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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

### “ . . . HE DREW ME OUT OF MANY WATERS ”

**T**his morning we have listened as David poured out his heart in song, expressing thanksgiving and praise to God for His deliverance, and mighty acts on his behalf.

Moses and Israel in a similar song of thanksgiving for deliverance, glorified God:

“Then sang Moses and the children of Israel this song . . . I will sing unto the Lord, for he hath triumphed gloriously: . . .

The Lord is my strength and song, . . . he is my God . . .”  
Exodus 15:1-2.

Further, in the Revelation, we are shown a time yet to come, when the seven angels about to pour out God’s final judgments:

“ . . . sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty: . . .

Revelation 15:3.

Here is rejoicing at deliverance from death, and joy at being granted eternal life, to do the work of the Almighty. It was in this same spirit of rejoicing that David sang the words we have read this morning:

“ . . . David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul:”  
II Samuel 22:1.

It would seem on first reading, that David sang these words at the very time of his deliverance from Saul. Yet when we look at the chronology, we find this song was written about 1018, near the end of David’s reign. David began his 40-year reign near 1056, and died around 1016. This song of David, this Psalm, or pruned song (for it is also recorded in Psalm 18) was written perhaps some two years before his death. In his lifetime, David experienced many blessings, trials, sadnesses, failures; and many difficulties as with Absalom and Shimei. Yet in it, he recognized that it was God who overruled his circumstances, and he submitted. Perhaps this expression of his spirit can help as we struggle to be subject

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— failing, yes — but submitting and hoping for God’s mercy and grace — particularly in the midst of hardship and grief, as well as in times of blessing and help. David’s mind was so clear:

“ . . . The Lord is my rock, and my fortress, and my deliverer;  
The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour;  
I will call on the Lord . . .” II Samuel 22:2-4.

Was not this conviction the end result of his experience over many years: that while he suffered and was beset by enemies, he was delivered by the God who was his rock, his strong defence? At times, David must have felt overwhelmed; but resolutely he put his trust in his Father.

As we are helped to perceive this spirit of David, there is much encouragement for us, for it is applicable to our living, in circumstances good or difficult. In his words, there are certain aspects which seem to stand out, to fulfill our particular needs. An example is found as he sang:

“He sent from above, he took me; he drew me out of many waters;” II Samuel 22:17.

How real it was to our brother as he knew God’s reaching out, taking hold, and drawing. In the tribulation he experienced, David did at times feel to be submerged in many deep and dangerous waters, over his head in difficulties; yet he knew in his heart that the Almighty was with him to draw him out. He trusted in His loving kindness and mercy, appealing:

“Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children; Whose mouth speaketh vanity, and their right hand is the right hand of falsehood.” Psalm 144:7-8.

Have we not experienced, Brethren and Sisters, the feeling of being overwhelmed by the evil so prevalent, threatening to swallow us up? Where can we turn for help? David’s conviction that his Father would pluck him out provides the help we need. He recognized and sought for, as we must, the loving kindness of the Almighty for His children. A

further evidence of this provision is found in the words of Isaiah to faithful Israel:

“ . . . now thus saith the Lord that created thee, . . .  
Fear not: for I have redeemed thee, I have called thee  
by thy name; thou art mine.  
When thou passest through the waters, I will be with  
thee; and through the rivers, they shall not overflow  
thee: . . . ”  
Isaiah 43:1-2.

We do, we must, pass through trials, afflictions; but what help there is to put away fear in the certainty that our Father knows, and stands ready to deliver, if we can only bear under for a time, to show our willingness to submit! This was David's conviction expressed in his song:

“He delivered me from my strong enemy, and from  
them that hated me: for they were too strong for  
me.”  
II Samuel 22:18.

To deliver — is also used as pluck out, preserve, rescue. Let us look back, Brethren and Sisters, over our individual experiences. Have we known a plucking out, a rescuing from situations which are too strong for us? When it appeared there was no way out have not prayers been answered, relief been granted by a merciful Father? What has been our reaction? — gratitude, joy, determination, enhanced trust in the One who has delivered from these many waters? Can we not enter into David's song of rejoicing, of praise as we perceive how blessedly we, too, have felt that drawing out?

