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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 that ye be not deceived"**

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## AT THE TABLE OF THE LORD

### "LET THERE BE LIGHT"

**O**ur portions for this morning bring us nearly to the end of the year's readings. In a few days we will start again at Genesis, Psalms, and Matthew — having finished Job, Malachi and Revelation. As we feed upon it each day, we are allowed to see the Father's purpose unfolding. Since we partake of it bit by bit, it is sometimes helpful to sit back and look at the whole picture, the complete purpose of our God. So as we come to the end of our readings, let us pause and consider. Does not God's word, in a figure, paint a picture — made up of many applications of the painter's brush, which when seen as a completed work, reflects the purpose the Almighty had in mind from the beginning. A truly great painting, we know, is alive and full of life. When our Father's purpose, detailed in our daily portion is viewed as a whole, it is a hope, complete and real, held out by a divine hand. It is a plan which He has had in mind from the beginning, and He reveals it to those who in love for Him seek to discern that purpose and honour Him by trying to conform to it.

In order to value a picture, there must be proper light, else its beauty, its life cannot be appreciated. God in His wisdom knows this and provides the necessary light to help us perceive the way of life, His Truth. It is striking that the very first words of the Creator which we are allowed to hear are:

" . . . Let there be light: and there was light."

Geneses 1:3

How expressive of His power! He spoke, and it was. What a profound influence this light has on all the rest of His creation — bringing warmth, growth, the essence of life itself. How in keeping with His wisdom that this was the first work He revealed.

We read further how in the divine order of things —

" . . . God divided the light from the darkness.

And God called the light Day, and the darkness he called Night . . . "

Genesis 1:4-5

How wise! This was not a random period of light and of darkness; not a mingling of light with darkness; but, a period of time when light overcame the darkness and brought life — an awakening. Inevitably the darkness, night, came; but, just as

inevitably one could look forward to the coming of light, day. God in His wisdom even in the darkness, put lights: stars — faint, far away — light years away as man measures distance. But there they are — shining — a promise of light, of a clear shining to come. The stars are so sure, so fixed that they are used by men to guide their travels, to fix their position as they navigate the ocean, and even as they travel in space.

With all these wondrous aspects in mind, we think of God's words to Daniel, promising a day of salvation, of the light arising:

“ . . . At that time shall Michael stand up, the great prince which standeth for the children of thy people: . . . And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

Daniel 12:1-3.

Here is promise of an eternal shining as perfect light, because there has been a working to turn many to righteousness — a guiding, a teaching of light in the midst of darkness.

Also on most nights, we see the moon, having no light of its own, but reflecting in the darkness the departed light of the sun — a sign that the light is there. It may have disappeared for a time, but in the morning it will surely return. When the sun does return, the moon is just barely visible. It is the lesser light, visible only as it reflects the source of light. How wise is God's work of creation, as He said:

“ . . . Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: . . . And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.”

Genesis 1:14-16.

These are to be “signs” to us, tokens of His immutable purpose, revealed in His wisdom and mercy to those whose eyes are seeking the Truth through His Word. These are longing for that light, hating the darkness. Let us regard and value these “tokens”. As we observe them, let us allow them to invigorate our desire and hope, for they are His marvellous works.

### **“THE LIGHT OF THE BODY IS THE EYE”**

God, when He created man from the dust of the ground, gave

him the ability to discern light through the eye, an organ which senses light and helps us to turn to it.

Jesus uses this God-given sense to help us, as He said:

“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.”

Matthew 6:22.

If the eye is single, used only to seek the light and to follow it, the whole body grows in light. However, Jesus continued:

“But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness !”

Verse 23.

As we have read His Word over the past year, has it helped us to grow stronger in our struggle to be children of light? Has our eye been made more single, more ready to seek His Truth, so that our spirit is indeed to become children of that light? Does it make us look more hopefully for the day of Christ's return?

