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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

**"Take heed that ye be not deceived"**

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**LOVE COVERETH ALL SINS**

In the Proverbs of Solomon read recently, we find inspired words of wisdom:

“Hatred stirreth up strifes: but love covereth all sins.”

Proverbs 10:12

The word “love” comes from a prime root to “have affection for” and is also for “friend”. John drew upon this same subject in I John 4:8

“He that loveth not knoweth not God; for God is love.”

I John 4:8

To think upon these thoughts that love covers all sins and one cannot know God without loving Him, points to the true meaning of what defines love. God is love and all He does is done out of love and we must reflect that love in our living.

“Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.”

I John 4:17

Boldness as described here by John, is not the boldness seen in human arrogance or fleshly pride, but is a spiritual confidence as God’s word is revealed and His plan for mankind is understood. What a great privilege it is to know what He has prepared at the end of His purpose for those that endeavor to serve Him.

When Adam and Eve failed to obey in the garden, it was God’s love that provided skins to clothe their shame by the shedding of blood necessary to cover their sin. They feebly endeavored to cover themselves with leaves, yet God’s love provided a more perfect solution, teaching them and their descendants that blood must be shed for repentance of sin:

“And almost all things are by the law purged with blood; and without shedding of blood is no remission.” Hebrews 9:22

Through God’s word, passed by word of mouth, then by the law, God taught of the coming Savior as John also writes:

“In this was manifested the love of God toward us, because that

God sent his only begotten Son into the world, that we might live through him.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” I John 4:9-10

This takes our understanding beyond the realm of natural thinking and puts it into proper perspective of what God’s love is really like. Paul writes of how singularly important is love:

“Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing.” I Corinthians 13:1-2

All of these valuable and talented gifts are meaningless without love. Paul then goes on to explain what defines love:

“Charity (love) suffereth long, and is kind; charity (love) envieth not; charity (love) vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.” I Corinthians 13:4-7

Solomon has written, “love covereth all sins” - for love has nothing to do with fleshly thinking. It was God’s desire that His people learn of His love and reflect the same in their living - to love Him and their fellow man as Paul further explains:

“Love worketh no ill to his neighbour: therefore love is the fulfilment of the law.” Romans 13:10

The law given to His people was to provide an understanding of the true love they were to have for God and one another. The law gave them a guide whereby to live, outlining what was sinful and to be avoided, versus the Spirit’s path of love which leads to at-one-ment with God. Love taught of the coming Savior who would fulfill the law in love for His Father and brethren. Jesus taught this love to His followers saying:

“This is my commandment, That ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.”

John 15:12-15

Again, the word “friend” is part of love’s definition and the Lord Jesus called His followers “friends” not servants - those well beloved of Him if they followed His commandments. To have affection for oneself is fleshly, but to have love for one another and for God is true love.

Paul’s earnest hope and prayer for his brethren at Ephesus, was that they may learn and reflect the love of God through belief in His Son, the Lord Jesus Christ, for he wrote:

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May he able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.” Ephesians 3:16-19

What great love God has shown to mankind that from His word He would grant a release from the curse of death through obedience to Him. Let us look to the end of that promise with hope, through the love God has shown us, by loving one another and thereby fulfilling His word.

M.C.S.

## THE NAZARITE

In a recent reading we learn of the Nazarite. What is a Nazarite? The sixth chapter of Numbers informs us of the law of the Nazarite:

“Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite to separate themselves unto the LORD:

He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

All the days that he separateth himself unto the LORD he shall come at no dead body.

He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.

All the days of his separation he is holy unto the LORD.”

Numbers 6:2-8

The word Nazarite means to consecrate oneself and comes from the word “Nazar” which means to separate. A Nazarite could also be pledged from birth to a lifetime of serving God. There are other specifics regarding a Nazarite which deal with the required sacrifices; but the day-to-day requirements stated that they were not to partake of strong drink, nor cut their hair; and they were not to approach a dead body.

The word Nazarite is rarely seen in the Bible. It can be found in Numbers, Judges (speaking of Samson), in Lamentations 4:7, and in Amos. In the second chapter of Amos, they are spoken of in the same context as prophets:

“And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the LORD.

But ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophesy not.”

Amos 2:11-12

We know, positively, of only one Nazarite, but there are others who might have been; and certainly there will have been many more throughout Israel's history. The one Nazarite mentioned in the Bible, of course, is Samson, who was pledged from birth to God:

“And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

Now therefore beware, I pray thee, and drink not wine nor any strong drink, and eat not any unclean thing.

For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.”

Judges 13:2-5

We know of Samson's great strength, which was provided by God, and how he used it against the Philistines; and how he lost his strength as he gave in to the urgings of his wife to find the source of his strength:

“... he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.”

Judges 16:17

Another who might have been a Nazarite from birth is Samuel, as we see from the words of his mother, Hannah:

“... she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.”

I Samuel 1:11

There are some similarities to Samuel's circumstances and that of a Nazarite — as there also are in the case of John the Baptist, as seen in the words of an angel to Elizabeth:

“For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother’s womb.” Luke 1:15

In John the Baptist’s case, there is no mention of a vow; but Paul, who might also have been a Nazarite, for a time, did give a vow, as seen in Acts:

“And Paul ... having shorn his head in Cenchrea: for he had a vow.” Acts 18:18

Paul did take a vow, and was shorn because of it, as was the tradition after completing the vow; but we are not specifically told what kind of a vow it was.

What was the purpose of a Nazarite’s vow? The person making the vow would understand that by taking the vow, he/she would be consecrating oneself to God by self-surrendering to Him. By giving up the wine and strong drink, one would renounce the fleshly pleasures of the world, to live soberly in service to God. The length of one’s hair perhaps was a recognition of the need for a covering, even as they sought to become closer to God through the vow. A Nazarite was not to approach a dead body, in appreciation of the struggle not to associate with death (the work of sin). The Nazarite would be seeking to become more like a priest of God, but without the work within the sanctuary, with the understanding that there was still the need for the high priest to intercede to God.

The Lord Jesus lived His life in the spirit of a Nazarite. He vowed Himself to God and lived soberly in the Lord as He perfectly kept the works of the flesh from corrupting His life. His vow was from birth and He lived it until His death. He surrendered Himself to God so that those of us who choose to follow in His path, and make a vow to God, may have the hope of God’s promised kingdom. So let us make our vow to God as we thank Him for His Son who lived perfectly under His vow to the heavenly Father.

E.J.M.

**HE DEPARTED FROM HIM FOR A SEASON**  
**(Luke 4:13)**

We see from the context of the 13th verse of Luke chapter 4 that this is the record of the Lord Jesus' temptation in the wilderness. Three times He was enticed and after refusing to bow to these desires, our verse states:

“And when the devil had ended all the temptation, he departed from him for a season.” Luke 4:13

How can this be since the devil is not a supernatural being going about the world to tempt mortals? This word “devil” comes from a Greek word meaning a “false accuser, slanderer and from the Hebrew meaning “opponent, adversary, Satan or resister”.

When we look at the background of the Lord Jesus' life, it is helpful to fully understand His nature. At this time in His life He was not immortal or divine, but a mortal man, born of a woman with a flesh nature. Paul confirms this in his letter to the Hebrews, explaining why Jesus after His death, resurrection and ascension to heaven, is the perfect High Priest for His people because He was flesh:

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” Hebrews 4:15

The Lord Jesus was flesh and could sin as any man. He was the offspring of Adam, who after his failure in the garden became a dying creature with the tendency to sin inherent in his flesh. This nature was passed down from Adam to all his descendants. However, the Lord Jesus was the only one not to succumb to the urgings of His carnal nature, thus overcoming all temptation to sin through obedience to God's word.

It was not a living person who was there with Him tempting in the wilderness -but his own mind - His flesh nature urging Him to use the spiritual power newly bestowed by God at His baptism and use it for His own personal satisfaction.

“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted when he is drawn away of his own lust, and enticed.”

