

UPLOOK

JANUARY 1997



TIME TO RENEW! *See page 4*

A NEW YEAR'S PRAYER

THE LONG WALK

Who Likes Pink Plastic Flamingos?

Who Likes Pink Plastic Flamingos?

J. B. NICHOLSON, JR.

When the *National Geographic* magazine published an article entitled "Ballerinas in Pink" about flamingos in their October 1957 issue, they little realized what a significant impact it would have on the Western world. On the lawn and garden industry. On our definition of words like "tacky"—at least in some minds.

It was from photos published with that article that Donald Featherstone was inspired to design the first plastic lawn ornaments. In a strange attempt to live up to his name, Featherstone found a way to make inexpensive stationary monuments to approximate the graceful plumage of this member of the *Phoenicopteridae* family.

Aficionados of such outdoor decor are grateful that Donald sculpted his pink birds in not one pose but two, "so you can choreograph them," he says. The variant designs help, no doubt, in fooling the passerby whose casual glance convinces him that two Floridian birds (one of each pose) have decided to live out their days far from the majority of the *homo sapiens* retirement communities farther south.

This year heralds the fortieth anniversary of the pink plastic flamingo (PPF). How many have been bred in captivity at Union Products, Inc., of Leominster, MA, since that fateful day in 1957? Almost enough to give one to every man, woman, and child in Canada; or one to be shared by every ten persons in the U.S. That's right—more than 20 million of them!

"They're really not so tacky," Donald pleads. "I think they make a nice accent to the yard. It all depends on how you use them." Can 20 million people be wrong? (Sorry, 10 million—remember, there are two poses.) Yet in spite of his insistent defense and obvious success, the PPF has become the unofficial mascot of all that is artificial and superficial about our society.

This world is a wilderness. Make no mistake about it. Build your grandiose castles from its plentiful sand. Lay the luxuriant green sod of material gain on its hot, dry breast. Water it with sweat from your body and tears from your soul. Plant your PPFs—or anything else you wish—to

This year marks the fortieth anniversary of the pink plastic flamingo. Who cares? you ask. I do.



claim your transient rights to its territory. But history will tell you, if your heart doesn't, that underneath it all is the parched dust of a desert world. The monuments of past generations have long ago been covered over, Ozymandias-like, by the shifting dunes. The prideful inscriptions of little man's assumed greatness are barely legible to any who may care to read them.

Israel's forty years in the wilderness left not a trace on the desert's unforgiving harshness. Days turned to weeks turned to months turned to years as they wandered, waiting only to die. How debilitating is unbelief to the child of God. Not even their graves can be found among the wastes of the Sinai. It is a parable that needs to be remembered: "*Now these things were our examples, to the intent we should not lust after evil things, as they also lusted...Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come*" (1 Cor. 10:6, 11).

Forgotten are the ten spies who would not believe their God; can you name one of them? Instead we remember intrepid Joshua and Caleb, who "wholly followed the Lord." Still today you can find the memorials to the prowess of their faith. See the torched ramparts of Jericho; climb the heights of Caleb's Hebron; and is that Joshua's altar on Mount Ebal? This, too is a parable: "*For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope*" (Rom. 15:4).

Yet even in the wilderness God provided His people their Elims with deep, refreshing wells—and their Marahs with deeper, and more refreshing lessons. Lessons, yes, but the land He would give them was on the other side of the river. Then what would the wilderness have to offer? Or the memory of Egypt, for that matter.

So it will be when we cross to that Land where "the Lamb is all the glory." When we see Him and what He has waiting for us, we'll wonder what we ever saw in this old desert-world that attracted us. It will all look like PPFs.

Good riddance.

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Please enclose a self-addressed, stamped envelope with all unsolicited material.

News items must be submitted at least two months in advance of issue requested. Selected news items will be carried for two issues (if time permits). The editor reserves the right to determine those items best suited for the magazine. Editorial decisions are final. Black & white photos preferred but color photos accepted. Please enclose a self-addressed, stamped envelope for photos you wish returned.

Uplook Ministries is a tax-exempt corporation looking to the Lord to provide for the needs of this ministry. This magazine is sent freely to those who request it, but evidently is not freely produced. Donations should be made payable to "UPLOOK" and sent to:

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P.O. Box 2041
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Contributions may also be made using your *Visa* or *Mastercard*. When you write, please include your card number and expiry date and the amount in US currency that you wish to donate. Receipts are issued for all donations received and are valid for tax purposes in the United States and Canada.

Be sure to enclose your former address label when sending a change of address. Please let us know of changes six weeks in advance.

1996 Stewardship Report

KEVIN B. SHANTZ, CA

This year marks our seventieth anniversary of the publication of this magazine. We raise our Ebenezer and look forward to the Lord's continued blessing until the Big Blessing—when we shall see Him!

Your first resolution for the New Year should be to renew your *Uplook* subscription. Do it now; don't put it off! Remove the label from the back of your magazine or the mailing envelope (it should peel off easily) and apply it to the return envelope included in your magazine. Double check to make sure your address is correct in every respect. If there is a message on your label "INCOMPLETE ADDRESS" it means that our mailing service was unable to generate a complete barcode for your address. Barcoding our magazine reduces our postage costs and helps to speed delivery.

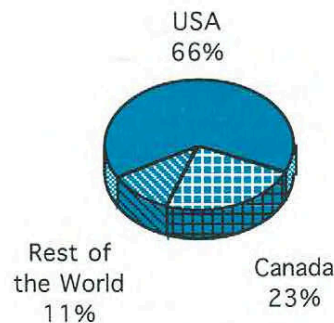
WARNING—DON'T GET DELETED

Every year in April, we purge our mailing list. We cannot afford to send out unwanted copies of the magazine. In the past we only purged individuals that had not responded in the past three years. However, rising costs force us to prune more deeply this year.

On April 1, anyone we have not heard from since December of 1995 will be deleted. If you have re-

newed since then, you don't need to worry; however, just to be on the safe side, send in your renewal envelope anyway. Renew now; don't wait until you have missed a few issues. It is easier now for both you and us, than to be reinstated after your name has been deleted.

Geographic Distribution of Uplook



SOME FACTS ABOUT UPLOOK

Since its makeover in 1991 the circulation of *Uplook* has increased from 800 copies per month to more than 7,500. We thank the Lord for this growth and count it a privilege to minister to so many. If you know of someone who would appreciate the magazine, please feel free to send us their name and address and we would be pleased to add them to the list.

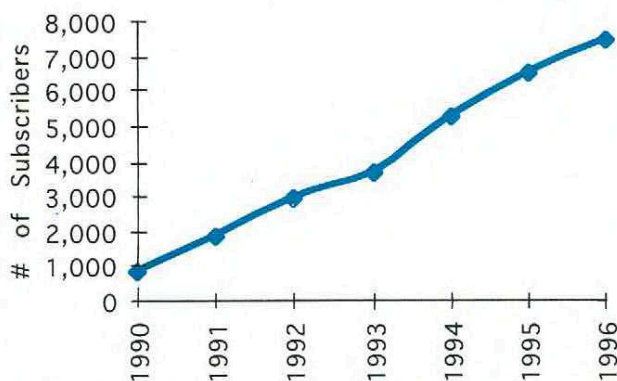
The graph shows the geographic breakdown of our readership. While *Uplook* is published primarily with the needs of North American Christians in mind, we have subscribers in more than 75 different countries, many of these in the Third World.

Uplook Ministries, the publisher of *Uplook* magazine, is a non-profit organization dedicated to the publishing of the truth of God's Word. As well as *Uplook*, we also publish *Rightside Up*, a magazine for youth, and *Words of Peace*, a monthly gospel paper.

Through our publishing division, Gospel Folio Press, we produce many books, booklets, gospel tracts, and the *Choice Gleanings* calendar. We also distribute a large variety of books from other publishers.

Our tape ministry, Sound Words, has an ever expanding selection of messages by men like William MacDonald, David Gooding, Boyd Nicholson, and others. Call 1-800-952-2382 or write for a current listing of tapes available.

Uplook Circulation

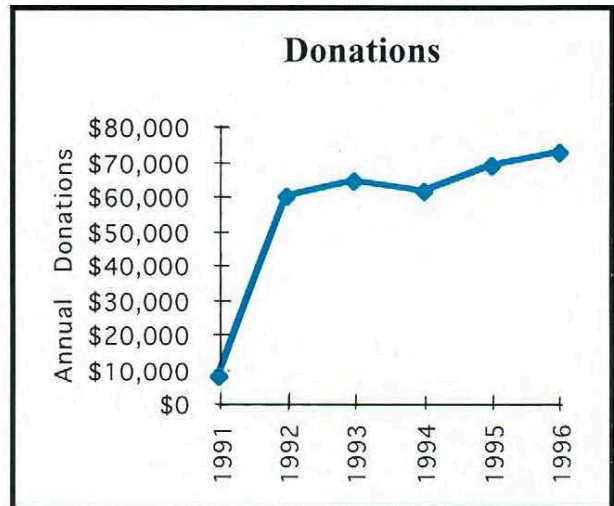


We are glad to send *Uplook* to everyone who requests it, without charge. To those who have sent a contribution in the past year, again we thank you. Without your support, it would be impossible to publish this magazine. You should have received an acknowledgment of your gift and a receipt for income tax purposes. If you did not receive a receipt, please notify us immediately.

Despite the fact that the editor and contributors do not draw a salary and the Uplook Ministries staff who do, are paid less than they could earn elsewhere, the costs associated with producing the magazine are substantial. We receive no subsidies or support from any other organization. The financial resources to produce the magazine come from the readers.

In the chart below is a summary of the receipts and expenditures for the magazine for the year ended March 31, 1996. A complete financial report is available upon request.

Often we are asked what the charge is for an annual subscription. Based on our 1996 financial results, the estimated cost to send eleven issues a year to someone residing in the USA is \$16.00, CDN\$30.00 for readers residing in Canada, and US\$24.00 for readers outside of North America. However, a contribution of any size helps to defray our costs. A gift over and above those amounts helps to provide the magazine for someone else who cannot afford it. Almost half of our subscribers have not sent a contribution in the past four years, if ever.



Information on making a donation is contained at the bottom of page 3.

HOW YOU CAN INVEST IN THIS MINISTRY

Even if you are unable to make a contribution, there are other ways that you can help:

1) Let us know, in advance, of any address changes. While the post office will forward the magazine and notify us of the changed address, they will charge us \$0.50 for doing so. Every magazine returned as undeliverable also costs us \$0.50 plus the original postage.

2) Consider purchasing your books, tapes, etc. from Uplook Ministries. Virtually any book available in a Christian bookstore can be ordered direct from us. All profits from the sale of our products help to subsidize the magazine and our other ministry activities.

3) Consider switching your long distance carrier to Lifeline/Amerivision (only available in the USA). Lifeline is a phone company like AT&T, Sprint and MCI. When you choose them as your long distance carrier they will donate 10% of your monthly long distance charges to the non-profit organization of your choice. By designating Uplook Ministries, you will be helping us every month. As well, Lifeline's rates are often cheaper than the other carriers. If you would like more information about this program, feel free to call Kevin at Uplook (1-800-952-2382) or you can call Lifeline direct at 1-800-800-7550.



Uplook Magazine Summary of Receipts and Expenditures Year ended March 31, 1996

Receipts:	
Contributions from US readers	\$ 52,219
Contributions from Canadian readers	16,755
Contributions from foreign readers	2,983
Total receipts	71,957
Expenditures:	
Editorial, composition, graphics and pre-press	34,401
Printing	41,500
Mailing and postage	18,684
Circulation and administrative	40,340
Total expenditures	134,925
Net deficit from publishing Uplook	(62,968)
Surplus from other divisions of Uplook Ministries	47,612
Net deficit for Uplook Ministries, Inc.	\$(15,356)

A New Year's Prayer

WILLIAM MACDONALD

This well-known author and beloved friend of the Church shares a prayer that could dramatically change our lives in the months ahead.

This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Ex. 12:2).

New Year's resolutions are good but fragile, that is, easily broken. New Year's prayers are better; they ascend to the throne of God and set answering wheels in motion. As we come to the beginning of another year, we would do well to make the following prayer requests our own:

Lord Jesus, I rededicate myself afresh to You today. I want You to take my life this coming year and use it for Your glory. "Take my life and let it be consecrated, Lord, to Thee."

I pray that You will keep me from sin, from anything that will bring dishonor to Your Name.

Keep me teachable by the Holy Spirit. I want to move forward for You. Don't let me settle in a rut.

May my motto this year be, "He must increase; I must decrease." The glory must all be Yours. Help me not to touch it.