We know not when He will come; but, do we long for the coming of that Day when the darkness will be gone, and the true light will shine in all its glory? Paul tells us:

“For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.”

1 Thessalonians 5:12.

We know not when, but we know it will come; and, Paul gives us a sign:

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

Verse 3.

A false sense of security built upon trust in their own power — the power of darkness. But suddenly it is the Day of the Lord! What consternation as this power of darkness is overcome by the light of God. Paul goes on in verses 4 and 5:

“But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.”

Why not of the night, nor of the darkness? God has, in His mercy, given the Light of His Truth to those who seek it, who separate

themselves from darkness, in reaching out for it. Verse 6 gives us further help:

“Therefore let us not sleep, as do others; but let us watch and be sober.”

How blessed to be called out of darkness to His Truth! Let us embrace it, yet let us be grave and vigilant as we read His Word, remembering how important was the separation God ordained between light and darkness — righteousness and evil. We are purposefully reminded of this in His divine arrangements every twenty-four hours. Paul again causes us to remember:

“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.”

Ephesians 5:8

And then he adds:

“And have no fellowship with the unfruitful works of darkness, but rather reprove them.”

Verse 11.

How can we walk as children of light? By seeking and following that light, by submission to the word of God which feeds us every day. Our Brother David well knew this help:

“Thy word is a lamp unto my feet, and a light unto my path.”

Psalms 119:105

We cannot walk as children of light by our own strength and wisdom, but only with the guidance shed upon our path by His Word. It is with this knowledge we read our daily portion, which is nearly finished for this twelve-month period. Shall we not resolve to read with renewed perception, more aware of our need for this daily food of life and light?

How soon tests come to see whether we will walk as children of light. What is this test? Will we obey His commands? Will we be subject to the Creator of that light? Adam, the first man created, was given a very simple command:

“ . . . Of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

Genesis 2:16-17.

God's desire was that Adam obey, walk in the light. The power of darkness, the serpent, enticed:

“ . . . Ye shall not surely die:”

Genesis 3:4.

Are we not tempted in the same way, Brethren and Sisters, to believe the reasoning of the flesh with all its lusts, rather than the pure light of God's word? If asked, “Are you children of light?” our answer might be “Of course” — but do we not need to examine ourselves to make sure we are striving to be such with **all** our strength? How can we examine ourselves? By bringing the light of His word to shine upon our hearts to reveal what is there. Is it a circumcised heart, with the flesh being cut off, growing in light? Or are things there that need a further cutting off — fleshly things which wrongly influence our thinking, our walk? Only His light can reveal the darkness for what it is; and, only this can help us to cut it off, enabling our walk to be more pleasing as His children.

All through the history of God's working with a people, few have looked to the light, walked in obedience, their eye single toward His word. Why so few?

Jesus Himself tells us:

“ . . . This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

John 3:19-21.

Light alone can reveal what our deeds truly are. We can be deceived, but His light quickly reveals whether what we are doing, what we are thinking is indeed “wrought in God.” If not — and we do fail miserably in this — what mercy is shown in revealing that darkness for what it is — evil! Thus there can be a change; and, with chastening we may walk more surely in the light of God, hating the darkness. Have not all of us experienced a sharp awakening that what we have been doing is wrong, even though we **thought** it was right? Where there is a valuing, a love for God's word, will there not be a delight, a seeking of it, wanting to be shown what is pleasing to Him? Where there is a love of darkness, because it pleases the flesh, His light is hated, twisted, shunned, lest it reveal the deeds for

what they are: fleshly thinking leading not to life, but to sure death from which there is no escape.

As we are about to begin again the reading of our daily portions, let us look back and reflect upon how much help we have received over these past months; how much light has been shed upon our way; how His word has been a lamp to our feet, and a light to our path. Let us remember again God's first words, "Let there be light . . ." That same light has shined upon us, revealing itself as the beginning and ending of God's purpose. With this in mind, let us look for a moment at Job, at Malachi, and at the Revelation.

