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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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## At the Table of the Lord

### “The Day of Atonement”

**I**N THE CONTINUING CONSIDERATION OF GOD'S LAW, in Leviticus, there is revealed for us His purpose with His people, as well as *their* responsibility toward Him as the law-giver. As we read this book and realize that here are the words of God to Moses, still recorded for our help today, how grateful we should be for God's merciful provision. How struck with awe, how deeply impressed would Moses have been as God spoke with him on Mount Sinai, giving to him the divinely detailed laws and commandments for the good of His people. It would have been very real to Israel as they listened to Moses conveying to them the sacred words.

As they heard, as they began to perceive what God required in His people, these commands would mean a different way of life for them, a change, a keener awareness of God's over-ruling, a gradual awakening to His marvellous and practical care, and thus a stronger sense of responsibility on their part to obey their Father, the God who gave these commands.

This law given to Moses and through him to Israel made “sin exceeding sinful”, for by it they *knew* what God required and with that knowledge came accountability. Yet as we consider His law, we are impressed by how right and how just it was. We compare the laws made today, indeed man-made laws of all time, contrived by politicians, the vast majority of whom appear to be seeking their own ends: afraid to offend too many people, prejudiced always for gain of some sort. God's law was just and perfect, displaying His absolute knowledge of what man is like, what you and I are like naturally, Brethren and Sisters, when undisciplined by His word. God knew that men would universally (with one exception) fail to keep His law, and in mercy He provided sacrifices to cover and to remove sin, restoring peace. How wondrous was His provision for without the One of whom these sacrifices speak, there can be no hope of redemption or eternal life.

Given to Moses, was a law which in its wide scope, came right down to everyone's daily living. To the brethren and sisters' food what they could eat, what was clean and what was unclean, to the leper seeking cleansing and healing. There was provision for removal of defilement, definite, direct commands regarding certain illnesses. All this might appear to be unnecessary detail, yet it told of a divine pattern, God working with His children to direct them in the way of holiness, of righteousness, and of happiness, a true revelation of His love and care.

To Moses, to Israel, yes, even now to ourselves, no doubt the requirements of the law seemed most difficult, perhaps we would feel impossible, to keep. Yet God required this great effort of His people, indeed gave it unto them in love as a means of their reflecting *His* love. Only One, Jesus, did keep it perfectly, never disobeying, but submitting to it because of love for His Father. Perhaps if we can see a little more fully that love which God reveals in His law and what He desires in return for that great gift, we can be helped in our desire to be more like Jesus who must have had great perception and a great sense of responsibility to keep it in every jot and tittle — not merely in the letter but truly in the spirit of that divine intention.

In a recent reading of Leviticus, we were allowed to see an example of the Almighty's love and compassion, as well as the love of His Son, who so perfectly fulfilled all that God had in mind in His law. In chapter 16 we read of the day of atonement. (Yom Kipper are the Hebrew words) — a feast so important that it is still kept ceremoniously by Jews around the world, remembered through all these centuries. But how meaningless that feast is for those who deny that Jesus is the Son of God, that He *is* the Messiah, the high priest, the sacrifice, indeed was the very essence of which their law spoke. If we can look at this solemn feast in Israel, can see what the Father had in mind for His children, it can help us to be closer to Him Brethren and Sisters, also to His Son and to all His children.

The day of atonement was to be observed once a year, at which time the high priest went into the most holy place with the blood of the offering to make atonement first for himself and then for his people. How filled with fear and reverence a faithful high priest would be as he washed himself and donned the special linen garments, prepared himself in every possible way, and then was permitted to enter that most holy place. Once a year he entered within the jail, before the ark, the mercy seat, and the cherubim. He was to take a censor filled with coals from the altar and have his hands full of sweet incense. As he entered through the veil he was to place the incense upon the coals in the censor so:

“. . . that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:" Lev. 16:13.

How absolutely and perfectly he must adhere to this command, for if the high priest failed to put the incense upon the coals, there would be no cloud to cover, and he would perish. How circumspect he would need to be in going into that sanctified place, where God dwelt and spoke from between the cherubim over the mercy seat. The Hebrew word for cloud means "to cover". Therefore it had to be very real to him, and being so real, how careful he would be to keep the incense burning, to have sufficient coals from the altar to be sure the censor did not go out, and so his covering be lost.

