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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

and a warning against the deception in the last days  
foretold by Christ

**"Take heed ye be not deceived"**

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**All Communications**

W. V. Butterfield  
16 Westfield Road,  
Cheadle Hulme  
Stockport, England

J. A. DeFries  
R.D.1.  
Forestville  
New York, U.S.A.

## At the Table of the Lord

### “O LORD, THOU HAST SEARCHED ME”

**A**S we read the Psalms, we can feel in them the spirit of David. His heart is revealed for us ; and as it is glimpsed, we can begin to discern why he was “a man after God’s own heart.” These Psalms reveal, too, the spirit of Christ, the One who perfectly pleased His Father. May not our hearts be helped, then, as we read these Psalms with discernment, striving to grow in the spirit they show.

When we think about the heart, we recognise that it is inside, hidden. The thoughts and intents of the heart are difficult to discern. By looking upon a person, it is hard to know what is in his heart. However, we do realize that there is One who does know our hearts—our God and Father. In Hebrews 4 : 12-13, we read :

“For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.”

Yes, our hearts are open to Him. He looks on them, knowing what is there. One who is struggling to please God realizes this and so help is granted to bring every thought into subjection to His will. If it is not recognized that He can look upon our heart, how can we hope to honour or obey Him.

David believed ; he knew that God looks upon the heart. Our Psalm for today tells us this clearly. He not only realized it, but also rejoiced in it, knowing that he himself could not overcome for he would not know what to do, what was needed in himself so that he could get the victory over his flesh. God who can and does look into the heart, knows what must be cut off if it is to be truly circumcised, in the spirit, not in the letter. And, He does know how much we need His hand to help us in this great struggle. Our heart is naturally deceitful, making us think we are all right—nothing to worry about—but God does look into the heart, and He cannot be deceived.

David knew this and helps us. Psalm 139 : 1 :

“O Lord, thou hast searched me, and known me.”

Here is an awareness of the working of God, for he had experienced this searching and had valued it for its help. Because of it,

David had been shown when he failed, was brought back from evil, was forgiven and strengthened in his struggle to go on determined to obey God.

The word “*search*”, we find, comes from a root meaning “*to penetrate*”. God does, indeed, *penetrate* the heart, at times painfully. His Spirit goes in deep to search out what is hidden inside. The word is used as “*find out*”, “*seek*”, “*try*”. In this connection, we think of the words of God to Israel in Jeremiah 17 : 9 :

“The heart is deceitful above all things, and desperately wicked : who can know it ? ”

God recognizes what a man’s heart is like. Man, however, is unable to really recognize it for what it is ; even those striving to serve God find that their hearts can deceive them into doing something which appears right but turns out to be so wrong. Who, indeed, can know it ? Verse 10 provides the answer to this question :

“I the Lord search the heart, I try the reins . . . ”

How good for us it is that God does search the heart. David recognized this and wrote this Psalm to help us in recognizing this blessing as well.

The fact that God does search the heart and reveals to us what must be done to make it truly circumcised, is not cause for us to sit back and relax, feeling, “I can’t discern my heart: I won’t bother, for God will search it for me and show me what must be done.” If we feel like this, we will fail ; we can lose the Truth because we are not concerned, are not exercised enough. We must be trying, brethren and sisters, to search our own hearts, trying to purge out that which so easily deceives, so easily leads astray. Those in Israel failed to diligently search their hearts, failed to discern the deceit there which led them away from their God, failed to see the need to put their hearts right before God ; and, as a consequence, suffered God’s wrath in judgment. In Psalm 137, we have read this morning of their sorrow in captivity. Verse 1 :

“By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.”

Verses 3-6 :

“For there they that carried us away captive required of us a song . . . saying, Sing us one of the songs of Zion. How shall we sing the Lord’s song in a strange land ? If I forget thee, O Jerusalem, let my right hand forget.”

How tragic their lot ! The result of hearts which had turned away from God ; the result of failure to search their hearts. God recognized this and, in His grace, revealed it to His people in

captivity, and Jeremiah helped them. Lamentations 3 : 40-41 :

“Let us search and try our ways, and turn again to the Lord.  
Let us lift up our heart with our hands unto God in the heavens.”

If this could be done, would not God bless Israel in their captivity and restore them to His favour and their land? If we can search and try our ways, if we can lift up our heart in our hands as an offering to God, how pleasing such a heart would be to God! How acceptable! Let us, then, brethren and sisters, not just rely upon God *to search* our hearts, but let us try *to penetrate* them as well, striving to discern there all that is of the flesh and cut it off.

