

SEPTEMBER 1995

A Monthly Magazine issued by

# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

and a warning against the deception in the last days  
foretold by Christ

"Take heed that ye be not deceived"

---

"AT THE TABLE OF THE LORD"

"SONGS OF ASCENT"

"ANABAPTISM"

"A BIBLE CLASS"

"SOME OF THE MORE IMPORTANT TERMS  
UNTRANSLATED"

"COMFORTED OF GOD"

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

"NEWS FROM THE ECCLESIAS"

---

All Communications

W. G. Butterfield,  
72 Thames Drive,  
Biddulph,  
Staffs.  
ST8 7JF

J. A. DeFries,  
146 Gardner Street,  
Fredonia,  
New York 14063  
U.S.A.

---

## THE REMNANT

---

### AT THE TABLE OF THE LORD

#### “WHAT SHALL I RENDER UNTO THE LORD?”

This morning we are listening to the expression of David’s heart as he had wonderfully experienced God’s hand upon him in divine guidance and protection:

“I love the LORD, because he hath heard my voice and my supplications.

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.”

Psalm 116:1-2.

Thinking back upon his experiences, preserved for us in God’s word, we too perceive how often God did indeed give ear to his voice. Were it not so, he would have been stoned because of his most grievous failure in relation to Bathsheba and Uriah. He might have been overwhelmed by Saul’s dogged persecution. He also might have been killed by the lion and the bear early in his life when tending his father’s sheep. And further, unless he had called upon the Lord and was heard, Goliath easily could have overcome him. Because of these experiences, David uttered these words: “I love the LORD, because he hath heard my voice and my supplications.” In thanksgiving, seeking to give glory to God, he further exclaimed:

“Praise ye the LORD.”

Psalm 116:19.

Brethren and Sisters, we know and have received many blessings from the Almighty: help in practical difficulties, courage in facing tribulations in the world, strength in temptation, also healing in our frailties. In response to our heart-felt supplications, this help comes from God—at times through brethren and sisters, or through circumstances beyond our control, and therefore overruled from above. This sustains us in our striving to follow the Lord Jesus, in all meaningful circumstances calling upon God who indeed does answer, although not always in the way we might like, but surely in the way He knows as a loving Father is best for His children. What is our response? Is it, along with David: “I love the LORD”, as we feel His hand working in our lives?

In the rest of this “pruned” song, David reveals his continued awareness of the great mercies granted:

“For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.”

Psalm 116:8.

## THE REMNANT

---

He received and recognized deliverance, not only in his daily circumstances, but more: deliverance too from spiritual death, and with it, deliverance from falling away from God's love. So he reacted thus:

"What shall I render unto the LORD for all his benefits toward me?"  
Psalm 116:12.

Perceiving that all he would render to God was really God's own, given so freely, our brother sought to respond to these benefits from his grateful heart. A **benefit** involves a bestowal, a treating well and a dealing bountifully. Our dictionary adds this understanding: (1) a kindly, loving act, or (2) anything contributing to one's improvement or true advantage. Our Father ever works for our good, giving from above to change a man of flesh—doing his own desires and subject only to self—to a man of spirit—desiring the Almighty's will, being subject only to Him. Can we see why David cried out: "What shall I render unto the LORD for all his benefits?" He longed to pay back to his God, responding in gratitude for His manifold blessings. David's spirit asked: How can I give true thanks giving to God whom I love, and to whom I owe all my existence and my hope?

Having God's graciousness always in mind, David on another occasion asked: "What is man, that thou art mindful of him" (Psalm 8:4)? Why should the Lord continue to remember and patiently look upon His people who fail so often, granting those benefits which can contribute to spiritual growth? Earnestly desiring to render unto God for His continued favor, David promised:

"I will take the cup of salvation, and call upon the name of the LORD."  
Psalm 116:13.

