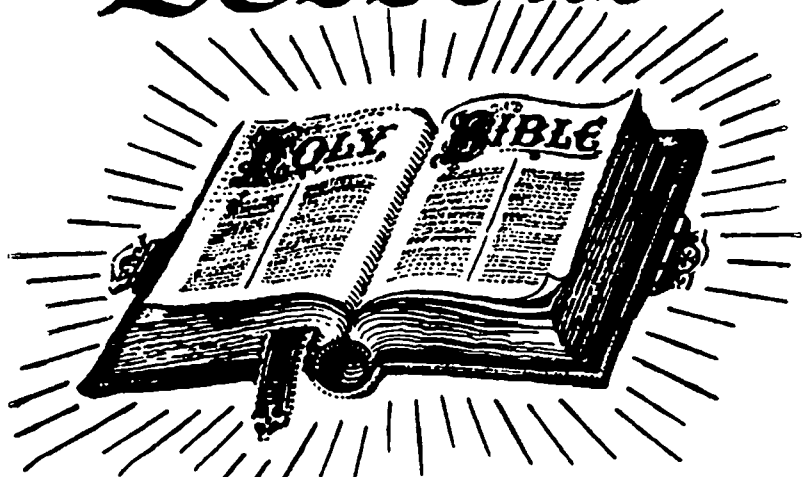


Bible Lessons



**Beholding as in a glass the glory of the Lord,
we are CHANGED” II Cor. 3:18**

ADULTS -- YOUNG PEOPLE

**Vol. 3, No. 4
Oct., Nov., Dec.,
1971**

**Faith Pub. House
Guthrie, OK
73044**

Bible Lessons for Adults and Young People

Vol. 3 October, November, December, 1971 No. 4

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**Publishing the Bible truths in the interest of
Jesus Christ and His Church.**

Edited by Mrs. Marie Miles, and other co-workers.

**Subscription Price — 35¢ a copy for quarter of year, or
\$1.40 per year, issued quarterly.**

Second class postage paid at Guthrie, Oklahoma.

**Published Quarterly By
FAITH PUBLISHING HOUSE
920 W. Mansur Ave.
GUTHRIE, OKLAHOMA 73044**

THEME FOR THE FOURTH QUARTER, 1971

On July 6, 1969 we had our first lesson in the book of Genesis, starting with the first verse. Since then we have left the book and come back to it at different times, but in this quarter we have finished the book of Genesis and started in the book of Exodus.

We have enjoyed our study of Genesis. It records the origin and fall of man, and thus explains the co-existence of moral evil and a moral sense, and the hereditary memory of God and judgment in the soul of man. It gradually unfolds the purpose and method of grace through a Deliverer who is successively announced in the seed of the woman, of Shem, of Abraham, of Isaac, Jacob and Judah. It all ends with the coffin, the mourning for the dead, the funeral procession, and the glance into the future life. The age of promise is over; there follows now a silent chasm of almost four hundred years, until out of the rushes of the Nile River there is lifted up a weeping infant in a little reed-formed ark. The age of the law begins which endures for fifteen hundred years. Then in Bethlehem-Ephratah there is born another Infant, and with Him begins the happy time, the day of light and quickening grace. Our Lord and Saviour is now sitting at the right hand today interceding for you and me.

You will notice that we try to interweave the Old and New Testaments, as we recognize that the New Testament is a fulfillment of the Old Testament.

—Sister Marie Miles

October 3, 1971

IS GOD IN EVERYTHING?

Gen. 45:4-11a; Job 5:19-20; Job 16:11-12, 17;

Dan. 12:10a; Rom. 8:28

Gen. 45:4 And Joseph said unto his brethren, come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

(1)

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life.

6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be bearing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and he hath made me father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11a And there will I nourish thee;

Job 5:19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death: and in war from the power of the sword.

Job 16:11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

17 Not for any injustice in mine hands: also my prayer is pure.

Dan. 12:10a Many shall be purified, and made white, and tried;

Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Memory Verse: The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. 2 Peter 2:9.

Central Thought: Joseph went through slavery and prison to prepare him for authority next to the king and a vessel to preserve life. Jesus went to the cross to bring eternal life to us.

LESSON BACKGROUND

After Judah's passionate plea Joseph revealed himself to his brothers. Of course they were astonished and troubled but he soon put them at ease which is the beginning of our lesson today.

We also are bringing to your attention the scriptures in Job, and his seeing God in everything. He said after his children had been killed by "a great wind" and his oxen, asses; sheep and some of his servants had been destroyed that, "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21). Notice our memory verse which the Apostle Peter has written.

Lesson References: Gen. 50:20; Acts 3:13-15; Job 38:41; Psa. 105:16, 17; Acts 4:24.

QUESTIONS:

1. What was God's plan in Joseph's life when he was sold into Egypt? 2. What attitude should we take about the things that touch our life and others we observe, who are God's consecrated children? 3. Discuss Job and his troubles and then his attitude concerning them. 4. Can we single out just one thing and say that it is working for good for us? What does the last scripture in our lesson make us know? 5. Discuss what Jesus went through and God's plan for Him and His coming to bring eternal life.

ADULTS' AND YOUNG PEOPLES' COMMENTS

Are we hearing it right? Did Joseph say, "God did send me"? What about that terrible sorrow of heart that Joseph had at different times from such injustices brought to him by others? Was God in that? What about the loneliness, the slavery, the life in prison, the heartaches he suffered? Yes, we heard it right. Joseph said, "God did send me." "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." (Gen. 50:20) Oh dear ones, our prayer is to God that he will help us to learn this truth and be at peace. There was sin on Joseph's brethren's part but by the time it reached Joseph it had become God's will for him, though he did not see

it then. In fact the selling of him into Egypt was the greatest blessing of his whole life. How precious is this truth. We can see that God can make even the "wrath of man to praise Him," and how all things, even the sins of others that touch our lives "shall work together for good to them that love him." Not just one particular thing but the working "together" of all things. Oh, how short is our vision. God often hides from us what His purpose is in our life. We are the vessels. God is the Potter. Let us be willing for Him to mold us into the "vessel of honour" that will bring honour to His Name in the world today. No man or any company of men, troubles, or any power on earth can touch the soul that is hid away in Christ and is abiding in Him with complete trust without first passing through the angels "that encampeth around about them that fear him," Jesus Christ and God.

We can't say we like the trials or enjoy them, but we must like God's will in the trial. God can help us to do this when we have learned to know that His will is a will of love, and it is always lovely. If God's will is always our will then we live in rest, and we can shout with the Apostle Paul, "Thanks be unto God, which always causeth us to triumph in Christ."

—M. Miles

FOOD FOR THOUGHT

It is interesting to note that many times the very ones the Lord has purposed to help are the ones who develop the vessel the Lord will use to bring the help. The Egyptians were a heathen people but before it was all over they acknowledged God as the only true God.

Saul used David spitefully and exercised every means at his disposal to destroy him, but in the end it only proved to be a means of preparation, getting David ready to be king of Israel. The mob at Jerusalem opposed and rejected the very Son of God just as he told them they would, and they contested Him all along the way, but their very contesting only made His true light shine the brighter and their final trial and crucifixion actually only served to open up the means of their own salvation! God has ways His wonders to perform.

The secret of all the proceeding, so far as we are concerned, is for us each one to keep ourselves committed to His hand until He is able to develop us into whatever vessel He had in mind for us. Keep this in mind also: though we study Joseph and his exploits and accomplishments, yet he was only one of twelve brethren, all twelve of which were owned and accepted by the Lord. All produced offspring, the accumulated total of which God owned as the children of Israel. His blessing rested

upon each one with their children. Not everyone needs to be a Joseph, or a David, or a Samson, or a Solomon, in order to be blessed of the Lord, and yet He does make all of us Kings and Priests before Him.

—C. W. Wilson

IS GOD IN EVERYTHING?

I was attending a prayer meeting held in the interests of the life of faith, when a strange lady arose to speak. She said she had great difficulty in living the life of faith on account of the second causes that seemed to her to control nearly everything that concerned her. Her perplexity became so great that at last she began to ask God to teach her the truth about it, whether He really was in everything or not. After praying thus for a few days, she had what she described as a vision. She thought she was in a perfectly dark place, and that there advanced toward her from a distance a body of light which gradually surrounded and enveloped her and everything around her. As it approached, a voice seemed to say, "This is the presence of God! This is the presence of God!" While surrounded with this presence all the great and awful things in life seemed to pass before her—fighting armies, wicked men, raging beasts, storms and pestilences, sin and suffering of every kind. She shrank back at first in terror; but she soon saw that the presence of God so surrounded and enveloped herself and each one of these things that not a lion could reach out its paw, nor a bullet fly through the air except as the presence of God moved out of the way to permit it. And she saw that if there was ever so thin a film, as it were, of this glorious Presence between herself and the most terrible violence, not a hair of her head could be ruffled nor anything touch her, except as the Presence divided to let the evil through. Then all the small and annoying things of life passed before her; and she saw that there also she was so enveloped in this presence of God, that not a cross look, nor a harsh word, not a petty trial of any kind could affect her, unless God's encircling presence moved out of the way and let it. Her difficulty vanished. God was in everything; and to her, henceforth, there were no second causes. She saw that her life came to her, day by day and hour by hour, directly from the hand of God, let the agencies which should seem to control it be what they might.

Would that it were only possible to make every Christian see this truth as plainly as I see it! For I am convinced it is the only clue to a completely restful life. Nothing else will enable a soul to live only in the present moment, as we are commanded to do, and to take no thought for the morrow. Nothing else

will take all the risks and "supposes" out of a Christian's life, and enable him to say, "Surely goodness and mercy shall follow me all the days of my life."

—Sel. from "The Christian's Secret of a Happy Life"

October 10, 1971

FAITH IS BELIEVING BEFORE SEEING

Gen. 45:21b-28; John 20:25, 27-29

Gen. 45:21b Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, It is enough; Joseph my son is yet alive. I will go and see him before I die.

John 20:25 The other disciples therefore said unto him (Thomas), We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

27 (Jesus appears to the eleven) Then said he to Thomas, Reach hither thy finger, and behold my hands;

and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Memory Verse: For we walk by faith, not by sight. 2 Cor. 5:7.

Central Thought: The very greatness of the things to be believed by us is one of the difficulties of our faith, but we must walk by faith and not by sight.

Word Definition: "Fainted" is perhaps literally, "remained cold." (Hom. Comm.)

LESSON BACKGROUND

The land of Goshen or the land of Rameses was east of the Nile River which lies nearest Canaan.

Jacob's grief of twenty-two years now had come to an end. He would go to see Joseph and would now look forward to a happy end of his pilgrimage.

Joseph was 30 years old when he came before Pharaoh the first time. The (Gen. 41:46) famine had been on for two years which came after the seven years of plenty. This would make Joseph 39 years old when he made himself known to his brethren, and sent them home to bring his father.

Our lesson in John is after the resurrection of Jesus. Jesus appeared to the disciples but Thomas was not with them. Then eight days later he appeared again to them the second time and Thomas was there.

Pharaoh was pleased when he heard that Joseph's brothers were with him. He told Joseph to load his brothers' beasts and also send wagons to bring his father and all his family back to Egypt to live.

Lesson References: Mark 9:24-27; Heb. 11:8-10; Rom. 4:20-22; Rom. 5:1, 2.

QUESTIONS:

1. Were Joseph's brothers more at ease after Joseph wept and kissed them? Why? 2. What did Pharaoh send with the brothers and what did Joseph send his father and give to his brothers? 3. What did Joseph mean when he gave the

advice to the brothers, "See that ye fall not out by the way"? 4. What was Jacob's reaction to the news and what brought faith finally to him? 5. What was Doubting Thomas' reaction to the news that Jesus had been seen by the disciples? 6. What was Thomas' reaction when he saw Jesus and what is to be ours who believe and see not?

ADULTS' AND YOUNG PEOPLES' COMMENTS

There are two kinds of unbelief. One kind is when a person refuses to believe because he hates the light and truth and is content with the life of sin and doesn't desire to live the life of a Christian. The other kind of unbelief is when the news seems too good to be true. You want to believe but the greatness of that which is offered to faith is too much. This kind of unbelief does not come from a bad heart but probably from weakness, or inability to grasp the promises or the reality because of so many other thoughts or memories crowding into the mind.

Jacob could not believe that his son was alive, but "when he saw the wagons" he believed. Oh, why do we have to see the wagons before we can believe? Thomas had to see the nail prints and thrust his hand in the side of Jesus before he could believe. Jacob and Thomas both would not believe the words of others. The disciples told Thomas that, "We have seen the Lord." The sons told their father, "Joseph is alive, and he is governor over all the land of Egypt." He had to see "the wagons" before he would believe, but then he said, "It is enough." Thomas saw Jesus' nail prints and he said, "My Lord and my God." Dear ones, Jesus said, "Blessed are they that have not seen, and yet have believed." Many will say, "seeing is believing" but God tells us that believing will bring the seeing. It is backwards to the human nature. It is a nobler kind of faith when we can trust God who is out of sight and when we can believe what God has made known to us in our souls. Some day we will see our Lord and Saviour "face to face" and then as the poet has said, "Our faith will be lost in sight." Praise the Lord for that faith that is an anchor for the soul of a life beyond the grave.

"Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Substance means the ground or confidence that we have in God. We believe His Word, and knowing that He cannot lie we expect it to come to pass. Jesus has said, "Have faith in God."