**“HE THAT SEARCHETH . . . KNOWETH WHAT IS  
THE MIND OF THE SPIRIT”**

To help in this difficult task, we have the mediatorship of Jesus, who searched His heart during His life on earth. He knew in His heart every temptation to which we are subject, but never succumbed and so never sinned. As a consequence, He is able to mediate for His people with mercy, with understanding, having experienced their agonies and yearnings. We read in Romans 8 : 26-27 :

“Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And *he that searcheth the hearts knoweth* what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.”

How great is the mercy, brethren and sisters, that there is One who searches our hearts, makes intercession for us with the Spirit's wisdom, with groanings which the Father hears—but only *if* He finds a heart that is willing, indeed, anxious, to be circumcised, having the flesh removed, submitting to the Spirit's hand.

Can we, then, see why David expressed his heart for our help in this Psalm, “O Lord, thou hast searched me and known me”? When God searches our hearts, knows us by what is there, what does He find? Does it please Him as we know David's heart did? If He sees a ready heart, a soft heart, He is merciful to help, to chasten, to correct in His graciousness, lest we go out of the way of Truth.

David continues in this Psalm to reveal his perception of God's hand, God's searching, verses 2-5 :

“Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my

path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me.”

Our every thought, our every word is known of God, brethren and sisters. How many of those thoughts and words would we like Him to know? Surely, in every one of us there are many of which we are ashamed. If we are always aware that God searches, God knows, will we not be more careful in word and thought, more circumspect, and consequently more pleasing, more Christ-like in our living?

As David was so aware, God does beset His people before and behind. He is always there, searching, watching, listening. His hand is laid upon us to lead in the way which pleases Him, the way which David went. When we fail—and we all fail—He leads us with that hand back into the right way, for He is before and behind, exactly as a loving father is with a young and unsure child. He is our Father.

**“SEARCH ME, O GOD”**

As we perceive a little more fully the wonder of God’s love, let us enter into David’s spirit expressed for us in verses 23-24 :

“Search me O God, and know my heart : try me, and know my thoughts : And see if there be any wicked way in me, and lead me in the way everlasting.”

These are the words of an anthem we often sing. Do we mean them? If our hearts are in our hands being offered up to God, we want Him to search them so that they may be pleasing, acceptable to Him. Our days may be short, indeed, and difficulties may continue or increase. Let us, then, cry out with David, our brother, “Search me, O God.”

J. A. DeF.

## Christendom — and others — Astray

*The Spirit of the Law the Spirit of Christ*

**“NOW THESE ARE THE JUDGMENTS WHICH THOU SHALT SET BEFORE THEM.”** (Exodus 21 : 1)

### Objections Answered :

**H**UMAN NATURE is very short sighted. The value of many things is not appreciated until there is a shortage of them. When food is plentiful, it is taken for granted. During the last war when every item of food was strictly rationed, how much more was the provision of sustenance realised as a divine gift. So with God's judgments. These are carefully recorded in the Bible, but few regard them. Most despise them. It is only necessary to look at the world and see the result of ignoring divine judgments. As the world endeavours to choose out its own path, it lurches from left to right, never sure of the future, being plunged from one trouble into another. So that in every part of the earth, in every land “the whole creation groaneth and travaileth in pain together until now.”

The result of the famine of God's judgments in the earth could not be better expressed than given by the Prophet Isaiah :

“The way of peace they know not ; and there is *no judgment* in their goings : they have made them *crooked* paths : whosoever goeth therein shall not know peace.” (Isaiah 59 : 8).

Again, it is profitable to look at what happened to Israel when they forsook the judgments of God :

“The house of Israel rebelled against me in the wilderness : they walked not in my statutes, and they *despised my judgments*, which if a man do, he shall even live in them ; I lifted up my hand unto them also in the wilderness, that I would scatter them among the nations, and disperse them through the countries ;

Because they had not executed my judgments, but had despised my statutes.” (Ezekiel 20 : 13, 23, 24).

The result of Israel's failure, through the lack of upholding God's judgments, is written across the pages of history, and is seen in the contempt and persecution which they suffer in every land.

These pertinent facts should make us realise the value of God's judgments ; and that only when His judgments are upheld will different conditions prevail in the earth, as the Prophet Isaiah declares :

“When thy judgments are in the earth, the inhabitants of the world will learn righteousness.” (Isaiah 25 : 9).

Let us then realise, perhaps more than ever before, what these things tells us. That His judgments are imperative for the welfare of His creatures. Without them there can only be muddle, misery and madness ; whereas with them, righteousness will prevail and bring forth peace, prosperity and plenty.

