

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.

Edited and Published by:
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“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed.”—Acts 17: 11.

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We are anxious to send the Berean FREE to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

HOUSTON, Tx.—Christadelphian Hall, 8008 Junius St., phone (713) 926-2850-S.S. 10 am; Memorial 11 am; Lecture 7 pm on 3rd Sunday, study of 'Our Constitution & Guide' other Suns. 7 pm; Nazareth Revisited Class Wed. 7 pm; Real Christ Sun. am. Bro. John Packer, 210 East Third St., Deer Park, Tx. 77536; phone (713) 479-4292.

LOVING Greetings in the glorious Hope of Israel!

In the middle of May, a 4-night discussion was held between bro. Don Newcomer/bro. Nick Mammone and 2 "Church-of-Christ" representatives. On May 19-20, the ministers affirmed that "*Jesus had the Kingdom of God in the 1st Century, and ruled/rules on David's throne in heaven!*" On May 23-24, bro. Newcomer/bro. Mammone affirmed that "*Jesus Christ WILL establish the Kingdom of God at his return, and will rule on David's throne in Jerusalem.*"

The attendance was not what was expected, partially due to the long holiday weekend. Our brethren very ably defended the Truth, and presented it to the audience in a very simple yet understandable fashion, unlike their counterparts who did an excellent job of showmanship only.

Our meeting has been enlarged and strengthened with the moving to Houston of bro. & sis. Fred Higham Jr. and family, formerly of Detroit.

Visitors since our last writing have been: bro. & sis. D. Clubb, bro. G. Growcott, bro. & sis. Nick Mammone, bro. Andrew Marshall Sr., bro. & sis. William Phillips, bre. John & Bill Phillips, bro. & sis. Frank Pyne, sis. Blanche Roberts, sis. Edith Scott, bro. & sis. Gary Smith, sis. Margaret Sommerville, bro. & sis. Jack Stanaland, and sis. Ethel Hoage.

We are very thankful to our Heavenly Father for their association and fellowship, and the labour of love that the brothers put forth in their exhortations and lectures. —bro. John Packer

LAMPASAS, Texas—Christadelphian Hall, 1604 E. Ave. I—Bible Class 10 am; Memorial 11 am; Nazareth Revisited Class 7 pm (Lecture each 4th Sun.); Daily Readings Class Wed. 7 pm. Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas 76550. Phone (512) 556-5249.

GREETINGS of love in Jesus' Name.

We were happy to have meet with us around the table of the Lord on July 28: bro. & sis. David Clubb, bro. & sis. Frank Pyne, sis. Blanche Roberts (London); sis. Carolyn Thompson (Evansville); sisters Annetta, Phyllis & Shirley Jones and sis. Wanda Fraser (Richard); sisters Margaret, Becky & Mary Sommerville (Wanaque); bro. & sis. Ray Hodges (Esperance); bro. Growcott (Detroit); bro. & sis. Wm. Sharp (Claremont); bro. & sis. John Packer, bro. & sis. Cedell Caldwell, sisters Eva & Mildred Banta, bro. David Van Pelt (Houston).

On the Saturday evening we had supper at the Hall. Afterwards we did and discussed the Daily Readings. Bro. Hodges gave the exhortation Sunday morning. We had lunch together again at the Hall. Then most of the brethren and sisters left for the Hye Gathering. It was a most enjoyable weekend of spiritual pleasure and new and renewed acquaintances—with a full week ahead of us to enjoy the company of our brethren and sisters from distant places, and to be mutually built up in our most holy Faith. —bro. Ross Wolfe

THE RICHARD GATHERING: July 19-21

"CAN A MAN BE BORN AGAIN?"

Bro. Wm. Sharp (Claremont, Cal.) opened the Gathering with the exhortation on "*The Fleshly Birth and the Call to Spirit Birth.*" The great conflict in our lives we know comes from trying to give up the fleshly desires of the heart and adhering to the call to become a new man in Christ Jesus.

Bro. Joe Jackson (Winnipeg, Man.) spoke on "*The Travail and the Joy.*" In our lives in the Truth, as those in the past who tried to follow God's Way, there are many moments of failure and sorrow, but in contrast there are times of great joy—as in the assembling of ourselves together at such gatherings. We must be grateful that we have both to develop us to be suitable material for God's use.

Bro. Ray Hodges (Esperance, Australia) exhorted Sunday morning on "*Christ Our Pattern.*" The Master is of course our central object for assembling around the table to eat in remembrance of the great Sacrifice given for us. We brethren and sisters have been offered a great opportunity for joy in the future if we will faithfully, willingly, and eagerly struggle to follow our Master's example of laying down his life to his Father's will. Our duty is to give up fleshly things, and follow God's Way of righteousness.

Bro. Don Newcomer (Houston, Tex.) lectured Sunday on the topic "*Born Again*." More is entailed in this process than just being immersed in water. The knowledge of God's Word, the belief of it, faith in God's Way, a willingness to give up the old way, and baptism—complete immersion in water as required by Scripture, God's inspired Word—are the entrance requirements to become one of God's people.

Monday the group gathered at The Battleford's Provincial Park. In the afternoon bro. Harry Phillips (Canton, Ohio) spoke particularly to the Sunday School group on the importance of baptism. The call of God is one that must be seriously considered, for it is a big and important step in our lives. Without baptism and following God's Way, there will be no place for us in the future. —A.J.

EDITORIAL

Satisfaction—or Truth

"*God hath chosen you to salvation through sanctification of the Spirit, and belief of the Truth*"—2 Thess. 2:13

THERE are two very powerful conceptions in the above statement by Paul, as he speaks of the narrow way of salvation: they are *Holiness* and *Truth*. These qualities—largely neglected, yea, often derided in today's man-centred world—are the essence and heart of any true "religion." A business friend, with whom we frequently come in contact, stated that he was deeply interested in matters of "religion." We therefore took the opportunity of directing his attention to various things of deep interest in the Bible, and a short time after gave him some copies of the *Berean*. In due course we received a letter in which he informed us that the things presented did not "meet his needs," and therefore did not "satisfy" him.

But our friend errs in considering the subject of religion from that viewpoint. "Satisfaction" is not enough: satisfaction is not the point at all. The point is REALITY and TRUTH.

People of various faiths are satisfied with their religions. Roman Catholicism satisfies millions. Likewise Christian Science, Mormonism, Mohammedanism, and many others. Even primitive savages are satisfied with their rites and observances. All these manmade "religions" cater to and satisfy certain fleshly desires.

True religion, however, is not just something to produce a feeling of satisfaction: it goes much *deeper* than that. The vital question to ask when considering a problem that relates to our eternal welfare is: "*What is TRUTH?*"

On a certain occasion, when Jesus was in collision with the Pharisees, he turned to the Jews who believed on him, and said—

"If ye continue in my Word, then are ye my disciples indeed, and ye shall know the Truth: and the Truth shall make you free" (John 8:31-32).

This one word—*Truth*—embraces everything taught by Jesus: all he spoke was Divine Truth—*eternal reality*. THIS alone is true "religion." One of his most significant statements regarding the Truth was made when he stood before Pilate. In answer to Pilate's question, "Art thou a king then?" Jesus answered—

"Thou sayest that I am a King. To this end was I born, and for this cause came I into the world: *that I should bear witness unto THE TRUTH*. Every one that is of the Truth hearest my voice" (John 18:37).

The Truth, then, is comprehended in the teaching of Jesus. Paul used the term, "The Truth as it is in Jesus." John speaks of it thus—

"I rejoiced greatly when the brethren came and testified of the Truth that is in thee, even as thou walkest in the Truth" (3 John 3).

As is generally understood, Jesus came to preach the Gospel: he said—

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor"

(Luke 4:18).

It is also true that the work of Jesus was to preach the Kingdom of God, and so effective was his preaching about the Kingdom that the people tried to take him by force and make him King. The things of the Kingdom, therefore, are the *subject matter* of "*The Truth!*" This is evident by what we read concerning Paul's work in Rome—

"And when they [the chief of the Jews] had appointed him a day, there came many to him unto his lodging; to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus both out of the Law of Moses and out of the Prophets, from morning till evening" (Acts 28:23).

This leads us a step further, and shows that The Truth is set forth in *the Law and the Prophets*, and therefore the Old Testament forms the foundation of the preaching of Jesus and the apostles. This is the teaching that constituted the faith and hope of the Christians in the first century. But it was not to remain so. Paul, by the Spirit, sadly foresaw this, and warned Timothy—

"Preach the Word. Be instant in season, out of season. Reprove, rebuke, exhort with all long-suffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the Truth, and shall be turned unto fables" (2 Tim.4:2-4).

And so it has come to pass, for today there is very little truth found in what modern preaching calls the "gospel."

But the Truth has not lost its power. It is still competent to make us free. It is of the highest importance that we believe the Truth of the Gospel, and not a *substitute* for it. "The Truth as it is in Jesus," and nothing more or less, is that which will lead us into the Way of Salvation. When Philip went down to Samaria and preached Christ unto the people, his preaching consisted of (Acts 8:12)—

"The things concerning the Kingdom of God, & the Name of Jesus Christ."

This is identically the same as Paul taught in Rome. It is our wisdom, therefore, to receive nothing which does not agree with the teaching of Jesus and the apostles. Other things may "satisfy" for the present; but only THE TRUTH will *make us free*—free from the darkness and superstition that is so prevalent throughout the world, and—finally—free from sin and death, to live forevermore. —EDITOR

1976 SUBSCRIPTIONS

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The New Covenant Confirmed

And the Old (Mosaic) Covenant Taken Out of the Way

"The Law, which came 430 years after, cannot disannul the Covenant which was confirmed before by God . . . for if the inheritance (of the land) be of the Law, it is no more of Promise"—Gal. 3:17-18

BY BROTHER JOHN THOMAS

GOD had said to Abram at Bethel (Gen. 13:12-15; see 15: 7)—

"I will give THEE the land of Canaan FOR EVER."

And in answer to Abram's question (Gen. 15:8)—

"Whereby shall I know that I shall inherit it?" (Gen. 15:8).

—God tells him (v. 15) that he should die, and be buried in a good old age! Now the promise to Abram rests upon the veracity of God. If we attempt to interpret it by the history of the *past*, we are brought to the conclusion that the Promise to Abram has failed. Stephen alludes to this *apparent* failure of the Promise to Abram in his speech before the Sanhedrim in these words (Acts 7:3-5)—

"God said to him, Come into the land which I shall show thee. Then came he into this land in which ye dwell.

"And He gave him *none inheritance in it*, no, not so much as to set his foot on. Yet He *promised* that He would give it to *him* for a possession, AND to his Seed [singular: to one person called The Seed] after him, when as yet he had no child" (Acts 7:3-5).

What shall we say then? Shall we dare to say that God hath lied to Abram, or that He meant something else than what He promised? Far be it from the writer or the reader to insult God by any such insinuation. Rather let us say with the apostle, in reference to this particular incident, that "God cannot lie"; that—in promising to Abram an *everlasting possession of the Land of Canaan*, and nevertheless afterwards declaring that he should die and be buried—He promised to him a *resurrection to "eternal life"* before the arrangement of the times (Tit. 1:2).

If Abram were sentenced to die, how could the Promise of God concerning the land be fulfilled, unless he were raised from the dead? And as he is to possess it "FOR EVER" when he is raised, he must be also made incorruptible and immortal to enable him to possess it everlastingly. The "promise of eternal life," then, consists in promising a mortal man and his Son *possession of a terrestrial country for ever*. And this Promise to the two becomes a promise to all who believe it, and are constituted one in them.

Abram understood this. And so do all who become Abraham's seed through Jesus as the Christ concerning whom the Promise was made. The apostle says he saw the Promises in their fulfilment "*afar off*," but was persuaded of them, and embraced them, and confessed that he was a stranger and pilgrim in the Land. And, in saying such things, he plainly declared that he was seeking a country. And truly, if he had been mindful of the Mesopotamian Chaldea from whence he emigrated, he might have returned if he had pleased. But no: he desired a better country than that beyond the Euphrates—that is, the land of Canaan *under a heavenly constitution*. Wherefore God is not ashamed to be called the God of Abraham, Isaac, and Jacob, and the God of all whose faith is like theirs in word and spirit: for He hath prepared for them a city (Heb. 11:8-16).

This manner of teaching the doctrine of a resurrection—by *promising, or declaring, something that necessitates it*—is not peculiar to the case before us. There are other instances. One, however, will be sufficient at present. I refer to the dispute between Jesus and the Sadducees. The latter, who admitted as authority only the writings of Moses, denied the resurrection of the dead. In proving it, therefore, to their conviction, it was necessary to demonstrate it from Moses' testimony. This Jesus undertook to do. He first stated the proposition—

"Moses has shown that the dead are raised" (Luke 20:37).