We are shown Job's mind as his long trial ended:

"I have heard of thee by the hearing of the ear:  
but **now mine eye seeth thee.**"

Job 42:5.

Were Job's eyes more perceptive, more single, more turned to the light by the experiences he had known? How gratefully he grasped the divine reason for his trial and the mercy shown of his Father.

The prophet Malachi continues to reveal God's purpose through His light:

". . . Behold, **the day cometh**, (the day of the Lord, the light we long for, pray for) . . .

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as the calves of the stall."

Malachi 4:1-2.

Here is seen the coming of THE SUN, the greater light to rule THE DAY, the rule of the Lord Jesus, THE LIGHT over all the earth.

Finally in the Revelation, the words from Jesus to John are very clear:

"I am Alpha and Omega, the beginning and the end, the first and the last."

Rev. 22:13.

This is Jesus Christ Himself, the fulfillment of God's purpose that the earth may be ever illuminated; the darkness restrained for 1,000 years; and, then destroyed. This is the ultimate of God's purpose in His work of separating light from darkness.

Verses 16 continues:

“ . . . I am the root and the offspring of David,  
and the bright and morning star.”

How impressive are His words! How blessed we are to have been given eyes which can see, and which strive to be single.

Let us begin again our daily portions, Brethren and Sisters, determining each day to absorb and to reflect more of that light which God has so mercifully granted as the means of life. Let us take heed to Peter's words:

“ . . . Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light . . . ”

I Peter 2:9

**J.A.DeF.**



## The Dove of Silence

**W**e have recently been reading in the Psalms, and how very helpful are the words of the Spirit as we are enabled to see the qualities of character which God looks for in those who are His.

Looking at the titles given to the Psalms shows the foolishness of the world in regard to spiritual understanding, for if we go to the dictionary, we find the titles described as merely indicating the modulation or rhythm of the Psalms, giving very little spiritual help. But when we look up the words Jonath-elem-rechokin in the title of the 56th Psalm; "To the chief Musician upon Jonath-elem-rechokin, Michtam of David, when the Philistines took him in Gath", we find they come from root words which when put together mean, "dove of silence in far off places." These are simple words, which when perceived are of great help in seeing into David's mind at this time. Going to I Samuel 21, David was in flight from Saul, a short time after the covenant he had made with Jonathan, Saul's son. David found Saul in hot pursuit desiring to destroy him because of his obvious jealousy of David. He came as a result to find refuge in Gath:

"And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying Saul hath slain his thousands, and David his ten thousands?"

I Samuel 21:10-11

From these words we see that the Philistines obviously knew of David's reputation and that reputation gave him respect and a place of honour in their sight. Yet David's innermost feelings are expressed in the next verse:

"And David laid up these words in his heart, and was sore afraid of Achish the king of Gath."

Why was he sore afraid? Many of those tens of thousands that David had slain were undoubtedly Philistines, and here was the perfect situation for revenge. Here David had been fleeing from Saul for his life and had walked into another potentially dangerous situation. So much so that David changed his behaviour:

"And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants, Lo, ye see the man

is mad: wherefore then have ye brought him to me ?  
Have I need of mad men, that ye have brought this fellow  
to play the mad man in my presence ? shall this fellow  
come into my house ?”

I Samuel 21:13-15

David certainly must have felt alone and under great anguish; certainly he must have felt that all were against him. Recognizing this, the Psalm perhaps can be a help as we closely examine the title of this 56th Psalm:

**Title:** “To the chief Musician upon Jonath-elem-rechokin, Michtam of David, when the Philistines took him in Gath.”  
“To the One who overcomes through the dove of silence in far-off places, through the spirit-like golden faith of David, when the Philistines took him in Gath.”