### GOD'S PEOPLE BLESSED WITH HIS JUDGMENTS NOW

One of the most easy and dangerous attitudes to adopt, is to look upon the censure in God's Word as applying only to the world, forgetting that they are written particularly for His children, that they may be admonished and helped to deliver themselves from the mistakes of those around them.

In the One Body there is the wholehearted recognition that God's judgments contained in the Law, and enunciated by Jesus and the Apostles are complete to determine what is right in both private and ecclesial life—in doctrine and practice.

It is sad that the *others* have generally come to look upon the Law as only of historical interest, and perhaps affording a few useful allegories. Such a patronising attitude amounts to a despising of the Law. The result of this is seen in those who say they are “Jews”, as clearly as it is amongst the natural Jews. Bereft of judgment, bereft of knowing what is right, opinions spring up like hemlock, poisoning all good, blinding the vision to the glorious light of the Truth. And—

“Where there is no vision, the people perish : but he that *keepeth the law*, happy is he.” (Proverbs 29 : 18).

The majority who belong to the apostasy ignore these clear declarations of the will of God, as spoken by the Lord Jesus : that it is necessary “to judge righteous judgment”, and are frequently heard saying :

**“JUDGE NOT THAT YE BE NOT JUDGED.”** (Matthew 7 : 1)

To repeat these words “parrot fashion” in order to excuse and condone wrong, ignores completely the weighty evidence there is to show that the people of God can only have hope of life by upholding His judgments.

An objector always makes scriptural references such as the above to justify himself, that he need not uphold principles of the Truth inconvenient to his way of life and thinking, but a careful examin-

ation will show that his reasoning is only superficial and is a denial of the context.

If the whole of the words of Jesus' exhortation is carefully read in Matthew and in Luke, it will at once be seen that He does not desire His brethren to refrain from "judging righteous judgment". Rather does His argument turn the other way. He points out :

"Thou hypocrite, first cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye." (Matthew 7 : 5).

Why is this ? Is it not that both, the one with the "beam" and the one with the "mote", shall be helped eventually to see clearly. Once this is realised, it will be appreciated that the plea not to judge because of a possible wrong in self, falls little short of a crime against the Lord Jesus.

Jesus teaches that to judge is most important and necessary. His exhortation is to lift our minds above fleshly judgment, and to make sure that in judging we have a clear vision, not impeded by any fleshly motive. We all know the great danger there is of being able to see others' faults more clearly than our own. Nevertheless, this fact as Jesus points out, is not to stultify necessary judging, but to emphasise the need for a brother to put himself right first, so that he can carry out the judging without any impediment or bias. The first duty is as important as the second. Neither must be neglected.

Let the warning of Jesus be made clear :

"For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again." (Matthew 7 : 2).

Yes, if we judge after the flesh then Jesus will judge us as flesh—to be condemned and finally destroyed. He warns us that we are not "to judge according to the appearance, but judge righteous judgment".

It should be evident that the cry "we must not judge" is a confession that the Spirit of the Truth is absent, a denial of Christ, and results in an apostasy in which "every man doth that which is right in his own eyes." Such may claim, like all apostates, to belong to Christ, when it is scripturally clear that departure from the Faith involves departure from Christ and the loss of all hope of life.

It is the denial of this principle, based upon divine judgment, which has led Christadelphia into a spiritual morass. The Dawn group is typical of this lamentable position as seen in the declaration of their leader that "they are not the judges of any man in the

matter of salvation." What is meant when reporting an immersion that such and such have "put on the saving name of Christ", is difficult to understand. If these words mean anything, then before "putting on the saving name", must not such an one be judged as without salvation? What a tangle ensues when the clear judgments of God are tampered with or denied!

May the understanding now be clear, that those who say they must not judge, ignore the blessed provision of God's judgments, have departed from His Law, and denied the Faith.

And may some who have been deceived by the cry—"we must not judge"—so agreeable to the flesh, have their eyes opened to see what God requires, that they may come to rejoice in His judgments and in the unity which alone these can provide.

( . . . to be continued )

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## The Titles of the Psalms

**"SPEAKING UNTO YOURSELVES IN PSALMS . . . MAKING MELODY IN YOUR HEART UNTO THE LORD."** (Ephesians 5 : 19).

### Psalm 38

*A Psalm of David, to bring to Remembrance*

**T**HREE THOUSAND YEARS have passed since this Psalm was written. That it has been preserved is a miracle of the Truth. More impressive still, is the reason for its preservation. That we might know the great struggle of a "man after God's own heart" to overcome, and in doing so be made aware of his intimate thoughts and acute suffering. This speaks of God's mercy which is as high as the heavens above the earth, and tells us that in our own distresses we might share in the comfort of one who has acutely suffered, and found relief in bringing to *remembrance* the wonderful hope and exceeding mercy of our God who was David's God.

