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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"

"AT THE TABLE OF THE LORD"

"THE COVENANT AT MOUNTS GERIZIM & EBAL"

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(the J. J. Andrew Teaching)

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"NEWS FROM THE ECCLESIAS"

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(left over while next month)

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**"AT THE TABLE OF THE LORD"
"THE PREACHER"
Ecclesiastes 1:1**

This morning we have concluded our reading of Ecclesiastes, or as the Bible notes, "The Preacher". Ecclesiastes is a Greek name given to this book by the translators authorized by King James in the seventeenth century. The Hebrew word used for preacher as in Ecclesiastes 1:2 - "Vanity of vanities, saith the Preacher. . . ."—comes from a root meaning to assemble or gather. This thought helps us to perceive the scope of the preacher's work. It was partly to gather people to hear or be instructed by the word of God. In addition, the preacher's work required first, as we have read this morning:

". . . because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs." Ecclesiastes 12:9.

To "set in order" gives the thought of gathering or assembling these proverbs and wise sayings to teach, so that there might be good heed given to the Almighty's wisdom. This was the preacher's work under God's hand through the Spirit at that time, and for our help today as we are assembled in worship.

Who was this preacher, who set those words in order? We are told:

"The words of the Preacher, the Son of David, king in Jerusalem." Ecclesiastes 1:1.

We know this son of David, Solomon, was blessed of God, granted much wisdom along with riches and honor because of his desire to please God. He had been carefully instructed by David, given a charge, and reminded of the promises—those "sure mercies of David". It is clear that over the years, he departed from God's ways, led astray by his own pride and lusts. His heart turned from God to the gods of his numerous wives and concubines, many of whom were of the nations in the land whom God forbade His children to marry. Early on, Solomon exhorted his people, at the dedication of the temple built under his hand:

"Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day." I Kings 8:61.

Yet later he put aside these words, going after the strange gods. It is not known at exactly what time in his life that Solomon "set in order" these proverbs in Ecclesiastes, but the chronology

indicates it was likely in the years shortly before his death. He often spoke of vanity, the emptiness of life:

“Vanity of vanities, saith the Preacher, vanity of vanities;
all is vanity.
What profit hath a man of all his labour which he taketh
under the sun?”
Ecclesiastes 1:2-3.

As Solomon looked back over his forty years as king, he would consider his position and doubtless realize indeed that he had altered, and his life had sadly become vanity, empty, for his heart turned away from God. He had much: riches, honor, position, and always wisdom exceeding any on earth in his time —everything a man’s heart could desire. But now it was to him emptiness, for he had lost the hope of Israel, the ultimate blessing and mercy of the Almighty to be bestowed upon those whose lives have centered on Him and His requirements. Solomon may have been motivated to write as the preacher, to help his people keep the ways of the Lord, heeding His commandments, always moved by a continued love and godly fear. This would seem to be expressed in our portion this morning:

“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.”
Ecclesiastes 12:1.

In his youth, Solomon was named beloved of God (Jedidiah) by the Almighty. In his old age he would look back and realize how greatly he had been loved and blessed, while he did that which pleased the Lord. But as he approached the end of his days, he was moved to exclaim: “. . . I have no pleasure in them.” Of course, he spoke, in part, of his physical state, as did the aged Barzillai who said to the victorious King David:

“. . . How long have I to live, that I should go up with the
king unto Jerusalem?
I am this day fourscore years old: and can I discern between
good and evil?
. . . wherefore then should thy servant be yet a burden unto
my lord the king?”
II Samuel 19:34-35.

Solomon, realizing his time of probation was nearly at an end, sensed his failing vigor. He knew all the material things that were his, and now realized that what he should have sought and valued

the most was no longer available to him: the hope of Israel, the "sure mercies of David", the promised kingdom of God. He would perceive that what he had was all in vain as he exclaimed:

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.
Vanity of vanities, saith the preacher; all is vanity."
Ecclesiastes 12:7-8.

A realization of his own lost state may have moved the king to use his experiences for the help of his people, urging them to forsake vanity and seek that path which leads to salvation. This is indicated in his words:

". . . because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.
The preacher sought to find out acceptable words: and that which was written was upright, even words of truth."
Ecclesiastes 12:9-10.