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.” James 1:13-15

Every man is tempted and the Lord Jesus was no different - He was capable of sin, yet did not yield to it. There is no need for an outside tempter as the world thinks of the devil, for man’s nature alone tempts him to do what is contrary to God’s word. There can be outside tempters, but it is just as likely that our own flesh and desires are what tempts us most consistently, as it was with the Lord Jesus.

“And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.  
And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:  
And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.  
And immediately the spirit driveth him into the wilderness.”  
Mark 1:9-12

He had just been baptized by John and witnessed the Holy Spirit descending upon Him, giving affirmation from the Father with the gift of spiritual power now present within Him, in order to perform miracles during His ministry. As He went off into the wilderness to be tested and meditate upon the work ahead of Him, His mind would run over all the things He could accomplish now with the help of this power. Would He use this power to satisfy His immediate needs or would He use it solely for the glory of God in His work of preaching the gospel? This was His temptation!

We are told from the record in Luke that He was in the wilderness for forty days fasting:

“...And in those days he did eat nothing: and when they were ended, he afterward hungered.  
And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.  
Luke 4:2-3

His hunger prompted him to think of creating food with the power He now possessed - a natural conclusion. Yet He overcame this urge by focusing His mind upon the word of God as recorded in Deuteronomy, saying to Himself:

“It is written, That man shall not live by bread alone, but by every word of God”  
Luke 4:4

His second temptation came from His knowledge that as the Son of God, He would in the kingdom age, at the end of God's purpose, be ruler of all the kingdoms of the world and reign as the Prince of Peace from Jerusalem.

“And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

If thou therefore wilt worship me, all shall be thine.” Luke 4:5-7

It was Jesus alone (along with God) who had this great spiritual power - not a third person (the devil or Satan). He tempted Himself with the thought of taking the power and glory that would be His at the end if He could perfectly overcome, now prematurely! He would spare Himself the tribulation and suffering that He knew would lay ahead in the normal course of His life if He was to overcome perfectly becoming the sacrificial Lamb without blemish.

“And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

For it is written, He shall give his angels charge over thee, to keep thee;

And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.”

Luke 4:9-11

Jesus had just heard God's voice at His baptism saying “This is my beloved Son, in whom I am well pleased” (Matthew 3:17) and so His mind perused testing this statement. If he really was God's Son would He not protect Him? Secondly, He was in the wilderness being tested - He was not physically in Jerusalem - only in His mind.

He overcame these temptations produced by His own thinking through His knowledge of God's word. He could recall it by heart to strengthen and combat the questioning His own mind produced. Being victorious over His flesh's prodding, He would rejoice feeling better prepared to endure what was ahead. It would be a sense of relief that He had conquered these particular temptations and therefore they left His mind. Similarly as we struggle against a temptation and are able to rise above it, it no longer is a temptation to us:

“And when the devil had ended all the temptation, he departed from him for a season.”  
Luke 4:13

With a victory over temptation comes added spiritual strength. Other temptations may come later, containing different aspects and so we are ever vulnerable to temptation simply because of our flesh nature. The only way to overcome them is through the spirit’s help via God’s word and prayer.

The Lord Jesus was fortified by His time in the wilderness - He would have meditated upon God’s word while praying earnestly for God’s help and strength. His years of studying and questioning the scriptures as guided by Mary and Joseph would serve Him well during this time of testing. The vast spiritual knowledge He had obtained helped to rebuff the prods and questions of His own fleshly mind.

Living a life fighting His inner fleshly man with the help of the Spirit, He crucified that flesh through a life of perfect obedience, never sinning, finally nailing it to the tree at His death. Because He knew no sin, the curse of the grave could not hold him, therefore, He rose on the third day to immortality and a spirit nature with the flesh gone forever - the only son of Adam to do so.

This same hope He has made possible through His sinless life, for all those who believe on Him and endeavor to walk after His example in faith, obedience and love.

## A BIBLE CLASS

**“The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.” Proverbs 18:8.**

These Words of Solomon under consideration focus our attention on the effects of the talebearer’s works. The word talebearer means a slanderer or to roll to pieces, in essence the thought of taking things to the extreme over a period of time or wearing down until nothing is left. A slanderer passes on false and damaging information which causes harm to others.

