

JANUARY 2006

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"**

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**"AT THE TABLE OF THE LORD"**

**"THE SPIRIT OF GIVING"**

**"THE HEAVENS ARE THE LORD'S"**

**"A QUESTION FROM A READER"**

**"HE SHALL NOT BE AFRAID OF EVIL TIDINGS"**

**"A BIBLE CLASS"**

**"SIGNS OF HIS COMING"**

**"NEWS FROM THE ECCLESIAS"**

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**AT THE TABLE OF THE LORD**

**ENQUIRED NOT OF THE LORD**

For some time, we have been reading the history of Israel, as they left Egypt, crossed the Red Sea, received the law at Mt. Sinai, and wandered for 40 years in the wilderness because they feared to enter the land promised to Abraham, Isaac, and Jacob. After 40 years of wandering, they entered the land, and under Joshua's leadership, divided it among the twelve tribes. In that land God provided judges who ruled over them for more than 300 years. During the rule of these thirteen judges (not including Eli and Samuel), Israel obeyed the law of God, but when the judge died, Israel returned to their own desires:

"In those days there was no king in Israel, but every man did that which was right in their own eyes." Judges 17:6.

They did have a King who ruled over them - their God! What is a king? He is one who rules, reigns, makes laws and enforces them, Israel had God's law from Mt. Sinai, but while there was no judge, they quickly turned to their own fleshly ways. However, when, in affliction Israel turned to God again, He responded in His everlasting mercy, and sent another judge to lead them. Of all the judges, Paul mentions several in Hebrews 11, as he wrote of men of faith:

"And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; - - - and Samuel, and of the prophets..."

Hebrews 11:32.

Let us then turn to our recent reading in I Samuel, who was a judge and a prophet chosen of God to rule over Israel, because of Eli's failure as high priest and judge, Samuel was born to Hannah, who was barren. In answer to her fervent prayer, she conceived, and bore Samuel, whose name means "heard of God":

"... Hannah ... called his name Samuel, saying, Because I have asked him of the LORD." I Samuel 1:20.

As Samuel grew, Hannah took him to Eli, for she had promised to dedicate him to the Lord, if God would allow her to have a son. As she brought him to Eli, she said:

"For this child I prayed; and the LORD hath given me my petition which I asked of him:

Therefore also I have lent him to the LORD; as long as he

liveth he shall be lent to the LORD. And he worshipped the LORD there." I Samuel 1:27-28.

Eli was judge and high priest at the time Samuel was lent unto the Lord, Eli's sons, who were also priests were evil, defiling the sacrifices, disobeying God's law. Eli rebuked them for their evil doings, but did not deal with them when they refused to heed his rebuke. God's law provided for rebellious sons. Eli's sons, being priests, had a greater responsibility than the people; yet, they would not hearken to Eli. The law concerning a rebellious son required that his parents:

"... say unto the elders of his city, This our son is stubborn and rebellious, he will nor obey our voice; he is a glutton, and a drunkard.

And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you, and all Israel shall hear, and fear." Deuteronomy 21:20-21.

The Almighty rebuked Eli for his laxity concerning his sons, as He told him:

"And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever." I Samuel 2:34-36.

The one raised up by the Almighty to become judge and priest was Samuel. God did build "a sure house" through Samuel - David, and ultimately Jesus Christ - to be king and high priest over that House when God's purpose is accomplished.

In time, because of Eli's failure to remove his sons, according to God's law, the Philistines came down and fought with Israel, killing 4000 men. In fear of the Philistines, Israel - under Hophni and Phinehas - sent for the ark of God to go before Israel, that:

"... it may save us out of the hand of our enemies."

I Samuel 4:3.

The ark was brought, but rather than helping to defeat their enemies, the ark was captured, and 30,000, including Hophni and Phinehas, were killed - because of their doing what was right in their own eyes, rather than in accordance with God's word. When Eli heard that the ark was captured, he fell backwards and died. The wife of Phineas bore a child and called him:

“... Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband,

And she said, The glory is departed from Israel: for the ark of God is taken.” I Samuel 4:21-22.