Teach me to make every decision a matter of prayer. I dread the thought of leaning on my own understanding. "I know that the way of man is not in

himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

May I die to the world and even to the approval or blame of loved ones or friends. Give me a single, pure desire to do the things that please Your heart.

Keep me from gossip and criticism of others. Rather help me to speak what is edifying and profitable.

Lead me to needy souls. May I become a friend of sinners, as You are. Give me tears of compassion for the perishing.

*"Let me look on the crowd as my Saviour did,
Till my eyes with tears grow dim.
Let me view with pity the wandering sheep,
And love them for love of Him."*

Lord Jesus, keep me from becoming cold, bitter or cynical in spite of anything that may happen to me in the Christian life.

Guide me in my stewardship of money. Help me to be a good steward of everything You have entrusted to me.

Help me to remember moment by moment that my body is a temple of the Holy Spirit. May this tremendous truth influence all my behavior.

And, Lord Jesus, I pray that this may be the year of Your return. I long to see Your face and to fall at Your feet in worship. During the coming year, may the blessed hope stay fresh in my heart, disengaging me from anything that would hold me here and keeping me on the tiptoes of expectancy. "Even so, come, Lord Jesus!"
—from *One Day at a Time* (see below)

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One Day at a Time by William Macdonald is one of many helpful books available from Everyday Publications, including a large selection of simple English commentaries, especially helpful for new believers, young family members, and people for whom English is a second language. Everyday books are available through Uplook Ministries at 1-800-952-2382.

FRONT LINES

▷ **TRANSPLANT FUND**

Carol Ridgely (who fellowships at the New Hampshire Ave. assembly in Silver Spring, MD) suffers from chronic active hepatitis and extensive cirrhosis of the liver. Without a transplant, her illness is probably terminal. Carol is accepted into the transplant program at the University of Maryland, which will cover most of the costs of surgery but not the annual expense of thousands of dollars.

Christians wishing to make a donation may do so by making checks payable to *NTAF—Friends of Carol Ridgely Transplant* and mailing it to:

Paul or Margaret Mathieu
9214 Wendell St.
Silver Spring, MD 20901-3532
For further information, call:
(301) 588-7856

▷ **ARCTIC BLAST**

Camp Iroquina in Hallstead, PA, will be hosting their Senior High Retreat Jan. 31-Feb. 2. The invited speaker for the weekend is Tom Swaim. A \$50 retreat fee covers all costs for the weekend.

Camp Iroquina
RR#1 Box 176
Hallstead, PA 18822
(717) 967-2577

▷ **WEST FLORIDA MISSIONS**

West Florida Missions will convene its first conference on Saturday, Feb. 1, at Central Bible Chapel (2135 W. Busch Blvd., Tampa, FL). The conference is scheduled for 10 AM to 4 PM with Frank Burgess as the invited speaker along with other local reports. For more information, call:

Carleton Thisse
(813) 398-5743

▷ **MISSIONARY CONFERENCE**

A Christian Missionary Service Conference will be held Feb. 1, 1997 at Parkside Gospel Chapel in San Francisco, CA. Speakers will include Roger Rayhuck (Zaire) and Fred Ruff (Other Areas).

▷ **WINTER FAMILY RETREAT**

Families are invited to visit Camp Iroquina (Hallstead, PA) February 7-9, 1997. Lord willing, Mark Kolchin (NJ) will be the speaker for the weekend. The registration fee is as follows: \$40/adult; \$30/teen; \$20/child (ages 5-12). Large families pay for parents and first three children only—the rest come free. Children's meetings and nursery will be provided. Weekend begins with registration at 9 PM on Friday and ends after noon meal on Sunday. Contact:

Bruce or Toni Simpson
(908) 754-3845

▷ **YOUNG ADULT SERIES**

The Brandywine Young Adults'

Conference Series (Wilmington, DE) will continue through the winter and spring of 1997. The Saturday conference is devoted to biblical teaching, fellowship, and neighborhood outreach. The next two conferences scheduled: Saturday, Feb. 15 with Randy Amos (NY), and Saturday, Mar. 15 with J. B. Nicholson (MI).

Overnight accommodations are available through host families. Please notify the Brandywine assembly in advance if you need accommodations. For information, contact:

David Colaiuta
(610) 429-4538

▷ **1997 YOUTH CONFERENCE**

Meadow Ridge Bible Chapel (West Fargo, ND) is pleased to announce their 1997 Youth Conference to be held, in the will of the Lord, on Feb. 14-17, 1997. Speaker expected is Jamie Hull (CO). Contact:

Myron and Kathy Martinson
R. R. #2, Box 197
Moorhead MN 56560
(218) 233-9790

▷ **WINTER CONFERENCE**

The 10th Annual Winter Conference is scheduled to be held at Galilean Bible Camp (ON), Feb. 28-Mar. 2. Willie Burnett (ON) is the invited speaker. For info.:

James Martin
1761 Rutherglen Cr.
Sudbury, ON P3A 2K4

▷ **SPRING CONFERENCE**

The saints at the New Hartford Assembly, New Hartford, IA, cordially invite you to their Spring Conference to be held, Lord willing, Mar. 21-23, 1997. Speakers expected are John Heller (OK) and Dan Linsted

EXCEL '97

A conference for serious-minded young Christians will be held February 28-March 2, Lord willing. Participants will meet at Little Pine Island in Grand Rapids, MI, for an intensive schedule of general sessions, small-group seminars, prayer and fellowship.

The scheduled speakers for the general sessions are J. B. Nicholson, Jr. (MI) and Ken Hampton (MI). There will also be several seminar leaders. The suggested amount to cover all expenses for the weekend is \$30.00 but attendees are welcome to pay as they are able. Registration deadline is Friday, February 21. Brochures and registration information are available by calling Brian or Carol Wilson at (616) 742-0195.

Front Lines

(KS). For more information and accommodations, contact:

Edward Behrends
905 Beaver St.
P. O. Box 187
New Hartford, IA 50660
(319) 983-2248

▷ DALLAS CONFERENCE

This year's annual conference is scheduled, D. V., for Mar. 21-23 with Dan Snaddon and Phillip Morgan, the invited speakers. The conference will be held at Wheatland Bible Chapel (1303 W. Wheatland Rd., Duncanville, TX 75116; phone (972) 296-6604. For information:

Robert Smith
(972) 298-6293

▷ CORRECTION

The San Francisco Bay Christian Missionary Service Conference (San Leandro, CA) announced in the November *Uplook* should have read May 24, 1997 as the scheduled date. The committee would welcome recommendations of speakers on unreached peoples (Muslims, Tribals, Hindu, Buddhist). Contact:

Dennis McGee
Box 525
Hayward, CA 94543
(510) 538-9646

▷ CRUISE AND CONFERENCE

An Alaska Tour and Inside Passage Cruise and Conference is planned for Jun. 5-16, 1997. You will meet as a group each day to enjoy ministry from Tom Taylor (PA). Port stops are planned for Skagway, Juneau, and Ketchikan.

Reservations are limited. Discounted fares will be applied to those registered by Feb. 7, 1997. For more information:

Mark Kolchin
P. O. Box 305
Lanoka Harbor, NJ 08734

ADDRESS CHANGES

▷ North Shore Bible Chapel

With thanksgiving to the Lord, North Shore Bible Chapel has moved to a new building. The new address is:

2800 W. 29th St.
Zion, IL 60099

▷ Northside Bible Chapel

(Formerly Sunrise Bible Chapel)
300 W. Kechi Rd.
Kechi, KS 67067
(316) 744-8089

▷ Larry and Phyllis Deeds

933 Chasewood Lane
Conway, SC 29526
(803) 347-9018

COMMENDATIONS

▷ Colin and Joan Anderson

Colin and Joan Anderson have moved from London to Stratford (ON) to do evangelism. "Life Line" provides a three-minute gospel message on the phone. This is advertised in the local paper by believers from Tavistock who engage in tract distribution and street evangelism.

Their basement is being set up for weekly Bible studies and could easily house a fledgling assembly. They would appreciate your prayers for the Lord's blessing on His Word and work in this needy area, situated about one hundred miles west of Toronto.

▷ Neville and Dee Goodhew

In 1990, Avenue 54 Bible Chapel (Los Angeles, CA) commended Neville and Dee Goodhew to a

Christian literature and teaching ministry in Italy. Since then, Neville has set up a book ministry called La Casa della Bibbia which is now in Italian hands under the directorship of Vittorio Neri. The Goodhews will be on furlough in the U. S. and Australia until August 1997, at which time they plan to join Operation Mobilization (OM) Literature Ministry in Waynesboro, GA.

In November 1996, Avenue 54 Bible Chapel recommended the Goodhews to rely on the Lord in association with the worldwide ministry of OM. Their ministry focuses on shipping Bibles and Christian books to Third World countries.

▷ Rudy Jackson

It is with much joy and thanksgiving that the believers at Fairbluff Bible Chapel commend Rudy Jackson to the work of our Lord.

The assembly there writes: "Rudy, his wife Joan, and their family, moved to Charlotte, NC, over six years ago. During these years, Rudy has faithfully served the Lord at this assembly and his ministry in other areas has steadily grown. We praise God for Rudy's consistent testimony, his devotion to our Saviour and the Scriptures, his love for the Lord's people, his concern for the lost, and his readiness to be used in the Lord's work.

"Rudy is involved in itinerant ministry on a full-time basis. It is evident that the Lord has called him to be a minister of the gospel of Jesus Christ and a teacher of His Word."

▷ Carl and Joan Lehmann

The believers of Northgate Bible Chapel (Rochester, NY) have added their commendation of Carl and Joan

Lehmann to that of the assemblies in Blasdell, NY, and Warrenville, IL. The Lehmann's have labored faithfully in Columbia since 1955.

▷ Jodie Vogt

Jodie Vogt, who has been working with The Ezekiel Project, is no longer with this ministry. Consequently, her letter of commendation from the Thorold South Assembly has been withdrawn. Jodie is looking to the Lord for His further direction and will appreciate your prayers.

HOMECALLS

▷ T. E. Wilson (1902-1996)

A memorial service for Mr. T. Ernest Wilson was held at the American Keswick Conference Grounds (NJ) on Dec. 7. A family and local funeral service had been held a week previously at Belmar, NJ. A large number of friends and loved ones



from the U.S., Canada, Australia, and Ireland were present. Mr. Sam Robinson gave a history of brother Wilson's conversion, his early desire to study the

Word under godly, older brethren day by day, and to serve the Lord on the mission field.

After a lifetime in Africa, "T.E." returned to the States but not to retire as his ministry continued to touch every continent.

He never got over the loss of his "beloved partner," Elizabeth, whom he had met in Portugal and married in Angola. After her home-call, our brother's health and strength declined and he was lovingly cared for at the home of his son and daughter-

in-law, Mr. & Mrs. Tom Wilson. He greatly weakened at last and finished his earthly sojourn in the Gospel Hall Home in Longport, NJ.

David Long (Ireland) sent a moving tribute to his lifelong companion and fellow-laborer, which was read by his son, Patrick Long. Also Charles Shorten, another longtime partner on the field, sent his words of appreciation for the love and fellowship of many years in the work of the Lord in Africa. Peter Bartlett, of Loizeaux Brothers Publishing, expressed his appreciation for the rich written ministry of our brother. David Boyd Wilson of Burlington Ontario, sang a hymn, "*When I behold Him, Christ in His beauty, When with the ransomed His face I shall see, O how my heart in rapture will praise Him! Praise Him for saving a sinner like me.*"

J. B. Nicholson, Sr., brought a message for comfort and encouragement to all who feel keenly the loss of this Christ-like servant of God; His release from the body, his rejoicing in glory, and most of all his supreme reward—his first sight of the face of his beloved Master.

J. N. Darby's hymn, *And is it so—I shall be like Thy Son*, was sung to conclude the service.

Friends mingled afterwards to recall the grace, gentle spirit, and strong faith of our beloved brother. There were many recollections of his love for the Lord, for His Word and for all His people. "*After he had served the purpose of God in his own generation, he fell asleep*" (Acts 13:36).

▷ Jack Davies

Jack Davies of Danville, CA, passed away on October 10, 1996.

Mr. Davies was one of the brethren that helped establish the Fairhaven Bible Chapel (San Leandro, CA). He was highly respected as a Bible teacher and servant of the Lord.



SERVICE OPPORTUNITIES

▷ Child Evangelism

Murray Funston (Everett, WA) recently began working with Child Evangelism Fellowship. His initial responsibility is with the Released-Time Good News Clubs which allows (by state policy) children to be excused from public school with parental permission to receive religious training. If an individual Christian or assembly is interested in setting up such a club in their own area, call Murray at (206) 252-6314.