He then directed their attention to the place where Moses teaches this resurrection. It is there written—

"I, the Lord, am the God of Abraham, the God of Isaac, and the God of Jacob" (Exod. 3:6)

In recording this, Moses teaches the resurrection of Abraham, Isaac, and Jacob. "But," says one, "I see nothing said about resurrection there." *Nor did the Sadducees*. "No," continues the objector, "nor about the dead either—for Abraham, Isaac and Jacob are not dead, but alive in heaven, where Christ, Lazarus, and the thief are. They are all living, and therefore God is their God."

This is very good Platonism, but very bad logic, and egregious nonsense. When Jesus quoted the passage, it was to PROVE that "*the dead are raised.*" HOW does this testimony of Moses prove it?

In this way: Abraham, Isaac and Jacob are dead. But God is not the God of the dead, yet He is called "their God." Therefore, in order for Him to be their God, *they must be made alive*, for "God is the God of the living." Hence, to style Him "God of Abraham" teaches the resurrection by implication, "for all live to Him" in the Age to Come. But why call Him the God of these fathers now? By anticipation; for, says the apostle (Rom. 4:17)—

"God, Who makes alive the dead, styles the *not being* as *being*."

That is, God's promise is so certain to be fulfilled that He speaks of what is to be as though it were past. He has promised to raise Abraham, Isaac and Jacob who—while dead—have no being: as He cannot lie, their restoration to being is inevitable. God therefore speaks of them as though they had already been raised from the dead, and "is not ashamed to be called their God."

God is not the God of dead men *who are not to rise again*. He is the God only of those who become His children by being the "children of the resurrection," and who can die no more, because they are equal to the angels (Luke 20:36).

Such, then, is the way in which the doctrine of the resurrection is taught by the Lord God in Moses and the Prophets: plainly indeed, but in such a manner as to require the exercise of the reasoning faculties of men.

But to return to Hebron (Gen. 15). Eternal life having been promised to Abram and Christ by constituting them heirs of the land of Canaan forever, the Lord proceeded to grant Abram a sign whereby he might assuredly know that he and his Seed should inherit it. The sun having gone down entirely (which was figurative of the setting of "the Sun of Righteousness" below the horizon of life), Abram beheld:

"A smoking furnace & a flame of fire pass between the pieces."

This was a sign which could not be mistaken. The animals he had slain, and watched, and defended so long from the birds of prey, were consumed by fire from heaven. By this he knew, and was assured, that he and his Seed the Christ should inherit the land for ever.

But this was not all. On the same day, the Lord converted His *Promise*, made at Sichem and repeated near Bethel, into a *Covenant* with Abram, as Moses testifies—

"In the same day the Lord made a covenant with Abram, saying, Unto thy Seed have I given this land, from the river of Egypt unto the great river, the river Euphrates [inhabited by] the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites" (Gen. 15:18-21).

Commenting upon these things, the apostle saith—

"The Covenant previously confirmed by God, the Law which came into existence 430 years after cannot disannul, that it should make the Promise of none effect.

"For if the inheritance (the land of Canaan and its attributes) be of the Law, it is no more of promise: but God gave it to Abraham by *promise*" (Gal. 3:17-18).

To understand this, we must know that a question agitated the congregations of Galatia, namely—

"That it was necessary for the disciples from among the Gentiles to be circumcised and to keep the Law of Moses, as well as to believe the Gospel and be baptized, or they could have no part in the inheritance covenanted to Abraham and Christ."

The apostle styles this judaizing and preaching "another gospel." It was the beginning of that awful apostasy the fruit of which we behold in the ecclesiastical system of our day. He contended strenuously against this perversion of the Truth in all places. The judaizers argued that a right to Canaan, when made a "heavenly country" under Christ, was derived from the Law of Moses. The apostle denied this, and maintained that the Law could give no title to it, and that it could only be obtained "*through the righteousness of faith*"—

"For the Promise that he should be the HEIR OF THE WORLD was not to Abraham or to his Seed through the Law, but through the righteousness of faith.

"For if they who are of the Law be heirs, faith is made void, and the Promise is made of none effect, because the Law worketh wrath.

"Therefore it is of faith, that it might be by grace, to the end that the Promise might be sure to all the seed—not to that [portion of the seed] only which is of the Law—but to that also which is of the faith of Abraham, who is the father of us all [both Jews and Gentiles] before God, Whose promises he believed.

"As it is written, A father of many nations have I constituted thee" (Rom. 4:13-17).

The judaizers claimed a right to the inheritance because they bore the seal of the Covenant, marked in their flesh by circumcision. The apostle claimed it because he believed the same things that Abraham did, and was the subject of God's righteousness through the faith of Jesus Christ, without any title derived from the Law of Moses.

Seeing that he threw the Law out of the question altogether, he anticipates the objection: "*If this be so, wherefore then serveth the Law? Of what use is it?*" (Gal. 3:19). To this he replies—

"It was added because of transgressions, till the Seed should come to whom the Promise was made."

It was a 'schoolmaster' (v. 24) until Christ. But when the "things of the Name of Jesus Christ" were manifested for faith (or, as he expresses it: "after that faith is come"), Israel is—

"No longer under a schoolmaster, for ye are all [both Jews and Gentiles] the children of God in Christ Jesus through the Faith" (vs. 25-26).

The apostle lays great stress upon the Covenant of Promise being prior both to circumcision and the Law of Moses. Consequently Abram could not derive his title to Canaan and the world from either of them; for the Promise was given *before* he became the subject of the righteousness which is by faith of it, and he was constituted righteous *before* the Promise was made a Covenant and confirmed, and this confirmation was 14 years *before* the institution of circumcision, and 430 years *before* the promulgation of the Law.

"Faith [says the apostle] was reckoned to Abraham for righteousness when he was in uncircumcision"

(Rom.4:9-10).

And *then* it was that he was "constituted the father of many nations" and "Heir of the World."

(Continued next month, if the Lord will).

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We have back copies of the Berean (with few exceptions) of all issues from 1951 to 1975. We are very anxious to get as many of them as possible into circulation, because changing arrangements make space a pressing problem. We will be more than happy to send them free to any who wish them. If the recipients desire to pay the postage, it is about 10c a pound within US, and about 20c a pound outside US. Please write to:

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WHAT IS THE ANSWER?

I was a doctor in my day; could neither hear, nor speak, nor see:
Yet never any went away uncured that did turn to me.
And though of an unfeeling heart, perhaps you'll think it very odd—
I ne'er took money for my part: and was at last esteemed a god.

A Priest Upon His Throne

The Necessary Reinstitution of Sacrifice in the Age to Come

"He shall build a House for My Name"—2 Samuel 7:13

BY BROTHER ROBERT ROBERTS

THIS is a feature of the Covenant of God to David which few modern readers of the Bible have been able, in any sense, to apply to Jesus. Understanding this to mean the erection of a place in the earth for the worship of Jehovah, it may be considered incredible that such a performance should form any part of Christ's work. At first sight, such a thing may seem preposterous and degrading to the dignity of Christ.

But, looking closely into the subject, we discover a different complexion in it. We shall see that not only is the building of a Temple—to which nations may periodically repair for worship—one of the incidents of the Age to Come, but that the performance of this work is connected with the noblest mission of the Kingdom of God.

We will first call the reader's attention to the *evidence* that what is here affirmed in the Covenant made with David will be realized in the Kingdom of Christ. It begins with a statement in Zech. 6:12—

"Behold the man whose Name is THE BRANCH: and he shall grow up out of his place, *and he shall build the Temple of the Lord*, and he shall bear the glory, and shall sit and rule upon his throne. And he shall be a Priest upon his throne."

The applicability of this to Jesus might be doubted from the context were it not that the statement cannot be understood of any other than he who bears the *title* occurring in it. The Messiah is uniformly described as THE BRANCH, and *he alone* is to be "priest upon his throne"—combining in himself, like Melchizedek, the double function of rule in temporal affairs and intercession in things pertaining to God. There are still weightier proofs—

It is said of the time when Jesus shall reign on David's throne—

"Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord" (Zech. 8:22).

This is expressed by Jeremiah as a gathering of the nations "to the Name of the Lord to Jerusalem," in consequence of which—

"Neither shall they walk any more after the imagination of their evil heart" (3:17).

And Isaiah presents it as the going of many people, saying—

"Let us go up to the mountain of the Lord, to the HOUSE OF THE GOD OF JACOB, and He will teach us of His ways, and we will walk in His paths" (Isa. 2:3).

And Zechariah describes it in the following language (14:16)—

"And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year, *to worship the King*, the Lord of hosts, & keep the Feast of Tabernacles."

That these things are true of Christ's reign on earth, and nothing else, must be evident from the fact that they are associated with a time when the nations shall cease from war (Isa. 2:4), and when men shall no longer follow the bent of their evil inclinations. Such a state of things has never been realized in the history of the world.

If, then, nations are to go periodically to Jerusalem for the purpose of worship, it stands to reason that there will be a place in which this act can have suitable effect.

It is not to be imagined that a motley assemblage of people could conveniently, comfortably, or profitably bring their devotion to bear without those customary means of approach which, in all past times, God has furnished to those whom He has invited to do homage to Him. Why should nations come to Jerusalem, if there were no Temple there? If their worship was simply to consist of the sentiment of devotion, this could as well be cultivated in the countries they inhabit, as at the Holy City.

The necessity of the case requires that there should exist a machinery of worship adequate to the grandeur of the dispensation in which Jerusalem is the religious metropolis of the whole world.

It is evident from the limited testimony quoted that this will exist. Mark, for instance, the expressions—

"Let us go to the HOUSE OF THE LORD" (Isa. 2:3)

"The pots in the LORD'S HOUSE shall be like the bowls, etc." (Zech. 14:20)

"The glory of THIS LATTER HOUSE shall be greater than of the former, saith the Lord, and in THIS PLACE will I give peace" (Hag. 2:9)

"THEN shall Jerusalem be holy . . . And a fountain shall come forth of the HOUSE OF THE LORD, & water the valley of Shittim" (Joel 3:17)

We quote these indirect evidences not so much to prove the point in question as to introduce the great and crowning evidence before which all others pale into insignificance. We now refer to the *vision of Ezekiel* contained in

his last 9 chapters. This portion of Scripture has baffled Bible commentators for the simple reason that popular theology can make no use of it. To what purpose is the establishment of a temple ritual at Jerusalem if death sends men for final weal or woe to God or the devil?

The chapters referred to were written after the destruction of Solomon's temple by Nebuchadnezzar, and disclose a state of things which has never since that time existed. The temple was rebuilt at the return of the Jews from Babylon. But Ezekiel's prophecy was not realized in that event, as may be seen by comparing it with the facts connected with the second temple, which—so far from being greater than the first—was vastly inferior to it.

Ezekiel's Temple is to be contemporary with a division of the Promised Land to the 12 tribes of Israel (48:20). The educated reader does not require to be informed that this has never taken place since the day of the Babylonian captivity. The restoration from Babylon was but a return of the 2 tribes of Judah and Benjamin—and but a small portion of *them*. The 10 tribes constituting the Kingdom of Israel were removed by Shalmaneser king of Assyria to countries beyond the Euphrates, and have never returned. The conclusion is self-evident: *the land has never been divided to the 12 tribes of Israel, as it is to be when Ezekiel's Temple is reared.*

Another fact proving the futurity of the prophecy is that at the time foreseen by Ezekiel, *a portion of the country measuring at least 40 miles by 40 is to be set apart for divine purposes as a "holy oblation"* (45:1-4). In this stand the Temple, the Holy City, and the habitation of the priests. Such a thing, as everyone knows, has never happened in the history of the Holy Land—from which it follows that the state of things depicted lies in the future. This conclusion is established beyond all question by the concluding statement of the prophet that (48:35)—

"The name of the city from that day shall be THE LORD IS THERE."

In view of the certainty that Ezekiel's prophecy is unfulfilled, it becomes interesting in the highest degree to glance at what Ezekiel describes. He says that in the visions of God he was brought into the land of Israel and set upon a very high mountain, from which he beheld "*the frame of a city*" to the south. He finds himself in the company of a man (40:3)—

"Whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed."

This man, whom he sees standing in the entrance gate of the Temple enclosure, addresses him as follows—

"Son of Man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither. Declare all that thou seest to the house of Israel" (40:4).

Ezekiel then becomes attentive to his guide's operations, and beholds him proceed with a series of measurements which he records with great minuteness in the next 5 chapters. Without following the intricacies of these, let us briefly state that Ezekiel is shown a Temple exceeding anything ever realized in the history of Israel or any other nation. This Temple is a gigantic building, with every appliance required in the worship of which it is the centre.