The king sought words which were "acceptable"—"words of truth" or those being a delight, pleasant, pleasing—not to himself but to God. He also revealed why such words might not be pleasing to one's natural thinking:

"The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd."
Ecclesiastes 12:11.

Goads are sharp instruments used to move oxen in the direction desired by their master. They hurt but they keep one in the right way. Nails, as used here, are pegs which are fastened, driven in with a hammer by those assembling a building. These wise words urge and press one to walk in the way of salvation, and as pegs, are to strengthen the house of God in building. We remember Jesus' words to Paul on the way to Damascus:

". . . I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."
Acts 9:5.

What were these pricks or goads? Were not the words spoken by Stephen, as he was being stoned, goads felt by Paul as he stood by "consenting unto his death"? Paul's response to Jesus' words, the Spirit's prodding, was:

“... Lord, what wilt thou have me to do?” Acts 9:6.

He spent the rest of his life in the faith and work of the Truth.

Solomon's words, especially weighty because of his experiences, convey that, indeed, all other than God's way is vanity and vexation of spirit. They would be meaningful to those whose hearts could be pricked into the direction pleasing to the Father. He concluded his words as the preacher:

“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 judgment, with every secret thing, whether it be good, or whether it be evil.”

Ecclesiastes 12:13-14.

The “whole matter”—Solomon tells us—involves a continuous working toward perfection. This is possible only by the Spirit's words working in man's heart, directing, commanding, and pointing out the way toward that perfection when Jesus Christ returns to assemble into a perfect unity the true members of His body. The preacher emphasizes that “this is the whole (duty) of man” “Duty” is not in the original, so his words really say: “This is the completion or perfection of man”. This is the end that God has in mind for man, the culmination of Israel's hope and the gospel taught from the beginning. Solomon, the preacher, reveals how mortal man may be allowed to know this perfection:

“Fear God, and keep his commandments.”

Ecclesiastes 12:13.

This may sound overly simple, but Solomon did not find it so! He lost his fear of God and departed from His commandments, those signposts which keep one in the strait and narrow way of life. If we fear, truly reverence and stand in awe of God, we will be helped to keep His commandments. His word given to Moses for His people instructs us that we labor to be holy:

“Ye shall be holy: for I the LORD your God am holy.”

Leviticus 19:2.

And He gives us some tangible examples:

“Thou shalt not defraud thy neighbour. . .

Thou shalt not go up and down as a talebearer. . .

Thou shalt love thy neighbour as thyself. . .
Ye shall keep my statutes. . .
Ye shall do no unrighteousness in judgment."

Leviticus 19:13,16,18,19,35.

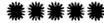
He also adds to these verses:

"I am Yahweh your God."

Solomon lost that recognition and fear, failed to reverence His Name, and thus to keep His commandments, thereby departing from the way of life. Let us, Brethren and Sisters, give earnest heed to the words of the preacher; let us value his conclusion of the whole matter:

"Fear God, and keep his commandments. . . ."

J.A.DeF.



THE COVENANT AT MOUNTS GERIZIM AND EBAL

We have recently read of Moses' charge to the children of Israel, as he prepared them to enter into that land promised to their fathers. As God had commanded, Moses instructed the people to assemble on Mounts Gerizim and Ebal, when they arrived on the other side of Jordan, and there would be repeated God's blessings and cursings:

"These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph and Benjamin:
And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher and Zebulun, Dan, and Naphtali."

Deuteronomy 27:12-13.

Joshua would be charged with carrying out these instructions exactly as God had stipulated, for Moses could not enter the land and would die before the congregation crossed the Jordan. As the tribes were divided upon the two mounts it is recorded that:

". . . . all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of

them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.”
Joshua 8:33-34.

The Bible dictionary tells us that between mounts Gerizim on the south and Ebal on the north, the city of Shechem was situated in the beautiful valley they sheltered, 34 miles north of Jerusalem and 7 miles southeast of Samaria. The old city of Shechem was renamed by Vespasian, Neapolis from which its present name of Nablus is derived. It was described by many as a beautiful place of fertile gardens and orchards, watered by the many fountains and streams which issued from the two mountains.

