

Kingdom Seed Ministries
Teaching, singing, and Writing the
GOSPEL OF THE KINGDOM

Preparation of the Bride

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In the last booklet we treated the preparation of the Bride as it applied to the relationships between the ministry and those to whom they minister. Although it was apparent, as I read it over recently that we went somewhat off the original thought, I believe the purpose of God was accomplished in that writing.

In this booklet I would like to deal with what God has opened to me since, of the rest of the symbolism in the purification of Esther. God was gracious to me after the booklet was printed and opened to me the other parts of the **preparation of sweet odours.** Then while I was traveling across Canada, He opened to me the key to what Esther calls **“other things for the purifying of women.”**

As I sought the Lord and meditated, upon His Word, that He had spoken, asking that He give the key to the understanding of the rest of the symbols, knowing that it was a great need in my life, as well as the Body, I believe He gave that key. Pray as you read this that God will help you apply the truths that He has revealed in this precious book of Esther.

In **Esther 2:12** we read these words:

“Now when every maid’s turn was come to go into King Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh and six months with sweet odours, and with other things for the purifying of the women;).”

In answering the question I had put to the Lord about this passage, this is what he said. “Look up all that speaks of something being sweet in the scriptures and all that talks of incense as well.” As we progressed on this line of study, the following principles and things opened up to us.

Sweet Odours

There are four things in the Old Testament that are called sweet. They are:

Water.....Ex. 15:25
Honey.....Judg. 14:18
Incense.....Ex. 25:6
Perfumes.....Esther 2:12

As we continue in this study I would like to consider each one of these, as I believe the Lord has shown me it applies to the "Preparation of the Bride."

WATER

In EZE. 16:8-9 we read these words:

Now when I passed by thee and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered by nakedness; yea, I swear unto thee, and entered into a covenant with thee, Saith the Lord God, and thou becamest mine. Then washed I thee with water yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil."

Looking in the important phrase in verse 8, we see that it talks of the time being "the time of love."

This is the time when there is growth and development to the extent that it is possible for her to bring forth children. It is at this time when she was washed with the water and the blood is washed away.

It is our desire to examine from the Word the cleansing that took place when this water was applied.

This time of washing is a time of separation. PS. 18:16 puts it this way;

He sent from above, he took me, He drew me out of many waters."

We are separated from our own blood or that which is of our own life, we are separate from among many groups. We are not separated from something only but we are separated unto someone, Jesus Christ, the one to Whom we are espoused. It is this preoccupation with Him that gets those in the called out company in trouble.

Watching the Shulamite in the Song of Solomon we find that her preoccupation with her beloved finally caused her to endure beatings from the

"Watchmen that went about the city."

These watchmen were not just some small men, but ones who had been entrusted with the lives of the people of that city. They then are a type of the ministry of that place. They were a group of watchmen who had come to a certain place in God but when her hunger, for more of a relationship with the shepherd of her soul, causes her to become discontent with where she has been, they (the ministry in that place) beat her. She was being drawn out from among the group she had been with, (her mother's children: 1:6) and they did not understand her hunger.

In chapter 5, verse 9 we read:

“What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us?”

After her description they change their attitude and ask, (6:1)

“Whither is thy beloved gone O thou fairest among women? Whether is thy beloved turned aside that we may so seek Him with thee.”

Her description causes them to desire more of Him (Jesus) too. This is our task in this day, to cause others to desire Him, “Whom our soul loveth.”

This drawing us out of the waters can be partly attributed to being like Jesus in the setting of our face as a flint, toward the purpose of God in our lives. (Luke 9:51, Isa. 50:7, Luke 12:54). Out of this oneness of purpose we see PS. 114:8 being fulfilled where

“The...rock” is turned into a standing water and the flint into a fountain of waters. [This fountain of waters is] Counsel in the heart of man is like deep water:” which “A man of understanding will draw it out.” (PROV. 20:5)

That will best be described in the words of Solomon in PROV. 18:4:

“The words of a man’s mouth are as deep waters, and the wellspring of wisdom as a flowing brook.”

If we will let that wellspring of the water of wisdom do its work within us, then, we will have flowing out of our inner-most beings “rivers of Living Water.”