▷ CHECK UMI ON THE WWW

UPLOOK Ministries is excited to have a new page on the World Wide Web. Those computer-users among you who have figured out how to "surf the Net" can visit our site through Gospel Communications Network at:



<http://www.gospelcom.net/gcn>

You can browse through a listing of our products, take a look at our recent publications, and read the latest issue of UPLOOK. Let us know what you think—we welcome any comments or suggestions you may have. Keep watching the Web for further updates.



Hopeless, Yet There Is Hope

JON REIMER, MD

Insurance companies call tragedies like this "an act of God." We agree. The Lord may not have caused it, but He allowed it. Obviously He thought Camp Hope needed a fresh start.

When a tornado touched down on Camp Hope in Augusta, Georgia, on Thursday, November 7, the destruction was overwhelming. Six buildings were demolished along with vehicles, roads, and other property. While local newspapers splashed photos of the ruins, the Christians involved with the camp faced enormous decisions, expenses, and thousands of hours of work.

Thankfully, the retreat scheduled for the time of the storm had been cancelled and only a few workers were on the grounds—none of whom were seriously injured. Emergency officials initially estimated the physical damage at about \$300,000 but as the insurance company continues to tally the losses, the amount has climbed to between \$400,000 and \$500,000.

On November 23, the board met to discuss just where the Lord would have them go in the trail of such a disaster. Confident that God's hand controlled the winds in the first place, they were anxious to follow

Him for the next steps. The result of the meeting is that the board has announced that they are excited about the prospect of rebuilding a better camp than the one that was destroyed. The goal is to conduct camp on the grounds of Camp Hope by the summer of 1997. It is a big undertaking but God is sufficient.

Aiming to have the camp rebuilt within a few months means they must work quickly. Already there



has been a tremendous outpouring of volunteer help—skilled and unskilled, for which they are extremely grateful. The board approved a master plan on December 7 which was then submitted to the county on December 12 for their approval. The process will probably take up to six weeks, but the board is trusting that approval for variance in zoning (essential before any rebuilding can begin) will be granted.

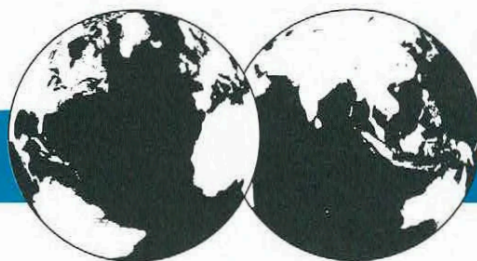
The wait for county approval allows time to work on the massive cleanup project. A group of students from Emmaus spent their Thanksgiving break at the camp and many others have been faithful in their willingness to do whatever needs to be done.

Prayer for Lee and Koier VanDyke and Dee Meadows would be valued as they direct the rebuilding program. Contributions may be sent to:

Camp Hope
P. O. Box 3581
Augusta, GA 3094-3581



WHAT'S GOING ON?



▷ UNREST IN ZAIRE

The political upheaval in Zaire is changing the situation so rapidly that it is almost futile to try to publish an accurate report.

In early December, CMML recommended that all missionaries evacuate from the country because the rebel forces invaded most of the towns and the army retreated. Maryen Baisley was the only assembly worker (listed in the *Missionary Prayer Handbook*) who stayed. As of mid-December she was at Nyankunde, one of the mission stations that seems to have been spared widespread looting so far. Nyankunde is the site of a large printing and medical work, so the Lord's protection of this equipment is a blessing.

Pray for wisdom and protection for the evacuated missionaries, that they will know God's will for their future. Pray also for the national believers, especially those who "stuck their necks out" to help in the safe evacuation of the missionaries.

▷ GROWTH IN TALLAHASSEE

A year ago, *Uplook Magazine* printed a notice that the McManus family in Tallahassee, FL, was seeking other believers in the area to fellowship with. That very week Greg Hatcher and his wife contacted their elders in Albany, GA. Unable to make the two-hour commute from

Tallahassee to the assembly any longer, they were seeking the Lord's direction as to what He would have them do. The elders directed them to the *Uplook* notice and connection was made. This photo is the group of Christians that now meet at Emmaus Bible Chapel (Pointe 27 N. Monroe St., Tallahassee, FL). They praise the Lord for continuing to bless their little assembly.

▷ REVELATION FOR FAMILIES

David and Ruth Stiefler (Blasdel, NY) report that this year's season of travelling to various assemblies for week-long series of family meetings went very well. The topic was Revelation 1-3, which is a rather unusual passage to teach to groups with children, but they seemed to listen well. The scriptural pattern for the churches is a much needed subject in this day when the ecumenical movement is so prevalent. Pray that the words spoken will continue to be used.

▷ NEW HOMES

Larry and Wanda Price

Larry Price writes from Eustis, FL, that his family, along with two young men who are living with them, are in the process of building a new house. They are grateful to all of the Lord's people who have extended themselves in various ways to help them. They hope to be in the new house some time in January.

Richard and Nancy Yarrell

Latino Evangelistic Ministries, along with help from two assemblies in Los Angeles, purchased the house that the Yarrell family currently occupies. The LEM office operates in the well-equipped office.



▷ LA BONNE NOUVELLE

Some readers may have been aware of the concern of Fernand Saint Louis (Quebec) a few months ago when the Videotron Company announced that they would not carry the TV programs produced by *Communications la Foi Vivifiante*. The Lord answered the prayers of His people and things have turned completely around. Not only are they producing a brand new series of *Toute La Bible En Parle*, but they are presently broadcasting four times a week all over the Greater Montreal area, as well as to many towns and cities of the South Shore of Quebec.

They have also been encouraged to the response to their Internet page, receiving requests for New Testaments and books from all over the French-speaking world—France, African countries, etc.

▷ FROM YONKERS, NY...

Although the Department of Social Services has refused to send people to the Yonkers Gospel Mission because of its policy of mandatory chapel services, the Lord directs men to their door for that very reason. Just five months ago, there were 32 residents at the mission. Today there are 55 people in various recovery programs.

The Gospel Mission Home has just completed its 29th year of operation, and the Lord has truly blessed!



What's Going On?

▷ IN-FLIGHT BIBLES

Thanks to the Gideons, 470 Bibles are logging air miles on Southwest Airlines, according to a story by Keith L. Alexander in *USA Today*. The addition of the Bibles comes as Southwest defends itself in a lawsuit by former flight attendant Vanessa McCauley, who says she was fired for reading the Scriptures on the job. The case went to trial in December.

▷ WORD OF TRUTH

For 17 years, a radio outreach from Zaire to Swahili speakers in East and Central Africa has touched a potential audience of 60 million listeners. *Word of Truth* now has a new building in Bunia Town, 30 miles from Nyankunde

▷ JOB-HUNT IN ISTANBUL

Dennis McGee would like a "tent making" job related to the medical field in Istanbul, Turkey. His experience is in: teaching ACLS & medical computer classes; working as an RN in the ER; doing procedures in Uro, GI, ENT and surgery; AIDS patients and home care. If anyone has contact with decision makers in a medical or drug company that would be interested in having even a token office in Istanbul, let him know.

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Phone: (510) 538-9646
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▷ PALABRAS FIELES

Palabras Fieles, a Spanish language gospel magazine, is now being made available for the 67th year. Now in their 11th season with this ministry, Tim and Liz McNeal



oversaw the printing of 500,000 copies this year. The McNeals have trimmed their print runs in recent years for various reasons, but now in their new facility in Wentzville, MO, they are better equipped than ever to produce large quantities of first-rate literature.

Please pray that this year's issue will find a wide audience and be used in the conversion of many.

▷ LAKESIDE BIBLE CHAPEL

On January 7, 1996, the first Sunday meeting of the Lakeside Bible Chapel (Lincoln County, GA) was held at the home of Sam and Barbara Thorpe. On March 24, the former Lakeside Bar-Be-Que was purchased and the men started renovations. The work was slow going and it took much longer than expected, but finally, on September 8, the group of believers met for the first time in their new building. A dedication was held October 27 with a very encouraging turnout. Pray for the new work, an outgrowth of the Believers' Chapel in Augusta.

▷ LUTHERAN-MUSLIM AGREEMENT

Mobin and Gladys Khan recently returned from a trip to Sweden where large numbers of Muslim refugees from Iran, Iraq, Ethiopia, Somalia, and Sri Lanka have migrated. The Swedish government and

dominating Lutheran Church has been opposing the evangelical work among Muslims. In fact, the Lutheran Church of Sweden, hand in hand with the World Council of Churches, has signed a charter to acknowledge Muslims as followers of God, and that they do not need to become Christians.

▷ WHO IS GROWING?

David B. Barrett, religious statistician, says that the Christian faith has remained the same for a quarter of a century. Christianity—Catholicism as well as Protestantism—is still the world's largest religion, with 33.7% of the world's population. This is the same as in 1970 when 1.25 billion "Christians" were among the 3.7 billion people on earth. Today 1.95 of the 5.8 billion inhabitants adhere to the Christian faith. The Charismatics and Pentecostal movements have grown the most in that past 25 years. Nearly one in four Christians belong to these groups.

However, during the same period, Muslims doubled—from 564 million to 1.13 billion. The higher birth rate among the Muslims is the main cause. Some 15% of Muslims say they are non-religious; atheists number 222 million, dropping steadily since 1970. —*Christ for the Nations*

▷ FAR-RIGHT IN EUROPE

Echoes of Fascism are beginning to resound in several European countries. Far-right parties are showing renewed strength in Austria, France and Italy. In Austria, the anti-European Freedom Party garnered 28 percent of the vote in elections for the European Parliament.

U

The Most Poorly Attended Meeting

BRIAN GUNNING

You guessed it! The prayer meeting. Treating the prayer meeting as optional cannot continue if we are going to be strong and healthy assemblies. A minority of readers might wonder what the fuss is about. In these rare assemblies, most of the believers are out to the prayer meeting. But sadly, a majority of local churches find significantly fewer believers at the midweek prayer meeting than attend the Breaking of Bread, considerably less than their Family Bible Hour.

Surely there are legitimate reasons why all cannot attend prayer meeting. But even after factoring in all these numbers there is no explanation for poor attendance that does not give us cause for alarm.

Why is it fewer folks attend prayer meeting? We still believe in prayer, don't we? The prayer meeting is still a New Testament authorized gathering, isn't it? God still answers prayer, doesn't He? Whatever the explanation, we need a fresh vision of the prayer meeting to stir us up. Here are some reminders of the value of the prayer meeting:

1. *The prayer meeting emphasizes how much we have in common.* Christians can become preoccupied with differences rather than agreements. Actually, there are far more areas where we agree than where we differ. In the prayer meeting, we pray for the salvation of the lost. We agree on that. We can pray for building up of the saints. We agree on that. We can pray for crises and sorrows of one another. Surely we agree on that. We can pray for missionary work and outreach. We agree on that. Prayer has a way of binding us together.

2. *The prayer meeting reminds us of how much we need the Lord.* The healthy functioning of the local assembly is a work of God. While we are laborers together with God, the assembly cannot do anything without Him. When we think the mere arrangement of meetings and organizing routine is enough—without dependence on the Head of the church—then we have lost sight of what the local church is all about. What better

time to remind ourselves of our need of Him than the prayer meeting?

3. *The prayer meeting is a time to review how much we have already been blessed of God.* The old hymn had it right::

*"Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord has done."*

It would be a good idea sometimes to simply pray in thanksgiving without asking for anything. To acknowledge, list, and remember all the many years that faithful and consistent blessing has been poured out upon us. It keeps things in perspective. "...but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

4. *The prayer meeting is one of our weapons against the enemy.* Ephesians 6 teaches us about the "spiritual wickedness in high places" militating against believers. While disproportionate occupation with the enemy is unwise, to ignore his reality is foolhardy also. It is prayer that has such power to equip us against that wily enemy. Notice how comprehensive Paul is in this matter of prayer. "Praying always with all prayer and supplication...for all saints" (Eph. 6:18). Let's not leave ourselves unprotected from the enemy.

5. *The prayer meeting gives us opportunity to praise and worship.* The spiritual atmosphere of the assembly will go to a higher plane when we are worshipping people. It is a privilege to be able to break from the defilement of the world in our daily business and meet with the saints to worship. It preserves us.

Well, what keeps me from the prayer meeting? Is it business? Or bowling? Or basketball? Or...? Is it more important than the above?

Public prayer should be the fruit of private prayer. If I am not a praying saint in private, then it is unlikely that I will be a praying saint in public. What a New Year's Revolution there would be if we had a New Year's Resolution to all be at the prayer meeting!

The prayer meeting is the power meeting.

If our emphasis is all on the mechanics and we forget the dynamics, our church life will be stalled for lack of heaven's help.