To look closely at these words “far off” we find they mean precious, or a looking beyond the present kingship that was to be his to the greater Kingdom which was to come. Backing up to Psalm 55 we see that doves are mentioned here as well, and perhaps is a help in reading Psalm 56:

“And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.  
Lo, then would I wander far off, and remain in the wilderness. Selah.”

(Psalm 55:6-7)

The last words of the above passage “Selah” means to “value it, considering the end.”

Pursued by Saul, David's desire was to flee, yet as he fled he saw another circumstance in which he was being tried. To fly away and be at rest would be valued, but other things were to be recognized, and David knew he must work and serve the purpose that God had in mind.

We remember how often David tried to help Saul. In the cave, he cut off his skirt and at that time Saul's conscience was smitten with remorse as he knew David to be a righteous man. The same circumstances applied when David went into the midst of Saul's camp and took his spear and cruse of water. Yet here again Saul's regrets were only temporary and he was soon after David again.

How much David realized the need to be silent, to wait upon God and look to him for help to endure. David's spirit was much like the dove he spoke about in this Psalm, for we know these

birds are noted for being gentle, trusting, as well as having great homing instincts towards the place where they lodge. Wasn't this like David's mind, looking beyond the temporal dwellings to the Kingdom that God would establish at the end of His purpose, for all those who like doves were meek, gentle and trusting in Him?

The word "Michtam" means "gold-like faith". A test or a trial does one thing — makes pure, much like the fire does to a piece of gold, burns off impurities and leaves behind the pure gold, soft and pliable to the craftsman's hands.

God had been with David from his youth, as he faced first the lion and the bear, next Goliath and finally acclaimed as a warrior who slew his tens of thousands. Yet, there in Gath he made himself as mad, feeling alone and afraid and recognizing that the trials he was going through could not be conquered with mere physical strength, but only with Divine help.

"In God I will praise his word, in God I have put my trust;

I will not fear what flesh can do unto me.

Every day they wrest my words: all their thoughts are against me for evil.

They gather themselves together, they hide themselves they mark my steps, when they wait for my soul.

verses 4-6.

In God have I put my trust: I will not be afraid what man can do unto me."

verse 11

We can see from the above verses how David trusted in God. Many were the circumstances when men rose up against him, yet he put his trust and faith in God for deliverance, much like the spirit of Christ.

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth."

Isaiah 53:7

"He opened not his mouth" — how unlike the flesh to be silent against hurt or persecution, so we see a great value to silence and the patience there must be to not rise up and take things or words into our own hands, but wait for God to act on our part.

Wasn't this the very behaviour Jesus displayed before Pilate?

“And Jesus stood before the governor: and the governor asked him, saying Art thou the King of the Jews? And Jesus said unto him. Thou sayest.

And when he was accused of the chief priests and elders he answered nothing.

Then said Pilate unto him, Hearest thou not how many things they witness against thee?

And he answered him to never a word; insomuch that the governor **marvelled greatly.**”

Yes, how Pilate would marvel at Jesus' silence. He did not rail or strike back at His accusers but kept silent — as silent and gentle as a dove.

The symbol of a dove is again used in Matthew 3:16-17:

“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

When the Spirit descended upon Jesus at His baptism it came in the form of a dove, gentle, meek, silent — all the characteristics he was to achieve during his lifetime.

How important it is to us Brethren and Sisters, that we too cultivate a dove-like nature, silent against persecution, gentle when God's hand is upon us for trial and testing.

These words of David in the title of the 56th Psalm (which is really the first verse), help us to exhibit the same trust as David knew, to keep our flesh controlled, dove-like, looking beyond the trials of today to the end of God's purpose — looking to the 'far-off places' promised to those who are gentled under the mighty hand of God.

**M.C.S.**



## At a Fraternal Gathering

### The New Day

#### Part 1

“Until the day break, and the shadows flee away, turn, my beloved.”