In Song of Songs we have a very interesting description of one in whom God is working to bring about the expression of that fountain of waters. (4:12-15)

“A garden enclosed is my sister my spouse; a spring shut up, a fountain sealed.”

This alone will let us know, that even though there is a readiness of the vessel, in God, there is also time to perform that which God has called us to do. During the time of preparation we find a deepening of experiencing of the Word and also a getting ready of the fruit in the life, that there might be a proper time of showing the fruit. We find that this one, who was also seeking to find the fullness of relationship with the lover, went through a time when the fountains were ready, the living waters in the well, and all the spices and fruits ripe for the picking. There was yet one experience before the Garden could be “open to the public” (5:1c-eat O friends). That experience was the one of the north wind, bringing just the right degree of cold to bring the fruit and spices to the last degree of ripeness and readiness. God is getting His garden, the bride, ready for a showing and presenting to the Father first and then to the world. When that final wind of doctrine and wind of adversity has come and the garden has been ripened, then will come

the call of the south wind, that wind of blessing, and He will come into His garden and call others to come too.

ISA. 58:11 says that the waters of the garden shall not fail. This is the description of the word spoken in **JN. 4:14**.

***The water that I shall give him shall be IN HIM A WELL OF WATER
SPRINGING UP into everlasting life."***

The original Greek translation says that the

***"Water which I will give him WILL BECOME in him a foundation of water spring
to life eternal."***

Now **will become** are words of process and time: words which speak of growing up. A fountain springs up from a hidden source deep within the earth. It is while we are letting God deal with us and responding to that which He speaks that the foundation is developed. It is this fountain from which many in the last days will be invited to drink. (REV,21:6, 22:1, 17)

Zech. 13:1 reads:

***"In that day there shall be a fountain opened to the house of David and to the
inhabitants of Jerusalem for sin and for uncleanness."***

That, I believe, is from the midst of those who have let grow within them, the fountain. That fountain is also described in PHIL. 4:8 fulfilling the admonition of James 3:11 which speaks against a mixture of waters.

Later on we will treat water in another aspect of purification but for now let us go on to the next thing that the Word calls sweet, explaining those things as they apply, that the Lord has drawn to our attention.

Please note the progressive diagram on the next page. It will help you to understand progression in truth and somewhat of the things involved in the expressions of the sweet fountain.

Expression of a Sweet Fountain
Phil 4:8, James 3:11

- **Good Report**
Whatsoever things are of Good Report. Heb. 11:2 Elders
- **Lovely**
Whatsoever things are lovely.
Song of S. 5:16 "He is altogether lovely."
- **Pure**

Whatsoever things are pure.

PS. 12:6 “Pure words...The Lord’s”

PR. 30:5 “Words of God...Pure”

PR. 15:26 “Words of Pure...Pleasant”

- **Just**

Whatsoever things are Just

PR 10:20 “The tongue of the Just...Silver”

PR 10:31 “Mouth of the Just...Wisdom”

PR 20:7 “Just man walketh in...Integrity”

- **Honest**

Whatsoever things are Honest.

Rom. 12:17 “Provide things honest in the sight of all”

I Thes 4:12 “Walk honestly toward them...without”

I Pet. 2:12 “Having your conversation honest”

- **True**

Whatsoever things are True.

Eph. 4:15 “Speaking the truth in love—A growing aid”

Pr. 12:17 “A sign of righteousness”

Ps. 51:6 “Truth on the inward parts”

- **Faith**

- Rom. 5:12 “The point of access or entrance”

- Eph. 3:12 “Access with confidence”

- 2 Thes. 1:3-4 “Faith groweth”

HONEY

The land that was promised to the Israelites was to be a land flowing with milk and honey. Because this land of Canaan, they were to conquer, is a type of that land which we are to inherit, we might say that there are some thing that honey symbolizes, that are for us to learn from.

In two scriptures we clearly see that spiritual honey is part of our diet as we grow up in God and possess the land of our inheritance. Isa. 7:22 tells us that everyone that is left in the land, after the purging of God, will eat butter and honey. This butter and honey according to verse 15 of the same chapter causes us to

“Know to refuse Evil and choose the Good.”