U

The Camp of the Saints

HAROLD ST. JOHN

The opening paragraph of Numbers 5 deals with the cleanness of the Israelite camp, and Moses selects three common sources of possible defilement. They represent deep moral perils.

In the early chapters of the book of Numbers, the author has invited his readers to consider three classes in the camp of Israel. The warrior enrolled at twenty years of age, the Levite enlisted at twenty-five, and the priest's service opened on his attaining his thirtieth year. Each of these has its counterpart in Christianity. There are still many good soldiers of Jesus Christ who take their share of hardness in the ministry of the gospel; many shepherds who labor in the Word and doctrine; and here and there we meet priestly souls who give themselves to a ministry of ceaseless praise, intercession, and worship.

In the Old Testament, the persons were distinct and not allowed to trespass on the service of one another, but in the present, every saint is called to discharge the functions of all. Yet in actual practice, we tend to develop one special line of service and offer it as our contribution to the welfare of the Church.

Moses has often been called the "father of preventive medicine," and it is certainly remarkable to find these careful precautions against infection in writings so remote from our times. Even today many in the world are far behind the hygienic system of the Pentateuch in matters dealing with personal cleanliness and the spread of disease.

The cases selected as illustrations are leprosy, hemorrhage, and contact with a corpse. The scourge of leprosy still remains more or less a mystery to science, but spiritual leprosy has eaten deeply into the texture of the writer's system, and none of his readers are unconscious of its workings in their own lives.

The Hebrew word *tsara*, translated 55 times in the Old Testament "leper," "leprosy," or "leprosy," is derived from a root which means "to strike" and was viewed by the Jews as a stroke of God. Indeed, the widely held rabbinic belief that Messiah would be a leper was based on Isaiah 53:4—"smitten of God."

Both Jewish and Christian expositors have recog-

nized that leprosy represents sin in its mysterious workings and hideous manifestations. One famous rabbi remarks, "If a man considers this, he will be humbled and ashamed because of his sin. Every sin is a leprosy, a spot upon the soul."

The apostle Paul describes an outbreak of moral leprosy among the church at Corinth and shows, when the thing is certain and the sinner unrepentant, that only expulsion from the camp will meet the demands of divine holiness and safety for the saints.

The second case cited is that of "an issue" where the life of the sufferer is slowly being drained away and where the work of many physicians has been in vain (see Mk. 5:26). In these cases the discipline was far less severe than with leprosy and merely involved exclusion from the camp until sundown, in minor cases, or for a week in more acute ones.

An outbreak of passion might easily suspend happy fellowship for a limited season, but as soon as the "clothes are washed," that is, when the action of the Word is welcomed and the sin judged, there may be immediate recovery and restoration.

The wise man tells us that he who rules his spirit is better than he who takes a city. His father David could do the latter, but neither the son nor the father was able to govern themselves. This problem of self-control is one of the hardest and loneliest which we have to face.

*The hardest battles ever fought,
The greatest victories won
Are fought with never a comrade near,
And never a shot or gun.
It may be a battle with terrible pain,
Or a struggle with mind or soul,
But God, who is watching His soldiers, knows
The names on His honor roll.*

The third evil which unfitted its victim from the fellowship of the camp was known as "defilement by the dead." This subject is one of the main topics of the book and is dealt with in six important passages: 5:2; 6:9; 9:6; 9:10; ch. 19; and 31:19. We find what answers to "the camp" in the Christian assembly of our times and the direct teaching of the New Testament fully agree with the shadows of the law. There can be no allowance of open sin, no room for lawless self-indulgence, nor can the purity of the fellowship be com-



promised by deliberate association with known evil.

If we allow things that are unsuited to that holy Presence which indwells the church, then we shall find, to our grief and shame, that the glory will slowly and unwillingly leave the threshold of the Temple (see Ezek. 10:4; 11:23 and Rev. 2:5) and Ichabod will be graven on the walls of our house.

It is important to note that defilement could only be transmitted by one who had direct contact with a corpse: his touch defiled all that was in his tent and also those who sought to apply "the water of purification," but there is no hint that the uncleanness could be handed on to a third party.

The theory of second-hand defilement is a false and malignant heresy and its applications have wrought endless havoc among Christian people. The idea is untrue to Scripture, false to the facts of life and experience, and is condemned by the witness of nature and the findings of science.

After considering the cleanness of the camp, the writer turns to the important matter of honesty in our relations toward others. Neglecting this lesson has worked incalculable havoc among God's people, and it behooves us to face frankly the provisions which Jehovah made then, and still insists on today.

The case of a personal trespass is supposed and there are three stages in the recovery of the offender. First, he must make full confession of the wrong done. Then an adequate restitution must be offered, and lastly a "ram of the atonement" would serve as a recognition both of the inward state that made such a sin possible and as a reminder of the death of Christ by which the stain was effaced.

It will be noticed that four parties were involved: God, the priest, the sinner, and the one whose rights had been violated. In like manner every dispute or trespass among brethren will take into account the character of God, the spiritual man who can deal with the matter (Gal. 6:1), and then the two opposing brethren. (See the same four parties in Mt. 18:15-20.)

The Lord Jesus again and again referred to these discords among brethren and yet we must all sadly own that we have not heeded His words. We find that

the "churches of the saints" are distressed and often riven asunder because of some strife between two or more Christians which remains unsettled for years.

In the Royal Proclamation recorded in Matthew 5, we find one searching passage in which the King reveals His will in the following terms: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Note that the Lord suggests that the worshipper's conscience will be acutely sensitive as he approaches the holy courts. This will be appreciated by every thoughtful mind, for there is nothing like the Cross to awaken the memories of past weakness and failure.

It is when the offerer has led his lamb up to the priest that he remembers that his brother has something against him, so tying up the animal, he leaves it and hurries through the city to his brother's home, and there insists on a reconciliation before returning to carry out the ritual.

In such a case, as a matter of mere geography, one would seem to be travelling away from the altar, but in fact one is *approaching* all the eternal values of the symbol; as so often in life, the long way round is really the nearest way home.

I expect most of us remember some hour in "life's little day" when we found ourselves suddenly arraigned before the "eyes of His glory" and we were pierced with an arrow of conviction as to some act of dishonor. We shall never forget what a crucifixion of our pride it cost us to unload our breasts of all the unclean stuff, but equally we shall always remember the cleansing sense of relief that followed.

There is a tendency in us all to brush aside these claims of our Lord Jesus and to say they are "Jewish," or we imagine that we can dispense with obedience in one matter because of "costly and higher service" in some other direction.

We need to learn that our professed loyalty to Christ is always tested in little things. For many a Christian in the days of Domitian's persecution the casting of a handful of incense upon a brazier before an idol altar seemed a little thing, and yet the great gates of life swing upon frail hinges such as these. The Lord give us to listen to Moses and to Christ. **U**

At the commandment of the Lord the children of Israel journeyed...

The Lord

EGYPTIAN BONDAGE (Ex. 3:7-8)

And the Lord said, I have surely:

- i) seen the affliction of My people...
- ii) and have heard their cry by reason of their taskmasters;
- iii) for I know their sorrows;
- iv) and I am come down to deliver them out of the hand of the Egyptians,
- v) and to bring them up out of that land
- vi) unto a good land and a large, unto a land flowing with milk and honey.

WHO IS JEHOVAH? (Ex. 5:2)

TEN PLAGUES as evidence of the superiority of Jehovah to all Egypt's gods:

i) *Water turned to blood*: The first judgment falls in striking contrast to the Lord's first miracle—water to wine. The Nile was not the source of life after all; God was. The magicians mimicked this plague and brought further grief; Pharaoh hardened his heart.

ii) *Frogs*: Swarms—in their beds, ovens, and cooking utensils. Magicians also repeated this plague and multiplied the problems. Pharaoh begged for Moses to remove them, but when asked when, replied, "Tomorrow." One more night with the frogs!

iii) *Lice*: The dust of the land became lice in man and beast. Magicians could not imitate this: it was not turning life to death as in i, or multiplying life as in ii, but introduction of life into non-life. Even though they confessed it was the "finger of God," Pharaoh hardened his heart.

iv) *Swarms*: The words "of flies" are added in the AV; it could refer to many kinds of insects (see Ps. 78:45). But none in Goshen! Pharaoh told Moses they may sacrifice, but in the land. This was not acceptable. Then go, but not far, he said. With the plague removed, Pharaoh hardened his heart.

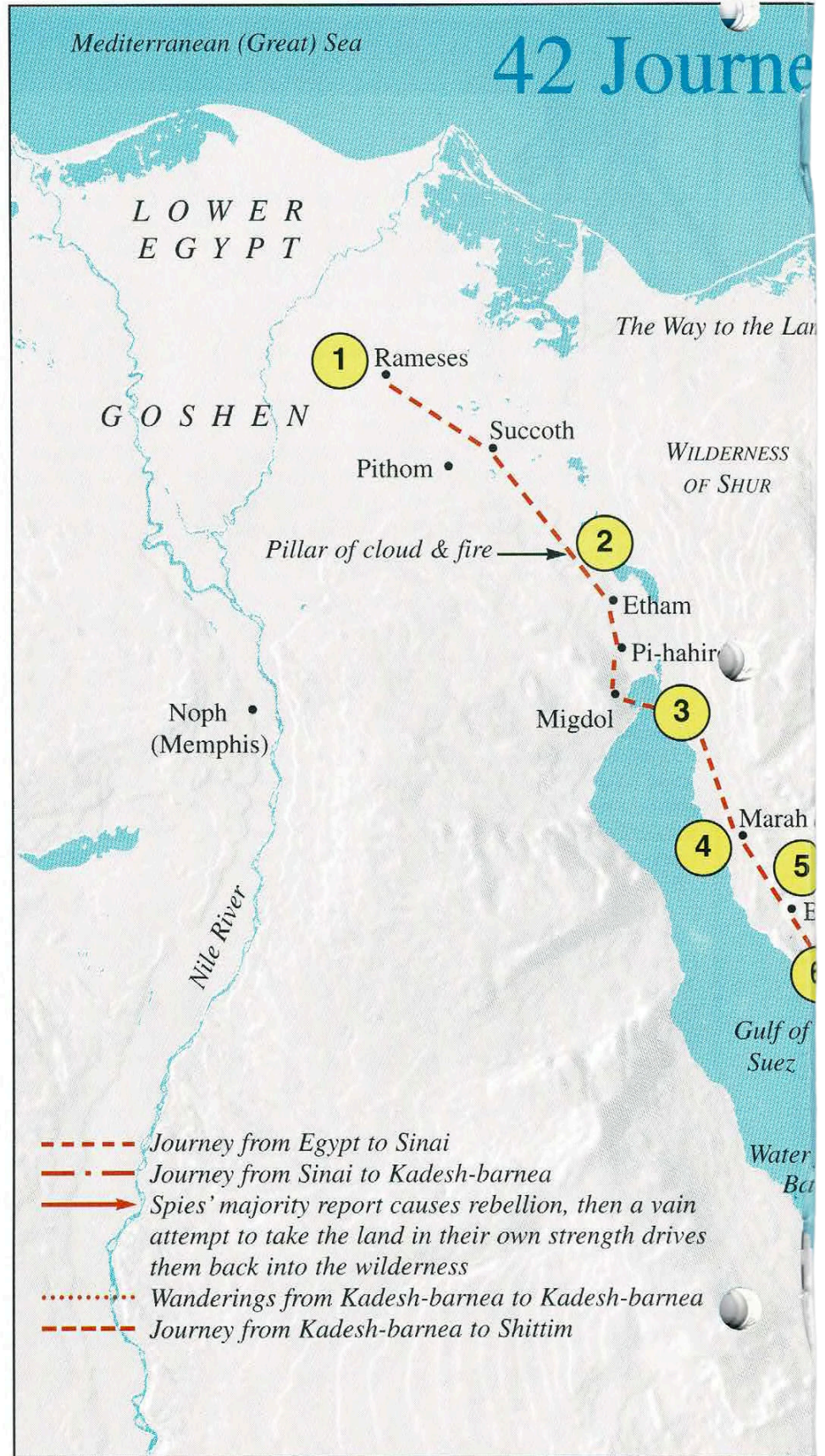
v) *Murrain*: It fell on livestock and all afflicted died; again not in Goshen. Pharaoh certified this, but would not let them go.

vi) *Boils*: On man and beast, including magicians who now could not function. But Pharaoh hardened his heart once more.

vii) *Hail*: With thunder, lightning, and fire that ran along the ground. Pharaoh confessed his sin "this time" but refused exit visas once the plague stopped.

