

JANUARY 1982

A Monthly Magazine issued by

# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

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

---

"AT THE TABLE OF THE LORD"

"FAITH"

"PEACE"

"DAVID – A MAN AFTER GOD'S OWN HEART"

"HOW POWERFUL!"

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

"NEWS FROM THE ECCLESIAS"

---

**All Communications**

Butterfield  
15 Shrigley Rd. North  
Higher Poynton  
Cheshire  
SK12 1TE

J. A. DeFries  
R.D.1. Forestville,  
New York 14062  
U.S.A.

## At the Table of the Lord

### “I Will Visit You”

**W**e have been able through God’s word, to be with our brother Jeremiah as he witnessed to Judah and Jerusalem concerning God’s purpose to come upon them. His witness brought reproach, opposition, even the danger of losing his life. In all this he did not falter but spoke as God directed. In Jeremiah 27:12 we have seen an example of what the prophet was required to do:

“ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.”

It is not difficult to perceive what the result of such words would be — accusation of treason, disloyalty — bringing hatred because it was not what Jerusalem or Zedekiah wanted to hear.

Jeremiah was also required to wear a yoke upon his neck as a sign that God’s people must now submit to the rule of Nebuchadnezzar, king of Babylon. This being a message to Zedekiah, it was spoken a few years after the first captivity (606 B.C.) at which time the king, Jehoiakim, the princes, and the chief artificers were taken captive to Babylon. The vessels of the Lord’s house were also taken at this time. The people left in Jerusalem remained under the dominion of the Babylonian king, their own kings, Jehoiachin and later Zedekiah being permitted to reign only as figure-heads. In these circumstances for our brother Jeremiah to wear this yoke and to tell Zedekiah that he must submit to Babylon, would bring wrath upon his head, persecution as well.

Further, we have seen how Hananiah falsely prophesied that within two years the vessels of the Lord’s house, the captive king, princes, and artificers, would be **returned** to Jerusalem and thus the yoke of the king of Babylon would be broken, as we see in Jeremiah chapter twenty eight. This, of course, was what Zedekiah and the people of Judah and Jerusalem wanted to hear and they delighted in it, accepted it, and rejected Jeremiah’s faithful witness and warning. Hananiah, the false prophet went further. He broke the yoke that was upon Jeremiah’s neck as a sign to dramatically show them that this servitude which they so despised would soon end. How they would acclaim his words and actions. However, by the hand of God, Hananiah was caused to die two months after his proud words:

“ — because thou hast taught rebellion against the Lord.”  
ch. 28:16. Here was vindiction of God’s word and a sure sign of

the impending ruin upon God's city and people. Jerusalem was under seige for two years, bringing famine and death to many, and at the end faced destruction and the captivity of all who were left. Thus was Jeremiah's prophecy of the "yoke" fulfilled.

**" — I Will Perform My Good Word Toward You — "**

Though their captivity came because of refusal to accept God's word, the Almighty's hand reached out still to any who hoped or might hope in His promises and mercy. Jeremiah was told to send a message to those captives in Babylon, explaining that their exile would last for seventy years and that they, during this long time, should build houses, take wives, and submit willingly to their oppressors. In Jeremiah 28:7 we are told what God's wish was:

"Seek the peace of the city whither I have caused you to be carried away — for in the peace thereof shall ye have peace."

How un-natural and difficult to accept this — to pray for the peace of those who had taken them away as prisoners. However their Father knew that the time in Babylon would be long and to survive there would be need of peace for them. In the midst of their despair, God held out further hope, for He said through His prophet:

" — after seventy years be accomplished at Babylon **I will visit you**, and perform my good word toward you, in causing you to return — For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. 29:10, 11.