The Almighty brought devastation and evil upon Israel because they continued to do what was right in their own eyes, rather than obey their King - God Himself - who gave them His law.

The ark, in the hands of the Philistines, brought devastation and trouble for their god, Dagan, and on the Philistines as well. Consequently, they returned the ark to Israel. The ark was welcomed by Israel and was brought into the house of Abinadab, where his son, Eleazar, kept it. We are told:

“... it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.” I Samuel 7:2.

At that time, the tabernacle, including the holy place and most holy place, still dwelt in Shiloh, approximately 20 miles from where the ark was at Kirjath-jearim.

Further, as Samuel grew old, he made his sons judges in Israel (I Samuel 8:1):

“And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.”

I Samuel 8:3.

As a result:

“... all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.” I Samuel 8:4-5

God was rejected as their King - they desired to be like the Gentiles! The Almighty spoke to Samuel:

“Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.” I Samuel 8:9.

Samuel revealed all that a king would do to oppress His people, but they persisted in wanting a king:

“And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

And the LORD said to Samuel, Hearken unto their voice,

and make them a king: and Samuel said unto the men of Israel, Go ye every man unto his city." 1 Samuel 8:21-22.

Saul was chosen to be Israel's first king; and shortly he began to do what was right in his own eyes. For example, when the Philistines came against Israel with a mighty army, Saul took it into his own hands to offer an offering unto the Lord, instead of waiting for Samuel as commanded. When questioned by Samuel, Saul replied:

"... Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash,

Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering."

I Samuel 13:11-12.

The Almighty was displeased with Saul, and spoke to him through Samuel:

"But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee."

I Samuel 13:14.

The man after God's own heart was David, who was anointed to be king of Israel, even as Saul continued his evil ways. Why was Saul, who started out so well, so soon moved to exercise his own thoughts? Perhaps we are shown as we read David's words, when he desired to bring the ark of God to Jerusalem:

"... Let us bring again the ark of our God to us: for we enquired not at it in the days of Saul." I Chronicles 13:3.

All Israel agreed with David's desire, but he neglected to have it carried on the shoulders of the Levites, as God directed, but upon a cart - perhaps because it was a journey of 20 miles. We know the result of bringing it in their own way: Uzza was killed, the ark was placed in the house of Obed-edom, the Gittite. David then enquired of the Lord how it should be brought up, and finally brought the ark to Jerusalem on the shoulders of the Levites in the proper way, rejoicing and offering sacrifices pleasing to the Lord. The tabernacle was still in Shiloh, and the ark was in Jerusalem in a tabernacle that David provided, still 20 miles apart. David then desired to build a temple for the Lord in Jerusalem, to reunite the ark with the most holy place. He spoke to Nathan the prophet about his desire, who

agreed. But God intervened, saying David should not build the temple because he was a man of war. As a result of David's desire to build the temple, God made a covenant with him concerning a house, a throne, a king, and a kingdom. This would be accomplished by David's son Solomon - which pointed forward to the Greater Son of David, the Lord Jesus, who would fulfill God's sure mercies promised to David.

As we meditate upon these things, we find help in our desire to glorify the Lord. Do we enquire of God, rather than do the things which are right in our own eyes? Do we turn to Him in prayer, seeking His guidance, as David did ultimately? God's presence is there through the ark - His Son - between the cherubim over the mercy seat - just as He spoke to Moses when he enquired of the Lord. Do we submit to His word, His direction, His indication, remembering James' instruction:

"... The effectual fervent prayer of a righteous man availeth much."  
James 5:16.

How blessed if we do it, as did Jesus, in the spirit of "Abba, Father," in our striving to please Him, desiring to give glory unto His Name.

J. A.DeF.

## THE SPIRIT OF GIVING

In our readings in Corinthians we learn of Paul's appeal to his brethren, that they develop a care and responsibility to provide for the work of the Truth in a practical manner. He used the example of those at Macedonia to encourage the Corinthians in the same generosity:

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;  
How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.  
For to their power, I bear record, yea, and beyond their power they were willing of themselves;  
Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints."  
II Corinthians 8:1-4.

