and called for the men who were ready to seize him, "And he brake them from off his arms like a thread." Again, Delilah, found that he had not told her the truth, so she asked him again to tell her how he might be bound. The third time he told her, "If thou weavest the seven locks of my head with a web. And she fastened it with the pin", then she called her men, and Samson awakened "and went away with the pin of the beam, and with the web". By this time, Delilah had begun to doubt Samson's love for her; at least, she used this attitude to again weary him with the same question. As her power grew stronger, Samson's became weaker, for "his soul was vexed unto death", and he finally told her the truth. "He told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mothers womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like other men". Delilah sensed that he was telling her the truth this time, (for evidently she had heard of others who became Nazarites among Israel), so she sent for the lords of the Philistines and they brought the money they had promised her, "And she made Samson sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head". When the Philistines came upon him he expected the Lord to give him strength to deliver himself out of their hands as he had before, but this time he had actually destroyed the symbol of his power, and when this was destroyed, the power of God had departed from him, so he actually became as other men.

"The Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house."

After his hair had begun to grow again, "the lords of the Philistines gathered them together for to offer a

great sacrifice unto Dagon their god", for they believed their god had delivered Samson into their hand. When the people saw their god, they said, "Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us".

Because they were so pleased in having Samson in their power, they had him brought forth out of the prison to make sport, or to amuse the people. Part of this amusement could have been on their part, to mock him with scornful laughter.

Samson had come to realize how powerless he was without God's help, which humbled him greatly, and made him realize fully where his strength came from.

Samson had been placed between the two middle pillars that held the house up where all the people had gathered. "The house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport."

He asked the lad that was with him to help him feel the pillars upon which the house was borne up, making believe he wanted to lean upon them; when he felt the pillars, he knew with God's help he could destroy many Philistines, so he "called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes."

There was still some of self in Samson for wanting revenge for losing his eyes, but he realized he had done wrong in revealing his secret, and knew because he had revealed his secret that he was not worthy of any more than to ask God to let him die with the Philistines.

"Samson took hold of the two middle pillars upon which the house stood", and prayed that the Lord would let him die with the Philistines. "And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life."

All of the lords of the Philistines were there, so that was a great achievement in itself.

His life was ended and his last act to fulfill his mission was greater than any other in his life as a Nazarite.

In bringing life to Israel in that he delivered them out of the hands of the Philistines, he gave his life, which was in a way, a symbol of Christ as a Nazarene who gave his life that all families of the earth might be saved from their sins. Of course, there was a great difference between the causes of their deaths. Samson really deserved his kind of death, but Christ did not.

All of his father's house "came down, and took him, and brought him up, and buried him . . . in the burying place of Manoah his father."

It would have been impossible, according to God's plan, for Samson to have lived after destroying the symbol of his strength, for the Lord told his mother he was to be a Nazarite from the time of his birth until his

death, and that he was to be holy unto the Lord as long as he lived, which he was not.

So, ended the life of Samson who was born a Nazarite, and died a Nazarite, that the word of God might be fulfilled.

A STRONG DELUSION

by

Harvey E. Seibel

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called: Which some professing have erred concerning the faith." (I Timothy 6:20-21)

Evolutionary thought, in one form or another, has persisted for centuries. However it was Darwin who first popularized it and put it into a form which has swept the scientific, or more correctly, the unscientific world. Contrary to present thinking Evolution is still a theory and is not a fact in any sense of the word. The fact that evolution is not a fact is one of the reasons the wisdom of the wise men shall perish, for it is not based on God's wisdom. For the wisdom of this world is foolishness with God." (I Corinthians 3:19)

Noteworthy to us in this discussion is the curious but interesting fact that Darwin, Spencer and Huxley all rejected the supernatural creation of life and the universe prior to their embracement of the false theory. Having rejected God they cast around for something to fill the void and to account for the existence of life. It was not a matter of first discovering evolution, then rejecting God. This is clearly a case of God sending a man a strong delusion who loves not the truth but has pleasure in unrighteousness. "Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not." (Isaiah 66:3-4)

One attribute that evolutionists have in common is their refusal to acknowledge design or intelligent direction in the affairs of life. Life came about by accident and has been randomly evolving ever since. How strange that law and order also evolved. "The fool hath said in his heart, There is no God." (Psalm 14:1)

The theories of evolution are always changing. How does this ring with the truth that God is unchangeable yesterday, today and for ever? The theory generally accepted today is that millions of years ago when the earth was young, the world was covered with warm seas and surrounded by a gaseous envelope of methane, ammonia, hydrogen and water vapor. Violent storms and volcanic activity raged for centuries and in the process of time because of the turbulence and constant mixing of sea waters, chemical reactions resulted in the formation of simple organic compounds. These compounds in turn became large compounds. The more stable of these compounds grew and

increased in numbers until the first protoplasm was formed. The question is, at what point in this unlikely process did life become instilled into the developing organism? And where did this new element come from? It should be quite obvious that protoplasm is not in itself life. Therefore if evolution be true then at some point during this protoplasmic development this vital life force would have had to appear and then be infused into the protoplasm. But the questions of what, when and how are not answered by those advocating the evolutionary process.