With this in mind come and search, starting with PS. 81:16, looking for just what honey is and how I can obtain it, that I might learn the lessons that only the eating of honey can teach me.

Deut. 32:13 alludes to sucking honey out of the Rock. This Rock that followed them, the New Testament says, **(1 COR. 10:4)** was Christ. Surely first and foremost in our thinking we must look at Jesus and our relationship to Him as the primary source of honey to eat which according to **EZE. 16:13** is the food of one in preparation for the bride. Much has been written on our relationship to the Lord Jesus Christ Himself by many good ministries, I will go on to other aspects of the source of this honey that we must eat, if we are going to be among the prepared ones.

The second are that this scripture covers **PS. 81:6** that I would like to develop some is,

“Honey out of hard experiences.”

There are some experiences in our lives that have been very difficult for us. At the time we may not have understood just why God was allowing us to undergo such a difficult time. **Prov. 27:7** gives us an extremely enlightening statement.

“The full soul loatheth a honeycomb, BUT TO THE HUNGRY SOUL EVERY BITTER THING IS SWEET.”

If you will learn to trust the Lord in the midst of all the trials and testings, realizing that He has allowed it, because He knows you can stand the test, then you will find that the end of the matter is a sweet thing, as you come to know more of His love for you. The Lord will not tempt or try you above that which you are able. The **Greek Interliner** says in 1 COR. 10:13:

“But faithful (is) God, who not will allow you to be tempted **beyond** what you are able (to bear), but will make with the temptation also the way out—so that ye may be able to ENDURE.”

God’s way out is the **strength to endure.**

During our time of preparation to become the Bride of Christ, we will find God allowing many things, hard experiences, difficult situations, impossible circumstance, to come and try our love, patience and faithfulness to the word He has given us. If we endure through these, calling upon the strength of the Lord, then we will find that the experience only brought sweetness into our lives and strength to our character. In the terms of the Old Testament it brought “equity” into our lives, balancing out our nature.

I am sure Esther, living for at least a year with the hundreds of women, all vying for the position of queen, did not have an easy time of it. It was a difficult place to be in,

especially if, as I suspect, she did not join in the arguing, fighting, and competing for attention that must have gone on in that house of women. The very fact that it said that

“She required nothing but what Hegai (Sprinkler) the king's chamberlain, the keeper of the women appointed,”

shows us that she was different from all the rest who must have demanded much, if the reading between the lines by inference, is correct. Later we read that this lack of a desire to compete only brought her favour with

“all them that looked upon her.”

The crowing glory of her “meek and quiet spirit” came when”

“The king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.”

Could anything be sweeter? God brought her sweetness out of the bitter experience.

Interestingly enough we see from PS. 19:10 that the judgments of the Lord (in our lives?) are sweeter than honey and the honeycomb. Now when you and I are allowing God to judge our lives, there are many times that we wonder if we can even endure the whole of the surgery of God, as He operates on some diseased part of our character and nature.

In this day, when we are finding that God is allowing the Holy Spirit to do that full work which he was sent to do, we are experiencing truth,

“All God's ways are judgement” (Deut. 32:4).

The Holy Spirit, Who is come to:

“Reprove the world of sin, and of righteousness and of judgement; Of sin because they believe not in me: Of righteousness, because I go to my Father and ye see me no more; Of judgement, because the prince of this world is judged.”

When we examine closely this statement and study out the implications, we realize that judgement must be at us, the house of God, so that we can learn the ways of God. God is allowing the Holy Spirit to judge the very finest points in our lives, pointing out all the areas where God desires to rule supreme in our lives. God is defining sin in these closing days of time.

SIN IS:

Whatsoever is not of Faith (ROM. 14:23)

Whatsoever is not of Righteousness (JN. 15:17)

Him that knoweth to do good and doeth it not. (JA. 4:17)

Not believing Him to be the answer to any situation (JN. 16:9)

These are not actions that God is judging but motives. God is calling us to learn His ways; the way of judging “ourselves” so that in the end,

“we shall not be judged.” (1 COR. 11:31)

It is necessary to pass the death sentence upon our flesh or that which originates in the soul, but there is a principle which I saw while studying these truths that helped me.