We know that the Lord Jesus is *the* covering the high priest who perfectly obeyed His Father and, while He had to die because of His sin nature inherited from Adam, He lives now as our high priest who has in perfection gone into the most holy place, with the blood, His life, to offer first for Himself and then for His people, to remove sin.

“... Ye shall afflict your souls ...”

What of those brethren and sisters in Israel who came to keep the day of atonement — what was their responsibility under this divine law? In Lev. 16:29 and 31 we read:

“... Ye shall afflict your souls.

For whatsoever soul it be that shall *not* be afflicted in that day, shall be cut off from among his people.”

(Lev. 23:29)

How important that each one would come knowing affliction of soul and being exercised by it. Otherwise he was removed from the people of God, which meant he would be without covering, no means of forgiveness. How alive with meaning to those faithful of Israel was this feast of the day of atonement. What are we to understand is involved in affliction of soul? The word in the Hebrew comes from a root meaning to depress or beat down, and is used as to abase, chasten, humble, cause to submit. How needful is the beating down of our natural desires if we are to hope for covering, forgiveness, and true at-one-ment. If one did not steadfastly strive to put down his natural desires, he was to be cut off from his people — simple, sure certain, dreadful, but according to God's word.

Let us then try to ascertain what we are to expect as our souls become “afflicted” and how God would like us to respond. He said to His people of old:

“All the commandments which I command thee this day shall ye observe to do, — thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble (afflict) thee, and to prove thee, to know *what was in thine heart*, whether thou wouldst keep his commandments or no, — He humbled thee, and suffered thee to hunger, and fed thee with manna — that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord — Thou shalt also consider in thine heart that, as a man chasteneth his son, so the Lord chasteneth thee.” (Deut. 8:1-5)

An afflicted soul is a humbled soul — one which has been chastened, and has submitted to that chastening which came from a loving Father. Do not these words of God remind us of Hebrews 12 where Paul tells us:

“For whom the Lord loveth, he chasteneth.” (verse 6)

To what end? That it might bring forth the “peaceable fruit of righteousness unto them that are exercised thereby.” To exercise we find, involves training on the part of those who seek to excel or get the victory in a race or contest. This is God’s purpose in chastening, to give us training that we may be better able to overcome, and thus to find those peaceable fruits for which we all long.

In the man Daniel we find an example of one who was greatly distressed because of a vision he was shown, a vision of Israel’s tribulation. Because of this he prayed and fasted for three full weeks, seeking God’s help. As a result of this affliction upon himself, an angel appeared to him and said:

“Fear not, Daniel, for from the *first day* that thou didst *set thy heart to understand and to chasten thyself* before thy God, thy word was heard, and I am come for thy words.”

Dan. 10:12

Because of affliction of soul, Daniel was heard of God and help was given by His messenger. But how patiently and steadfastly he abased himself and waited — trusting enduring, seeking. What an exhortation to us, Brethren and Sisters.

Another illustration of how this affliction of soul can come about is found in Gen. 16:9 where the angel of God came to Hagar when she fled from Abraham’s abode when she felt that “Sarah dealt hardly” with her. God’s message to her was:

“Return to thy mistress, and submit (afflict, humble) thyself under her hands.”

A most difficult task for in the circumstances it would take true humility to go back and submit to Sarah, very painful to the flesh. But God required it He just as surely requires it of us, to submit to the circumstances in which God has placed us, seeking His deliverance and recognizing the affliction of soul, rather than attempting to run away from the proving.

Jesus, the high priest, who has gone into the most holy place with the blood to atone first for Himself and then for His people was one who perfectly afflicted His soul. As Paul tells us in Hebrews:

“Though he were a Son, yet learned he obedience by the things which he suffered:” (Ch. 5:8)

Also in Phil. 2:8 we read:

“He *humbled* himself, and became obedient unto death, even the death of the cross.”

Because He did obey perfectly, because He did afflict His soul perfectly, He is *the* mediator, *the* high priest who entered into the presence of His Father after His death and now propitiates there for those who are struggling to humble *their* souls. It is not easy, yet what help we have, Brethren and Sisters, if we in sincerity and truth are striving to chasten our flesh. In James 4:5 we are reminded of our natural inclinations:

“The spirit that dwelleth in us lusteth to envy.”