What did he have in mind as he wrote these words? **Cup** implies a portion or lot—whatever is meted out. The Almighty has called a few people to the way of salvation, a hard and difficult way, one in which Jesus Himself agonized, in submitting to His Father's will. In the garden of Gathsemane, crying out, He pleaded:

"... Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."  
Luke 22:42.

His whole desire and purpose was to drink that cup, accept His portion, and obey His Father in offering Himself without blemish, to fulfill God's purpose. His determination was, as

## THE REMNANT

---

David's: "I will take the cup of salvation, and call upon the name of the LORD." In response to Jesus' agonized appeal for help:

"... there appeared an angel unto him from heaven, strengthening him."  
Luke 22:43.

Thus, through Him all of those called by God are granted the hope of deliverance from the eternal death due all men. David knew that this hope requires drinking the "cup of salvation." Jesus, in speaking to those desiring to sit on His right or left hand in the kingdom, replied:

"... Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

Matthew 20:22.

Only by denying self and following in the way He has gone is there hope of salvation. This hope means crucifying the old, natural man of flesh and growing daily in the new man of spirit, sustained by God's word and the loving mediation of Jesus, His Son, whom we have remembered here this morning. David's determination—"I will take the cup of salvation, and call upon the name of the LORD"—is a vow and helps us as we struggle to drink of it; for while it means great blessing and benefit, it also means a trial and testing. Will we render unto God what He so greatly desires? A willing, sometimes failing, yet determined spirit that truly demonstrates our love for Him: "I will take the cup of salvation"—"Not my will, but thine, be done"—Abba, Father."

Helping us to be more faithful in our returning to God for all His benefits, David further pledged:

"I will pay my vows unto the LORD now in the presence of all his people."  
Psalm 116:14.

His mind was to finish, completely render all possible of that which is owed. A vow is a promise made to God, part of a covenant which the faithful make at baptism—I will feed, nourish and sustain the new man of spirit, born as the old man of flesh is buried in the water. Keeping this vow consists of giving one's life to the Almighty, a complete rendering to Him in gratitude for His indescribable mercy. David further helps:

"I will offer to thee the sacrifice of thanksgiving...."  
Psalm 116:17.

We might ask: How is thanksgiving a sacrifice? The law of the peace offering helps us:

“If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers....

Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.”  
Leviticus 7:12-13.

The offering being unleavened, speaks first of Christ’s unblemished offering to bring peace between God and men. The willing and additional offering of leavened bread acknowledges that the offerer is indeed blemished and failing, greatly needing and desiring Christ’s covering to be at peace with the Almighty. With the recognition of this great mercy and provision, the bringing of a peace offering would be a sacrifice of thanksgiving. True thanksgiving then involves sacrifice as we acknowledge a determination to honor and glorify God. Paul reminds us of Jesus’ perfect sacrifice. He glorified God in all His living, and in His death also:

“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Let us go forth therefore unto him without the camp, bearing his reproach.

For here have we no continuing city, but we seek one to come.

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.”

Hebrews 13:12-15.

It is only by Him that we can do this, going forth to Him, forsaking this life, and bearing His reproach, with hearts that are willing and determined. Jesus said near the end of His life:

“I have glorified thee on the earth: I have finished the work which thou gavest me to do.”  
John 17:4.

He gave to His Father His whole life, and we are striving to follow Him. We have had David’s help this morning, and Jesus’ help as well. We can make our living more pleasing by taking the cup of salvation, paying our vows in the desire to render to Him for all His benefits. If we make earnest effort, we can do so faithfully, and God is pleased, as David relates:

## THE REMNANT

---

"Precious in the sight of the LORD is the death of his saints."  
Psalm 116:15.

Precious—valued by our Father because by putting to death the flesh, we glorify Him. Is not this what we desire? Let us nourish that spirit in which He delights, yielding to His hand, submitting to His word, and rejoicing in the privilege of dying daily, sharing in a small measure His Son's reproach, and hoping to share also in His ultimate joy.