**“ . . . THY GENTLENESS HATH MADE ME GREAT ”**

As we look upon the evils of this world, the sore circumstances from which we have been and are continually drawn, do we begin to realize God's wisdom in allowing these circumstances? If life were easy, with few hardships, nothing to fear, would we be as quick to pray for the Almighty's deliverance? Would we grow in dependance upon Him, or would there be a going along, satisfied with our lot in this life, and no quickness to seek His continued drawing to Himself? David, having lived through much trial and affliction, clearly perceived how much he had been helped by these experiences under God's hand. He expresses this mind for us in his song of praise:

“ . . . thy gentleness hath made me great.”  
II Samuel 22:36.

What did David understand, when he spoke of God's gentleness. The word does not mean softness; but rather, it is used to signify that working which brings about a certain response; that is: to abase, to afflict, to chasten, to humble. Was David acknowledging that it was God's bringing to him these trials which humbled him, gentled him, and thus made him great? How can affliction make great? The flesh rebels against this chastening, wanting its own way rather than being controlled by a loving and all-knowing Father.

As there is submission to these hard ways, and a trust in the One who allows them, help can be granted. With deliverance comes recognition that our own strength could never do it. Thus, we grow in a greater dependence upon the Source of all strength; and thereby awareness comes that His testing and strength given has made an enlargement of spirit — a growth in the wonderful ways of God. How essential then to our inner man are those times of testing which we find so hard to endure.

There is much given in God's word to encourage in our struggles to face these seemingly impossible situations. One example is found in His instruction to Hagar, as she fled from Sarah who had "dealt hardly with her." (Genesis 16:6). In her distressed state, the angel of God came to her, saying:

" . . . Return to thy mistress, and submit thyself under her hands." Gen. 16:9.

How natural, how easy it is to run away from trial. But this is not the Spirit's way. Just as God's messenger told Hagar, we too, must submit (the same word as "gentleness"), turn to face the hardship God has put upon us, sore though it may be.

As Hagar returned to her mistress, how humbled, how chastened she must have felt. What strength it took to do so — but if she could, God promised:

" . . . I will multiply thy seed exceedingly, that it shall not be numbered for multitude."

Verse 10.

While Hagar's seed was not the seed of promise, her seed was greatly multiplied. Through submission to the affliction required by God, Hagar thus became a great people. Can we, Brethren and Sisters, grow to a spiritual greatness through that which God grants to those who will submit to His hand?

In the Law, instruction was given concerning the day of atonement — the day the high priest went into the Most

Holy Place with the blood of the sacrifice, to make atonement first for himself, and then for his people. God's direction was:

“ . . . ye shall afflict your souls, . . .  
It shall be a sabbath of rest unto you . . . ”  
Leviticus 16:29-31.

Further, concerning this day, we are told:

“ . . . whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.”  
Leviticus 23:29.

That Israelite would be cut off, having no hope of antonement, if his soul, his life, his living did not become gentled. Does not this show us how needful is that chastening which is to bring our own thinking into subjection to our Father's? David acknowledged this so fully:

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

Can we see the greatness of David's mind, made so by the Father's gentle yet powerful working — a mind so beautiful as to be in a measure likened to God's own? Truly he could say:

“ . . . thy gentleness (affliction) hath made me great.”  
II Samuel 22:36.

Let us then take courage, and not fear as hard trials come; let us trust in the One who will draw out of many waters. As we experience this merciful deliverance and realize His loving kindness, can we join in David's song of thanksgiving:

“Therefore will I give thanks unto thee, O Lord,  
among the heathen, and I will sing praises unto thy name.  
He is the tower of salvation . . . and sheweth mercy . . .  
unto David, and to his seed for evermore.”  
II Samuel 22:50-51.