This is the spirit that must be afflicted and crushed if we are to hope to be among His people in the great day of atonement. We are given yet more help:

“God resisteth the proud, *but* giveth grace unto the humble.”  
(verse 6)

Pride, arrogance, “self” — all these are hateful to God, but what greater gift can be given than the hope of atonement? Further James tells us:

“Submit yourselves therefore, to God. Resist the devil, and he will flee from thee.” (verse 7)

Was not this exactly the circumstance when Jesus was tempted by His own flesh in the wilderness, in great affliction, and was able to overcome that temptation by a spirit which had fed upon and been strengthened “. . . by every word that proceedeth out of the mouth of God.”?

**“It is good for me that I have been afflicted”**

With these thoughts in mind we may be better able to understand David’s words:

“Before I was afflicted, I went astray, but *now* have I kept thy word.” (Psalm 119:67)

What made the difference? Was it that painful affliction of soul known by David? This he recognized and so could say in sincerity and perception:

“I know, O Lord, that thy judgments are right and that in faithfulness thou hast afflicted me.” verse 75.

As David, in obedience to God's command, came to keep the day of atonement, would he not have been counted among those who had truly abased their souls? How he would rejoice in the mercy and love of God, as he kept that feast and knew that the high priest was in the most holy place, serving, covering, atoning for him and for all the afflicted ones of Israel.

Can we too, Brethren and Sisters, look to The day of atonement with hope, having diligently sought to afflict, to humble, to gentle our spirits? For we remember that the year of jubile began on that same day of atonement.

“Thou shalt cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout thy land — and proclaim *liberty* throughout thy land — and ye shall return every man unto his possession and — every man unto his family.”

What promise this holds! It is a day of forgiveness, of hope, of blessing, of liberty — made possible by a merciful Father to all His children who have been willing to “afflict their souls.”

J. A. DeF.



## The Titles of the Psalms

“Speaking to yourselves in Psalms . . . making melody in your hearts to the Lord.” (Ephesians 5, v. 19)

### PSALM 119

#### The “Aleph—Beth” Psalm.

**A**LTHOUGH STRICTLY THERE IS NO TITLE to this Psalm, it cannot be merely an accident that the commencing letters of all the verses in each group of eight words are the same. In all there are twenty-two such groups or stanzas with the commencing letters being the twenty-two letters of the Hebrew alphabet. That is why in the Authorised Version the Hebrew letter is given above each stanza as *Aleph*, *Beth* and so until the last letter *Tau*. Without any knowledge of Hebrew this design can be readily identified in a Hebrew Bible, the commencing letters of each verse being easy to find.

What is the hidden purpose in the arrangement of verses in the Psalm which to the Hebrew would be known as the "*Aleph-Beth* Psalm," or as the Gentile would say the "A.B.C." Psalm?

**The "Virtuous woman" (Prov.31)**

It is remarkable that the same use is made of the Hebrew alphabet in describing the "virtuous woman" in Proverbs, Chapter 31. Verse 10 of this chapter commences with the Hebrew for "woman" — *aishsha*, the first letter being *aleph*. The rest of the verses to the end of the chapter which describe the character and attributes of the "virtuous woman" commence with successive letters of the Hebrew alphabet: twenty-two verses in all, the first letters of which are the twenty-two letters of the Hebrew alphabet. How striking must the qualities of this "woman" have appeared to the Hebrew mind as he read from the inspired record the "A.B.C." of her attributes, so strongly emphasised by being the first word in succeeding verses. His soliloquy can be imagined: "A" is for the woman who Yahweh says is *virtuous*; "B" for *trust* her husband has in her; *Gimel* for *actions* which are good; *Daleth* for *seeking* which shows her mind; *Heth* for the *bringing* of the rewards of her labours . . . and so on to the last of the twenty-two verses, where the first word is *tenu* — "give" — "Give her of the fruit of her hands." What a complete picture in this *aleph-beth* or "A.B.C." of the "virtuous woman," at last rewarded with those fruits she has so diligently sought!

Although these words so clearly describe the bride during her probation, they must reflect the qualities of the one who is her example — the Lord Jesus. It seems as if the Lord Jesus is mindful of the use of the alphabet in the Old Testament for the purpose of showing the complement of the spiritual qualities when he says—

**"I am Alpha and Omega" (Rev. 1, v. 8)**

These words *Alpha* and *Omega* as is well-known are the first and last letters of the *Greek* alphabet: in other words the Lord Jesus is the beginning and the end of the inspired writing. On the grandest scale the whole of the inspired record is the Spirit of Christ, or is by that Spirit which was perfectly exemplified in Christ.

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you.