*J.A.DeF.*



### SONGS OF ASCENT

For three days each year we read the "Songs of Degrees" also referred to as Songs of ascent or going up to Zion, comprising Psalm 120 through Psalm 134. David was inspired to write these Songs, helping us to focus upon the ultimate hope God has promised to the faithful—the hope of resurrection and life eternal in a world-wide kingdom to be ruled in justice and righteousness by His Son. These Songs serve to elevate our mind to that future event—looking forward in hope to the establishment of Zion when world-wide peace will be established and the end of trial and affliction for all so blessed to dwell therein:

"They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever."

Psalm 125:1.

Those who come unto the fulfillment of His purpose will never be "removed", for blessed with spirit life, those who have overcome will be part of a holy priesthood, reigning with their Lord, Jesus Christ, over a vastly different world. What a help and encouragement God has provided through these Songs of Ascent, as we journey now in hope toward that glorious end. They remind us of the promise to those who in faith, submit in fear and obedience to His guidance:

"In my distress I cried unto the LORD, and he heard me."

Psalm 120:1.

David cried unto God, seeking His deliverance and the help of the Spirit, when he felt cast down and ready to slip. Experiencing His mercy on so many occasions, he could say with confidence:

## THE REMNANT

---

"I will lift up mine eyes unto the hills, from whence cometh my help.  
My help cometh from the LORD, which made heaven and earth.  
He will not suffer thy foot to be moved: he that keepeth thee will not slumber."  
Psalm 121:1-3.

From the Scriptures we know that Jerusalem is to be the center of Christ's kingdom, yet for hundreds of years, this beleaguered city has known no peace. However, when His house is complete, and the end of His purpose finished, all nations will look to her as the habitat of their salvation. Projecting his mind in faith to that time, David writes:

"Our feet shall stand within thy gates O Jerusalem.  
Jerusalem is builded as a city that is compact together:  
Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.  
For there are set thrones of judgment, the thrones of the house of David.  
Pray for the peace of Jerusalem: they shall prosper that love thee.  
Peace be within thy walls, and prosperity within thy palaces."  
Psalm 122:2-7.

To pray for the peace of Jerusalem is to look forward with confidence to the return of her Ruler, the Lord Jesus. He as the Prince of Peace will tear down the high places of this present world order with its graft and corruption, destroy its warring armies and make that strife ridden place a city of peace, righteousness and prosperity in the kingdom age:

"And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.  
And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."  
Isaiah 2:3-4.

## THE REMNANT

---

What a help it is to project our minds forward to that blessed time—to lift up our eyes in hope as we yearn with David, to be part of that wondrous age:

“Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.”

Psalm 123:1-2.

Those who long to be part of this holy city must first, during their time of probation, struggle against the demands of their flesh natures, testing and proving whether they will submit their living in obedience to His ways. To those who persevere will be granted His gracious gift of life everlasting:

“Behold that thus shall the man be blessed that feareth the LORD.

The LORD shall bless thee out of Zion and thou shalt see the good of Jerusalem all the days of thy life.

Yea, thou shalt see thy children’s children and peace upon Israel.”

Psalm 128:4-6.

What a help and encouragement are these Songs of Ascent, lifting our eyes Zionward to the soon return of the Lord Jesus, when Jerusalem will be established as the capital of peace and the habitation of all who obey and love him.

M.C.S.

**ANABAPTISM**

(Dr. J. Thomas 1834)

"Anabaptism is a compound Greek word. It is constituted of ana, which in composition signifies iteration or AGAIN; and BAPTISMA, baptism. Used as a verb, it means to BAPTIZE AGAIN, or to rebaptize (anabaptizo). Anabaptist, in former times, was applied, by the then Orthodox, to the Baptists as a term of reproach ---. The Baptists of that day would admit none among who were not immersed upon the confession that Jesus was the Christ, unless they submitted to the "one baptism" enjoined by the Apostles. This, however, cannot be considered as anabaptism; for, the word of God being our guide, the sprinkling of a few drops of water on the face of a baby is no baptism at all, jesuistry and the priests to the contrary notwithstanding. In this case, therefore, it was baptism, but not anabaptism ---.