**"BECAUSE OF MY SIN"** (verse 3)

David was never resentful. He felt that whatever came upon him was for some good purpose. The beauty of his character is seen in the recognition of the wrong which he committed. An acknowledgment that in his sufferings there was divine retribution, and a means by which he would be chastened and made an acceptable son.

Only in *the Truth* is there such sincere confession. Generally untoward circumstances are looked upon as a matter of "time and chance", so that never is there really any heart-confession of being chastened by the Lord. Yet—

"If (we) be without chastisement, whereof all are partakers, then are (we) bastards, and not sons." (Hebrews 12 : 8).

David undoubtedly will be in the Kingdom. He will be one of that glorious throng who will have come out of "great tribulation". Such tribulation is far different from the general suffering experienced throughout mankind. In it there is discerned a trial for a purpose. It is refreshing to see how one so great in the Truth as David should recognise this, and in doing so help us to be frank with ourselves and with our brethren and sisters, and not allow pride to prevent us "confessing our faults one to another"; but freely recognising that in our experiences there is the hand of God to help, to chasten and finally to bring us to that glory if we are faithful, wherein it will at once be confessed that all that we have suffered has been more than worth while.

**"MY LOVERS AND MY FRIENDS STAND ALOOF"** (verse 11)

This is a dreadful trait of human nature, illustrated in the words of Psalm 49, that "men will praise thee, when thou doest well to thyself". When adversity comes they are inclined like the false friends of Job to "stand aloof" and "speak mischievous things" against the one who is suffering. Jesus experienced the same kind of treatment. Although so faithful and righteous, his adversaries upbraided him in the day of His extreme trial by saying :

"He trusted in God : let him deliver him now, if he will have him : for he said, I am the Son of God." (Matthew 27 : 43).

In this great ordeal Jesus showed those lamb-like qualities which are the characteristics greatly prized of God. And so with David in his trial, he did not rail on his adversaries who were taunting him in his distress, but said :

"But I, as a deaf man, heard not : and I was as a dumb man that openeth not his mouth.

Thus I was as a man that heareth not, and in whose mouth are no reproofs." (verse 13-14).

The beauty of David's character as seen in these words is reminiscent of the Lord Jesus as expressed by Peter :

"When he was reviled, reviled not again ; when he suffered he threatened not ; but committed himself to him that judgeth righteously." (I. Peter 2 : 23).

Let us try and capture in our hearts the melody of this Psalm, that in our trials which are sure to come, in the tribulation which God deems to be necessary, we may still say with David :

“For in thee, O Lord, do I hope : thou wilt hear, O Lord my God.” (verse 15).

( . . . to be continued )

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## The Spirit of Christ in Jacob

**A**LL SCRIPTURE is given by inspiration from the same author, so it is little wonder that not only the same Spirit pervades the whole, but we also notice certain similarities in style.

Like the parables of Jesus, which have a specific lesson for the right ears, but which is concealed from the majority ; are there not wonderful lessons contained in the simple but sometimes moving narratives concerning the forefathers of Israel, their prophets, and kings ? One such account we may have enjoyed is the return of Jacob from exile in Syria and the meeting in trepidation with his brother and former enemy, Esau. In this graphic record are lessons hidden from an unsuspecting world.

The doctrine of Fellowship and separation is frequently mentioned by the Remnant these days, as it has needed to be, because failure to keep this teaching has brought about the loss of so many lives. Indeed, if we do not wish to lose our lives, we will have to be careful to the end, that we do not begin to excuse wrong, nor fail to see danger in fellowshiping those who are not obedient to the Truth. There is nothing new about this ; the doctrine was as important to Jacob as it was to Christ. May we recall a few words on this subject, that could hardly be more powerful :

**“HE THAT IS NOT WITH ME IS AGAINST ME ; AND HE THAT GATHERETH NOT WITH ME SCATTERETH ABROAD.”**

Anyone who does not uphold all the teaching of the word of God denies it—either wilfully or in ignorance. There will be some—like ourselves at one time—who fail to obey certain commands because they do not appreciate them properly, but may do later. Even these will not nullify the principle, for the influence of all who are not with Christ will be to “scatter”, perhaps unintentionally, rather than to “gather”. In other words, those who do not gather the good works of Christ are not even neutral, but will actually have the effect of undoing the good works of the righteous if they go along together. Can we see, as Jacob did, how even those who are

friendly towards us, but ignorant of the Truth's requirements, in their thinking, in their attitude, and by their actions, would take us away with them if we did not make a firm stand for the Truth's requirements on all points? We cannot lure people's hearts into the Truth, but we can easily be lured away from the Truth by friendly people who are not spiritually minded.