**J.A.DeF.**

## God's Temple

In our portions in I Kings, we have been impressed with the way in which God dealt with David and Solomon, in a manner consistent with the way God deals with His people. He made known to David and Solomon what His desire was and what He looked for in His children, and especially those over the house of Israel. In I Kings 6:11 God's word came to Solomon:

“And the word of the Lord came to Solomon, saying, Concerning this house which thou art building, if thou wilt walk in my statutes, and execute mine judgments, and keep all my commandments to walk in them, then will I perform my word with thee, which I spoke unto David thy father; And I will dwell among the children of Israel, and will not forsake my people, Israel.”

How great was the responsibility given to Solomon, for not only was his charge to build a house for God, but implied was the spiritual building of His people as well.

We read in I Kings 2:1-4 David's instructions to his son Solomon as the time of his death grew near:

“Now the days of David drew nigh that he should die; and he charged Solomon, his son, saying, I go the way of all the earth; be thou strong, therefore, and show thyself a man.

And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever turnest thyself.

That the Lord may continue his word which he spoke concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.”

This charge that David gave to Solomon was the same given by God to David, that God's covenant with His people rested in David's leadership, now to continue with Solomon.

We know that God caused David to prosper and likewise Solomon prospered in the building of that house of God. In I Kings 6:7 we read the manner in which this house was built:

“And the house, when it was in building, was built of stone **made ready** before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.”

The spirit of one overseeing the building of this house was very important, in order to carry out the practical matters specified by God in His plans for this house. Those words in the above reference “made ready”, mean to perfect or complete, and we can see how David’s desire was in this direction as we read I Chronicles 29:1-3:

“Furthermore David, the king, said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great; for the palace is not for man, but for the Lord God.

Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of divers colors, and all manner of precious stones, and marble stones in abundance.

Moreover, because I have set my affection upon the house of my God, I have mine own proper goods, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house.”

For that house to be “made ready”, be complete or perfect, could only be accomplished as there was a true willingness and a desire to be part of that house by those who participated in its completion. How important it was for Solomon as their overseer and king to have the same desire in his heart. We remember in David’s charge to Solomon he said: (I Kings 2:3).

“ . . . keep the charge of the Lord thy God, to walk in his ways, to keep his statutes . . . that thou mayest **prosper** in all that thou doest, and whithersoever thou turnest thyself.”

When we look up that word “prosper” we find it means, to do wisely. We remember how Solomon requested wisdom from God to rule wisely over His people. We read in I Kings 3:5 the circumstances of that petition:



“In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee, And Solomon said, Thou hast showed unto thy servant David, my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne as it is this day.

And now, O Lord my God, thou hast made thy servant king instead of David, my father; and I am but a little child: I know not how to go out or come in.

And thy servant is in the midst of thy people whom thou hast chosen, a great people, who cannot be numbered or counted for multitude.

Give therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad.

For who is able to judge this thy great people.”

We know how God was pleased with Solomon’s speech and granted his request.

“lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee.”

(verse 11)

He also added riches and honor, the things Solomon did not request, as an added blessing, because of Solomon’s right response.

David must have instilled in his son a right spirit, but we know it was a spirit that later turned away from God. From calling himself a little child, unsure of his ability to judge Israel, he turned his riches and prestige to finding out all things that the world had to offer:

“So, I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me.

And whatsoever mine eyes desired, I kept not from them. I withheld not my heart from any joy; for my heart rejoiced in all my labor; and this was my portion of all my labour.

Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and behold, all was vanity and vexation of spirit, and there was no profit under the sun.” Ecclesiast 2:9-11.

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Solomon had indeed changed and went beyond the wisdom God had given him. Even he recognized the vanity of spirit he indulged in, but could not put it aside. "Better is a poor and wise child than an old and foolish king, who will no more be admonished." (Ecclesiast 4:13).

