

JANUARY 1983

A Monthly Magazine issued by

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 that ye be not deceived"

"AT THE TABLE OF THE LORD"

"I WAS WITH THEE..."

"THE HOUSE OF GOD AND WHAT LED TO IT BEING OVERTHROWN"

"MY SPEECH SHALL DISTILL AS THE DEW"

"SIGNS OF HIS COMING AND OF THE END OF THE WORLD"

"NEWS FROM THE ECCLESIAS"

All Communications

W. G. Butterfield
15 Shrigley Rd. North
Higher Poynton
Cheshire
SK12 1TE

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

AT THE TABLE OF THE LORD

A PEOPLE, A NAME, A PRAISE, A GLORY

What a help can be found as we are allowed to share the experiences of our Brother Jeremiah, who was sent by God as His messenger to Judah and Jerusalem. One such message, found in Jeremiah 13, came at a precarious time for His people. It was about 602 B.C., some four years after the first conquest of Jerusalem by Nebuchadnezzar when King Jehoiachin, the princes, the artificers, and much of the temple's treasurers were carried away to Babylon. At this time, King Zedekiah was reigning over Judah and Jerusalem, but only by Nebuchadnezzar's permission. In spite of God's judgment upon them, Israel did not return to Him as their Deliverer. Jeremiah, who was sent to carry God's message to them in those perilous times was despised, hated, accused of being a traitor; he was refused by his people, thereby they refused also their God. Yet the Almighty continued to warn in His long suffering and mercy. We have read in chapter 13, of a sign Jeremiah was to show to his people: a girdle worn by himself was taken to Euphrates, hidden there, and recovered by himself after many days.

As the prophet moved in obedience and took up the girdle, he found that it ". . . was marred, it was profitable for nothing". (verse 7) The Almighty's message to His people was plain. They would go into captivity to Babylon for many days (the time of the Gentiles was about to begin), and when "recovered" they would be marred and profitable for nothing. How surely this came about! They went into captivity within a few years, they returned after seventy years, but still a tribute people, and by degrees became a people who refused God, and finally crucified His Son, denying that He was His Anointed, their Messiah.

Of them God said:

"This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing."

verse 10.

What sorrow of heart this must have brought to the great God of Israel. How Jeremiah, too, must have grieved as he saw them go about their own ways, turning their backs upon their Creator.

“CLEAVE UNTO ME”

Yet God told them:

“For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, . . . that they might be unto me for a people, and for a name, and for a praise, and for a glory: . . .”

verse 11.

He looked for those few in the midst of His rebellious people who would seek to please and honour Him, such as Jeremiah and his close companions — a few who faithfully responded to His message.

As God sought a people to cleave unto Him in the time of Jeremiah, He is seeking today those who want to be Hebrews, passers-through, who want to be true “Jews”, giving praise unto their God. He is calling us to such a position, Brethren and Sisters. Do we respond as He desires, seeking to cleave, clinging unto Him as our Father, the One who has promised deliverance if we can do so? To **cleave** means to abide, follow closely, be joined. That is what He looks for — some who are willing to face the struggle, the hardship; some who recognize their need for Him, and determine to abide in Him through the means provided — His Son, the Lord Jesus Christ. He seeks such to be as closely united to Him as we read concerning Adam and Eve:

“Therefore shall a man leave his father and his mother, and shall **cleave** unto his wife: and they shall be one flesh.”

Genesis 2:24.

A united people — close — such as a man and his wife. That is God’s desire and purpose with a few whom He has called to be the bride of His Son, Adam said of Eve:

“This is now bone of my bones, and flesh of my flesh: . . .”

verse 23.

It is in this cleaving, this close abiding that the Father finds a sweet savor, and sees indeed, love for Him.

In the law, He instructed His children:

“Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.”

Deuteronomy 10:20.

His instruction helps us to see how we **can** cleave — by fearing, by serving, in swearing by His name. This word **swear** is also used as complete.

Does this help us to perceive that it is only through honouring the Yahweh name, can there be in the ultimate — completeness, perfection? To make a vow in that Name, implies a recognition; and, consequently, a seeking to be joined to it, making it a power in one's living.