After observing the principle laid down by the Lord Jesus, may we enjoy the exemplary manner in which Jacob put into practise the doctrine of separation: exhibiting the wisdom and care, the meekness and respect, all embraced in the Spirit of Christ.

The situation was one of fearful tension for Jacob as he was about to meet Esau; remembering his brother's threat of old to kill him for usurping the blessing of the firstborn; and for what purpose, thought Jacob, could Esau have gathered four hundred men to meet him than to do battle?

Because of the debt that Jacob felt he owed to his brother, he was evidently prepared to count Esau as his master according to the flesh—but only according to the flesh. There was no arrogant approach as we so often see today, in order to keep the enemy down.

Then there was the lavish gift of flocks and herds. Was it just a bribe to appease the wrath of Esau, or was Jacob's conscience at work, prompting him to requite his brother for twice supplanting him? Though declined at first, Jacob urged Esau to accept the gift out of sheer relief and joy that their meeting was peaceful.

The Spirit of Christ is also apparent in the wisdom of separation, applied so delicately and courteously by Jacob.

Esau suggested that they return to Seir together, an attractive idea to the flesh; a triumphant return with an escort of four hundred of the people of the land to which Jacob was returning. A propitious introduction to a new generation of Hittites and others, all adding up to security for Jacob's house—from a natural point of view. But what troubles such an alliance would have brought if Jacob was going to live the Truth: differences, embarrassments, friction, as happens today if we draw too close to neighbours or work associates.

### JACOB'S CAREFUL STAND FOR THE TRUTH

Jacob, however, answers Esau with consideration:

“My lord knoweth that the children are tender, and the flocks and herds with young are with me . . . Let my lord, I pray thee, pass over before his servant: and I will lead on softly . . .” (Genesis 33:13-14).

It was a true and sufficient reason that Jacob did not want to overdrive the young families : a model of courteous and suitable explanation for the alien who thought he was being helpful. But perhaps the explanation given was not Jacob's only reason for declining any escort from Esau's company. Verse 15 suggests not :

“And Esau said, Let me now leave with thee some of the folk that are with me. And he said What needeth it ? Let me find grace in the sight of my lord.”

Jacob knew the principle that two cannot walk together in harmony except they be agreed. He knew the folly of ignoring divine commands, but he also had the spirit of Christ to give a kindly, and suitable reason for declining Esau's gesture.

Is it not an important point that the Truth can easily be branded as “No better than any other religion”, by giving an answer which does not show consideration for the alien's position ? Are there not many things which the alien can say in innocence, which we may know to be wrong ? But because he is not under our Law, can we treat him as though he should know our Law ? Even though Esau had been in touch with the Truth at one time, his offer of companionship seems to have been taken as well meant, but in ignorance.

So if Jacob had answered Esau's suggestion very curtly, or over emphatically, he would have been right according to the letter, but not in the spirit. The result of hurt feeling would not have glorified God, and the reflection on the Truth would have been one of harshness and roughness instead of tenderness and patience, which is really God's character. We might remember the consideration shown to us by the Almighty, in the days of our ignorance.

Thus a dramatic but simple story can be a power for good to us if we remember its lessons ; for this is the word of God, and “The Word of God is a power” when it moves people to alter their ways.

We suppose that Jacob also would have learned by this experience, and we can imagine the patience and long suffering cultivated during his long trial with Laban. But perhaps most fundamentally Jacob showed that he had gained that essential quality of being humbled. This is the real meaning of that striking declaration in the Law that when it comes to the Day of Atonement, anyone that was not, or in the future—will not be humbled or lowered, cannot be made at one with God. In the past, such had to be cut off—as they will be when the final Day comes.

So the vital word “Afflicted” does not mean just beaten or persecuted, for a proud person could suffer these and still be proud. But do we not see in Jacob, and those like him, what being afflicted

really means—humbled or lowered in their own estimation, to bring about those tender fruits we have just considered? This is the mind that does not kick against trial or disappointment but remembers the good already received as being more than was deserved.

A.E.I.