Searching what or what manner of time *the Spirit of Christ which was in them* did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

(I Peter 1, vv. 10/11)

So that whilst the Lord Jesus is seen in all parts of the word, does it not follow that the complement of His qualities are seen in a small compass in the *Aleph-Beth* of the "virtuous woman"? What then of the other *Aleph-Beth* or "A.B.C." — Psalm 119? Is there not here another complement on a larger scale, twenty-two stanzas of eight verses each, 176 verses in all, the counsel of which is to be seen first in the Lord Jesus and then in those who are His? To help in finding the purpose of the *Aleph-Beth* or "A.B.C." of this Psalm it will be profitable to examine the commencing word of each of the twenty-two stanzas, as given on the next page:—

PSALM 119

The "*Aleph-Beth* or 'A.B.C.'" Psalm.

The word in italics is the first Hebrew word in each verse with the commencing letter as given at the side.

		Verse
Aleph	" <i>Blessed</i> (happy) are the upright in the way."	1
Beth	" <i>With what</i> shall cleanse a young man his path."	9
Gimel	" <i>Reward</i> thy servant that I may live."	17
Dalath	" <i>Cleaved</i> to the dust (in humility) has my soul . . . (25 & and to thy testimonies."	31)
He	" <i>Teach</i> me, O Yahweh, the way."	33
Vau	" <i>And</i> thy mercies shall come to me."	41
Zain	" <i>Remember</i> the word . . . upon which thou hast caused me to hope."	49
Cheth	" <i>My portion</i> , thou art, O Yahweh."	57
Teth	" <i>Good</i> hast thou done to thy servant."	65
Jod	" <i>Thy hands</i> have made me and established me."	73
Caph	" <i>Consumed</i> is my soul waiting for thy salvation."	81
Lamed	" <i>To the Olahm</i> — <i>for ever</i> — is thy word standing in the heavens."	89
Mem	" <i>How love</i> I thy law."	97
Nun	" <i>A lamp</i> to my feet is thy word."	105
Samech	" <i>Doubtful thoughts</i> have I hated."	113
Ain	" <i>I have done</i> judgments and righteousness."	121
Pe	" <i>Wonderful</i> are thy testimonies."	129
Tzaddi	" <i>Righteous</i> art thou O Yahweh."	137
Koph	" <i>Called</i> have I with all my heart."	145
Resh	" <i>See</i> my affliction and deliver me."	153
Schin	" <i>Princes</i> have persecuted me without a cause."	161
Tau	" <i>Draw</i> near to thee my cry, O Yahweh: give me understanding according to thy word."	169
Tau	" <i>I have wandered</i> as a lamb perishing: seek thy servant for thy commandments I have not forgotten."	176

Looking over the Aleph-Beth of those words which the Spirit desires to emphasise, the commencing words of each stanza, how vividly there is brought to mind the thoughts and experiences of the Lord Jesus Christ, of David, and of every brother and sister seeking to please God. In the Aleph-Beth of the Psalm 119 there seems to be the means leading to the end seen in the Aleph-Beth of the "virtuous woman"; in the one is the combination of all those experiences and the counsel of God which together produce such a "virtuous" and exalted creation — the true bride adorned with the inimitable qualities of the Spirit.

W.V.B.



### **"Bear Ye One Another's Burdens"**

**W**E ARE INDEED PRIVILEGED to read the words Paul wrote to his Galatian brethren, words which express his concern and care for them, words sent to help them in their shared relationship and struggle to overcome. The Spirit caused this letter to be preserved for our help as well. Let us then seek the message of help it contains, as we strive together in our family bond.

In Galatians 6 verse 2 Paul writes:

"Bear ye one another's burdens, and so fulfil the law of Christ."

To "bear" we find comes from a word meaning "to walk" and we also find that the word burden comes from the same word "to walk". Therefore, this verse could be read, "walk ye one another's walk". Is this not telling us to place ourselves in one another's position? By putting ourselves in the other person's shoes, so to speak, we see what their walk is like and so know their burden. The importance of being able to place ourselves in our brother's position cannot be overlooked. It is a necessary requirement in upholding the unity of fellowship we share one with another. If we can, we are told we fulfil the law of Christ.

Paul states this same message perhaps in more familiar words in chapter 5 of Galatians verse 14:

"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."

To love another as thyself requires a giving of ourselves, a serving one another as, really, we would like to be served. This love must be the essential ingredient in our determination to bear one another's burdens, for by that love we can know each others walk. It follows then, that we should be better able to serve one another if we can grow in that love.