Solomon for all his wisdom deceived himself because he turned that wisdom to the things of the world rather than the things of God. We remember the charge to Solomon concerning God's house. I Kings 6:12:

"Concerning this house which thou art building, if thou wilt walk in my statutes, and execute mine judgments, and keep all my commandments to walk in them, then I will perform my word with thee, which I spoke unto David thy father;"

There is in this message something for us as well, as we remember Paul's words in I Corinthians 6:19-20:

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

Here is the true recognition that the only means of building up, or taking part in that temple which is God's household, is to keep our own desires and wisdom checked, and execute in our spirit the true wisdom of God. Revelation summarizes this thought as we look to the end of God's purpose, the plan of that dwelling which will last forever.

Revelations 7:14-15

" . . . These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them."

We cannot of our own attain unto that promise held out. Only by being part of His temple, being built upon that sure foundation provided, His son Jesus Christ. If we are part of His house, then the words He spoke to Solomon will apply to us today as well:

"And I will dwell among the children of Israel. and will not forsake my people Israel." I Kings 6:13.

**M.C.S.**

## The Lesson of Ahab

What great help Ahab the king of Israel experienced.

“And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold I will deliver it into thine hand this day; and thou shalt know that I am the Lord.

And Ahab said, By whom? And he said, Thus saith the Lord, Even by the young men of the princes of the provinces.

Then he said, Who shall order the battle? and he answered, Thou.” (I Kings 20:13-14).

“And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.” (verse 21)

Thus marvellous working out which had been promised had been fulfilled by God.

This is how God helps His people to have faith. We may feel desperate at times with difficulties which appear insurmountable. Then God comes to provide; He delivers and rectifies, which is not only to help His people but also to increase their faith. May we therefore not be like Ahab who forgot. What wonderful counsel and warning was provided for Ahab.

“And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.”

(verse 22).

“And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel.

And the children of Israel were numbered, and were all present, and went against them and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand and ye shall know that I am the Lord.” (verses 26-28).

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Seven days elapsed. Seven days of testing. Israel held their ground however, so did not flee, though tremendously outnumbered. Then the battle commenced.

“And they pitched one over against the other seven days And so it was, that in the seventh day, the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Benhadad fled, and came into the city, into an inner chamber.”

Here was sufficient indication of God’s displeasure; but what did Ahab do to the escaped Ben-hadad, that ruthless enemy of the people of God?

“So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

Now the men did diligently observe whether anything would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot. And Ben-hadad said unto him, The cities which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him and sent him away.” (verses 32-34).

What did the ostentation of sackcloth denote? Why, shame and repentance, sorrow and submission. But did Ben-hadad really mean this? Or was it a ploy to save his own skin, when if the circumstances had been reversed he would have shown no mercy to Ahab and Israel. Yet Ahab, feeling that in the time of his victory and of his strength he could show magnanimity, called his adversary his brother! What had he overlooked? Was it not that one whom God had utterly condemned was to be upheld in that condemnation of such an one? But Ahab did not uphold God, he called the condemned his brother. The lesson of God’s displeasure at this infringement and lack comes to us in the words of the prophet:

“And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

And the king of Israel went to his house heavy and displeased, and came to Samaria.”

(verses 42-43).

Oh, if only Ahab had taken heed at that point to turn his face toward God who had so greatly helped him, so that he might be right when the evil day came. However, the record reveals how heedless he became in the hands of an evil and influencing woman.

“And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give the worth of it in money.

And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.

And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers.

“And he laid him down upon his bed, and turned away his face, and would eat no bread,

(1 Kings 21:2-4)

Ahab was upset at the rebuke, showing how sensitive a man he was with strong personal feelings. But the indication is that he would eventually have resigned himself to the situation. But now came the test.

“But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry; I will give thee the vineyard of Naboth the Jezreelite.

So she wrote letter's in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth." (verses 5-8).

So Jezebel, the schemer, prepared to take by deception and stealeth, what an open transaction could not achieve. Now Ahab must have known that Jezebel was doing wrong, but he neither corrected her or stopped her evil intentions. What a dreadful plot it was!

"And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people.

And set two men, sons of Belial. before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them."

(verses 9-11).