Perhaps a sign of what is in store for those who swear by that Name, who seek to be joined to Him, is found in the figure of the cherubim of Solomon's temple. In II Chronicles 3:12, we are told that the wing of one cherub was made " . . . joining (or cleaving) to the wing of the other cherub." These symbols suggest a pointing forward to God's people as immortal and perfected vehicles of His Spirit, joined with the Lord Jesus when He returns to accomplish God's purpose. They are to be joined in a figure, wing to wing, cleaving one to another, united in the work, rejoicing with their Lord. What a glorious hope is extended to those whose sole desire is to be closely joined and clinging to their God as He extends mercy and grace. He is waiting for His people, bound unto Him now, as shown by that girdle of Jeremiah.

Let us search our hearts — how can we more fully participate in this hope?

God's words tell us clearly:

" . . . that they might be unto me for a **people**, and for a **name**, and for a **praise**, and for a **glory**: . . ."

Jeremiah 13:11.

If we can perceive how these things please God we shall be nearer to our cherished hope.

A PEOPLE

This word, **people**, comes from a root meaning to associate and to be a unit. How can we be this, His people? The Almighty told the prophet:

" . . . say thou unto them, Thus saith the Lord God of Israel; Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, . . . saying, **Obey my voice**, and do them, according to all which I command you: **so shall ye be my people**, and I will be your God:"

Jeremiah 11:3, 4.

THE REMNANT

Israel could be His only through obedience, through keeping the covenant. The Lord Jesus is the only One who has done so perfectly, and now He sits at the right hand of God, the first-born of a people who are called to belong to God.

At Sinai, God said:

"Now therefore, if ye will **obey my voice** indeed and **keep my covenant** then ye shall be a peculiar treasure unto me above all people: . . . And ye shall be unto me a kingdom of priests, and an holy nation."

Exodus 19:5, 6.

Here was a wondrous promise, a covenant — "**if ye obey**". Israel's answer was:

"All that the Lord hath spoken we will do."

verse 8.

This is how we can be to Him for a people; by keeping the vow we have made, serving Him only. Israel failed, seeking their own ways. Let us, Brethren and Sisters, **work** to remain His people, remembering the words of Isaiah:

"Hearken unto me, ye that know righteousness, the people in whose heart is my law; . . .

Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.:

Isaiah 51:7, 11.

The people of Yahweh! How much we long to be unto Him for a people as He has called us.

A NAME

Our Father looks for those who serve Him to be identified by a name — His name, Yahweh. How? Jeremiah again helps:

"Thy words were found, and I did eat them; and thy word was unto me as the joy and rejoicing of mine heart: for I am **called by thy name**, O Lord God of hosts."

Jeremiah 15:16.

Jeremiah was certainly identified as belonging to the God of Israel. He will in time make up a body of people called to that Name, identified with Him. Who are they? Jesus helps us as He spoke to His disciples whom He had sent out in the work, ". . . rejoice, because your names are written in heaven."

Luke 10:20.

Each name, associated with Jesus in the work as He sent them, was inscribed in heaven with God because they faithfully served, honored, and obeyed Him.

We remember the vision John saw of the 144,000 on Mount Zion, having **His** name written in their foreheads, in Revelation 14:1. It is only those who know the purpose of Yahweh and move in obedience and love, often bearing His reproach, who can be identified with that Name, and counted among the redeemed when Jesus returns.

Can we then, Brethren and Sisters, see **why** God looks for a **people**, looks for a **name**? Let us struggle harder in the hope of being included in such a remnant.

A PRAISE

This word comes from a root, **halal**, as in **Hallelujah** — **praise be to God**.

In Psalm 22, we discern the spirit of Christ as He agonized to obey God, expressed so clearly for us in David's words:

“My praise (halal) shall be of thee in the great congregation: I will pay my vows before them that fear him.”
verse 25.

Jesus did pay His vows, gave His life as a praise to His Father. His spirit is also expressed for our help in verse 23:

Ye that fear the Lord, praise him; . . . glorify him; and fear him . . .”

Obey, fear, pay vows — these all add up to a praise, a “halal” to the Almighty.