We might imagine this verdant valley, lush and green, a promise of the plenty to come, with a multitude of people on the side of Gerizim to the south and the remainder on Mount Ebal to the north, with the Levites and priests between in the valley. This solemn occasion would cause those present to reflect upon the many blessings God had bestowed, and as the curses were read, to realize that God's protection and care could be withdrawn should they disobey. How impressive would be that assembly as thousands of voices echoed "Amen"—so be it—after every declaration. It would no doubt be a time of great contemplation and self-examination for all those present.

The significance of Shechem would not be lost upon Israel, for they would remember that their fathers Abraham and Jacob had both come to this spot:

“And Abram passed through the land unto the place of Sichem, unto the plain of Moreh, And the Canaanite was then in the land.”
Genesis 12:6.

“And Jacob came to Shalam, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money,

And he erected there an altar, and called it El-elohe-Israel.”
Genesis 33:18-20.

Also at Shechem they buried Joseph's bones which they had carried out from Egypt:

“And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.”

Joshua 24:32.

Some years after this at mounts Ebal and Gerizim, just before his death, Joshua assembled the people once more to this same place Shechem to remind them of the great blessings and deliverances granted by God:

“And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.”

Joshua 24:13-14.

There at Shechem, Joshua confirmed the covenant they had made earlier when first entering the land, sealing it with a great stone, set as a reminder of their duty to God:

“So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.”

Joshua 24:25-27.

These events, so important in Israel's history, would help those sensitive to the Spirit, to reflect upon their own individual circumstances, knowing that though they were blessed in hearing those words, this meant nothing if not carried out in their living as Moses had warned:

“But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil;

In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:"

Deuteronomy 30:14-19.

Many centuries later when the Lord Jesus went through that same valley He asked the woman of Samaria to draw Him water to drink:

"Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."

John 4:5-7,9.

She was not of Israel but as many of Samaria, had adopted some traditions of the Jews, although not understanding the true hope of salvation:

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

John 4:10.

This living water gave hope of escape from the sentence of death, giving the promise of life eternal, just as could that word spoken to Israel at Sechem 1700 years previous if followed faithfully. Because of Jesus' teaching there at Sechem, many of the

Samaritans came to know and believe in the hope of Israel, receiving the gift of salvation as they recognized the Lord Jesus as the Messiah:

“And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

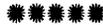
And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.”

John 4:39,41-42.

They were not the chosen people, yet like Rahab who heard and feared, they accepted this life-giving message into their hearts, being perceptive and eager for the blessings offered for obedience.

How grateful we should feel to have the help of this record, especially as we learn that “Gerizim” means to be cut off while “Ebal” is translated as to bare or make bald—reminding of the need to make bare our hearts, examining self with nothing hid in order to cut off the flesh’s influences and thus endeavour to walk after His example, seeking the blessing of that water which can lead to everlasting life.

M.C.S.



RESURRECTIONAL RESPONSIBILITY (the J. J. Andrew teaching)

The following resolution was placed (by J. J. Andrew) before a meeting of the North London Ecclesia on 3 July 1892:-

“That Christ having been raised from the dead through his own blood, it necessarily follows that the dead in Christ will be raised through the same blood, and, as a consequence, that the blood of Christ is not available for the resurrection of any who have died in Adam.”

J. J. Andrew’s summary of his belief on the above subject is as follows:-

- 1/ That Jesus Christ was raised from the dead because of His perfect obedience.
- 2/ That His perfect obedience comprised His death as a sacrifice.
- 3/ That without such death His obedience would not have been perfect.

4/ That, consequently, His death as a sacrifice was necessary to permit of His being raised from the dead.

5/ That by His sacrificial death He was justified from the "sin in" His "flesh".

6/ That being justified from "sin in the flesh" the grave could not hold Him.

7/ That by His death and resurrection a sin-covering was provided for others.

8/ That such as avail themselves of this sin-covering are justified from all previous sin, viz., the "offence" of Adam, and their own "wicked works".