Our chapter closely compares the talebearer with a fool as verses 6-7 explain:

“A fool’s lips enter into contention, and his mouth calleth for strokes.

A fool’s mouth is his destruction, and his lips are the snare of his soul.”

Tales passed on as gossip can cause great pain, just as effectively as a knife could wound physically. The word wound in our consideration comes from a prime root meaning, “to burn”. We all know how painful such an injury can be and so unkind words against another can likewise hurt. James speaks of the tongue’s ability to burn in James 3:5,6:

“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.”

Unrestrained by the spirit, the tongue is a dangerous weapon, and the talebearer is one who does not restrain his impulses to inflict wounds upon another. There are no positive results from a talebearer or gossipier who relishes passing on harmful news, a thing in which the flesh delights.

There is also a great deal said in the proverbs about a fool and how he exercises no control over his words. A talebearer is the same, for his words promote strife, not harmony:

“Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.” Proverbs 26:20.

In a fire, when wood is removed the flame goes out, and so the same thought applies to the passing of gossip. It may be common in our work place to hear gossip or negative half truths passed about to tear someone down. It is best to turn away from this, for listening can only encourage the talebearer to spread it further. Our consideration emphasizes how devastating this practise is, likening it to the giving of a grievous wound, which can hurt and maim.

There are several verses in the Proverbs that deal with this problem of an unrestrained tongue, for example:

“He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.” Proverbs 17:9

“A froward man soweth strife: and a whisperer separateth chief friends.” Proverbs 16:28

“A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.” Proverbs 11:13

In this last example is seen the difference between a talebearer and a man of spirit who recognizes the damage that could be done by gossip and so restrains the impulse. Such restraint is essential as Psalm 101:5 implies:

“Whose privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.”

Here is a dire warning from the Spirit that he who is a talebearer or slanderer will be cut off from the hope of Israel and lose his eternal life.

In the New Testament Peter further exhorts:

“But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters.” I Peter 5:15.

One may not think of a busybody or talebearer as one would of a murderer, but the Spirit warns how the evil of the flesh unrestrained can grow. Gossip can lead to hatred and anger, then anger we know can have disastrous results.

Certainly no one likes to have tales told about them, particularly if they are false and misleading, and among God’s people there must be a restraint to guard against this subtle evil which can be so hurtful to unity and peace.

M C. S.

## PSALM 32

We are given help through God's word in a variety of ways, making us mindful of His purpose and the means to attain unto it. Such guidance is given as we consider Psalm 32 entitled, "A Psalm of David, Maschil".

This particular psalm is the first of thirteen which includes the word *maschil* in its title, a word coming from a prime root meaning, to be or make circumspect, to give instruction—hence to become intelligent to godly ways. Circumspection we know implies an overview, an ability to see the whole picture so to speak, as is seen in this psalm, penned by David as he was moved by the Spirit of God. For us, the overall lesson of circumspection is to apply the instruction of God to our living in hope of a place in the Kingdom age promised. We must remember that it is one thing to have knowledge, but quite another to apply it correctly.

Here then can be seen the help provided in this 32nd psalm, for the word *selah*, meaning value it considering the end, is used three times, directing us to look at the whole picture, thereby providing assistance to apply His Word toward that end:

"I will instruct (*Maschil*) thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."                      verse 8.

If we recognize that the eye of God is constantly upon us, there will surely be a receiving of the instruction, as we endeavor to apply His way in our living. David emphasized this thought:

"Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.                      verse 9.

The mule and horse are beasts of burden, with no great amount of intelligence or understanding, being ruled by instinct alone. Yet with a bit and bridle man can use their strength, instructing them for his own ends. Man was made in the image of the Creator that he might give glory and honor to Him, and unlike the horse and the mule, was granted the gift of intelligence and given dominion over all that God had created. Although granted the ability to reason, the flesh has a strong tendency to be unbridled, unwilling at times to be guided, yet God instructs His people to do exactly that.