The outside wall (measuring about 1¼ miles each way) is pierced with many gates, each gate being flanked with chambers for the Temple service, and entered by an upward flight of steps. Mounting the steps, the prophet sees an inner wall, about 150 feet nearer the Temple—the space between the inner and outer walls being described as "the outer court," and forming a spacious promenade or pavement. The inner wall has gates after the pattern of those in the outer wall. These open by 8 steps into the inner court, in which stands THE TEMPLE—an immense circle of lofty arched and latticed building capable of holding a million worshipers. This is the centre piece of the vision. For height, breadth and elaborateness, it exceeds anything devised in human architecture, and is only surpassed in interest by the event which the prophet witnessed after surveying the external approaches to the building.

This event, which he saw from the eastern gate of the outer wall, he describes in the following language (43:2-4)—

"Behold *the GLORY OF THE GOD OF ISRAEL came by the way of the east*, and His voice was like a noise of many waters, and the earth shined with His glory . . . And the glory of the Lord *came into the House* by the way of the gate whose prospect is toward the east."

Ezekiel is then conveyed by the Spirit into the inner court, standing in which he beholds the House filled with the glory of the Lord. He then hears the divine Voice addressing him—

"Son of Man, the place of My throne, and the place of the soles of My feet, WHERE I WILL DWELL in the midst of the children of Israel FOR EVER, and My holy Name shall the house of Israel no more defile, neither they, nor their kings, by their whoredom" (v. 7).

Afterwards, Ezekiel is taken back by the way of the eastern gate, and observes that it is shut, and he is given this explanation—

"This gate shall be shut. It shall not be opened, and no man shall enter in by it, because *the Lord, the God of Israel, hath entered in by it*, therefore it shall be shut: it is for the prince. The Prince, he shall sit in it, to eat bread before the Lord. He shall enter by the way of the porch of that gate, and shall go out by the way of the same" (44:2).

At a later stage, Ezekiel received the following information in reference to the same gate —

"The gate of the inner court that looketh toward the east shall be shut the 6 working days. But on the Sabbath it shall be opened, & in the day of the new moon it shall be opened.

"And the Prince shall enter by the way of the porch of that gate without, and shall stand by the post of that gate.

"And the priests shall prepare his burnt offering and his peace offerings. And he shall worship at the threshold of the gate. Then he shall go forth; but the gate shall not be shut until the evening.

"Likewise the people of the land shall worship *at the door of this gate before the Lord*, in the Sabbaths and in the new moons" (46:1-3).

The Temple, we are informed, stands in the centre of an area of country measuring 42 miles from east to west, and about 17 miles from north to south, which is to be occupied by a class described as "*the seed of Zadok*," who were faithful in ancient times.

To the south of this there is a similar tract of country measured off for the *Levites*, whose duty it will be to perform the menial and laborious tasks connected with the Temple worship.

Again, south of this, measuring 42 miles east to west, and 9 to 10 north to south, a strip of country is allotted for the City, and land for fields and gardens. Lying 4-square, the City will occupy an area of about 80 square miles. In each wall there are 3 gates, each being named after one of the tribes of Israel. The land east and west of the City is for the raising of produce. The City will be known from that day by the name "Jehovah-shammah"—*The Lord Is There*.

The Temple stands on the site of ancient and modern Jerusalem, crowning the hill of Zion, of which it is testified (Psa. 132:13)—

"The Lord hath chosen Zion: He hath desired it for His habitation. This is My rest for ever: here will I dwell, for I have desired it."

The City lies about 32 miles south of the Temple. The whole territory apportioned is a magnificent square, about 42 miles each way—the Tabernacle of Jehovah as it will be pitched in the Age to Come.

These details leave no doubt as to the *reality* of the Temple to be erected in the day when the fallen tabernacle of David is upreared by the Son of David. The reason that orthodox interpreters are unable to see this is that they are ignorant of the Kingdom of which the Temple and its service form a part.

Another reason is probably to be found in the fact that the sacrifices superseded by the death of Christ are in this Temple found restored. Burnt offerings and sin offerings, by 'bulls and goats,' are required with all the minute ceremonial observed under the Law of Moses. This, to most people, is a great stumbling block. They reason against the possibility of sacrifices being restored after the accomplishment of the anti-typical sacrifice of the—

"Lamb of God taking away the sin of the world."

A little reflection, however, will dissipate the force of this difficulty. It is evident that the reign of Christ on earth is a *priestly* one. This is stated in the testimony that—

"He (the BRANCH) shall be a priest upon his throne" (Zech. 6:13).

And it is further evident from the statement in Rev. 1:6—

"He hath made us kings AND priests unto God and his Father."
—a double function which appears from Rev. 5:10 to have reference to the time when Christ shall reign on earth—

"Thou hast made us unto our God kings and PRIESTS, and we shall reign ON THE EARTH."

If, then, the millennial dispensation is a priestly one, it is according to the fitness of things that the people should have somewhat to offer in token of their obedience; and the priests, something to present on their behalf.

But it will be asked: How can the sacrifice of animals be revived when he who was slain is present in the earth as a perfected mediator between God and man? And since Christ's priesthood is in force even now, WITHOUT the use of material sacrifices, why need there be material sacrifices in the Age to Come, when his priesthood is but transferred from his own household to the world?

The answer to this must take a general form. As the sacrifices under the Law of Moses pointed forward to the death of Christ, the sacrifices under the "Prophet like unto Moses" may point *backward* to the death of Christ. In the Law of Moses, the sacrifices were prospective and typical of that which was *to come*. Under the Law of Christ they may be retrospective and commemorative of that which has been—after the manner of the Lord's supper which, in his absence, is a standing memorial of his broken body and shed blood.

Whatever explanation of the fact may be suggested, there can be no doubt of the fact itself—that sacrifices form part of the institutions of the Age to Come. We gather this, not only from Ezekiel, but from a variety of scriptures, of which the following are examples—

"From the rising of the sun even unto the going down of the same, My Name shall be great AMONG THE GENTILES; and in every place *incense shall be offered* unto My Name, and a PURE OFFERING . . . saith the Lord of Hosts" (Mal. 1:11).

"The multitude of camels shall cover thee (Zion), the dromedaries of Midian and Ephah. All they from Sheba shall come, they shall bring gold and incense, and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee: *they shall come up with acceptance ON MINE ALTAR*, and I will glorify the HOUSE OF MY GLORY" (Isa. 60:6-7)

"And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do SACRIFICE and oblation, yea, they shall vow a vow unto the Lord and perform it" (Isa. 19:21).

"For the children of Israel shall abide many days without a King, and without a Prince, and WITHOUT A SACRIFICE . . . *Afterward* shall the children of Israel return and seek the Lord their God and David their King, and shall fear the Lord and His goodness in the latter days" (Hosea 3:4-5).

"Every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts; and ALL THEY THAT SACRIFICE shall come and take of them and seethe therein. And in that day there shall be no more the Canaanite in the HOUSE OF THE LORD" (Zech. 14:21).

At first sight, it may appear incongruous that the glorious administration of power and righteousness characteristic of the reign of Christ should be mixed up with a ritual which has been obsolete for centuries, and between which and the Truth there scarcely exists the element of affinity. There is, however, a view of the matter which reveals wisdom in the arrangement.

It is part of eternal truth that without faith and trial, it is impossible to be accepted with God. This principle is unaffected by time or circumstances. It will be as true in the future age as now. Men & women who live as subjects of the Messiah's Kingdom will have to obtain a right to eat of the Tree of Life *by faith and obedience*, as much as those who now have to struggle in the absence of an open vision. But how can their faith be exercised, and how can their obedience be tested, in the presence of the overpowering fact of God's visible government of the nations through Jesus and the saints? Does it not seem as if all scope for faith would be shut out by the sublime and incontestable facts of the time? And as if obedience would be eclipsed and superseded by the practical compulsion brought to bear on men by the existence and supervision of divine government?

As it appears to us, the restitution of sacrifice supplies an answer to the question. Called upon to perform acts in the worship of God which in themselves appear needless and unsuitable, the faith and obedience of men will be put to as powerful a test as in ancient days, when similar things were required at the hand of Israel.

Their minds will be educated to submit to the divine will, and to have faith in the divine intentions by a ritual unreasonable enough to have no hold upon the mind except such as arises from a recognition of divine authority. And, at the same time, *their intellects will be enlightened by the lessons taught by it in allegory.*

We must remember that in the Age to Come, the nations subject to Christ and his people will be composed of men and women constituted as men and women are now and, therefore, standing in need of spiritual education. The Kingdom of God, in its millennial phase, is an adaptation to this necessity. By the aid of this fact, we are enabled to see the wisdom of a dispensation which would be out of keeping in a generation spiritually perfect.

Nations will have to be disciplined in first principles, and exercised continually in a divine direction. Left without external stimulus or object of occupation, the human mind become listless and retrogressive. The most brilliant moral impressions will fade in a state of inactivity. Degeneration of this description will be effectually prevented by a system of universal compulsory religion which will require the presence of every man once a year at the centre of divine government and worship; and which—for every offence against the laws—will exact the token of penitence afforded in the sacrifice of an animal of his property.

The mind of all the world will be kept in continual motion in a spiritual channel. By this means, mankind as a whole will be turned from the ways of ignorance and evil, while the powerful hand of governmental repression, brought to bear upon everything antagonistic to the temporal and spiritual welfare of the people, will secure a situation allowing the full, effective operation of these influences.

Thus we see a beauty and a force in that clause of the Covenant with David which assigns to the Messiah the duty of building a House to the Lord of all the earth. The *mechanical* part of the process will of course be performed by the alien. The manual labour required to elaborate the splendid and spacious architecture exhibited to Ezekiel will be furnished by the stranger. But the work will be executed under the supervision of Christ, as the Temple of Solomon was built to David's directions—

"The *sons of strangers* shall build up thy (Zion's) walls, and *their kings* shall minister unto thee. For in My wrath I smote thee, but in My favour have I had mercy on thee . . .

"The sons also of *them that afflicted thee* shall come bending unto thee, and all *they that despised thee* shall bow themselves down at the soles of thy feet.

"And they shall call thee the City of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated . . . I will make thee an eternal excellency, a joy of many generations" (Isa. 60:10-15).

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And *strangers* shall stand and feed your flocks, and the *sons of the alien* shall be your ploughmen & vinedressers" (Isa. 51:4-5).

"Thus saith the Lord God, Behold I will lift up My hand to the Gentiles, and set up My standard to the people. And they shall bring thy sons in their arms and thy daughters shall be carried on their shoulders.

"Kings shall be thy nursing fathers, and queens thy nursing mothers: they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet" (Isa. 49:22-23).

It will be the peculiar honour of Jesus to bring all nations to worship before God. When he comes to vest—in his single person—the authority now exercised by all the kings and parliaments of the world; when he sets up a system of worship to which he will command conformity on pain of death, and demand the allegiance of every soul to be personally tendered at Jerusalem—THEN, *and not till then*, will mankind see their folly, and (Jer. 16:19)—

"Come from the ends of the earth, and say, Surely our fathers have inherited lies and vanity and things wherein is no profit" (Jer. 16:19).

There is no hope till then. He will (Psa. 67:4)—

"Judge the people righteously, and govern the nations upon earth."

"*In that day there shall be one Lord, and His Name One*"—Zech. 14:9.

Thou Puttest Thy Nest in the Rock

"Thus saith the Lord of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before Me forever" (Jer. 35:19).

There is a strange and interesting people associated with Israel all through its Old Testament history. They first appear in Genesis 15:19, as the leading name in a list of ten nations whose land Abraham is promised he will later receive. They are the Kenites.

This reference shows they were already a nation at the time of Abraham. We know nothing of them at this time, but we do know Melchizedek, the priest of the Most High God, was there. There must have been some faithful people to whom Melchizedek ministered. Several of the nations in this list were descended from Ham through Canaan, but there is no way of determining which branch of Noah's family the Kenites came from. This silence concerning them is perhaps significant.

Their next appearance is in Exodus 2:16. When Moses fled from Egypt, he came into contact with Reuel the priest of Midian, and his seven daughters. They are not identified as Kenites in this passage, but they are several times later. Once they are called Midianites, apparently from their dwelling at this time in the land of Midian among that people. Usually they are called Kenites.

The Midianites (descended from Abraham) always appear as bitter *enemies* of Israel: the Kenites always as faithful *friends*.

One unusual aspect of the Kenites is their habit and ability of peaceful association with, and living in the area of, other peoples, as we shall see in many cases. They usually appear as simple and harmless strangers and nomads—on good terms with neighbors but not entering into their conflicts: a strange people set apart.

Reuel was a “priest of Midian,” but he certainly does not seem to have been in a position of power or authority, for it was obviously customary for the local shepherds to harass his daughters with impunity. He was surprised on this occasion when his daughters came home early as a result of Moses' intervention for them against the bullying shepherds. Reuel may have been a “preacher of righteousness” among the Midianites for any who would hear.