We might ask ourselves, how can we grow in love? The growth of anything which is to be of any value requires a care. In the case of love, a care within us to nurture its development. Again Paul helps us in another of his letters, one to Timothy. In I Timothy chapter 1 verse 5 we read:

“Now the end of the commandment is charity (love) out of a pure heart, and of a good conscience, and of faith unfeigned:”  
 What Paul tells us in this verse, is really a message which we must recognize was sent through him, by God, so that the end of God’s command to us is *love*, love out of a pure heart, love out of a good conscience, love out of faith unfeigned.

Let us examine with care these three qualities through which our love must be expressed, to help us grow in the love which is the end of God’s command and that same love which will help each of us bear one another’s burdens.

What is a pure heart? “Pure” we find means “to be clean, clear”. In that which is truly clean or clear, nothing can be hid. Our flesh given the opportunity tends to hide that which is within our hearts, if they are unclean, but if our heart is clean, striving to be pure, it will erase the uncleanness of the flesh and show forth its purity. We read in Romans 2 verses 28 and 29:

“For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; But he is a Jew, which is one of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”

To circumcise our heart is to cut off the fleshly lusts and to turn from a confidence in the flesh to a trust in the spirit. A circumcised heart is a pure heart. It is a heart out of which the spirit of love can flow unhampered. By such an outpouring our love will stream to whatever place of need there may exist. Such a springing forth of love in our relations together, cannot but help lift each of us up, to support the burdens of one another.

Out of a mutual pureness of heart we are assured that only blessing can come as the Lord Jesus tells us in Matthew 5 verse 8:

“Blessed are the pure in heart: for they shall see God.”

Only those who strive to cut off the flesh of the heart in order to purify it, will be allowed to come before God as David likewise confirms in Psalm 24 verses 3-5:

“Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.”

In order to be granted this blessing we must display out of a pure heart our love in bearing of one another's burdens. This is the spirit of love which God will be pleased to see in us. Let us heed the words of Peter in his first epistle, chapter 1 the 22nd verse:

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:”

The next quality Paul reveals to us in order to grow in love is, “out of a good conscience.” Conscience, according to the Dictionary is “the moral sense which distinguishes right from wrong”. Going to the Concordance, we find perhaps a much deeper meaning as we see that the word conscience comes from two prime roots; the first meaning “union” and the second “to know”. Conscience then is a union to know. It is a union to know and discern what is good from what is evil. Are we not given this ability by God, so that we can co-perceive with Him what it is we must do? A good conscience can make us perceive with God. It can serve as a mighty guide in directing our love towards others if we are sensitive and submissive to it. It is often difficult to follow our conscience since it tears at the flesh. Our conscience makes the flesh do what it doesn't want to. It consumes the flesh causing pain, but the smoke of its consumation is that which pleases God. As love out of a good conscience is allowed to shine forth towards one another, will not its rays lighten any burden which is being borne?

The final quality Paul tells us will help our growth in love is faith unfeigned. To feign anything we know is to make believe, to pretend, to invent or represent falsely. Unfeigned then is just the opposite. Unfeigned is to be genuine, without hypocrisy, without dissimulation. Faith unfeigned, is a living faith, not a dead or empty show. James helps us through his epistle the 2nd chapter the 14th to 17th verses:

“What doth it profit, my brethren though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food,  
And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful of the body; what doth it profit?  
Even so faith, if it hath not works, is dead, being alone.”

Unfeigned faith requires works, works towards one another which reveals an unfeigned love. It is not a case of saying, I have to love and so display of it through empty deeds, but an inward fervent desire to truly reach out in love through a genuine faith. What a help we can give in bearing one another's burdens if our show of love can be as intense as this.

Paul again helps us in Romans chapter 12 the 9th verse:

“Let love be without dissimulation. (let love be unfeigned)  
Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love: in  
honour preferring one another;”

In what other way can we better reveal our brotherly love than in our bearing of one another’s burdens? To know what our brother’s walk is like and to come alongside in his time of need is our very own responsibility, really part of our own burden, as Paul says in verse 5 of the 6th chapter of Galatians:

“For every man shall bear his own burden.”

In our walk towards the reward of life everlasting, we must remember that it is an individual effort, for we cannot bear entirely the burden of any who are not willing to bear their own share of that weight, for God we know will not allow this to happen. So let us examine ourselves carefully in regards to our responsibility to one another to make sure we are bearing our own, as well as our brother’s burden.

