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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,  
Cheadle,  
Cheadle, SK8 6EH

J. A. DeFries  
R.D.1. Forestville,  
New York 14062  
U.S.A.

## At the Table of the Lord

“Now I know that thou fearest God . . . .”

**T**HROUGH THE WONDER OF GOD’S WORD we are allowed to walk with Abraham and Isaac his son, from Beer-sheba to Moriah. This experience of Abraham is a familiar one to us, but perhaps by trying to enter into his thoughts as he travelled with Isaac by his side, toward Moriah, we can be helped to be more like this man of God who was His “friend for ever” as we read in the second Chronicle, chapter 20, verse 7. The word friend used here is different from the usual one for friend. It comes from a word meaning to love. God loved faithful Abraham and granted him great blessing, great promises, a covenant on which our whole belief and hope of salvation is founded. As a special evidence of the Father’s love for Abraham, we are told:

“ . . . it came to pass after these things, that God did tempt Abraham . . . .” (Gen. 22:1)

How can this be counted as a blessing, an evidence of God’s love? Temptation, as we think of it, normally can lead to wrong doing. Indeed Jesus taught His disciples to pray, “. . . lead us not into temptation . . .”, (Matthew 6:13). But when we look a little deeper we find the word for tempt in both Matthew and Genesis, both Hebrew and Greek, has the meaning of testing, proving, or trying. We also remember the teaching in James:

“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and *enticed*.” Chapter 1 verse 13.

To entice also means to allure or beguile, and comes from a root word meaning to trick. It is only when we look at and yield to the enticing, alluring, and beguiling aspects of the temptation, that we can fall and we know that “when lust hath conceived, it bringeth forth sin:”.

The Almighty had looked upon Abraham and because of his faithfulness, had loved him, and in time gave him a son, Isaac, in his old age. He was told that through this son, there would be everlasting blessing. Now God was determined to prove Abraham. How would he respond? Would he obey — or would he in temptation be beguiled away from his determination to serve the Lord? In the Almighty’s wisdom and knowledge, Abraham’s greatest area for temptation

was known — his most valuable opportunity to show God that he did love Him above all else. It involved Isaac, his dear son, and so God said:

“ . . . Take now thy son, thine only son — whom thou lovest, and get thee unto the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee.” (Gen. 22:2)

Can we imagine Abraham’s anguish in this extreme trial? What was greatest in his heart — his love for God to be demonstrated by obedience, or his natural and very strong love for Isaac, the son of his old age, the child of promise? Can we visualize his struggle — “How can I do this? — Hasn’t God promised that in Isaac blessing is to be granted? — How can this promise come about if I obey and offer Isaac as He has commanded me?” What a difficult labour for our brother. Yet even as God commanded this difficult thing, He also gave Abraham encouragement. How? His instructions were to make the offering in the land of Moriah. Why did God ask him to go there when he was at the time dwelling in Beer-sheba? The name Moriah, perhaps provides the key. It means *God sees*. It said to Abraham that God was watching, understanding and would help in this trial. Abraham knew God would not fail him, knew that somehow in Isaac his seed *would* be blessed, and so he went in trust to do God’s will. We read of this in the writings of the Apostle Paul:

“By faith, Abraham, *when he was tried*, offered up Isaac: — accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.” (Heb. 11:17)

We marvel at Abraham’s implicit trust, for he:

“— rose up early — and took two of his young men — and Isaac his son, and clave the wood for the burnt offering, and went unto the place of which God had told him.” (Gen. 22:3)

Would *we* be able to do it, Brethren and Sisters, could we obey such a difficult command? Why did God require it of our brother? It was to prove him as He does all those who strive to serve Him. Where is our heart? Is it with Him, loving Him? Is our heart becoming circumcised or does it really cling to our own wishes, our own thoughts, our own joys and needs? God is trying every heart to see whether it is truly one with Him.

**“ . . . That He might know all that was in his heart ”**

An example or two enables us to perceive how God perfectly and individually does try the hearts of His children. Hezekiah was a king greatly helped and so blessed. His life was extended fifteen years as God answered his prayer for healing. After the bestowal of this great mercy of God, we read:

“Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, *to try him*, that he might know all that was in his heart.” (II Chron. 32:31)

Since the Father was proving Hezekiah, we know He did not truly leave him, but He did put the king on his own to reveal what was foremost in his heart. In this Hezekiah failed, glorying in his riches and his treasures. Why should he fail so? Was it because he cared for his position, his possessions, his power, more than he should have? How quickly this was revealed by the Father’s hand, causing him to become aware and so able to change — what great kindness God showed!