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## Correspondence

*Circular Letter from W. J. Livermore.*

*Dated: Brantford, Canada, May 1970.*

“Going back to the ‘Remnant’ for November, 1968, we find a long article by W.V.B. on ‘Marriage’. In this he quotes Matt. 5 : 32 ; Mark 10 : 9-12, Matt. 19 : 4-12 to justify his conclusions—‘God only joins those marriages wherein the parties are believers and sanctifies the marriages of those who come to the Truth even if one of the spouses is an unbeliever . . . Divorce or ‘putting away’ is forbidden in all circumstances . . . (for ‘believers’) . . . At baptism God recognises present marriage. Any previous broken marriage is one contracted in ignorance and without God’.

By this he means that ONLY “baptised believers” are married in God’s sight and law ; and they must not divorce and marry others ; but all people in ignorance are NOT married before God ; and can divorce and re-marry as they like ; the rest of the article proves this is his view. He thus wants to place unbelievers outside, WITHOUT, any law from God, spoken to them, governing their marriages. Others do this also.

He quotes—the record in Mark 10—‘What therefore God hath joined together, let not man put asunder. Whosoever shall put away his wife and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.’ v. 9, 11, 12. Now, without the customary and really obligatory ( . . . ) to denote words are left out of the quotation—he leaves out a whole verse, verse 10.

This verse, between ‘her’ and ‘and’ above—reads as follows—‘And in the house his disciples asked him again of the same matter’. This statement teaches there were TWO separate statements on

marriage and divorce, to TWO different audiences. The context proves that what went before, in verses 2-9, was spoken by Jesus to Pharisees 'tempting him'. They were UNbelievers, UNbaptised ; NOT 'believers'. What followed this verse was spoken to disciples.

The teaching, the command or law, is the same in both cases—divorce is prohibited, marriage is 'no more twain'—for BOTH UNbelievers and 'disciples'. Thus Jesus made NO difference between UNbelievers, UNbaptised—and—'disciples'.

Thus W.V.B. deliberately omitted words to completely change the teaching of Jesus”.

### Reply :

Perhaps our correspondent would like to look again at the article to which he refers, and which he quotes, when he will see that in the omitting of verse 10 from Mark 10, although the “obligatory (. . . )” were not shown, care was exercised in showing that the quotation only included the verses 9, 11 and 12.

Where such weak and wrong evidence is siezed hold of to make an argument appear right, it is clear that only the desperate would resort to such means to make out a case.

Coming to the point raised. The omission of verse 10 which reads:

“And in the house his disciples asked him again of the same matter.”

Our correspondent suggests, that since in the general audience there were Pharisees whom he says were not baptised, then the teaching of Jesus governing marriage and divorce must apply to the unbaptised.

What he overlooks is, that when Jesus proclaimed the Truth, He generally spoke to a mixed audience among whom were His opponents—the Pharisees. This will be clearly seen as for instance when Jesus gave the parable of the Prodigal Son and the Unjust Steward. The record commences by saying that there “drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes.” Jesus preached the Truth for the benefit of those who would hear. He knew that in doing so He must condemn those who were wrong, the Pharisees. So we read concerning them :

“And the Pharisees also, who were covetous, heard all these things : and they derided him.” (Luke 16 : 14).

Whenever the Truth is preached, as it was by Jesus, then its principles must be made clear whether the audience consists of

believers or unbelievers. Only by this means will unbelievers be persuaded if they have the right heart to embrace the Truth. This does not mean, however, that those principles apply to the unbeliever until he becomes enlightened. It is light which brings responsibility.

If our correspondent will read Mark 10 from the beginning, he will see that the first audience consisted of many besides the Pharisees, for whose benefit Jesus enunciated the principles further explained to His disciples when they were "in the house".

Our correspondent has already said that his views on marriage and divorce are not essential to salvation, or words to this effect, because he will not judge any not accepting them as being rejected by Christ at the Judgment. What a waste of time therefore it seems that he should endeavour to press certain views which by his own admission are not really important !

W.V.B.

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## **"The Signs of His Coming and of the end of the World"**

**"THUS SAITH THE LORD GOD ; ART THOU HE OF WHOM I HAVE SPOKEN IN OLD TIME BY MY SERVANTS THE PROPHETS OF ISRAEL, WHICH PROPHESED IN THOSE DAYS MANY YEARS THAT I WOULD BRING THEM AGAINST THEM ?" (Ezekiel 38 : 17).**

**O**VER A HUNDRED YEARS ago Doctor Thomas writing about the Eastern situation said :

"By turning to a map of Europe and Asia, the reader may trace out the territory of the Kingdom of Babylon as it is destined to exist in its last form under the King of the North in his Gogian manifestation. The names of countries furnished by Ezekiel will lead him to a just conception of its general extent. Besides 'all the Russias' it will take in Norway, Sweden, Denmark, Holland, Belgium, France, Spain, Portugal, Italy, Switzerland, Germany, Prussia, Austria, Turkey, Persia, Tartary, Greece, the Roman Africa and Egypt. This will be a dominion of great magnitude, extending from the North Sea to the Wall of China and Afghanistan, and from the Ice-Sea to the Deserts of Africa and Arabia."