We can be helped in this work if we can keep in mind the message of our brother Paul from God, that one word and end of God’s commandment — Love!

Love — allowed to flow forth out of a pure heart under constant purging; Love — shown out of a good conscience which is striving to perceive with God; Love — working out of faith unfeigned in all genuineness.

Let us then, keep in mind our need to grow in all these qualities of love. As we do, the love manifested can bind us ever closer in our burdens to fulfil that law of Christ which can enable us to walk as Christ has walked, in perfect love.

M.C.S.



## The Year of Release

**T**HE DAY OF THE JUBILEE is spoken of in the following terms:

“Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family.”

(Leviticus 25:9-10)

It was a rare occasion once in fifty years, once in a lifetime. This was something to be looked forward to and to be waited for. When it came, everyone was made aware, for the clarion call announcing it went forth in every place. What a lifting up of the head for all, and especially for some cast down in difficult circumstances.

When the trumpet sounded forth everyone was sure of his inheritance, and everyone was at rest, for there was to be no toil. This time of blessing was a powerful earnest of what God has in store for His people. But there is also a warning.

“And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour’s hand, ye shall not oppress one another: According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee. According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.”

(Leviticus 25:14-17)

It is to be noted that the injunction, “Ye shall not oppress one another” is repeated. Oppress, from the Hebrew *Yand* means “to wrong or maltreat”, specifically by misrepresenting the value of a piece of land. But is not the spirit of this requirement an exhortation for all generations? The land was the Lord’s, given into possession of the various families of Israel. They could not therefore sell that land in perpetuity, for the Jubilee ensured they were not deprived of what God had given, even though they might temporarily be in low circumstances and as a result had to sell their crops that grew upon their land.

The time remaining unto the next Jubilee year was the factor in setting the price of exchange for all land, for the nearer the temporary exchange occurred to that special year the fewer the crops to be raised in the shorter period of time remaining before the land reverted to its original owner.

In this respect then they were not to oppress, wrong, maltreat one another. Obviously without this instruction they would have failed in these things. What is the Spirit’s instruction from these words for these last days? If brethren or sisters are deprived of what is their due is there a failing to perceive? If more is expected of them than what should be expected is there a falling short? Some may sink into a low state; but this does not allow unmerciful action which takes away

from what should be given in those circumstances. For it is shown that there is to be a Jubilee when God will show His mercy by giving liberty; therefore in the dealings each one with the other this is required to be borne in mind.

Human nature tends to be opinionated; strongly so at times. If opinions are forced upon, and against other brethren and sisters then such oppression is wrong, and is maltreatment. Firm actions or views are only allowable where it is necessary to uphold the doctrine of the Truth. It is amazing how human nature can use its views, and strongly opinionated inclinations, as a weapon against others. Such views of course are put forward as an evidence that the purveyor of them is very determined to be right and make others conform. This can cause the suffering, which deprives. It reveals that more is expected than what is justly allowable. If such tendencies grow, whatever the label, or veneer placed upon such forceful rigid thinking can it be said that such an attitude is right? Especially bearing in mind there is to be a Jubilee, which is and has to be waited for, but will most surely come, when liberty will be proclaimed and every man shall have his possession.

To expect more of, or give less than what is required of each other, and especially of those in low state, means deviation from the spirit of what is shown in the book of Leviticus. Further, the following is also to be noted:

“And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee.

Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee.” (Leviticus 25:35-36)

Loans to needy brethren were not to involve interest, which would be pushing one in need further down. In Israel this was a practical requirement, but what is the spirit of the lesson? To push one in need further down is not relieving such an one in any way whatsoever. Any tendency to do this shows failure to appreciate what the promised Jubilee shows. How is the one fallen into decay going to live if there is no heart to help? Obviously there is no heart to help in the usurer, to use that as a type for this consideration.

To look a little further in the chapter it is recorded:

“Ye shall not rule one over another with rigour.”

(verse 46)

Self opinionated tendencies, when they are allowed to grow, and are stubbornly brought to bear — “a little here and a little there”, by varying and increasing degrees, elevate the creature who is being served. This ought not to be, for the spirit of the law says:

“Ye shall not rule one over another with rigour.”

Arrogancy dressed up in a coat of zeal is certainly no zeal for The Truth.