So here were evil henchmen prepared to do an evil bidding for personal favour to bring about the overthrow of one who wished to hold fast to what God had given him. Then there were the two actual false witnesses (there had to be two); and two were prepared to be false to the cutting off of a man who did not deserve to be so treated. But note how it was done, a fast, a religious event was proclaimed! A solemn purporting to be subduing fleshly desires by fasting (going without certain things) to the glorifying of God. This was all superficial, and completely opposite to any honouring of God. So we see what happened.

"They proclaimed a fast, and set Naboth on high among the people.

And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, and he died.

And they sent to Jezebel, saying, Naboth is stoned, and is dead."

(verses 12-14).

Of course the people believed the two witnesses, and so indignantly cast their individual stones at Naboth's blasphem-

emy, as they thought. So we see Jezebel is a liar, the elders and nobles of Jezreel liars, and the two men who were prepared to sell their brother's life for reward by lying about him.

“And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.”

(verse 15).

Yes, Ahab, who had previously been so greatly helped, now could have his own way, which he certainly liked to have. He had forgotten that the Great God, who had been aware of previous needs and had intervened to help, would be equally aware of what was happening in those circumstances. God was biding His time; vengeance is Gods, He will repay; and how greatly He did repay. But before the day of God's vengeance for the blood of Naboth, Ahab was forewarned of what was in store for him. Elijah the prophet was sent to him with a message.

“And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered him, I have found thee: because thou has sold thyself to work evil in the sight of the Lord.”

(verses 19-20).

Ah, how typically the response of human nature to reproof and condemnation — “Hast thou found me, O mine enemy?” when the real enemy was Jezebel. The courageous answer of Elijah was “I have found thee.” Elijah did not deny that he was an enemy, for so it was because of what Ahab had done. But Ahab had sufficient awareness to know evil things had been committed, and so he was smitten in conscience and troubled in mind. This giving way of Ahab caused God to lighten His hand from off him.

So we read:

“And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son’s days will I bring the evil upon his house.”

(verses 28-29).

What lessons are these when we see how the Spirit illumines human failings, wrongs and evils; things which we know can be repeated in varying degrees even to these last days.





## Not Rich Toward God

(Luke 12:21).

“Beware of the leaven of the Pharisees, which is hypocrisy.”

Hypocrisy means acting or pretending — not genuine. Following this warning of the Lord Jesus we read:

“And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him. Are not five sparrows sold for two farthings and not one of them is forgotten before God?”

(Luke 12:4-6).

This statement seems to be a contradiction to the parallel passage in Matthew 10:29:

“Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.”

But it is no contradiction but rather a reference to God's people who are so insignificant that they are likened to the lowly sparrows and referred to in Psalm 102 “I am as a sparrow alone on the house top.” Psalm 84:3 Yea the sparrow hath found an house, and the swallow (liberty bird) another figure used, — a nest for herself. If we turn to Genesis 6:14 we are helped to see the connection. Here the instruction to Noah was — Make thee an ark of gopher wood — rooms or as we see in the marginal reference, this is the Hebrew word for nests. Verse 16 — A window shalt thou make to the ark — — — and the door of the ark shalt thou set in the side thereof — one window — one source of light, and one door — one entrance, speaking powerfully of the Lord Jesus who said: “I am the light of the world” and “I am the door of the sheepfold” — the Lord Jesus Christ whose purpose is to provide a room — a nest — an inheritance in His kingdom for the faithful.

And so as we go back to Luke 12 where we are introduced to the parable of a certain rich man in verses 16-21. Why did the Lord Jesus do this if not to illustrate the ultimate folly of those like the Pharisees, of making self provision the engrossing rule of life which is the common rule of man, making fortunes in this life but neglecting to provide for eternal life. So the preamble to the parable — v 13 Speak to my brother that he divide the inheritance with me. The reply in verse 14, Man, who made me a judge or a divider over you? This was a rebuff to the young man, because although the Lord Jesus will have much jurisdiction when He returns to exercise judgment and justice, it is not so in this present life. The parable goes to show that the lust of possession is a snare as it tends to deceive the heart to forget the higher consideration. Hence the warning, Beware, and speaks of the deceitfulness of riches and their tendency to cheat the heart out of wisdom. He therefore advises His brethren (and sisters) to turn the mammon of unrighteousness when it comes our way into a friend by its use for God in a good stewardship of which He alone is judge and not man.

