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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

“ . . . ONE THING THOU LACKEST . . . ”

**T**here are many events in the life of the Lord Jesus which are preserved for particular help and guidance as we seek to follow Him. Often they are recorded by all the writers: Matthew, Mark, Luke, and John — giving an indication of their importance in the mind of the Spirit.

One such circumstance is found in our recent portion in Mark 10:17-22 — only six verses, but how helpful to fill our needs and to instruct. These verses tell us of one who came running and kneeled to Jesus (verse 17). His need was urgent, for he came in haste, anxious to talk with Jesus. He also kneeled to Him, showing that he honoured Him, probably recognizing that Jesus was a man of God, perhaps even perceiving our Lord as the Messiah. What was his urgency — what did he desire of the One before whom he fell down? He addressed Jesus as “Good Master” — or as the word means “good teacher” — recognizing Him as one who taught of God and His purpose. What was it he sought?

“ . . . what shall I do that I may inherit eternal life?”  
Verse 17.

Previously he must have heard Jesus teaching the Gospel, involving this promised Hope. Can we not, Brethren and Sisters, enter into his mind, understand his question? For we also seek to inherit eternal life, seek the hope of Israel — God’s purpose promised from the beginning. It is our goal as we try to direct our living, so that it is pleasing to the One who has promised. Do we not ask the question, “What shall I do?” many times as we may appear to lack direction in the way we are going? Can we not profit by Jesus’ reply:

“ . . . Thou knowest the commandments, . . . ”  
Verse 19.

The word used for **commandments** is made up of two words — toward or unto, and also goal or end. Commandments then may be considered as given by God to instruct toward an end, a goal. They are like signposts pointing the way. Jesus told that young man, “Thou **knowest** the commandments.” “**Knowest**” means to behold, to see, to be aware, to consider. Thus Jesus’ answer may be read, You have already considered and are aware of God’s kindness in clearly pointing the way toward the goal you seek. The urgent young man replied:

“ . . . Master, all these have I observed from my youth.”  
Verse 20.

To **observe** involves being aware, keeping, watching. The urgent one appeared to be doing exactly what Jesus had indicated was necessary. We are then shown further:

“ . . . Jesus beholding him **loved** him, and said unto him, One thing thou lackest: . . . ”

Verse 21.

Jesus beholding the rich young man could see a lack in spite of his apparent determination to keep the commandments. To **behold** in this case means to perceive, to closely regard.

We are told by John also concerning Jesus:

“ . . . he knew all men.  
And needed not that any should testify of man: for he knew what was in man.”

John 2:24-25.

Jesus, being able to discern the mind, could see a lack in this man who appeared to be so zealous. It is well for us to consider this, that Jesus now sits at God's right hand, able to look into each heart, to truly see what is in man. He beholds us each day, each minute, perceiving our mind, our spirit; nothing can be hidden, all is open for Him to see. Recognizing this, Brethren and Sisters, can help us to look into our own hearts objectively, and perceive where we are failing and in need.

**“JESUS . . . LOVED HIM . . . ”**

Our portion further tells us that the Lord Jesus not only beheld this man, but

“ . . . loved him, and said unto him, One thing thou lackest: . . . ”

What a great deal this tells us of Jesus' love. It was gentle, yet strong enough to reveal the lack; to show what was needed in order to reach that eternal life he so urgently sought. Is this not true love, the love which is of God? Indeed Jesus displayed this love for His brethren and sisters all through His life which He gave to His Father. Does He not continue even now to extend this great love by revealing to each of us any lack which would hinder our finding that inheritance for which He gave His life?

Our minds may not be cognizant of a lack, and so we could go on in ignorance, failing to please Him and in danger of losing the promised inheritance.

Returning to the record of the young man, the word “**lackest**” means to be destitute, in want of this world’s riches; but he must have suffered need in a spiritual sense, and Jesus in love revealed it to him so very clearly. We know He will do this for us also. How can it be done even in our day? By “natural” circumstances which we realize God overrules; through the efforts of brethren and sisters who in love are anxious to help; by God working to show us in a myriad of ways beyond our ability to perceive, especially if we, as the young man, come running, urgently seeking. Is it not our experience that our Father does bountifully provide in every lack as we strive to do faithfully the work given to us? Jesus spoke to His disciples whom He had sent out in the work of witnessing:

“ . . . When I sent you without purse, and scrip, and shoes, lacked ye anything?