How merciful, how constant, how loving was their Father to think thoughts of peace and not evil toward those who had been so rebellious to Him and to His. When we consider the magnitude of God's forbearance, not only to our brethren in Jeremiah's time but even now to ourselves, so undeserving as we are, how grateful and marvelling we feel in this longsuffering care for His children, that He thinks "thoughts of peace". Peace, of course, is the Hebrew word *shalom*, coming from a root meaning to be safe, to make amends, to perfect. The Father's thoughts toward His children are to bring them to safety, providing the means of making amends for constant failure, and to become in time, one with Him, in His mercy, perfected. Such were His thoughts toward those desolate few in captivity. May we not hope, Brethren and Sisters, that toward His few in today's evil world who struggle and long for the "end of Gentile times", His thoughts reach out similarly in mercy and love?

How wonderful indeed is this promise of God's thoughts on behalf of His children. We find the word used for thoughts is also used as curious work, cunning work or purpose. In Exodus we read of God appointing Bezaleel, of whom He said:

"I have filled him with the spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship, to devise **cunning works**, to work in gold, and in silver, and in brass." ch. 31:3, 4.

What was Bezaleel's work under God's direction? He made the ark, the cherubim, the mercy seat, the incense altar, the candlestick, the shrewbread table, the altar of burnt offering, the laver — all the things of the tabernacle which were to speak of God's thoughts of peace through the provision of Jesus Christ, the Messiah. For what purpose were these thoughts? God said, "— to give you an expected end." Jeremiah 29:11. What is meant by these words? Expected comes from a root meaning to wait, to tarry, and is used as hope, that which is longed for. That which we hope for, long for, wait for, is His perfect peace, shalom, is it not? This end can sustain in captivity, in reproach, in persecution, as it no doubt did for Jeremiah, for Ezekiel, for Daniel and his three brethren, Shadrach, Meshach, and Abed-nego. What a help and wonderful comfort it must have been to hear God's words, "I know the thoughts I think toward you — thoughts of peace —", stirring hope for the longed for and expected end He has promised. This is the sustaining power, not only of those taken away to Babylon so many years ago. It is that to all who seek God, who want to please Him even in great affliction and fear. Does He not tell us from Jeremiah's lips:

"Then ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, **when ye shall search for me with all your heart.**" Jer. 29:12, 13.

It takes great and unceasing effort, Brethren and Sisters, bearing under, seeking His lessons, and keeping desire alive, if our Father is to always think thoughts of peace toward us. But how gracious and how valued is His assurance.

### "The Earnest Expectation — Waiteth —"

The Apostle Paul hoped and waited for this expected end. He said:

"— I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For **the earnest expectation** of the creature waiteth for the manifestation of the sons of God." Rom. 8:18, 19.

Also he continued:

“For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.” 25. 26.

Shall we not then, ever rekindle our trust in God’s thoughts toward us, though they may not always be apparent in our finite vision — work and wait for their accomplishment?

Our brethren of old in Babylon and in Jerusalem with Jeremiah, hoped in God’s deliverance though knowing that it would be a long seventy years to wait. Life might very well end before the time was accomplished, but God had spoken and they believed. He would bring about His thoughts of peace, and we too must realize His hand will not be shortened. We don’t know when Jesus will return to deliver all who in faith look to Him, waiting for the manifestation of those who are God’s true sons. But we do know it will surely come, for it is our Father’s perfectly wise and skillful — “cunning work” — His loving thoughts on behalf of His people.

As we think back on the captivity of Jerusalem and Judah, how poignant are Jeremiah’s words in Lamentations, expressing his anguish in the travail and shame of God’s children. In the midst of this grief Jeremiah wrote:

“Remembering mine affliction and my misery — this I recall to my mind, therefore have I hope.” Lam. 3:19, 20.  
What was that hope which lifted him? Verses 22-25 tell us:

“It is of the Lord’s mercies that we are not consumed, because his compassions fail not. They are new every morning — the Lord is my portion — therefore will I hope in him. The Lord is good unto them that **wait** for him, to the soul that seeketh him.”

