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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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YIELDING PACIFIETH OFFENCES

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“WATCH YE AND PRAY”

From recent readings in the Book of Mark, the Lord Jesus made special emphasis to His disciples of the need to watch and pray, being vigilant in seeking God’s guidance and direction:

“Watch ye and pray, lest ye enter into temptation. the spirit truly is ready, the flesh is weak.” Mark 13:38

As we read His words today, the need is the same - to take heed, watch and pray, for we know not when His coming shall be. To emphasize the importance of watchfulness He taught through a parable saying:

“For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, to every man his work, and commanded the porter to watch.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

Lest coming suddenly he find you sleeping.

And what I say unto you I say unto all, Watch.”

Mark 13: 34-37

To be a watchman is a job requiring perception - being aware of everything happening around one. Even in a natural sense it is a task of great responsibility to look after the property of one’s employer - not to be done casually. As a watchman one would check the locks and windows of a building to ensure they were secure and resistant to thieves, looking around for weaknesses and installing alarms to secure the property against intruders. This cannot be done by a lazy or slothful person, but takes constant awareness, always being alert and mindful for the approach of danger.

Peter also admonished those who wait for their Lord’s return to be of this same mind when he wrote:

“But the end of all things is at hand: be ye therefore sober, and watch unto prayer.” I Peter 4:7

To be watchful is to be circumspect - aware of one’s surroundings, yet Peter says to accompany this vigilance with prayer, looking for God’s guidance and direction as we pray for His help.

In the record of Revelation, the Lord Jesus spoke through the Spirit to His apostle John. To those of the church of Laodicea He gave an admonishment:

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” Revelation 3:14-16

When one needs a drink - whether it be a hot drink to warm a chilled body or a cold refreshing drink to cool an overheated condition, a drink which is just lukewarm and neither cold nor hot is not satisfying. Why were those at Laodicea lukewarm? The Spirit explains:

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked;”

Revelation 3:17

They had no perception of the improvements they should have been making within themselves because they thought they were perfect - in need of nothing. They had no need for prayer, for guidance or to be watchful of their Lord's coming - they were content the way they were.

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thy eyes with eyesalve, that thou mayest see.” Revelation 3:18

All of these things mentioned above aid spiritual perception, so that one can truly see one's self and what yet needs to be done before God.

To seek “gold tried in the fire”, is to labor after righteousness and faith which has been tried through the fire of tribulation, burning away the fleshly impurities and leaving behind a character more pleasing to the Almighty.

To be clothed with “white raiment” is to seek the covering of the

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Lord Jesus - He who covered our fleshly failures through His perfect sacrifice, that we may approach unto God for forgiveness through Him as our Mediator.

Spiritual “eyesalve” is needed to heal our dull eyes that refuse to see our faults and the error of our own thinking, that we may more clearly see the Spirit’s guidance and thus be able to “watch”.

David knew the importance of working with watchfulness in the Lord’s service when he wrote:

“Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.”
Psalm 127:1

Our hope, as was David’s, is to be part of the Lord’s spiritual house to be assembled at His Son’s return. However, if our labor is directed now in this life by our own thinking and not according to His word, we labor in vain.

We need to study God’s word while asking for His help through prayer, that we may build in our bodies the spiritual attributes He looks for in His children and which were so evident in His Son.

The record in Revelation speaks of the blessings to come upon those who have been watchful and diligent of spirit - seeking not their own glory but giving God glory through the witness of a faithful and obedient life:

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”
Revelation 16:15

M.C.S.

THE FEASTS

Recently we have read in Deuteronomy 16, of the three great feasts. They were: The Feast of the Passover, the Feast of Weeks, and the Feast of Tabernacles. These feasts were set up by God under the Law of Moses and, like much of the law, were meant to be a schoolmaster to bring one to an understanding about the future Saviour. The law could not save a person because the law made sin exceeding sinful. By understanding the spirit of the law, one would discern that the future Saviour would be the fulfilment of the law; and faith in that knowledge and obedience to its precepts could bring one to the hope of salvation provided through God's plan.

The 16th chapter of Deuteronomy provides us with an overview of three of the seven yearly feasts, but does not provide the details of all the offerings and sacrifices that were incorporated into each feast. Likewise, Leviticus 23 provides some information on all seven feasts.