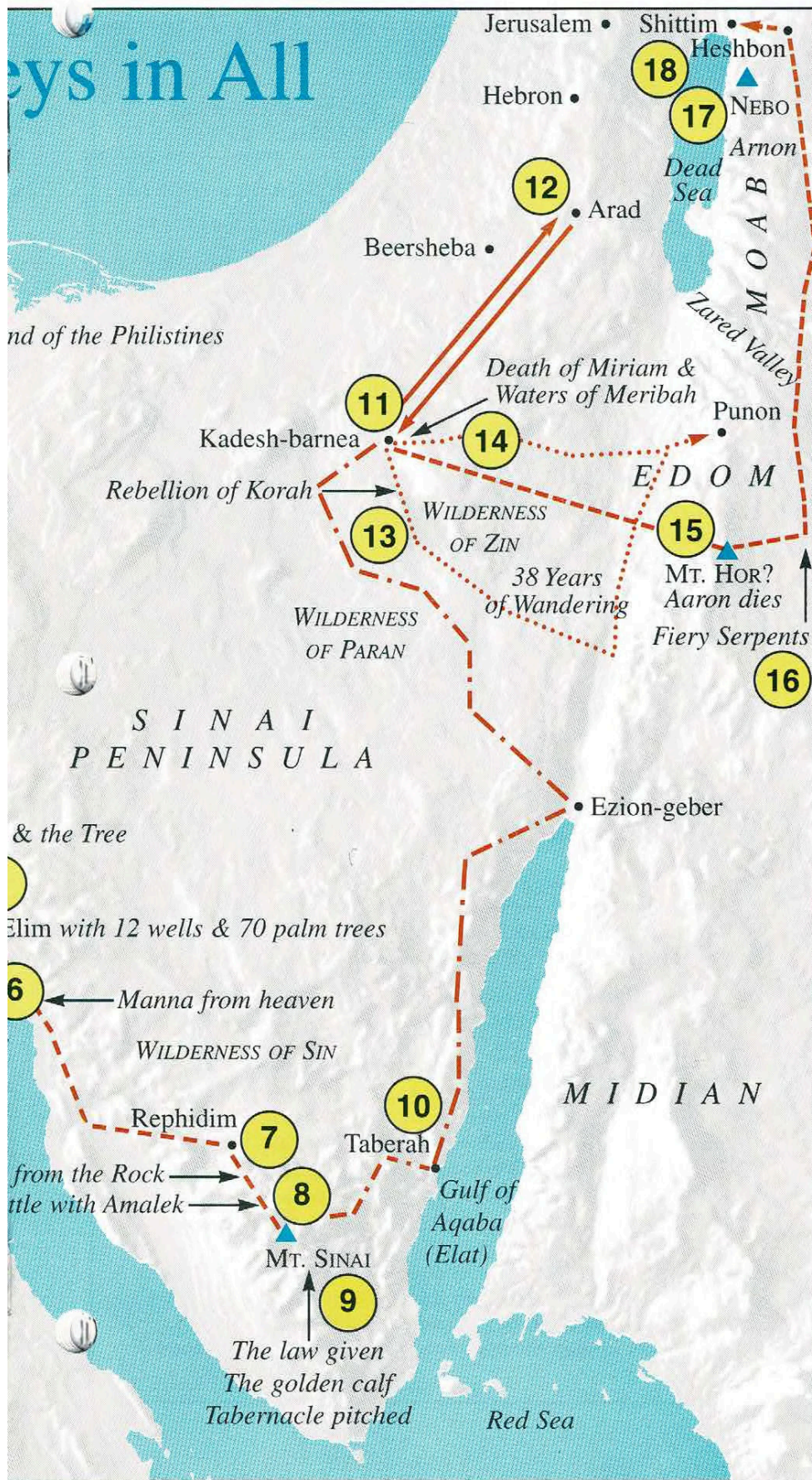
viii) *Locusts*: These were threatened by Moses; the Egyptians pled with Pharaoh to let Israel go. He refused. The plague was so severe that the king called for Moses and promised liberty if the locusts were removed. They were, by a west wind, but then his heart was hardened and he refused.

ix) *Darkness*: It could be "felt" in Egypt



ing Walk

...and at the commandment of the Lord they pitched (Num. 9:18).



for three days, but it was light in Goshen. Pharaoh would allow families to leave, but the animals were to remain. No deal, said Moses. Moses left in great anger.

x) *Death of the firstborn*: In one night, from the firstborn of Pharaoh, to the firstborn of the captive in the dungeon, to the firstborn of cattle, died. But sprinkled blood outside and feeding on the paschal lamb inside marked Israel's "beginning of months." "When I see the blood, I will pass over you." At last, Israel was free!

WILDERNESS JOURNEY (Ex. 12:37-Jos. 3:17)

PART ONE

Egypt to Sinai (Ex. 12-19):

- i) Rameses (Ex. 12:37) (#1)
- ii) Succoth (Ex. 12:37) (#2)
- iii) Etham (Ex. 13:20)
- iv) Pi-hahiroth & Migdol (Ex. 14:2) (#3)
- v) Marah (*bitter water*) (Ex. 15:23) (#4)
- vi) Elim (*wells & palms*) (Ex. 15:27) (#5)
- vii) Shores of Red Sea (Num. 33:10) (#6)
- viii) Dophkah & Alush (Num. 33:12-13)
- ix) Rephidim (Ex. 17:1) (#7 & 8)
- x) Sinai (Ex. 19:1) (#9)

About two years is spent camped at Sinai

PART TWO

Sinai to Kadesh-barnea (Num. 10-15):

- i) Taberah (*burning*) (Num. 11:1-3) (#10)
- ii) Kibroth-hattaavah (*graves of lust*) (Num. 11:4-35)
- iii) Hazeroth (Num. 11:35)
- iv) Eighteen stops from Rithmah to Ezion-geber (Num. 33:18-35)
- v) Kadesh-barnea on the border between wildernesses of Paran & Zin (Num. 13:1-26)

PART THREE

Kadesh to Kadesh (Num. 16-20)

Thirty-eight years of wandering until the unbelieving generation had died (#11 & 12)

PART FOUR

Kadesh-barnea to Canaan (Num. 20:22-ch. 36; Josh. 1-4) (#13):

- i) Kadesh (*Meribah*) (Num. 20) (#14)
- ii) Mount Hor (Num. 20:22-21:4) (#15)
- iii) Zalmonah & Punon (Num. 33:41-43)
- Judgment of serpents* (Num. 21:6) (#16)
- iv) Oboth (Num. 21:10)
- v) Ije-abarim (Num. 21:11)
- vi) Valley of Zared (Num. 21:12)
- vii) Valley of Arnon (Num. 21:13)
- viii) Beer (*song of the well*) (Num. 21:16)
- ix) Mattanah to Nahaliel to Bamoth to the top of Pisgah (Num. 21:19-20)
- Defeat of Sihon & Og* (Num. 21:21-35)
- Balaam's prophecies* (Num. 22-24) (#17)
- x) Shittim (Num. 25:1) (#18)

DELIGHTS IN THE DESERT



Many Christians, said Martin Luther, envy the sinners their pleasure and the saints their joy—because they don't have either one. Not in Egypt, they still long for its leeks, onions, and garlic. Not in Canaan, they have yet to taste of its milk and honey. Stuck in the desert with angels' food, they say, "We loathe this light bread." What can be done? First, leave the highly seasoned food of Egypt alone; it will kill your appetite for more refined heavenly fare. Then cross the Jordan! The flowing land is waiting with delights you can hardly carry. How the Father loves to spread a feast for His children—even in the wilderness.

*On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.*

*Oh the transporting, rapturous scene
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight!*

*There generous fruits, that never fail,
On trees immortal grow:
There rock and hill and brook and vale
With milk and honey flow.*

*All o'er those wide-extended plains
Shines one eternal day;
There God the Sun forever reigns,
And scatters night away.*

*No chilling winds or poisonous breath
Can reach that healthful shore:
Sickness and sorrow, pain and death,
Are felt and feared no more.*

*When shall I reach that happy place,
And be forever blest?
When shall I see my Father's face,
And in His bosom rest?*

*Filled with delight, my raptured soul
Can here no longer stay:
Tho Jordan's waves around me roll,
Fearless I'd launch away.*

—Samuel Stennett

"O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is." (Psalm 63:1)

Now, God be prais'd, that to believing souls
Gives light in darkness, comfort in despair.
—William Shakespeare, 2 Henry VI

Guidance comes in answer to our receptivity. We should say, "Thy will be done" with enthusiasm, not "Thy will be endured."

Life is a hard fight, a struggle, a wrestling with a principle of evil, hand to hand, foot to foot. Every inch of the way is disputed. The night is given to us to take breath, to pray, to drink deep at the fountain of power. The day, to use the strength which has been given us, to go forth to work with it till the evening.
—Florence Nightingale

"They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them." (Isaiah 49:10)

The trainer of seeing-eye dogs told his blind companion as he crossed the street with her and her guide dog, "Walk closer to him. He cannot guide you if you hold him at arm's length." So God speaks to you.

*Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak but Thou art mighty,
Hold me with Thy powerful hand.*

*When I tread the verge of Jordan
Bid me anxious fears subside;
Death of deaths and hell's destruction,
Land me safe on Canaan's side.*

He turneth the wilderness into a standing water, and dry ground into watersprings. (Psalm 107:35)

*Musing on my habitation,
Musing on my heavenly home,
Fills my soul with holy longing;
Come, Lord Jesus, quickly come!*



Water in the Wilderness

WILLIAM PELL



*At the Red Sea crossing and the fords of Jordan,
Israel's problem was too much water.
The Lord dried it up for them.
In between these two miracles,
the problems were of a different sort.*

1. NO WATER AT SHUR

1. *The wilderness:* Etham (Ex. 13:20) means “gravel”; Shur (Ex. 15:22) means “a rampart” or a place of observation. What is the wilderness? It is a place marked by a poverty of resources and where there is virtually no place to hide. So the wilderness was a test on two counts: it revealed to Israel the sufficiency of God when we only have Him. It also revealed what was in Israel’s heart. There God “proved” Israel at Marah and Meribah.

2. *The journey:* three days. Had passed through death, burial, and resurrection in a figure. Now learn it practically. God seeks to bring us into conformity with new position: dead to sin, Rom. 6:7, 14; to law, Rom. 7:6, margin; to world (Gal. 6:14).

3. *The trial:* no water (15:22). “Every spring of earth is dried up for those who have been redeemed from Egypt.”

2. BITTER WATER AT MARAH

1. *Marah* means “bitter” (15:23). This is the same word as Miriam, or Mary. See Ruth 1:20. This was probably ground water made bitter by the Red Sea. Israel was brought dry shod through the sea; they are now made to drink of it. Such is the offense of the cross (Gal. 5:11).

2. *Murmuring* (15:24). Why was there nothing like this in Egypt? Although directed to Moses, it was really against the Lord.

3. SWEET WATER

1. *The Tree.* Fellowship with Christ in sufferings of the cross. (See Phil. 3:10). Note that it was:

a. Pointed out by the Lord (v. 25). This solution was not man’s idea.

b. Cast into the waters (v. 25), i.e., applied directly to the source of the problem.

c. The waters were made sweet (v. 25). So the Lord provides “exceeding abundantly above” our need (Eph. 3:20). In the bitter experiences of life we are tempted to question the love of God and murmur against Him. It is then He shows us the Tree and by it how much He loves us.

2. *The Healer.* He who healed the waters is also the Healer of His people.

a. Separation from Egypt. “Diligently hearken,” etc. (v. 26).

b. The diseases of Egypt. “I will put none of these diseases” (v. 26).

4. WELLS OF WATER AT ELIM

At Elim, God provided for the consolation of His people—shelter, rest, shade (15:27).

1. Twelve wells of water. The number twelve suggests the ideas of administration and government. Recall there were twelve tribes (Gen. 49:28), twelve apostles (Mt. 10:2-5, 1 Cor. 4:9, Rev. 21:14), and twelve thrones (Mt. 19:28).

2. The seventy palm trees might suggest the fullness of this ministry (see also Lk. 10:1-17).

U

The Importance of the Old Testament

SHAWN ABIGAIL



Deep down, do we really think the Old Testament is important? This author suggests some good reasons to take it seriously.

Many Christians will admit the Old Testament confuses them and they really do not know its themes very well. Why should we make the effort to grasp its message?

It is inspired Scripture: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17). If we do not study the Old Testament, we are ignoring Scripture that is useful for doctrine, reproof, correction and instruction in righteousness. Furthermore, we will not be thoroughly equipped for every good work. If we want to do the Lord's work, we need a firm foundation in both the Old and the New Testaments.

It teaches us more about the Lord Jesus Christ: The Old Testament is a rich source of information on the Lord Jesus Christ. At this point, many people will object and remind us that "Jesus" is not mentioned in the Old Testament. While it is true that His name "Jesus" is not mentioned, He is the topic of the Old Testament from start to finish.