And they said, Nothing.”

Luke 22:35.

All their needs, physical and spiritual, were met by their Father. Further evidence of this gracious care is seen in Israel’s experiences in the wilderness, as we have recently read:

“For the Lord thy God hath blessed thee in all the works of thy hand: he **knoweth** thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; **thou hast lacked nothing.**”

Deuteronomy 2:7.

They were given the Manna, bread from heaven, for their food. Their need for water was provided by that which was miraculously brought forth from the rock. Their clothes waxed not old, neither did their shoes. God’s presence was so evident among them, sustaining their life and guiding their every way. Yet in their hearts they murmured, accused God. Why was this so? Was it a **lack**, a coming short of what God looked for? He looked first for trust, reliance on Him, recognition of His presence, and that He would provide the necessary strength to overcome what seemed like insurmountable circumstances. When these circumstances came to test, they failed — they lacked. How ungrateful they were we may feel, but undeniably we lack in similar ways when severe trials come. Do we not need to recognize that “he knoweth thy walking through this great wilderness” and grants all that is needed to find the promise that can be the **end** of our “walking”?

“ . . . **SELL WHATSOEVER THOU HAST . . .** ”

The rich young man was shown by Jesus not only his lack, but what he could do to remove that shortcoming, saying:

“ . . . Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: . . . ”  
Mark 10:21.

Did not Jesus know that this man's great possessions, his material goods, were his first consideration? Knowing that his trust was in this direction, Jesus instructed him to sell them and give the money he so obtained to the poor.

What a severe test! Was his heart fixed upon God and His promised kingdom, or was it upon his great possessions, his treasure in this life? How significant that He further instructed.

“ . . . Come take up the cross and follow me.”  
Mark 10:21.

What was His intent with these words? In another circumstance Jesus said to Peter as he found it necessary to rebuke him, pointing out in love his lack:

“ . . . thou savourest not the things that be of God, but those that be of men.”  
Matthew 16:23.

And then Jesus continued:

“ . . . If any man will come after me, let him deny himself, and take up his cross, and follow me.”  
Verse 24.

Almost the same words He spoke to this rich young man. How specific is the help given — deny self — take up the cross — follow Jesus. We cannot begin to do the second two, until we actively begin to do the first — **DENY SELF**. These instructions to this young man and to Peter reveal for us what alone can overcome these lacks in each of us. It appears that the rich young man could not, or **would not** do what Jesus suggested, for:

“ . . . he was sad at that saying, and went away grieved for he had great possessions.” Mark 10:22.

He **was** sad, he **was** grieved, but nevertheless “went away,” did not take up the cross by denying self and thus follow the Lord Jesus. His grief may have been great at turning away; but the real grief should have been for his

lack, and thus would have moved him to give up that which possessed his heart, his temporal possessions. How clearly Jesus saw this lack. He just as clearly perceives ours, and so **we** are tested, as was this one who went away grieved; for we are tempted often by the demands of our fleshly nature.

To help us, we remember the words of James:

“My brethren, count it all joy when ye fall into divers temptations;

Knowing this, that the trying of your faith worketh patience.

But let patience have her perfect work, that ye may be perfect and entire, wanting (lacking) nothing.

If **any** of you **lack** wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” James 1:2-5.

The Almighty, aware of our frailty, does provide liberally, and **upbraideth** not — or as the word means — reproach or revile. God does not condemn because of lacks, but in mercy and love reveals them, provides help liberally, and desires us to seize the help extended, that we may grow toward becoming entire, wanting nothing — to the perfection which can be found when Jesus returns.

**“ . . . WITH GOD ALL THINGS ARE POSSIBLE ”**

As we realize how greatly we are deficient, how short we fall from what God and Jesus would have us be, we may feel it's impossible, “I can't do it; it's too hard.” But let us remember Jesus' reply to His disciples when they asked, “Who then can be saved?” (Verse 26)

“With men it is impossible, but not with God: for with God all things are possible.”

Mark 10:27.

Can we take hold of these words, remembering and perceiving Jesus' sorrow as He watched that man departing, grieved, in distress, in heaviness? The young man kept his great possession, but he lost the thing he so urgently sought and indeed had worked toward from his youth up.