—M. Miles

FOOD FOR THOUGHT

Faith is not a quality that is self originating or self propagating. Where there is no basis upon which it can rest, there is simply no faith! Supply a sufficient basis for a degree of faith and it will progress just that far, but until additional basis is laid it will not progress any further. Faith does not lay its own foundation, either initially or subsequently. Faith acts on the accumulated knowledge perceived by the intellect. Where there is no knowledge, there will be a corresponding lack of faith. The Word tells us that faith is a gift of God, but here is how the gift is bestowed. God will supply everyone who will allow Him to, all the basis needed to believe on Him and be saved. He is faithful to see to it that every individual born into the world is convinced of him as God and that each one is given ample opportunity to believe. God will not make or force anyone to "believe" as we call it, but he will and does see to it that every intellect is supplied with sufficient demonstration and manifestation to be convinced that He is God and able to save fully. Many absolutely refuse to be convinced; that is, they will not be honest enough with themselves and their own soul to acknowledge His gestures toward them and so they proceed on in what? Unbelief? No, in stubborn rebellion, refusing to be convinced. The soul who is honest and willing to receive "conviction" will soon perceive that it is a Holy God dealing with his heart and exposing his unholy sins and he will most gladly yield to the wooing Spirit and be saved. Until he becomes convinced there is a God and that He is willing to save him, he has no basis for faith, but as soon as he is convinced of that he can grasp the promise and receive the blessing.

Someone says the Bible says, "Have faith in God! Just have it! Every promise in the book is for His People." I agree 100% and recognize right along with it that you just laid the foundation for all the faith you propose to exercise, or "have" as you call it. Take away "the promises" and what will you build your faith on? Where there is nothing to base it on, there just simply is no faith. Someone says, "I held my faith in God even when it looked like there was no hope and He brought me through." That is wonderful but examine your experience more closely and you will no doubt discover that something kept you convinced, a Scripture, a verse of song, a past experience, an inspiration of the Spirit, something went before and provided a basis for that faith. Faith does not hang suspended. A human mind cannot believe in something of which it has no perception. Whatever accumulated knowledge it was that convinced you the work could be done supplied the basis or

foundation for your faith. Without that your faith would have failed.

This is exactly where the enemy is doing great damage to the church. There are great and precious promises of guidance, of keeping grace, of wisdom, of spiritual conquests and gathering of souls, of gifts (spiritual gifts which we need so badly) of healing, of miracles, all accomplished by faith, but somehow the enemy has succeeded in convincing us that we are not able. Such conclusions destroy the basis for faith and so of course what faith we have will crumble. Oh God, help thou our unbelief!

—C. W. Wilson

GOD SENT THE WIND

In 1853 a Christian man was passenger on a ship bound for China, when the wind failed. During a Sunday morning service the passengers noted that the captain looked troubled, and frequently went over to the side of the ship. At the conclusion of the service, he was asked what was amiss. He replied that a four-knot current was carrying the ship rapidly toward some reefs, and that the vessel was already so near he feared disaster before the close of the day. After dinner he became so anxious that the ship's long boat was put over the side, and all hands tried to turn the ship's head from the shore, but without success.

"After standing together on the deck for some time in silence," one of the passengers told the story, "the captain said to me, 'well, we have done everything that can be done; we can only await the result.' A thought occurred to me, and I replied, 'No, there is one thing we have not done yet.' 'What is it?' he queried. 'Four of us on board are Christians,' I answered (the Swedish carpenter and our colored steward, with the captain and myself); 'let us retire to his own cabin, and in agreed prayer ask the Lord to give us immediately a breeze. He can as easily send it now as at sunset.'

"The captain complied with this proposal. I went and spoke to the other two men, and after prayer with the carpenter we all four retired to wait upon God. I had a good but very brief season in prayer, and then felt so satisfied that our request was granted that I could not continue asking, and very soon went up again on deck. The first officer, a godless man, was in charge. I went over and asked him to let down the clews or corners of the mainsail, which had been drawn up in order to lessen the useless flapping of the sail against the rigging. He answered, 'What would be the good of that?' I told him we had been asking a wind from God, that it was coming immediately, and we were so near the reef by this time that there was not

a minute to lose. With a look of incredulity and contempt, he said with an oath that he would rather see the wind than hear of it. But while he was speaking I watched his eye, and followed it up to the royal (the topmost sail) and there, sure enough, the corner of the sail was beginning to tremble in the coming breeze. 'Don't you see the wind is coming? Look at the royal!' I exclaimed. 'No, it is only a cat's-paw,' he rejoined (a mere puff of wind). 'Cat's-paw or not,' I cried, 'pray let down the mainsail, and let us have the benefit!'

"This he was not slow to do. In another minute the heavy tread of the men on the deck brought up the captain from his cabin to see what was the matter; and he saw that the breeze had indeed come. In a few minutes we were plowing our way at six or seven knots an hour through the water. We were soon out of danger; and though the wind was sometimes unsteady, we did not altogether lose it until after passing the Pelew Islands.

—J. T. Faris

October 17, 1971

FRUITFUL AND WASTED YEARS COMPARED

Gen. 46:1, 3, 4, 26-30; Luke 15:13, 17, 18a, 20, 22a, 24

Gen. 46:1 And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six;

27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented him-

self unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, now let me die, since I have seen thy face, because thou art yet alive.

Luke 15:13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

17 And when he came to himself, he said, how many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18a I will arise and go to my father,

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

22a But the father said to his servants, Bring forth the best robe,

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Memory Verse: It is of the Lord's mercies that we are not consumed, because his compassions fail not. Lam. 3:22

Central Thought: Wasting precious moments in sin brings wasted years here and eternal torment.

Word Definition: Wasted means "to use up or spend without need; profit or to take advantage of."

Fruitful means "to bear fruit, to be producing results; profitable."

LESSON BACKGROUND

Jacob went with his sons to Egypt in the wagons that Joseph sent. Our lesson begins with Jacob offering sacrifices at Beer-sheba where he stopped on his journey to see Joseph.

The scriptures used in Luke are the words of Jesus, telling about the prodigal son who asked his father for his inheritance and wasted it in riotous living.

Our thought is to compare the two son's lives. One had left God out and wasted a number of years. The other took God as his guide and became fruitful.

We notice there were 70 people of Jacob's family that went down to Egypt. The promise from God is that after they became a great nation God would bring them out again. In Exodus 12:37, 38 we read when they were lead out of Egypt by

Moses they were a nation of "600,000 men besides children," besides "a mixed multitude went up also with them."

Notice that Jacob is called Israel. His family is called Israelites. Israel's family took all their cattle and goods with them to Egypt.

Lesson References: Rom. 1:21, 28-32; Lam. 3:40; 1 Cor. 7:37; Isa. 61:10; Isa. 55:1.

QUESTIONS:

1. How many people were in Jacob's family when they went down to Egypt? 2. Tell about the meeting of Joseph. 3. Compare the lives of Joseph and the son that Jesus told about. Who was the wisest? 4. Discuss some of the ways peoples' lives can be entangled little by little in sin. (Example: Wrong thoughts, dirty stories leads to immoral acts.) 5. Discuss the mutual respect due parents and children. 6. What can young people waste in riotous living that they have? (singing, influence for good, time, etc.)

Marijuana is a drug that affects the mind. You drift off into a dream world. It's an oil residue which comes from a hemp plant. Marijuana in Spanish means "Mary Jane." Most young people say they use it to get away from their troubles, but when they come back they are still there, and really they are in deeper trouble. Christ brought salvation which is the way out of trouble.

YOUNG PEOPLE'S COMMENTS AND APPLICATION

In studying the youthful lives of the two sons in our lesson we notice that both had to face some hard decisions, as the youth face today. One was in poverty and the other had money. One was wise and one was foolish. One took God with him and the other left God out of his life. What were the results? One, God prepared to become useful and helped save thousands from starvation because he refused to do wrong.

Young people, the devil paints many bright pictures of a life in sin. The lights glitter and the laughter rings out, mixed with enticing music, which affects the emotions as one passes the house of sin. But what is behind it all? There are smooth talking men and women who are trained to cause young people to sin and as they yield, they gradually ignore their conscience until it all seems to be what they want. The devil works little by little to get your life in a vicious tangle.

I know young people who lived sweet lives for God but they fell into the traps the devil set for their feet and today their hearts are bleeding and have become so entangled that they

feel they never can get straightened out. They never intended to go so far. Youth should listen to those who have marked the way with bleeding feet. It's better to learn by observation instead of by experience. We are glad the prodigal son came to himself and willed to be saved.

—Marie Miles

ADULT'S COMMENTS AND APPLICATION

There is a great responsibility on parents to live for God and teach their children also about God. Both fathers in our lesson loved God. How fortunate were these boys. One accepted God as his guide but the other spent all he had in "riotous living." We can not make our children be saved but we can require them to live to the God-guided rules of our home as long as they live with us. By experience and by observation I have noticed that those who have required and seen to it that children, while very young, were taught respect and regard to the God given wishes of their parents, still regarded them when they became teen-agers. Don't be afraid to conquer your sweet little darling, yet do it with love and firmness. Be consistent in your demands and requirements. If you make a mistake, set the example of asking forgiveness. Also love your wayward children and by faith expect them to return as the prodigal son did. We deeply appreciate Godly parents.

—Marie Miles

FOOD FOR THOUGHT

Supposing we pause for a moment and begin to list all the things we can think of that render a life fruitful. What will we include? Success in a chosen career? Financial independence? Happy and satisfactory home life? Good reputation in the community? Are not these the very sort of things we find listed in the obituary columns of the newspapers for those who have departed?

On the other hand what would we list to describe the unfruitful life? Dishonest, lazy, given to strong drink, unpleasant to be around, unkempt, despised by his fellow men? And in the final column it merely states that he has departed and was given a graveside service.

These two examples are so common today until we hardly see anything unusual about them but let us examine them a little. We as humans are prone to regard the one above the other, approving the one while the other we disdain. But actually, what is there about either one of them of spiritual worth? Does success in a career bring a man closer to God? Does accumulation of material wealth make a man more acceptable at the

throne of grace? So on down the list, both lists in fact, and we are compelled to recognize that there is not much in either of them to commend one at the judgment!

Here is the most important point of all: without the Savior, no one is acceptable before the Lord. Jesus said we must be born again, and unless we have been, nothing else is of any worth. With the treasure of his grace hid in the field of our hearts our lives can be nothing else but fruitful and its influence will automatically gleam out in our words, deeds and actions. Without that treasure, our lives become fruitless and barren.

No one is able to make his life or himself fruitful. Try as you may, make all the resolutions you wish, turn over all the new leaves you want to, but until you allow the Saviour into your heart and life you will not be able to live a life filled with his rich graces. He will give you a new heart. He will translate you out of the kingdom of darkness into the kingdom of His dear Son. He will change your attitudes, your desires, your thinking, in fact you will become a new creature in Him, able to manifest the new qualities He has given you. Your life will become fruitful: fruitful unto eternal life. —C. W. Wilson

INNOCENT BOY SUFFERS

On our way home from the camp meeting in Ojos Negros, Mexico, through New Mexico we stopped at a little town to get gasoline in Encino, New Mexico. We were asking how far it was to Clovis, New Mexico, which is near my birthplace. The man in the course of the conversation told us some of his life's story.

He was born in 1906 in Wichita Falls, Texas. His father and mother separated when he was about three years old. His father took him to his grandfather when he was four years old. Later his aunt visited the grandfather and took Hubert home with her to New Mexico. She did not bring him back, for she intended to keep him. His daddy went after him. A man brought him to Dallas, Texas, with some cattle. Hubert was nine years old at that time. He had a hat on with his name written on it. His father walked up to the man and told him who he was then he said, "I guess I'll take this boy off of your hands." As they walked along to get the train his father asked about his aunt and all kinds of questions but he would not talk. Finally his father said, "You ought to talk to me because I'm your father." He said he answered him, "I don't know if you are or not." How sad!

This man continued to tell how he longed to see his mother. He said he carried her picture with him all the time. When he was 18 years old he and a boy was on the train and it stopped

in Wichita Falls, Texas. All the time he had it in his mind to find his mother as he knew she lived there but he didn't know where. He asked about her in a store and the man said that he knew her. She and her husband ran a rooming house up the street. He and the boy went up to the place and as they tapped the bell he saw a woman sitting at a sewing machine. As she turned around the boy asked him if she was his mother and he said, "Yes." With tears running down his cheeks at the memory, this man told us that when she asked what she could do for them he said, "you don't know me?" She said, "no." He said, "I'm Hubert." He said he could see her yet as she didn't say a word for a while and then broke down and cried. Later she told him that what affected her most was because her son was 18 years old and she did not know him. He didn't see her again for 20 years.

Now what caused the heartache in this boy's heart as he grew up longing for his mother? It was caused by sin. The devil caused his mother and father to separate. All of them suffered but their innocent boy suffered most. Even now as an older man the tears flowed from the memory of his childhood. No doubt many times he cried as he longed for a mother's love and some one who really cared. Sin causes trouble. It pays to be like Joseph and take God with you in life and obey his laws. Those who waste years in riotous living reap what they sow and many innocent children suffer. —Marie Miles

October 24, 1971

GOD SEPARATES HIS PEOPLE

Gen. 46:31a, 33, 34; Gen. 47:11, 12; 2 Cor. 6:17;
John 10:7-10, 14, 15, 26-28

Gen. 46:31a And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren [have come].

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

34 That ye shall say, Thy servant's trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

Gen. 47:11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in

the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

2 Cor. 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

John 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

Memory Verse: I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. John 17:14.

Central Thought: If we have the Spirit of God in our hearts today, our spirits will not mix or blend with the spirit of the worldly-minded.

Word Definition: Separate means, "to set apart; distinct; not associated with others; not shared or held in common." (Web. Dic.)