The "ministering to the saints" was an important aspect of the work, and those at Macedonia had perceived the need and filled it. Those brethren like Paul, who traveled between the various ecclesias to teach and forward the gospel, had definite practical needs, such as shelter, food and clothing. They could not be engaged in permanent outside employment to supply these basic needs and still have time to preach the gospel. Therefore, other brethren and sisters had a responsibility to provide for their needs so the work of the Truth could continue.

Paul uses the example of the Lord Jesus, who being poor in this world's goods, abounded in spiritual riches, which He shared with His brethren:

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

II Corinthians 8:9

He became poor, giving His life for his brethren, thus enriching them with the hope of salvation with the price He paid out of love.

It was in that same spirit of love that Paul persuaded his brethren to share with others, assuring them that God would provide and fill to overflowing those who gave with a cheerful spirit. As an example of God's care, he made reference to the manna given in the wilderness:

"For I mean not that other men be eased, and ye burdened: But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack."

II Corinthians 8:13-16.

The manna was given in response to Israel's murmuring on the journey through the wilderness. When hungered, they longed for the delicacies they had known in Egypt, complaining to Moses and Aaron:

"And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

Exodus 16:3.

In response, God provided the manna, which appeared every morning after the dew had gone:

“Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

This is the thing which the LORD hath commanded, Gather of it every man, according to the number of your persons; take ye every man for them which are in his tents.

And the children of Israel did so, and gathered, some more, some less.

And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.”

Exodus 16:4,16-18.

They were told to collect it every morning for six days, leaving none of it over until the morrow. Except on the sixth day they were to gather twice as much, in order to have manna prepared for the following day - the sabbath, for none would appear on the day of rest.

“And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.

Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.”

Exodus 16:25-27.

Some disobeyed and kept it over from one day to the next, no doubt from lack of trust, fearing they would have nothing to eat. When they did so it bred worms and rotted, but when a double portion was gathered on the sixth day, it remained fresh and wholesome for use on the sabbath day. This was a daily reminder teaching them of their need to trust in God's provision.

The flesh doesn't naturally trust or contain a spirit of giving to others, for it thinks only of providing for self. Yet to those who give with an open heart, not thinking of self, is the promise made of great spiritual reward, as Solomon wrote:

“There is that maketh himself rich, yet hath nothing:  
there is that maketh himself poor. yet hath great riches.”

Proverbs 13:7.

It was this same spirit of giving which Paul sought to teach to those at Corinth. Not a giving from a sense of obligation, but a giving

in joy because they wanted to share in the work of God's house.

"But this I say, He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." II Corinthians 9:6-8.

From the scriptures we read that when the tabernacle was being built in the wilderness, God asked that all of a willing heart provide the materials needed such as gold, gems, cloth etc. to be used in the construction:

"... This is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair. And every wise hearted among you shall come, and make all that the LORD hath commanded;"

Exodus 35:4-6,10.

Those wanting to have a part in that dwelling brought an offering to the Lord to be used as part of the supplies needed, whether it be oil and spices for the lamps, or blue and purple cloth to be used in the curtains. Their generosity and willing spirit was in such abundance that Moses had to ask them to stop bringing gifts:

"And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.

And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

For the stuff they had was sufficient for all the work to make it, and too much." Exodus 36:4-7.

How pleased God would be with those who gave so liberally. Paul taught those at Corinth in this same spirit, of the need to be

generous and give of themselves to enrich the work of the Truth, freeing Paul and the ministering brethren from the worry of providing food, drink, shelter, raiment or the expenses of travel.

Paul was one who said he would, "very gladly spend and be spent for you" (II Corinthians 12:15), showing how giving goes beyond material provisions, to the spending of one's energy, thought and care for others.

M.C.S.

**" - - - THE HEAVENS, ARE THE LORD'S - - -"**

(Psalm 115:16)

The wonder of the heavens is past finding out. Man cannot comprehend the meaning of, and the greatness of their expanse.