Let us not bring sorrow to our Elder Brother who knows our hearts and their lacks. But let us be ready to hear and do; and with His help, take up the cross and follow Him, working with patience to become perfect, entire, wanting nothing.

**J.A.DeF**

## A DIFFERENT SPIRIT

**A**s we look for the help that is found in God's word, we are often reminded to value our place in God's sight and to recognize the danger of forgetting the blessed position we are in. This is not a new peril as the Scriptures clearly bring out when we consider the travels of the children of Israel in the wilderness. Their every movement was directed by the pillar of cloud or fire that dwelt among them, a visible reassurance of the covenant they had entered into with God. He was not unmindful of the care He had promised when He spoke to them on Mount Sinai and had told them in Lev. 26:42, 44 and 45:

"Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

And yet for all that, when they are in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God; I am the Lord."

These words spoken were to remind them of what God required. God had said He would establish a covenant with them, and we recall how He had freed them from the bondage and cruelty of Egypt and had taken them to Sinai and given them the law. But even at Sinai there was murmuring and a forgetting of their need for God. How could they fail in such a manner? Yet we too find ourselves in similar trials and testings that compete for our time and energy, and we often fail to value our place in God's sight. We read in Numbers 26:64 and 65 of the outcome of their travels through the wilderness:

"But among these there was not a man of them whom Moses and Aaron, the priest, numbered, when they numbered the children of Israel in the wilderness of Sinai.

For the Lord had said of them, They shall surely die in the wilderness.

And there was not left a man of them, save **Caleb, the son of Jephunneh, and Joshua, the son of Nun.**

How revealing this is, only two men left of the thousands who left Egypt. Only two who valued their dwelling with God and the covenant He had established with them at Sinia. We know these two men were singled out because of their obvious trust in God and their good report after they had accompanied the other ten spies who spied out the promised land. Let us closely examine the record to determine what it was that was so pleasing in their spirits.

Their report is found in Num. 14:7,8:

“And they spoke unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us to this land, and give it us: a land which floweth with milk and honey.”

If God was with them, there was no obstacle too great to be overcome, whether they be walled cities, giants or their own personal fears. The rest of the spies must have feared for their own safety more than they feared God. Why were Caleb and Joshua different? We are told in Numbers 14:24 about Caleb:

“But my servant, Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.”

We are told that Caleb “had another spirit with him”, how was this different? When we look up that word “another” we find it means to follow, to wait. Could we say that Caleb had a following spirit that waited on God and looked to him for direction and guidance? His was a spirit of faith and trust in God that could not be overcome by obstacles placed in his path. Because of that spirit of trust we are told he was allowed to enter into that land promised. Caleb’s inheritance is spoken of in Joshua 14:13,14:

“And Joshua blessed him, and gave unto Caleb the son of Jephunneh, Hebron for an inheritance. Hebron therefore, became the inheritance of Caleb, the son of Jephunneh the Kenezite, unto this day, because he wholly followed the Lord God of Israel.”

The name Hebron, the city which Caleb had inherited, means to join, compact, or coupled together, and how fitting, for it announces to all that God recognized Caleb’s effort to be one with Him, coupled together with Him.

Do we display such a waiting spirit, seeking God's help and guidance in overcoming the obstacles placed in our path? Often when we find ourselves in trial and testing our flesh causes us to doubt and waver, pulls us towards its own thinking and conclusions. Yet if we seek His help we will be strengthened to draw closer to Him in an effort to be one with our Father and let His spirit guide us. Paul reminds us of this in I Cor. 6:19.

“What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not on your own? For we are bought with a price; therefore, glorify God in your body and in your spirit, which are God's.”

This reminds us of what our spirit is to be like. If our body is to be the dwelling of the spirit, then we must have within us a spirit which is compatible, close to God. If we can remember our dwelling place is with God it can help us not to fail as the children of Israel did when they forgot at Kadesh-barnea.

Paul goes on to remind us of the holiness of our dwelling place in II Cor. 6:16:

“And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”

If we are indeed to be the “temple of the living God” then we must develop a spirit that is akin to His, one that like Caleb's followed, waited and trusted, not rushing headlong in our own thinking. Because Joshua and Caleb were found to have a different spirit within them, they were helped to overcome their own flesh and were allowed to enter that promised rest.

Only as we determine to develop that same kind of spirit within ourselves, can we hope to share with Joshua and Caleb in that promised inheritance that God has set aside for those who value His covenant and wait on Him.