As I mediated upon Judges 14:9, I saw shadow of reality when Samson took the honey out of the mouth of the lion that he had killed along the path. Here we see that honey came out of death. If we will war against Satan, (the roaring lion) and will persevere and draw strength from the Lord to win the battle, then there will come sweetness out of that battle. If you will let the old flesh die, then God will cause the very death of that area that He is dealing with, to produce a sweetness in your nature or character. You too will receive honey out of death, feeding you with that food that helps to prepare the Bride for the King.

While Esther was preparing in all the spices and myrrh she was also, I am sure, learning of the wisdom of the King and wise men and women of the land. Prov. 24:13-14 likens the,

“Knowledge of wisdom” is honey “unto thy soul,” of it, it says, “when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.”

During this time of our preparation, we should “ask of God” wisdom, knowing that He

“Giveth liberally and unbraideth not” (James 1:15).

He will give us wisdom to be able to:

“Speak a word in season to him that is weary (ISA. 50:4) He wakeneth morning by morning, He wakeneth mine ear to hear as the learned.”

Because of Esther’s training during this time we see that she was able to move in wisdom when it came time to deal with Haman. In this last hour there will be a corporate Haman in the land and we will be given the wisdom to deal with him, if we eat honey of the “Knowledge of wisdom.”

Then we find that to eat the roll or Word is also sweet as honey. Putting together the 3rd verse of the 3rd chapter of EZE. And REV. 10:9-10, we see that the eating of the roll or little book is sweet to the taste but bitter to the stomach. This roll or little book is the eating of the Word of God by His people in this last hour. It is sweet to the taste because the revelation that God is giving, in this hour, sounds tremendous and looks great. It is bitter to the stomach because as we say, Lord I want to walk on in you and therefore I give myself to you to do whatever it takes to work this Word, I am hearing, into my life, he takes us at our word. He begins to put us in hard circumstances where we have to reach out and believe that the Word that He has given us is true. It becomes bitter as it works in our lives, because it takes away our security in everything else we have had it in besides Him. It causes us to rely more on Him and changes all our ways of doing things and approaching different matters. Much of our security is in the ways that we have done things and they have worked. Because we yet know in part and understand in part, God is having to change our ways into His ways.

I believe that we are in the days that are spoken of in Acts 17:30:

“And the times of this ignorance God winked at; but NOW COMMANDETH all men everywhere to repent.”

This repentance spoken of here is not just the repentance in the sense of initial salvation. This repentance of HEB. 6:1

“Repentance from Dead works.”

These dead works are defined in the study series in preparation, as anything that works death in me. Paul put it this way in ROM. 8:6:

“For to be carnally minded is death.”

This tells us that anything that originates in the carnal mind is death.

God is at war with your soulish or carnal mind for it is enmity against God. (ROM. 8:7). Much of the security we have in our lives comes from our own thinking. This thinking must be replaced with the mind of Christ on the given situation that you are dealing with. All this is involved in the eating of the roll or little book.

In Luke 24:42, we find that Jesus used honeycomb in showing the disciples that it was really Himself and not a spirit, after the resurrection.

When He comes to our lives on the day to day basis, as we yield to Him, we find from Song of Solomon, that He desires to eat when He comes into our lives. He has just spoken of her life as a

“Garden enclosed is my sister my spouse, a spring shut up, a fountain sealed.”

Then in the next chapter He says that He has come into His garden and has eaten of His honeycomb with His honey.

The Lord is preparing us to be the garden of God through this preparation of the Bride. For as we go on in Song of Songs we find that the Lord calls His friends to partake of that which He has discovered in His garden. Let us let God do that work in us that we might be used of God to feed a hungry world longing for reality and redemption from the bondages that they are in. There is much more we would like to say but let us go on to consider the incense from which we find what sweet spices are used and what they signify.

INCENSE

As we approach this subject we must underline from the very beginning that God told Moses that there was not to be made any incense or perfume like it (EX. 30:37). In our deliberations then, we will be dealing with the ingredients which go to make it up. It is these ingredients which gave us some clue to the contents of the sweet odours used by Esther in her preparation.