In verses 21-22 (Ex. 2) he gives his daughter Zipporah to Moses to wife. She bears him two sons. Moses lived with Reuel forty years. There is no indication *when* during that period he married Zipporah, or when his sons were born. The natural impression the record gives is that his sons were quite young at the end of the forty years when he returned to Egypt, but there is no certainty of this.

In verse 18 we read that *Reuel* was Moses' father-in-law. Beginning chapter 3 we read of *Jethro* his father-in-law, and later on in Judges of *Hobab* Moses' father-in-law. There is some uncertainty about whom these three names apply to. The term translated “father-in-law” simply means “in-law,” and can be also “brother-in-law” or “son-in-law.”

The most likely solution (though not positive) is that Reuel and Jethro were the same person—Moses' *father-in-law*—REUEL (Friend of God) being his name, and JETHRO (Excellency, or his Excellency) being his title. Hobab was most probably the son of Jethro, and thus Moses' *brother-in-law*.

In Exodus 4:24-26, we find Moses on his way back to Egypt with his wife and two sons. At a certain stopping place for the night, God “sought to kill him”—probably Moses but possibly his son. Zipporah quickly circumcised the son, and said, “*Thou art a bloody husband*” or “a husband or bridegroom of blood.”

“So He (God) *let him go*.” And she said again, “A husband of blood, because of the circumcision.”

A strange incident, though not quite so strange if Jethro was a Kenite among Midianites, and not actually a Midianite. For he was a faithful man and acceptable to God. Therefore if he had been a Midianite (of the seed of Abraham), circumcision would have been natural and inevitable in his family. There was no law at the time that any not Abraham's seed must be circumcised to approach God.

It appears from Zipporah's action and statements that she had been the deterrent to the circumcision of the son, though we cannot be positive. The fault may have been entirely with Moses. Certainly the *responsibility* was his. Clearly Moses was at fault—and to a degree that God considered very serious. Moses was on his way to lead a whole nation to God, and he had neglected his own basic obedience *in his own family*—his own personal affairs. How human! If Jethro was a priest of God *without* circumcision, then Zipporah's reluctance and apparent objection is understandable.

The fact that Zipporah immediately knew what was wrong and what must be done would indicate it had been an issue between them. Moses' position may have been very difficult, especially for a “meek” man, but he had a clear duty.

Zipporah's double exclamation seems to indicate recognition and acceptance of the Abrahamic Covenant as a result of the open manifestation of God's anger: “*a Bridegroom of blood*”—the Blood of the Covenant.

Apparently because of this incident, it appears Moses sent Zipporah and his sons back to Jethro, and went on toward Egypt by himself, for in Exodus 18 Jethro comes out with Zipporah and the sons to meet Moses and Israel. This was very soon after Israel had left Egypt—as they approach Sinai. There are several interesting points—

Verse 7: Moses did obeisance to Jethro. This is fitting if Jethro was Moses' *father-in-law*, and the same person as Reuel. It does not appear so fitting if Jethro was the *son* of Reuel, and therefore Moses' *brother-in-law*, as some suggest.

Verse 9: Jethro rejoiced at God's goodness to Israel. This is typical of the Kenites throughout their whole history.

Verse 12: Jethro took a burnt offering and sacrifices for God, and Aaron and the elders of Israel came to eat bread with him “*before God*.” This fellowshiping together and God accepting his sacrifice is conclusive evidence that Jethro was a true priest of God, and accepted by God as such. He was host to Israel's leaders, and offered sacrifices in

which they joined. They ate with him “before God.” It would seem from this incident that Jethro stood in a special relation to God. He is similar to Job and Melchizedek, though not of course in the same exalted category as the latter.

Verses 13-26: Jethro gives advice concerning the appointing of subordinate judges to take the burden off Moses. Here again there is a very strong recognition of God: almost an indication of inspiration—

“Hearken to me . . . and God shall be with thee” (v. 19);

“If thou do this, and God command thee so . . .” (v. 23);

“So Moses hearkened to the voice of his father-in-law, and did ALL that he had said” (v. 24).

Moses did all that Jethro said, and clearly God approved. Recognizing the exalted position of Moses before God, and his direct contact with God, and that he was the leading figure in the primary work of God in the earth at that time, even the eternal divine purpose—this incident gives unique stature to Jethro. We cannot draw the parallel too closely, but we are reminded of Abraham before Melchizedek. Jethro departs (v. 27), and this is the last we hear of him.

* * *

Num.10 describes the setting forth of Israel from Sinai at the beginning of the second year—

Verse 29: Moses invites his brother-in-law Hobab to go with them, promising him good. Jethro had returned to his home a year earlier, but Hobab had either stayed on with them at Sinai, or had come in the meantime. Jethro must have now been quite aged.

Verse 30: Hobab declines the invitation. Perhaps this was just a polite preliminary formality, as in the case of Abraham paying for his burying place.

Verse 31: Moses presses the appeal, showing it is not just a courteous form but an actual desire for the benefitting of Hobab’s help.

We are not here told Hobab’s decision, but from later circumstances it seems clear that a considerable body of Kenites did go with Israel—probably the whole group, for we have no reason to think they split their community. This would be natural and fitting, (and providentially beneficial to Israel in later years), for they were worshipers of the true God, and God had now especially chosen Israel to place His Name and Presence among. Israel hereafter were to be the center of the worship and knowledge of God.

There was reason to expect, too, that Israel would be a righteous and highly blessed nation in the earth—but perhaps the Kenites had already seen enough of them to be too confident on this score. Perhaps Hobab recognized that it was God’s will that the Kenites be helpers of God’s people, for that is the part they play hereafter.

* * *

In Numbers 12, very soon after this, comes the incident of Miriam and Aaron speaking against Moses because of his “Ethiopian” wife. This comes into our present consideration if the wife in question is Zipporah, and this seems to be the case. This is the simplest explanation. “Ethiopian” (R. V.: *Cushite*) could well apply to the Midian area. Cush and Midian are associated in Habakkuk 3:7 in relation to this very area (when Christ, like Moses, advances from Sinai with his newly constituted nation). Cush, a son of Ham, begat Nimrod, the first great conqueror (Gen. 10:8-10), whose kingdom began in the Euphrates valley. Cush (or Ethiopia—same word) is applied in Scripture to Asiatic areas and peoples before it is applied to Africa. Many of the nine other nations mentioned with the Kenites in Genesis 15 were Hamitic. Cush was the ancestor of Sheba, Seba, Dedan and Havilah—all in the Arabian area. So there is no difficulty in applying “Cushite” to Zipporah the Kenite who lived in Midian.

Furthermore, it is hardly probable Moses would take another wife. It is even less probable that, as the faithful and God-appointed leader of a people to whom he repeatedly conveyed warnings from God about foreign marriages, he would at this point himself take an alien wife. It would seem the poorest and most inconsistent example he could give. Yet God, in this very incident, commends and justifies him. We conclude, therefore, that the strongest possibilities are that the wife at issue was Zipporah.

Miriam, as Moses’ sister, was very prominent at the Exodus. But at Sinai Jethro met them bringing Zipporah. Moses was extremely respectful to Jethro, and adopted without change all his suggestions for judging Israel. Now he pleads with his brother-in-law Hobab to help him lead the way. It is quite natural that Miriam and Aaron would feel that Moses’ non-Israelite in-laws were becoming much too influential and prominent in the affairs of God’s people.

The objections of Aaron and Miriam to the Gentile bride of Israel’s leader and savior is a type of Israel’s reaction to the taking in of the Gentiles. In fact, the Kenites as a whole—a faithful Gentile group taken into Israel through a marriage with Israel’s leader—are a type of the Bride of Christ. Miriam’s deathlike leprosy, and her being excluded from the camp for a period of punishment and purification, and also Moses’ unique meekness and loving appeal to God on her behalf, all add beauty to the type.

The next reference to the Kenites is in Numbers 24—the prophecies of Balaam as he looked down from a neighboring height upon the vast, orderly encampment of the children of Israel in the plains of Moab, nearly forty years after the above incident (vs. 21-22)—

“And he looked on the Kenites and took up his parable and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock: nevertheless the Kenite shall be wasted until Asshur shall carry thee away captive.”

This immediately follows the prediction of the extermination of Amalek for their enmity toward Israel. Amalek was the typical arch-enemy, while the Kenites are always friendly and helpful associates. According to a good authority, this can be translated—

“The Kenite shall NOT be destroyed, until . . .”

Either way, there is a contrast: Amalek to be exterminated; Kenites to continue all through Israel’s history, and to be taken captive with them. There is no point in Balaam’s being caused to mention the Kenites at all, except as they are related to Israel. Their relations with Israel are always good, so this can hardly be a pronouncement of doom or punishment, as for Amalek.

Another question: Is Balaam looking at the encampment of the Kenites who are accompanying Israel, or the Kenites already in the land? It would seem most likely and most fittingly the former. Though they are among the nations of Canaan in Abraham’s time, there is no mention of them being there in the history of *this* time. They are hardly likely to be, as the nations of Canaan are to be utterly destroyed. If Balaam is looking at the Kenites *with* Israel, this adds deeper meaning to his statement—

“Strong is thy dwellingplace, and thou puttest THY nest in a (R. V.: the) Rock.”

This would be in harmony with the imagery of his other prophecies. In Hebrew, “nest” is *ken*, and there is a play here on the name.

We wonder, too, whether from his lofty viewpoint, Balaam sees Amalekites lurking on the outskirts of the camp, ready to harass those who wander outside its protection. It would be very fitting.

* * *

The Kenites appear next just after the conquest of the land—

“And the children of the Kenite, Moses’ father-in-law, went up out of the city of palm trees (that is, Jericho) with the children of Judah into the wilderness of Judah, which lieth in the south of Arad: and they went and dwelt among the people” (Jdgs. 1:16).

This is the beginning of the indications throughout the record that Hobab and a group of Kenites—probably the whole community—did accompany, or finally join, Israel. It would appear therefore that some of them, led by Hobab, stayed with Israel all through the terrible forty years in the wilderness—a remarkable token of faithfulness and friendship.

We learn here that after the subduing of the Canaanite nations by Israel, the Kenites went from the vicinity of Jericho to the southern wilderness of Judah, near the Dead Sea. Apparently they stayed in the Jericho area during the period of Joshua’s conquests. This would be natural and logical, and in keeping with their later history. It was not their war, nor their land. They were close and friendly associates, but not actually *of* Israel.

Throughout the record they appear in a rather unique position of dwelling among and at peace with various nations, though those nations were natural enemies.

We met them first with the nations of Canaan. Then with the Midianites. Now they are with Israel. Later we find them with both Amalek in the south and with the northern Canaanites—not allies, but apparently at peace and unmolested. There is much food for thought here. They seem to have been a different kind of people, living on a different plane, with different interests, seeking little in this life, bothering no one, envying no one, at peace among warring elements—like God’s people today.

Should they not have joined in more completely with Israel? Was not this expected of faithful aliens seeking God? Would they not then be expected to help in the war? In some ways they were unique. They appear to have been true servants of God *before* their contact with Israel.

From the very beginning of their association with Israel, Israel was rebellious and disobedient to God—all through the wilderness and as soon as they got into the land. The Kenites witnessed the whole sad picture, from the golden calf on.

We do not know to what degree they qualified themselves to enter into the national worship. Perhaps they went all the way. Perhaps the strange incident of the circumcision of Moses’ son gives us a clue here (though in that case it was one actually married into Israel, so we cannot draw too close a parallel).

But as for their way of life, they doubtless felt that because of Israel’s national proneness to rebellion and idolatry, it was best to maintain their separateness and distinction.

Jericho was the first point of entrance into the land. The people and city of Jericho were wiped out by divine decree in the first strike of Israel against the Canaanites. With the inhabitants gone, and the area well suited for flocks, this was the natural place for the Kenites to stay while Israel was subduing the land. The main Israelite camp was very close by, at Gilgal.

None of this story is actually explained. We have to piece it together. But this is almost inevitably the place the Kenites would temporarily wait, as we are told they *did*, until they could go into the open desert area of the land more suited to their way of life. Consequently, when the tribes were settled in their inheritances, the Kenites moved to the very southern extremity of Judah, south of Arad (which was about twenty miles south of Hebron).

They may have particularly chosen to be with Judah, but it is more likely they chose this area because it abutted the open desert and suited their way of life. It was the only place in the land of this nature. Their actual *affinity* may have

been (through Moses' family and their own inclinations) more with Levi than Judah. In one later reference some Kenites are spoken of as scribes—a Levitical occupation. There were Levitical cities nearby, and not only Levitical cities in general, but of the family of Aaron and Moses (Jdgs. 21:10-16). This is the area in which the priest Zacharias and his wife Elisabeth lived in New Testament times.

* * *

In Judges 4 (about 150 years later) we find one family of Kenites separated from the rest (v. 11)—

“Heber the Kenite, which was of the children of Hobab the father-in-law (R. V.: brother-in-law) of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, by Kedesh.”