(Exposition of Daniel, section 25).

As the mind contemplates the situation of the world at the present time and the general policy trend of many nations it is seen that the above writer was not far out in his understanding of prophecy.

Roman Africa and Egypt are to a certain extent on the Russian side of the fence. France has turned against Israel and has shown some inclination in the Russian direction. Turkey is not as pro-western as it was, and Persia could quickly and easily come under the Russian domination. Greece has turned out its monarchy and so is sat upon the fence ready to fall into the Russian lap. Moreover West Germany is seeking to come to terms with East Germany, and though no concrete results have been forthcoming since the heads of the two German states conferred together, any agreement would tend to wean West Germany away from total commitment to the Western cause.

A formidable array then is seen to be forming against Israel, for all that come into the Russian camp, or become followers on, will tend to take the Northern political line concerning the Middle-East situation.

Israel is becoming more aware of the threat which is a far more serious one to her than a continuance of Arab hostility.

The extent of Russian involvement in Egypt was revealed recently in a report to the Western press from Cairo which said :

“Russia has taken over virtually all of Egypt’s defences and will have 62 SAM-3 sites equipped with 480 surface-to-air missiles by September . . . the Russians have established their own communications system, which now keeps U.S. listening posts on Cyprus working around the clock . . . Three new squadrons of Soviet Mig-21 planes have arrived in Egypt in recent weeks, accompanied by 90 pilots.”

As the mind therefore considers the foreboding situation for Israel, how accurate the prophecy is seen to be in its reference to the end of Gentile times. God declared through Ezekiel, “Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them ?” Doctor Thomas perceived through the aid of divine descriptions, who this power would be, though in his day it was not so apparent that Russia would achieve such a position as seen at the present time.

What then of the king of the south, or to use another description “the merchants of Tarshish” ? In recent times it appeared as though the West, particularly Britain, had decided against a military pres-

ence in the Middle East. The policy was more money for schools and less for the forces. The Prime Minister of that time, though having had to take some unpopular measures because of the state of Britain's economy, was confident that his policies were beginning to succeed and that he had the country's support. Against all expectations however, the 1970 General Election saw the overthrow of the Prime Minister and the return to power of the Opposition in the British Parliament. How significant this turned out to be when the new Government's policies began to be publicised. A visit to Moscow will be low on the list of the new Prime Minister's priorities. He quickly indicated that he was not prepared to consider taking over the invitation sent from Moscow to the former Prime Minister. The response from Russia was a criticism in the Communist Party Daily Newspaper which said the British General Election campaign had shown a growing threat from extreme right-wing reaction.

Before the election the new Prime Minister did not appear to have popular support; he was not even popular with some of his own party. He did not have the personality of the former British leader. Even the Public Opinion Polls prior to the election were consistently against him. Yet he finally came to lead a government that is committed to a policy of building up its forces for the purpose of retaining Britain's military presence east of Suez.

Significant too is the tendency for the new Government to make its peace with South Africa over the arms supply question. The former government had withheld arms because of apartheid differences. The new Government seems to be desirous of building up South Africa militarily by British Arms shipments. This will undoubtedly increase the power and influence of all those nations of the southern orbit, who in the face of northern hostility will forget their differences and band together. Israel seems to be pleased about the change of government in Britain. This in itself is significant because there was a considerable amount of friendship between Israel's Socialist leaning society and Britain's former left-wing government. But there is something more important in Israel's eyes, it seems, than Socialist consolidation. The following press comment sums up the situation well :

“The new Israeli mood, in the era of Soviet involvement, is to judge foreign politicians by their attitude to the Russians rather than special friendships with Israel (which are fairly evenly divided among British politicians). Here, the Conservatives come out clearly on top because Labour's departure from East of Suez is seen here as fitting rather too nicely

into Soviet designs. The new Prime Minister offers at least to try to arrange matters differently.”

Australia and New Zealand have also welcomed the prospect of a continued British military presence east of Suez, for which they had been pressing previously.