**“ . . . To humble thee and to prove thee . . . ”**

In quite another circumstance, God’s words to Israel as they were about to enter the promised land come to mind.

“ . . . thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to *prove thee*, to know what was in thine heart, whether thou wouldst keep his commandments, or no.” (Deut. 8:2)

The Father does want to know this. We might ask — doesn’t He already know? Of course He does, yet he tempts us, proves us, why? Is it not that our hearts may be revealed to *us*? And then to see if we will take heed, trying to bolster and change in ourselves what is shown to be our lack. By this process we may find a going from “strength to strength” as we feel His hand upon us. This is what Abraham must have felt as he journeyed toward Moriah, convinced that “God sees”.

It is recorded that the journey from Beer-sheba to Moriah took some time, and “. . . on the third day Abraham lifted up his eyes, and saw the place afar off.” (Genesis 22:4) Can we enter into his thoughts for those three whole days as he travelled toward the place

he was to offer Isaac? This surely was a big part of his testing for he would have time to think, and to have doubts, to waver, to hesitate. What a painful time it was. Yet he went, he didn't turn back. How did he manage to keep on? He was like you and me, he feared, he felt uncertainty no doubt. Was it not his faith, his firm conviction that God sees and further that God will provide. This faith is clearly shown in his reply to Isaac.

“My son, God will provide himself a lamb for a burnt offering.”  
(Gen. 22:8)

Abraham looked ahead in faith to God's promise of *the* Lamb and so could be sustained in his trust that God would save the one in whom his seed was to be blessed. This 8th verse concludes “and they went both of them together.” Together — as one, united, believing, trusting in their God. What a great and good influence this trial doubtless was to his son, who was not a mere lad, but as we believe from the chronology, a young man probably in his late twenties. This sore trial must have strengthened *his* faith and prepared his own heart to be more truly circumcised for whatever further tests God might ordain for him. How helpful was the “going both of them together” and when we think upon it, how wonderful such a joining together is to ourselves, Brethren and Sisters. As we face proving, are we not encouraged to carry on by each other's help, by those who come along side and share? By this means all are united in appeals and lifted, not *only* the one who is under particular proving at this time.

**“I know that thou fearest God”**

We are told the outcome of Abraham's testing. As he prepared to use the knife upon Isaac who was tied to the altar, the messenger of God intervened:

“Lay not thine hand upon the lad, neither do thou any thing unto him: for now *I know that thou fearest God*, seeing thou hast not withheld thy son, thine only son from me.”  
(Ch. 22:12)

Abraham had won a victory over himself. His heart was in truth circumcised. He loved God above his own flesh, above his son Isaac. He believed God and it was accounted unto him for righteousness and he was not required to kill his son.

After this wondrous experience of God's faithfulness, we are told, he:

“... called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.”  
(Gen. 22:24)

This mountain was first called Moriah, God sees and provides; now Abraham had confirmed this. What did God see? First of all Abraham's desire and his need for help, and finally sure proof of his faith — his conviction that the Father does indeed observe. He knows the needs; He works on behalf of those who turn to Him in trust and love, especially in a time of proving.

**“The threshing floor of Ornan”**

Here at this same mount Moriah, David bought the threshing floor of Ornan, the Jebusite, and there offered a sacrifice, pleading that the plague in Israel might be stopped. He was probably tempted to accept Ornan's offer to *give* him the threshing floor, the wood, and the oxen. But no — he knew God's eyes were there, trying him, and he knew too that any offering had to be made at a cost to himself. Any offering to be acceptable to God must cost us, Brethren and Sisters, else it is not a true sacrifice. Did it not cost Abraham to offer his son? We must be prepared to find the way very difficult at times. Only in this way are we truly *giving* to God who sees and knows.

Here too on mount Moriah, David's son built the temple.

“Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing floor of Ornan . . . .” (II Chron. 3:1)

We know that Solomon's prayer at the dedication of the temple was:

“That thine eyes might be open upon this house day and night, upon the place whereof thou hast said that thou wouldst put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.” (II Chron. 6:20)

Also verse 40:

“Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.”