There is another angle to be considered in this supposed synthesis (or development) of life. The element of design is all too evident. Let us recapitulate. First, we have the warm seas; second, we have turbulence in the form of storms and volcanoes; third, we have an atmosphere of ammonia, methane, hydrogen and water vapor (due to man's knowledge of the elements—oxygen and nitrogen is more reasonable on the basis of creation) and fourth, the systematic development by stages and degrees of the first protoplasmic substance. Doesn't this whole process admit of design? Sure it does and small wonder, the evolutionist designed it. What chance then did chance have to enter into the picture?

But to continue the story of the above synthesis of life we are told that IF the protoplasmic particles developed membranes we would have the first primitive organism, and that somehow it acquired the ability of self duplication. How completely marvelous. This speck of protoplasm just acquired this ability? How? From where? And why should a cell membrane have formed in the first place?

Consequently we now have our first one celled organism from which all life as we know it was to arise. Somehow this first little cell of life contained within its genetic structure all the inheritance factors of the whole succeeding realm if life both plant and animal. And can you imagine genetics just happening? After all there had to be some way of propagation. Please understand that there is no design involved in this. The need arose and it just happened to fill the bill. Next how was the segregating out of all these traits into the various individuals accomplished? At random you say? If so why do we not have half a tree and half a horse occasionally, or some other monstrosity where you could not be sure whether it was a cat or a dog because of incorrect distribution of gene factors?

But passing over these problems, let's assume that this little cell did contain all these traits and that they did segregate out in a legitimate and orderly fashion. What a marvelous plan it was to have included provisions at that point to provide for all the diversities of life today and especially to establish and maintain a balance of nature. What prophetic planning we have here. Surely it was design wasn't it to have had all future generations in mind way back then. An incredible accomplishment, and all it took was an evolutionist. God could do better and did.

The second great development of life to come onto the scene was the evolution of an organism capable of

the photosynthetic process. After all, you can't expect to have animal life without plant life can you? Just another bit of evolutionary logic. But the time was coming when another means of food manufacture had to be devised before the current food supply was exhausted (this food having been formed by accident through the same process as did the original cell). And so, presto, chlorophyll was invented to supply the upcoming need. Ah yes, no design in it at all was there? How could a little cell have figured out and devised a means of tapping the sun's energy thus assuring its continued existence as well as establishing a balance between animal and plant life?

It is truly remarkable at what lengths man will go to figure out a substitute for God. Anything to salve his conscience. The question is, if there is no God why make such a determined effort to explain him away? It looks like they protest too much.

There are several areas in which evolution diametrically contradicts the scriptures. The first and most obvious is the fact that from Bible chronology man and animals have been on earth approximately 6,000 years. Yet according to evolutionists man has been around for millions of years. Secondly God says He created man (Adam) first of the dust of the ground and the animals afterward. Not so with evolution which says that animals evolved first. God made man a little higher than the animals. Evolutionists say man evolved **from these** animals. Can a river rise higher than its source?

Contrary to evolutionary thought man generally has been degenerating, not regenerating. Adam the first man was created in perfection in the beginning. But when sin entered so did the seeds of death. But it took over nine centuries to bring about a physical death. Rapid deterioration occurred following the flood as can be seen from the sudden lessening of the life span. The only times in man's history that a reverse trend was brought about in this degenerative process was when man turned toward God. Wickedness always results in deterioration. No, God did not use an evolutionary process to create man. If so, at what point in this slow process did man become a man in the true sense (and who were Adam's progenitors? The Bible says, the dust of the ground) or at what point was he blessed with the spirit of man instead of the spirit of some animal ancestor?

Since they tell us that the odds of life evolving is one in trillions we are brought forcibly to another dilemma. How did such a being as man evolve more than once? Yet his counterpart, woman, very conveniently arose (Adam's rib?) and thus assured propagation of the human race, preventing a reversion to the animal form. What unutterable nonsense. How did woman evolve to satisfy the conditions of life? And why should she have evolved differently than man, an opposite in body functions as regards sex? It is so much easier to believe God than some imaginary figment.