What solace these remembrances brought to our brother’s mind. He determined to “**wait**” for the Lord. And this word, **wait** is helpful for it is the root of “expected”, the hope that is the end of the Lord’s thoughts toward the faithful. How remarkable that Jeremiah in the midst of his lament, and those captives sorrowing because of their exile from Jerusalem, could cling to such a hope — such an expectation. Let us, Brethren and Sisters, take hold of this sure prospect, especially when beset with sorrows, trials, persecution, and human doubt; let us keep firmly in mind that God **is** thinking thoughts of peace toward us, and not of evil, if we call upon Him and seek, as He has said, “with all your heart.”

“— I Will Visit You —”

The Almighty also promised those in Babylon:

“— after seventy years be accomplished at Babylon I will **visit** you, and perform my good word toward you, in causing you to return to this place.” Jer. 29:10.

How keenly they must have longed for His visitation and deliverance. The Lord does indeed visit His people to lift up and to save. Job experienced this in the midst of his great trials, acknowledging:

“Thou hast granted me life and favour, and thy **visitation hath preserved my spirit.**” Job 10:12.

He perceived that without God’s particular oversight, without His visiting, he would not have strength to bear under what his Father required. Can it not be so with us as well? This is our anchor, as it was Job’s. Let us hold tight to it.

David also marvelled, saying:

“What is man, that thou art mindful of him? and the son of man that **thou visitest him?**” Psa. 8:4.

As our brother did, the man “after God’s heart”, we must look for and be alert for, and most of all, greatly desire His visitation, His overseeing as the word means. For without His guidance and deliverance we shall lose our hope.

Do we not remember how Jesus wept our Jerusalem, saying:

“— If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace!” Luke 19:42.

God did surely have thoughts of peace unto His beloved city, but there was no awareness or caring and so Jesus continued:

“— but now are they hid from thine eyes.”

Instead of peace Jesus foretold:

“For the days shall come upon thee, that thine enemies shall cast a trench about thee —And shall lay thee even with the ground, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.” v. 43, 44.

They did not seek, or acknowledge, or receive His fatherly oversight, and so hope was gone. How needful, Brethren and Sisters, that we be ever aware of this blessed provision from above, our Father’s visitation.

As we consider God’s merciful care for Jeremiah, for all His children in the midst of anxious times, perplexity and fear, we today can take courage, can find strength to go on in the work of His House. Let us be assured that we are not alone; there is a merciful Father who will not leave us nor forsake us — depending always on our own desire for and perception of His hand. **J. A. DeF.**

## Faith

**H**ow helpfully the Lord Jesus directed His attention and teaching to the disciples. We likewise are helped to receive from that teaching. Through Jesus' attention to detail, He sought to help His disciples to understand those things which God desired to see in His children.

We find an example of this in Luke in regard to faith, as Jesus taught them a certain aspect of faith that they must have in themselves. In Luke chapter 17 beginning at the 3rd verse we read:

“Take heed to yourselves if thy brother trespass against thee, rebuke him; and if he repent, forgive him.  
And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.”

These words caused the disciples to question, for as they considered Jesus' words about offences and the results of offences and the need to forgive, their response to Jesus was, “increase our faith”. Their desire on the surface was to ask for an increase of faith, but was the faith they sought increased with the right understanding? We see Jesus used a detailed example of faith to explain what faith should be like in verse 6:

“And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.”

Jesus was obviously looking upon faith differently than were His disciples. Was it a difference between the quantity and quality of faith? They thought that if they had **more** faith they could control their feelings better. Jesus said to them if they only had a **little** faith, but great in quality, they could do many things. Quantity versus quality. The quality of faith is very necessary in order to put down the flesh and all its wiles. The weapons of warfare against the flesh must be stronger and more powerful than the weapons that the flesh wields. The quantity of a response to God is more meaningful than the quantity of that response.

In Matthew 13 verse 31 Jesus illustrates the point further:

“Another parable put he forth unto them, saying, The kingdom of heaven is like a grain of mustard seed, which a

man took, and sowed in his field; which indeed, is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches of it."