The thought of maschil in this psalm is to remind us to be circumspect and use that intelligence and instruction given, to control our fleshly tendencies - not once or twice, but constantly throughout our life. This was David's understanding as he drew upon his own experiences as verses 3-4 relate:

“When I kept silence, my bones waxed old through my roaring all the day long  
For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.”

There must be constant and painful warfare to overcome the flesh and the natural tendencies that roar within us; these must be brought into submission to keep the promised hope alive.

How important this hope was to David is shown in his humble recognition:

“I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.”                      verse 5

Here is seen the instruction contained in the Word of God. From the beginning man's flesh has reared up in defiance, yet God in His mercy has provided a means of covering and forgiveness when true remorse is shown. Is this not what David is referring to here? As sin is acknowledged, there can be no silence kept. Instead the man of spirit will want to beseech God continually with fervent prayer and supplication in an earnest desire for forgiveness. The selah attached to this verse reminds us that without forgiveness, there can be no hope of sharing in the end that God has promised. The 6th verse continues this thought telling us:

“For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.”

Here is how a mind striving to be right might pray, looking for guidance when failure is recognized and forgiveness sought. David recognised an urgency lest the time come when God cannot be found. Yet we must not forget that God will hear in the time of trouble for He has promised as verse 7 reminds:

“Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.”

Again the instruction of selah is given here, indeed a valuing of the knowledge given, considering the end.

The readiness to yield to God’s hand is emphasized similarly by Paul to the Ephesians in chapter 5:15-17:

“See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is.”

Here Paul brings to mind the overall picture of what is encompassed in the will of God - the attainment of what His word has spoken of. If we apply with intelligence the instruction God has given us to our living, there will be a growth in true understanding and a humble appreciation of His mercy in providing a covering for sin through His Son the Lord Jesus Christ.

This blessing David saw in spirit:

“Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.” verses 1,2.

God hates a lying spirit, just as He hated the serpent’s guile which enticed Adam and Eve and led to their disobedience and the curse of death. The Lord Jesus was the only man who had no guile as confirmed in I Peter 2:21-22:

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth:”

Here is One who was perfectly circumspect - always looking toward the end of God’s purpose and His part in it. He was perfect in every way - no guile or deceit was found within Him, simply a complete submission to the word of His Father. His was the perfect obedience the Creator had looked for in the beginning with Adam and Eve, yet only fulfilled in the coming of His Son.

Must not the example of the Lord Jesus prompt us to look within ourselves, beyond the flesh's thinking, fostering the mind of the Spirit and true understanding of the mercy and blessing held out for those He instructs? The 10th verse reminds us of this:

“Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.”

These mercies are extended to those who constantly try to compare themselves with the Lord Jesus' perfect example and realize that although falling short, there is hope in turning to Him for forgiveness. Such thoughts can elevate our understanding as Paul exhorts:

“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;  
Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;  
Submitting yourselves one to another in the fear of God.”

Eph. 5:18.

This fear of God is learned; it is a fear of doing anything that might hinder the fellowship extended and thereby nullify the end promised. What a help to us then is the instruction of this 32nd psalm, that we may learn to value the instruction of the Spirit as we look circumspectly toward the end of His purpose.

M.C.S.

**“THE HEART OF THE WISE...”**  
**Ecclesiastes 7:4**

As we look at Solomon’s words we are enabled to see the wisdom bestowed upon him by God. In the 4th verse there is an important facet brought to light concerning the heart or mind of one wise in God’s sight.

“The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.” Ecc. 7:4

The word mourning used here means to lament or to bewail. Why would one want to mourn, for one doesn’t naturally enjoy such a state? To help answer this question let us go back to verse 2 where a similar thought is expressed:

“It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.”

It is better to mourn now than to feast - understanding that the spiritual mind recognizes that the end of all flesh is destruction, thus tempering the appetite or desire for the carnal pleasures that the world extends. Life during our time of probation will often seem a lament, because of the struggle that the flesh imposes upon those that seek to restrain its impulses. Isaiah 60:19-20 speaks of the hope held out in the Kingdom age:

“The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.  
Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.”