LESSON BACKGROUND

The promise to Abraham, Isaac and Jacob was that God would make of their family a great nation. This could not be done in the land of Canaan. Israelite history lets us know they were prone to join in the practice of the Gentile nations. God wanted them to keep themselves unmixed and be a separate people. This of course is true with God's people today. God, in his wisdom, caused Joseph to have his brethren to choose the land of Goshen where they could abide separate because they were shepherds. "Every shepherd is an abomination unto the Egyptians," Clarke's Commentary states, "The Egyptians abhorred such shepherds as the Israelites were. They sacrificed (on the altar) those very animals, the ox particularly, and sheep, which the Egyptians held sacred." Since the Egyptians held an aversion to the Israelites they could become a great nation without being mixed with idolatrous neighbors.

In the unprinted part of our lesson we find that when Pharaoh asked the brothers of Joseph their occupation they told him they were shepherds and he told Joseph to let them live in Goshen.

Our lesson chosen in John are the words of Jesus, who is the great Shepherd. "And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." Ezekiel 34:31. Those who are His sheep hear His voice and will keep themselves unmixed from the worldly practices around them or from fellowshiping the spirit of the world. This is the thought of the lesson today. Jesus has said, "They are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." John 17:16, 15.

Jacob was brought before Pharaoh by Joseph. When Pharaoh asked him how old he was he said he was 130 years old. Then Jacob blessed Pharaoh.

Lesson Reference: Ezek. 34:4-16; 1 John 2:15, 16.

QUESTIONS:

1. What was the real plan of God for the family of Jacob to live in the land of Goshen?
2. How would the aversion of the Egyptians to shepherds help in God's plan for His chosen people?
3. What does it really mean to "come out from among them and be separate"?
4. How does "Christ being the door to the Church of sheepfold" help in making God's people separate?
5. When does a person receive "eternal life" and what would cause him to lose "eternal life"?

ADULTS' AND YOUNG PEOPLES' COMMENTS

God has a separate people living here in this world today. "Be ye separate, saith the Lord." The Apostle Paul addressed the church at Corinth in this manner, "Unto the church of God which is at Corinth to them that are sanctified in Christ Jesus, called to be saints." (1 Cor. 1:2). Saints are different from sinners. They do not mix. Saints are God's sheep. Sinners are referred to by Jesus in a parable as goats. (Matt. 25:32, 33). Sinners who hear the call of God to repent come through the door of the sheepfold, who is Christ. Christ is the true Shepherd. He loves His sheep. He laid down His life for them. Others have claimed to be the good shepherd but they are "thieves and robbers." Those who are saved come through Christ and they go into the fold and on out into the pasture where they are fed and kept separate from the worldly spirit and practices of those around them. They obey the commands of the Lord. They know the voice of the shepherd and they follow Him. Because they have a different spirit they are not loved by the world. Just as the Israelites were hated by the Egyptians, so does the world hate those who refuse to go the ways of the world. They will sneer and make fun of your strict obedience to God's Word. Be not alarmed about this. You are not of their spirit. You are a separate people. You are following the good Shepherd who laid down His life for your eternal soul. Do not follow false shepherds. (Ezek. 34:4-11).

Notice verses 27 and 28. It says to those who follow Jesus and hear and obey His commandments that He will give them "eternal life." Some false shepherds teach that "once saved always saved" or they call it "eternal security." That is a false teaching. Our lesson plainly teaches that only those who hear and obey will be given eternal life. Eternal life is ours along with the abiding presence of the Son of God, Jesus Christ. When you are born again by the Spirit, eternal life comes in to the soul. It stays there as long as you keep the Spirit of God and obey that Spirit. When you disobey the Spirit of God and the Word of God, which agree, then you lose eternal life. Our lesson teaches that eternal life was given only to those who follow Him. Eternal life should not be confused with immortality which is put on in the resurrection of the body and has a beginning. (1 Cor. 15:54). —M. Miles

FOOD FOR THOUGHT

When the Lord accepted Abraham as His own and extended His promise to him, He made of Abraham and his offspring a separate people. God strictly charged them that they were

not to mix nor mingle with any other people, but to keep themselves separate and aloof from all. His blessing was manifested upon them in a literal way so that everyone recognized the hand of the Lord working in their behalf. Their lives were different, made so by the God they served and His laws which they kept. No other people had access to God's laws except through the Jewish nation. It is true that provision was made for the strangers, etc. that chose to join themselves to them and follow their laws, but as a nation they were the only ones blessed with God's direct commandments. It made them different from all other people. The change from the Mosaic law to the law of grace did not break down any of these barriers of separation from others. The Jewish nation that God recognizes and places His blessing upon today is not the old literal family of old but rather every soul that is born again of the Spirit becomes one of His chosen generation, born into the only family that God recognizes and upon whom he bestows His laws and commands. They are separate from all others, a peculiar people, zealous of good works and their very keeping of His laws and commands sets them apart and identifies them from the rest of the world. They are known by the fruits they manifest. They would rather perish than betray the laws of the Lord, and they love each other with such fervant love that the world around marvels at their affection, one for another. These are the ones who "hear his voice" and whom He recognizes as His sheep; the very ones He laid His life down for and whom He will present to His Father as His very own. I want to be in that number, don't you?

—C. W. Wilson

THE TRUE SHEPHERD

The true shepherd, the pastor of God's choosing, knows:

1. How to keep the healthy in health; and cause them to grow in grace, and in the knowledge of Jesus Christ.
2. How to nourish, feed, and care, for the convalescent, that they may be brought into a state of spiritual soundness.
3. How to reprove, instruct, and awaken, those who are still under the full power of the disease of sin.
4. How to find out and remove the cause of that spiritual weakness of which he sees some slowly dying.
5. How to deal with those who have fallen into some scandalous sin, and restore them from their fall.
6. How to find out and turn aside the sore temptation or cruel usage by which some have been driven away.
7. How to seek and bring back to the fold those who have strayed into strange pastures, and have had their souls per-

verted by erroneous doctrines; and knows also how, by a godly discipline, to preserve him in the flock, and keep the flock honourably together.

8. How to oppose, confound, and expel, the grievous wolf, who has got among the flock, and is scattering them from each other, and from God. He knows how to preach, explain, and defend the truth. He is well acquainted with the weapons he is to use, and the spirit in which he is to employ them.

In a word, the true shepherd gives up his life to the sheep; spends and is spent for the glory of God; and gives up his life for the sheep, in defence of them, and in labouring for their welfare. And while he is thus employed, it is the duty of the flock to feed and clothe him; and see that neither he nor his family lack the necessaries and conveniences of life. The labourer is worthy of his meat. He who does not labour, or because of his ignorance of God and salvation, cannot labour, in the word and doctrine, deserves neither meat nor drink; and if he exact that by law, which he has not honestly earned by a proper discharge of the pastoral function, let him read Ezek. 34th chapter, and learn from it what a fearful account he shall have to give to the chief Shepherd on the great day; and what a dreadful punishment shall be inflicted on him, when the blood of the soul lost through his neglect or inefficiency is visited upon him!

—Adam Clarke Commentary

October 31, 1971

ISRAEL'S PREPARATION FOR DEATH

Gen. 47:27, 28, 29a; Gen. 48:1, 11, 15, 16, 22;
Gen. 49:1, 3-7

Gen. 47:27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29a And the time drew nigh that Israel must die:

Gen. 48:1 And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him two sons, Manasseh and Ephraim.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath showed me also thy seed.

15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Gen. 49:1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

3 Reuben, thou art my first born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

5 Simeon and Levi are brethren; instruments of cruelty are in their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Memory Verse: Mark the perfect man, and behold the upright: for the end of that man is peace. Psalms 37:37

Central Thought: We should live as if every day is our last day, knowing that "after death is the judgment."

Word Definition: Redeeming Angel, the Messenger of the covenant who was none other than the Lord Jesus Christ. "He alone can be called Goel, the redeeming Kinsman."

—Clarke Commentary

"Jesus, the Christ, who hath redeemed me, bless the lads, redeem them also, and save them unto eternal life!"

—Clarke Commentary

LESSON BACKGROUND

The famine continued and the private supplies of the people became exhausted. They bought corn from the king, who had bought the surplus during the years of plenty and had it stored in granaries. When the people's money failed, Pharaoh bought cattle and then their land; and lastly, their persons. (Gen. 47:13-26). On behalf of Pharaoh, Joseph could say, "I have bought (acquired) you." The people said, "Thou hast saved our lives." They did not become servants but a law was made "that Pharaoh should have the fifth part" or we would say they paid a fixed income tax or a fixed rent.

Joseph brought his two sons to Jacob to bless them, when he heard he was sick. Jacob put his right hand upon the youngest one's head, but when Joseph tried to change his hand he said that Ephraim, the youngest would be greater than the older, Manasseh.

We want to get one point clear in studying about the sons of Jacob and their blessings that Joseph was given "one portion above thy brethren" by each of his sons becoming a head of the 12 tribes of the Israelites. Remember that Jacob had 12 sons. There were 12 tribes given land in the land of Canaan when they were brought out of Egypt by Moses and into the land of Canaan by Joshua. The tribe of Levi was to live among the other tribes to take care of the duties of offering sacrifices etc. So Joseph's sons became each a tribe of the 12 but there was no tribe named Joseph. (Joshua 14:4). We also note that Joseph's two sons were selected to receive the blessing that Jacob's two eldest sons, Reuben and Simeon should have had but because they had grievously sinned they lost their blessing, or they are not included in the birthright. (Read 1 Chron. 5:1; Gen. 34:1-31).

Jacob survived the famine by twelve years, and saw prosperity with his children.

Next Sunday we will study about Judah which received the blessing of Jesus coming through his family.

Remember that the patriarchs held the promised land, Canaan, as God's gift of rest to them. This typifies the rest given today to God's people, spiritually, who love and serve Him.

Lesson References: Gen. 34; Deut. 21:17; 1 Chron. 4:39; Rom. 1:32; Acts 8:1.

QUESTIONS:

1. How long did Jacob, whose name was changed to Israel, live in Egypt and what did he see happen to his posterity? 2. Did Jacob walk before the same God that Abraham and Isaac walked before? Whom did he say redeemed him from all evil? 3. What did Jacob mean when he said that he gave Joseph "one portion above thy brethren?" 4. What did Jacob see about Rueben that was good and what did he point out to him that was evil which caused him to lose his blessing of leadership of the brothers? 5. Could Jacob condone sin in his sons and have fellowship with it? Did he cast them aside for committing sin?

ADULTS' AND YOUNG PEOPLES' COMMENTS

Be sure your sins will find you out. We can't do wrong and get by. Rueben, Simeon and Levi did wrong in their earlier life and now Jacob warns them that those sins have followed them and have caused them to forfeit blessings that were intended for them. Jacob did not cast off his sons but he rebuked them sharply and denounced the sins they had committed. Jacob reminded them of their privileges as being leaders and first among their brethren and also they were to have a double share of the inheritance, only to contrast them with their present state. It is not privileges that make us great or good, but the use to which we put them. Rueben was "unstable as water." He was the double-minded man described by St. James (1:6,8), whose true image is tempestuous, and always yielding. He could not rule himself, and therefore could have no influence over others. The effects of sin, though forgiven, sometimes return to hinder us. But when we are saved we have God to give us grace to face those hindrances and press on toward heaven.

Simeon and Levi's crime was still worse than Reuben's. They killed the people of a city when they were weakened by a planned treachery because the prince of the city had defiled their sister, Dinah. If God had not helped and wonderfully preserved Jacob and his family they would have been destroyed by the enraged Canaanites. Time had not changed Jacob's feelings but his soul had the same abhorrence of the act now as it had then. Jacob's soul nor his honour would not even now be united with their secret plotting and execution of that crime, nor could he fellowship their wrong. He would have no fellowship with the "unfruitful works of darkness." The tribe of Simeon became a weak tribe (Josh. 19:1) and the tribe of Levi was scattered among the others, and had no inheritance, except 48 cities. Read Joshua 14:3.

Each of us have natural tendencies in our make-up that we need to recognize. If they are not according to the will of God we need to get rid of them. By God's help and grace we can overcome and become victorious. Excessive timidity or boldness can hinder us. High tempers and instability are hindrances. Through the power and grace of God we can be what God requires of us. A purging by the Holy Spirit and a continual yielding to that Spirit will make us effective in the work of the Lord and get us ready for Heaven. —M. Miles

FOOD FOR THOUGHT

Israel was the father of twelve sons and he had lived with them all of their lives, so that he knew them intimately. This knowledge without question would have a bearing upon the blessing he would be able to bestow. Tradition may also have had an effect. Abraham had only one son by his true wife, and so that son received the greater blessing. Isaac had only two sons and the younger beguiled the older out of the greater blessing. Could this have been a factor in Israel blessing Joseph's younger son above the older? Personal conviction leads me to believe that this was God's way of pointing to the two law systems, Mosaic and grace, in which the younger at last to be conceived would have dominion over the former, or first given, and the greater blessing would fall on the younger. I wonder if there was a question in Israel's mind whether there would be much blessing bestowed upon sons not born of his true wife, and was this part of the reason he sought to withhold from some of them and bestow more on the true son? It had worked that way for Isaac before him. But somehow God saw fit to recognize all the sons and to make a tribe of each. He did allow Israel's blessing to stand and split Joseph's inheritance, giving half to Ephraim and half to Manassah. The conveying of the blessing seemed to be one of the last acts of the patriarchs before they expired. Israel was getting ready.