Jesus' life was the **one perfect praise** to His Father. As we strive to walk after Him, we must determine to make our walk. our living like this; not by words only, but by works, by obedience, brought forth through love for Him, in the spirit of “Abba, Father.”

A GLORY

How can a people be for a glory to their God? Humanly speaking, it is not possible; yet, in His loving mercy we are helped. This word used as **glory** also means beautiful, comely, fair. If we live in a comely or fitting manner, subject to Him; if we are seeking to reflect the beauty of His holiness and love; we in a small measure can be accounted for a glory to Him. In this connection, of course, we think of Jesus' words:

"I have **glorified** thee on the earth: I have finished the work which thou gavest me to do."

John 17:4.

Jesus' whole life was dedicated to give glory to God. Indeed when He was born, the heavenly host sang:

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

Luke 2:14.

At the end of that life, Jesus could say, "I have finished the work which thou gavest me to do."

Surely here is how we can endeavor to be a glory to our God. We, too, have a work to do — to put away the demands of our flesh, and be subject to the commands of our merciful Father; to learn to blend with and help our brethren and sisters; and, to show forth His godliness in all our ways. If we can do so more lovingly, more determinedly, may we not be, in time, a glory to Him?

God's purpose is to take out or redeem a people to His glory as we read in Isaiah 62:1-3.

"For Zion's sake will I not hold my peace, . . . the Gentiles shall see thy righteousness, and all kings thy glory: . . . Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

A promise given concerning a people who are now striving to be a glory to Him, by reflecting His love, by obedience, by resolving to walk after the One who alone has glorified Him on the earth.

Let us grasp that there is no higher calling, no greater hope. Let us take hold of it willingly, and give to Him a lifetime of ourselves. In all that we have left, let us **cleave** to our God.

J.A.DeF.

"I WAS WITH THEE . . ."

In our recent portions in Samuel, we have been reading of the life of David and his relationship with God. It is a record of David's faith and desire to serve God and to be known as His servant. Nathan the prophet speaks of this relationship in God's response to David after David made known he would build a house for God. II Samuel 7 speaks of the promises that God gave to David:

"Now, therefore, so shalt thou say unto my servant, David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel;
And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men who are in the earth.

(verses 8-9)

Also verses 12-17:

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever.
I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men;
But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.
And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever.
According to all these words, and according to all this vision, so did Nathan speak unto David."

What a truly great relationship there was between God and David, and one in which God was with David "whithersoever (he) went". David's desire to build a house, was out of love for God, as we read in verses 2 and 3:

" . . . See, now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.
And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee."

God was with David, therefore David's desire was to build a house to the glory of God.

A natural response perhaps to the relationship that they had, yet in verse 5 we read:

THE REMNANT

“Go and tell my servant, David, Thus saith the Lord, Shalt thou build me an house for me to dwell in?”

In I Chronicles 17:3-4 God told David not to build that house:

“And it came to pass the same night, that the word of God came to Nathan, saying,
Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in”.

Here was an example of the relationship God had with David, revealing what it was that God desired him to do. It was a relationship which often showed itself as David inquired and sought His direction in certain phases of his living.

We see, going back to I Samuel how this was revealed, and how David moved, seeking God’s help, for God had said He would be with him, as Nathan verified:

“And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul’s servants.”

I Samuel 18:5.

David in serving Saul behaved himself wisely, or as the margin reads, prospered, and also means to be circumspect, watchful on all sides, cautious and prudent. This reveals how David behaved:

“And David behaved himself wisely in all his ways; and the Lord was with him:”

I Samuel 18:14.

Could we say that because David behaved himself wisely, showing such a cautious, prudent spirit that such a relationship with God was possible? He was called from the sheepcote to be a ruler in Israel; and, in all those years in striving to be a man after God’s own heart, was watchful and aware to look to God so that all would prosper.

“And Saul saw and knew that the Lord was with David, and that Michal Saul’s daughter loved him.

And Saul was yet the more afraid of David; and Saul became David’s enemy continually.

Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.”

verses 28-30.

He was much “set by” by those around him, for God was with him and made him to prosper.