The first was the Feast of the Passover:

“In the fourteenth day of the first month at even is the LORD’S
Passover.”
Leviticus 23:5

The Passover was established in Egypt, and required households to sacrifice a male lamb without blemish. The blood was to be applied to the two side posts and upper lintel of the door, so that the angel of the LORD would pass over that house and not kill the first-born, as would occur in all Egyptian houses. The Feast of Unleavened Bread began on the following day, and required that all Israelites eat unleavened bread for a week, and they were required to remove all leaven from their households:

“And on the fifteenth day of the same month is the feast of
unleavened bread unto the LORD: seven days ye must eat
unleavened bread.”
Leviticus 23:6

The spirit of the law teaches us of the redemption possible through the sacrifice of the Lord Jesus, and the deliverance from the bondage of sin by His sacrifice. After gaining the understanding of redemption, a person is to strive to remove the leaven (sin) from his life as he seeks to walk in the ways of God:

“Purge out therefore the old leaven, that ye may be a new lump,

as ye are unleavened. For even Christ our Passover is sacrificed for us:

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” I Corinthians 5:7-8

The next feast was the Feast of Weeks, which was separated into two different feasts: the Feast of Firstfruits and the Feast of Pentecost. The Feast of Firstfruits began on the 16th day of the first month, but was only established after Israel came into the promised land:

“Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.”

Leviticus 23:10-11

The spirit of the Feast of Firstfruits speaks of Jesus as the firstfruits, to be raised from the dead. Jesus was raised after His crucifixion to be a firstfruits unto God, and we, through baptism, may be firstfruits raised through Jesus:

“But now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.”

I Corinthians 15:20-23

Fifty days after the Feast of Firstfruits was the Feast of Pentecost. At that time two loaves of bread, which contained leaven, were waved before God as an offering:

“And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete.

Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the LORD.”

Leviticus 23:15-17

The spirit of the Feast of Pentecost represents the bringing together of both the Jew and Gentile (two leavened loaves) to be the one body after the disciples were baptized with the Holy Spirit on the Day of Pentecost. We also see the work of the apostles represented as the loaves, being the food for the world that came forth from the firstfruits of God (the Lord Jesus):

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

For the body is not one member, but many.”

I Corinthians 12:12-14

The fifth feast was the Feast of Trumpets, which was celebrated on the first day of the seventh month with the blowing of trumpets:

“Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.”

Leviticus 23:24-25

After leaving Egypt, the trumpet was used by the Israelites to call the assembly together, to call for the camp to move, and as an alarm in times of war. But during the time of the feast, the trumpets also brought to mind that future time when they would call together the assembly of spiritual Israel, all those who are the elect of God, at the setting up of the kingdom:

“And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

Matthew 24:31

The Day of Atonement was the sixth feast of the year, and was also celebrated the seventh month:

“Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.”
Leviticus 23:27-28

We also know that the Day of Atonement was the only day of the year that the high priest could enter into the most holy place. It was also on this day that the high priest offered a sin offering first for his own sins, and then for the sins of the people. In the bigger picture, the Day of Atonement speaks of Jesus’ sacrifice of Himself as a covering for our sins. He did not need to offer a sacrifice for himself, as the high priest did every year, because He was sinless:

“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”
Hebrews 9:11-12

The last yearly feast was the Feast of Tabernacles, which was also celebrated in the seventh month. It celebrated the escape from Egypt and how God had made Israel to dwell in booths (tabernacles) after that escape. The Feast of Tabernacles was a time of joy after the work of the harvest had been completed, and all Israel would dwell in the booths for a week:

“Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.”
Leviticus 23:34,39-40

The fulfillment of the Feast of Tabernacles speaks of the rest of the

one thousand-year kingdom, after the return of the Lord Jesus, and can be seen in shadow of Jesus' transfiguration:

“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.”

Matthew 17:1-4

Under the law, the seven feasts were to remind Israel of all that God had done, and would continue to provide for them. Jesus lived by the spirit of the law, even while He was fulfilling the letter of the law. We too, are to live by the spirit of that law, as we recognize the plan of God, spelled out in the law, and celebrate the hope God has provided for us through the Lord Jesus.

E.J.M

PSALM THIRTY

In our recent portions we have read Psalm 30 entitled, “A Psalm and Song at the dedication of the house of David”. We question what was David’s intent in penning this psalm at this particular time? We are guided by the meaning of “dedication” which is, to set apart or to narrow, with the thought of pressing, thus giving us a deeper understanding of David’s purpose. At the dedication of his personal abode, his attention was focused on that greater house, the house that God had promised.