Shortly after the resurrection, two disciples were walking on the road to Emmaus. They met a Stranger who rebuked them for their slowness of heart. "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." At this point, none of the New Testament had been recorded. The "Scriptures" that the Lord Jesus used was the Old Testament. It is the testimony of the New Testament that the Old Testament tells us about the Lord Jesus Christ.

It helps us preach the gospel: The gospel is most clearly explained in the New Testament, but the Old Testament contains sections that are useful in illustrating it. If we want to see an example of a truly repentant heart, we can look to King David in Psalm 51. A fine definition of repentance is given in Ezekiel 18:30-32.

Of all the books in the Bible, Romans explains the gospel in the most doctrinal manner, yet there are approximately 70 Old Testament quotations.

The sinner who is confident of his own righteousness will find the strongest rebuke in Isaiah 64:6. One of the finest texts to use for a gospel message is found in Numbers 21:4-9. Indeed, the Lord Jesus used it Himself (Jn. 3:14-15). If we do not understand the Old Testament, we rob our gospel preaching and personal witnessing of much of its power.

It is encouraging: Some of the most encouraging and familiar passages in the Bible are found in the Old Testament. The book of Lamentations has the reputation of being the most depressing book in the Bible, and yet we read in 3:22-23, "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness." This scripture is the basis for the hymn, "Great is Thy Faithfulness." Isaiah 40:31 is one of the best loved verses in the entire Bible: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

It helps us understand the New Testament: Most of the New Testament assumes you have a thorough knowledge of the Old Testament. When we understand the Old Testament we open up the fullness of what the Holy Spirit wants us to gain from the New Testament. Romans 4 explains salvation by faith apart from works, using the example of Abraham, building an argument based on the order of events in Abraham's life.

Another example is seen in Hebrews 7 and 8. We might be able to understand parts of the teaching here, but only those well-versed in the OT scriptures dealing with the person and ministry of the Levitical high priest are prepared to appreciate the ministry of the Lord Jesus as our great High Priest today.

Context is possibly the most important rule in Bible interpretation. If we fail to understand the biblical background to the New Testament, we will defeat our efforts to rightly understand the passages we study.

It is interesting: If you heard Bible stories when you were a child, chances are some of your favorite stories were from the Old Testament. These true events still make fascinating reading. Don't rob yourself of some of the most interesting passages in the Bible!

U

Peter Waldo & the Waldenses

JOHN BJORLIE

Fattening itself along the trade routes of southern Europe sat Lyons, France, a center of the silk trade in the region. Fattening his own fortunes there was a wealthy young banker and merchant named Peter Waldo (?-1217). In 1160, he was stunned by the death of a guest at one of his banquets. Peter had also been impressed by the message of a Troubadour who related the legend of Saint Alexius, the penitent scion of a noble family who refused a bride and went into self-imposed exile and poverty. Alexius returned to his home years later, destitute and unknown.

Waldo consulted the local theological minds about this story and was directed to the saying of the Lord Jesus, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me" (Mt. 19:21). In 1173, he sold his property and gave away all the proceeds except what he needed to care for his wife, and sent his two daughters to a monastery. Thereafter, in class-conscious feudal Europe, he stepped down and began to preach to the common people.

What saved Peter from being swallowed up in Dark Ages monasticism was his emphasis on the Word of God. At some point in those early years, while he still had the discretionary income to do so, he obtained a copy of the Scriptures and employed two clerks to translate it into the Romance dialect. Portions of these hand-written translations are still preserved. This Bible is called the Romaunt or Gallic Version.

Peter was a leader and an organizer, and soon had a band of co-workers who were styled "the poor in spirit," or "the poor of Lyons." Their initial intent was not to become a protest movement. They really had two requests: freedom to preach as laymen, and permission to produce Bible translations in the vernacular of the common people.

In 1179, they crossed the mountains in order to present their cause in Rome at the Third Lateran Council. A Welshman named Walter Map was appointed to interview them. He remarked that they spoke with such naivete that he often

*"Behold,
I send you
forth as sheep
in the midst
of wolves:
be ye
therefore
wise as
serpents,
and harmless
as doves"
(Mt. 10:16).*



had to laugh out loud. He said he felt like a fowler who spread his net in plain view of his prey. Pope Alexander III allowed the "Poor of Lyons" to maintain vows of poverty, but they were denied permission to preach as laymen unless they were expressly invited to preach by the local clergyman.

At first they thought they could live with this arrangement, but soon realized that the dissolute clergymen of their region made poor supervisors. They went preaching with or without an invitation. In 1184, Pope Lucius III had them excommunicated for their insubordination. Peter did not want to leave the established church; he was forced out. So he went from being a reformer, to a separatist, to a schismatic. Stephan de Bourbonne called him a man "who was driven from Lyons and went over to the Italian side of the mountains where he sowed and drank in heresy."

By this time, he had made contact with other believers living among the valleys of the Alps on the boundary between France and Italy. On the west side of the range the believers in French soil were called Albigenses, probably because of their proximity to the city of Albi. Within Italy, their accusers called them Waldenses. It is popularly assumed that they are named after Peter Waldo. Both groups were known as Vaudois by the French and the Valdes by the Italians. One of them described his fellowship as "the little flock of Christians referred to falsely and with false names as p.o.v.o.b." The initials probably stood for "Picards or Waldensians or Beghards," all of which were such inflammatory labels that it was unsafe to write them out in full.

Among these believers Peter found large agreement, so much so that Peter's new work was associated with the older movement. The Inquisitor, Rainier Sacconi bitterly complained, "These heretics have always had many sects among them; but of all that ever existed, none was more pernicious to the church of God than the Poor of Lyons...they existed already in the days of Sylvester, others referring them even to the time of the apostles."

Where were the Waldensians doctrinally? We



Eighty "heretics" being burned at Strasbourg in 1215

cannot assume that everyone burned at the stake or hurled off a cliff by the magistrates of the Middle Ages was a Bible-believing Christian. Just as we are surrounded by weird and strange ideas today, so there were unsound teachers then. It would be unwise for us, at this late date, to vouch for the orthodoxy of people we are so far removed from. But in the case of the Waldensians, we believe they were the most strictly biblical group of believers of the Middle Ages. For instance, while the Inquisition accused the Cathari and Albigenses of fundamental error, they affirmed that the Waldenses were sound on the basic doctrines of Scripture. Their complaint against them was not about their doctrines as much as their stubborn resistance to papal authority.

The Waldenses were evangelical in the best sense of the word, sending out young men in pairs on missionary trips. The fact that these men were usually unmarried has given currency to the accusation that the Waldensians forbade marriage. But this was not true. The Waldensians, as an ethnic group, persist in the south of France and in the north of Italy to this day. So if these people had taught that marriage and child-bearing were evil, there must have certainly been many backsliders among them.

John Darby noted that many of their beliefs were in reaction to errors of the state church. "The infamy of the clergy, degraded by species of vice which none can call in question, had roused the conscience of many, and more as to practice and the acts by which they made money than as to dogma. But purgatory, consecration to the priesthood, and indulgences, confession to priests, prayers for the dead, were all rejected."

James' epistle was a favorite among these saints. In

Peter Waldo

a child's teaching manual they asked, "How many kinds of faith are there?" The answer was, "Two, dead and alive!" A Waldensian tract includes this poem:

*Saint James has shown and said quite plain
That no man is saved by faith alain;
If faith is mingled not with deed
Then vain it is and surely dead.
Saint Paul confirms this language brave
That what one hears can not him save;
If with man's faith works join not hand
Then goes he not to gloryland."*

This lines up with the accusation of the inquisitor Sacconi, "They preach much from the Gospels and say among other things that a man should do no evil, nor lie, nor swear. When they preach from the Gospels and Epistles they corrupt them with their explanations, as masters of error who know not to sit at the feet of truth, teaching and expounding the Scriptures being wholly forbidden to layfolk. They say that their church is the true church and that the Roman church is not a true Church but is the Church of malignants. They reprobate Church wealth and ecclesiastical 'regalia' or the high feudal privileges of bishops and abbots. They seek to abolish all ecclesiastical privilege and they maintain no one should be compelled to the faith... They condemn the Church's sacraments and say that a priest who lives in mortal sin cannot make the body of Christ, that transubstantiation takes place not in the hands of the priest... but in the mind of him who received it worthily." And all of this from Rainier Sacconi, who was formerly among the "heretics," but in the time of persecution left them and became a Dominican and an Inquisitor. From such sources we have to conclude that the real transgression of the Vaudois was their refusal to honor the authority of the popes and their traditions.

The evident success of this missionary movement infuriated the papacy. The ever clever Pope Innocent III did more than fret about "innumerable" Waldenses in the south of France. In 1208, he sponsored the Albigensian crusade by offering indulgences, and possibly cities and lands, to the conquerors. The man who led this glut was a military prodigy named Simon De Montfort. This was nothing else than genocidal slaughter of whole communities where the Albigensian and

Waldensian believers were active. With John Milton we can also pray:

*Avenge, O Lord, Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept Thy truth so pure of old.*

The Waldenses saw evident success in the work of the gospel. This progress is known today by reading page after page from the old book, *Martyr's Mirror*. By the sixteenth century, there were functioning congregations in Bavaria, Bohemia, England, France, Italy, Poland, Swabia, and Switzerland. An evangelist claimed that there were as many as 13,000 Waldenses believers in Austria. And where was Waldo at this time? He was out preaching in the hill country of Austria, and for a brief time in Germany. His travels finally brought him to Bohemia where the evangelistic work was prospering.

In 1216, Pope Innocent III died. In 1217, the exile, Peter Waldo, was mercifully taken to his eternal home from the land of Bohemia. Back in Occitania, Simon de Montfort had his skull crushed by a stone from a catapult on June 25, 1218, so ending that crusade. But in 1220, the corporation of Pinerol forbade any to open their homes to the travelling Waldenses.

In 1226, Francis of Assisi died at the age of 44. His life mirrored Waldo's. E. H. Broadbent says, "The likeness turned to contrast when the one was accepted and the other rejected by the organized religion of Rome. The inward relation to the Lord may have remained the same, but the working out of the two lives differed widely. The Franciscans being absorbed into the Roman system helped to bind men to it, while Waldo and his band of preachers directed multitudes of souls to the Scriptures, where they learned to draw for themselves fresh and inexhaustible supplies from the 'wells of salvation.'"

In 1229, the Council of Toulouse commanded every boy over fourteen and every girl over twelve to take an oath to report all heretics. This really signaled the beginning of the Inquisition. Between 1230 and 1250, the Dominican friars became a chief instrument of combatting the "heretics" and the Inquisition began to steamroll across Europe as an engine of persecution.

By 1250, the Romaunt Version was widely distributed. The Dominican monk, Etienne de Bourbon,

complained, "I have seen some lay-folk so steeped in their doctrines that they could repeat by heart great portions of the Evangelists, such as Matthew and Luke, especially all that is said in them of Christ's teaching and sayings, so that they could repeat them without a halt and with hardly a word wrong here or there."

In 1260, a priest wrote, "In Lombardy, Provence, and elsewhere, the heretics had more schools than the theologians, and far more hearers. They disputed openly, and called the people to solemn meetings in the marketplaces or in the open fields. No one dared to hinder them, on account of the power and number of their admirers."

In 1263, Pope Gregory IX made this pronouncement: "We excommunicate and anathematize all heretics, Cathars, Patarenes, Poor Men of Lyons, Passagini, Josepini, Arnaldistae, Speronistae, and others, by whatever names they may be known, having indeed different faces, but being united by their tails, and meeting in the same point through their vanity."

In 1299, the Romaunt Version was condemned at the Council of Toulouse. A verse used to forbid reading the Scriptures was taken from Exodus 19, "Whosoever toucheth the mount shall be surely put to death" (Ex. 19:12). But the mount that Peter Waldo and his friends had climbed was not Sinai. They had "come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant..." (Heb. 12:22-24).

MATERIAL FOR THIS ARTICLE WAS TAKEN FROM:

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It's Desert, All Right

I confess I find it not quite as easy to criticize the murmuring of the children of Israel in the wilderness after seeing the Sinai. To call it inhospitable is an understatement.

Our plane rose toward the morning sun as we left behind the narrow slice of green that hugs either side of the Nile River. Ahead of us lay the forbidding wastes of the Sinai Peninsula. As far as the eye could see, there was nothing but the bleached rock and pale blue of the eastern sky. I would fly over it in the comfort of my air-conditioned seat in a matter of minutes. Listen to some descriptions of this territory that was the ever-shifting home of the children of Israel for 40 long years.