Solomon in his faith at that time saw the great need and experienced too, the reality of God's presence and His “seeing”. It was in truth Jehovah-jireh, God sees.

How meaningful then was this place to men of faith. God saw Abraham as righteous when He proved him at mount Moriah. As a result the Almighty said to him:

“ . . . because thou hast done this thing, and hast not withheld thy son, thine only son: — in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand that is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.” (Gen. 22:16-18)

Are we able to enter into the joy of Abraham as Isaac was saved from death, as he heard confirmed these precious promises of God, and as he looked forward to the coming of his true Seed who *would* possess the gates of His enemies? Indeed Abraham rejoiced that God does see and in mercy provides the Lamb for those who can obey His voice. For they shall one day be with faithful Abraham, *His* friends for ever.

J.A.DeF.



## The Titles of the Psalms

**“Speaking to yourselves in Psalms . . . making melody in your heart unto the Lord.”** (Ephesians 5 v. 19)

**A**LTHOUGH IN BAPTISM THE HEART IS CLEANSED, and the “old man” buried, how quickly there appears again the clamouring of the flesh, warring against the mind of the Spirit. It is a deadly conflict, but victory may be accomplished, and will be in all those accepted, for does not Christ promise rewards, seven times repeated *“to him that overcometh?”*

### Psalm: A “Pruned” Song.

The attention is frequently called to the battle between the Spirit and the flesh, which engages the heart and mind; to the attendant suffering as the flesh is wounded: all of which is very necessary. There is another aspect, for the Truth is not all suffering and chastening for those who bear the Name. There is a time after some long and bitter trial when the “devil departs for a season,” as it did in the case of Christ when His great temptation ended in the wilderness.

Then the heart becomes clothed with a warmer and more exalted tone. The beauty of the truth begins to be perceived more clearly. The abundant provisions of the Father are more clearly discerned;

the blessing of food, both in quality and infinite variety along with other temporal needs; the provision for the cleansing of the heart from evil, making men and women sons and daughters of God; finally, a blessing which is so great — of everlasting life and glory — that its fulness may not “enter the heart of man” in this age.

And does not the contemplation of these blessings, which are “more than can be numbered,” make “a melody in the heart unto the Lord.” Through which, trials become less irksome, and it is found, even as it is written, that “the commandments of the Lord are not grievous.”

How delightful that such a “melody” may be expressed in words, written altogether by the Spirit. A melody, which in its theme is perfect, for everything, that would make for discord has been taken away. This is the meaning of the word *Psalm* (mizmor). A song which has been “pruned”: like a tree, so that its perfection and beauty may be unmarred. How different from the songs of the world, which are like a wild, untrained growths; and are only capable of producing a response in the fleshy heart.

The heart which has endured trial, which has come to "know the Father" and His goodness will rejoice in the carefully written words of the Spirit in the Psalms; whereby there may be a "making of melody in the heart unto the Lord." Such a heart must be in tune with the Almighty; and a number, though a "multitude," with similar hearts will be in perfect harmony. There will be no discord for all that would destroy the harmony has been removed by the "pruning."

And when this melody is expressed vocally, should it not be like a "pruned" song? Discord or any sound that jars will be eliminated, so that the result will be perfect harmony. Harmony of sounds as well as harmony of theme; which may *now* be expressed in words and sounds given for the exclusive use of the brethren and sisters.

**"To the Chief (Musician)."**

**"To the Victor — A Psalm of David."**

The titles of the Psalms, unlike the headings of chapters, given in certain Bibles summarising the contents, are part of the inspired Word. An understanding of them must help, therefore, in the fuller understanding of the Psalms.

Translators of the Bible have shrunk from dealing with many of the titles. It would appear that their minds were pre-occupied with the idea that the Psalms were merely songs of David's time, with nothing more than of historical importance. Consequently, the titles have been looked upon as having no more than a musical significance, and where the translation would not allow of this, the words have been transferred, and left in the original Hebrew.

Over fifty of the Psalms are entitled: "To the Chief Musician," although the word "musician" is not in the original. The word — *natsach* (Heb) — rendered "chief musician" does bear a meaning like "chief", and is associated in its derivation with "superiority, strength, and excellency." Qualities which are found in the *victor*; a translation, which conveys the meaning of the Spirit.