The spiritual family, into which you and I are born today, is a different one from the old literal family. The One who has begotten us makes no preparation for death, for He came to bring life. He is preparing every one of His own to live. He has no offspring from handmaidens or concubines. He does not fraternize Himself with any but His own true Bride; therefore, all who are born of His Spirit are His own true offspring and there is no question as to whether or not they are to be blessed. The enemy is busy begetting offspring and setting them forth as sons of God, but they do not bear His likeness, nor answer to His name, and He will not claim them. Christ has only one Bride and only by her does He produce

His own true offspring. All others are not His, nor will He own them in the last day. The qualities He sees in His children which would cause them to be unlike Him, He sends His Holy Spirit to purge out, so that all may be perfect sons and all may enjoy the fullness of His blessing. The practice of some being elevated above others stayed with the old law, for the law of grace teaches us that all are now equal. All are made perfect sons and given access to the fullness of His blessing and made ready to live—now and forever. —C. W. Wilson

HAVE COURAGE TO SAY "NO"

You're starting today on Life's journey,
Alone on the highway of life.
You'll meet with a thousand temptations,
Each city with evil is rife.
This world is a stage of excitement,
There's danger wherever you go,
But if you are tempted in weakness,
Have courage, my boy, to say no.

The siren's sweet smile may allure you,
Beware of her cunning and art.
Whenever you see her approaching,
Be guarded and haste to depart.
The billiard saloons are inviting,
Decked out in their tinsel and show.
Should you be invited to enter,
Have the courage, my boy, to say no.

Be careful in choosing companions,
Seek only the brave and the true;
And stand by your friends when in trial,
Ne'er changing the old for the new;
And when by false friends you are tempted,
The taste of the wine cup to know,
With firmness, with patience and kindness,
Have courage, my boy, to say no!

The bright sparkling wine may be offered,
No matter how tempting it be,
From poison that stings like an adder,
My boy, have the courage to flee.
The gambling halls are before you,
Their lights, how they dance to and fro;
You may be invited to enter;
Do have courage, my boy, to say no.

In courage alone lies your safety,
When you the long journey begin,
And trust in your heavenly Father
Will keep you unspotted from sin.
Temptations will go on increasing,
As streams from a rivulet flow.
But if you are true to your manhood,
You'll have the courage, my boy, to say no.

—Anon

—o—

November 7, 1971

PROPHECY AND FULFILLMENT OF JUDAH

Gen. 49:8, 9; Josh. 14:12, 14; Rev. 5:5, 9, 10;

Gen. 49:10-12; Matt. 21:7, 9-11

Gen. 49:8 Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?

Josh. 14:12 Now therefore give me [Caleb, tribe of Judah, in Canaan, years later] this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

14 Hebron therefore became the inheritance of Caleb because that he wholly followed the Lord God of Israel.

Rev. 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Gen. 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes shall be red with wine, and his teeth white with milk.

Matt. 21:7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Memory Verse: And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. **Matt. 1:21.**

Central Thought: The whole theme of the Bible from the very beginning points to the Saviour, Jesus Christ, whom God sent to redeem to Him a special treasure from the world.

Word Definition: "Judah means praise. 'Hand in the neck of . . . enemies,' referred to the future warlike character of the tribe of Judah. By God's appointment they were assigned the first lot and were to conquer and rout the enemies in the Canaan land. (Josh. 14:6, 11; 15:1; Judges 1:1, 2; Psa. 18:40). Lion meaning strength; power was also the standard of Judah. (Num. 2:3; Ezek. 1:10). David, a descendant of Judah, reposed after conquests, in a city called Ariel, 'the lion of God.' (1 Chron. 14:17). Jesus Christ, the Lord Himself, a descendant of Judah, is referred to as the Lion of the tribe of Judah. (Rev. 5:5). Sceptre is understood in Esther 8:4; Isa. 14:5 as the civil government. Shiloh signifies Christ, the Prince of Peace, or the One 'sent forth or delegated from God.' Jesus also was called the Messiah, which means 'anointed.' Foal means a young horse, mule or filly. 'Binding his colt to the vine,' was a prophecy fulfilled when Jesus rode, as was

the policy of ancient kings, into Jerusalem on an ass. (Matt. 21:1-11). Vine refers to Jesus who said, 'I am the vine.' (John 15:1). Hosanna means in Hebrew, 'Save, we beseech thee!' Wine and blood of grapes would signify the vengeance inflicted on the church or on Christ. Eyes red with wine, and his teeth with milk shows the power in the doctrines of Christ expressed by the prophet Isaiah in 4:1. 'Yea, come, buy wine and milk, without money and without price.' Salvation is free to those who will give themselves, both soul and body, to God." —Homiletic Com.

LESSON BACKGROUND

Our lesson today is one of the most wonderful prophecies of Christ given in the earlier years of time in the Old Bible.

Judah was a direct tribe and still had an expounder of the law or lawgiver, "or scribe, intimating their ecclesiastical polity which was not to cease until Shiloh or Christ was to have a congregation or peoples, or religious followers, attached to Him. Their ecclesiastical polity ceased with the destruction of their city and temple by the Romans, A. D. 70, at which time the Gospel had been preached throughout the known world by the apostles." (Clarke Comm.)

Jews are persons belonging to the tribe of Judah, or any person of the Hebrew race, or whose religion is Judaism. (Web. Dic.)

Lesson References: Num. 24:8, 9, 17; Matt. 1:2, 17, 18; Exodus 3:9-19.

QUESTIONS:

1. Why is our lesson very important when it is beheld in the light of prophecy? 2. What part points to the future war-like character of the tribe of Judah? 3. When did their civil and law religion cease in the future of the tribe of Judah? 4. What prophecy refers to Jesus riding into Jerusalem upon an ass like ancient kings, judges and prophets? 5. How does our lesson teach us that Jesus would have power?

ADULTS' AND YOUNG PEOPLES' COMMENTS

Thank God for the "Lion of the tribe of Judah" that has prevailed. Today we are living in an age of great blessings. Today we can enjoy the fulfillment of what the Spirit of God gave Jacob or Israel a glimpse of through prophecy on his death bed of what was to come to pass down through the ages in the posterity of his son, Judah. Shiloh, the Prince of Peace, did come, born of a virgin and took on the fleshly

body as you and I have. He was the Son of God and the son of woman. He came to bring salvation from sin to you and me. Today we can, through coming to Jesus Christ, confessing our sins with godly sorrow, and forsaking our sinful ways, have peace and forgiveness through Him, our Mediator between us and God. Our souls rejoice today in a Saviour's love.

"The Lion of the tribe of Judah" prevailed over those who put Him in the grave. He arose with power in His wings and ascended up on high. He broke the bonds of death, and through Him we, too, can arise in that resurrection day and ascend up into Glory and forever dwell with our precious Lord and Saviour.

According to prophecy He did come into Jerusalem, riding upon an ass. The multitudes ran after Him, giving Him praise as king, all according to prophecy years before, not only by Jacob but by Isaiah (62:11) and other prophets years before. Today He is our reigning King and gives us of His power to conquer the devil, who is the enemy of our souls.

In Revelation, chapter five, we read that Jesus is referred to as a Lion, and then immediately He is referred to as a Lamb. The two images combine to form one truth. There is a strength of force, and there is another which is gained and established through suffering, spiritual conquests and greatness. The cross has the power of attraction by its exhibition of Divine love. The kingdom of God is founded not upon force, but upon love.

—M. Miles

FOOD FOR THOUGHT

I don't have the faintest notion that Israel knew what he was saying when he pronounced the blessing upon Judah. He knew the words all right, but to have discerned the impact would have been beyond human ability. The qualities he detected in his son he spoke out and commended, and he told his son what they would do for him in the future. Something noble, forthright, upstanding about him would bring forth praise from his brethren. He also possessed a physical strength to go along with his strength of character which would make him effective and victorious in battle. So mighty and forceful would be the combination, in fact, until none would be willing to "stir him up." One who possessed such prowess and influence among his fellows would automatically become a leader and others would follow his commands. That quality is an inherited characteristic and the father knew that it would continue to appear in succeeding generations just as Abraham's ability to believe was carried on in his following generations. And so he predicted that ruling influence, or sceptre, would

not depart, and that quality of leadership or lawgiver would remain until the time would come when God Himself would make use of these qualities in His own way. I seriously doubt that Israel realized what that forecast was saying. I suspect that he saw only the life of his son, but God looked at the entire tribe, or the generations that would follow, and we, looking back now, can see how God brought it all to pass.

Jesus possessed the finest of all the noble and desirable qualities of manhood. He possessed the best of them all within Himself. Back through the generations some would have one quality, someone else another. David was a great leader. Solomon was gifted in wisdom, etc., but Jesus possessed and exercised them all. Out of Zion the perfection had come and He owned and demonstrated them all so completely and effectively until God Himself testified of Him that in Him He was well pleased!

What a wonderful privilege, and simultaneously, what a grave responsibility we have to be in His likeness, made after His image and conducting ourselves according to His pattern. We are commanded to follow in His steps. —C. W. Wilson

PROPHECY FULFILLED

"Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David (of the tribe of Judah), as he spake by the mouth of his holy prophets which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life." Luke 1:68-75.

By reading the whole of this chapter you will learn that this horn of salvation, this deliverer, was the child Christ Jesus. This deliverer was to appear in that day. The most simple will at once understand that the day foreseen and foretold by the holy seers was the Christian dispensation, or the day of "grace and truth." . . .

Zechariah exclaims: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1.

Wonderful Fountain of cleansing,

The prophet did foresee—

Deep Fountain of peace and glory,

Opened to all shall be.

By many a prophetic Old Testament text that day of wonderful light and glory was spoken of as a day when God's salvation should appear. In the second chapter of Luke it is recorded that there lived in Jerusalem a just and devout man, who knowing those prophetic sayings concerning that great day of consolation, waited for its dawning. It was revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. He came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Simeon, as he looked upon this young child, saw the salvation the ancient prophets saw only by faith. The day of which they prophesied the Holy Spirit witnessed to his heart he should live to see, and he saw it. It was the dawning of the day of Christian power and purity, in which we shall find came to pass all the prophetic wonders of salvation. You need not look forward to some marvelous coming age in which to find a fulfillment of these prophecies, but "today, if ye will hear his voice, harden not your hearts." "How shall we escape if we neglect so great salvation?"

—C. E. Orr in "The Gospel Day."

November 14, 1971

THE FRUITFUL BOUGH

Gen. 49:22; John 15:1, 5, 6, 7; Gal. 5:22-24;

Gen. 49:23-26

Gen. 49:22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall;

John 15:1 I [Christ] am the vine, and my Father is the husbandman.

5 I [Christ] am the vine, ye [children of God, or church] are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.

Gal. 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

Gen. 49:23 The archers have sorely grieved him, and shot at him, and hated him;

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings . . . of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Memory Verse: Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. John 15:8.

Central Thought: If we blossom out with the beautiful graces of love, humility, etc. here, we will be ready to bloom in the Glory world.

Word Definition: Archer is one who uses a bow and arrow or is called a bowman. Progenitors would mean "ancestors in the direct line; a forefather."

LESSON BACKGROUND

Consider these blessings in their variety. "1. Maritime power. Zebulun was to 'dwell at the haven of the sea,' to be 'for an haven of ships.' (verse 13). 2. Husbandry. Issachar is compared to 'a strong ass, couching down between two burdens.' He was to be an agricultural tribe. He would not require the heroic qualities of Judah, nor the enterprise of Zebulun. He would be content with the fruits of peace and industry, not caring for a life of adventure or the fortunes of war. He would be willing enough for humble and patient service, but his fault was that he had no strong heroic impulse. 'He saw that rest was good, and the land that it was pleasant.'

(verse 15). He wanted to enjoy ease at the cost of liberty. He had no public spirit, no energy to strive for a larger and higher freedom. 'He bowed his shoulder to bear,' was satisfied with slavish work and easy wages; and thus he 'became a servant unto tribute.' 3. Political sagacity. 'Dan shall judge his people' (Verse 16.) He was to be raised to a position of rank and political power. But he would gain dominion by a serpent subtlety, employing the might of craft against stronger foes. (Verse 17.) 4. The power to conquer by perseverance. (Verse 19.) Gad, whose name signifies 'a troop,' was to become a warlike tribe. Though he might be often vanquished, yet he was to overcome at last. He would have the rewards of patient continuance. The promise of final victory would enable him to bear present defeat. 5. Plenty (Verse 20.) The name 'Asher' signifies the happy, or making happy. He was destined to enjoy great temporal prosperity. His lot was to be a rich one, yielding him not only necessities, but dainties, even royal dainties. Material culture, all that ministers to the refinements of enjoyment and pleasure, —these were to be his good things. 6. Eloquence. Naphtali is compared to 'an hind let loose.' (Verse 21.) His tribe was to be distinguished by vivacity, timidity, and softness of manners. Yet he was to be renowned for that wonderful gift of eloquence which would invest him with a sovereignty over the minds and hearts of men. This tribe was famous for eloquence both in prose and poetry. Naphtali was to utter words of beauty. Witness the poetic effusion of Barak—the war-song of the Naphtalite hero and Israel's deliverer. (Judges 5). Most of our Lord's Apostles who preached the Gospel throughout the world with such power and eloquence were from this tribe. 7. The warlike character. 'Benjamin shall ravin as a wolf.' (Verse 27.) The incessant and victorious capture of booty, military ardour, —these were his characteristics. Yet withal generous, and full of self-sacrifice for the sake of others. He is ready to divide at night that spoil which in the morning he had won with such daring and risk."—Homiletic Com.

Lesson References: Psalms 80:14, 15; Isaiah 5:1-17; Isaiah 58:11.

QUESTIONS:

1. Why was Joseph a "fruitful bough"? 2. What are the vine and the branches referred to and why can the branches be fruitful? 3. It was love that brought Jesus here to this world. How can love be manifested in our lives in various ways? 4. In reviewing Joseph's life, how was he able to continue to have courage when, as our lesson says, "the archers

shot at him, and hated him"? 5. What blessings were pronounced upon Joseph who had endured so much suffering?