And finally in this regard what would have happened had man evolved but none of his food sources? Man would have starved and the balance of nature would have

been out of balance. So what happened? Oh yes, both man and his food sources evolved simultaneously.

Now let us turn to a different avenue of logic. If chance is the causative factor, how did whales and dolphins evolve horizontal flukes (tails) while fish grew vertical tail fins. In the grasshopper the antenna is used for touch and smell while its air intake is in the rear of the body. Jellyfish have a mouth but no anus. Planaria, a fresh water flatworm has two brains. Why? Earthworms have six pairs of hearts, crop and gizzard and both male and female organs. Yet they do not self fertilize but always mate in pairs. Was this a slip-up in evolution? or planning of God? If life evolved randomly you would expect an eye here or just anywhere and eye there. We get wax, honey, shellac and silk from insects. Do blessings come by chance or is it the providence and understanding of God that these things have been prepared for the needs of man and animal? Animals also use radar (bats), sonar, principals of logarithms (spider in web making), snorkel devices, air conditioning (bees), carry on farming and gardening (ants), build dams (beavers), make poisons, insecticides and preservatives (wasp, etc). Ants mate in the air and afterward pull off their wings and start a new colony. How did this strange habit evolve? Bees and birds alike use polarized sun light as a compass. Mockingbirds can mimic 40 other birds. To attribute such unique abilities as these to evolution is like unto the Pharisees charging that Jesus worked by Satan's power instead of God's.

Spiders have special organs for spinning web without which many spiders could catch no food. The question arises, how did they survive during the thousands of years while these web making abilities evolved? If food was obtained in other ways why evolve them in the first place? And when once developed how did the spider know how to use them?

The first need of spiders in life after birth is to leave home to keep from being eaten. Some do this by climbing to the top of some plant, spinning a little web and floating away in the breeze. They guide themselves around obstacles by pulling on a strand of the web. Such intelligence as this couldn't have evolved.

One variety of Cicada known as the 17 year locust spends 17 years underground as a nymph and 4 weeks as an adult in trees above ground. Somehow they all emerge from the ground simultaneously. During this time they mate and die. When the eggs hatch the newly born nymphs drop down to the ground and burrow into it to spend another 17 years. This is surely an evolutionary marvel.

A remarkable example of a plant and animal living together is found in the pitcher plant and a small spider. The pitcher plant is an insect eating plant. An insect when caught falls into a pool of gastric juices that dissolve the insect. The spider then takes its part from the undigested portions of the insect. It is not harmed by the juices in the process. It has an enzyme which neutralizes the pitcher plant enzymes. How long did it take before the spider developed this enzyme? Of course they all died before they discovered it.

A very unique relationship is carried on between the Yucca Moth and Yucca Plant. The Yucca flower is unable to pollinate itself because of the stickiness of the pollen which causes it to adhere to itself. However the Yucca Moth comes along and gathers up a ball of this pollen and flies to another flower. After depositing an egg in the ovary wall of the plant, it climbs the pistil and rubs the pollen down inside the stigmatic tube. The larvae hatch among the developing seeds and eat part of them but not all. In this manner both the Yucca and Moth are assured continued existence. Destroy the plant and the moth dies or destroy the moth and the plant dies. It is hard to see how such a perfect relationship as this could have evolved.

Another dilemma is how wings could have evolved three separate times in birds, insects and bats. The possibility of life originating by chance is put at one in trillions. This is practically a mathematical impossibility, certainly it must be a biological impossibility. Since there is no directing influence outside of chance, the idea that wings could evolve three separate times is a like impossibility. How can blind chance systematically produce a wing structure even once? And what good would a half developed wing be? (To say nothing of eye, ear, brain, etc.) There are over 130,000 species of moths, yes over 130,000 unexplainable evolutions of a single kind of life.

The general direction of the evolutionary process is supposedly one of follows: the one celled organism developed first followed by invertebrates (animals without back bones), then came the fishes, next amphibians followed by reptiles, then mammals and birds and finally man. But what does God say he did? He created all these animals outright and brought them before Adam to be named. But that, of course, is too incredible to be taken seriously. How did a reptile, a cold blooded creature evolve into a mammal, a warm blooded creature? What made cold blood warm blood? This is all part of evolutionary design (not heavenly design) carefully calculated by wishful thinkers who wish they could do away with God. By attributing evolution of man from lower forms instead of from a higher source they in one breath do away with morality. Why should we be any more moral than our animal predecessors?