9/ That through this justification a way is opened to them from the grave.

10/ That for those who do not avail themselves of Christ's covering for sin no way from the grave is open.

11/ That there is no release from the second death, because there is no provision, after the judgment, for covering the sin which is the cause of it.

12/ That in like manner there is no release from the death which comes through Adam for those who do not come into the sin-covering name of Christ.

J. J. Andrew's views were opposed by R. Roberts, who quickly wrote and published a work entitled "Resurrection to Condemnation: Who will come Forth to it?" This was followed with a series of articles in "The Christadelphian". There was also a debate between J. J. Andrew and R. Roberts on this subject, in the Essex Hall, Strand, London on 3 & 5 April 1894. R. Roberts affirming that resurrection to the judgment seat of Christ will comprise some who have not been justified by the blood of Christ.

This disputation led to a division in London, those who supported J. J. Andrew deciding to withdraw, saying that those who taught that resurrection was possible by the power of God only, outside the blood of Christ were 'blasphemous', were holding 'a fatal error', and were 'liars'. J. J. Andrew tried to show that his beliefs were as those of Dr. Thomas; and Robert Roberts in his earlier time; but this was not correct in connection with the subject of the Atonement.

J. J. Andrew had a great supporter in the United States namely Thomas Williams (of the Advocate). As a result there was considerable backing for Andrew in America, but very little in England other than in London.

J. J. Andrew in the first issue of his magazine "The Sanctuary Keeper", stated:-

"The controversy on resurrection to judgment has made manifest a wide divergence in belief in the meaning of

Christ's sacrifice and the benefits now derivable from it. These are not subordinate, but vital parts of the Truth. They are dealt with, in some form or other, from Genesis to Revelation, and any erroneous teaching concerning them must necessarily injure "the foundation of the Apostles and Prophets."

The stand against Andrew's teaching can be summed up in the following statement:-

"The blood of Christ was shed, not to provide a way by which sinners could be raised and punished, but to bring, through the mercy of God, eternal life to those who intelligently and appreciatively assimilate the moral lessons associated with it. The wicked, baptized and unbaptized, will appear before Christ for reprobation because they merit it, and not because Christ died. The Andrew theory exhibits a sad misapprehension of the aim of the sacrificial death of Christ."

R. Roberts wrote in the Christadelphian:-

"--- We regret the doctrine recently introduced to the effect that men must be baptised before they can come under the condemnation of the Gospel at the resurrection. We believe that the ground of condemnation is—not a partial submission in baptism, but a refusal to submit to the claims of the Gospel at all, where there is sufficiency of discernment as to the Divine character of those claims. Of this sufficiency of discernments, God alone can be judge. We cannot invite the fellowship of those who advocate the new doctrine, but we cannot refuse the fellowship of those who recognise that knowledge is the ground of responsibility, though they may not be clear as to how the principle will work out in an age of darkness like our own."

However in January 1898 the Birmingham Ecclesia amended its statement of faith as follows:-

Resolved

"That we reaffirm Proposition 24 of the Statement of Faith in the following amplified terms, and that we fellowship those only who hold the same doctrine."

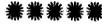
Proposition 24

"That at the appearance of Christ prior to the establishment of the Kingdom, the responsible (namely, those who know the revealed will of God, and have been called upon to submit to it), dead and living—obedient and disobedient—will be summoned before His judgment seat "to be judged according to their works"; "and

receive in body according to what they have done, whether it be good or bad. 2 Cor. 5:10; 2 Tim. 4:1; Rom. 2:5,6,16; 14:10-12; 1 Cor. 4:5; Rev. 11:18."

The Remnant in considering these events, which repercuss even to the present time, particularly in the Advocate position of North America, cannot help but reflect upon the warning words of the Lord Jesus:-

"Take heed that ye be not deceived." (Luke 21:8)



LETTER FROM A. R. H.

"The tree in Gen. 2:9 was classed amongst the trees good for food. This fact the woman observed but that it was a tree to make one wise, this was error! Wisdom is the correct use of knowledge, defined by the mind of God alone.