This is on the furthest north border of the land, above the Waters of Merom, near the Dan settlement at Laish. Heber had moved from the extreme south to the extreme north, still on the open border. Again we see the characteristics of this people, choosing the less frequented border areas. And we note his dwelling is a tent, though Israel were now long settled in cities and houses.

The occasion is that of Deborah and Barak against Sisera and Jabin king of Hazor. In verse 17 we learn—

“There was peace between Jabin the king of Hazor and the house of Heber the Kenite.”

It may seem strange that there should be peace between this cruel Canaanite oppressor of Israel and a member of the Kenites who had always been on such close and sympathetic terms with Israel. But it was just peace: not a league or alliance. It is in complete harmony with the general history of the Kenites who appear at peace with many discordant elements.

Certainly there is no doubt where Jael's sympathies lay in the conflict, and it would be unnatural to assume she was acting contrary to the sentiments of her husband Heber. She was not betraying an alliance: she was merely bringing to justice a vicious criminal. Generally the Kenites seemed to dwell apart from the conflicts and rivalries of their more powerful and settled neighbors, but on two significant occasions in Israel's history, of which this was one, they struck a decisive blow for the people of God. Many times it would have been inappropriate for them to intervene, for God was frequently deservedly punishing Israel. On the two occasions they are recorded as intervening, it was in support of a man God had demonstrably raised up and was working with against current evils.

Continued next month if the Lord will

September Answers

IDENTIFY THE CHAPTER

- | | |
|--|---|
| 1. Dare any go to law—1 Cor. 6 | 13. Must all appear before judgment seat of Christ—2 Cor. 5 |
| 2. Father greater than I—John. 14 | 14. To him that overcometh, power over nations—Rev. 2 |
| 3. Baptism doth save us—1 Pet. 3 | 15. Ye my friends if do whatever I command—John 15 |
| 4. We shall reign on earth—Rev. 5 | 16. By 1 man sin entered world & death by sin—Rom. 5 |
| 5. Meek shall inherit earth—Matt. 5 | 17. Flesh & blood cannot inherit kingdom—1 Cor. 15 |
| 6. Narrow is way: few find it—Matt. 7 | 18. Earth shall be full of knowledge of Lord—Isa. 11 |
| 7. Soul that sinneth shall die—Ezek. 18 | 19. Sin dwelleth in me: in flesh no good thing—Rom. 7 |
| 8. Scripture cannot be broken—John. 10 | 20. Love enemies, do good them that hate you—Matt. 5 |
| 9. Dust thou art, to dust return—Gen. 3 | 21. He that believeth, baptized, be saved—Mark 16 |
| 10. 1 God & 1 Lord Jesus Christ—1 Cor. 8 | 22. All Scripture by inspiration of God—2 Tim. 3 |
| 11. Preach other gospel, be accursed—Gal. 1 | 23. Without holiness no man see Lord—Heb. 12 |
| 12. David not ascended in heavens—Acts 2 | 24. Endure to end same shall be saved—Matt. 24 |
| 27. Thy Kingdom come. Thy will be done in earth as it is in heaven—Matt. 6 | 25. In death no remembrance of Thee—Psa. 6 |
| 28. Whosoever will be a friend of the world is the enemy of God—James 4 | 26. None come to Father but by me—John 14 |
| 29. As many as have been baptized into Christ have put on Christ—Gal. 3 | |
| 30. If any man love the world, the love of the Father is not in him—1 John 2 | |
| 31. God hath chosen you to salvation through . . . belief of the Truth—2 Thess. 2 | |
| 32. I pray not for the world, but for them which Thou hast given me—John 17 | |
| 33. The living know that they shall die, but the dead know not anything—Eccl. 9 | |
| 34. Law out of Zion . . . judge nations . . . they shall not learn war any more—Isaiah 2 | |
| 35. He that hath the Son hath life: he that hath not the Son hath not life—1 John 5 | |
| 36. All things in Moses, Prophets, Psalms concerning me must be fulfilled—Luke 24 | |
| 37. He that saith, I know him, and keepeth not his commandments, is a liar—1 John 2 | |
| 38. The Lord shall descend from heaven, and the dead in Christ shall rise—1 Thess. 4 | |
| 39. Same Jesus shall come in like manner as ye have seen him go into heaven—Acts 1 | |
| 40. If any man sue thee at law and take thy coat, let him have thy cloak also—Matt. 5 | |
| 41. Dominion to end of earth: all kings fall before him: all nations serve him—Psa. 72 | |
| 42. Jerusalem throne of Lord . . . all nations gathered to it . . . walk not after evil heart—Jer. 3 | |
| 43. There is 1 God, & 1 Mediator between God & men, the man Christ Jesus—1 Tim. 2 | |

44. He that scattered Israel will gather him, and keep him as a shepherd his flock—Jer. 31
45. Except a man be born of water & of Spirit, he cannot enter Kingdom of God—John 3
46. He that rejecteth me, the word I have spoken shall judge him in the last day—John 12
47. When they believed the things of the Kingdom & Name, they were baptized—Acts 8
48. Many that sleep in dust shall awake: some to everlasting life, some to shame—Dan. 12
49. I will make them 1 nation in the land upon the mountains of Israel . . . forever—Ezek. 37 30
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IMMORTAL MAN

Be still, my soul, and let deep thought consider this most God-like thing.
Immortal man! Ah! God, to mortal ears it is a fearful, dread sublimity.
Nor can the mind steeped in the gross earth's cares consider all its glorious majesty
But creeps within itself in abject fear, snail-like, and hides in darkness all its own.

Behold the man immortal! How God-like in his looks. Divine intelligence beams
From his lofty countenance, and love dwells in his eyes. Thought enthroned on his brow
Grasps the broad plan, the mystery of life, and views the great immensity of God
In all His wondrous and most mighty works. Behold how great, how beautiful, is he
Whose manhood's swathed in immortality.

To him no longer time is fraught with care. To him hath sorrow died in time's embrace.
To him no change may come to wreck his good or o'erthrow the vantage of his lofty seat
Where, in God's favour, he is man complete.

No more the weariness of failing strength, nor faintness of the mortal frame diseased
Oppresseth him. But towering in his might he works the will of God, and tireth not.

No longer lagging steps retard good deeds. As lightning flasheth from the east to west
He goeth forth, and cometh back again, his sweet delight in ever working good,
And all unburdened of the weight of sin.

Like the calm sea in crystal purity, peace rests upon his heart, and gratitude,
An ever-living fount, swells forth in praise to God, for His good store of perfect gifts.

Immortal man! Ah, who may tell the joy, or measure up thy perfect happiness?
For thou hast conquered all thine enemies, and, standing in the sunshine of God's grace,
Art now attuned to Nature's harmony.

Nor standest thou alone, though one in Name. But full of eyes art thou, and separate
Intelligence, where sweet companionship finds opportunity for intercourse,
And, knit together in undying love, gathers the fruit of happy brotherhood.

O, thou vision of celestial light, shine forth to gladden this benighted earth!
Shine, heavenly orbs! Make the enraptured world reflect the dazzling glory of its God,
That He may reign for ever, ALL IN ALL!

"THE LORD IS THE PORTION OF MINE INHERITANCE"—Psalm 16:5.

The mind that has fully grasped this exalted conception, and gives it practical application, has solved all problems and achieved perfect peace. "Where your treasure is, there will your heart be also"; and if your treasure has 2 qualifications you have peace: they are—perfect safety, and highest quality. All fear is removed and all desire is satisfied. It is the ultimate. All searching and striving is ended. "The **Lord** is the portion of **mine** inheritance."

Verse 11: "In Thy presence is **fulness** of joy." How remote, and small, and ineffectual, are the vain chatterings and clamorings of men! "The LORD is the portion of MINE inheritance . . . I shall not be moved."

Current Events Fulfilling Prophecy

RUSSIAN PROSPECTS rarely so promising. Nuclear parity with US, improved world image, extended trade & influence in W. Europe, strengthened economic & political control of E. Europe. While US had worst decade since Civil War, Russia has had best decade since '17 Revolution. They've recovered from opprobrium that followed '68 Czech invasion. One by one, E. Germany, N. Viets & Cuba have gained international acceptance. Kremlin has reason to be pleased with Red gains in Italy & Portugal. Steady progress in building national power. Now world's largest producer of coal, oil, iron ore, steel, & tractors, & engaged in massive energy, transportation, metals & agricultural projects. Basic self-sufficiency of economy & its planned priorities have enabled them to escape inflation & unemployment. Russia currently getting all West technology it can absorb. Western unemployment, spiralling inflation, crime, drug problems are appalling to Soviet citizens. (Tm7:21)

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World's most accurate missile. "Cruise missile" is pilotless jet plane carrying large nuclear warhead, guided to target by radar & computers, flying 50 ft. up, or less. Russia already has several types on ships off US coasts, including world's longest range anti-ship weapon. If US doesn't develop similar weapon, risks falling behind in nuclear race. US dropped idea in mid-60s, but Russia built a large arsenal stationed on subs & ships. Have already been used, sinking Israel destroyer in '67 War. US won't have any for at least 5 years. (USN 7:7)

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Limitless Russian natural resources. They expect Siberian wealth to make them world's richest nation in 21st century. Single oil field in W. Siberia estimated to hold more oil than entire Alaskan North Slope. Nearby, a few closely connected underground domes hold 6 trillion cubic meters of natural gas. Well over ½ world's remaining oil may be in Siberia. Its natural-gas reserves were estimated at 35 trillion cubic meters in '72: now that's thought underestimate. Coal potential is staggering 5.2 trillion tons. West experts say Siberia has ½ world's unmined gold, as many diamonds as S. Africa. New 2000-mile rail line is slicing thru Siberian heartland. Oil & gas fields are huge, close to surface, easy to drill. Bratsk aluminium plant is world's biggest. Bratsk timber factory, still unfinished, already processes more wood than any plant on earth. Both built to use some of 4 million kilowatts of \$1-billion Bratsk dam. (USN 7:28)

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Vice-Pres. Rockefeller says, "During '62 Cuban missile crisis, US had huge strategic advantage. By '73 it had vanished. Polaris subs deployed in Cuban missile crisis are no longer unique US weapon. Russia is building large fleet of them & they're patrolling US coasts. Our last missile sub was launched decade ago. Russia now has more land-based missiles, with larger warheads, than US. Growth of Russian Navy has been a most significant development during this decade. In '73 War, Russia's 100 ships in Med well out-numbered US's. Their sub fleet is 3 times US's. They now have ability to interdict vital sea lanes on which we depend to supply allies, get vital resources, as oil." (USN 8:18)

US, in a long drunken spree, has largely exhausted the bountiful mineral wealth of its rich land, utterly heedless of the cold tomorrow. Now that tomorrow has dawned. Russia, highly & no-nonsense disciplined, is flexing its new & growing muscles, & just beginning to scratch the surface of its abundant natural resources—not for stupid, wasteful luxury, but with a driving, single-minded purpose: to dominate the world.

INTERNATIONAL TERROR RING. Terror organizations from all over world have been working from Paris centre. Police have found close links between terrorists & some foreign spy services, as Cuba's (which are completely controlled by Russia). Leader, Carlos, was caught but escaped, killing 3 detectives. He's not only top agent for Popular Front for Liberation of Palestine, but also leader of guerrilla network with ties to German, Turk, Basque, Breton & Corsican terror groups, & even Quebec Liberation Front. Connection with Russia's secret police raises ugly new possibilities for future. (Nwk 7:21)

IT'S interesting the centre is in France. It's ominous that Russia appears to be involved. Wherever there is trouble, Russian arms & advisors seem to show up.

FROM TURKEY TO PORTUGAL: mass of worries for US. Nation after nation in this important & vulnerable part of world caught up in chain of events that could lead to worst US setback in Europe since WWII. **PORTUGAL:** powerful Communist influence; shift to Russia's side is distinct possibility: could make Azores available to Russia. **SPAIN:** Communists among strongest contenders for control of post-Franco era. **ITALY:** Communists in national govt. is distinct possibility as result of big election gains. **GREECE:** antagonized by US, has pulled out of NATO, reviewing status of US bases. **TURKEY:** ultimatum to US to resume aid or close bases. US has pumped over \$3-billion arms aid into Turkey to build strong ally in strategic spot—Russia's south border, astride Dardanelles. Russia has concluded multi-billion-\$ arms deal with Libya that opens Libya ports to Red Fleet: also pouring vast arms into Syria in return for use of ports. Med flank collapse would destroy NATO. (USN 7:21)

ENTIRE Med front of NATO is shambles, & Britain is pulling back, & France left long ago. What is there left to deter Russia's seizure of Europe? Only US's word—and that has lost much of both muscle & credibility in past few years.