(Songs 2:17)

**T**here is nothing more pleasing than to see the darkness dispelled by the light at the dawning of another day. Without light mankind could not exist and therefore man is dependent upon it for warmth and to see where he is going without stumbling or endangering himself in any way.

In the beginning, God said, “Let there be light”. Thus the light was separated from the darkness which He called night, and the light, day. Why did He do this? Was it not to show to man, who was eventually created, a certain object lesson: For just as man expects to see the dawning or light of the next day and the sun arising in all its glory, so there will be a dawning of another day when the valley of the shadow of death will no more be experienced. Man was put to the test in the garden of Eden and as a result of disobedience to God’s commands, sin was brought into the world and the consequent curses pronounced. Since which time sin has been prevalent, causing man bloodshed, and troubles in this world.

Evil has also invaded the brotherhood resulting in many giving way to seducing spirits; departure from the Truth taking place individually or through divisions. No wonder we read in the Bible:-

“Darkness shall cover the earth, and gross darkness the people.”

Men hate the light because their deeds are evil and lest their deeds should be made manifest. Those who persist in evil are in darkness, without hope unless they repent of their deeds. This means that there is no mid-way position with God or of being “in the shade” as some believe.

But only by having the light of the Truth can there be any hope of salvation at all. In this connection our minds recall the plagues which overtook Egypt because Pharaoh would not let the Israelites go, the plague of darkness being one of them. Life for Egypt became impossible and only Israel had light in their dwellings. Eventually the last plague came upon Egypt, the slaying of the firstborn. Only by the shedding of blood, put upon the

lintel of the door posts, could there be salvation for Israel. God's children were freed and allowed to pass over the Red Sea on dry land, after the miraculous working of God. The Egyptians in their pursuance of the Israelites met their doom as the sea flowed back upon them. What then are we to learn by this lesson?

The answer from the scriptures is quite clear. Israel who were God's people were dwelling in light, having the spirit of the Truth and receiving the protection of God in times of trouble, which protection is reserved for those who **are truly His**. For it was only by the shedding of blood followed by faithfulness to God that resulted in the safety which came. What about the Egyptians? It was obvious that darkness had covered their hearts and minds causing them to ignore God. Therefore completely alienated from the covenants of promise where are the blessings of promised life when Christ returns. Those in the light undoubtedly belong to God and are 'the children of the day'. When this day arrives it will be "the morning without clouds". When clouds appear in the sky, it is often a sign of unsettled weather or storms. Man is then caused to be more cautious in the planning of his activities. Shadows are often caused by the clouds blotting out the sun, resulting in part of that light and warmth being lost.

Therefore to act in a way which pleases God, as Paul says, "put on the whole armour of light", not just some of it, a dwelling in the shade as some in apostacy believe is permissible. The scriptures plainly declare that we are either dwelling in light, being animated by God's Spirit, or we are in total darkness and without God. As we read — "He that hath not this doctrine hath not God."

The next instruction is that we must "turn". Turn from what and to what? For what reason must we turn? First of all there must be an acknowledgment of wrong, a repentance shown, followed by the bringing of fruits meet for repentance. This is what the law stated, which has never altered and includes every one, both young and old, no matter what the circumstances. In this regard we either obey or disobey which means that God's commands are clear, comprehensive and final. There are no exceptions. The word for turn means, to turn about or be in circuit, the latter on occasion being used as an electrical term describing the flow of electricity. If that circuit were in some way to be broken, light would be extinguished, and warmth. It is the same in that circuit between God and man which must not be broken, realising that if this were to be the case the light of Truth would be extinguished and salvation would be lost.

How necessary it is then to let the light of God's Spirit penetrate into our hearts. This will cause us to turn to seek God with our whole heart and mind.

David realising the importance of this says in Psalm 51:10-11:-

“Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy holy spirit from me.”

Why was David so anxious that the Holy Spirit should not be taken away? Was it not because he knew that if this were to happen, he would lose the light of the Truth and all hope of salvation would be lost.