How much clearer is the purpose of the Psalms, which are designated: "*To the Victor. A Psalm of David*". Christ is the Victor, typified in David, for it is He who overcame. The experiences given in these Psalms, and the certain glory which is soon to be manifest sustained Christ, as they will His brethren who are endeavouring to "overcome, as he overcame".

**Psalm 4 — “To the Victor on Neginoth.”**

The Hebrew word “neginoth” seems to signify stringed instruments, particularly of the type referred to as harps seen in the hands of the redeemed on Mount Zion, where the *victory* is celebrated as an accomplished fact.

How wonderful will be the “voice of harpers harping on their harps”: in tone and volume perfect. Melody, transcendent in its beauty, expressing what has been the “melody in the heart” during the probation of all the hundred and forty and four thousand.

God’s promises are so certain, that the assured prospect of their fulfilment, may be the “melody in the heart” now, and find expression in the triumphant words of this Psalm:

“Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine are increased.” (Verses 6/7)

**Psalm 5 — “To the Victor upon Nehiloth.”**

The word *nehiloth* indicates those who are *led*. Hence, certain translators have thought it must refer to a group of singers like a choir, who are led or conducted.

But a very much deeper meaning will at once be perceived. Those who are declared by Christ to have overcome, will be those who have been led by the Spirit. It is very human to make plans, and work for their completion, and if thwarted to become resentful, but such will not be the outlook of those who are led and guided by the Spirit. The acknowledgement of God in all the ways of life, will mean that plans will have to be modified or abandoned as circumstances overrule. In domestic matters, work, and business, anxiety will pervade the mind desirous of following the requirements of the Spirit, lest the way of life should not be according to the Father’s will.

The path of Christ was one trodden carefully as the Father willed: there was no deflection from the narrow way, and at the end he could say, “I have overcome the world.” He was the *Victor*.

“To follow his steps” is not just accepting certain principles, but a walk in company with the comforting and sustaining power of Christ, who will lead (*nehiloth*) His people to *Victory*.

The chords of this melody will resonate in the heart, and find expression in the words of the Psalm:

“Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face. For thou, Lord, wilt bless the righteous; with favour thou wilt compass him as with a shield.”

(Verses 8 and 12)

**Psalm 6 — “To the Victor: on Harp upon Sheminith.”**

“Sheminith” — that which is super-abundant: as the Hebrew number “eight” exceeds “seven” which represents that which is fully complete.

The more careful the consideration of the Truth, the more abundant does the blessing of Yahweh appear. Though not worthy of it, man receives all his needs now. In fact, if it were not for the cruelty and greed of his fellows he would have more than enough. In the age to come, blessings will be poured on those accounted *victors* in Christ, to an extent, which each realises, will far exceed the merits of any. Here is the goodness of God — the super-abundance of His mercy (sheminith). The way to this glorious destiny is shown in the Psalm. A pleading for mercy (verse 2): separation in fellowship from sinners (verse 8): then follow words which “make melody in the heart unto the Lord”.

“The Lord hath heard my supplication; the Lord will receive my prayer.

“Let all mine enemies be ashamed.” (Verses 9 and 10)

**Psalm 8 — “To the Victor upon Gittith.”**

Hampered by the idea that the Psalms are nothing more than words for music, some translators have rendered the word, “gittith” as guitar. The word is derived from that which means “to cut, to beat, to pound.” It can be seen how the suggestion of a guitar is arrived at, as it is an instrument, the strings of which are beaten or plucked in playing.

But this beating and pounding has to do with the work of the Victor. Just as a derivative of the word is a “winepress” wherein the grapes are beaten and pounded, so the Lord Jesus Christ is coming to reap the “vine of the earth.” The Psalm gives a glorious picture of the earth after this work has been finished. The Creation will then be seen by all in its true perspective; all giving glory to its Maker.

The heart may pick up the melody in the Psalm: the victor, the Christ, as the Son of Man was visited (verse 4): was made a little lower than the angels, and is now crowned with glory and honour.

How fitting that these words should have a prelude and ending in similar words, which may make melody in the heart:

“O Lord our Lord, how excellent is thy name in all the earth.”