IS CAPITALISM DOOMED? US, by far most powerful capitalist economy, faces particularly uncertain future. Gnawing fear that capitalism has no way to cure inflation except by deep recession, & that any concerted effort to lift economy rapidly out of recession will only fan inflation. Situation is more threatening in other major capitalist nations. Britain, with inflation roaring at 28%, & pound scraping all time \$2.19 low, totters on edge of economic collapse.

To fight inflation, Italy & Japs putting their people thru deep recessions. Advanced capitalist societies confronted by world full of suspicion of "economic imperialism," & eager to use control of raw materials to capture greater share of global wealth. Illustration of size of threat is disruption of West economies by huge oil price increases. Economist Milton Friedman darkly suspects that capitalist freedom will turn out to be "accident" in long sweep of history, & that humanity will sink back into "natural state" of "tyranny & misery."

Root problem is that everyone wants MORE. Rather than say no to any vocal constituency, democratic govts. find it easier to run huge deficits. (Tm 7:14)

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By next June, first 2 Ford yrs. expected to show combined deficit of \$105-billion—more than \$67-billion deficit run up in total of all 5 Nixon yrs. (USN 7:28)

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Only 21 democracies in world in over 150 nations: rest dictators. (Tm 7:28)

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Whole US society owes somebody \$2.8-trillion (with govt. biggest debtor). Even allowing for inflation, 1929 can't match us for debt. Society has made it ridiculously easy to get goods—so easy we can't resist them—while hiding their cost, & the charge (18%) of financing them. (Nwk 6:30)

WITH modern knowledge, man has had another chance at poverty less paradise, but has miserably failed thru selfishness & lust. We have often wondered why mankind would voluntarily choose Russian slavery to US "freedom"—as we know they must—but the self-destructive, dead-end excesses of that "freedom" are making the reason obvious. Like Israel & the quails, capitalism is choking to death on the greedy abuse of its own abundance.

CRIME WAVE. Ominous national problem. All serious crimes more than doubled since '61. Last yr. up 17%--biggest increase ever. Violent crime even sharper rise: robbery more than tripled since '61. Few caught: only 20% of 10 million reported crimes last yr. resulted in arrests. Increasing number of female criminals, & women becoming more violent. 70% of adults jailed for serious crime are repeaters. Man in Houston arrested 11 times in 18 mos. without ever going to trial. Because of fear, Americans are arming themselves: Atlanta has 2 guns for every man, woman & child. Rise in crime since '60 has paralleled rise in teen unemployment, particularly Black teens, of whom at least 40% who want work can't find it. Children more likely to turn to crime if parents fight or 1 is missing. In '65, no father in 24% of Black families; today it's 35%.

Much of today's violence is learned in home. Average US child sees 11,000 murders on TV by time he's 14. Child abuse is rising. Adults are confused: don't know what standards to set for selves or children. Every group has got knack of rationalizing away violations of law. Increased criminalization of politicians, & politicalization of criminals. Old values & restraints have been battered by recent upheavals—war, riots, assassinations, race strife, youth rebellion. Fewer & fewer look to churches, schools, or govt. for moral leadership.

Adult burglar has 1 chance in 412 of going to jail for a burglary; for juveniles it's 1 in 659. Among those who made the choices of what to do to combat crime, a kind of frenzied rushing from idea to idea: 1 yr. 1 fad; next yr. another. A society gets the criminals it deserves. (Tm 6:30)

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Alarming new trend in youth gangs: "wolf packs" holding up people on street, breaking into homes & businesses, extorting money from businessmen, shooting people from moving autos, torturing & killing victims, terrorizing entire neighbourhoods & schools. Gangs of '70s are far better armed: firepower is name of game today. Schools increasingly an arena for gang violence. Gangs gaining control over classrooms, even school policies. Kids joining gangs young as 6 & 7: more girls getting involved. They're frustrated, so they'll shoot anyone, just to get satisfaction. There's no motivation. Life is just very cheap to them. Detroit school security guard says, "Most kids are armed: we're not. It's real disadvantage. I'd be fool to face a kid who's waving a gun." Chicago police head says, "Youth gangs are serious threat to absolutely everyone in Chicago: they're heavily armed & capable of committing any type of crime. (USN 7:7)

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This yr. school crime will cost over \$500-million, & will result in serious injury to 70,000 teachers, & even more to students. (Nwk 6:30)

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Even more crime than thought: Census Bureau study reveals 37 million crimes a yr.: triple the number reported to police. (USN 8:25)

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Crime rising sharply: no one knows cause, or what to do. Violent crime up another 18% in just first 3 months of this year. (USN 8:8)

THE endless statistics become dreary. How can we realize their dreadful import? Like the ravages of a disease, each advance makes the next step more inevitable, less resistible—until it overwhelms all in a final swift rush. Crime in US is reaching that fatal tipping point. Gone are the days when confident armchair experts benignly prescribed coddling & kindness for the quaint disease of crime. But too late: this has bred a mighty destroying, ever-growing monster that admittedly no one now knows how to cope with.

BRITAIN'S OIL BOOM. Say by early '80s will be self-sufficient, & one of top 7 producers. Estimated 28 billion barrels in British sector. (USN 8:11)

THIS may be deciding factor in Britain's future. It appears she has a work yet to do, tho at moment she's on verge of self-inflicted bankruptcy & ruin.

CONGRESS playing dangerous game, trying to run foreign policy. Loss of vital intelligence bases in Turkey is latest example. Earlier, Congress blocked aid to save Vietnam. Has just forced back down on arm sales to Jordan. More clashes lie ahead. History shows Congress can't successfully direct international policy; gets US into trouble. Motive is domestic politics. (USN 8:11)

US must be weakened, & must manifest her weakness & division, for Russia must be emboldened to strike. Surely that time must be near!

PANAMA. Getting Panama Canal Zone entailed a classic shake of "Big Stick." US got sovereignty over Zone "in perpetuity" in 1903 for helping Panama get independence from Colombia. Panamanians galled by what they regard as humiliating, 1-sided agreement. In 1964, bloody riots. US then agreed to renegotiate treaty: 2 sides still far apart. Panama wants total control, all US military out. Zone is lush green enclave of prosperity surrounded by teeming poverty. Few of 15,000 Panamanians who work there share luxury. Till recently, water fountains segregated. (Tm 7:28)

US must control the Canal: that is the reality of world power. But US has been very short sighted in its selfish insensibility toward Panama. It's own fine theory of "self-determination" means it should give Canal to Panama. It can't do this. This is hypocrisy. Here's more fuel for Russia's fire.

ENERGY CRISIS. Last wk., after months of dithering, Congress passed weak energy bill solving almost nothing a signal to Arabs that US has no intention of doing anything significant in energy field. Arabs have demonstrated willingness to make world pay dearly for its fuel. OPEC could raise prices 35%, and make it stick. Not much US or anyone else can do about it. (Nwk 6:30)

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US Energy Research Administration warns that under best of conditions it will be 25 yrs. before US can expect much help from alternate energy sources. Even meeting that goal will require effort far exceeding \$25-billion Apollo program that put man on moon. Gasoline use now all time high. (Nwk 7:7)

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Nothing going right. US oil production, which peaked 4 yrs. ago, continues steady decline. Also dropping sharply is natural gas production. (USN 7:7)

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US more dependent than ever on Arab oil (26% of total vs. 16% in late '74) More alarming is natural gas shortage that fuels 60% of US industry & 55% of homes. US will exhaust present known reserves in 11 years. (Tm 7:21)

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Last wk. all hope of compromise between Ford & Congress on energy policy faded. Congress scuttled Ford's final compromise, then left for month's vacation. US drilling more & finding less. Last yr. new wells drilled rose to 32,000, but production dropped 7%. Maybe there's not much oil left in US: Geological Survey recently cut its estimate in half. Some of most promising offshore sites have proved every bit as disappointing. (Tm 8:11)

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If US ever needed a bold & decisive oil policy, it's now. But giant oil cos., who helped fuel unprecedented prosperity with cheap energy, face uncertainties they've never known. Just to keep US dependence on imports from increasing in next 10 yrs., oil industry must spend \$240-billion. Industry looks to Washington to set priorities: only getting indecision & squabbling. (Nk 8:11)

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Energy mess worse & worse. Billions more for Arab oil. Paralysis grips Washington. US more & more vulnerable to Arab oil weapon. Near-miracle necessary to solve worsening energy mess. Over 40% of US oil now imported. Nearly everything US associates with 'good life' is based on cheap energy: big cars, suburban living, superhighways, vacation homes, recreational vehicles, power boats, etc. And US is running out of cheap & plentiful fuel. (USN 8:25)

AT home & abroad, US picture is increasingly dark. It is very low on both unity & resources, & both are needed in great measure if it is to remain a great power. Russia has an abundance of both, plus the driving will to use them to dominate the world. US's only hope is a complete restructuring of the whole economy, & a drastic scaling down of all lust & greed (alias the "good life")—but that will not be. Solzhenitsyn, last day prophet of doom, will call them to wisdom in vain.

SHRINKING US DEFENSE. Fewer in uniform than any time since '50. Navy below 500 ships first time since '39. Planes at 30-yr. low. Dangerous shortage of key weapons. Bases being cut back at home & abroad. Pentagon concedes Russia has overcome once-overwhelming US military dominance. Much of tanks, trucks & artillery is WWII vintage, no match for Russia. Acute tank shortage. Navy considers present 496-ship fleet is 320 below minimum needed to maintain US power across world &: keep sea lanes open. US has 283 combat ships vs. 456 Russian; 119 subs vs. 235 Russian. (USN 8:18)

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Is US overloaded with treaty obligations? No nation ever carried such global burden. US is pledged to defend 42 countries. In wake of Indochina debacle, Thailand pressing for US departure. Philippines critical of US bases there. Japs question value of US protection. Greece threatens to close all US bases: some already shut. Same in Turkey. Leftist govt. in Portugal threatens base in Azores. Spain's present attitude endangers air & sub bases there. Sen. Mansfield says, "We haven't manpower to honour all our commitments." Forces around world cost up to \$60-billion yr. New US doctrine taking shape: sharply curtail o'seas commitments, & limit President's power to involve US—it's far reaching change from policies that made US world policeman for 30 yrs. Finished is open guarantee to any country anywhere facing Red threat. (USN 7:7)

HAVING lived so closely thru it, it is hard to get the full impact & significance of the vast change in past 20 yrs.—from unquestioned world supremacy & prestige to running scared & confused. Remember when US was welcomed & admired everywhere, scattering liberal billions of munificent largesse, her presence sought everywhere as an honour & a blessing—while Russia & her bumpkin boasts were everybody's laughingstock. Now US is beleaguered & pulling back, & Russia is ready & eager to fill the void.

LAND OF HOPE & GLORY. Ireland's feuding Catholics & Protestants increasingly share one goal: force Britain out. N. Ireland is pulling away from Britain. In Scotland, mood of estrangement & frustration: "We're feeling more Scottish & less British than any time since Battle of Culloden in 1746" (last battle for independence). Rich offshore oil finds have put fresh dynamism into Scot nationalism. Scots see England doomed to go on sliding from crisis to crisis, while they're well placed to forge ahead economically, so almost everywhere are Nationalist banners: "It's Scotland's oil," "Scotland first." For years unemployment twice England's, wages much lower. Welsh Nationalist Party has support of 7th of people, growing rapidly. Leader says, "No national movement in history ever failed after becoming as strong as we are." Party's Gen.- Sec. says, "Wales today is helpless & prostrate, tied to bankrupt, out-of-date British state that's no longer meaningful." (USN 8:11)

THE Tower of Babel is still alive & well. England's power was always built on power. Scotland, Ireland, Wales were subdued, not converted—just as the rest of the Empire was built. It was wonderful while it lasted, & we English liked to think it was innate ability & superiority, but clearly it was God using proud man for His Own purposes, like Assyria & Babylon. A look at the details of history seems to indicate England had the useful knack of being a little more ruthless & cunning than her rivals. Read how she seized & controlled the vicious, inhuman slave & opium trades in her heyday.

FALLING US EDUCATION. Recent Nielson study found Americans watch TV a numbing 3.8 hrs. a day. Last yr., Publishers' Guide to reading textbooks, intended for college freshmen, had to be re-written to 9th Grade level. NY City Univ. spent \$15-million last yr. on remedial English courses: many college freshmen below 9th Grade level. In '57, average verbal score on national Scholastic Aptitude Tests was 473 (possible 800); in '73 it was 440. (Tm 8:25)

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Viet refugee children at US school found freewheeling style a very pleasant surprise. Said one, "School here is a lot more fun." Viet children are far more advanced in mathematics than their US counterparts at every level. Teachers praise their creativity & capacity for hard work. (Nwk 8:25)

HOW nice that school is such fun!—but what future for US when college students can't read, & children from backward, war-torn Vietnam far excel US peers at every level in mathematics—the vital language of science. And discipline hasn't stifled "creativity."