ADULTS' AND YOUNG PEOPLES' COMMENTS

We have a beautiful lesson. As we study and think about it, we can see the beauty of the life of a child of God or the church in this world. Christ is the vine and the fruitful bough, or the branch, is the child of God or the church in this world. Christ is in God and God is said by the prophet Isaiah to be "my salvation." (Isa. 12:2-4). "Therefore with joy shall ye draw water out of the wells of salvation." Why shouldn't we bear the fruit of the Spirit if we are a fruitful bough or branch which is connected to and is abiding in the vine?

Notice it says, "Fruit of the Spirit." It is just one big fruit called love. Joy is love bubbling over. Peace is just love at rest or in repose. Longsuffering is love enduring. Gentleness is love acting in society. Goodness is love in action. "Faith which worketh by love" (Gal. 5:6) is love on the battlefield. Meekness is love in school. Temperance is love in training or self-control. Oh, praise God for those fruits that are being manifested in the lives of God's children who have been filled with the Spirit. Love is what touched our hearts and brought us to God. Seeing God's love being manifested through the death and resurrection of the innocent Jesus Christ caused us to love Him and give our lives to Him in full surrender to do with us as He chooses in this world.

Oh, yes, the archers or those who despise righteousness, have "shot at us, and hated" us. This, of course, grieves us, but our hearts have been "made strong by the hands of the mighty God of Jacob." God permits us to be tested and tried so others may see the power of God working in our lives. This will cause them to know that God can save and keep a person free from sin and living righteously in this world. They hated Jesus when He was here and the world will hate us. But God's grace is sufficient for us.

I think of a beautiful rose bush planted by the wall of the garden. It grows because it is watered and climbs up on the wall. It blossoms into a mass of beautiful large red roses. It brings pleasure to those who see it. Maybe an "archer" will shoot an arrow into some of the beautiful roses. The rose being bruised will give out a wonderful perfume. Dear ones, that is our lives for God. Then our lesson says "whose branches run over the wall." Some day we will be taken over to the other side in Glory. We will not be seen here in this world, but over there we will bloom in Glory and bask in the sunlight of our Lord and Saviour.

—M. Miles

FOOD FOR THOUGHT

Brother Darius Gibson used to greet young converts and those young in the faith with this comment: "A diamond in the rough." A diamond all right, a precious one, and his wisdom let him know that much cutting and polishing and grinding would be necessary for it to display the brilliance that was there.

Fruitful boughs come about in the same manner. Unthrifty vines with pale-colored leaves and stunted growth are a poor place to look for large, plump, luscious fruit in abundance. Something is hindering its development. Young, inactive, improper vines do not produce as prolifically as do the older, well-established ones. Young Christian, new convert, to whom the grace of God has recently been revealed, take heed to your growth. Give much time and study to the Word. Let its doctrines and principles and teachings become thoroughly rooted in your soul. Keep your new planting well nurtured. Water it often with the Word of truth. Feed it frequently with fervent prayer and supply it a suitable atmosphere and climate for development with deep, profound meditation upon the wonders of His rich graces. You need not worry nor trouble your mind about the bearing of fruit. That is not your responsibility. Your job is to develop and maintain a good healthy vigorous vine and it will automatically develop and ripen and present for use a generous portion of fruit. To become concerned and troubled about the fruit and neglect the vine is like trying to fly an aeroplane without any propeller. It cannot get off the ground without something to give it propulsion. Neither can your planting bear fruit without a healthy vine to produce it. Fruit-bearing without the vine securely and firmly rooted in Christ becomes a human endeavor and has no eternal reward. From the moment you are born again, you will be able to bear some fruit, but as you continue to nourish the planting so the reaping will continue to increase until in time you will be able to produce a vigorous, well-colored, delicious, attractive harvest of all the rich graces which the Lord has bestowed upon you consistently and in abundance for all. In Matt. 25: 37-40 Jesus tells of some folks whom He designates as righteous, who, when it was told them of how their lives had born much fruit, were surprised and were not even aware of such results! How could they have not known? Simply because they were absorbed in the business of caring for the planting in their hearts, and the fruit was taking care of itself. Be not weary in your well doing, but remember that the choice fruits require some time and care to produce, and yours will appear in due time if you will only patiently continue in well

doing. The secret is our abiding in Christ, or, in other words, keeping the vine healthy. The fruit will then automatically take care of itself.

—C. W. Wilson

ON THE OTHER SIDE OF THE WALL

There was a man of God that I knew who loved His Creator with a deep love. This love of God in his soul flowed out to others. He truly was a "fruitful bough" who was connected to the "Vine" which is Jesus Christ. Today he is not seen here in this world any more, but his works are following him. He was "a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." (Gen. 49:22). Today he is a branch and is still connected to Christ, but he is over on the other side of the wall. He is dwelling in Glory with His Saviour, whom he loved so much. There he is blossoming for the Lord and the wall of glory separates us from him, but we thank God he has left something here in this world that is still bearing fruit for God. Bro. Harland Smith worked, prayed, gave, sacrificed and wore out for God. We are thankful that today we know he is at rest.

Bro. Harland got saved while he was in the service for his country. When he came back to the States he attended services in some false movements, but he was honest at heart. He was invited to come to meeting with the true saints of God. He had heard about them that they were fanatics, so this hindered him at first in coming. But when he came he found that his spirit blended with theirs. God began to lead him out. The call was strong and clear. The Bible said, "Come out from among them, and be ye separate, saith the Lord." (2 Cor. 6: 17). Oh, the hard and fierce battles he fought in coming out. Many times he would come to the altar and weep and pray, but he came out clear and clean, thank God! He was a great inspiration to all who knew him. His wife had divorced him and his trials were many, but he stood faithful and true. God gave him something to fill up the vacancy in his life. He gave his time, talent and money to the establishing of a work for God in Mexico. Much could be written about this endeavor. His toils and labor there, while also working here in the States during the week to finance his work there, took its toll of his bodily strength. Someone, who seemed to know, told me that he gave five dollars to every one dollar that was given to that cause by the church. He drove hundreds of miles back and forth, many times every week-end, and got very little sleep. I have often said that only that which is done through sacrifice is profitable for God in this world. Surely Bro. Harland Smith was a "fruitful branch" and still today his labors are bearing fruit.

Bro. Harland Smith has gone on to glory. We do not see him today. He is a branch that has "run over the wall." Through the leadings of God and the vision God gave him his labors are bearing fruit today. He helped build three chapels in Mexico. Souls today are being saved and added to the church. I feel after visiting Mexico and some of the services there that the five Mexican ministers and missionaries who are working for God is a church that has a beginning and it will grow. Your prayers and support are coveted. —M. Miles

CHRISTIAN FRUITFULNESS

A New England chemist has learned the art of planting grape vines in his laboratory, out of sight of the passing observer, and applying chemicals to their roots, which make the vines luxuriant and the fruit prolific in its season. The root is concealed, but the vines climb out and fruit spreads itself before men. This is the emblem of the Christian life. The Christian is "rooted and built up in Christ," out of sight of the world's gaze, but his fruit will reveal him.—Sel.

November 21, 1971

JACOB WAS GATHERED UNTO HIS PEOPLE

Gen. 49:17; Rom. 2:6-9a, 10a; Gen. 49:29, 31, 33;

Gen. 50:1-3, 7, 8a, 12

Gen. 49:17 I have waited for thy salvation, O Lord.

Rom. 2:6 [Paul says:] Who [God] will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9a Tribulation and anguish, upon every soul of man that doeth evil,

10a But glory, honour and peace, to every man that worketh good.

Gen. 49:29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Gen. 50:1 And Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8a And all the house of Joseph, and his brethren, and his father's house:

12 And his sons did unto him according as he commanded them.

Memory Verse: For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Cor. 5:1.

Central Thought: God has a family in heaven and one on earth. Death is the gateway to join the family in heaven. (Gal. 3:14, 15).

Word Definition: Salvation means deliverance. Score means twenty.

LESSON BACKGROUND

We want to note in our unprinted text, this verse, "All these are the twelve tribes of Israel." Much of the Bible from this point is centered around these twelve tribes and their posterity. Through the tribe of Judah, Jesus was born. Ten of the tribes were lost, but the tribe of Judah was distinct until Jesus was born.

It was about 300 miles from the land of Goshen to the burying place of Jacob. He was honored by a great nation and was a little short of having a royal mourning.

Jacob died at the age of 147 in the year of 1689 B. C.

Jacob blessed Benjamin after Joseph. The war-like boldness of the tribe appears in the history written in Judges (5:14) and other places. Saul and Jonathan sprang from this tribe.

The art of embalming in Egypt excelled that of all the other nations in the world. Even today I have seen mummies from Egypt in museums. Some of the internal parts of the corpse are taken out and the body is washed with various spices. They fill up some of the interior with myrrh, etc., and sew it up again. Then they anoint the body with oil of cedar and other things for 30 days, and afterwards with other spices. Sometimes salt is used. It is sort of a tanning of the skin and muscles." (See Clarke's Com. on Chapter 50 under verse 2).

"Gathered unto His people" would mean that he was taken to the waiting place of abode of those who were godly and had gone before him in death. The soul is alive. It never dies. So "his" or Jacob's people are alive over there. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Rom. 14:9. We are serving the God of Abraham, Isaac and Jacob. They are alive with God in paradise.

Lesson References: Gen. 23:16-19; Matt. 26:12; Matt. 16:27; 2 Cor. 4:17; 2 Thess. 2:12; 1 Peter 1:17.

QUESTIONS:

1. Discuss what Jacob meant when he said he "waited for thy salvation," also that he would "be gathered unto my people." 2. What will be done in the Judgment Day to those who have done well continuously and sought for glory and immortality? 3. What will be the fate of those who have not obeyed the truth and have done evil? 4. What did Jacob request of his sons which showed faith in God's promises? Did they carry out his wishes? 5. How do you want death to find you?

ADULTS' AND YOUNG PEOPLES' COMMENTS

What a grand ending of a life of a man whom God dealt with in various ways to bring him to this hour. We have been carefully studying his life. We know he was on his own at an early age. He had a crafty father-in-law to deal with, but he sought God's help. His understanding of God's ways was different from our understanding today. We have the New Testament teachings to follow; besides, we have the Holy Spirit to guide us into all truth. We see him a changed man after his wrestling with the angel of the Lord at Peniel. (Chapter 32). There he emerged being called "Israel" which means a

prince, one who "has power with God and men and hast prevailed."

Jacob was sitting on the edge of his bed, leaning on his staff as he pronounced his blessings, etc., upon his sons. In the middle of his breathless and exhausting speech he makes the statement, "I have waited for thy salvation, O Lord." He had longed for his deliverance from the body and to be with God. His mind left his family, and the blessings he was giving, and soared to his Lord and his eternal abode. Surely he could say with the Apostle Paul, "O death, where is thy sting? O grave, where is thy victory?" By faith in God he could see his soul taking its departure to be with his Lord. As we behold this deathbed scene we can say, "Let me die the death of the righteous, and let my last end be like his!" Notice the hope that he had when he spoke of his death. He said, "I am to be gathered unto my people." After he finished talking to his sons he used his last strength to "gather up his feet into the bed, and yielded up the ghost, and was gathered unto his people." Abraham, Isaac and his loved ones were waiting over in the Glory world for him. There he could rest in "Abraham's bosom" as the rest for the righteous spoken of by Jesus. The Apostle Paul spoke of Jacob as being one who died in the faith. (Heb. 11:21). He had faith that God would give his descendants the land of Canaan for a possession, and as a pledge thereof he desired that his body should rest in that sacred soil. He, like Moses, forsook any honours his family might have in Egypt.

—M. Miles

FOOD FOR THOUGHT

What a lineage! What a heritage! What an ancestry there is that has gone before you and me! Israel looked back and counted his father and mother, grandfather and grandmother and they, along with his own loved ones, were all he knew as his people. But look what you and I have come to when we enter into Christ today! Paul realized some of this very thing and exclaimed, "Seeing we also are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us." All the multitude of those who have gone before, who have loved the Lord and been faithful unto death have been gathered to their people, or in other words, have gone to join their own spiritual kindred. Here is the wonderful past of the matter: Jesus taught in Luke 20:34-38 about the resurrection and of folks being alive, and He mentioned specifically Abraham, Isaac and Jacob, and went on to say that God is the God of the living and not of the dead. This puts an entirely different meaning on being gathered to these

people. These are the ones who have come up through great tribulation and who have been cleansed in the blood of the Lamb and made able to meet Him in peace and to live. That living is not an experience of a few year's duration to be ended in death, but is an experience that will last forever and ever. God is the God of the living. Those faithful ones have gone before and are living with Him now and every one who has been born again of His Spirit has eternal life abiding in his soul. Our eternal life started the moment we got saved. We are still in the flesh and we are still exposed to the influence of the enemy which, of course, means that there is a possibility of our losing out some where along the way. But for those who remain true and successfully make the crossing, there is a crown of life in store. May God help everyone of us to be gathered to that people!

—C. W. Wilson

THANKSGIVING

Lord, With Glowing Heart I Praise Thee!

Lord, with glowing heart I'd praise Thee
For the bliss Thy love bestows,
For the pardoning grace that saves me,
And the peace that from it flows:
Help, O God, my weak endeavor;
This dull soul to rapture raise:
Thou must light the flame, or never
Can my love be warmed to praise.

Praise, my soul, the God that sought thee,
Wretched wanderer, far astray;
Found the lost, and kindly brought thee
From the paths of death away;
Praise, with love's devoutest feeling,
Him who saw thy guilt-born fear,
And, the light of hope revealing,
Bade the blood-stained cross appear.