We might look upon this parable that once the mustard seed was planted there might be an increase. Certainly the disciples were looking for an increase in faith but was there a recognition needed that the faith needed quality before it could grow to be great. Jesus recognized what faith was and that only by true faith could he overcome His flesh and please God.

We go to Matthew chapter 17 verse 14 for another aspect of faith:

"And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son; for he is lunatick, and sore vexed; for oft times he falleth into the fire, and oft into the water.

And I brought him to thy disciples, and they could not cure him.

Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him here to me.

And Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour.

Then came the disciples to Jesus apart, and said, Why could not we cast him out?"

A good question, "why could not we cast him out?" Jesus' answer emphasized the need for the quality of faith when He said:

" — Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove; and it shall remove; and nothing shall be impossible unto you.

Howbeit, this kind goeth not out but by prayer and fasting." Here are the ingredients added that Jesus knew His disciples still needed. The quality of faith is possible only by prayer and fasting. If the quality of faith is present, then help can be granted and mountains can be moved.

The example of how Jesus came upon a fig tree when He was hungry, which had yielded no fruit and so with the words "Let no fruit grow on thee henceforward forever" and presently the tree withered away and died gives place for another example of Jesus' **and an opportunity to teach in Matthew 21:20**

"And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

And all things, whatever ye shall ask in prayer, believing ye shall receive."

Here we see how perfectly Jesus displayed quality of faith, His true faith. We may ask in prayer believing, yet is the intensity of our prayer equal to what we are asking for? Can doubt be there even though we may say we doubt not?

"And Peter, calling to remembrance, saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus, answering, saith unto them, Have faith in God. For verily I say unto you, Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and **shall not doubt in his heart**, but shall believe that those things which he saith shall come to pass, he shall have whatever he saith.

Therefore, I say unto you, Whatever things ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Mark 11:21-24

In the above passage, we see another aspect added to our knowledge of faith. The **quality** of faith, the **intensity** of faith and here the **understanding** of what it is that might be sought when we pray — the forgiveness for our own failures is required if we are to ask in a right spirit. Does our flesh rise up and cause us to doubt?

Jesus said when you stand in prayer forgive so that your sins might also be forgiven.

God looks for this in our prayers for it is the essence of faith. Jesus' prayers then had a quality, intensity and understanding that allowed God to answer and reveal what it was he was to do.

In James chapter 1 verse 2 we read:

“My brethren, count it all joy when ye fall into divers temptations, Knowing this, that the trying of your faith worketh patience.

But let the patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.”

God also looks for a faith with confidence. Faith must not only be of quality and intensity, girded in the belief and understanding of what the flesh is like, but recognizing the process that all go through to have their faith increased. Paul’s words serve as a source of help for us in Hebrews 10:35 in this regard:

“Cast not away, therefore, your confidence, which hath great recompense of reward.”

How often faith is tried by patience. Was this not a concern of the disciples when Jesus said they need to forgive not seven times but seven times seven — or whatever was required, — the need here was for patience.

“For ye have need of patience that, after ye have done the will of God, ye might receive the promise.

For yet a little while, and he that shall come will come, and will not tarry” Hebrews 10:37

Is our faith like this? Is it of the quality, intensity and understanding necessary to control our flesh and seek forgiveness as we pray in patience, doubting not?

Do we recognize that God **can** do all things? To value this, we must think upon it and pray, not doubting, that God will deliver and do all we ask as it is consistent with His purpose. Jesus’ example, and how He was led in all things by God, always giving glory to God’s name is a lesson to us. We can emulate His example if our faith doubts not and we maintain our confidence in prayer. Must we not look to our faith and see if the quality and intensity is there and likewise we can use the examples that Jesus’ teaching provides to help us endeavor to overcome and work through those trials we have, with patience.