Those who like David respond to the divine counsel become as the Psalmist says, “The sons of Korah”, those who are responsive to the operative power of the Spirit to overcome the natural tendencies and so become refined and polished with all excess of roughness removed.

To come to the last part of this consideration — “Be thou like a roe or a young hart on the mountains of Bether”. — The young hart or deer is an animal which was pronounced clean under the law and has many characteristics of interest. Not only is it a clean animal but it is very surefooted on dangerous slopes, alert to danger and resides high in the mountains away from the haunts of men. In like manner must God's people be surefooted or stable minded, so that their walk in the Truth be without stumbling, causing a fall, or of wavering either to the left or right. We see a delicate balance which is not always easy to keep, but knowing that over-righteousness is unrighteousness. Paul exhorted the believers of his day to be “of sound mind” and not to be “carried about with every wind of doctrine”. There is also the lesson of separation from all that which defiles, being different from those who give way to seducing spirits. What an insidious evil this is and how many have lost Truth by following those who claim they are apostles and are not. There has to be the alertness or watchfulness, lest we lose the hope set before us, remembering that Paul feared lest having preached to others, he himself would be a castaway. Here we see no idea that “once a brother, always a brother”.

Let us heed lest when the new day breaks and Christ returns to judge His people, we shall be taken unawares.

**W.G.B.**

**Part 2**

“We have also a more sure word of prophecy — — —  
until the day dawn, and the day star arise in your hearts.”  
(2 Peter 1:19)

**E**very twenty-four hours we have a day break. It is something we are accustomed to expect. The new day, calendar wise, of course starts at midnight, that is, as soon as the finger of the clock turns beyond the 12 o'clock mark. It is of course still very dark, even though a new calendar day has commenced. But we know that in the space of several hours, earlier in the summer, later in the winter, a little rosy gleam will show on the horizon, if the weather is clear. Or if rainy, there will be a faint whitening upon the distant inky blackness. This feature is part of the wonder of creation, and it is sublime. If one is upon an aircraft at night travelling towards the sun, and therefore usually well above the clouds, the experience is a beautiful one. First of all the blackness turns to a navy blue, getting gradually lighter in shade, then an orange and yellow glimmering is seen upon a distance, mingling with the blue which has purple and pinkish tints and shades. Then all of a sudden, every vestige of darkness flees away receding to one's rear. This is the new day in all its shining splendour.

All this is part of the grand design of creation, made in this way to teach frail mortal man of the glory of God, and the power of His word.

The Apostle Peter taking hold of this aspect of the creation, uses it in his message of faith:-

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.”

There is a great deal for us in the compass of these few words. First of all we see that we are still in the night, and everything is black except for one thing. This one thing is a light which eases away the difficulties of the darkness. That it is dark and black we very well know! And if we had no light we would be well and truly lost! ! Ineffectually trying to grope our way.

Of course, to return to a contemplation of the creation, we know that there is an alleviation in the natural darkness, unless the heavens are obscured by the thick clouds of storm and tempest, which do overtake men from time to time. The stars cast down their light, and the moon reflects the glory of that which is hidden away, but will be revealed at the dawning of the day.

But sometimes, the traveller at night walks in a very dark place. The stars are hidden and the moon has gone down. How much then does the traveller need a light to lighten his way.

We are like that traveller; we need a light. A lamp that will not go out, and this is given, for, as the Apostle expresses it, "We have also a more **sure** word of prophecy." This sure word is a light that will not fail, a guide which will not splutter and falter. As it shines, the Apostle reminds "Ye do well that ye take heed". If we do not, and go beyond its illumination we will surely come against some obstruction which will cause us to fall. This light is inexhaustible, for it is a "more sure word", therefore it will never let us down. It will help us until we no longer need it. It will help us and direct us until the day dawns.