David recognized how important it was to be cautious and prudent. He realized he had to let God into his heart in order to accomplish God’s will, as opposed to his own fleshly desires.

We see in the matter of the House that when Nathan went to him and told him not to build it, he was submissive:

“Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel.

And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God;

But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

Behold a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

He shall build an house for my name; and he shall be my son, and I will be his father, and I will establish the throne of his kingdom over Israel forever.”

I Chronicles 22:6-10.

How well these words of David reveal his heart. He obviously valued his relationship with God and we know that he prepared in advance all the materials so that his son could build that House. It reveals to us that our desires and actions must also be circumspect and wise towards God.

Solomon's words concerning his father's charge we read in
I Kings 8:17-20.

“And it was in the heart of David my father to build an house for the name of the Lord God of Israel.

And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel.”

We perhaps see an essential ingredient in David that allowed him to move as God directed, that being the desire to please God, firmly entrenched in his heart.

“ . . . Thou Didst Well That It Was in Thine Heart”

This is what set David apart from others, that he allowed God's word to enter his heart and rule over his living. His desire to build a house for God was a right gesture, yet God's desire was that he would not carry through with this plan, for this was a

work especially set aside for his son Solomon, the only one who could build the House of God as a type of Christ to come. David's thought and spirit was right, but he had to submit to God's greater plan.

This is perhaps the spirit we must have as explained by David in Psalm 101:2

"I will behave myself wisely in a perfect way.

O when wilt thou come unto me? I will walk within my house with a perfect heart."

Can we see there was intent upon the part of David — more than just saying what he would like to do; but a committed resolve to . . . "behave myself wisely in a perfect way"? When we consider this a moment, we know David did fail and did not always act wisely; but, the intent was there. Isn't this what God looks for — a desire when tested, that will reveal obedience to God and a submission to His chastening?

Looking at Psalm 57:1-2 David's cry was:

"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. I will cry unto God most high; unto God that performeth all things for me."

David knew it was God who did all things for him, just as God said of that relationship . . .

"I was with thee whithersoever thou wentest . . ."

We can be helped likewise to complete what is our desire as long as it is in accordance with God's plan for us as His children. How? David tells us in Psalm 57:7

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

This is what set David apart — his heart was fixed! He did wisely, and in all circumstances looked to God for direction, even in calamity. Whether tested or blessed, will our heart be fixed as was David's? If it is, God will be with us as he was with His servant David.

David realizing God's care for him, expresses gratitude in II Samuel 7:26-29.

"And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee.

THE REMNANT

For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

And now, O Lord God, thou art that God, that thy words be true, and thou hast promised this goodness unto thy servant:

Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever."

Can we see how David allowed God's promises to enter his heart, to look forward to that greater Seed to come who would build an eternal house for God, where God as a Father to His children will be with them "whithersoever they go".

M.C.S.



**THE HOUSE OF GOD AND WHAT LED TO IT BEING
OVERTHROWN**

It is significantly recorded:-

“And it came to pass, when Solomon had finished the building of the house of the Lord, and the king’s house, and all Solomon’s desire which he was pleased to do, That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon.”

(1 Kings 9:1-2)

There before the king was a great work for the Truth. The Temple, and there were the other buildings also. It was a time when king and people could feel satisfied at what had been accomplished. Solomon had prayed long and earnestly at the dedication of the temple, for it was to be a house of prayer.

A place of petition to the Most High who looks down from heaven; and God indeed was looking down and hearing:-

“And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.”

(verse 3)

This was a wonderful promise. The Eternal God would have his heart towards the dwelling which the people of God had prepared for their worship. He would place His name there, in that it would be called the House of God. There would be no other House of God; that would be the only one. Moreover His eyes would look towards it perpetually. But there was a qualification. Indeed, there was a grave warning at a time of such great success.

“But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:

Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

And this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house?

THE REMNANT

And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil."

(1 Kings 9:6-9)

Here was something to counter-balance the elation of king and people. They must be worthy of the House of God. If not, they would lose His House, and in doing so they would lose His name, and the place where formerly He had listened to their prayer.