**M.C.S.**

## Peace

**I**n the recent readings from Jeremiah, Israel had passed through a very difficult time, being alienated from God because of evil and their sins increased. Those whom they loved and trusted had left them with the feeling of desolation and all this happened because God who had given sublime counsel was not sought, instead every man was doing that which was right in his own eyes. But despite all this God had promised a blessing for those who would seek Him who were left of the sword by saying that such “—found grace in the wilderness; even Israel, when I went to cause him to rest.” (Jer. 31 v 2) Yet no rest can be found where evil is present. The instruction in the record is:-

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

The process of purging in the natural is unpleasant yet this has to be so that the body may rid itself of impurities. As in the natural so in the spiritual. If there are impurities in the spiritual body or individual there will be no rest or lasting peace. Where this instruction is ignored, arguments, ill feelings, anger and disunity is experienced. Those who allow this kind of behaviour only serve the creature instead of honouring the Creator. The only way to peace as exemplified by Christ is :-

“Not my will but thine be done.”

Christ was a man born of the Adamic nature like every man and woman, and was in all points tempted like unto His brethren, yet never gave way. When He was tempted His attitude of mind was:-

“Get thee behind me Satan.”

Because of such a mind and being completely at one with His Father He now enjoys that everlasting rest and peace which is promised to all those that do likewise. Throughout His life He always turned the other cheek, yet when there was transgression against the commands on the part of others He always condemned the wrong. When confronted with the Scribes and Pharisees He said, “Ye are of your father the devil.” This proves that He did not bestow love upon any in such a category as this who were therefore without hope.

Jeremiah 31 v 3 reads:-

“The Lord hath appeared of old unto me, saying, Yea I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.”

Let us first of all note the phrasing, 'I have loved thee with an everlasting love.' This does not mean once loved always loved or once saved always saved, or even once a brother or sister of Christ always a brother and sister of Christ. When Israel gave themselves over to idol worship, this was immediately condemned as being a false doctrine, and that unrepented of meant being disfellowshipped by the Ecclesia, resulting in death and rejection at the Judgement Seat. Such a false doctrine meant and means that one in error alienates himself from God. Paul himself felt very conscious of the danger of falling, but this also meant that he was aware of his need for help. He said:-

"lest — when I have preached to others, I myself should be a castaway."

In the record it states:- Israel have I loved, Esau have I hated." The following quotation proves how God viewed Esau and that Esau's transgression was wilful:-

"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance (margin) 'no way to change his mind' though he sought it carefully with tears."

Why was it that God did not accept Esau's repentance? Was it not that Esau's heart and mind was not toward God and that he was only feeling self pity. Godly sorrow depends upon whether the individual has a change of heart and mind. Where there has been necessary change, the law states that fruits meet for repentance must be shown.

The fifth also has to be added and God's forgiveness sought.

David on the other hand grievously sinned, yet his repentance was accepted for God's forgiveness was sought, and therefore was granted. Though David was punished his plea is to be found in Psalm 51 v 10/11:-

"Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me."

We notice the sequence of the phrasings here. David is asking that there may be a clean heart created. Having put the former right he then asks that a rightspirit be re-newed. Here was an admission that both his heart and spirit needed altering and that there had been a fault in both.

The next part of the plea is:- “Cast me not away from thy presence” Why was David so anxious about this? Did he hold the doctrine that once saved always saved? No — is the answer.

He realized that if he was cast away from God’s presence all hope of salvation and life would be lost.

Coming now to the last phrase — “Take not thy holy spirit from me” What would have resulted if this had been the case? Could David or can we manage without the spirit, and in what way does it help us? If we were like the apostacy we would only have a form of godliness, but would deny the power thereof. Doctrine would only be a matter of opinion instead of belief. Hence there would be no lasting peace and unity to which those who worship Him in the true spirit of holiness should have.

The Scripture points out:-

“There is no rest for the wicked.”

Those therefore who would be the TRUE brethren and sisters of the Lord Jesus must serve Him in sincerity and truth, showing themselves worthy of God’s everlasting love.