Now what is going to happen when the day dawns? That is a critical question. There **are** stars in this night of peril and uncertainty for mankind. Stars that belong to this night and this darkness. They ride high in the darkness; they are prominent by reason of the shine which they give out. But when the day dawns, they will without doubt disappear. So, surely there is another lesson for us in creation as we consider how the natural stars belonging to the night will not be there in the new day.

Peter says, "until the day dawn, and the day star arise in your hearts". Peter is drawing upon an invaluable lesson in creation.

In the natural aspect, when a clear new day appears, there is still one star, brightly shining, sparkling in the azure blue; glittering in and enhancing the glory of the beautiful colouring of the heavens. This is of course the day star. There is no other; though sometimes the outline of the moon, subdued by the light of the sun, may be seen. What star are we looking to then? What does it mean, for it to "arise in (our) hearts"?

Let us consider once again the natural creation. The wonder of the dawn; the new day; the rising sun, and in that illumined beauty, that twinkling, shining glory of the day star. The heart is caught up in an ecstasy of appreciation and feeling, as such a vision of beauty appears.

The heart is lightened and thrilled, and the mind revels in the glory and the prospect of a cloudless new day, of which the splendour of the rosy aspect and the shining star, is the promise.

That indeed is the lesson for the spiritual application. If our hearts are illumined by our thoughts towards the "new day" then surely the time will come when our hearts will rejoice, for into our illumined hearts will arise the vision of the glorious day star, to fill us, in that coming time, with everything which belongs to the wonder of the new day. Oh, but if our hearts are filled with darkness, the day star can have no place with us,

because its place is distinctly with the new day, when all the other stars are gone.

What good, in the sublime figurative sense, are these stars great or small, if they only belong to the darkness? They may shine, but only for the darkness. Should we look to them and forget about the new day?

If we do, we will disappear along with the stars of the night, when the new day dawns. Stars that belong to the darkness, and there are many religious stars amongst this category, can have no place in the heavens of the new day. If these are what we are looking to, how is the day star going to arise in our hearts? Why, if we are looking to such, we are looking to the night, not to the day.

So as we consider the sure word of prophecy, the sure light, the sure unfaltering lamp, let us see our way to the new day, and the day star.

Let us set our hearts towards the dawn; and if we do, surely the day star **will** arise in our hearts to give that inexpressible joy of the new cloudless, sunfilled day. That which will end these times of darkness; and which will therefore bring the end of all things which belong to the darkness.

**D.L.**

### Part 3

“Unto you that fear my name shall the Sun of righteousness arise with healing in his wings.”

(Malachi 4:2)

**P**erhaps the first thing of importance for us to note with regard to this message is that it is taken from the last book of the Old Testament, which must of itself be of major importance. We read in chapter 3 verse 1-2:

“ — — — the Lord, whom ye seek, shall suddenly come to his temple, — — —

But who may abide the day of his coming? — — —.”  
and in chapter 4 verse 4:

“Remember ye the law of Moses my servant, — — — with the statutes and judgements.”

Is not this the final message of the Old Testament to warn us against the danger of failure to rise up to our calling to fear the name of Yahweh — I will be mighty ones. Failure means destruction.

So this consideration takes us to the time of judgment, for we must all appear before Him, and then we are faced with the possibility of acceptance or rejection.

“ — — — were judged out of those things which were written in the books, according to their works. And whosoever was not found written in the book of life was cast into the lake of fire.”

(Rev. 20:12 and 15)

If we are rejected what good and of what benefit will it be to us when the Sun of righteousness, the Lord Jesus, will arise with healing in His wings. To what benefit will it be if we are rejected? Yes, well might the prophet Malachi say “But who may abide the day of his coming” — a question which is fearful to contemplate — the possibility of rejection.

How then can we succeed where so many have failed? What then is the antidote in the message of hope given? Surely it is to be found in Mal. 3:16-17

“Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; — — —.”

Note the word jewels, the margin translation reads ‘special treasure’ and refers us to the time of Moses:

“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: — — —.”