Anabaptism, in the strict etymological and scriptural import of the term, is unjustifiable and highly to be deprecated. There is a case, however, in which re-immersion can not only be justified, but is really and obviously a duty. In the foregoing definition I have purposely left undefined the much disputed term BAPTISM. With (a) Greek Lexicon before me, I perceive it means an immersion, a DYEING. Hence the idea conveyed to my mind is A DYEING BY IMMERSION. This is what logicians would call a compound idea. By further research, I find that the dyers among the Greeks, both ancient and modern, use the words baptized and baptism when speaking of stuffs that had been dyed. To dye by immersion is to baptize anything dipped in a coloured medium. The term is confessedly a dyer's word. If you were to dip, plunge, or immerse a piece of white linen in clear water, and then present it to a Greek Dyer, he would tell you it was IOUIZED, bathed, dipped, or washed, but not baptized or dyed. But if you were to take the same piece of linen and dip it in a bright scarlet coloured fluid, he would then tell you it was not only dipped but dyed. Hence the English word IMMERSION only conveys half the idea intended by the word BAPTISM. There is no single word in the language that actually conveys the idea of baptisma. Immersion is but one-half of baptism. A man may be immersed and yet not baptized; a man, however, cannot be baptized without being immersed. The fluid into which he is plunged must be tinged of a bright scarlet colour. Let me not be misunderstood; it is not supposed that this tinge is obvious to the natural eye, but the eye of faith can see the crimson dye flowing from the pierced side of Jesus into all the baptismal waters. If a man confess Jesus to be the Son of God, and apprehends his blood shed for the remission of sins, and he be immersed in the waters --- the eye of faith can see those waters dyed around him

with the blood of Jesus. The eye of faith, however, must be open in the person baptized or dyed, as well as in the dyer or baptizer. A dyer accustomed to look upon coloured fluids may imagine water in his vat to be so; his imagination however, will not dye the cloth; so may an administrator of baptism imagine that the subject recognises the blood of Jesus, but his imagination will not supply the defect thereof. No! the subject must believe and confess for himself or his dipping will be mere immersion and not baptism. - - -

From what has been said, then, the following is the sum. Anabaptism is the repetition of christian baptism, and therefore unjustifiable.

Belief, built on the testimony of Prophets and Apostles concerning Jesus, REFORMATION, CONFESSION that Jesus of Nazareth is the Christ, the Son of the Living God, and IMMERSION into the name of the Father, and of the Son, and of the Holy Spirit, are part and parcel of and necessary to the ordinance of purification from sin, called by the Apostle the "ONE BAPTISM". - - - That every immersed person who is not immersed on the good confession is not founded upon THE ROCK, and consequently forms no part of the Church of Christ.

That the re-immersion of such a person is not anabaptism, and therefore, justifiable; that re-immersion being his first true baptism."

## THE REMNANT

---

### A BIBLE CLASS

"He that hath knowledge spareth his words:"  
(Proverbs 17:27)

Our verse under consideration teaches the importance of using God's word with wisdom and prudence as Solomon writes:

"He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit." Proverbs 17:27.

This knowledge of God's Truth is to be the faithful man, precious as a "pearl of great price" (Matt. 13:46), therefore how important it is to use it with discretion and prudence. Solomon continues:

"Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding." Proverbs 17:28.

Those who tend to be wordy, rambling on without purpose, are apt to be avoided or tuned out, therefore God's word should be used with discernment and wisdom, being mindful of its inestimable value:

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Matthew 7:6.