Was this warning necessary when all things seemed apparently to be going well? It certainly was! Twenty years Solomon had been bringing the Truth to such a zenith, as follows:-

"And it came to pass at the end of twenty years, when Solomon had built two houses, the house of the Lord, and the king's house, (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire) that then king Solomon gave Hiram twenty cities in the land of Galilee."

(1 Kings 9:10-11)

Solomon was wise; but something was lacking for he began to show his mistakes. Why should he give a portion of the land which God had given to Israel, to an alien king? Could he not have spent less upon his own house, or paid in some other way? But what seemed a generous compromise to an alien who had undoubtedly helped the people in their work actually rebounded upon Solomon.

"And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said, What cities are these which thou has given me, my brother? And he called them the land of Cabul unto this day."

(verses 12-13)

Cabul, the displeasing, dirty land. Hiram did not find this gift to his taste; some aliens are difficult to please. Here was a rebounding, unmistakably against Solomon.

Israel were deprived of twenty cities, in which no doubt Israelites dwelt, and who were as a result, put under alien domination. This was not wise or right. The reproof for this unwise move came in Hiram's displeasure. But there had been another mistake. Solomon had married Pharaoh's daughter. No doubt he had given the matter much thought. Would it not be wise to have the king

THE REMNANT

of Egypt for his father in law? And had not Joseph, a forefather of the tribes also an Egyptian for his wife? But even this move by Solomon was a mistake. Pharaoh, of course, as was the custom, provided a dowry for his daughter. Done at another people's expense, however:-

“For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

And Solomon built Gezer, and Beth-horon the nether.”
(1 Kings 9:16-17)

Solomon found that he had to do something with this gift of a burnt city.

As a result some of the levy exacted from the people of Israel went into the re-building of Gezer.

“And this is the reason of the levy which king Solomon raised; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.”

(1 Kings 9:15)

There would still have been a levy, but would it have been so much if Solomon had not had to build Gezer? The expenditure incurred with Pharaoh's daughter did not end there. Indeed she was a costly acquisition, even though Solomon no doubt thought it was something politically expedient, and therefore profitable. Solomon had to go on spending on her.

“And Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.”

(1 Kings 9:24)

Let us make no mistake about it. When we think of the lavish style in which the edifices of ancient Egypt were built, we must come to the conclusion that a house for Pharaoh's daughter had to be something special. So extra, unnecessary expenditure was incurred as a result of this other mistake; and the people of Israel had to pay for it. No wonder, later, they were to say that Solomon's rule had been a hard rule.

We know that Solomon was a wise man. But not so wise that he did not make mistakes; and not so wise as to learn from his mistakes. Instead, he went on spending and spending.

“Moreover the king made a great throne of ivory, and overlaid it with the best gold.

The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom."

(1 Kings 10:18-20)

No other nation had a throne like this. But whose prestige benefited from this costly project?

We also consider his expenditure upon chariots and horsemen.

"And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem."

"And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty:

"and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means."

(1 Kings 10:26 & 28-29)

Yes, Solomon received all these things; but as the scriptures express, "at a price." Egypt would thrive in this trading of horses and linen. But the people of Israel, the people of the House of God would have to provide the funds for such an armoury as this. Yes, at a time of peace, when neither chariots or horses were necessary or were ever used. Had Solomon forgotten his own words?

" — — — but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord."

(1 Kings 2:33)

Had he forgotten what God had promised his father David?

"And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God.

But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

THE REMNANT

Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days."

(1 Chron. 22:7-9)

God had said He would give him peace, why then multiply chariots?

So for all his wisdom, Solomon was not so wise as he might have been. In his greatness he did forget some very important requirements of the Truth. The people as a result became oppressed and suffered; had to bear the brunt of Solomon's demands which exceeded what would have been wise and sufficient.

Finally, what do we find, after Solomon had been so kindly, yet impressively warned by God, when he and the Truth was at its zenith, and the people of God were full of the works of the Truth? Why, the very trap which God warned Solomon about was the one which, for all his wisdom, Solomon finally fell into. Not directly, but insidiously, through the coaxing, poisonous, persuading influences of that which really belonged outside the House of God, and so outside the people of God:-

"But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your heart after their gods: Solomon clave unto these in love."