As David thought upon his own situation, he put these reflections into words helping us now to better dedicate our thoughts and desires towards a place in that greater house promised. We see his mind revealed after his own house of cedars was built from timber brought by Hiram of Tyre:

“And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house. And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel’s sake.”
II Sam: 1:11-12

As David perceived that the Lord had established him king, his own house now being complete, his thoughts turned not to himself but to honoring God:

“And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.”
II Sam. 7:1-3

It was a generous and reverential gesture, but that very night the word of God came to the prophet Nathan requiring him to tell David he was not to build a house, but that his son would be given that privilege, pointing to God’s purpose that a greater Son would setup an eternal house. The following verses in this seventh chapter go on to give God’s sure promises to David and to his seed:

“And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an

house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son... And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.” II Samuel 7:12-16

What was David to think? The desire of his heart had been to do good, yet God’s words caused him to look at another course, allowing him to reflect upon his own position as we likewise must do as we are striving to be part of David’s greater house.

As David further thought on his circumstances he speaks in verses 11 and 12 of this Psalm:

“... my glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.”

Indeed David’s praise has not been silent, but is preserved over the centuries, a help to us today.

Let us look further then at the help contained in his 30th Psalm:

“I will extol thee, O LORD; for thou has lifted me up, and hast not made my foes to rejoice over me.

O LORD my God, I cried unto thee, and thou hast healed me.

O LORD, thou has brought up my soul from the grave:

thou has kept me alive, that I should not go down to the pit.”

verses 1-3

These verses speak of the understanding that comes with the realization that God has provided a means whereby there can be a lifting up and healing. Put before the sons of men is a hope personified in the One who tasted death but was not allowed to stay in “the pit”. He was the first to be granted eternal life because of His victory in overcoming His flesh nature. Valuing this hope, David instructs the man of spirit to:

“Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.”

verse 4

Again a connection is made to that eternal house promised in the reference to its future participants, “ye saints of his”. Indeed, those through the ages who have cherished the hope of that eternal house and struggled against their flesh to bring it into obedience to God, therein rejoice as “saints of his”.

David could have reacted in anger when his own personal aspirations were frustrated, instead, in humility he accepted the will of God, responding with reverence to the honor bestowed, looking forward in hope to His sure mercies.

“Then went king David in, and sat before the LORD, and he said,
Who am I, O Lord God? and what is my house that thou hast
brought me hitherto?” II Samuel 7:18

Should not this be our response as well - “Who am I, O Lord God?”
- that we should be so blessed, part of a people whom God has called out
of all generations upon the earth to conform to His purpose?

By his submissive spirit, David again showed himself a man after
God’s own heart, and although denied the privilege of building a house for
the Almighty, he vowed to do all he could in gathering materials for its
building:

“And David said, Solomon my son is young and tender, and the
house that is to be builded for the LORD must be exceeding
magnifical, of fame and of glory throughout all countries: I will
therefore now make preparation for it. So David prepared
abundantly before his death.” I Chronicles 22:5

The work of building the house of God was given to Solomon, a
man of peace as David’s greater Son will be. The Lord Jesus will without
fail reign as Prince of Peace over God’s Kingdom.

It can be seen that this 30th Psalm of David has been written in
praise to God; it helps us to understand how we must perceive ourselves in
God’s view:—that we are but flesh yet are greatly blessed to know the
ultimate of God’s purpose. In working with us, as a Father, He chastens in
kindness to point out our lacks:

“For his anger endureth but a moment; in his favour is life:
weeping may endure for a night, but joy cometh in the morning.
And in my prosperity I said, I shall never be moved.
LORD, by thy favour thou hast made my mountain to stand strong:
thou didst hide thy face, and I was troubled. I cried to thee, O
LORD; and unto the LORD I made supplication.”

Psalm 30:5-8

God desires us to narrow our thinking, to develop a right spirit which looks only to Him for help as verse 10 shows us:

“Hear, O LORD, and have mercy upon me: LORD, be thou my helper.”

And as we turn to Him, the blessing of His care will maintain us toward the promised hope of a place in that completed house in His Kingdom:

“Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent. O LORD, my God, I will give thanks unto thee for ever. Verses 11-12

The end for which we yearn is to be among those saints around the throne who give praise, an eternal Alleluia, all made possible through God’s provision of David’s greater Son, the Lord Jesus Christ. As we cry unto Him, let us reveal a heart and mind trying to set apart or narrow our thinking to that greater house promised, doing all possible while time remains, preparing ourselves to be acceptable stones for the building of the greatest of all houses:

“In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.”
Ephesians 2:21-22

“CANNOT HOPE FOR TRUTH”

Isaiah 38:18

Our verse under consideration records King Hezekiah’s words after God lengthened his life by fifteen years when he prayed for healing:

“The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:” Isaiah 38:9

Hezekiah was ill and sick unto death and the prophet Isaiah came to him from God, advising him that he would not recover and to prepare himself for death:

“In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.” Isaiah 38:1

Hezekiah grieved over this news and prayed earnestly to God to heal him and grant an extension to his life:

“Then Hezekiah turned his face toward the wall, and prayed unto the LORD,
And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.” Isaiah 38:2-3

God took pity on him and no doubt because of his life of righteousness, healed him and granted him fifteen more years:

“Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.” Isaiah 38:4-5

In gratitude and praise of God, Hezekiah wrote the words we are considering:

“Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

For the grave cannot praise thee, death can not celebrate thee:
they that go down into the pit cannot hope for thy truth."