The law set before Israel, "life and good and death and evil". The knowledge of evil did not mar the mind of Jesus. In Paul it set the emotions in turmoil in his desire to do good and refuse evil.

Thanks be to God, Jesus was victorious and the Father's will prevailed. Accept the fact that Adam's race was born out of wedlock with no right to any dominion over the works of God's hands and clean flesh theories perish. Jesus Christ is the true heir.

Regarding the beginning I would refer to Luke 1:1-2:-

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the Word."

As in John the Word must be Jesus; the phrase "eyewitnesses and ministers" requires this.

God was to proceed with His plan of Genesis 1 and at His (Jesus') return as heir of all things the remains of v.28 to the end of Gen.ch.1 will be completed. Everything that He had made will be pronounced very good."

The Remnant's Reply

It is true that the scripture says "--- every tree, in which is the fruit of a tree --- to you it shall be for meat." (Gen.1:29) But the law of God (which was the test of man's obedience) required "--- 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." (Gen.2:17)

Does not this define that it was not the fruit that poisoned Adam and Eve when they partook? But rather disobedience and their failure of God's test which brought about their dying condition and the curse. If the woman had merely desired the forbidden tree for food, would that not have been transgression nevertheless? As our correspondent has stated, however, the woman desired 'to be made wise'. But wise in what?

A new condition of things defined as "good and evil". When it was too late to retract it was found out to be a curse. All since that time, including Jesus, have been born into that condition of things. Man, having been given free choice from the beginning, has ever since always followed that first failure by being disobedient and retrograde except in the one case of the Lord Jesus Christ. Disobedience once started, has grown more and more over the generations, revealing that flesh nature can only now be described as basically evil, for in all men work the motivations to do evil which lead them to actions of evil.

Even in Jesus Christ, the only one who did not give way to the mind of the flesh were such motivations, therefore He would not allow Himself to be described as good (Matt.19:17) But by His obedience, he has become the second Adam, now made good, and delivered from evil, and subsequently because of this those who are His, will likewise be blessed, even as He has been blessed.

Now it was because of that marriage in the Beginning that we have Jesus Christ the Saviour. So we would respectfully suggest to our correspondent, that though springing from the first parents came the seed of the serpent according to the flesh, there came also the seed of the woman, the Deliverer of mankind, according to the sublime purpose.

Yes, Jesus is the true heir; but concerning the failing woman the scripture speaks pointedly:-

"- - - the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."
(1 Tim.2:14-15)

A BIBLE CLASS
"THINE HEART SHALL MEDITATE TERROR"
Isaiah 33:18

As we often find, the background gives help in discerning our subject. Isaiah (chapters 32 and 33) writes of God's kingdom on earth to be governed in righteousness.

"Behold, a king shall reign in righteousness, and princes shall rule in judgment."
Isaiah 32:1.

Jesus Christ as king and His saints as princes will rule over the earth. For the faithful, great blessings already will have been bestowed when "the spirit be poured from on high" (Verse 15). We are shown conditions then promised:

"... judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.
And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.
And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."
Isaiah 32:16-18.

This is the fulfillment of Israel's hope which now fills their minds and hearts—the joy set before them sustaining them during their time of probation. Isaiah speaks of this glorious hope but reminds too of the judgments to come upon those who refuse to obey the word of God:

"Woe to thee that spoilest, and thou wast not spoiled; and dealt treacherously, and they dealt not treacherously with thee! . . . thou shalt be spoiled; . . . they shall deal treacherously with thee."
Isaiah 33:1.

Thus we have a contrast between the joy and blessing of the faithful and the woes, the terror which will come upon the unfaithful when Jesus returns to judge His people. Being human, we tend to focus on the joy, but is there help in considering this evil to come upon the unfaithful? Does God in His infinite wisdom bring this need to our attention in the words under consideration?

"Thine heart shall meditate terror."
Isaiah 33:18.

God's people shall witness the terrifying state of those who placed their confidence in the strong and powerful of this world,

rather than in God as they cry out:

“... Where is the scribe? where is the receiver? where is he that counted the towers?”
Verse 18.