AZORES: independence fever. Carvalho, youngest of 3-man junta ruling Portugal, returned from Cuba last wk. clearly impressed with Castro's no-nonsense approach. He declared it's impossible to have socialist revolution by peaceful means, & that junta's ready for path of hard repression. In Azores, this news added fuel to fast-growing independence movement. (Nwk 8:11)

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As Portugal drifts left, conservative Azores talking seriously of independence. 1000 mi. W. of Portugal, & 2500 mi. E. of US, they've been way station for travellers since Portuguese navigators found them around 1430. During WWII they were main stopover for planes to & from Europe. After War, US took over old British base. Base keeping tabs on Soviet subs, & refuelling military cargo planes. Portugal says US can't use base to help Israel in case of war, as did in '73. (Tm 8:18)

US is hardly likely to let strategic Azores fall into Red hands, especially if a facade of local choice can be maintained, as appears obvious from the foregoing.

KOREAN ANNIVERSARY. Just 25 yrs. ago, N. Korean invasion of S. Korea dragged US into another Asian war. Now ominous hints Reds preparing 2nd try: S. Korea has found 2 invasion tunnels under border, suspects 20 more. US has pumped over \$10-billion into S. Korea in arms & aid. A US-backed S. Korea is vital to Jap security. Since '62, GNP has jumped 7½ times to over \$17-billion. Exports are \$4½-billion yr. Literacy over 90%. ⅔ of houses have electricity. Democratic institutions, never strong, have been steadily eroding since '72 when Park declared martial law: press gagged, critics jailed.(USN 6:30)

Enormous gulf between capitalist South & Communist North: seem frequently about to collide & explode. Both have evolved into dictatorships, tho South is far less rigid. For 1000s of years Korea has been cockpit of great power rivalries: Mongols, Manchus, Chinese, Russians, Japs, US. Much of South's present success is based on low pay for workers & sweatshop conditions. Vast disparities between rich & poor. (Nwk 6:30)

KOREA is the present test of US's will to pay the bloody price of world power. The short dividing line across Korea's waist is today's high noon confrontation zone between Red Asia & US. If the Reds detect or suspect vacillation, they will strike, & rich, militarily flabby Japan will be in peril, & US will have to place her young men on the line.

ONE-WAY DETENTE. On virtually every issue—economic, military, political—Russia looks to US for benefits, & has little to offer. In trade, Russia drawing heavily on US technology, borrowing billions in West to finance it. In food, Russia heavily dependent on US to offset chronic shortages of their farm system. In defence, with its vastly greater economy & superior technology, US could leave Russia far behind in arms race, but for sake of detente has accepted nuclear parity. In return, US expects Russian restrain in danger spots. But record is: Vietnam—massive Russian arms enabled Hanoi to violate Paris pact & get total victory; Mideast—poured shipments of highly sophisticated weapons into Syria to block US peace efforts; Portugal—pumping in millions to help Reds to power: if works, Europe power balance will tip dangerously. (USN 7:28)

LENIN said, "We'll give capitalists enough rope & they'll hang themselves." An aide said: "Where will we get all that rope?" Lenin said, "They'll sell it to us on credit." This may be just a legend, but how marvellously it is working out! It must be the hand of God in righteous punishment when nations are so obviously & self-destructively foolish.

BLACK UNEMPLOYMENT. Teenagers on streets in droves: a time bomb ticking in every US city. Joblessness among Black teens in most major cities is 60 to 70%. Not having money to buy clothes to face interviewer, or money to get to interview, can be very destructive to the ego. (USN 6:30)

A SAD failure of "free enterprise." Russia has solved this problem, but at the price of drab slavery. A just solution is beyond man's means.

INTERNATIONAL BRIBERY. Outright payoffs, political "contributions;" hiring of govt. officials as "consultants"—have long been accepted as normal, natural way to get business done in many countries. Biggest scandal in US business right now. United Brands paid \$1¼-million bribe to get banana tax lowered; Gulf Oil made \$4-

million illegal contribution to Korea's rulers. Northrup has spent up to \$30-million in questionable "donations." (Tm 6:23)

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Exxon has paid \$48-million to Italian political parties to reduce or deter taxes, rebate freight rates, get refinery licenses & choice service station locations. Most Italians greeted news with indifference, but Communists—who had never before been linked to corruption—angrily denied getting anything. It's not certain any payoffs reached the Communists. (Nwk 7:28)

AN accepted way of life everywhere, admittedly, but something the Communists have had the foresight to stay clear of, & of which they are making great capital with the common people who have to pay the bills for all these capitalistic shenanigans.

ARGENTINA on verge of anarchy. Last wk. further eroded Mrs. Peron's power. After 2-day general strike & resignation of entire Cabinet, she had to accept disastrously inflationary wage increases up to 145%, pushing Argentina closer to bankruptcy. Inflation spiralling toward 200% annually. (Tm 7:21)

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Argentina close to internal collapse. Over 1000 killed by terrorists so far this year. Economy disintegrating under combined weight of triple-digit inflation, declining production, record-low exports, & flight of capital. Public order crumbling. Dozens of groups out on wildcat strikes. (Nwk 8:18)

ONCE a well-run, stable, prosperous country: now filled with violence & run into the ground by a succession of rabble-rousing charlatans. It's ripe for Red takeover.

NEXT: SPACE SHUTTLE. Will signal momentous departure for US. Sometime in '79, first shuttle will lift off vertically by rocket with crew of 7, will orbit earth about 150 miles up. Then—using airplane-like controls—will glide down & land on conventional runway. Over 500 trips planned in 12 years. Will be able to visit orbiting space stations to service & transfer personnel; rescue marooned astronauts; or carry repairmen to mend satellites. Non-professionals will be allowed to fly. Private cos. can charter flights (Nwk 7:21)

In 6 yrs., a shuttle launch & landing planned every 10 days. (USN 7:28)

MAN is tremendously clever—far more clever than he is wise. He can conquer everything except himself. How much longer will God permit this dreadful Frankenstein of cleverness to outstrip the essential & wholesome bridle of wisdom & righteousness?

WATTS 10 YEARS LATER. Poverty money has dried up: cause people have lost interest: unemployment up to 50%. "They put a lot of money into Watts, but it never got to the people." For poor urban Blacks, nothing much has changed since Harlem '64 or Watts '65 or Detroit '67. Things really are bad in Watts now, & in bad times violence turns inward. Watts children are into gang wars & street crime. Parents literally lock them into schools, & arm own windows with steel bars. All things that point to less hope are there: greater fear, more crime, more violence, poorer services. (Nwk 8:18)

RUSSIA would not permit this. Tho they keep their people in poverty & slavery, they have the wisdom, & their system has the ability, to level up the low spots & put everyone to work. Unemployment is a crime in Russia. They're making converts thru despair.

US STILL RICHEST? Sweden, Switzerland & W. Germany beginning to top US in GNP per capita. If it's capitalist enterprise that made us wealthy, how come regulated economies of effete Old World threaten to outstrip us? Nearly everyone's gaining on us. Our defeated foes, Germany, Italy & Japan have had per capita growth at twice our rate since '50. French growth has been 2/3 more than ours. Even Britain, for whom we feel so sorry, grew 10% more than US in '50-'70. It's easy for front runner to fall back to pack. (Nwk 8:18)

US has long taken its superiority for granted, as some specially favoured race—just as England did. It all seemed so effortlessly easy to shine while God's purpose required the shining. "We are THE people!" But that divine purpose moves on apace.

NUCLEAR CONTROL TALKS deadlocked since 74Ford-Brezhnev meeting. Problem is Moscow's new monster SS-18 missile, over 6 times as powerful as US Minuteman. Can carry 50-megaton explosive creating fireball 36 miles in diameter. Russia wants option of some with single heads, some multiple, making pact impossible to police. Both Russia & US spending vast sums on increased warhead power & accuracy, & exotic new weapons like lasers. (Tm 7:7)

JUST a few of these huge Russian missiles-& she has 100s-could obliterate US's highly organized & highly vulnerable centres of power. She would, in good conscience & for world "peace" fire them the moment she felt she could get away with it, just as US did not hesitate to bomb Hiroshima. It's a deadly duel on a highwire: 1 slip is fatal.

HIROSHIMA. 30 yrs. after atom bomb, toll in death, disease & misery yet to be measured. Estimates of killed range up to 200,000. Blast flattened within 1½ miles, destroyed over ⅔ of buildings in city. Over 114,000 survivors still live: most are short of money, unemployed, unable to marry off children— they're considered untouchables, genetic damage feared. Survivors find jobs hard to get: take menial work: make up much of city's jobless (USN 7:21)

LET us ever remember Hiroshima—a very small sample of what man now has power to do, & obviously is quite willing to do to achieve his ends. Here is a tiny foretaste of the next war, & that war will come. Let us be fervently thankful that God is in charge, and that there is a determined point at which He will stop man before man destroys himself.

BIG CHANGE IN PRISONS: punish, not reform. Growing disillusionment with what was once seen as main task of prisons: reform criminals. After yrs. of trying, penal experts admit they can't. US Prison Bureau Director says, "We don't know much about causes of or cures for crime: for long time we kidded ourselves we did." In past, criminals seen as "sick," prison's job to "cure" them. Study of 231 rehabilitation programs over 20yrs. admits, "With isolated exceptions, rehabilitative efforts have had no effect." (USN 8:25)

HOW foolish is "wise" man! The see-saw swings again: old fads out, new fads in. When will man learn he knows nothing, & must humbly seek the guidance of God in everything? Not until God's terrible judgments are in the earth.

WELFARE JUNGLE. Federal spending is up 83% in 5 yrs., to \$360 billion a yr., & climbing. Over ½ is for social programs. If these grow at present pace, we'll be spending ½ gross national product on them by 2000. Why? Because Congress seems to believe road to popularity & re-election is to say yes to all demands. Tragedy is that much isn't effective & doesn't help poor. (Nwk 8:18)

THE weakness of democracy is that no one has responsibility, & the easiest & most popular way is rarely the best way. US is on a luxury-for-all binge that caters to sloth & corruption, that's irresponsibly running up horrendous national debt, & must end in disaster.

REBUFFING JORDAN. Congress showed such opposition to sale of anti-aircraft missiles that Ford withdrew proposal. Hussein said, "We'll probably have to get them from Russia." If Jordan, closer to US than most Arabs, must go to Moscow, US efforts to gain Arab confidence are in trouble. (USN 8:18)

* * *

As result, Hussein says he'll work closer with Syria & Palestinians. (USN 8:25)

A SAMPLE of Congress' folly & confusion, but Jordan must be with Tarshish in end.

DRIP IRRIGATION, invented by Israeli scientists, opens new chapter in agriculture: may help solve world food shortage. Process drips gallon an hr. directly to plant, rather than spray 60 gallons per hr. per plant into air or channel it in furrows. Can be used for rocky & infertile lands hitherto hardly cultivable at all. What's more, fertilizer can be simultaneously dripped to plant. Fruits have been grown this way in ½ normal time. Sixty companies now making drip irrigation apparatus, including Dupont & Motorola. (DtJwNw 5:30)

WHY didn't someone think of this before, with all the worry about water supplies? How often we have gazed at the majestic Niagara of irrigation hoses gloriously spuing out vast torrents (mostly wasted). It took the Jews to figure out a better way, as they struggled to bring back life & verdure to a long-dead, barren soil.

UN HYPOCRISY. US has vetoed admission of N. & S. Vietnams, because UN refused to even consider S. Korea. US was ready to vote for all 3, but Reds & supporters prevented S. Korea from even being on agenda. US has now cast 9 vetoes (2 to protect Israel). Russia has cast 110. (Tm 8:25)

AND this was not in the General Assembly, which US lost to the Reds long ago, but the inner, last-ditch Security Council, where Britain & France are permanent members.

US DRUG ABUSE at epidemic levels. Top priority effort to stamp it out is failure in almost every respect because of bureaucratic bungling, inter-agency rivalry, politics, high level corruption. Costs \$17-billion/yr. (USN 6:30)

CORRUPTION is the theme running thru so much of the news today—reason so little good is accomplished, so much evil festers & prospers.

VIETS HAVING GARAGE SALE: \$5-billion in arms captured in US retreat: tanks, helicopters, airplanes, machine guns, million rifles, etc. (Nwk 8:4)

A BITTER but wholesome humiliation for once-mighty US.

YUGOSLAVIA: Tito is 83. Will his successors be strong enough to resist Russian blandishments or threats? Russia is pressing for bases on strategic 350-mile Adriatic coast opposite Italy. (USN 8:11)

TIME is on Russia's side, here as in so many places. And she has the patience and cunning to wait for the right moment to strike. She is not making Hitler's mistake.

RUSSIA MOVES INTO LIBYA. Egypt charges Libya has accepted \$4-billion Russian arms promise in return for Russian bases in Libya. Russia has moved into Libya on major scale, & will be in strong position to threaten Sadat(Tm 6:2)

VERY important move, both strategically & prophetically. Russia must be strong in Libya (Ezek. 38:5; Dan. 11:43). Another big turnabout, & very encouraging news.