Perhaps in conclusion it may also be profitable to consider the following:

“And the other shall not rule with rigour over him in thy sight.” (verse 53)

This is a reminder of responsibility. There is a limit to what is allowable. When hardness gets out of hand, then a duty must be done towards and for those who have been brought low, even though in some cases they have become low through their own fault.

Those who have the Jubilee in mind will be helped by such a future hope, looking to the time when liberty will be proclaimed which is obviously God's desire. So in remembering this, will endeavour not to expect more than should be expected through excessive and unreasonable self opinionations (which is really a lack of mercy) nor give less consideration or enough allowance which defrauds of what should be given to those who have a need and have been brought to a low state.

D.L.



## **“The Signs of His Coming and of the end of the World”**

**“... There shall be a time of trouble such as never was since there was a nation even to that same time.”**

(Daniel 12:1)

**A**LMOST A HUNDRED YEARS AGO the following was written:

“Will the change from the kingdom of men to the kingdom of God be instantaneous, or the slow result of a universal process? Will Christ steal upon the earth in a time of peace, and quietly destroy the powers of the earth, with their armies, in a single night, as in the case of the Assyrians in the days of old? Or, will He be manifested when wars are rife, and troubles abroad? The testimony is very explicit on this point:

‘Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth.’

(Jer. 25:32-33)

These testimonies answer the question. They show that the change which will introduce the kingdom of God on earth will be accompanied by troubles on a scale without parallel in history; that the whole world will be involved in political difficulties, and will suffer from the many evils incident to such a condition.

The writer could not have visualised, at the time, the extent of the mess into which mankind has now gotten itself as the end approaches.

### **The Neutron Bomb.**

The latest news about this deadly weapon is that France plans to go ahead with its production. Nato headquarters in Brussels has unofficially welcomed this development. The weapon is really a miniaturised hydrogen bomb; there is a reduction of explosive force, but a considerable increase in the radiation that emanates from it when it has been activated. As an anti-tank weapon it is able to kill men in tanks without destroying the tanks. In other words its piercing rays are designed to destroy flesh and not materials. Naturally the West Germans have received thereport of this new weapon

with mixed feelings. The German people recognise that it could deter the Russians, but also fear that if the Russian tanks advance and this weapon is unleashed it will not only be the Russian soldiers who will suffer in their highly urbanised country. It has been reported that in addition to this development a further 70,000 million francs have been earmarked for the production of new nuclear weapons.

### **A new nuclear-powered hunter-killer submarine.**

In Britain the policy of the government is to cut back not only on non-essentials, but also on essentials in certain spheres of the nation's life. Unpalatable to the population undoubtedly; but the unpopular government pursues a determined course. What it saves in "cut-backs" is going into the development of the deadly nuclear-powered hunter-killer submarine, now numbered in the teens. The purpose of these weapons is to track and attack Russian submarines, and to block Russia's four outlets to the seas.

Recruitment, as a consequence, for Britain's navy is the highest for several years. These steel sharks of the sea are a savage weapon, intended to be more fierce than the deadly packs of submarines the Russians are now preparing.

### **Cruise and Pershing Missiles.**

Nato figures show that the Soviet Union is adding one new missile every five days to its nuclear arsenal aimed at Western Europe. In response Nato has agreed to position nearly six-hundred Cruise & Pershing missiles under American control in Western Europe from 1983 onwards. Russia of course does not like the idea of this, and has protested that such a move destroys the basis for disarmament talks and "threatens to worsen sharply the situation on the European continent and draws Europe into a new weapon spiral with all the attendant dangers." Russia has also warned Canada that it is betraying the interests of its people by continuing to allow the stationing of American missiles on its territory, and in pursuing a militaristic course in devoting record sums to arms.

### **Germ and Gas Warfare.**

Recently, a report from the Soviet Union filtered through, that in the region of Sverdlovsk, Central Russia, an outbreak of anthrax has occurred, killing up to a thousand people. An explosion in a military

compound had taken place which released a cloud of anthrax spores into the atmosphere. The compound known as "Number 19" is the site of a biological weapon research and production laboratory. The cloud of anthrax was blown south by the wind and considerable effort followed to immunise the population and prevent panic. The Soviet authorities in admitting the outbreak said it had emanated from tainted meat, but western experts have said that the inhalation of anthrax hardly ever occurs as the result of natural causes.