We find that the Spirit’s word “meditate” indicates talking, studying, murmuring, which implies a thinking over to oneself. This can promote a careful consideration of God’s word and an application of it to our living. Why then, we may ask, should there be meditating on terror? Terror involves fear, dread, horror—the opposite of hope and peace. God through His prophet asks:

“... Who among us shall dwell with the devouring fire?
who among us shall dwell with everlasting burnings?”
Isaiah 33:14.

Do we need to think, to talk to ourselves about the devastation upon those who disobey and dishonor God? Those who seek to honor Him have a fear of God. However, this is not terror, dread, but rather, because of a love for Him, an awe, a reverence, and certainly a fear of offending Him. The Almighty’s power and righteousness can be more fully perceived as one contemplates that boundless power striking terror into men and women upon whom it brings judgment.

Rahab is an example of one who had meditated the terror of God’s power with His people, causing her to protect the two spies of Israel:

“... I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.”
Joshua 2:9.

This terror moved Rahab to help the people of God, and to seek His protection as her faith gave her strength. Again, great fear caused others in Jericho to tremble, but it did not result in their submission. God through Moses spoke to Israel of this terror, helping them to perceive His power:

“This day will I begin to put the dread (terror) of thee and the fear of thee upon the nations . . . who shall hear report of thee, and shall tremble, and be in anguish because of thee.”
Deuteronomy 2:25.

What unlimited power was to perform for His faithful in Israel! Would they not meditate, talk to themselves and to each other, marvel about this promise of such awesome strength so

destructive to God's enemies, but so loving and merciful to them, His children? Let us then consider in our hearts the consequences of offending our Father by disobedience or even by carelessness, for this can lead, if not recognized and corrected, to even greater offences and a subsequent suffering of His wrath.

May it not be appropriate for us in this age which reveals a culmination of license and self-seeking, to look upon the ruinous "natural" catastrophies which have caused such misery, destruction and loss of life? Recent floods due to almost unceasing rain, requiring desperate efforts to stem the overflowing waters, have caused enormous damage in the midwestern states. There have been other equally huge disasters, hurricanes, droughts—all evidences of the Almighty's power. We who earnestly seek His help and protection should be urgently moved to soberly consider these "terrors" and change whatever in ourselves may displease Him.

David's mind helps us in this struggle as he recognized weakness and failure in himself, and pleaded:

"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."
Psalm 19:13-14.

J.A.DeF.

Signs of His Coming and of the End of the World

“---they bend their tongues like their bow for lies:
but they are not valiant for the truth upon the
earth; for they proceed from evil to evil, and they
know not me, saith the Lord - - -. And they will
deceive every one his neighbour, and will not
speak the truth: they have taught their tongue to
speak lies, and weary themselves to commit
iniquity.” (Jeremiah 9:3-5)

Now though these words particularly concern the nation of Israel at the time of Jeremiah the prophet, they do have their application for these last times. World-wide there is a deception labelled education, which in the words of the prophet is “not valiant for the truth upon the earth”.

It is popular to relegate the story of the Creation to one of myth. This in itself is derogatory of the Word of God, for it casts doubt upon the message of the Bible, which is heaven's testimony of what God intends to do with this good earth. Many so called educators and scientists do claim to be “Christian”, but their writings deny the One in whom they are said to believe. Jesus said, “--- Have ye not read, that he which made them at the beginning made them male and female” (Matthew 19:4). Thus Jesus directed His contemporaries to the book of Genesis, certainly not to a myth, but rather to a fact, as the context of this quotation reveals. The Garden of Eden, however, is now regarded as a mythical story tale with an allegorical religious message, and this has opened the way to a multitude of preposterous theories and assertions. The educators in their numerous writings and books have made a sumptuous living in royalties, as they have proceeded to denigrate the Scriptures. Obviously they are bound to be reluctant to admit there is no real evidence for the truth of their suggestions. The fact is that true evidence on their behalf cannot be produced. The enormous time scales which they use and which they continually refer to, is quite beyond the ability of man to test, whereas the proof of what the scriptures say is on every hand. The wonderful creative design and order of things in heaven above and in the earth beneath, and in man himself and his works.