Praise thy Saviour God that drew thee
To that cross, new life to give,
Held a blood-sealed pardon to thee,
Bade thee look to Him and live:
Praise the grace whose threats alarmed thee,
Roused thee from thy fatal ease,
Praise the grace whose promise warmed thee,
Praise the grace that whispered peace.

Lord, this bosom's ardent feeling
Vainly would my lips express:
Low before Thy footstool kneeling,
Deign Thy suppliant's prayer to bless:
Let Thy love, my soul's chief treasure,
Love's pure flame within me raise,
And, since words can never measure,
Let my life show forth Thy praise.

—Francis S. Key

November 28, 1971

THE PAINFUL SHADOW OF SUSPICION

Gen. 50:15-19; Rom. 12:19; Gen. 50:20-26

Gen. 50:15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil; and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

19 And Joseph said unto them, Fear not: for am I in the place of God?

Rom. 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Gen. 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Memory Verse: Be not overcome of evil, but overcome evil with good. Rom. 12:21.

Central Thought: We must still forgive and do good, even though we are clear, yet live under the shadow of suspicion, but woe unto those who cast those shadows.

Word Definition: Suspicion means the imagination of something wrong without proof. (Web. Dic.)

LESSON BACKGROUND

Joseph was a man full of faith. When dying he did not refer to anything he could do for his brethren after his death, but he referred them to God and the well-known promises handed down through Abraham, Isaac and Jacob. Today we have the precious Bible that is filled with promises to help us. In dying, Joseph recognized the fact that he was a pilgrim and a stranger. The pomp and state that he lived in as prime minister of Egypt did not make him content to be buried there. He had faith in his father's God and wanted to be buried in the Promised Land with his fathers.

Joseph died in 1635 B. C., having governed Egypt for 80 years.

Lesson References: Heb. 11:22; Rom. 12:17-21; Deut. 32:35; 1 Peter 2:21; Psalms 41:9, 10; Psalm 36:11-15.

QUESTIONS:

1. What fears did Joseph's brothers have after their father passed away? 2. How did the shadow of suspicion cast upon Joseph affect him? 3. Is it possible that today we can be

falsely accused? How should we be careful in our attitudes and drawing conclusions from others' words or actions? 4. If God can have a person to work with who will hold his faith firmly in Him, can He cause evil to be turned around and bring good out of it? 5. What faith did Joseph show in his dying words in the promises made to Abraham, Isaac and Jacob?

ADULTS' AND YOUNG PEOPLES' COMMENTS

There is nothing that hurts the pure mind of one who sincerely means good more than suspicion. It was part of our Lord's humiliation that He had to endure the suspicion of evil. When they came to take Him in the Garden of Gethsemane, He willingly gave Himself up, but He said, "But ye come out as against a thief with swords and staves?" (Luke 22:52). The soul that cannot be injured with the substance of evil may be pained if touched with its shadow. Jesus had to endure the gainsayings of sinners against Himself. (Heb. 12:3). The brothers of Joseph seemed to feel that he had only been good to them for their father's sake. They now feared, since he was gone, that Joseph would take vengeance on them. The guilty conscience of a person who has not sought God's forgiveness can never think itself safe. Even the many years of Joseph's love could not secure his brothers' remission. Those who deserve punishment for their evil deeds often misinterpret love and favors shown to them. It seemed that all the time Joseph's brothers thought he was concealing some hatred or malice. Be not alarmed, dear child of God, that today your good will be evil spoken of or misinterpreted. This is part of the cross that we have to bear. Your words will be twisted and made to mean something that you never thought about. Jesus suffered the same thing. Many times it is said they tried to "catch something out of his mouth, that they might accuse him." (Luke 11:54). Again I say, this is grievous to the child of God. The shadow of suspicion of evil is painful, but we must suffer this for Christ's sake. One brother said that a wrong was pinned on him for ten years before it was cleared. We must let God take care of all of these things that touch our lives and we must keep busy serving God and forgiving others. Vengeance belongs to God and not us. We cannot take His place.

Joseph wept when his brothers expressed their fears. Joseph long ago had forgiven them and had seen their sorrow over their wicked deed of selling him as a slave into Egypt. The spirit of Joseph's inner life was forgiveness. We hear no bitter expression about human treachery from relatives or friends. If any man had cause for such doubts, he did, yet

his heart was full of faith in God. He saw God in everything, and that God had a purpose of good in things evil. This was the golden key to his life's history. Even in death his faith was strong. He believed God would keep His promise and give his people the Canaan land. —M. Miles

FOOD FOR THOUGHT

I wonder if there isn't more involved here than the quality of suspicion? MacMillan's dictionary defines suspicion thus: slight idea or intimation without proof; of a distrustful nature; unconfirmed belief; distrust; emotion caused by distrust; uneasy doubt. It would be impossible to know how God had dealt with these brethren down through the years and the Word doesn't supply much in the way of detail, but we find no place related where any reconciliation had been made toward God in the matter of their wrong doing! Joseph had clearly let them know repeatedly that he held no animosity toward them in the matter, that all was forgiven and forgotten so far as he was concerned, and proceeded as far as we know to demonstrate it. From whence then came the uneasy doubt? Here is the very secret of many a hinderance. When wrong is done, it automatically involves God. It is possible to commit wrong that trespasses against no one but Him. Before one can feel clear and free again, that wrong must be confessed and pardon obtained. It is also possible, as was the case in the lesson, to commit wrong which will involve God and, in addition to that, also trespass against others. This will require more clearing. The person or persons injured may freely and gladly forgive for themselves. Any wrong doing wrongs God, too, and His forgiveness and pardon must be obtained as well, before the soul will be free and clear. By the same token, God will not grant pardon for Himself and someone else as well!! One may obtain the Lord's pardon for a trespass, but if another was involved, his pardon must be obtained also, before the soul can feel free. Joseph's brethren seemed to recognize from his youth the dealings of the Lord with him and they would automatically associate the two together. When there was still a question in their minds they failed to realize that it was God who was wronged and who required a restitution, and so they came to Joseph, thinking it was he. Actually it was God's pardon they needed. —C. W. Wilson

REAL MEANING OF "PEACE SYMBOL"

A symbol worn by many of today's young people is known as the "Peace Symbol." We wonder how many of them, or you for that matter, know the real meaning of this symbol?

The "Peace Symbol" is not something that is the product of today's restless youth. It was well known back in the Middle Ages and was known either as the "Crow's Foot" or the "Witch's Foot." Now are you ready for the real shock? **THIS WAS THE SIGN OF THOSE WHO WERE OPPOSED TO CHRISTIANITY!** It was (and is) the Anti-Christ symbol. The sign is a Broken Cross turned upside down. Now do you see why it is a subtle sign of those who are opposed to Christianity?

It is used today as a central part of the national symbolism of Communist Russia. It appears the Communists are winning their battle for the minds of our youth. They are making special efforts to capture the attention of today's youth in America. Many young people are familiar with the Peace Symbol and wear it as jewelry and even paint it on their cars.

There are those in the garment industry who have the Broken Cross embroidered on their jackets and many other garments. It is manufactured as a metal trinket and worn on a chain and many young people wear it as a "Fad" gadget, not realizing they are supporting the emblem of the Anti-Christ, the Broken Cross.

Be sure of this—every person who knowingly or thoughtlessly wears this emblem is bringing joy to the hearts of those dedicated to the destruction of everything we hold dear. The Communists are gleeful when they see this symbol worn by Americans. It is the mark of atheism. —Sel.

December 5, 1971

GOD'S PEOPLE SEVERELY AFFLICTED

Ex. 1:3, 9, 11a, 22; Ex. 2:1, 2b, 3-5, 7-10

Ex. 1:8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

11a Therefore they did set over them taskmasters to afflict them.

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Ex. 2:1 And there went a man of the house of Levi, and took to wife a daughter of Levi.

2b And bare a son: and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

Memory Verse: It is good that a man should both hope and quietly wait for the salvation of the Lord. Lam. 3:26

Central Thought: Through afflictions our hearts are tendered toward God and we are led to pray, which makes God more real to us and heaven nearer.

Word Definition: Afflict means "to inflict some great injury or hurt upon, causing continued pain or mental distress; to trouble grievously." Affliction is the state of being afflicted; continued pain of body or mind, losses, etc.

LESSON BACKGROUND

"It may be necessary to observe that all the Egyptian kings, whatever their own name was, took the surname of Pharaoh when they came to the throne: a name which, in general acceptance, signified the same as king or monarch." (Clarke's Comm.)

The unprinted part of our lesson makes us know that the children of Israel (or Jacob) multiplied greatly and "waxed exceeding mighty." The new king was afraid of them because they were more in number than the Egyptians. He set taskmasters over them and made their burdens heavy. Josephus, the historian, said that "one part of the oppression suffered by the Israelites in Egypt was occasioned by building pyramids." Otherwise, the history of who built the pyramids is lost in their origin. The Bible says they "built for Pharaoh treasure cities, Pithom and Ramases." Some today who have studied the pyramids try to make their formation fit in prophecy of what has happened in the world and what is to come. This, of course, is conjecture.

When Pharaoh's daughter and maidens went to the river to bathe, they saw the ark. When they opened the ark or basket, the baby Moses wept, and the king's daughter felt sorry for him. Moses' sister's name was Miriam and his mother's name was Jochebed. His father's name was Amram of the tribe of Levi. (Ex. 6:20).

You will notice that we have started our study for this lesson in Exodus. This book was written by Moses and begins with the death of Joseph and ends with the erection of the tabernacle in the wilderness at the foot of Mt. Sinai. The word Exodus means "the going out or departure from Egypt." God, in a miraculous way, brought out the Israelite nation from Egypt.

Lesson Reference: Hebrews 11:23; 1 Peter 4:14-19.

QUESTIONS:

1. Why were the Israelites afflicted so severely? 2. How did their being afflicted help them to be willing to eventually leave Egypt? 3. What does affliction do for us today who are determined to make heaven our home? 4. Tell about Moses being found, his background and his sister's wisdom. 5. Can we be assured that God has His eye upon us as He did the baby Moses?

ADULTS' AND YOUNG PEOPLES' COMMENTS

Sometimes we feel that our troubles are so great that they are about to weight us down, but when we hear someone else's troubles, ours seem to melt in the background if we have any compassion for others. The next time you feel this way, why not get your Bible and read the first few chapters of Exodus? Even in studying today's lesson it ought to make you know that you have not had troubles as great as those dear people.

Put yourself in their place. Do you remember how God sent Ezekiel, years after this, to speak openly to the house of Israel? It says he went in his haste and in the heat of his spirit but the hand of the Lord was heavy upon him. When he arrived, it says, "I sat where they sat" for seven days and then spoke. (Ezek. 3:14, 15). If we will sit where others sit for a while, we can see things more through their eyes. We can then have compassion upon them. Our troubles will seem small and theirs will receive our attention. When we think of those dear people who were so severely oppressed in slavery by Pharaoh, it touches our hearts. Their taskmasters made life hard for them. Their baby boys were commanded to be killed. Don't you hear the cries from the mothers and hear the groans under the heavy burdens from the men? Their life was made hard. You might ask why God permitted this, but we can't question God's wisdom. This was not their home. God was preparing them to leave Egypt. It would take a strong people to walk the journey to the Canaan land. It would take something to get them ready for the hot wilderness life. If all had gone well with them, they would have been content to stay in Egypt. God had promised that He would bring Abraham's posterity back to Canaan, the promised land. God keeps His promises. He must uproot them from the Egyptian soil. Dear ones, if we had everything going well in this world, we would not be ready for heaven. This would be our home, but God keeps us uprooted. We are pilgrims and strangers bound for the Glory land. Afflictions cause us to long for that place and help us keep prepared. There may still be things about us that can't get into heaven. God is letting us see those things and through afflictions we are being prepared for heaven. Don't push away the tool God is using to get you ready for heaven. —M. Miles

FOOD FOR THOUGHT

There can be no question in anyone's mind but that God sent the house of Israel down to Egypt. His hand was so obviously manifest until none could deny. The immediate purpose of the move to Egypt was of course the famine which would have destroyed Israel had God not made some special provision for them. But there was more to be accomplished than this. God had committed Himself to Abraham and to his seed, that is true but God was still wanting to gain the attention of people and somehow make them aware of Him as God, He would be able to deal with them in the matter of their soul. While God did manifest Himself to the Israelites in a special way, bestowing blessing upon blessing, yet at the same time the Egyptians were

observing these manifestations and were recognizing something different from anything they had ever known. Many, I feel sure, desired to be a partaker of these divine visitations, so much so until when the time came to depart from Egypt there was a mixed multitude who went along. Not only that, but before the people left the country the entire populace, rulers and all, acknowledged and recognized the one true God, the great I AM. Never again would Egypt be able to offer devotion and worship to its idol gods and feel comfortable in it, for they knew better.

Christian friend, is there willingness deep in our hearts to endure oppression and burden that others might become acquainted with our God? We are the vessels He uses to present His rich graces to the world! May God help us to display them at their very best that perchance someone will be attracted to the Lord and be saved.

—C. W. Wilson

SORROWFUL YET ALWAYS REJOICING

This world is sometimes called "the vale of tears." Jesus said, "In the world ye shall have peace." The way to heaven is through tribulations. Those whom John saw standing before the throne and the Lamb arrayed in white robes and with palms in their hands, were one day where we now are, and thank God, we, coming up through great tribulation, shall some day be where they are. While man in this world will meet with sorrow, he can by the grace of God always rejoice. Alum thrown into muddy water will clarify it. The grace of God thrown into a cup of sorrow will turn it to joy. Sorrows are needful. It is only a barren waste where there is no rainfall.