Considerable endeavours have been made to find out more about them, but finite man is curbed by his own weakness and frailty.

One thing is certain for those who believe the Truth, and that is that one man did, through God's power and mercy, leave this earth to make His abode in the heavens, for a certain allotted span.

Beings, whose abode is in the heavens, appeared with a certain, unmistakable message; when Christ's disciples asked Him after His resurrection, "Lord, wilt thou at this time restore again the kingdom to Israel?" Jesus replied, "the times or the seasons - - - the Father hath put in His own power." (Acts 1:6-7) But even as Jesus was preparing Himself to leave this good earth He promised that those to whom He was such a close friend, would be helped. So He declared:-

" - - - ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8)

At that point, a cloud came, and this cloud enveloped Him, taking Him up into heaven out of their sight. In His place, upon that Mount of Olives where they were; two, described as looking like men, and dressed in white coverings, gave a comforting message of hope:-

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."  
(Acts 1:11)

This testimony of scripture shows that Jesus not only is in heaven for the present, but there are other beings in heaven, which belong to heaven; but in God's purpose, time to time, visit this earth, to further God's purpose, under His overruling guiding hand.

But how do mankind at large accept their position, which the witness of God's word makes clear? The sweet psalmist of Israel was clear in his recognition, under his inspiration, to speak what is the Truth:-

" - - - The heavens are the LORD'S: but the earth hath he given to the children of men."  
(Psalm 115:16)

It is also declared:-

"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. - - -

Our soul is exceedingly filled with - - - the contempt of the proud."  
(Psalm 123:1—4)

The psalmist realised his humble position before the Most High. He also knew that those described as proud would not be prepared to accept his submissive attitude towards the God of his life.

In those earlier times, man had much to be humble about; but the psalmist shows to us that many were far from being submissive and accepting of their own weak position.

In considering what God's word defines, the question arises, is mankind more accepting of God's greatness and of their own limitations today, or is man becoming more engaged in what can be described as the pride of achievement?

Thirty years or so ago, the Apollo 17 Space Vehicle was sent off towards the Moon, with two astronauts who made a landing. They landed on a waterless plain on the Moon known as the Sea of Serenity. After looking around this area they rocketed back to an orbiting section of Apollo, with a colleague aboard, waiting for them to bring them back to earth. Since then there has been several unmanned space probes towards the Moon, but the desire is to now

go further along this road. Space research is becoming more international, and it is thought that China may start developing in this direction. But what will be the benefits of lunar travel if it is again taken up? The cost of making further efforts in space will be very great, but it appears that though more terrestrial efforts would be more beneficial, man has set himself to go further in his space ambitions. It is now said that in further development it is hoped to set up a medical centre on the Moon for future patients to go there for treatment! It is also hoped to set up a meteorological base there to make it possible to have continual surveillance of the earth's weather, to give a good advance warning of any threatening storms.

Scientists praise the (hoped for) use of the Moon, in such terms as a lunar observatory that will surpass anything that can be set up upon the Earth; and with the lack of air on the Moon, it means a very enhanced ability to see into space; furthermore on the far side of the Moon, always turned away from Earth, the use of radio transmission will have no interference. The ambition following six Moon investigations, is that eventually methods can be developed to enable the use of it, such as overcoming the danger of the Sun's radiation; and such a vast change of environment which would make occupants only feel a sixth of their weight, because of greatly less gravity on the Moon. Looking further ahead man has made the comment that the Moon will be essential for exploring other space, such as the planet Mars!

So man enthuses in a scientific ambition, which in effect advances the pride of their achievement. But the Moon has not been created for man to live there. There is no air there for him to breathe. Further more the promise of Heaven, that Jesus is to return to this earth, makes it clear that God's purpose with mankind, who submit to His greatness and who recognise He is in control, makes it clear that the place of men, who in faith submit to the Eternal, is inheritance of a blessing in this Good Earth.

This is the message of the Truth for these last days, for those who have "ears to hear".