**W.G.B.**



## David—a man after God's own heart.

Perhaps there is no more devastating a record in the scriptures than that recorded concerning David in the matter of Uriah — commencing in 2 Samuel 11:1 which occurred at the height of David's success and glory.

“And it came to pass after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel: and they destroyed the children of Ammon and besieged Rabbah. But David tarried still at Jerusalem.”

Before continuing it is probably as well to remember how David had been called by God, when a mere shepherd boy to become the King of Israel, in a most remarkable way, and it is recorded that **he was a man after God's own heart.** What is conveyed by this statement — a man after God's own heart, if not in essence that in God's sight his faith and belief like Abraham's, were accounted to him for righteousness, even though he sinned so grievously?

No doubt we need to look a little more closely at this verse 1 of 2 Sam. 11 if we are to perceive a very grave lesson and much instruction for those upon whom the end of the ages is come. We notice that it was at the time when kings go forth to battle that David tarried still at Jerusalem. Do we by this clue begin to see the chink in David's armour as it were, which brought so much sorrow, grief and disaster to him. David, we read, sent Joab and all his servants to war — even all Israel, but he himself tarried at home.

Have we not each one of in the Truth been called to be Kings? called to wage a warfare from which there can be no turning back, a war in which we cannot tarry if we are to attain to victory over the flesh. This then was David's failure which brought about untold grief, sorrow and misery for the rest of his life — truly fulfilling the word of God which can never fail, contained in the dreadful indictment recorded in 2 Sam. 12:10

“Now therefore the sword shall never depart from thine house” and it never did.

The preamble to this is recorded in 2 Sam. 12:1 - 7 which will merit careful reading for the astounding thing in all this record which undoubtedly contains much important, yea vital instruction for us, is that we learn that David, who was a man after God's own heart, was not aware — i.e. did not realise, he had committed such a grievous sin and it is difficult for us to realise that a man like David should have been so lacking in perception on such a grave issue.

Nevertheless in God's mercy he had to be told, and was told, bringing forth that statement from David 2 Sam. 12:13:-

"I have sinned"

a statement which is so full of meaning with no excuses, no hedging, words straight from his heart. Because of this forthright confession, the prophet Nathan tells David, verse 13:-

"The Lord also hath put away thy sin, thou shalt not die."

Verse 14 "Howbeit because of this deed thou hast given great occasion to the enemies of the Lord to blaspheme - - -"

However notwithstanding that David's sin was put away he had to suffer and suffer greatly.

The record shows how David's peace was shattered by Amnon's behaviour to his (David's) daughter Tamar. The cloud brought upon David's house by this incident is immeasurably deepened by the murder of Amnon by the command of his brother Absalom, which consequently caused Absalom to flee and thereby causing a great gap in David's household.

After three years exile Absalom returns only to steal by artifice David's throne, causing David to flee. Civil war ensued finally causing the *unconsolable grief* of David by the death of Absalom and thousands also of Israel. Truly the sword never did depart from David's house, and why? Because David tarried still at Jerusalem when it was the time for kings to go to battle, tarrying which caused David to sin so grievously.

But is this the only lesson for us? Remember Nathan the prophet, the courage required to go to the King — David and tell him —

"Thou art the man."

It is not easy to point out faults to our brethren, but it is vitally essential, no matter how difficult it may be to do this, for if we neglect "to go and tell him" (Matt. 18) and our brother remains in sin, he will die.

If we fail in this, where is our love shown?

In love to David the prophet told him, Thou art the man, and that by his deed David had given great occasion to the enemies of God to blaspheme and so the sneers and jeers of a hundred generations have sinned attested to the truth of Nathan's declaration. At the present moment there is nothing more cutting and devastating in the way of opposition to the Bible than the taunts inspired by David's sin.

These things were written for our admonition, so is there nothing in this fact that David's sin should be punished by the open exhibition of it to all generations in the full and unvarnished narrative written in the scriptures? and not only now but also in the future, for when David stands before the judgement seat he will find that every individual in the mighty assembly is informed of his disgrace and that the world has in every age since, resounded with the bitter taunts of the scoffer shouting and defaming his name.