Isaiah 38:17-18

After death there is no longer any opportunity to give praise or glory to God. No amends can be made for past mistakes, no forgiveness sought for sins committed. The grave is the end of all life - probation is over with no more time to grow spiritually, to repent or change one's habits of living or improve one's character in order to be found pleasing to the Almighty. All hope for continuance is gone with death. The only hope remaining at death is the hope of resurrection to Christ's judgment seat for those responsible to God's word.

Many in the world cling to the mistaken belief that part of them (their "soul") lives on after the death of their physical being, going to either heaven or hell to dwell. It is so hard for man to face his own end, therefore many continue to trust and believe in the serpent's lie made to Eve in the garden:

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die;"

Genesis 3:2-4

There is NO HOPE after the grave. Only the living can change their circumstances, yet the finality of death is so abhorrent to the flesh that mankind will willingly believe a lie - that there is no ending in death but rather a going on to a better place. This is in essence the serpent's lie!

"For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun."

Ecclesiastes 9:4-6

There is no comprehension in the grave - life stops and all association with it:

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.”
Ecc. 9:10

The only opportunity to do well by pursuing God’s word is during one’s lifetime, for death brings to all an end, with time no longer given to rectify wrongs committed or to bless God with one’s righteous living. This Hezekiah fully recognized for he wrote:

“The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.” Isaiah 38:19

God took pity on Hezekiah and heard his prayer, giving the prophet Isaiah instructions to heal his deadly wound with a poultice of figs:

“The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover.” Isaiah 38:20-21

What immense gratitude Hezekiah would feel after being told he would not recover from this illness, only to pray earnestly to God for healing and be heard! What joy and rejoicing he would know, coupled with a strong determination to more fully praise God in his living throughout the remaining time given him.

Hezekiah fully knew that the end of ALL life is in the grave. Were he expecting the continuance of life in heaven after death, why then would he grieve and pray so earnestly for his life to be extended? His experience, along with others from the scriptures, makes it very clear there is no furtherance of man after death - there is no heaven or hell going, but rather the end of flesh is the grave.

“For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity.

All go unto one place all are of the dust, and all turn to dust again.

Ecc. 3:19-20

The only hope of escaping the grave is the hope of resurrection when the Lord Jesus Christ returns. Those responsible to God's word will be raised to face His judgment seat, where it will be decided if they have endeavored to overcome their flesh nature during their time of probation. Those who are found acceptable, in His mercy, will know the gift of eternal life to be enjoyed in the Kingdom of God on earth. On the contrary, those who did not overcome but succumbed to their carnal nature will suffer again the emptiness of the grave.

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”

Revelation 20:12-13

God is the God of the living - not the dead. All hope is ended in the grave, as is the opportunity to praise and give glory to His name.

Let us take heed to these words of Hezekiah and give thanks to Him for the knowledge and hope we have been given, endeavoring to serve Him acceptably while time remains.

M.C.S.

“YIELDING PACIFIETH OFFENCES”

In considering these words of Solomon, we are to remember they are the perfect wisdom endowed by God. This entire chapter contrasts the difference between wisdom and foolishness, really a comparison between the ways of a man of spirit and the man of flesh.

This particular verse allows us to grasp a part of that wisdom given to Solomon, though tempered with the knowledge that he failed later in his life - which says that knowing God’s wisdom is one thing, but the application of it is quite another. Our verse under consideration is as follows:

“If the spirit of the ruler rise up against thee, leave not thy place;
for yielding pacifieth great offences. Ecclesiastes 10:4.

Looking at the words for yielding and pacifieth in the Concordance, we might paraphrase this verse as, “healing (yielding) causes sin to rest”. With this in mind, we are helped to apply the wisdom of this verse.

It seems on the surface understandable that to resist the power of a ruler is unwise, when yielding may calm a tempestuous situation. Yielding is a curative process by which one can be healed in the sight of God, or as it says here - the king. In the 8th chapter of Ecclesiastes is an application of that wisdom in a similar sense:

“I counsel thee to keep the king’s commandment, and that in regard
of the oath of God.