(1 Kings 11:1-2)

These turned away his heart. What a lesson for the people of the House of God. We can be wise, we can have understanding, and yet make mistakes. According to whether we profit from our mistakes or do not, so our future position will be. If we allow that which belongs outside "in", it will be that which belongs outside which will prevail.

If Solomon failed and was overcome; he who filled with wisdom, how much more are we to take care not to let the outside influence get in, which could only lead to the overthrow of The House of God.

"My Speech shall Distil as the Dew."

(Deut. 32:2)

One of the greatest gifts of God to mankind is the gift of speech. Let us consider for a moment the wonderful kindness of the Great Creator in His ability and forethought to provide for the needs of man created in His image and fearfully and wonderfully made. We can scarcely visualise what life would be like if no one could speak, or sing or even utter a sound, how unthinkable would the repercussions be.

When God made man in the beginning He knew the needs of man and therefore to enrich the quality of life bestowed upon him the power of speech so that man might be able to converse with his neighbour and also that he might communicate with his God. What a wonderful provision then is of God when used as God intended it to be and what a power is contained in the tongue, the organ of speech.

The ages have reverberated to the sounds of tongues and masses have been swayed with the power of them, sometimes for good, yet sad to say, most times for evil. To remind us of this very fact the Apostle James says:

"Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governer listeth. Even so, the tongue is a little member and boasteth great things, behold how great a matter a little fire kindleth. **AND THE TONGUE IS A FIRE, A WORLD OF INIQUITY**, so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell."

(James 3:4-6)

From this quotation we find that this wonderful provision of speech, the gracious gift of all wise Creator can be and is, used wrongly. What a contrast do we find in the words of God uttered by Moses the man of God:

"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

(Deut. 32:2)

MY SPEECH SHALL DISTIL AS THE DEW

What a difference then there is to be seen in the speech (or word) of God, and that of man, when left to himself, whose fine words and fair speeches only bring him to the grave.

THE REMNANT

David, who it is recorded was a man after God's own heart was caused to say:-

"Thy word (speech) is a lamp unto my feet and a light unto my path."

(Psalm 119:105)

Distilling in the natural is a process whereby liquids are subjected to heat until they evaporate and after a certain loss of temperature return back to a liquid but having left all deposits of foreign matter behind.

The word of God acts just like this, does it not, as we gather from the phrase, My speech shall distil as the dew.

AS THE DEW OF HERMON

(Psalm 133:3)

This takes our mind to consider a wonderful figure, the dew silently and secretly deposited on the grass, **during the night**. Surely a sight wonderful to behold. In the morning, all the globules scintillating and sparkling like jewels when irradiated by the sun, each and every one, some larger, some smaller, yet all of the exact same substance.

This surely is a divine figure given to shew us the ultimate achievement of the word of God, truly.

"My speech shall distil as the dew. Give ear O heavens and I will speak, and hear O earth the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

Here again the speech of God is likened also to the small rain upon the tender herb, nothing harsh or loud to uproot, but just that steady fine rain to give the tender plant the greatest benefit.

"Give ear and hear."

Can we receive the message: "My speech i.e. My word shall distil as the dew" says the great God of heaven. What then of ours? Is our speech distilling, purifying to our brethren and sisters, or does it tend to be harsh and uprooting? It is possible it can be so, a harsh word here and there can cause untold distress and anguish, for the tongue though a small member, is a deadly one like a fire if not controlled.

"— — — the tongue no man can tame, it is an unruly evil full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men which are made after the similitude of God.

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

(James 3:7-10)

It is only the Spirit that can tame the tongue and bring it into subjection as exemplified by the pattern of the Lord Jesus Christ, of whom it is recorded in John 7:46:

“Never man spake like this man.”

Here was one whose sole ambition was to do the will of God and no doubt knew the depth of the statement given by Moses for the benefit of all God’s children.

“Give ear, and hear — My speech shall distil as the dew.”
J.S.

“The Signs of His Coming and of the End of the World”

“For when they shall say, Peace and safety; then sudden destruction cometh upon them — — —.”

(1 Thess. 5:3)

How meaningful are the above words. Never before in the history of mankind has there been such a need for “peace and safety”. Men and women are more insecure than at any time previously.