How necessary is this exhortation, for experience shows how common it is to endeavour to amass wealth in this life in the laying up of treasure to oneself. If we do this we shall not be rich toward God. Being rich toward God in this present day may not seem to be much of an acquisition, but we must look at it from the aspect of the resurrection — for when that day comes, as it surely will, the reality of treasure laid up in heaven will be manifest in the eye not only of men but of angels.



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

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.”  
(2 Timothy 4:3).

**T**he fulfillment of the above prophecy has never been so much seen as at the present time. The denial of the virgin birth, the resurrection of Christ etc. etc. and of course the upholding of Darwinism by those who profess to be followers of Christ.

This challenging of the scriptures is the denial of God, who does not reveal Himself in lies, and so therefore is not only capable of ensuring the continuance of the truth in His divine writ, but has also promised therein that He will preserve its truth.

Nevertheless forces are at work, who through disbelief and philosophy, would undermine respect for the veracity of the Bible, with its account of God's miraculous workings throughout the ages.

One clergyman did have the courage to raise a critical question with the head of the Anglican Church asking, did he and other bishops

“ — — — agree or not that a bishop may disbelieve in the historicity of the Virgin Birth and the Empty Tomb” and “Do they agree or not that a bishop, while himself believing in the historicity of the Virgin Birth and the Empty Tomb, may treat or teach these beliefs as being optional for the Church?”

The reply was:

“The history of the Church supplies much evidence of the unwisdom of any attempt to limit interpretation (of doctrinal standards) by authoritative declaration, we are convinced that the wise course is not to prescribe the interpretation in addition to the standard itself.”

The head of the Church then went on to say he felt unable to deal further with “these complex and mysterious matters” simply in terms of the questions raised. The questioning clergyman however persisted by asking the leader whether he was aware of “the considerable distress caused by contin-

uing episcopal statements — — —”. The reply was that the leader was aware of the distress, but he was also aware of the breadth of interpretation amongst members of the Church of England who were as sure and confident as any in affirming the doctrine of the Incarnation and the Resurrection.

So is seen a situation wherein any pastor is free to tell his audience what not only suits his own view but that of his audience.

Meanwhile the head of the Roman Church has lifted the ban on the Tridentine Mass laying down that the last revision of the Tridentine Service (1962) may again be legally used; providing Catholics wishing it, ask their Bishop to authorise its reinstatement for certain occasions.

So the desire to have the “ears tickled” is again seen in this as also a response to cater for such a desire.

The religious world is thus shown to be more concerned with popularity than truth; and the laity with human reasoning, philosophy and formality, rather than reverence for the Inspired Witness of the Most High. Surely a sign of the times.



**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.

Correspondence with Christadelphians manifests a continued concern among the various divisions on important aspects of belief. It presents once again an opportunity to witness to the one faith through which eternal life maybe found, in His mercy.

Gratitude is unceasing for the communication and counsel with our brethren — a blessing which speaks of the unity amongst His people.

**J.A.DeF.**

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**“PENTRIP” Black Rock, Portmadoc.**

Sundays: Breaking of Bread: 11.30 a.m.

Bible Study: Midweek.

Now the new year is approaching the nights will shorten, the first sign of the coming of Spring.

Meanwhile we have experienced strong winds and high tides but are glad that we have been blessed in that no damage occurred, for which we are thankful.

**per D.L.**

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**MANCHESTER, Ryecroft Hall Annexe, Audenshaw, M/cr.**

Sundays: Breaking of Bread: 10.30 a.m.

Thursdays: Bible Class: 7.30 p.m.

We know not what this new year will bring, but we do know that it is one step nearer to the fulfilment of all that is hoped for and has been hoped for from the very beginning.