In the first ingredient we are given only a clue to what it is. From this I believe that God has shown me that there is much we can glean.

This ingredient is “Stact.” Stact is obtained by distilling myrrh, as far as we can find out. This being the case, it would speak to us of the fragrant liquid that can be produced in the midst of suffering. If we will let that heat of the Lord’s purging fire, continue to cause the myrrh to waft its perfume, there will also come forth an ingredient that will be sweet and be used in the odours or perfumes that are used in our preparation.

As I was reading, the Lord brought to mind some further distillations of the dealings of God with myrrh in our lives. I am going to share them here, because I feel they must be given us if we are to know the balanced truth about the working of myrrh in our lives, that which speaks of suffering. It also speaks of the fellowship of His sufferings. Before we go on I want to ask the question. Is there fellowship anywhere else than with Him in sufferings?

In speaking of the garments of the Lord, as He is walking in His pattern, showing us the way unto the Father, we find that PS. 45:8 alludes to the fact that the anointing includes myrrh. Now it is interesting that this is spoken of as a mixture called

“the oil of gladness” (7)

Could it be that God produces true gladness through the anointing of His people with suffering? Now go on with me, don’t get upset. It is seeing how He is the victory and He is the One supplying the ability to endure that brings gladness, not a hilarious

feeling of happiness, but that deep inner joy that knows no bounds, experiencing Him more than sufficient to meet every need that arises on the scene.

As the Shulamite in the Song of Songs has her relationship with the Lord, she advances this opinion of Him. (1:13)

“A bundle of Myrrh is my well beloved unto me.”

Most of us know that with true love there is an inevitable amount of pain, making the experiencing of love painful, yet, causing us to long for more of the same. In the pain of love we find we are willing to give up many things, if, we can just be assured that we will continue to be loved in that measure that brings security and fulfillment. The pain that we find is necessary to endure is eclipsed by the fact that we are wanted and loved for just who we are and what we are and not for anything we can do or produce. Jesus loves you so much that He cannot leave you as you are, but has purchased a way whereby you may be changed to be like Him. Although this change may be painful to your flesh, until you think you cannot stand it, His love, the experiencing and security of it, make all that you must change seem a small thing.

Paul called all that he was called to suffer for the Lord, “light affliction”. He went on to say that He knew nothing could separate him from the love of God in Christ Jesus. Read it in ROM. 8:35-39 and just think on the strength of that love for us.

In another place, describing this love, Paul said that, “Love NEVER fails.” Oh, to fall so perfectly in love with the Lord Jesus, that our love for Him never fails to go through anything He requires.

Again in the Song of Songs we read of going to the mountain of Myrrh and hill of Frankincense. God will allow us to go through the experiences on the mountains of Myrrh. Many times it will seem like we go up the mountain of Myrrh just to produce a hill of Frankincense or praise of which frankincense is a type.

There comes a time, in all our lives, when, if we will go on with God, we experience what the Song of Songs calls “

“A garden enclosed.” (4:14)

Shut up within this garden is the plant that produces Myrrh. She finds, as we do, that she is shut up unto suffering. It has become a growing plant, a shrub, (speaking of being humble in stature) which exudes that fragrant gum. Beloved, humbleness of mind and heart always brings suffering as we are persecuted by those who mistake humility for inferiority or weakness. This scripture tells us that we are closed up with no way out. He, the Lord Jesus Christ, has arranged these circumstances that you and I would see our need of that cold north wind to come and blow upon our garden.

The north wind, although the hardest to stand, must always precede the south wind. We must call for the north wind ourselves. God will not send it upon us if we do not see the need, and call for it. We may just say “Lord whatever it takes to mature me, please send it.”

Let me say here that we do not accept anything that comes along but always ask God the reason and then begin to yield to that which He is speaking concerning the situation we have presented to Him. Sometimes, there are things that God allows to come, that are only attacks of Satan and should be dealt with and battled on those grounds. Other times, we will hear Him speak to yield to the situation and learn, keeping to the principles that the Lord has taught us.

Never just submit to something just because it has come along, but always take every situation to the Lord in prayer asking Him just what He wants you to do with it.