Evolutionists claim that blood serum proves the relationship of man to the animals immediately below him on the evolutionary ladder. On this basis the anthropoid ape is most closely related to man, followed next by an old world monkey, then a new world monkey, etc. If biological similarity proves relationship (which it doesn't but rather a common creator) then consider the following: Many enzymes and hormones are common to large groups of animals. Trypsin, the protein splitting enzyme is found in many animals from protozoa to mammals including man. Amylase, the starch splitting enzyme is found from sponges to man. The thyroid hormone is found in all vertebrates and is interchangeable between them. Who is related to what now? God merely used a common plan using common elements.

It is now known that each individual is chemically distinct. For this reason skin grafts are only possible from one's own skin. The proteins in the skin varies with each person.

So far in our study we have not discussed the DNA molecule. This is one of the most interesting and versatile biological instruments on the face of the earth. It weighs only a few trillionths of an ounce, yet it contains information sufficient to fill a thousand volume encyclopedia. This is God's mechanism for his law of genetics of "After its kind". This unusual molecule (the only molecule in nature capable of making an exact copy of itself) is composed of a substance known as deoxyribonucleic acid (DNA for short). More specifically it is made of carbon, hydrogen, oxygen, nitrogen, phosphorus arranged in such a manner as to form a sugar (deoxyribose), a phosphate and four different nitrogen compounds. It contains all the factors of inheritance. It has a built in memory, and directs the building of all cells and structures of the body. It governs all metabolism and supervises all physical functions. Although DNA is basically the same in all organisms, it is coded to make every living thing different. (Who coded the molecule to begin with?)

RNA (ribonucleic Acid), a chemical cousin to DNA is created by the DNA for the purpose of carrying instructions to the cell's protein manufacturing centers. The DNA molecule is the master molecule of life and regulates all chemicals and activities in the cell and body. RNA molecules are DNA's messengers. DNA transfers a part of its code to RNA whereupon the RNA moves out into the cell and transfer its code to the Enzymes. Each enzyme receives instructions for a particular job. The DNA also uses RNA as a means of communication with all the other DNA molecules in the body, thereby assuring cooperation between all the billions of cells to make an animal look, think, and act like a cat, dog, or man or whatever.

All the gene factors of inheritance are located within the DNA molecule of life. And since it has the unique peculiarity of always making an exact copy of itself in succeeding generations its particular code of life is thereby maintained. Thus the specific identity of an organism is never lost. The DNA molecule in man can only make another DNA molecule for man. It cannot make anything else for it always makes an exact duplicate of the first DNA.

Because of this characteristic one animal cannot evolve into another animal. This is true because of the nature of the chemical bonds of the four nitrogen compounds within the DNA molecule. These compounds must always attach themselves in the same sequence to their base partners as they originally were in the parent DNA. No other chemical bond or combination is possible. So the law of "after its kind" is firmly established in the chemical bonding of these four base compounds.

Now try to imagine such a marvelous mechanism as this evolving through chance. How did this vast amount

of information get stamped into it? And where did this complex of knowledge come from? This fact alone should have been enough to convert any evolutionist to God.

What makes this whole thing even more surprising is the fact that this jam-packed knowledge filled microscopic speck is composed simply of Carbon, Hydrogen, Oxygen, Nitrogen, and Phosphorus in the forms of a sugar, a phosphate, and four nitrogen compounds. What is there in these compounds that gives it the remarkable property of life? And what makes them so knowledgeable?

Living things are made principally of six kinds of atoms, oxygen, carbon, hydrogen, nitrogen, sulphur, and phosphorus. DNA has five kinds of atoms. It has all the elements listed above except sulphur. Proteins are composed of all but phosphorus. Hemoglobin is composed of the same combination of elements as proteins with the exception of sulphur, iron taking its place. Chlorophyll is the same as hemoglobin (though much smaller with magnesium replacing the iron. So we can see how similar the various living substances are—proof that God in using a common plan also used a few basic materials to form nearly all life.

Further evidence of God's using a similar pattern in life is demonstrated in the DNA molecule and the protein molecule. In the DNA molecule the type of animal that is to be formed (whether cat, dog, horse or man) is determined by the sequence or arrangement of the four nitrogen bases, whereas the type of protein formed (whether flesh, bone, feather, etc.) is determined by the arrangement of amino acids in the protein molecule.