**Psalm 9 — “To the Victor upon Muth-Labben.”**

“Muth” — death, “labben” — the son. The death of the son. With the death of Christ in mind, and all that this means in the

condemnation of sin, how much more significant are the words of the Psalm. Herein is melody, which occupied the whole of David's heart:

"I will praise thee, O Lord, with my *whole heart*." (Verse 1)

As a result of the upholding of the righteousness of God by Christ, all that is opposed to the Truth is to be overthrown by the Lord Jesus. Christ's enemies and the enemies of His brethren are to be destroyed. The melody may be clearly heard:

"And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee."

(Verse 8/10)

W.V.B.



## **"Do not destroy"**

AS WE READ IN PSALM 57, we see how clearly David's dependance on God, his faith in God is brought out. We see in the Psalm likewise, if we are sensitive to the message, the help we need at times, when we feel perhaps defenceless. The help can come when our spirits are attuned to The Spirit. We see in Psalm 57 that the title of it tells us:

"To the One who overcomes I pray do not destroy, the pure gold-like faith of David, when he fled from Saul in the cave. The circumstance of David clearly was one in which he could have felt defenseless, but we know when he fled into the cave and Saul came into the same cave, David was far from defenseless and needed God's help. Going to I Samuel 23, we read of this instance and can from the Psalm better understand David's mind:

"And David went up from thence, and dwelt in strong holds at Engedi." (verse 29)

At this point, David went up into the hills: (I Samuel 24:17)

"And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi.

Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

And he came to the sheepcotes by the way, where was a cave, and Saul went in to cover his feet; and David and his men remained in the sides of the cave.

And the men of David said unto him, Behold, the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.

So David stayed his servants with these words and suffered them not to rise against Saul. But Saul rose up out of the cave and went on his way."

Can we see in this circumstance, David's purpose and desire — that his heart was right? The flesh's inclination was like his men. Saul delivered to be destroyed; but certainly in taking Saul, David could easily be elevated to the kingship promised. Yet David's desire was "I pray do not destroy." David displayed here only the desire to follow God's lead, and sought God's help in overcoming the situation. The fact that David arose and cut off the garment of Saul smote David. Yet it was an explanation he used to still the hearts of the men with him. God responded to David's faith — not to be destroyed, but to overcome. If David had rose up against Saul at this time, it would have meant David's destruction. The time came according to God's purpose for Saul to die.

Can we see, turning to Psalm 57, the significance for David, and for us, if we can have the same pure gold-like faith — seeking not our desires, but putting our trust in God? David says:

"Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast." (verse 1)

Calamities — or engulfing ruins — until God's will be performed, helping him to be patient. Engulfing ruins, giving the thought that no matter where David turned there was no help to be found. Even his men sought to work against David's conscience. No help from Saul; only one place David could turn he would make his refuge here with God, so that he would not be destroyed.

“I will cry unto God most high: unto God that performeth all things for me.” (verse 2)

Cry to God is what David did. Cry? Wasn't it his prayer — Altaschith — “I pray do not destroy” to God, who performeth all things, or completes. Wasn't David thinking to the end of what God's purpose will be with His people? To be complete and perfect. David recognized perfection could come only by God. What was required if that was to be the case? Complete submission to God's Word and wasn't this why David was smitten in heart for even cutting off Saul's garment? Fearing he had gone too far? “Do not destroy”. A desire only to be subject to God's overruling.

“He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah . . .” (verse 3)

David saw the escape in the size of the cave — that Saul came and rose up, and was delivered. He was delivered because David sought deliverance — believed in the “Selah”, valuing, considering the end. “God shall send forth his mercy and his truth.”

David showed the gold-like faith, here was an opportunity granted, yet it was a trial to see what David would do — rise up against Saul, or be moved to give glory to God? In returning to I Samuel 24, his heart was to do exactly that, to exalt God, and keep uppermost in his mind what God looked for:

“David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord, the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

Behold, this day thine eyes have seen how that the Lord had delivered thee today into mine hand in the cave; and some bade me kill thee, but mine eye spared thee, and I said I will not put forth mine hand against my lord; for he is the Lord's anointed.

Moreover, my father, see, yea, see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in my mind hand, and I have not sinned against

thee; yet thou huntest my soul to take it.

The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee.”