J. R. Conder opens his book with the following description: "It seems hardly possible that man or beast can find a living in such a place. Yet, as David found pasture for those 'poor sheep in the wilderness,' so do the desert Arabs find food for their goats among the rocks. It is nonetheless a desert indeed, riven by narrow ravines leading to deep gorges, and rising between

the stony gullies into narrow ridges of dark brown limestone, capped with gleaming white chalk, full of cone-like hillocks and fantastic peaks...Often have I thought that could the critic leave his comfortable study and dwell for a time in this desert...he would be able to understand what Hebrew poets, prophets, and historians have written."

J. Howard Kitchen adds this information: "The rainfall in the South (Negev) is little more than ten inches a year; the winds in summer are hot and laden with fine sand, and in winter are biting cold. The scant rainfall brings on herbage in the early spring, and a hasty crop can be secured (in the Beersheba district), unless sun and sandstorm combine with the lack of rain to wither the crop before it is ripe."

H. V. Morton writes: "I have climbed many a high mountain in my life, but never before have I seen a view like that from Mount Sinai. Everywhere I looked, I saw range upon range of mountains lying far below...A storm at sea turned into stone is perhaps the only imagery that may convey some idea of the stupendous spectacle. Crests of mountains, sharply pointed; long ridges, like waves about to break; blunted masses of rock, like waves that have collapsed; enormous, sweeping, scooped-out valleys, like a backwash of water arrested in the moment of gathering itself to remount the heights; all these lay below, hungry, savage, and desolate."



How precious is water in the barren lands of the Sinai! This photo shows a hidden supply at Ein Advat, not far from Eilat at the southern tip of modern Israel.

U

Feasts in the Epistles

DOUG KAZEN

In the epistles—Romans through Jude—the word “feast” or “feasts” is mentioned only four times. Three of these references evidently refer to collective gatherings that include the saints of God. There is significant teaching relevant to these three references.

A feast in Scripture is not an orgy of eating. Rather, as God ordained a feast, it is a collective event for His people which brings glory and satisfaction to Him. God gave seven such feasts to Israel to keep annually, but Israel failed to do so. What started, and was intended, as the “feasts of Jehovah” became mere “feasts of the Jews” (see the opening verses of John 5, 6, and 7 respectively). God does not accept the collective acts of His people as being glorifying or honoring to Him when His holy standards which relate to these are not maintained.

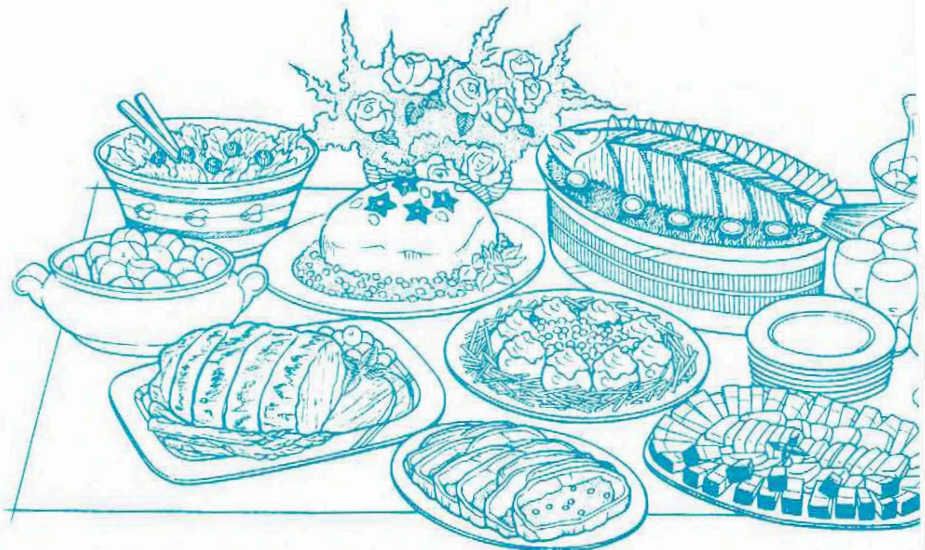
The first reference to a feast in the epistles is 1 Corinthians 5:8, “Therefore, let us keep *the feast*, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” Note that the positive article is used relative to the feast at this time. The feast is referred to here in the context of a church into which an individual had brought sin through personal misconduct. But that sin could be judged, and was. The judgment was required in order that the feast could be kept free from the leaven-like influence of malice and wickedness. It was only by the purifying exercise of discipline that the atmosphere of sincerity and truth in the feast could be maintained. God’s standard, of course, has not deteriorated. It remains so; that where *the feast* is to be kept in the spirit of God’s requirements, it must be in an atmosphere separated from sin and united in holy dedication to His sincerity and truth.

The next collective reference to a feast in the epistles is in 2 Peter 2. This chapter deals with “false teachers among you who bring in damnable heresies” (v. 2). Verse 10 says that these walk after the flesh in the lust of uncleanness. God defines

The feasts of Jehovah were instituted in the barrens of the wilderness wastes. We also live in a wilderness world. But our festal God has spread a table in the desert for us as well.

them in verse 12 as natural brute beasts. Yet, in verse 13, these individuals who are totally unacceptable to the Lord are found “...sporting themselves with *their love feasts* (RV) while they feast with you.” Here we discover that the feast has come to be characterized by what the attendees define as an exercise of love. It is love of self, love of evil, love of feigned piety; and not love of the truth of God. Here there is neither sincerity nor truth. Therefore, the feast has become *their feast*. A holy God, deprived of His rightful place, disassociates Himself from the whole affair and accredits the possessive pronoun simply to the humans who convene it. How sad.

The third and final epistle reference to these feasts is in Jude. Here the writer warns of certain men who have crept in unawares. Verse 4 defines them as ungodly men. Verse 8 tells us they are filthy dreamers. The language of the Spirit of God defines these invaders as utterly corrupt, unsaved individuals, who



through subtlety have insinuated themselves into the fellowship of saints. If they have “crept in,” what could they possibly have crept into other than the local collective fellowship.

The horrid reality is that their insinuation into the midst of the beloved saints repeatedly referred to by Jude results in a situation utterly unacceptable to the Lord. Thus He declares in verse 12, that these are spots in *your feasts* of charity. Note that the Spirit of God now defines the feast as “your feasts.” The thing has become a human activity. The Lord is apart from it. Its essence is fleshly, not spiritual.

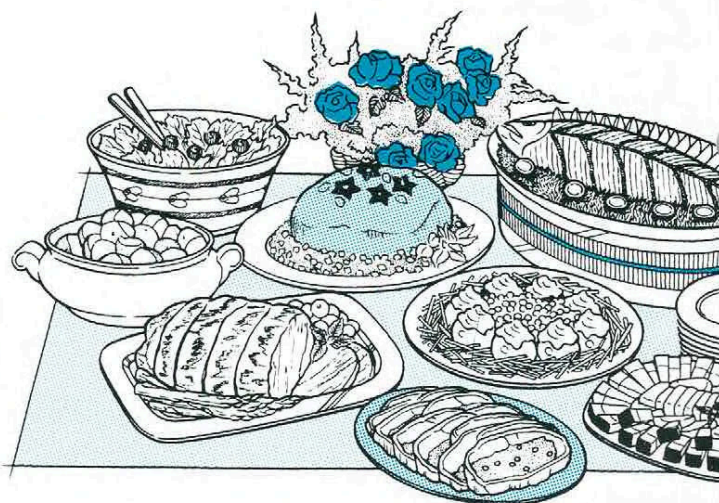
What started as *the feast* became, as the result of corrupting influence, *their feasts*,

and finally, as peopled by ungodly men and filthy dreamers, the once glorious feast of the saints becomes *your feasts*.

And all as a result of allowing within the local church those who were never spiritually fitted to be there. Carelessness, lack of watchfulness, lax standards of reception, the false idea that each and every person can join himself to this feast depending on his own self-judgment of his own merits (an idea absolutely foreign to Scripture and to the Lord), results in total deterioration. The false teachers mentioned by Peter and the ungodly men of Jude’s day have no divinely instilled ability to perceive either the holiness of God or the unholiness of themselves. Being presumptive in

their wickedness, they join themselves to that which is holy and thus pervert the whole. Peter and Jude warn us that such a state of affairs will come in the church of the latter days. And both writers urge the true saint to reflect on the truth of God and to beware of incursions by the wicked ones.

Note that neither Peter nor Jude, in the context of the wickedness they write of, even suggests the possibility of excommunication. There is no suggestion that the testimony thus corrupted can be made pure again. Both writers, rather, warn against letting this deterioration happen in the first place. But both point out, and foretell, the ultimate judgment of the wicked ones; but



it is clear in both that the judgment takes place after the Lord comes and removes His true saints from the scene. Rather than the saints having power, in the face of such insinuated wickedness, to excommunicate the wicked from among themselves, the Lord exercises His cleansing power by taking the saints to glory and thereby segregating the wicked ones for His perfect judgment.

The warnings of Peter and Jude are warnings for today. Corrupting influences stalk the local church. The very contaminants described by these writers seek now to insinuate themselves into the testimonies where *the feast* is still kept in its joy and simplicity. Brethren, let us keep *the feast* in sincerity and truth.

U

A Song of Satisfaction

W. T. P. WOLSTON, MD

*"I will sing unto the Lord,
for He hath triumphed gloriously:
the horse and his rider hath
He thrown into the sea"
(Exodus 15:1).*

In Israel's Song of Liberation (Ex. 15), beautifully simple and refreshing to the spirit, God is everything and satisfaction is the result. Even though you may have been a long time on the wilderness journey, yet you can turn back with joy to re-echo this song. And if you have just set out on the road, how suitable it is that you should sing like this.

I think it must have been a wonderful thing for God that day, when between six hundred thousand and two million Israelites opened their mouths and sang this beautiful song. Depend on it, heaven listened that morning. They were very happy that day; they had a right to be. Was it not a beautiful song?

What was there in the song? Note first that there is a peculiar absence of a great deal that is found in what we tend to sing—about ourselves. This redemption song from first to last is about the Lord.

There was no song in Egypt. You must be out of Egypt before you can really sing to God. It is not a question of having the vocal capacity, but the state of soul which warrants such a song. Israel sighed, wept, and groaned in Egypt, but they could not sing. Even in chapter 12, they did not sing. Why? They were not at liberty. The moment they were, out comes the song.

So will it be with you. The moment you learn that the death and resurrection of Christ are for you, and that by these you are dead and risen, you will not be able to keep from singing. The song will burst from your lips spontaneously without a bit of effort. This is the true thought of worship. It is the overflow of a heart in the fullness of the liberty of God.

Now listen to this new song of redemption. It begins with, *"I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea"* (Ex. 15:1). It celebrates His victory. How does it finish? *"The Lord shall reign for ever and ever"* (Ex. 15:18). It proclaims His glory. The song begins with the sense of the grace and power

that has delivered, but it closes with the glory. Faith enjoys the salvation that it has found in the Lord, and takes a flying leap right over all the difficulties of the way, saying, *"Thou hast guided them in Thy strength unto Thy holy habitation"* (Ex. 15:13). There is faith's confidence: what grace has commenced, it will also finish.

Doubting friend, take up this language, and let your doubts go. They are the fruit of unbelief. It is Satan diverting the eye from Christ. Rest on Christ and all your doubts will go for you will be occupied simply with what God sees in His Son.

What is Christianity? It is the knowledge that the Father and the Son, with the Holy Ghost, dwell in the believer. God has set him up in this scene in the power and spirit of Christ, that he may live here as the Lord lived. Christianity is the repetition of the life of Jesus in the life of the Christian.

I cannot therefore allow myself any comfort from this chapter if I am dejected. Did you ever hear Christ murmuring? Never! Even in the darkest day, we hear Him say, *"I thank Thee, O Father..."* (Mt. 11:25). He was always subject, always obedient, always peaceful—and joyful even in the shadow of the cross. Ah, beloved, we have a perfect pattern in the life of the Lord Jesus. Let us follow Him.

Observe the way their soul's vision is filled that resurrection morn: *"The Lord is my strength and song, and He is become my salvation"* (Ex. 15:2). Is there not refreshing vigor about that note of the song?

As we get older, should we grow colder? As we go on, are we to become feebler? Away with



Dr. Walter Thomas
Prideaux Wolston
(1840-1917)

A Song of Satisfaction

such unbelief! Let me show you an old convert. Four years in a prison, cut off from everything, and all Asia turned away from him, listen to what he says: "Rejoice in the Lord always, and again I say, Rejoice" (Phil. 4:4). What keeps a saint right? The company of Christ.

Let us get a little more into this element of joy. You usually see young Christians very bright. Should we older ones be the reverse? God forbid! "The Lord is become my salvation" is a fine note to sing when we have learned our own weakness and incompetence. His heart was filled with gladness as those voices rang from the borders of the Red Sea. Shall He not hear ours also? They saw that the road back to Egypt was blocked. They had heard the word, "Stand still." They had seen God deliver them in that marvellous manner, and now they turned and gave to God all the praise.