## A QUESTION FROM A READER

Concerning our quoting from R. Roberts he says R. R. writes, "there would be wrong and not righteousness in punishing one for the sin of another" - - - but "then uses the example of Gehazi's sin which was to 'CLEAVE TO THEE AND TO THY SEED FOR EVER.' - - - how does one explain the punishment being inflicted on Gehazi's innocent seed? - - - Along this same line, we have Deity's law concerning circumcision - - - it states that "the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off (put to death) from his people, he (the uncircumcised child) hath broken my covenant"(Gen.17:14). Was not the child an innocent child? - - - still Deity extracts the punishment upon the uncircumcised, innocent child - the seed - the descendants. - - -"

We ask how does God's Word answer such a question?

"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin."

(Deuteronomy 24:16)

This makes clear that God is perfectly just and consistent. The words quoted, then, need explaining. From the Beginning it is shown that in the human race THERE IS THE SEED OF THE WOMAN AND THE SEED OF THE SERPENT. The seed of Gehazi are those who follow his evil, being the seed of the serpent. The descendants of Gehazi who have the right attitude, are not of Gehazi spiritually, they are the seed of the woman.

Concerning circumcision note also there is specific reference to those "bought with money of any stranger, which is not of thy seed." These words indicate the requirement is not placed upon the stranger but on the buyer (Genesis 17:12). The uncircumcised manchild IS NOT THE BABE, WHOSE PARENTS HAVE FAILED HIM. It refers to when that manchild becomes responsible but refuses to obey. When the Spirit declares "he hath broken my covenant" it can only mean when responsible, he fails, that is refuses, and therefore breaks what is required of him.

God's firm declaration that the children shall not be put to death for the fathers gives the answer to a question, concerning the two examples, quoted by our correspondent.

**“HE SHALL NOT BE AFRAID OF EVIL TIDINGS”**

(Psalm 112:7)

David wrote in this Psalm of the blessings God grants to those who walk in His ways and who know that He is mindful of His children:

“Praise ye the LORD. Blessed is the man that feareth the LORD, that delighted greatly in his commandments.

His seed shall be mighty upon earth: the generation of the upright shall be blessed.” Psalm 112:1-2.

To keep God’s word, there must be a continual growth in spirit and an endeavor to walk in righteousness, believing that He will protect and care for those that are His. Those that put their trust in Him, know they must not fear what the flesh can do to them, just as David learned as a young boy. He felt God’s care close at hand while watching over his father’s sheep, and these experiences strengthened his faith, causing him to be unafraid in facing Goliath as he said to king Saul:

“... Let no man’s heart fail because of him; thy servant will go and fight with this Philistine.

And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

And David said unto Saul, Thy servant kept his father’s sheep, and there came a lion, and a bear, and took a lamb out of the flock:

And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.” I Samuel 17:32-37.

David had faith that God was with him, and if he feared, he didn’t allow it to overcome him, for His trust in God was stronger. This no doubt was why he wrote, saying of the godly man:

“He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

His heart is established, he shall not be afraid, until he see

his desire upon his enemies.” Psalm 112:7-8.

During the confrontation with Goliath and the Philistines, the Israelites, many seasoned men of war, were noticeably fearful, while David only a young man at the time, could overcome his natural fear of man because he trusted in the arm of God’s power to be with him.

There are many examples in the scriptures of those who exhibited a fear of God over and above a fear of man - such as Noah, who did not fear ridicule from his neighbors, but moved in godly fear, taking on the task of building an ark as God instructed. Joshua and Caleb who entered the land promised as part of the company of spies, did not fear the walled cities or its fearsome inhabitants, but trusted in God that whatever circumstances they faced, God would be with them to deliver.

David’s son Solomon also wrote of how the knowledge of God was a shield and protection for the man of God:

“By his knowledge the depths are broken up, and the clouds drop down the dew.

My son, let not them depart from thine eyes: keep sound wisdom and discretion:

So shall they be life unto thy soul, and grace to thy neck.

Then shalt thou walk in thy way safely and thy foot shall not stumble.