Here the Lord Jesus urges circumspection—being careful to recognize when "that which is holy" is falling on deaf ears or not valued.

In the midst of accusations from the chief priest and elders prior to His crucifixion, the Lord Jesus used His words sparingly, knowing they would make no impact upon the hearers.

"At the last came two false witnesses,  
And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.  
And the high priest arose, and said unto him,  
Answerest thou nothing? what is it which these witness against thee?  
But Jesus held his peace."

Matthew 26:60-63.

He could have made a powerful rebuttal to refute the claims of the false witnesses, but instead answered sparingly, knowing their hearts were hardened and their ears deaf to His message. He

## THE REMNANT

---

spoke only as needed, bringing no discredit or counter accusations upon His accusers, nor did He attempt to talk His way out of this threatening situation, as one in the world might. He knew His words would be weighed and judged by the Father and therefore used them with care and prudence:

“A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” Matthew 12:35-37.

James exhorted his brethren to guard against the natural inclinations of the flesh which uses the tongue in an ungodly manner, without restraint or discretion:

“Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.” James 3:13.

A man noted for “meekness of wisdom” suggests one who applies the word of Truth rightly, using both restraint and humility, knowing what trouble the tongue can engender and giving it no opportunity to do so:

“Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.” James 3:5-6.

Knowledge that isn’t applied is useless, soon withering and dying. Therefore, whenever witnessing to the Truth, care must be exercised to discern if our words are being projected in a right manner—not over wordy trying to impress, or shyly reticent, both of which may hinder the listener.

“The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.

The heart of the wise teacheth his mouth, and addeth learning to his lips.” Proverbs 16:21-23.

M.C.S.

**SOME OF THE MORE IMPORTANT TERMS  
UNTRANSLATED**

(From the Christadelphian 1877)

Ail—means strength, might and power; applicable to the Eternal.

Yahweh—He Who Shall Be, first in Christ personal, afterwards in Christ mystical, or the saints.

Elohim—organisations of the eternal power, whether angels OR OTHER created powers.

Ail Shaddai—the strength of the mighty ones.

Yahweh Elohim—One in Many and Many in One.

Deductions from the Foregoing Extracts

1/ There is one eternal uncreated substance, which is essentially power, incorruptibility and life, dwelling in unapproachable light and unseen by mortal man, and who is also Wisdom—and out of whom are all things.

2/ From Deity, as the centre of the Universe, is intensely radiated spirit or power, which is all pervading and fills immensity and styled “free spirit,” the ocean of life, in which we live and move and have being. And when focalized under the fiat of his will, things and persons without limit, as to number or nature, are produced by means thereof, also intelligence is communicated.

3/ Jesus of Nazareth was the only begotten son of the Deity, being a creation of the eternal power from the substance of Mary, or the word made flesh: at his immersion in the Jordan, he was anointed with Holy Spirit and therefore became Jesus the Christ, after which the Deity manifested himself in him, by the truth he spoke and the wonders he performed. On the cross this spirit, by which he had spoken and done so much, was withdrawn from him. By the same Spirit he was raised from the dead and changed to Spirit, and thereby became “the Lord the Spirit” and now lives for evermore.

### COMFORTED OF GOD

Contemplation of Nehemiah's work with his brethren in Jerusalem offers true inspiration for our own living under His hand. Nehemiah was chosen by God to stir up the work of rebuilding Jerusalem after the completion of the temple under the governor Zerubbabel, and Jeshua the high priest. God much earlier had promised through Jeremiah that Jerusalem would surely be rebuilt and re-inhabited following the seventy years of captivity in Babylon. This came about as prophesied, but it did not come all at once; rather, it took a period of time and a dedication on the part of the people to bring it about. Nehemiah was one so dedicated, and in his zeal was strengthened and encouraged just as his name tells us—"comforted of Yahweh". This prophet's work took place during the reign of Persia's King Artaxerxes. At this time Nehemiah was the king's servant in Shushan the palace (Nehemiah 1:1). There, certain men came from Jerusalem, now under the rule of Persia, and reported to Nehemiah of circumstances in that city:

"... The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." Nehemiah 1:3.