In Song of Songs we find, as we have let that Myrrh grow in humility in our hearts and lives, the Lord comes and gathers the harvest and invites others to partake of that which you have experienced. There is a sense in which you and I can suffer and, if others will learn the lessons by hearing, they will not have to experience those particular things or any that would work in that lesson. This is what is meant by having others eat of the fruit in the garden that you are. **FOR YOU ARE THE GARDEN OF GOD!!!**

For all the visitations of the Lord that the Shulamite in Song of Songs had, we still find that in the ecstasy or the presence of the Lord, she gets caught up in the experience and, He is able to leave without her even knowing it.

One brother made an obvious comment on this next passage in saying, “we never know we have gone to sleep until we wake up.” We find that in her waking she finds her hands, speaking of her works, dripping with Myrrh or suffering. She has come to the place where she has learned the fellowship of His sufferings in all that she does, or her works. You and I too will come to this experience.

Notice that even though she has come to this fellowship, she does not yet have Him. She has yet to reach the end of her preparation, which, I believe, will bring her to the place where her only desire is Him.

As we close this section of the distillation of Myrrh, or what is received by allowing God to bring you into the fellowship of His sufferings, let us pray that the Lord will give us a vision of the necessity and value of this so great a fellowship and preparation vehicle.

The closing out of this section would not be complete without mentioning that Myrrh was also a burial spice. Paul in saying that he died daily was talking about being anointed for burial; having the divine grace or enabling of God to go through the battle with the old nature and win. It takes an anointing from the Lord for you and I to learn

what it means experientially to die daily. Let us pray that the Lord would anoint us for the burial of our old nature that we might rise to walk in “newness” of living.

Let me say this as we pass through the incense ingredients. BECOMING INCENSE IS THE PRICE OF GOING INTO THE UNLIMITED REALM. We will, if the Lord will allow, write a series of lessons on the tabernacle in which we will explain this statement.

ONYCHA

In this next ingredient we see a fulfillment in a measure of JER. 23:29b:

“Is not my word.....like a hammer that breaketh the rock to pieces.”

Onycha is the shell of an aromatic mussel. It would be ground to powder by the beating of the perfumer with pestle in a mortar. This shell speaks to me of that shell you and I have placed about ourselves. There are selfish shells, fleshy shells, and religious shells to name a few of the many types. All of these shells must be broken and brought to powder.

While listening to a brother minister on humility, we heard a very heart searching interpretation of Luke 20:18, that witnessed with our spirit. Although not setting aside the interpretation we have always put upon this scripture, it augments what the spirit is saying to the churches in this hour. Please note carefully the comments we make along the way as we read.

“Whatsoever shall fall upon that stone shall be broken.”

It is this crushing to powder that gets us ready, that our life or living might be a praise unto the Lord. All of our outer shell must disappear, for the scene in the sense that, it is not visible in its former shape, but has become submissive to the will of God. It was the crushing and the blending together with the other spices and ingredients that caused it to be accepted and enter into the higher realm of service as a sweet smelling savour to the Lord.

GALBANUM

When we approach the next substance called Galbanum, we find that it is an odorous gum. This came from a giant fennel and had several uses. Being a gum, it was an exudation or something that came from the internal parts of the plant. This speaks of God taking that which comes out of our life and waiting until it solidifies, and then, crushes it. None of the incense could be used without it going through the crushing process bringing it to a fine powder, which would allow it to mix as dry powder. Both

those things that are external and internal must submit to the crushing of the Lord that we might be able in DUE TIME be exalted.

This galbanum was a bitter substance. You and I have bitter experiences that the Lord would like to use in our lives to praise Him. As he crushes that bitter experience in our lives, cause it to be mixed with other ingredients, and when the fire of the Lord touches it, we will find our lives becoming a praise unto Him. Oh let Him do this within you, that all of your life might be a praise unto Him.

FRANKINCENSE

The final ingredient of the incense was the Frankincense, which was a gum or resin which, when burned, yielded aromatic fumes. This too, was an exudation from an inner life. God is taking and examining that which comes out of our lives, whether it is bitter or sweet and asking us to allow Him to make it a praise unto Him.