**M.C.S.**



## "ACHOR"

It is recorded in Joshua 7:1:—

"But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel."

We might wonder why Israel were held responsible when they did not know anything about the matter, for God is perfectly just.

"The children shall not be put to death for the fathers or the fathers for the children."

Each individual was held responsible for his own actions. Yet in the case of Achan, Israel were held responsible, which prompts us to ask what was the reason. We look for help at the forewarning:—

"And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

But all the silver and Gold and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord." (Joshua 6 v 17-19)

Jericho was to be completely devoted to God; the people were to gain no personal benefit from it. This was solemnly impressed upon all the people before the actual overthrow of Jericho. It was a direct command; an especial requirement. Achan transgressed this special law. He obviously thought so little about God, that he did not expect he would be found out. But we are shown most clearly that God knows and can show what men cannot see. Verse one of Joshua chapter 7 therefore opens the account of Israel's reverse at Ai. It is the explanation of why Israel was defeated. Joshua of course, was quite unaware of the disaster that was in store for his people:—

"And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

So there went up thither of the people about three thousand men: and they fled before the men of Ai.

And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water."

(ch.7:2-5)

Oh! what a shock; and thirty-six men dead. Were the thirty-six men righteous? If Joshua had been with them would he have been slain? Need we answer that question, realising the God is a merciful God, and perfectly just. But to Israel it was a disaster. No wonder Joshua was greatly moved:—

"And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads.

And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hands of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

O Lord, what shall I say, when Israel turneth their backs before their enemies!

For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us around, and cut off our name from the earth: and what wilt thou do unto thy great name." (verses 6-9)

At this point Joshua had no inkling of what had happened. He had no idea that Achan at that very time was hiding devoted things of the spoil of Jericho within his tent, watched by his family. The answer of God was to tell Joshua to rise up from his abject position for there was a reason for the defeat, and God would reveal it.

"Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff."

“Therefor the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

Up, sanctify the people, and say, Sanctify yourselves against the morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.”  
(verses 11-13)

It was no use continuing the work until they had put this matter right. But God would indeed reveal how they could put it right.

“And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.”  
(verse 15)

Joshua, we see from the record, perceived that the priority now was to deal with the folly in Israel before anything else.

“And Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken.”  
(verse 16)

The sure guidance of God followed; it was not something Israel could search out themselves, so the lot was used, and by a process of elimination Achan was taken. Yes, God's hand unmistakably showed where the error lay and Joshua had no doubt concerning this guidance.

“And Joshua said to Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

And, Achan answered Joshua and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done;

When I saw amongst the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels in weight, then I coveted them and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and behold it was hid in his tent, and the silver under it.”  
(verses 19-22)

Yes, God's hand had accurately showed who was at fault. Taking these devoted things they were now conveyed as a token to where they should have been in the first place.

“And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.”

(verse 23)

But let us note that the precious metals which Achan had kept for himself were not now to go to the treasury of the Lord's House. All, along with Achan and his family, were to be devoted to the same destruction which had overtaken Jericho.

“And Joshua and all of Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of the place was called, the valley of Achor, unto this day.” (verses 24-26)

Thus Israel rose up to glorify their God, and purge themselves of that which would disfavour them in the eyes of God, that is if they did not put away what He had revealed as displeasing in His sight. This very act gave them hope, favour, help and strengthening in the work of God. It also warns that the people of God are regarded by God as one, who when infected with such a dire disease as that which Achan had brought into the camp, would be detrimental and dangerous poison to the whole of the Body if allowed to remain therein.

Israel had much to be grateful about this merciful guidance of God which came to deliver from the beginnings of such an insidious evil among them. That it made a great impression is shown from the following:

“Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle

dwelleth, and take possession among us: but rebel not against the Lord, nor rebel against us, in building you an altar beside the alter of the Lord our God.

Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.” (ch.22: 19-20)

This incident arose because of the fear that if one mans' sin had caused God's displeasure, what would be the consequences of the aposty of two tribes and a half? Which of course at the time was a misunderstanding.

Yes, there was no tribal (or Ecclesial) autonomy then in the principals and considerations of the people of God under Joshua's administration.

Is it any different in principle under the administration of Jesus today? When greivous things are revealed it is the way to the valley of Achor which can deliver God's people, and give them hope to go on. So we read concerning the future blessedness of the people of God:

“And I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out the land of Egypt.”