When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

For the LORD shall be thy confidence, and shall keep thy foot from being taken.” Proverbs 3:20-26.

This is not blind trust., but a confidence that grows as the hand of God is felt in one’s living - as He intervenes to direct the path of those sensitive to that guidance.

“I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.”

Psalm 91:2-4.

This is not the thinking of the flesh, for the natural man feels he must control his own welfare and has only himself to count on. The man of spirit must replace that thinking of self-confidence in

the arm of flesh, with trust in God's deliverance:

"The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD."

Psalm 27:1-6.

Here again was David's mind revealed - though others may persecute him or trying circumstances, befall him, he would trust in God to deliver him out of all his troubles. Therefore, no "evil tidings" from whatever source, would move him from the path of serving the Lord.

M.C.S.

## **A BIBLE CLASS**

### **"THERE IS THAT SCATTERETH. ..."**

**Proverbs 11:24**

Solomon was inspired to write the Proverbs as a part of the wisdom that God granted, in response to his request:

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

I Kings 3:9.

Our subject is one of many proverbs, providing wisdom in our desire to serve and honor God, by being able to discern between good and bad. Solomon wrote:

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."  
Proverbs 11:24.

We find the word "scattereth" gives the thought of dispersing, scattering - rather than gathering. A farmer scatters his seed in anticipation of its growing and yielding fruit an hundredfold. When we think of dispersing or scattering, our mind goes to the parable of the talents spoken of by Jesus. To those who used his master's talents to gain for his master, He commended:

"... Well done, thou good and faithful servant thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Matthew 25:21.

To the servant who hid the talent, rather than put it to use, to scatter it for gain, the master said:

"... Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed.

... Cast ye the unprofitable servant into outer darkness:"

Matthew 25:26,30.

Two scattered - increased for their master; one hid and provided no gain for his master!

When we think of "scattereth" we remember Solomon's words:

"Cast thy bread upon the waters: for thou shalt find it after many days."  
Ecclesiastes 11:1.

Casting one's bread upon the waters involves a scattering, a dispersing of God's word, not knowing where it will go; being in God's hands, it will bring forth fruit, as He desires.

James helps us, in waiting for the fruits of scattering:

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman (after scattering seed) waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient; stablish your heart; for the coming of the Lord draweth nigh."  
James 5:7-8.

Where there is no scattering of precious seed, there would be no gathering of precious fruit. What is the precious seed? Again, James helps us:

"... the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy."

James 3:17.

The seed that brings forth these fruits of the Spirit is that wisdom from above, which is sown by those who seek to please their Master. James continues:

"The fruit of righteousness is sown in peace of them that make peace." James 3:18.

The sowing involves a scattering of the seed, it must be sown by those who practice peace, if it is to bring forth the peace which the word of God promises.

Paul also helps us, in striving to scatter seed:

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." II Corinthians 9:6-8.

Paul was speaking of practical help for their brethren - a part of that work which is scattered in a way that is pleasing to God.

Truly "there is that scattereth, and yet increaseth." When one scatters, he is not thinking of himself, but of the needs of others - whether it is practical help, or spiritual strength from the word of God.

As we contemplate these words of wisdom by Solomon, we remember how he in his old age turned from that wisdom of God, as he increased in riches, in horses, in wives, and in concubines - all gathered to please the desires of the flesh, rather than the ways of God. In the end:

". . . it came to pass, when Solomon was old, that his wives (many strange women) turned away his heart after other gods; and his heart was not perfect with the LORD his God as was the heart of David his father,

And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,

And had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the LORD commanded." I Kings 11:4,9-10.

Solomon turned from scattering the seed of righteousness, which brought him much increase, to the seeds of the flesh, which brought only the condemnation of God. He lost his hope of eternal life - the most precious gift of the Almighty for those who strive to glorify His Name.

J.A.DeF.