We have sung, "No days are dark to me." This can indeed be true, but it is not to be taken in the sense that there will be no clouds nor rainfall. Show me a man who never has a cloud to float across his sky, and I will show you a man who has not faith enough to see clearly in the sunlight. It is those whose faith pierces through the cloud and keeps the smiling, sunlit face of Christ in view that have the truest, sweetest joy. Their rejoicing is in the Lord. By bravery and force of will some may shut themselves against sorrow and soon become insensible to it. But the heart that is steeled against sorrow is in all probability so calloused that it can not experience joy. Those who know the deepest sorrow may oftentimes know the fullest joy, and that in the midst of their sorrow. Do not harden your heart against sorrow, but look to Jesus for that balm which heals, that grace which sustains, that comfort which gladdens. Some have thought that true joy consists in never having a sorrow; that those who have sorrow have not found the way of peace. In this they err. Those who never have a sorrow rejoice be-

cause they have no sorrows, but some who have sorrow have learned to rejoice in the Lord. This is truest joy.

"Sorrowful," said one who was crucified with Christ, "yet always rejoicing." He never once denied having sorrow; nay, he said, "I have great heaviness, and continual sorrow in my heart." But he also said, "I glory." It was the deep sorrow that made him like Jesus. He had feeling. "We sorrow," he said, "but not as those who have no hope." The world knows a sorrow that the Christian does not know. Christians should be careful lest in hardening themselves against feeling they do not render themselves incapable of feeling compassion, sympathy, and pity.

Let the tears flow. If you keep them back, the fountain will dry up. May the Lord pity those who have no tears! Jesus wept. The apostle Paul said, "Out of much affliction and anguish of heart I wrote unto you with many tears." Oh, that unfeeling heart that can not suffer, that dry heart that has no fountain of tears! It weeps not over the sorrows of others and consequently can not rejoice when others are joyful. Only those who weep can truly rejoice.

Do not try to escape suffering. Do not shut your heart against sorrow. It is the bruised flower that gives out the sweetest scent. Open thy heart to God and let him bruise it, let sorrow flow in and break it, that sweetness may flow out. When the poet sang:

"I no trouble and no sorrow
See today, nor will I borrow
Gloomy visions for the morrow,"

he sang not of sorrow for souls lost in sin, nor of needful heaviness through manifold temptations, nor of sorrow awakened by the suffering of others, but of that sorrow which arises from the world through distrust and separation from God.

—C. E. Orr



December 12, 1971

WORK BY GOD'S TIME-CLOCK

**Eccl. 3:1; Eph. 5:17; Prov. 29:18; Hab. 2:3, 4a; Ex. 2:11,
12; Acts 7:25; Ex. 2:13-17, 20-22.**

Eccl. 31:1 To every thing there is a season, and a time to every purpose under the heaven:

Eph. 5:17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

Prov. 29:18 Where there is no vision, the people perish: but he that keepeth the law, happy is he.

Habakkuk 2:3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4a Behold, his soul which is lifted up is not upright in him:

Exodus 2:11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

Acts 7:25 [Stephen said:] For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

Exodus 2:13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedest the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

20 And he [Reuel] said unto his daughters, And where is he [that helped you]? why is it that ye have left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

Memory Verse: The steps of a good man are ordered by the Lord: and he delighteth in his way. Psalms 37:23.

Central Thought: It is well sometimes to exchange the excitement of a royal court for a quiet place by the well. "In quietness and confidence shall be your strength." (Isa. 30:15b).

Word Definition: Vision in our lesson would mean "an object of imaginative contemplation" or activity, of things to be accomplished. "Priest, or prince; for both have the original cohen meaning both." —(Clarke Com.)

LESSON BACKGROUND

Midian is a country generally supposed to have been in Arabia Petreæ, on the eastern coast of the Red Sea, not far from Mt. Sinai. "The Midianites were of the progeny of Cush, the son of Ham." —(Calmet)

"Some suppose that Moses wrote the book of Job during the time he sojourned in Midian, and also the book of Genesis." —(Clarke Com.)

Date: 1531 B. C.

Moses wrote the book of Exodus. Ecclesiastes and Proverbs were written by Solomon. Ephesians was written by Paul.

Remember God had a purpose in life yet for Moses. Out there in Midian he talked to him and prepared him for the vision that He had given him to come to pass.

Lesson References: Acts. 10:11-17; Acts 8:26-40.

QUESTIONS:

1. How can you separate a vision or earnest desire to work for God from just plain selfish ambitions and self-promotion? 2. When God is leading, will he open and close doors as you move slowly and under the anointing and leadership of the Holy Spirit? 3. How did Moses move too fast? 4. Is it good for us to take time to "sit down by the well" in quiet reflections and meditation? 5. What new activities arose for Moses and whom did he marry, etc.?

ADULTS' AND YOUNG PEOPLES' COMMENTS

Many thoughts crowded in on Moses as he sat down by the well in Midian. He was a perplexed soul. These meditations occurred at an important crisis in the life of Moses. God had given Moses a vision of helping his people who were so cruelly

treated by the king of Egypt. This vision was very good. It is important that we all have a vision of helping in God's work and seeing it grow. Without this our souls will dry up spiritually. But we must work by God's time-clock. It is important to know the will of the Lord and it is equally important to move under the direction of the Holy Spirit and at the right time. If we get lifted up in our own selves and move according to our rash impulses and get out of God's order and timing we are in deep trouble, as Moses was in our lesson. Yes, God was going to bring the children of Israel out of Egypt, but it wasn't time yet. It is important not to be too slow nor too fast. Wait upon the Lord. "The steps of a good man are ordered by the Lord."

We remember how Paul wanted to go down to the region of Galatia and it says, "and were forbidden of the Holy Ghost to preach the word in Asia. After they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not." Later Paul had a vision of a man saying, "Come over into Macedonia, and help us." Paul put all of this together and then he said, "Assuredly gathering that the Lord had called us for to preach unto them." (Acts 16:6-10). Paul worked by God's time-clock.

It's important that we wait upon the Lord in fasting and prayer about the important decisions in our lives. Marriage is one great important step and surely one needs God's leadings in this.

As Moses sat by the well he no doubt reflected on his past. He had left wealth, luxury and an Egyptian palace. He now had fled for his life all because he had a vision of helping his people out of bondage, but moved too hasty, using his own wisdom. Where was he going now? What did his life hold for him? Many young people face these thoughts in life. The past is like a dream, the future a mist. They must obtain the Divine guidance of God. Mistakes and sins must be repented of and forgiven. New strength and courage can be obtained. Soon new duties will arise as it did for Moses when the daughters of Reuel came along and needed help.

—M. Miles

FOOD FOR THOUGHT

One of the most tragic of mistakes is to move out of the order of the Lord! Or is it such a "mistake" after all? There may be occasions perhaps where someone deliberately and consciously overrides the known will of the Lord and that, of course, is out of order any time any where it occurs by whomever it is committed. This is no mistake, but a direct rejection of God's will in favor of a human will. There is no excuse for this

sort of conduct, as it has no place in the house of the Lord. The Lord's Bride is subject to her Head and to reject His will in favor of something else can do nothing but cause trouble. But when an individual, prompted by the best of honest and sincere intentions, makes an effort for the Lord and finds himself insufficient, this, to me, is not an "out of order" move, but rather a normal and necessary process of growing. The man who has just been called to a work, and upon whose mind and heart the definite leading of the Spirit is still fresh, will find it difficult indeed to keep from seeing in every circumstance and condition he meets a possibility of exploiting his new calling. Very, seldom is this the Lord's doing, but how else will His new helper be convinced but by trying? Anyone who has ever experienced a "failure" will readily agree that the immediate and effective result was, that it put the individual on his knees before the Lord, weeping and begging to find out what was wrong and what had happened. The Lord would have a hard time handling one who was always fired with zeal and plunging out on every impulse. One of the things He has to have in His vessels is discipline. They must be able and willing to hear and obey His voice. The fact that one has been called to a definite work does not by any means mean that that is the only leading he will ever need toward that work. God desires to direct every move, every effort, every footstep for the sake of the candidate He sends a calling that he may be aware of the work he is being prepared for. It would be hard to endure an education with no goal in view. After the calling, comes the qualifying. This is where God becomes more real than He ever was before, and where we learn lessons without which we could not possibly perform as we should. To rush to the vineyard without a knowledge of how to care for the planting would be very grievous indeed. God will prevent that if we will be true and allow Him to prepare us. We will be wise to make full proof of our time "in the desert."

—C. W. Wilson

PUTTING OUT THE FLEECE

We have here a beautiful example of God's dealings with His children; and of His willingness to make known in a definite way, His will concerning us. I am doubtful if there are any Christians who do not at times suffer deeply in their desire to know God's full will concerning them, so they can do it. At times we reach crossroads in life's path of duty and it is difficult to know definitely which way we should go, or which of two duties should be taken up as our responsibility. At such times a soul should be still before God, until the path of God's choosing for him is made clear. At one time God laid on Gideon the re-

sponsibility of saving the Israelites from the hand of their enemies, the Midianites, and the task seemed so great that Gideon shrank from it. But at last he cried out to God for definite guidance, and he put some fleece out on the floor and prayed that if God was really sending him to do this great work, He would make it clear by letting dew fall heavily on the fleece and let the earth all around it be dry. If this happened he would then know the divine will. God answered in a clear way. And a few times in my life I have put the "fleece" out to be able to clearly determine the Lord's will.

My call to Cuba was sudden and very unexpected and I felt the step was too great to be taken without definite leadings. It was at the Indiana Camp meeting in June, 1930, I closed myself in alone with God one night until 2 p. m. the following day. About 8 a. m. a burden came on me to put the "fleece" out, and I did so. (Be sure God burdens you to put out a "fleece". It should never be done carelessly.) At that hour I was practically without money and had been looking to the Lord to supply, and I expected Him to do so. Being on the camp-ground, it would have been a very natural thing for some who knew I was going to Cuba as a missionary to give me something; so when I felt burdened to put a financial test out, before the Lord as the "fleece" of direction, in this critical moment, I felt it must be done in such a clear way that there would be no confusion in the matter. So I prayed, asking God to send me some money from some source clear away from the camp-ground, and for it not to be less than \$10.00. Anything received on the camp-grounds would not be an answer to this prayer. Much was at stake so I had prayed with all the fervor of my soul, and God sent a definite answer, about 6:30 p. m. I was sitting in the Young People's service when a boy entered with a Special Delivery letter for me. My hand trembled as I reached for it, because I felt sure it was the "dew falling on the fleece." I was in the presence of God and He was answering. The letter had been sent from Chicago, Illinois, just after mid-day. It read something like this, "My dear Faith, I was burdened for you during the night, and since early morning the weight has hourly grown heavier, and it is on the financial line that I feel burdened. I have scarcely been able to work this morning for thinking of you. I hope there is nothing wrong. I am rushing this note off to you and hope the enclosed check will be of use to you at this time." Enclosed was \$20.00. I had a full answer. The dew had fallen just where I had asked that it might. The gift was more than ten dollars, and came from entirely outside the camp, and from one who did not know I was praying about Cuba. Thank God, He has power to remove mountains

of difficulties and show Himself strong in behalf of those whose hearts are perfect toward Him.

From the day God sent this clear answer to prayer as an assurance that I was not mistaken in the divine call He had placed on my heart, I moved forward in full preparation for the new field I was to enter. And although nearly twenty-one years have passed, bringing many problems and afflictions and persecutions, yet not once have I doubted my call, and this has brought strength to my soul many times, for knowing as I have that I am here in the center of the Lord's will, I have laid on Him the responsibility of safely bringing me through whatever arises in our work. If our ways are committed to Him, He shall direct our paths. The Psalmist said, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Praise God forevermore. —F. Stewart

December, 19, 1971

STRIKING OF GOD'S TIME CLOCK

Exodus 3:1-12.

Ex. 3:1 Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place on which thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their

cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Memory Verse: The works of the Lord are great, sought out of all them that have pleasure therein. *Psa. 111:2.*

Central Thought: If we will "turn aside" from the busy cares of life, God will make His will plain to us and will lead us.

Word Definition: Bush would mean the "thorn-bush." Shoes meant "sandals." Backside would mean "to the west."

LESSON BACKGROUND

God spoke to Abraham and said, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years: and also that nation, whom they shall serve will judge and afterward shall they come out with a great substance." (Gen. 15:13, 14). This was spoken 2513 years after the creation of the world and everything therein. Our lesson today is in B. C. 2093. This makes it 420 years. Stephen, in Acts 7:6, states the Israelites were in Egypt 400 years but Moses states in Exodus 12:40 when he lead them out that they were there 430 years. We notice in the promise to Abraham that he uses

the word "afterward" that he would bring them out, in other words, after they had been there 400 years. It was 30 years afterwards.

Reuel was Moses' father-in-law but he, no doubt, was dead. Jethro was his son and had succeeded him in his office of prince and priest of Midian. Clarke's Commentary states that father-in-law and son-in-law seem to be in general terms just as relatives, when translated.

There seemed to be two peaks to the mountain and one was named Horeb and the other Sinai, which are the same mountain. Moses brought the children of Israel later to this same mountain where he saw the burning bush and there God gave them the laws written on stone.

Lesson Reference: Acts 7:30-34; Romans 8:31.

QUESTIONS:

1. How old was Moses now and how long had he been in Midian? 2. What time is it according to God's timing in our lesson? 3. Discuss God's preparation with which He equips those who are to work for Him. 4. In what ways can we "turn aside" and hear the voice of God? 5. Will God let the fires of adversity consume us if we will cling to Him?