Nehemiah on hearing this:

"... wept, and mourned certain days, and fasted, and prayed before the God of heaven." Verse 4.

His mourning for God's city was not only a private grief; it showed also in his countenance when he came as cupbearer before the king, who then asked:

"... Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart...."

Nehemiah 2:2.

Nehemiah was greatly grieved in heart, and he related the reason to the king, asking that he might be allowed to go to Jerusalem and help in the rebuilding. Artaxerxes kindly assented and even sent letters with Nehemiah to the governors, instructing them to provide supplies for the rebuilding. After this, Nehemiah tells us:

"... And the king granted me, according to the good hand of my God upon me." Nehemiah 2:8.

Later, when the prophet arrived in Jerusalem, he spoke to his brethren:

## THE REMNANT

---

“Then I told them of the hand of my God which was good upon me; as also the king’s words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.”  
Nehemiah 2:18.

What a support their determination would be to our brother! In Nehemiah 3, we read how the work of building the walls went on. It is impressive that almost all united in that arduous work, not only skilled laborers, but also the high priest, his sons, the Levites, merchants, goldsmiths and rulers—all working as one. We are given an example of their minds:

“... Baruch the son of Zabbai earnestly repaired....”  
Nehemiah 3:20.

*Earnestly* means to glow, implying a deep involvement in the work with a warm desire to have it well done. On the other hand, there were a few nobles who, sad to say:

“... put not their necks to the work of their Lord.”  
Nehemiah 3:5.

The work was hard and possibly the “nobles” felt it beneath their royal stature. The rest worked together, for as each group toiled on a section of the wall, they would need to be sure it would fit with that of the next group’s construction, as well as into the overall plan. The merchants, goldsmiths, and those of other trades would not be accustomed to heavy manual labor, but they united in it as a privileged part of their efforts for God. Along with these hardships there was opposition from adversaries, aliens such as Sanballat and Tobiah who sought to halt the work. There was hindrance too from within the ranks of the builders. Some caused an outcry as in greed they demanded usury of their needy brethren, contrary to God’s command. Nehemiah, with the hand of God strong on his behalf, sternly opposed these difficulties, and the work progressed well and in good time, until:

“... the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.”  
Nehemiah 6:15.

When the work began, it would have seemed a formidable task, but with the involvement of all to “earnestly build” and with the hand of God, it was soon finished. As their adversaries saw the task completed:

“... they were much cast down in their own eyes: for they perceived that this work was wrought of our God.”  
Nehemiah 6:16.

## THE REMNANT

---

Do we need to bear this in mind, Brethren and Sisters, that the work given is not ours alone, but God's? It is done only as He permits it, and thus He helps so that there truly may be a witness to others—a work wrought of One greater than ourselves. As Nehemiah and the builders stood upon the newly completed wall, enclosing and protecting Jerusalem, how grateful they would feel for the help given by the Almighty, with the united efforts of their brethren. It was finished in the sixth month, Elul. In the following month, Nehemiah caused the book of the law to be brought:

“So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.”  
Nehemiah 8:8.

This was not merely a “ceremony”, for they read “distinctly” giving instruction, and thus the people receive the understanding and sense (wisdom) of it; so much so that they wept as they perceived their failures. In the law was found the commandment to keep the feast of tabernacles in the seventh month. With obedience, all joined in that feast, dwelling in booths, “and there was very great gladness” (Nehemiah 8:17). What a contrast to the sad circumstances in Jerusalem reported to Nehemiah in the ninth month (Chisleu) of the previous year. In ten months this sad affliction and reproach was changed to “great gladness” as they dwelt in booths, rejoicing in the Almighty’s care and covering for them.