(verses 8-12)

How significant this would have been. David coming out of the cave, and Saul recognizing how easy it would have been for David to get the upper hand. Saul was smitten, as he often was in his vascillating.

“And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son, David? And Saul lifted up his voice, and wept.

And he said to David, Thou art more righteous than I; for thou has rewarded me good, whereas I have rewarded thee evil.

And thou hast showed this day how that thou has dealt well with me; forasmuch as when the Lord had delivered me into thine hand, thou killedst me not.” (verses 16-18)

How significant this would have been — particularly to those who heard the words of David, and the response of Saul. Who was glorified and shown to be righteous?

David was shown to be righteous, and that to the glory of God; and God looked for this in His Anointed; and Saul knew in his heart that he was not worthy.

How much glory this gave, as we turn back to Psalm 57:

“Be thou exalted, O God, above the heavens; let thy glory be above all the earth. They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.” (verses 5-6)

How much of an encouragement and strength this would be to David, to come out of the cave and call out after Saul, and pour out his heart to Saul; in essence, giving glory to God — and they had fallen into the trap. What was the outcome or help that David received, and why? Verse 7 explains:

**“My heart is fixed”**

“My heart is fixed, O God, my heart is fixed: I will sing and give praise.”

Wasn't David the Psalmist? His whole desire was to give praise — his desire was to be a man after God's own heart. “My heart is fixed . . .” to be prepared, set up, established. Wasn't this what prevented David from being destroyed — fixed on God, and prepared to do the will of God; set on His Word, and established? And because of this, he was helped, and gave praise to God:

“I will praise thee, O Lord, among the people: I will sing unto thee among the nations . . .

Be thou exalted, O God, above the heavens: let thy glory be above all the earth.” (verses 9, 11)

How great a praise David's submission in working God's purpose was. How many times these words have been read since — continuing to praise and honour God.

"My heart is fixed . . ." Is this the key? Can we examine our heart? Is our desire likewise, "Be not destroyed?" What is the recognition, then? That God's desire is that none should perish. We can destroy ourselves; but God wants us to overcome. We need to pray likewise that we be not destroyed; and what is recognised is the same tried faith — just as David was tried, and allowed to see the mercy of God. David's response, to give praise and thanksgiving, and to seek to have God's closeness be with him always should be ours:

"Be thou exalted, O God, above the heavens: let thy glory be above all the earth." (Psalm 57:11)

In all our circumstances and actions, will they all be to God's glory? If they are, we will be helped not to be destroyed.

Let us look to God's deliverance; and such deliverance requires a faith and trust in Him just as David displayed:

" . . . My soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."  
(Psalm 57:1)

Only God can deliver from these calamities, and will, as He sees our faith trying to be pure and gold-like as David's.

M.C.S.



## At a Fraternal Gathering

"Whose House are we, if we hold fast . . . the rejoicing of the hope firm unto the end." (Hebrews 3:6)

### The Comfort of the House.

*Lift up the hands which hang down.* (Heb. 12:12)

**W**E LOOK AROUND this comparatively small, and certainly insignificant room, and see a very few gathered. But we know there are others across the Atlantic thinking of this gathering; there are also aged ones who cannot be present in body, but who are present in mind. But to all these, in their needs and difficulties, whether in the United States, in Wales, or in Greater Manchester, there is:

*"The comfort of the house" — Because there is a house! !*

If there was not this House, what would all be thinking of? Certainly not the comforting thoughts which draw attention to this gathering. This gathering means that the House continues, though only a few. This assembly means that the fellowship of the Truth is granted even to this time. If we did not have the House we would not have this fellowship, if we did not have this fellowship just think of the indescribable loss to each. What kind of comfort would we have without it? Or rather would we have any comfort at all in this dark and perilous age? God has given us the House, and this fellowship. It would probably be appropriate to say that we perhaps do not realise how much He has given by this provision. If we were suddenly to lose it, being still capable of realising what it was and what it meant, we would doubtless value it with a zeal which to the present we have been unable to attain.

Is it not remarkable, that in a time of breaking down and ruination of the truth, a house has continued and withstood the storm. It is only a small house, as we see and know; but it is a House, it is not a ruin.

Perhaps a little reflection here might help us to value what yet remains; what yet is given by God to each one of us. It could easily have been different except for Him. There could have been a scattering and then there would have been no House. What saved us from such a disaster? Certainly not ourselves, we were saved from it by God, who has given us this House, that we might (every one of us) have the comfort of the House.