ADULTS' AND YOUNG PEOPLES' COMMENTS

Moses had a vision, and some good preparation to carry out that vision. For forty years he had lived in Midian. He now was 80 years old. He had been going to God's school. His hasty spirit had been tamed. His feeling of strength and great efficiency had been weakened. He now was a humble man, easy to be led by God, yet there burned in his bosom a desire to help his people who had been so cruelly mistreated by the wicked king of Egypt. No doubt he spent many hours in prayer and looking to God for them. He never could forget his own birth, and since he had children he now knew the heartaches that would come to parents to have their children taken from them. He has been trained "in all the wisdom of the Egyptians and was mighty in words and in deeds." (Acts 7:22). No doubt he had made many plans in helping them.

Today God's great time-clock had struck—the time that God told Abraham that He would bring the Israelites out of Egypt. Moses was just an humble shepherd but he had an outlook toward God. Remember it was shepherds to whom the host of angels appeared and announced the birth of Jesus. It is in those quiet hours of prayerful attitude that God can speak to one. Moses was not far from the mystery of the

burning bush. He looked and the bush burned, yet it was not consumed. He was in quietness. He had time to "turn aside" and see. Oh, if we would not be so busy that we would take time to "turn aside" from the cares of life and listen or see what God has to say to us! If he had rushed on, he would have missed hearing the voice of God. We live in a busy world. It takes time to be holy. It takes time to draw from God the strength and grace to face a hostile world and the forces of the devil. The bushes of life are full of mystery. Sometimes the most trivial and apparently meaningless things or events in life contain a heavenly presence or a divine voice which will teach a person who will take time to "turn aside." In that place there may be some great secret of a deeper and closer walk with God. "Turn aside" and read the Bible which is God's voice speaking to us.

The burning bush stood for the suffering children of Israel. They were in the fires of adversity but were not being consumed. The fires of adversity will not consume us if we will cling to God. (2 Cor. 4:7-9). —M. Miles

FOOD FOR THOUGHT

When a calling has come and a preparation has been in progress, there are some definite and unmistakable signs that indicate the readiness of a vessel for use. Produce the individual who, when his job is outlined before him, declares emphatically and enthusiastically, "I am ready, let's be at it!" and you may be sure then that the candidate is not yet ready for the vineyard. Those who already know all the answers don't need the Lord to counsel them. People sufficient within themselves will not find it necessary to direct anyone's attention toward the Lord for advice or assistance. If we already know how to take hold of every situation, we won't need the Lord to prepare the way before us. The tragedy of all this is, that in this condition and attitude of heart, folks rush in and "slay an Egyptian" who, they can plainly see, is oppressing a Hebrew whom they purport to deliver. God's way was not to deliver the house of Israel one at a time, but rather to go right to the heart of the matter and approach Pharaoh for the deliverance of all Israel all at one time. That is the difference between human know-how and divine wisdom. To the individual who is ready for service, when his job is outlined before him, he will not even know where or how to start, and unless the Lord Himself directs him he will feel helpless and useless and unable to accomplish the task. This man God can use, for he has learned how little and insufficient he is and how completely capable and able God is. He will give good

diligence to lean on God all the way, and to perform His every command.

—C. W. Wilson

THE HEAVENLY WORKMAN

"Commit thy way unto the Lord: trust also in him; and he shall bring it to pass." (Psa. 37:5). Martin Luther tells the story of a severe contest between the Duke of Saxony and a certain bishop. The Duke of Saxony prepared to go to war with the bishop. But before he ventured on war he thought to send a spy into the bishop's home to learn what the bishop thought about war with the duke. The spy obtained admittance into the presence of the bishop. He asked the bishop what he would do in case the duke brought war against him. The bishop answered, "I will feed my flock, I will visit the sick, I will go about doing the will of God and leave the matter of war with Him for He fighteth my battles for me." The spy returned to the duke and reported what the bishop said. "Then," said the duke, "let him take up arms against him who will, but I will not." If we will commit our way to God he will bring the right thing to pass. The spider casts out her slender thread to the breeze hoping it will find a place somewhere to fasten. Commit your way to God; trust in Him, and He will bring to pass that which is best for you.

This text of Scripture has a beautiful rendering by Young. "Roll upon Jehovah, thy way: trust upon him: and he worketh." When we commit our way to God, then He will go to work in our behalf. He can never work things out for good to those who do not commit all things unto Him. God will do for us that which we are unable to do, if we will give the work to Him. Alas, how many toiling, struggling, weary ones, who might have rest from their toil if they would cast their burden on the Lord!

You say you are meeting with so many perplexing things and difficulties that you do not see how you are ever going to work them out. Do not work them out. They will wear you out while you are trying to work them out. Roll them upon Jehovah, and He will work them out for you. —C. E. Orr

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December 26, 1971

GOD'S TIME FOR A SECOND DELIVERER

Luke 2:10-14, 16; Luke 1:68, 73-77; Luke 4:18, 19, 21

Luke 2:10 And the angel said unto them [shepherds], Fear not: for, behold, I bring you good tidings of great

joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

Luke 1:68 Blessed be the Lord God of Israel: for he hath visited and redeemed his people.

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.

77 To give knowledge of salvation unto his people by the remission of their sins.

Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Memory Verse: And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Matt. 1:21.

Central Thought: God sent Jesus Christ to deliver us from the devil who is a hard taskmaster.

Word Definition: Deliverer is one who liberates or sets free from restraint, releases or rescues from evil or fear. (Webster) Swaddling clothes are bands of cloth wrapped around a baby.

LESSON BACKGROUND

Our lesson verses in the first chapter of Luke are spoken by Zacharias, being filled with the Holy Ghost, after his mouth was opened when John the Baptist was born. God made him know that John was a forerunner of Jesus Christ. He said that he would "go before the face of the Lord [Jesus Christ] to prepare His ways; to give knowledge of salvation [deliverance] unto His people by the remission of their sins." (Luke 1:76, 77). He rejoiced to see this day arrive. Simeon, a devout and just man full of the Holy Ghost who was in the temple waiting for the promised Messiah or Christ to come to the children of Israel, also rejoiced when he saw Jesus, the Babe who had been brought into the temple. He said, "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." (Luke 2:25-32).

"Pride is the character of all the children of Adam; humility the mark of the Son of God and of His followers." (Clarke Com.) Jesus Christ came in poverty and lowliness of estate, yet He was a King and His followers with Him today are reigning over sin, the flesh and the devil.

Moses was a shepherd and God brought him a message and sent him as a deliverer. Shepherds in our lesson were given the most important message the world could have. In quietness you can hear from God.

The verses in the fourth chapter of Luke were read and spoken by Jesus when He went into the synagogue on the Sabbath day and stood up to read. He read from the book of Isaiah or Esaias, the prophecy of Himself and then declared that this had been fulfilled that day.

—M. Miles

Lesson Reference: I John 3:9; Hebrews 2:9-18.

QUESTIONS:

1. Point out some of the reasons that shepherds were the first to hear about Jesus Christ being born.
2. Compare the deliverance needed for the children of Israel in slavery to Pharaoh with our bondage in sin and serving the devil.
3. What did the Holy Spirit reveal to Zacharias as he beheld John the Baptist who was the forerunner to Jesus Christ?
4. What did Jesus read about Himself from the book of Esaias or Isaiah?
5. How can we be delivered from the power of sin and Satan?

ADULTS' AND YOUNG PEOPLES' COMMENTS

Our souls are melted in humble praise and thanksgiving, and with tears of joy we thank our Lord and Saviour for His

great love to us. Love for us brought Jesus Christ from the portals of glory to be our Deliverer.

We have been studying about the Israelites who were under hard taskmasters. They were slaves to a wicked king who did not have any mercy. He offered them no permanent reward. Their life was a life of trouble, sorrow and full of despair. Oh, yes, no doubt at times they received some satisfaction from looking at the great accomplishments they had brought about through the labor of their hands, such as the great pyramids and the treasure cities, but they were under bondage to a tyrant. They longed for deliverance. They knew that through God they could have deliverance. They had the promises from Abraham, Isaac and Jacob to assure them of this deliverance. They cried to God and He sent them a deliverer through Moses.

Today we are studying about another Deliverer. The world was under the bondage of sin and the devil. The Apostle Paul, in speaking of his life under the law without Christ, says, "For the good that I would I do not; but the evil which I would not, that I do." (Rom. 7:19). He was in trouble and sorrow. He says, "O wretched man that I am! who shall deliver me from the body of this death?" People are wretched who are under bondage to bad habits, drinking liquor, using dope of various kinds, medicine, pride, worldly fashion and styles, lying, stealing, high tempers, angry spells, cursing, filthy thinking and adulterous spirits. Oh, yes, they want to be free from them but the devil has them bound. When they know that God can deliver them, they cry unto Him. He will hear those cries. He will deliver them as they with godly sorrow repent and turn away from their sins.

Jesus Christ came at the right time. He came at God's time. God saw the needs of the people and He sent Christ to deliver them from the power of the devil and give them power to live without sin each day. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that He might destroy the works of the devil. Whosoever is born of God doth not commit sin." (1 John 3:8, 9). Thank God, we do not have to commit sin because through Christ we have been delivered from the power of the devil.

—M. Miles

FOOD FOR THOUGHT

God found in the person of His own beloved Son the perfect candidate for the husbandman of His vineyard. Here was one who would listen to and heed His every instruction. Being born in His Father's likeness and fashioned after His image,

He would understand God's dealing with Him and because He knew the reason for the requirement He would be willing to submit to them. He learned obedience through the things which He suffered which prepared Him to accomplish the task He was called upon to perform. He was the ideal, the true type, the personification of human perfection inasmuch that He achieved the approval and sanction of the August Majesty on high!

Oh, what a pattern for us to follow! He never asks one to do a thing that He would not do Himself. He has trod the way before us and knows exactly the path we must tread; therefore He is able to guide us and help us along. He is a mighty Counselor who knows the answer to all our problems, and who is ready and waiting for us to pour them out before Him.

He is the One God used to go right to the heart of man's greatest problem—that of sin—and to provide the perfect cure for it that all men might be free from its servitude and bondage. God used Moses to deliver Israel out from under the oppression and bondage of the Egyptian's Pharaoh; He used Jesus to deliver all mankind out from under the oppression and bondage of sin imposed upon them by the devil. Moses faced and conquered a literal king. Jesus faced and conquered the arch fiend of the pits of hell and gives us freedom from him. Thank God for the stronger Man who came and spoiled the strong man's hold upon our souls!

—C. W. Wilson

LOVE LIFTED ME

It was the day before Christmas. The city in general was all decorated for the occasion and hilarious with the excitement and the pleasures of the season's holidays. Many people from all walks of life were spending their hard-earned dollars to purchase the sinful contents of a wicked and evil bottle. The world in general was making merry—celebrating, selling, giving, and exchanging gifts in memory of a great day of long, long ago. . . . When out across those Judean hills lonely shepherds were keeping watch over their flocks at night. Suddenly, unexpectedly, the starry floors of heaven opened and bright angels swung low and sang, "Peace on earth, goodwill to men. This day in the city of David a child is born!"

I was seated on a round stool at a cafe counter. The girl waitress brought my tray of food and placed it on the counter in front of me. The radio played softly, tenderly and most sweetly an old familiar and very touching song entitled, "Love Lifted Me." My heart melted. It bursted wide open. My eyes became flooded with tears—kisses from heaven: Like a

fresh, early morning, spring shower of warm rain those tears fell onto my plate of food.

The lady waitress inquired, "Shorty, what makes you cry like that? Did you receive some bad news or have a sad disappointed love affair?"

I replied, "No. It is that music—that song there, you hear on the radio, 'Love Lifted me.' When nothing else could help LOVE LIFTED ME!"

"Jesus Christ died two thousand years ago for my sins. They are all washed away by His precious blood—ransomed, redeemed, healed and forgiven! I have a right to cry. Joys untold are rolling and bubbling over in my very soul. The floodgates of heaven are wide open!"

She replied, "I don't completely understand. Once, only one year back, before I came to the oil field I was a Sunday school teacher. I never cried like that—like you did just now."

I replied, "You may not understand that music we just heard—that song, but back of it was power. Jesus Christ and His Holy Spirit was backing it up from His power house of love. And when it contacted the keynotes of my heart that was full and ready, something happened. Something started. The love-cups that were full upset and flooded my eyes with tears. I had to cry. If you really become acquainted with the lovely Stranger of Galilee, you will understand."

The next morning I went to breakfast. She waited on me again. She said, "Shorty, guess what happened to me yesterday and last night? In a wicked East Texas oil boom town, I got to thinking about you crying when you ate your food, your breakfast. I cried three or four times during the morning. Afternoon, when I got off from work, I went uptown to the music store and purchased that record song, 'Love Lifted Me.' I took the record up to my room. I played it over and over on the record player. Every time I played it I cried. I played it half the night and then cried myself to sleep. I got up this morning crying. You may notice my eyes. They are misty, red, sore and tear-stained. That song, 'Love Lifted Me' was like a love letter from home that I wanted. I am all torn up on the inside. This is Christmas day. I guess it is a good time to cry. I am just about to understand."

The next morning I went to breakfast. A new girl waited on the tables. I inquired, "Where is Mabel?" The new waitress replied, "Ah, yesterday at mid-morning, suddenly and unexpectedly, she walked up to Mrs. B——, the manager there at the cash register, and said, 'I am quitting now. Give me my pay in full. I am going back to my mother, my husband and my baby I left and ran away from. I am going after that

love letter I never received. In return I am going to take them a Christmas present."

"When she told us good-bye, she said, 'They don't know where I am, but in case someone should inquire, tell them I am on my way. On the noon train on Christmas day she cried her way back home.'"

It was my time to cry again. Tears speak a universal language. They contain more wealth and have more value than all the gold and the silver of the combined world. They wash away a lot of things. They make a way when all other things fail. And because of our tears, our souls have a rainbow.

—S. Ables