## SIGNS OF HIS COMING

“ --- In the latter days ye shall consider it perfectly.”  
(Jeremiah 23:20)

What have we to consider in these latter days? Further verses in context with the above words warrant consideration:-

“The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart. --- ”

(also in verse 20, of Jeremiah ch.23)

Then later in this chapter, God’s displeasure against false religious expositor’s is pronounced:-

“How long shall this be in the heart of the prophets that prophesy lies? Yea they are prophets of the deceit of their own heart ”  
(Jeremiah 23:26)

The deceitfulness of such workers is exposed:-

“Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.”  
(Jeremiah 23:24)

It can be said, “But these words concern false workers at the time of Jeremiah, and in any case they concern failing Jewish eminent religious leaders.” But note the words “in the latter days ye shall consider ---.” Terrorists who are manipulating the young into very evil work which they purport is doing the will of the God of Heaven, fit aptly into the description of the words of Jeremiah for these last days. A short while ago a case came before a British Court. It was about a young woman (whose thinking was doubtless influenced by an eminent one of her religion). She had actively encouraged her brother to become a suicide bomber. He had been told to carry out an attack on a crowded seafront place of refreshment in Tel Aviv, Israel. With this 27 year old was another man aged 21. They had explosives strapped to their bodies, with the aim to kill or maim as many people as possible. The 27 year old’s device failed to go off, but the younger man exploded, killing three people and leaving sixty five others injured. The older man was found drowned off the Israeli coast twelve days later. Before his attempt, his sister had sent him a message, “Stay focused and determined. May Allah take care of us all and join us all soon.” She had been led to believe that her brother, by his sacrifice, would be rewarded by a place in paradise, and his giving of himself would ensure a similar place for his relatives.

Israel of course, is not the only nation that has suffered and is suffering. In Bali recently three restaurants were attacked, killing twenty six people and injuring more than one hundred and twenty. New York, London, Madrid, Casablanca, Sharm-el-Sheikh, (in Egypt), and the Turkish town of Kusadasi have been affected, to name a few. It is a world scourge, but is purported to be a holy war, and many young people are being influenced to support it. Some, with a political agenda, are blaming the U.S. President for this malevolence, saying it is being provoked by his actions in Iraq. But the actual fact is that this religious terrorism has been developing for decades as "false prophets" have got to work with their extreme fanatical ideas. Many of them are wealthy, using their money, not only for propaganda, but also to buy explosives and weaponry. In a mad sort of way, they are hoping to eventually achieve influence, not only in the east, but in areas of the West, by getting peoples to respond to them, as a result of what they threaten.

The world is not finding it easy to deal with these, described in scripture as "hiding in secret places". But there is to be an ultimate, just, retribution. "Can any hide himself - - - that I shall not see him?" is the spirit's assurance that God looks with displeasure on evil work. It is the invitation of God's word for us to consider that this awful situation was foretold, knowing that God's solution to this abject evil is getting nearer.

**NEWS FROM THE ECCLESIAS FOR JANUARY 2006**

Hamburg, NEW YORK, Corner Southwestern Blvd. & Pleasant Avenue.

Sunday: Breaking of Bread 11:30am

Sunday Afternoon Class: 1:45pm

Midweek Bible Class: Forestville, Hamburg & Fredonia

Every Third Week: Revelation Study

As the new year begins, our minds are fastened on the devastation of 2005 - floods in the south and northeast of U.S.A., India, Pakistan & Indonesia earthquakes and tidal waves. Iraq burdened by insurgents, high prices for gasoline and heating oil for this winter and world-wide terrorism.

All seem to add together to the prophecy of the Lord Jesus concerning the time of His return to establish peace, justice, tranquility such as this world has never known.

This is the hope of Israel since the beginning of its creation. May it soon be accomplished in accordance with God's will.

J.A.DeF.

MANCHESTER, Ryecroft Hall, Audenshaw.

Sundays: Breaking of Bread 11.00 a.m.

Thursdays: Bible Class 2.00 p.m.

Another year now lies ahead. What this will bring only time will tell. We have very much to be thankful for in the year that is now past. The place of our Meetings is most congenial in its facilities; and as each week has passed, very reliable service has been available for our requirements. We acknowledge this provision of our Heavenly Father.