The Laughter of the Fool

"As the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity"—Eccl. 7:6.

It has been said that the one great and remarkable omission from the Bible as a portrayal of humanity is the complete absence of humour. *It has no place there.* This fact, and Paul's and other inspired writers' remarks on the subject, warrant serious thought.

In the first place, humour, however gentle, is *rarely without a barb.* The basis of every joke is the discomfiture of someone. Minor troubles and difficulties of others always appear humorous, and even major troubles have elements of humour to those who are not affected, often when the seriousness of the trouble makes them ashamed of the impulse. *Humour is basically malicious.*

Then again, humour is false. It is evanescent, *counterfeit* happiness. It creates briefly and shallowly the same sensations; it calls into play the same expressions of the face, although usually contorted and exaggerated.

But it creates no bond of friendship. It has no depth or permanence. It is not conducive to intimacy or confidence. In fact, it speaks sadly of a lack of depth, a shallow emptiness, an absence of consideration, a deficiency of experience and understanding.

Life is not funny. We realize this when we *face its realities*— when we consider its hospitals and asylums, its blind and crippled and homeless and bereaved. Life is grimly tragic, but still even amid its tragedy *it can be happy with the quiet happiness of the assurance of God.*

And then humour is often so cruelly misplaced. Who has not bitten their tongue after having stirred up a hidden sorrow by a thoughtless word of folly? Solomon says —

"As he that taketh away a garment in cold weather, so is he that singeth songs to an heavy heart"
(Prov. 25:20).

"Even in laughter the heart is sorrowful, and the end of that mirth, is heaviness" (Prov. 14:13).

"I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure . . . And behold, this also is vanity: I said of laughter, It is mad; and of mirth, What doeth it?" (Eccl. 2).

And he sums up (Eccl. 7:2-4)—

"It is better to go to the house of mourning than to/ go to the house of feasting; for that is the end of all men, and the living will lay it to his heart. For by the sadness of the countenance the heart is made better.

"The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth."

There was no humour in the life of our Great Example, and *his life was perfect in the sight of God.* He was a man of sorrows and well acquainted with grief. With the knowledge and discernment and depth of sympathy that he possessed it would be impossible to be otherwise than sorrowful in a world like this. Nothing would have been more out of place, or more destructive of the power of his influence for good, than shallow, jangling humour.

His mission was to those who had bitterly experienced the sorrow and tragedy of life. *With them he had a fellow-feeling born of the same experiences.* And to them he said (Luke 6:21-28)—

"Blessed are ye that weep now; for ye shall laugh . . . Woe unto you that laugh now; for ye shall mourn and weep!"

A mutual sorrow is a far stronger bond of affection than a mutual pleasure, and the consolation of the mutual communion that is born of sorrow is often adequate compensation for it.

"By the sadness of the countenance the heart is made better."

THE HYE GATHERING: July 28 - August 3

The meetings commence each day at 9:30 am, when the daily Bible readings are done: this year the Romans portion was discussed. Children under 12 are at Sunday School.

At 11:00 am, the exhortation until 12:00; then lunch.

At 2:30 pm, introductory remarks are given by a brother on the chapter for the day of whatever book is being studied. This year II & III John and II Peter were considered. Young people over 13 were at a study class.

At 8:00 pm, public Bible lecture.

The days are well laid out so that the Scriptures are considered, and also private time is given for the daily duties and pleasures. There is too much activity to describe all in detail, so I will give an outline of the morning talks:

MONDAY: Bro. D. Clubb—"David: From Shepherd to King"

Bro. Dave had maps with different areas marked as the story of David from Shepherd to King progressed. He brought out many of David's trials and accomplishments, the help he received from others, his character as shown during these difficult times. As bro. Dave related the natural events, he brought in the spiritual lessons—

David's preparation for kingdom, as he humbly cared for his sheep. He was of simple birth, as we are. So we must come of simplicity and endure our training period in this life as we prepare for our reign with Christ.

David continually praised God as he worked. We too must be cheerful and willing in our work, doing all joyfully as to God.

David had *complete* trust in God's care, and killed the giant because of it. He did not revile against his brothers when they scorned him, or against Saul when he sought his life. We can take example from his faith and patience.

When David's life was endangered and he fled from Saul, he went to the prophet of God. So likewise when we are in trouble we should seek to our brethren and sisters for comfort—and be willing to offer others aid when they are in need or in trouble.

David continually prays for God's protection and guidance. We too must constantly remember how we rely totally on God. Prayer is needful always.

David—a type of Christ as he reigns as King over Judah first and then over all Israel, after a time of suffering, persecution and exile.

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TUESDAY: Bro. Braden Edwards—"The Parables of Christ"

The parables, or stories with a lesson, given by Christ are taken from all walks and situations of life.

The Sower. The preparation of the soil and the maintenance of the soil in which the seed of truth might fall is the important aspect of whether we obtain and retain the Truth. We must at all times weed out the distractions, encourage the atmosphere of spiritual growth, to bring forth good seed.

The Sheep in the Wilderness. The call went out: to those that accepted, and realized they had been in sin, repentance was granted. To those that felt they were righteous, there was no room for them in God's plan.

The Prodigal Son. The true change of heart: from riotous living to a state of poverty—and in fact eating of pig's food—the young man was made to realize his position, and had a change of heart. He was made to realize the comfort of his father's protection that he had left. As his father readily and joyfully received him back when he repented, so God accepts us, if we repent. We are shown the way to go from a state of filthy rags of defilement of sin, to being clothed upon with a white garment of righteousness—if we walk faithfully.

Five Wise and Five Foolish Virgins. Our preparation time is NOW. We can while away the time and not fill our vessels with the good oil of knowledge, or we can prepare ourselves for the great day of the Lord as the wise virgins did. Will we be waiting for the Bridegroom with oil in our lamps when he comes?

Labourers in the Vineyard. The good householder provided employment in his vineyard for the labourers throughout the day, and promised them payment. At the end of the day of labour each received a penny, from last to

first. Some of the ones that had laboured all day complained. We who are responsible will all receive a chance to go before the judgment seat for true justice. By our labours—no matter how long we were given to work in the vineyard—and by our attitude, we will prove whether or not we are worthy of God's mercy to have a place in His Kingdom.

* * *

WEDNESDAY: Bro. G. Growcott—"*Come Out. . . And Be Ye Separate*"

This was a most interesting talk on a separate people during the time of Israel—the Kenites—who appeared to faithfully follow God, remain separate from and yet on good terms with the nations of the land, and also near to and yet separate from the children of Israel.

Several instances during the history of Israel were brought to our notice. Reuel, Moses' father-in-law, was a priest in the land of Midian. He helped Moses during his time of rulership and made many helpful suggestions. He appeared to serve the same God as Israel. Hobab, Moses' brother-in-law, was entreated to dwell with Israel and assist Moses (Num. 10:29), thus showing Moses' real need for his guidance and help.

During the time of the judges, as Deborah and Barak fought Israel's enemies, we are told of Heber the Kenite of the house of Hobab. Heber's wife Jael kills Sisera the captain of the host of the Canaanites, even though Heber dwelt peaceably in the land. They are plainly on the Lord's side.

We are told of the faithfulness of the sons of the Rechabites to obey their father's instruction. They are commended in Jeremiah for being an example to Israel. In the time of Jehu, as Jehu carries out God's command to destroy the evil household of Ahab (2 Kings 10:15), Jehu meets Jehonadab the son of Rechab coming to meet him, and asks him: "Is thine heart right, as my heart is with thy heart?" And Jehonadab answered, "It is," and he goes with Jehu to destroy the prophets of Baal.

We can therefore take example from these people: to live separate, and yet not be enemies; to live peaceably with all men; to follow the way of God even when it takes great determination and resolution. To be an example to others of faithfulness is very commendable, and our duty in life.

* * *

THURSDAY: Bro. Frank Pyne—"*The Sinners in Zion Are Afraid*"

In this day of trouble "such as never was," the evil nations around us are becoming very fearful. Many evils are overtaking the earth—pollution of air, water and soil; lack of morality; lack of law obedience; and many others. Mankind is unable to control himself, and everything appears chaos to the common man. They are preparing for the time when "they shall say to the mountains, Cover us, and to the hills, Fall on us."

The people of God, however, are in a very different position. Even though the world around us appears in a chaotic state, the prophecies are quickly being fulfilled, and the return of Christ is so near. We need to take note of our lives—and examine ourselves to see if we will be ready and watching.

* * *

FRIDAY: Bro. Ray Hodges—"*Here Are Two Swords*"

In Scripture, two lines of defence are portrayed to us. One is the way of the world, as they strike out and fight for their rights. Many examples in Scripture are given where the natural sword was relied on instead of God—as Saul, in the pursuit of the righteous David.

The sword of the Spirit, however, when used by God's faithful witnesses, is eventually much more powerful. David fought back this way against Saul—not harming him, but reminding Saul in a wise manner. We, following many scriptural examples, must fight evil and witness for the Truth with the sword of the Spirit. Remember: in the end, "Vengeance is Mine, saith the Lord."

* * *

SATURDAY: Bro. Roy Johnson—"*The Day of the Lord*"

We do well to remember that the Day of the Lord is at hand. The pleasures and distractions of this life, if sought after, will in the end bring great sorrow to those who may entertain the idea that we can serve two masters. Christ is our great example, and we should strive to follow him—to live our lives to the honour of God. The Truth is an every-day control on our lives—if we are using it properly. If we take a journey, do we not try to avoid taking anything extra that will burden us? So in the journey toward the Kingdom, we should throw away or pluck out anything which may hinder us from completing that journey.

What is our way of life in an ecclesia? Are we striving to maintain peace & purity and the spirit of Christ, or are we one of those causing contentions & strifes and problems that tear apart the brotherhood and fellowship? Peace & unity in an ecclesia and a fellowship, combined with the purity of the One Faith, are what we should strive for.

Remember, we are small, and God is very great—our whole duty is toward Him. When the Day of the Lord appears, will we be ready?

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SUNDAY: Bro. Fred Higham Sr.—“*Our Living Sacrifice*”

Sunday morning is a special time to reflect upon Christ and the sacrifice he made for us. Most important for us to reflect upon is the dedication of his life to the service of his Father. He never held back his best, even to giving his life for God's plan for mankind.

We have been called to a high and holy calling: God has given us a wonderful opportunity—but we are expected to do our part. Our lives must be a "living sacrifice." In our daily walk we must continue to work faithfully for God, putting aside the things which so easily beset us, and run with patience the race that is before us. Just changing our lives for Sunday and weekend class is not enough. We must destroy the old man of the flesh, and continue to develop the man of the Spirit.

— A.J.

Bible Questions

1. Treason!
2. Here am I
3. This is now
4. We may eat
5. Intreat me not
6. Drink, my lord
7. Sell me this day
8. How is it that ye
9. Give me children
10. I know not: am I
11. How shall this be
12. Lord, now lettest
13. Cursed be Canaan
14. Go return each to
15. Prove thy servants
16. Where is he that is

FIRST RECORDED

WORDS. WHOSE?—

17. Repent ye, for the
18. We have found the
19. Did not ye hate me
20. Who art thou, Lord
21. Can there any good
22. Let us go up at once
23. I have seen a woman
24. Feed me, I pray thee
25. If ye have judged me
26. Rabbi, we know that
27. If it were a matter of
28. The Lord be with you
29. The Lord forbid it me
30. Go & search diligently
31. They have taken away
32. Master, we have toiled

33. Who is the Lord, that I
 34. Let me, I pray thee, kiss
 35. It may be that my sons
 36. Unto which of all us
 37. Wherefore smitest thou
 38. If thou wilt go with me
 39. Give me also this power
 40. Men, brethren & fathers
 41. I am an Hebrew, & I fear
 42. Surely a bloody husband
 43. What accusation bring ye
 44. Shall I go and call to thee a
 45. I would also hear the man
 46. Whereby shall I know this
 47. My father, behold the fire
 48. There came men unto me, but
 49. Hear, I pray you, this dream
 50. How long wilt thou be drunken
-

Eli	Jehu	Noah	Jonah	Simon	Samson	Zipporah
Eve	Isaac	Peter	Adam	Naomi	Andrew	Jephthah
Job	Boaz	Caleb	Gallio	Joseph	Agrippa	Wise men
Paul	Mary	Jacob	Elisha	Rachel	Pharaoh	Zacharias
Cain	Ruth	Pilate	Herod	Miriam	Stephen	Nathanael
Esau	Jesus	Barak	Daniel	Samuel	Rebekah	Magdalene
Moses	Rahab	Lydia	Naboth	Simeon	Athaliah	Nicodemus
						John Baptist

Last month's answer — Piece of money in fish's mouth

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