The Pope has raised the cry for a return to Europe’s Christian roots which “would mean its future would not be dominated by uncertainty and fear, the clouds of war, and the possibility of a cyclone from a nuclear holocaust.”

Clergy in Britain have voiced the view that Britain should take the road to unilateral nuclear disarmament. The feasibility of nuclear weapons have been questioned in the following terms:-

“If a deterrent is to work, you have to convince an enemy that you are willing to use it. But if you have to use it, it has failed.”

‘The indiscriminate fall-out in nuclear warfare forbids the use of such weapons as a means of conducting a “just war”.’

The Royal College of General Practitioners has added to the argument by saying that ‘no organised medical aid would be available to the survivors of a nuclear attack on Britain or Ireland whether in the short or long term’ “Council is of the opinion that the advice issued by the Governments of the United Kingdom and the Republic of Ireland has not adequately conveyed to doctors or to the public a realistic assessment of the consequences that would arise from the effects of nuclear explosions, either in a major conflict or as an isolated event.”

In conjunction with such a situation, the death of the Soviet leader of the past decade has raised the question about his successor in the following terms:-

“There may be a temporary pause while the struggle for power develops inside the Kremlin but perhaps the question we should be asking ourselves is this: has the Soviet revolution moved into its Bonapartist phase?”

The political feeling in British government circles is that when the new Russian leadership establishes itself there will be even less flexibility than before in the already rigid Soviet positions on a number of issues.

From a lower sphere comes the argument:-

“The world is in dire peril: where peace exists it is a perilous and insecure peace becoming increasingly tenuous as military preparations push relentlessly forward.

— — — Nonetheless the potential for positive agreement leading to disarmament worldwide is great; the fourteen points agreed in January include “the prohibition of both stocks and development of weapons of mass destruction.” “the establishment of nuclear weapon free zones” and “the dismantlement of both the Warsaw Pact and NATO” Is this agreement not highly significant? Are these not aims towards which we are all working? If we can reach agreement with a body which you admit must reflect official Soviet policy, why cannot our Government?”

The answer of course is in the unfailing Word of God. Mankind of themselves cannot achieve “Peace and safety”, but God can, and has promised that He will.

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, Orchard Park and Buffalo
Alternate Week: Revelation Study.

With all, we feel a loss at the death of our sister Carrie Thorman, who has been an example and a true exhortation to us all in her quiet yet steadfast spirit. She now sleeps until the call to resurrection and in hope of eternal life.

Events in the world make us appreciate more fully how close the coming of the Lord Jesus could be and how greatly He is needed.

Thoughts and supplications are with those in illness and those in trial, that help and healing might be granted, if it is God's will.

J.A.DeF.

"PENTRIP" Black Rock, Portmadoc.

Breaking of Bread: Sundays 11.30 a.m.

Bible Class: Midweek.

We are thankful for the health given to us and the great over-ruling care which we undoubtedly experience. What an anchor is the Truth for us in these difficult days.

per D.L.

MANCHESTER, Ryecroft Hall Annexe, Audenshaw, Manchester.

Breaking of Bread: Sundays 11.30 a.m.

Bible Class: 7.30 p.m. in the ante room to large hall,
Wednesday evening.

Our Brother S. Lancaster died on Sunday November 28th, 1982 in the early hours of the morning apparently in his sleep. The cause of death, as certified by the Medical Certificate, had been almost immediate, even though our Brother had been hospitalised for four months, due to an incapacitating complaint. God's hand, in taking him away so gently, from a life in which he had exercised great endurance in the Truth, has been the cause of profound thankfulness and comfort. God is love, and that love shines out in the revealed knowledge that though death is the lot of every man, God is the author of the resurrection of those brought near to Him. The time will come when "shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

The working of the Spirit is something sublime and inexpressible. "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 discernor 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."

When the Ecclesia sees God at work showing to them what they cannot see of themselves, revealing where there has been failure, and how the lack can be set in order so that mistake is not added to mistake, the hearts of the brethren and sisters are overwhelmed at the mercy of the Most High God to grant clearly the help of His guidance in response to petition.