Notice the remarkable similarity of the four compounds, DNA, protein, hemoglobin, and chlorophyll mentioned above. They are all composed of carbon, hydrogen, oxygen, and nitrogen. Yet each of their peculiar characteristics are determined by the fifth component. In DNA it is phosphorus; proteins, sulphur; hemoglobin, iron; and chlorophyll, magnesium. These are the wonderful building blocks of life. Design is obvious. Chance is ridiculous since law and order is so evident in all of these combinations.

Enzymes trigger nearly every reaction associated with life. In this regard it is interesting to note that enzymes are powerless without the directing influence of the master molecule, DNA. Mitochondria (power generators of the cell) manufacture a chemical fuel called Adenosine Triphosphate (ATP for short) which powers all cell activities. The energy for this fuel comes from the food burned by the cell. DNA would not be able to carry on its functions without the energy supplied by the ATP molecule, yet the ATP molecule is created by the DNA through instructions issued to the cell. It is hard to imagine one without the other. So the question we would like to pose is what came first, DNA, ATP, enzymes, etc. Enzymes are important in the synthesis of any living material including, of course, protein. Yet Enzymes themselves are proteins. What first synthesized the enzymes?

DNA is unable to execute its directions, without the energy supplied by ATP as we have noted above. DNA without enzymes is also powerless, so it directs the manufacture of enzymes. But to do this requires enzymes. And needless to say the enzymes themselves are useless without ATP. What a dilemma this puts us in. Why not give credit to God where it is due? Let us quit denying God and his power. With God there is no unsolved problems. All things are easy to be explained by Him because with God all things are possible.

Evolution is so versatile. It just happened that plants and animals balance each other. It just happened that animals use oxygen and give off carbon dioxide. It just happened that plants use carbon dioxide and give off oxygen. No evidence of design here is there? No supreme intelligence, nothing to indicate a benevolent benefactor, just a fortunate set of circumstances. Sad isn't it that seeing they perceive not and hearing they understand not? Truly their wisdom perishes. God has sent them a strong delusion.

Much more could be said on this subject for it is an inexhaustible one. Evolution doesn't hold a candle to the glorious light of the gospel. If evolution be true, what is Zion, or salvation or even the Son of God? How can we reconcile the beautiful story of Christ to that of evolution? And what would our hope of eternal life be? Nothing at all. You can't serve God and mammon. It is an all or none proposition. There is no compromise. There can be no fence straddling if we are to be soldiers of God.

FASTING

Several have said and broadcasted it, that Brother Jordan doesn't believe in fasting, and I have had very little opportunity of defending myself. The charge is false in all respects, and perhaps when I get through with this article some may change their opinion.

No man in the Church believes more emphatically in fasting that I do, but to me there is a right way and a wrong way; firstly in preparation, and secondly in action and mainly the cause of fasting. To me, fasting is largely more or less a personal matter, similar to what prayer is and should be as well as many other religious lines of action.

I have heard for over eighty years: "We suggest you come fasting." My first inquiry is, "What for?" To me there must be a genuine desire in my heart which is a personal matter, and which must be carried out largely in harmony with Holy Writ. Then, I have lived long enough to discover the fulfillment of my desire in prayer and fasting, but seldom have I found any results from the promiscuous announcement, "We suggest you come in fasting and prayer".

To me, Isaiah, the golden-tongued prophet, fulfills the statement made by Paul wherein Paul says: "For other foundation can no man lay than that is laid . . ." (I Corinthians 3:11) Anyhow my beloved prophet lays down the basic principles involved in fasting and prayer, and this remark that follows shows the foundation we are to build regarding fasting and prayer, but it also

deals with a rather firm denunciation of the practice of the children of God in that day and time. Isaiah opens his remarks thus: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins". (Isaiah 58:1) That is the first duty in preparation for the greater duty of fasting and prayer.

Then he charges them as to how far they had gotten away from the commandments of God, and asked the question: "Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? A day for a man to afflict his soul: Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out of thy house? when thou seest the naked, that thou cover him and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." (Isaiah 58:4-14)

The above article many years ago stirred my mind. I have spoken on the subject many times over my long years. I have discussed in private a good many times, but these thoughts thus presented should enlighten the minds of all concerned that Brother Jordan does believe wholly and steadfastly in proper fasting and prayer. I will try and answer any honest inquiry. My address is 142 Pioneer Village, Regina, Sask., Canada. My telephone is 522 - 7271.

I am sincerely, in Gospel Bonds,

T. J. Jordan