(Hosea 2:15)



**AT A FRATERNAL GATHERING**

**Part 1 SONG OF SONGS (ch.1:17)**

“Tell me, O thou whom my soul loveth, where thou feedest — — —.”

This is taken from the song of Solomon — the song of Songs — the perfect song — the song of perfection. “— — — which is Solomon’s.” (v.1)

We are told in I Kings 4:30-32:—

And Solomon’s wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

For he was wiser than all men; — — — and his fame was in all nations round about.

And he spake three thousand proverbs; and his songs were a thousand and five.”

So it must be, or it would seem, that what is contained in this Song of Solomon is the pinnacle, so to speak, of Solomon’s great wisdom given to him of God, wisdom given also to us:—

“In whom we have redemption through his blood, the forgiveness of our sins, according to the riches of his grace;

Wherein he hath abounded toward us in all wisdom and prudence;

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.” (Eph.1 7-10)

Why, we may ask, is this song so described if it is not that it contains the essence of wisdom capable of inspiring the Apostle Paul to write as he does to the Ephesians in chapter 5:

“— — — Awake thou that sleepest — — —.

See that ye walk circumspectly, not as fools, but as wise, Redeeming the time — — —.

— — — understanding what the will of the Lord is.  
— — — be filled with his spirit;

“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.”  
(verses 14-19)

It would seem then that like all the scriptures, a key is needed to unlock its treasures. What then is the real key to the Song of Solomon? No doubt it is contained in the previous writing of Solomon — in the last chapter of Ecclesiastes. Let us then see if we can find and use the key, for without it we could never understand this Song of perfection.

“The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil.”  
(Ec.12: 11-14)

And so we read in verse 8 what was in the mind of Solomon when he wrote the conclusion of the matter, the summation of his wisdom.

“Vanity of vanities, saith the preacher, all is vanity.”

The chapter begins, in verse 1:

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.”

These verses 1 to 7 are a description of the day of death, which without the hope that God has given is a day no one wishes to contemplate, for is it not true that in youth it is difficult to take the mind forward to consider old age. Yet we are unmistakeably taken to the day of death in verses 3-6, and in verse 7:—

“Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it.”

And so this is the key with which we must unlock to help us to be wise where so many, even Solomon himself, failed.

“The song of songs, which is Solomon’s.

Let him kiss me with the kisses of his mouth: for thy love is better than wine.

Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.” (Song of Solomon 1:1-3)

Here is a description of a bride seeking the sublime association of the bridegroom — the Lord Jesus, and verse 4:

“Draw me, we will run after thee: — — —.”

Remembering that “No man can come to me except the Father draw him, and I will raise him up at the last day.” Yes, because of the savour of the good ointment (verse 3) also referred to in ch 4: 14-16, — the virgins — those that have not been defiled — are anxious that they be drawn. The latter part of verse 4:

“— — — the king hath brought me into his chambers: we will be glad and rejoice in thee — — —.”

Have we not been brought into the king’s chambers, into the scope of salvation, and so “we will be glad and rejoice in thee, we will remember thy love more than wine, for the upright love thee.’

“I am black but comely, — — —

Look not upon me, because I am black, because the sun hath looked upon me: my mother’s children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.”

Yes, I am black, but comely. Ravaged by the sun which can be blistering in its intensity, suggesting long and harsh trials, as Job said in ch.30:30:—

“My skin is black upon me, and my bones are burned with heat.”

Yes, Solomon knew trial and hardship from his mother’s children, his brethren and sisters, and as the keeper of the vineyard learned the wisdom given to him of God, but in so doing, forgot to keep his own vineyard, and failed. But the wisdom still is contained in verse 7:

“Tell me, — — — for why should I be as one that turneth aside by the flocks of thy companions?”

One that is veiled, or segregated from the flocks. A lament really, as if to say, Tell me where I can feed with the flock of the beloved of God, for why should I lose the companionship of all those that belong to the Lord Jesus.

Why did Solomon fail, even though he had all this great wisdom? Was it because Solomon **knew** what God required, but failed to take heed to his own counsel. The word was in his mouth, but not in his heart. **J.S.**

THE LOT

(In reply to article in "The Apostolic Witness" page 223, July, 1984 issue.)

A LOT — greek Kleros

Matt. 27:35 "... and parted his garments, casting lots: ... and upon my vesture did they cast lots."