As a further result of hearing the law, those in Jerusalem realized their offense to God in failing to keep it, and they:

“... assembled with fasting, and with sackclothes, and earth upon them.

And ... separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.”

Nehemiah 9:1-2.

As the significance and magnitude of their sins were gradually perceived and repentance began to take hold, their minds became determined:

“And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.”

Nehemiah 9:38.

What was that covenant?

“They ... entered into a curse, and into an oath, to walk in God’s law, ... and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;”

Nehemiah 10:29.

## THE REMNANT

---

Here was a strongly felt determination, much like that vow made at Mt. Sinai when the law was given to Moses, made in understanding, resolve and knowledge of wrong:

“... All that the LORD hath spoken we will do...”  
Exodus 19:8.

We too, Brethren and Sisters, fail, yet are blessed in a covering provided through the Lord Jesus’ sacrifice. As we meet here to remember His death and victory, and as we seek His mediatorship, must we not clearly recognize our failures, humbly renew our vows, and strive harder, forsaking “self”, to be more like Him?

Not only were the people of God allowed to return from captivity to Jerusalem, but also to other portions of the land from which they had been taken years prior. Most dwelt in cities surrounding Jerusalem. There were some of the tribe of Benjamin who dwelt at one of these cities—Anathoth (Nehemiah 11:32). This fulfilled the promise of God made much earlier to Jeremiah. As a sign to Israel, he was told by God to buy a field in Anathoth, his own city. The evidence of the purchase was to be sealed and safely stored, as God had pledged to His prophet:

“... Houses and fields and vineyards shall be possessed again in this land.”  
Jeremiah 32:15.

In Nehemiah’s time, almost 150 years later, God’s word to Jeremiah came to pass, as again His people inhabited Jeremiah’s city—Anathoth. The Almighty works, sometimes slowly as we count time, but so surely. As many through the ages have done, we wait for the “hope of Israel” to be accomplished when Jesus returns. Let us be sure that we wait in diligence and with hearts fixed upon our “first love”.

Our brethren could see Jerusalem restored, lands again possessed, God’s promise achieved, but only as they had put their hearts into the work, above all, in the desire to do the will of God. As these works were accomplished, the rejoicing of His people is apparent at the dedication of those walls, built with all uniting in the work:

“... that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.”  
Nehemiah 12:43.

Can we enter into their joy, Brethren and Sisters, in a sense hearing it “afar off”, over 2300 years later, and thereby be

## THE REMNANT

---

encouraged, sustained and determined in our work given by the Almighty, rejoicing in the privilege of being so allowed? The words "afar off" were used by David as he rejoiced in God's promise concerning a kingdom to come:

"... thou hast spoken also of thy servant's house for a great while to come (afar off)..." II Samuel 7:19.

As David looked to the promised Son, as Nehemiah and our brethren rejoiced in God's provision in the work, so must we, Brethren and Sisters, find joy and rejoicing, perform His given tasks, and face our trials; glad even in tribulation, as we look to the end of His purpose when all adversaries will be removed. To help us in this rejoicing, we keep in mind the example of Nehemiah, who was comforted of his God, and said to his brethren:

"... the joy of the Lord is your strength."

Nehemiah 8:10.

As our Father looks upon our spirits in the work, our readiness to do it, our diligence and care, may we hope it brings a measure of joy to Him, so that we may look to the greatest joy of all—eternal fellowship with the Lord Jesus Christ and with:

"... the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;" II Corinthians 1:3.

*J.A.DeF.*

**Signs of His Coming and of the End of the World**

“Afterwards he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under the right side of the house, at the south side of the altar - - -

Then said he unto me, These waters issue out towards the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

And it shall come to pass, that every thing that liveth, which moveth, withersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.”

(Exekiel 47:1 & 8-9)

This picture of the future blessing is exhilarating. The sea to be healed, is of course, the Dead Sea, around which lie barren hills, harsh and virtually lifeless; a scene of twisted flaking rocks. But the word of God promises that all this is to be changed, with the coming of the Kingdom of God, and the Holy Temple.