(Exodus 19:1)

“And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.”

(ch. 20:1-2)

Yes, are we not all in the house of bondage now, the bondage of sin and death from which God has promised deliverance just as He did with Moses. For just as surely as God delivered the children of Israel from Egypt, from the cruel bondage of Pharaoh, God will send the Lord Jesus, the Sun of righteousness with healing in His wings, to deliver us in the day of account, from death, if we will faithfully obey and keep God’s commandments as given to Moses with all the statutes and judgements. The deliverance is certain, as shown to us in the parable of the good Samaritan.

“ — — — A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of

his raiment, and wounded him, and departed, leaving him half dead.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

(Luke 10:30 and 33-35)

Why two pence? We remember that a penny was a days wage, so that two pence would refer to two days and two days of a thousands years would signify that the good Samaritan in the parable, detested like the Lord Jesus, by both the priest and the Jews, would come again, to repay whatsoever was required, on behalf of His people, i.e. returning with healing in His wings, as typified no doubt, by the one who bound up the wounds, pouring in the oil and the wine. The application of the parable was drawn from a man's own mouth by a question by the Lord Jesus, "which now of these three, thinkest thou, was neighbour unto him that fell among thieves?" The answer was "He that showed mercy on him." The instruction was — "Go and do likewise." Does this not give the lead to what is required of us if we are to be found faithful?

So remember the law of Moses my servant, and the essence ultimately is that The Sun of righteousness shall arise with healing in his wings for such.

J.S.

## **The Signs of His Coming and of the End of the World.**

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

(Luke 21:24)

he American President thought he had a good plan with which to solve the Israeli-Arab conflict. There has however, been a great set-back. First of all the attempt of the United States to impose a freeze on Israeli West Bank Settlements was resisted and rejected by Israel. America urged this. to encourage

the king of Jordan to join in peace talks with Israel, in collaboration with the Palestinian so called Liberation Organisation. Israel was unequivocal when its Foreign Minister said that the American Middle East policy did not aim to achieve peace, but rather to oust Israel from the West Bank of the Jordan and from Gaza. Firmly Israel pronounced that the United States was not in a position to impose a freeze on Jewish settlers no matter what threat was made, which Israel would not accept anyway.

The American initiative, of course, needed the support of the so called Palestinian Organisation, to work with the king of Jordan, who could be expected to muster some respect from Israel, which the Palestinians could never do, due to their horribly violent past.

Talks were set into motion between the head of Jordan, and Palestinian leaders, and America's leader began to think something would come of this initiative. Suddenly all the President's hopes were dashed, when the talks between Jordan and the Palestinians broke down. It had previously been reported that a deal in principle had been worked out between the King of Jordan and a particular Palestinian leader, and the American Secretary of State was planning to go to the Middle East to consolidate the achievement.

However America had to report that "radical elements" within the P.L.O. had blocked the accord. Naturally Jordan's leader wanted to enter the peace process, but only with Palestinians' agreement that he would be able to negotiate on their behalf. Wisely, when he found opposition to this plan, the king backed out; so he will live more safely from the bullet of the assassin.

The Israeli Prime Minister had suffered no delusions about what to expect. He said that Palestinian pressure on the King of Jordan not to join the peace talks came as no surprise to Israel's Government. It had surprised the United States because America did not understand that the P.L.O. could not be a partner in a political negotiation. "Israel knows that there is nothing to talk about with the P.L.O." The British Foreign Secretary decided to see what he could do on America's behalf, and what other Arab States could do to help. But to what avail?

Meanwhile however, Israel sensibly continues with its projects to increase Israel's population in the West Bank. The Jewish Agency hopes the number of settlements there will total one hundred and sixty five by 1987.

These matters continually indicate the fulfilment of Christ's words that when the times of the Gentiles are fulfilled, the Gentiles will cease to be able to tread Jerusalem into submission.