Further, they say, "*He is my God.*" And more than that, "*I will prepare Him an habitation*" (Ex. 15:2). That to me is the most lovely bit of the whole chapter. The moment I am on the ground of redemption, I am fit for His company. He loves to have my company. "I will prepare Him an habitation" is faith's apprehension of God's ultimate purpose. They seized the thought that God was going to dwell with them (see also v. 13). It is His strength that brings you out of a defiled world, and it is to a holy habitation He leads you (see also v. 17). They seem to say, "Lord, You will never be content till You have us in Your own company."

You say, we are not there yet. No, but is it not a wonderful thing that while you and I are here, God can dwell with us. How few of God's people ever rise to this. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). "In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:22). It is an immense thing for the soul to see that. It is only on the ground of redemption that He can dwell with us. And we shall have His company permanently.

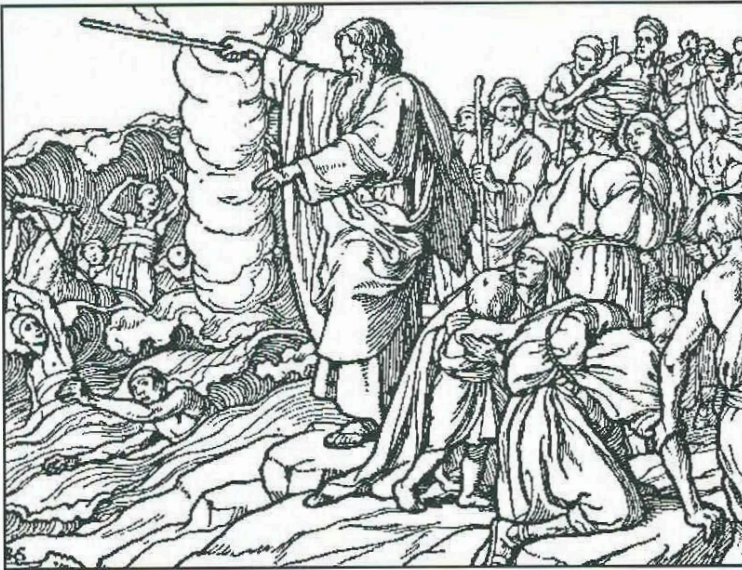
This song celebrates that it is not only a people that are redeemed and purchased, but a people brought right home to God. They rejoice that every enemy has melted away, and every opposer is "*as still as a stone till Thy people pass over, O Lord, till the people pass over, which Thou hast purchased*" (Ex. 15:16). What God has begun, you may depend upon it, He will carry on to the end.

The secret of much of the darkness among God's people today is, that they are reading the New Testament through the dimness of the Old Testament. What ought we to do? Read the Old Testament with the light that God has given us in the New. It is a profound mistake to read the New Testament through the Old Testament. Everything was in type, shadow, and figure in the Old Testament. Now everything is wrapped up in Christ, a living Man at God's right hand. I am in Him, and you are in Him. What is the secret of power today? Only the Holy Ghost! Therefore you can easily see the folly of the present day in going back to the Mosaic ritual. You are out of date. Everything now must be in the power of the Holy Ghost. Perhaps this is never more true than in song.

A redeemed, rejoicing people, with God in their midst, have the sense that they are a delivered people; they know they are God's people, but there is something more. They have the knowledge that holiness belongs to God's people. "*Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders*" (Ex. 15:11). They had a deep sense that "holiness becometh Thine house, O Lord, for ever" (Ps. 93:5). Let us not forget it. I hear someone say, I am not happy. May I ask you a question? Are you holy? Ah, that searches me. It ought to search us all. It is not that sin is not in us but that does not give a bad conscience, if it be not working. Holiness is the soul walking in the light, and in separation from the flesh, the world, and from the things that do not suit God.

But supposing I am making provision for the flesh to fulfill the lusts thereof. If I am walking in the flesh, I shall not get the support of the Spirit, nor the comfort of the Spirit. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14), is the injunction. If I do not, my joy will go, and I shall inevitably lose my brightness. And what is the secret of this? I have not been holy.

Happiness walks just one foot, and one foot only, behind holiness. The secret of a happy life is a holy life. It is very simple. "Be ye holy; for I am holy" (1 Pet. 1:16). You walk with Christ, and you will become holy. Do not try to be holy. The moment you try to be anything, it is not of Christ. There is no effort in Christianity. Walk in holy fear, and your heart will be kept



in the company of Christ. It is a beautiful thing when a soul walks in that kind of holy fear. You walk with Jesus, my friend. Tell everything to Jesus. Have no secrets with Him. If you are in weakness, go to Jesus, and tell Him about it. Count on the heart of Jesus, and the strength and love of Jesus. He has no reserves on His side; do not let us have any reserves on our side. You will be happy then.

But more than this, holiness leads to such confidence in God that the soul can triumphantly say, "*The people shall hear, and be afraid*" (Ex. 15:14). Will you meet enemies? Plenty of them. What will happen? They will all go down before God. Every difficulty becomes a new opportunity for God to display His power. The Lord comes in to show Himself strong. Is all the world against you? God and you are a match for them—invincible! All the difficulties will disappear, because you will have the strength of the Lord. "My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Cor. 12:9).

The song closes very beautifully: "*Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in; in the Sanctuary, O Lord, which Thy hands have established*" (Ex. 15:17). They are a holy people on the road, and they are going to the sanctuary. That is the spot where there is neither enemy nor evil occurrent. And, beloved friends, we are going to it, and what ought to mark us by the way is holiness.

"*The Lord shall reign for ever and ever*" (Ex.

15:18) is the triumphant conclusion of faith's song, and the reason is very blessed. His glory and their deliverance are based on the same thing: "*For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea*" (Ex. 15:19). They got back to the starting point: the end of the song is the beginning of it. The older a saint gets, the more his soul enters into and enjoys the simplicity of the grace of God.

Miriam and her fellows ring out the chorus of this redemption song, "with timbrels and with dances," saying, "*Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea*" (v. 21). The chorus is not on a level with the song itself, for Miriam is a type of a soul that never gets beyond the thought of escape. She has not a note about getting into the land. She rejoices in what had been done in destroying the foe, but breathes not a word about getting into the land. It is very striking; for she never did get in. She died in the wilderness (Num. 20:1). In the history of her soul, she never got over Jordan.

It is our privilege to pass in spirit to where Christ now is. God will sustain us, and keep us, and carry us on, a bright living witness for Him. Be for Christ in this scene. Are you a young convert? Be out and out for the Lord. It is His purpose to carry you in.

You may be a Caleb, or a Joshua. They fully followed the Lord. They were the only two that got into the land (Num. 14:26-30). Had I met these two men, forty years after, and said, Were not you among the men that stood on the shores of the Red Sea and sang that song? Yes, we sang that song, and we are here, two witnesses to the truth of what we sang.

I believe there will be many a saint in glory by-and-by, whose history has been something after the pattern of Caleb and Joshua. They had been kept and sustained by God the whole way along, and they had fully followed the Lord. May God give you to completely follow the Lord Jesus Christ, for His blessed name's sake. "*Thou shalt bring them in...*" (v. 17).

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The Pharaoh of the Exodus

B. R. MIKHAEL, MD

Who was the Pharaoh of the Exodus? The Pharaoh of the oppression? How about the Pharaoh of the Patriarchs? Can we be sure of the date of the Exodus? Good questions! Yet hard to answer with absolute accuracy.

Of the five major historical periods of ancient Egypt, only three were involved with the history of the nation of Israel in the days recorded in the Pentateuch and historical books:

- A) The Middle Kingdom (2000-1750 B.C.)
- B) The Second Intermediate Period (1750-1570 B.C.)
- C) The Modern Kingdom (1570-1150 B.C.)

THE PHARAOH OF THE PATRIARCHS

If we assume that the birth of Abraham was at approximately 2075 B.C., and that he may have arrived in the land of Canaan around 2000 B.C., then it would be reasonable to assume that his sojourning in Egypt (Gen. 12-13) would coincide with the reign of one of the Pharaohs of the strong XIIth dynasty of the Middle Kingdom. By the time Joseph arrives on the scene (ca. 1855 B.C.), the reigning monarch is Amenemes IV, of the same dynasty (who raised Joseph to the second position in the kingdom). About 15 years later, Jacob stands before the same Pharaoh and blesses him.

THE INTERMEDIATE PERIOD

The kingdom, however, soon deteriorated into disunity with a weak central authority. Just about that time, hordes of Asiatic Semitic tribes called the *Hyksos* invaded Egypt; they only managed to control the northern part of the country. Some authorities put the date of Israel coming to Egypt to this Hyksos Period (1750-1570 B.C.), on the assumption that only a Hyksos Pharaoh, being Semitic, would have treated the Hebrew Joseph kindly. However, we read that the social climate of the time was such that the authorities despised the Hebrews, and would not even eat with them (Gen. 43:32).

The ethnic origin of the Hyksos made them unpopular with the Egyptians, and particularly with the strong princes of Thebes in the southern part of the country, who never did submit to their rule. By the year 1570

An Egyptian building brick made of Nile River clay and straw, stamped with a royal seal.



B.C., Prince Ahmos of Thebes, with the help of the priests of the new religion of Amon, rallied the Egyptians around him to throw the now weak Hyksos out of the country and establish the modern kingdom of the XVII-XX dynasty with Thebes (Luxor) as its capital. This could well be the new king of Exodus 1:8 who knew not Joseph.

THE DATE OF THE EXODUS

Most conservative authorities agree that the most likely date of the Exodus was not far from 1450 B.C. Notice that 1 Kings 6:1 gives the fourth year of the reign of Solomon (968 B.C.) to be the 480th year from Exodus (placing the Exodus at about 1448 B.C.) Most historians give the date of destruction of Jericho to be about 1400 B.C., in keeping with a period of about 40 years in the wilderness between the Exodus (ca. 1440 B.C.) and the Battle of Jericho.

THE PHARAOH OF THE OPPRESSION

Assuming the date of the Exodus to be approximately 1448 B.C., the great empire builder Thutmose III (1482-1450 B.C.) would be the Pharaoh of the oppression. He would have died while Moses was still in Midian (Ex. 4:19).

THE PHARAOH OF THE EXODUS

Thutmose's son, Amenhotep II (1450-1425 B.C.), would then be the Pharaoh of the Exodus. There are no historical records of the plagues or the disaster at the Red Sea in any Egyptian monuments, but this omission is explainable on the basis of national pride. It is notable, however, that if Amenhotep II was in fact the Pharaoh of the Exodus, his firstborn would have died in the tenth plague (Ex. 12:29). History confirms that his son who followed him, Thutmose IV (1425-1412 B.C.), was not his eldest son.

Other authorities make Raameses II (1301-1234 B.C.) to be the Pharaoh of the Exodus; there is no clear proof that this was the case, however.

My friends in Christ, history is indeed His story. "That the residue of men might seek after the Lord...saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world" (Acts 15:17-18).

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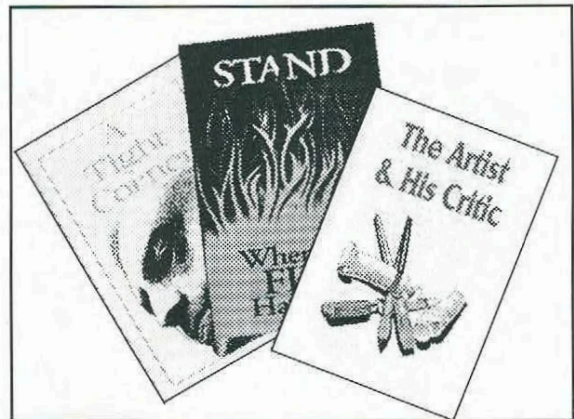
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Traveling to the better land,
O'er the desert's scorching sand,
Father! let me grasp Thy hand;
Lead me on!

When at Marah, parched with heat,
In the sparkling fountain greet,
Make the bitter water sweet;
Lead me on!

When the wilderness is drear,
Show me Elim's palm grove near,
And her wells, as crystal clear;
Lead me on!

Through the water, through the fire,
Never let me fall or tire,
Every step brings Canaan nigher;
Lead me on!

Bid me stand on Nebo's height,
Gaze upon the land of light,
Then, transported with the sight,
Lead me on!

When I stand on Jordan's brink,
Never let me fear or shrink;
Hold me, Father, lest I sink;
Lead me on!

When the victory is won,
And eternal life begun,
Up to glory lead me on!
Lead me on! —*Author Unknown*