If the thought was to come into the mind that there was no danger of the house disintegrating, no danger of it being scattered; a little reflection upon past experience would prove such a thought to be false. We saw some enter in; who subsequently drew away disciples after them. They took to themselves the title of: "The One Master". What happened to their house? Like the gourd of Jonah "it came up in a night and perished in a night." It gave no lasting comfort; it is doubtful whether it gave any comfort at all! If it did, it can give comfort no more, for it no longer exists. Bursting asunder it has been scattered to the four winds. It is but a ruin. A name in the long and sad history of the Truth, and nothing more.

But this afternoon, though few, the House still remains, and we can gather together in it. And whether we are here, or whether we make our departure we still know and are assured, and are enabled to take comfort from the fact that we can return to this House again, where God gives to each one of us: "The Comfort of His House." And if we receive comfort from the Eternal Father, which we most certainly do by this provision, are we not required, as we receive such

help and therefore such sustaining, to follow the divine example by endeavouring in our small way in the house, to act in such a manner that will be positively conducive to such a comfort.

Of course we must confess that we do fail in this respect, and so sometimes when there should be comfort and caring, there is a lack, but the standard is there; God's standard, God's example, which we can aim towards in all our dealings in the House, where we receive from Him the sustaining comfort, in the continuance of His Truth. It is recorded in Hebrews 12:11-13:

“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees;

And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.”

Each of us undergo times of difficulty and trial, we may or we may not, at such times, realise how much comfort we are getting in our adversity, by reason of the provision of His House. But if there is a lack of such realisation, which may become apparent to those who are not themselves in particular adversity at the time, but are aware, and see in another's "casting down" a lack of perception. To help the minds of such onlookers to cause them to make the comfort of the House to shine out, these words, just quoted, beam their light and their warmth upon all, for their direction in the House:

“Lift up the hands which hang down, and the feeble knees.”

“And make straight paths. . . .” “lest the lame be turned out of the way . . . and let it rather be healed.”

Straight paths are sound and true paths. There have been many who have failed to recognise the import of these words. Hence they have not really worked for the comfort of the House; and because they have not done so, they have lost the comfort of the House for themselves. Indeed not only have they lost the comfort, they have lost The House.

What a great loss is that. A great and tragic loss. A loss that cannot be calculated it is so great. The source of comfort is undoubtedly lost when there is a turning from the House. The purpose of comfort is no longer understood (as a result). The compensations of comfort are no more, and the mind becomes darkened to the understanding of the duty to comfort others. The need to derive comfort in tribulation is no longer perceived. The value of recognising the comforting hand of God in natural things fails from the calculation, and the command to seek divine comfort is not obeyed. But there is comfort in His House, comfort belongs to His House; comfort remains.

“Whose house are we if we hold fast.”

D.L.

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

**“For the violence of Lebanon shall cover thee, and the spoil of beasts . . . made them afraid because of men’s blood, and for the violence of the land, of the city, and of all that dwell therein.” (Habakkuk 2:17)**

**L**EBANON IS A VERY BEAUTIFUL PLACE. It was also, once, prosperous. Then the P.L.O. moved in and Syria espoused their cause as well as the cause of all those in Lebanon whose sympathy was with the Palestinian guerillas. Thus Lebanon became a divided nation, and beasts in human guise took over, spilling the blood of victims upon the once prosperous soil, because there were many in Lebanon who were opposed to the P.L.O., and took a strong stance to emphasise their view.

It is probably true to say that apart from Israel’s assistance this Phalangist “Christian” section of the Lebanese nation would have long since been overthrown by the combination of Syria, the P.L.O. and its Lebanese Arab allies. It is indeed quite remarkable that the Phalangists continue to manage to operate. They have a mini-state north of Beirut and also enclaves near the border with Israel. Opposed to them is a Syrian army of twenty-five thousand men, theoretically having crossed the border into Lebanon at the request of the Lebanese government. These foreign troops have the endorsement and approval of the Arab league, for what that is worth.