Recently a giant fossilised egg was found in Australia. It had to be admitted that it is a relic of a huge bird, standing almost ten feet high, which existed up to 800 years ago, and known as the Elephant Bird. Again, recently, a fossilised fish was found near Lyme Regis (England). It has been named an ichthyosaur, that is, a sea reptile, but having a paddle and flippers. So scientific theory in

the name given to it links it right away with dinosaurs, therefore with the purported long ago time of the dinosaurs. It has been put forward as belonging to the so-called Jurassic Period (about 195 million years old, it is said). So we see from these recent finds one fossil purported to be of a creature that died out 800 years ago and another fossil said to be of a form of life that existed 195 million years ago. What foolishness is this! Indeed they "--- deceive every one his neighbour ---."

The theory of the evolution of life, to be at all remotely credible, has to use a vast time scale, far beyond the time scale of human experience. Then it cannot be questioned. But there is a question that cannot be denied, and that is the question which the truth of the scripture poses. Evolution does not fit in with the Garden of Eden.

There has been a tacit move by some scientists in recent years in the direction of accepting scriptural proof. The widely held belief that life on earth started in the sea has been challenged. Scientists in California have said that they have found in clay basic properties in which they believe there is the potential for inorganic material to become more complex. They began their research through an interest on whether there was life on other planets, and noted (to quote them) "that despite preponderance of space-age technology involved, the clay-life theory is by no means new—Genesis refers to God forming man of dust in the ground". This new suggestion departs from the scientific teaching of "primordial soup" by which chemical compounds accumulated in the sea and evolved spontaneously into living matter when exposed to energy from solar radiation or flashes of lightning. Clay, NASA research now says, was capable not only of the simple retention of heat from sunlight, but of storing energy forms for prolonged periods. Hence the assertion now, that man could have been made of clay.

This is something we do not have to use the word COULD for "--- the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed."
(Genesis 2:7-8)

God's word leaves no room for introducing any other explanation than what Genesis states was the beginning of life. Recent times however, (as already stated), has seen the denigration of God's witness. It is a sign. The scriptures warn of the time when "---they are not valiant for the truth upon the earth ---". "They know not me, saith the Lord."

Such a state of affairs has to have an end. Jeremiah's prophecy goes on to say:-

"But the Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."
(Jeremiah 10:10)

"He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion."
Verse 12.

"Every man is brutish in his knowledge (margin: is more brutish than to know) ---."

The doubt on the veracity of the scriptures has been sown in these times and has so grown that there is hardly any faith in the word of God. No wonder then, that the world at large, cannot see that the end of the present dispensation is approaching. This can only be realised through belief in what the prophecy reveals. But, of course, when scientific text books are looked to, rather than the Word of Truth, then the condition prevails of which the ancient prophecy through Jeremiah speaks:-

"--- they will deceive every one his neighbour, and will not speak the truth---. Through deceit they refuse to know me, saith the Lord."
(Jeremiah 9:5-6)

NEWS FROM THE ECCLESIAS

HAMBURG, NEW YORK, *Corner Southwestern Blvd. & Pleasant Ave.*

Sundays: Breaking of Bread 11.30 a.m.
 Sunday School 1.45 p.m.
Bible Class: Midweek: Forestville and Hamburg
 Alternate Week: Revelation Study

Continued correspondence and inquiry world wide encourages in the privilege of witnessing to the sure and merciful word of God.

Though now past, our summer Sunday School outing was a happy and beneficial event for all. We felt to be blessed in its enjoyment and help.

J.A.DeF.

MANCHESTER, *Ryecroft Hall, Audenshaw.*

Sunday: Breaking of Bread 11.00 a.m.
Thursday: Bible Class 7.15 p.m.

The ecclesia had an enjoyable time on the occasion of the late summer holiday when all met together in the grounds of a well kept Stately Home. After which the brethren and sisters enjoyed a meal at a nearby old Coaching House followed by a meeting in private to consider one of the readings for the day.

All felt greatly blessed by the lovely sunny day and the beauty of the surroundings.