Be not hasty to go out of his sight: stand not in an evil thing
for he doeth whatsoever pleaseth him.

Where the word of a king is, there is power: and who may say
unto him, What doest thou?

Whoso keepeth the commandment shall feel no evil thing: and a
wise man’s heart discerneth both time and judgment.”

EccI. 8:2-5.

These verses give the perspective of one before God or a worldly ruler. The thought of “be not hasty” is similar to the thought in our verse of, “leave not they place”. God’s wrath is always justified and correct but a king’s wrath may not always be so, because he is flesh, nevertheless, yielding whether the wrath is justified or not tends to cool an angry confrontation. How does not leaving cause a cure? An example maybe

found in I Samuel chapter 25 where Abigail came to an angry David, falling at his feet and saying:

“...Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

Let not my lord, I pray thee regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him:.. Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, as they that seek evil to my lord, be as Nabal.”
verses 24-26.

There was a twofold yielding here, for she yielded in submission to David the king, but recognized the wrong he might do to Nabal in avenging himself, courageously urged him to yield to God. We know she was greatly esteemed because of her wise advice, for after Nabal’s death she was taken by David to be his wife.

Another example of David’s yielding to wise advice is seen in II Samuel chapter 12 in his involvement with Bathsheba. Nathan the prophet came, relating the story of the rich man who selfishly took the poor man’s lamb, saying “thou art the man”. David’s response to this accusation is recorded in verse 13:

“And David said unto Nathan, I have sinned against the LORD...”

By acknowledging his sin and submitting or yielding to the prophet’s rebuke and thus to God, David in a sense was cured of his great offence as Nathan’s reply indicates:

“The LORD also hath put away thy sin; thou shalt not die.”

II Sam. 12:13.

How does this lesson apply to us today? God is our ruler - our king, and we must recognize His supreme power in our living as always being just and upright. We must keep His words in our heart and mind, always yielding to Him, even when we may feel there is justification in what has been done. He looks for our spirits to overrule the natural tendencies of our flesh in all ways, making them yield and submit to the purpose of God.

When there is failure there must also be for true yielding, confession and repentance, for this is the only way healing can be achieved, and that atonement with God when offense has occurred. If this mind is not there, we are warned what can be expected:

“The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul.” Proverbs 20:2.

If one provokes a lion he will attack and who suffers? Usually only the provoker. Contrary to this is the act of yielding, submitting oneself in the sight of God in order to receive His favor as Solomon further reminds:

“The wrath of a king is as messengers of death: but a wise man will pacify it.

In the light of the king’s countenance is life; and his favour is as a cloud of the latter rain.” Proverbs 16:14-15.

“The king’s wrath is as the roaring of a lion; but his favour is as dew upon the grass.” Proverbs 19:12.

The wrath of a king is something to be greatly feared, yet these verses in Proverbs speak of his favour as something of great value - as the latter rain or as the dew. The dew settles gently without our knowledge and is seen only in the morning as a welcome refreshment to the earth. This favor may be made only to those who are gentled by the recognition of their own failures, realizing in doing so, they have provoked the wrath of God upon themselves, and thus seek atonement through repentance.

How different is this way of life from the thinking of the world. A world that promotes all to stand up for its individual rights, speaking up loudly and clearly for whatever it wants, regardless of others who maybe in the way. The lust of the flesh, the lust of the eyes and the pride of life is the basis of man’s foolishness therefore, let us struggle to apply the wisdom of the Spirit in yielding our living in the fear of God and to His mercy.

NEWS FROM THE ECCLESIAS FOR OCTOBER 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

We rejoice and trust in God's guidance in the work of His house as our monthly mailing to the general public commences once again. We also rejoice in the reasonable good health and welfare of our brethren and sisters, although most are seasoned citizens.

May God continue to help us to be sensitive to His guidance and direction in every facet of our living.

M.C.S.

MANCHESTER

Sunday: Breaking of Bread 11:30 am

Thursday: Bible Class 2:00 pm

In these last times, we hope to continue onwards as the Ecclesia of Jesus. How precious and consoling is our hope. And over the seas are our Brethren and Sisters and how reassuring is their ecclesial work.

Needs continue from time to time but we know as we pray to our Father in Heaven that He continues to grant the bounty of His infinite compassion as we are brought onwards to His Kingdom. It is a great blessing to know this and we rejoice with our Brethren and Sisters who share it with us.

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

www.remnantofchristsecclesia.com