The United Nations still has a peace keeping force in Lebanon, but what it is supposed to be doing is very doubtful to say. Along a strip of the Lebanese, Israeli border the UNO has five thousand troops to prevent conflict, and yet north of that force at Beirut and even on the border itself, the Palestinian Lebanese and Phalangists fight out their battles and the U.N.O. leaves them to it. Immediately north of the U.N.O. patrol area, is that part of South Lebanon controlled by twelve-thousand Palestinian guerilla troops. Israel obviously wants to know what these hostile people are up to, and so from time to time makes reconnaissance flights, and when necessary bombs their positions to weaken this threat.

The Lebanese situation is quite a knotty problem for the International Diplomats. The confrontation between Israel and Syria over Lebanon began some time ago when Israel began to defend the Lebanese “Christians” who have been under Syrian artillery bombardment in Beirut. An Israeli General was sent to Jounieh to advise the “Christian” leaders and he took some of his gunnery officers with him to help. Soon after, Israeli planes shot down two Syrian helicopters. Syria responded by sending into Lebanon three batteries

of Russian SAM SIX missiles; these were sited in the fertile Bekaa valley in Eastern Lebanon. Israel of course objected; why should Syria send these deadly things into Lebanon? Only because Syria is against Israel's assistance of the Phalangists and her resistance to the P.L.O. guerillas. Syria therefore shows its hostility against Israel once more, and it is more vicious in its intentions than is at first apparent. Syria would like to turn Lebanon into a pro-Syrian Arab state, as a stepping stone to the "final solution" of eliminating Israel, and the spearhead of such a move would be the Palestinian forces based in Lebanon.

At the time of writing there has been much diplomatic activity by the United States, which is afraid of the consequences of a flare-up between Israel and Syria over the Lebanon problem. The situation was not improved by Libya, who recently sent in Libyan soldiers along with Russian SAM Nine anti-aircraft missiles to support the Syrians and Palestinians. There was also long-range artillery pieces, rocket launchers and surface to surface rockets.

Government officials in Israel said that Syria, the Palestinians, and now later the Libyans were exploiting Israel, which was naturally anxious over the consolidation of hostile Arab forces along its border.

Where does the U.N.O. fit into this? It hardly fits in at all. But one thing does stand out, and that is the Phalangist opposition to these forces which are hostile to Israel. The Phalangists "Christian" opposition means that Lebanon is a very violent place, but it also means that Israel is helped by such people who weaken the power of Israel's adversary. So Israel is enabled to celebrate its thirty-third anniversary of its independence this year, even though there is this tension caused by the presence of Syrian missiles in Lebanon which threaten Israel's air force, and therefore its capability of acting against terrorist positions.

In the context of the present situation the mind is caused to reflect upon the words of Habakkuk's prophecy, and ponder what seems to be appropriate phrasing for such a time as this:

"... the violence of Lebanon shall COVER thee."  
(Hab. 2:17)

Certainly Israel would virtually be without a covering on her northern border with Lebanon, if it were not for the Phalangist opposition to Syria in Lebanon, and the consequent much violence "of the land, of the city, and of all that dwell therein", as a result.

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.

Work continues with one seeking God's way of salvation. We are grateful for the help and guidance given in this responsibility.

The message received from the Manchester fraternal gathering was an encouragement and inspiration to all — drawing us together.

Our supplications and thoughts are much with those in illness and trial, seeking His healing and strengthening. J.A.DeF.

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

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

We have been pleased to have the company of Sister L. Bouchet on May 31st and until June 7th, also Sister E. Francis on June 7th. Their companionship has been much appreciated at this present time.

Now that health is improving we realise the great kindness and over ruling care of Our Father in all matters. 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.

We are promised that in the multitude of counsellors there is safety. We rejoice in this privilege that we are able to have this blessing with brethren here together with those across the seas.

The command is “to be perfectly joined together in the same mind and the same judgment,” and this seems to have been lost sight of by those who once had the Truth and have departed from it.

With the command before us we find that where there is a difference of opinion amongst Brethren, only time and patience are required to come to a complete agreement — thus fulfilling the command and enjoying the blessing of the Spirit.

The idea which seems prevalent amongst those who have left the Truth that there can be differences of opinion on the interpretation of scripture is false, and obviously opposed to the command quoted.

Those in the Truth rejoice that they have been delivered from the confusion of different, and often conflicting interpretations, so that they know the benefit of being joined together in the same mind and the same judgment. W.V.B.