However Russia has tried to reverse the finger of accusation by charging Britain of preparing to carry out bacteriological weapon research at Porton Down in violation of an international treaty of 1975 banning germ warfare. Reference was made to reports that British troops had begun training at the centre in defence against the sort of chemical weapons which the Warsaw Pact armies had perfected. Russia has now called for a ban on chemical weapons, and blames Western Powers for adopting a negative position on talks about including such a ban in the germ warfare treaty of 1975.

Russia apparently fears the chemical technology of the West, and is training troops with high technology equipment including battle-field computers in case of a chemical attack from the West. The Soviet Union believes that Nato strategy envisages the use of chemical weapons from the outbreak of war, and Nato therefore has hundreds of devices capable of delivering chemical warheads. The Soviet army as a result has special vehicles and armoured transporters which are protected from radiation and have automatic or semi-automatic sensory devices which detect within seconds contaminated areas in the air or on the ground. Each infantry division has decontamination teams, and there are also aircraft carrying special sensors so that large tracts of land can be quickly surveyed.

In training for conditions where there has been sudden and massive use of weapons of mass destruction, Soviet soldiers, it has been said, undergo great stress in the special training that has been formulated to bring them to a high level of physical and psychological preparedness.



**Protection for Civil Populations.**

It has been admitted in Britain that there is no peace time shelter policy for the population as a whole. This implies there has been some preparation, probably considerable and sophisticated for a few. It has also been admitted that in nuclear war there would be many millions of people killed and millions of casualties who would die in a painful period of time. Present plans are to rely solely on the preparation of fall-out shelters by the population itself in the days preceding any emergency, but there are no plans to provide protection against chemical attack.

Following a report by a Doctor, given to allay fears to a degree, which stated that radiation does decay quite rapidly and survival is possible, though not widely understood by the public at large. A private individual has written to the National Press an answer thereto, in the following terms:

“The Doctor makes no mention of the effects of atomic fall-out and radiation upon livestock, growing crops and other means of subsistence necessary to keep survivors alive.

Cattle and sheep will eat contaminated grass and drink contaminated water. How long will it be after fall-out before the soil becomes normal again? Will there be sufficient stocks of food and water in protected cover to feed what is left of us for several weeks? Has any government any plans to deal with these problems, or will it dive into its underground shelters shouting, “I’m all right Jack!”

“Can the Doctor answer these questions? Or must we add starvation to the list of evils — flying glass, heat flash, radiation sickness, which she treats so lightly. They are questions that the nations need to answer as long as they, in their insanity, arm themselves with nuclear weapons.”

Yes, aggressive, insane policies are prevailing. But this is to be expected for the Scripture must indeed be fulfilled that:

“There shall be a time of trouble such as never was . . . .”

(Daniel 12:1)

D.L.



## 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 and Orchard  
Park. Alternate Week: Revelation Study.

The annual School Outing is planned, God willing for Saturday,  
August 16th.

Many events, all under God's hand, make us realize how close  
the end may be and also give warning of the need to be subject to  
that Hand, lest there be a losing of the hope held out to His children.

The special work of helping some toward the Truth, requiring  
great patience, care, and guidance from our Father, is proceeding  
steadily and with encouragement.

J.A.DeF.

### **“PENTRIP”, Black Rock, Portmadoc**

Breaking of Bread: Sundays, 11.30 a.m.  
Bible Class: Mid-Week

We have been very pleased to have the company of Bro. W. V.  
Butterfield on 22nd June and 29th June. Also Brother Smith on 29th  
June, and we were grateful for the ministrations rendered by both  
brethren.

On 6th July we had further benefit of a visit by Brother and Sister  
D. Lancaster, Brother and Sister W. G. Butterfield and Sister E.  
Heason. The day was profitably spent and we were glad to make the  
witness in the address given in the afternoon on the subject of the  
Gospel, having the young person present, but all felt the benefit of  
such a consideration.

per D.L.

### **MANCHESTER: Ryecroft Hall Annexe, Audenshaw, Manchester.**

Sundays: Breaking of Bread: 11.30 a.m.  
Bible Class: 7.30 p.m. in the ante room to large hall,  
Wednesday evening.

The brethren and sisters are looking forward to the arrival of the  
visitors from the States on August 25th. This will give us the valuable  
opportunity of counselling together, and enjoying the experience of  
finding that those of another nation are joined together (with us) in  
the same mind and judgment a great testimony to the power of the  
Spirit, and a blessing indeed, helping us to look forward to the day  
when the redeemed out of every “Kindred and nation” shall be  
assembled on the mountains of Zion.

W.V.B.