Meanwhile Egypt pursues its dangerous course of involving itself with Russia. At the time of writing this article, the Egyptian President is again in Moscow, with his Foreign Minister and his Defence Minister, for what are expected to be important talks with Soviet leaders on the Middle East troubles. Soviet-Egyptian ties were expected to be one of the points on the agenda, but a newspaper commentary also declared that the latest United States cease-fire proposal was certain to come under special scrutiny. The Soviet response to the United States initiative could be formulated as a result of the discussion with the Egyptian leader.

Here clearly is evidence that Russia is not concerned with a just and lasting settlement between Israel and the Arabs, but rather how to further her purposes by diplomacy as well as other means. Russia is not prepared or willing to listen to both sides as America is inclined to do. But Israel is not illusioned. She has resoundingly rejected proposals for a temporary cease-fire with Egypt, made recently by that country's President.

The leader of Israel's Parliament told that assembly that a temporary and conditional cease-fire would enable Egypt to strengthen its fortifications along the line to rehabilitate its bases and installations which have been damaged by Israeli Air Force, and above all, to facilitate the installation of Soviet missiles. The purpose of which would be for the achieving of an air umbrella, aimed at preventing Israel's air force from silencing the Egyptian artillery which is directed at Israel's positions, enabling Egypt to make an attempt to cross the Suez Canal.

Israel's leader said the original cease-fire was not limited in time or by any conditions. At that time—in 1967—it had been in the interest of the Arab States to accept it. Now Egypt's leader needed “a period of quiet in order to deploy his forces for an offensive and set up new missile systems.” A general and unlimited cease-fire, which Israel still demanded was “meant to serve as a state of transition from war to peace.” If Israel accepted the truce proposed by the Egyptian leader, “the renewal of the shooting at the end of the period will be legitimised in his eyes. The aggressor will be able to argue that he is exempted from his obligations and is entitled to renew the war.” Can Israel be blamed for having such doubts in

view of past experiences, the threats, and the bellicose moods of her antagonists ?

As the present situation is therefore reviewed does it not become increasingly clear that the divine purpose is moving inexorably on to that final conclusion when the Middle East situation will be solved?

The Scripture declares "Thus said the Lord God ; Art thou he of whom I have spoken in old time," and in context with this utterance is the divine assurance that the powers of men shall be broken.

When men have lost their power to do evil and their power to make war, the world will become that better place which in the purpose of God it is intended that it shall become.

D.L.

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## News from the Ecclesias

*EDEN, NEW YORK* : Grange Hall, Church Street.

Sundays : Breaking of Bread 11-30 a.m. Sunday School 1-30 p.m. Bible Class : Midweek, Forestville, Buffalo, Hamburg and Orchard Park. Alternate week : Revelation Study.

As this appears in print, God willing, two from Eden will be shortly visiting in England, rejoicing in the blessing of companionship with those of like-precious faith, a foretaste of the time we all long for when Jesus returns.

Trials and tribulations continue for those in His house. Supplications are constant for the help of those in need, with the knowledge that God in His love knows what is best for us and delivers as He sees fit.

The Sunday School outing is planned, God willing, for September 12th.

J.A.DeF.

*NEWTOWNARDS, CO. DOWN, Northern Ireland.*

Breaking of Bread, Sunday 11-0 a.m.  
Sunday School 2-0 p.m.  
Bible Class Wednesday.

Our Sunday School outing was to Castlewellan Castle Park, newly opened to the public by the Forestry Commission. Blessed with good weather, games and picnic tea were greatly enjoyed amid magnificent surroundings. We little knew that as we enjoyed the bounty of our Heavenly Father in peace and happiness, scenes of unprecedented horror and violence were erupting not many miles away.

We are grateful for the continued blessing of peaceful settings of employment for all members of the ecclesia and Sunday School, both here in the U.K. and in the States. Our thoughts are with all who are in trial at this time, and our prayers.

J.P.

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*MANCHESTER* : Memorial Hall, M.A.P.S. Building, Albert Sq., Manchester.

Sundays : Breaking of Bread, 11-30 a.m. Lecture, 3-30 p.m. Tuesdays : Bible Class, 7-15 p.m., Onward Hall, Deansgate.

The Sunday School Outing was held at Wythenshawe Park, Manchester, on Saturday, June 28th, when it was a pleasure to have the company of brethren and sisters from away who helped to provide enjoyment for the children and all. We have a room for the tea in the Hall, the privacy of which is felt to be a great blessing.

The next day, Sunday, we were glad to welcome many visitors.

Arrangements have been made for the Fraternal Gathering to be held in our own Hall, on Monday, August 31st. A hearty invitation is extended to all brethren and sisters.

W.V.B.