Here is a hope promised to the children of light - those struggling to serve God now - the hope that their mourning will be ended when the conflict against the flesh will be at an end if they become spirit creatures. Matthew 5:4 promises a comforting at the end of God’s purpose, recognizing the present warfare which causes pain and hardship to the flesh:

“Blessed are they that mourn: for they shall be comforted.”

It might well be asked why is the heart of the wise in the house of

mourning? Solomon had reason not to mourn both from a spiritual and practical viewpoint, for he was blessed by God. Geneses reveals that Eden was a beautiful place where man's every need was provided as he had dominion over all the earth; all this was given without labor but only as they obeyed and did not eat of the tree in the midst of the garden. We know the results of their failure - they became dying creatures, and God said to the woman:

“... I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. Genesis 3:16

As Eve thought of this she would mourn; because of her failure all men became dying creatures, and as she witnessed the enmity in Cain toward righteous Abel she would see firsthand the enmity now between the seed of the serpent and the seed of the woman. And to Adam, God said:

“...Because thou has hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”

verses 17-19

Here was sorrow for both because of their failure to obey, so as Adam sweated in labor and knew of death coming, he would feel the pain of his disobedience. No doubt there were happy times but certainly their hearts would not be “as the fool in the house of mirth”. Indeed they mourned, but God gave them a hope in the promises of a seed who would bruise that serpent in the head. Those who are wise are also aware of this and recognizing God's righteous judgement look forward to a future house of joy if they can overcome now. Further Paul speaks of Abraham looking for that same house:

“By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him of the same promise:

For he looked for a city which hath foundations, whose builder and maker is God.” Hebrews 11:9-10

And so there is a time of mourning now in this life because of failure and sin.

James' words are helpful in this regard giving an overview and practical application:

“Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Draw nigh to God, and he will draw nigh to you.

Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

Humble yourselves in the sight of the Lord, and he shall lift you up.

James 4:7-10

The reality of our responsibility is that the time given by God to work out one's salvation is largely one of affliction and weeping as one labors to be humble and repentant in failure. Life is as a vapor - without God and His promises there is not much substance or depth and it is gone very quickly. However, in what time is given there is no room for boasting and joy in our own accomplishments, for there is nothing in the flesh that can please God. To work at harnessing the flesh is a serious and responsible work. It does not mean that it is wrong to laugh or have joy but we must be certain our focus is to restrain our flesh and our priority, to build the spirit - the most important work we will ever attempt.

A heart that is in the house of mourning is a balanced heart, one joying in the wonders and delights of God's creation and the blessings granted by Him, but never losing sight of the seriousness of the task at hand.

“A good name is better than precious ointment; and the day of death than the day of one's birth”

Ecd. 7:1

Who would say the day of one's death is a better time? Yet it can be the start of a time of eternal rejoicing if one having the hope of life maintains his integrity. Then he will receive the joy promised in the Kingdom when the curse and all flesh will be gone. One can become wise now only as he recognizes that the flesh is abhorrent to God, but looks in faith to the end promises through the Lord Jesus, when all who serve Him will rejoice eternally.

NEWS FROM THE ECCLESIAS FOR SEPTEMBER 2013

HAMBURG, NEW YORK

Sunday: Breaking of Bread 11:30 am

Thursday: Bible Class 3:30 pm; Forestville, Hamburg and  
Fredonia

Every Third Week: Revelation Study

After what seemed to be an all too short summer, we anticipate the coming of the Fall with its colorful foliage and bountiful harvests. This speaks of God's unchanging creation while denying man's false claims of climate change.

Just as assuredly we can look forward to the coming of the Kingdom age which likewise is part of God's unchanging promise and plan for the world. May we strive together in God's mercy to keep His word unto the end.

M.C.S.

MANCHESTER

Sunday: Breaking of Bread 11:30 am

Thursday: Bible Class 2:00 pm

The work of the Ecclesias continues as time moves on. Heaven looks in grace towards us and we are helped greatly in our understanding. God above, who is our Creator and Provider, has given us so much at this time of the end of the present order. We send a message of rejoicing to our fellows who are with us in these precious things.

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For more information or to read our literature, log onto:

[www.remnantofchristsecclesia.com](http://www.remnantofchristsecclesia.com)