In this context how remarkable then was a recent report, which has not been given a great deal of publicity, it reads as follows:-

“A - - company (from Britain), is helping the Jordanians to mine an underground source of water that will bring clean, sparkling water gushing out of the earth—and into homes and dried-up river beds. The source pre-dates Christ. Lawrence of Arabia watered his camels from it. But before romantic images of small oases fill your mind - - - This source is a vast underground sea. “Just the area we are dealing with is nearly the same size as the whole of England” (said a mining expert). It is about 50,300 square miles in area—this subterranean sea is more than 46,320 square miles - - -”

This underground sea is thought to contain almost 40,000 cubic kilometres of water. To help appreciation of the vastness of this underground provision, it is calculated that this would be enough to satisfy the total domestic water consumption of the United Kingdom for 10,000 years. The water however is not solely

under Jordanian territory, for some of it runs under the border into Saudi Arabia. It is described as fossil water, several thousand years old, held by subterranean sandstone rock, stretching from north-east Saudi Arabia, under southern Jordan, and up to the Dead Sea on Jordan's western border with Israel. The southern part of the aquifer is on the surface around the port of Aqabah, where T.E. Lawrence used the artesian wells there, when he organised the Arab revolt against the Turks in the First World War. Elsewhere, however, the water is about three kilometres below ground, and it is said only a small proportion of this vast supply can be made available upon grounds of the economic cost of getting to it. Shafts, however, 1500 metres deep have been sunk at nine test sites, and one of the surprising results was to find the water temperature from the deeper parts of the aquifer to be 60 degrees centigrade. At present, about 150,000 cubic metres a day is being extracted, mainly for irrigation in the area around Aqabah (an amount which would supply 750,000 people in the U.K. per day at the present demand rate). However there is a plan to take an extra 220,000 cubic metres a day to provide for Amman city, enough to supply a million people in Britain each day. This information brings home to us the vast and merciful provision for Israel in the Arabian Desert all those years ago, after the children of Abraham had fled from Egypt. The people of Israel cried "--- there is no bread, neither is there any water ---." (Numbers 21:5) but water was there in that arid place; a plentiful supply; for one of the commands of God's law at the time was for running water to be used in Mosaic ceremonies (not an impossible command) and that water certainly became available even though the people were in a barren and desert place. How apt is the Apostle Paul's description of that wonderful provision which he uses to illustrate a spiritual lesson:-

"(Israel) --- did all eat the same spiritual meat, And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."  
(1 Cor.10:3-4)

Now in these last days we have again a token in this finding of a vast supply of water, hidden away, but nevertheless there for a purpose. It is an indication pointing to the prophecy of Ezekiel and its fulfilment in the kingdom of God, when living waters will issue from under the threshold of The House, eastwards.

## THE REMNANT

---

### NEWS FROM THE ECCLESIAS

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

Sundays: Breaking of Bread 11.30 a.m.  
Sunday Afternoon Class 1.45 p.m.  
Midweek: Bible Class: Forestville, Hamburg &  
Fredonia  
Alternate Week: Revelation Study

Mailing of invitations for the "Prophecy" booklet will resume in September, God willing. Small but steady response encourages in this work of witnessing to the Almighty's unchangeable word and His purpose with this earth.

Please note that the name "Sunday School Class" has been recently altered to more accurately describe those studying God's word. It's designation is now "Sunday Afternoon Class".

*J.A.DeF.*

**MANCHESTER, *Ryecroft Hall, Audenshaw.***

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

As Autumn begins one is caused to reflect upon the wonder of the changing seasons. This fact of nature is because of the promise of the Most High, that "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Genesis 8:22)

How greatly life in this good earth is enhanced by this changing pattern which will continue even into the days of the Kingdom.