Mark 15:24 "... they parted his garments, casting lots ..."

Luke 23:34 "... And they parted his raiment, and cast lots."

Acts 1:26 "And they gave forth their lots; and the lot fell ..."

Acts 8:21 "Thou hast neither part nor lot in this ..."

A LOT — hebrew Goral

Psalms 22:18 "They parted ... and cast lots upon my vesture."

Esther 3:7 "... they cast Pur, that (is), the lot ..."

Prov.16:33 "The lot is cast into the lap ..."

Prov.18:18 "The lot causeth contentions to cease ..."

Is.34:17 "And he hath cast the lot for them ..."

Joel 3:3 "And they have cast lots for my people ..."

Jonah 1:7 "... they cast lots, and the lot fell upon Jonah."

It would seem important that scripture should be interpreted by scripture; and there comes a point when enough has been said.

However, it is to be wondered that the Apostolic Witness does not appear to recall something of its own history in connection, with the Ballot, when "Serving Brethren" "leaders", who introduced the heresy of the doctrine of unclean meats were voted into office by those who have been in fellowship with members of the Apostolic Witness. This failure in the ballot went on for years, as those who publish the "Apostolic Witness" know only too well.

P.S.

If Mr. Hilsden would agree to discuss the matter of the doctrine of unclean meats, and the previous 1954 division as detailed in the appendix to the History of the Truth, Mr. W. G. Butterfield would be prepared to make an arrangement to meet.

## The signs of His Coming and of the End of the World.

“But pray ye that your flight be not in the winter . . .

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved . . .”

Matt. 24:20-22

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**W**ill there be a “nuclear winter”, that is the question that is now being raised. An extensive scientific survey is now underway, following up suggestions in intellectual circles that even a limited atomic war could cause a “nuclear winter.”

More than twelve American Government agencies are studying the consequences of even a limited nuclear war. One theory is that fires started by even a checked nuclear exchange would block out so much sunlight that life on Earth would be all but extinguished.

The New York Times has been reported to have declared that if the survey shows the feasibility of the theory, then such a threat could cause dramatic changes in the United States' plans and equipment for fighting a nuclear war. “Clearly this is an area of public concern” said a U.S.A. top Government advisor.

The detonation of nuclear warheads with a force of 5,000 megatons, far less than possessed by the United States and the Soviet Union would ignite so many fires in cities and forests that smoke and soot would block out the sun for months on end, lowering temperatures by as much as seventy-five degrees causing freezing and other harsh conditions unrelated to radiation. This would cause the extinction of a significant proportion of the Earth's animals and plants and possibly the human race. It was even theorised that an exchange as small as 100 megatons aimed solely at cities, could also be enough to cause a nuclear winter. (the A-bomb on Hiroshima was 10 kilotons)

That such a thing could happen is clearly shown in devine prophecy; if time were allowed to continue the “nuclear winter” would be a reality. However the scripture gives the assuring hope that such a catastrophe will not be allowed “. . . for the elect’s sake those days shall be shortened” (verse 22) Nevertheless, such deliverance is to be prayed for:—

“. . . pray ye that your flight be not in the winter . . .”



## News from the Ecclesias

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

Sundays: Breaking of Bread: 11.30 a.m.

Sunday School: 1.30 p.m.

Bible Class: Midweek: Forestville and Orchard Park.

Alternate Week: Revelation Study.

The Sunday School outing was held on Saturday, 11th August. The companionship, games and picnic food was enjoyed by all. We are all grateful that it has been allowed.

Our minds and supplications are with our brethren in Manchester as they go about His work. It is a privilege to participate by counsel in this work and an evidence of the unity which may be permitted because minds are striving to be subject to the Father. **J.A.DeF.**

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### **BLACK ROCK NEWS**

Sundays: Breaking of Bread 11.30 a.m.

Bible Study: Midweek.

We are glad to be able to be at Manchester Fraternal Gathering on Monday, 27th August, to hear and receive the provision of The Truth and to meet once again with our brethren and sisters. **per D.L.**

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### **MANCHESTER NEWS**

Sundays: Breaking of Bread 10.30 a.m.

Bible Class: 7.30 p.m. Thursdays.

It was nice to have the presence of some and the messages of others at our Fraternal Gathering, an assurance of the unity which exists between us.