Note that in defining the Frankincense its fragrance is only released by the touch of fire. Your true fragrance will only be released by the fire of difficult experiences.

One of the true measures of your growth spiritually is just how you react in these difficult situations. What arises in your heart and mind? Is there coming about you a definite change and desire for change, when you see your present reactions? God has come to change us from thermometers to thermostats: from those who are affected by the situation that arises, to those who will affect the situation in a positive manner. You and I are not called to just register the temperature of that in which we are involved.

I believe that in her preparation, Esther went through experiences designed by God, to accomplish the changing of her nature, bringing her to a beautiful balance in her deportment, that showed in her bearing as she went before the King.

THE SWEET WORD

As we eat the Word PS. 119:103-104 tells us it is sweet to the

“Taste yea sweeter than honey to my mouth.”

It is as we eat this word that we get understanding, “therefore we hate every false way”. It is as we understand the Word that it works in us a love for the Truth and the hate of “every false way”.

MEDITATION

In PS. 104:34 we are told that

“My meditation of Him shall be sweet,”

This deals with the mind, bringing it into captivity to the mind of Christ. Again in the first Psalm, we are admonished to meditate in the law of the Lord “day and night”. This meditation produces a solidness like that of a:

“Tree planted by the rivers of water, bringing forth his fruit in his season; his leaf shall not wither; and whatsoever he doeth shall prosper.”

This brings about what Paul calls,

“Love, peace and a sound mind.”

As we think again of Esther, she had only one thought in mind and only one purpose for being in that palace. She had a singleness of heart that was clear. That purpose was to be the one chosen. Everything she thought of and did was with that purpose in mind. That is having a singleness of mind.

Song of Songs expresses this attitude as having “doves’ eyes”. The dove has a singleness of eye and when it looks at an object it only sees that object and not even the background about it. God gives us a singleness of eye for Jesus said,

“If thine eye be single thy body is full of light.”

When there is a singleness of mind in our direction or purpose, the singleness of obtaining the Lord Jesus Christ as our prize, then we will shed much light in the world.

SWEET FELLOWSHIP & COUNSEL

Counsel and fellowship in PS. 55:14 are called sweet. God uses our fellowshipping one with the other to prepare us for our “gathering together unto Him”. HEB.10:25 underlines this to the extent of saying:

“Not forsaking the assembling of ourselves together.....so much the more, as ye see the day approaching.”

As we assemble together and fellowship 1 JN. 1:7 begins to operate in our lives.

“If we walk in the light as He is in the light we have fellowship one with the other and the blood of Jesus Christ God’s son cleanses us from all sin.”

I believe, that in the days to come, we are going to know more and more of what it means to fellowship together. Gone will be the days of the coffee and cake concept of fellowship. True fellowship, that is, around the person of Jesus Christ and His work in our life; the way He leads and guides and how to learn from them of the ways of the Lord, will be the order of those who love the Lord Jesus Christ. This shows us that fellowship is also necessary to the cleansing of a life.

This same scripture (PS. 55:14) puts the fellowship and counsel in the right perspective, saying that they

“Walked unto the house of God in company.”

with our further understanding of what the “House of God” is, we see that this scripture was also prophetic of the forming of the Body of Christ and that House of God coming into being. As we fellowship and are cleansed by that fellowship, we have a goal in mind, the “House of God”.

Now counsel also brings us into a place of safety. Three time in Proverbs the need for a multitude of counselors is underlined. In 15:22 we are told that multitude of counselors causes wisdom to be established.

When we go on our own counsel alone, we can miss the purposes of God, in fact the former part of the verse we have used above tells us that

“Without counsel purposes are disappointed.”

It is no wonder that so many of man’s program for God have failed. There has been no counseling together to establish and balance out the purpose.

Considering two passages that talk about the multitude of counselors, we realize that it clearly states,

“In a multitude of counselors there is safety.” (11:14, 24:6)

Many today, want to go to the house of God but do not want to go God’s way. Scripture guarantees that those who refuse to go God’s way with multitude of counselors, will fail, or fall. Read these scriptures with us:

(11:14) “Where no counsel is, the people fall; but in the multitude of counselors there is safety.”