But -- David was a man after God's own heart -- his broken-hearted submission is an example for us.

No one likes to be told that they are wrong because of the nature we bare, but if we are approached in love by any of our brethren and sisters on matters concerning Matthew 18, let us remember David and Nathan.

Let us never forget also that we are the last ones to see our own faults, we are much quicker to see the faults in others, maybe at times too quick, but not in ourselves. This is human nature, realised no doubt by the Apostle Paul when he wrote to the Ephesians, ch. 5:20 and exhorts to give thanks always for all things unto God and the Father in the name of our Jesus Christ.

Verse 21:-

“Submitting yourselves one to another in the fear of God.”

In conclusion do let us remember that if David had refused to hear the prophet Nathan, his brother, sent by God, it would never have been written and David would not have been entitled to be called ‘a man after God's own heart.’

**J.S.**



## How Powerful !

**I**t makes one who is flesh, hesitate to write of power, when writing of The All Powerful. Wherever one looks, we see power. There is the earth, and the mind is overwhelmed by its colossal size. Yet there are larger planets, and also the galaxies. How marvellous it is that everything which God has made is kept in perfect being. No engineer is ever required to rectify a breakdown, or put things in order. The order is perfect and what is more, will remain so.

What a variety of animal life and different forms of vegetation and trees there are, with all kinds of landscape and differing contours. We look around and see marvellous works. We look also at His special and great creation, man. We see a creature in his natural state without clothing. A foolish creature who has been promised life, and a godly covering upon certain conditions, but will not even seek after the conditions, hence is never acquainted with the way to the tree of life. Instead sin is catered for on every hand; its fruits are made very attractive to the natural man who cares not for God, but who follows with all his will that which pleases his natural appetite.

God did give man free choice, yet with a warning, "in the day thou eatest" (Genesis 3:3) But man has all along followed his free choice, along a fro-ward path. As a result there has been nothing but trouble, (when there could have been peace).

The scripture says, "From whence come wars, come they not hence of your own lusts." (James 3) Yet when trouble comes the people with one voice say: "Why does not God stop it?" overlooking that it is the people who have brought it on themselves and therefore have only themselves to blame. In their ignorance they place the blame on the One who desires peace, and who will ultimately "make wars to cease" (Psalm 46:9)

All parts of the world are affected by trouble at the present time and what is more, the generals and their armies are looked up to and regarded. Not the ones who preach truth and peace.

The measure of iniquity is therefore filled up, but its reward is death, from which there is no escape. The world does not really pay attention to the warning of God, who is so powerful. But there is really no excuse for this, because the witness to His supreme power is seen all around, testifying that God has ample power to have the final say in all matters, as will shortly be demonstrated when God will take under His supreme control all the affairs of mankind.

## **“The Signs of His Coming and of the end of the World”**

“In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled — — — a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion.”

(Isaiah 18:7)

The above words go forth in context with the divine cry and challenge:-

“All ye inhabitants of the world, and dwellers on the earth, SEE YE — — —”. (verse 3)

The following course of events as culled from the news headlines of the past five decades gives food for thought.

### **March 15th 1933**

London newspapers describing the appalling anti-Semitic Nazi reign of terror, declares that the bodies of Jews are daily recovered from the Spree, the Berlin canal.

### **October 30th 1933**

#### **London conference for relief of German Jewish refugees.**

Palestine was the most suitable country for Jewish immigration, but Palestine alone would not suffice. He (i.e. the President of the Board of Jewish deputies) hoped other countries might be persuaded to admit German Jews.

### **September 26th 1934**

#### **Amazing growth of coast town.**

According to an estimate made of the Jewish population at September 1st, the inhabitants of Tel Aviv now number one hundred and two thousand. After Jerusalem and Tel Aviv, Haifa has the largest Jewish community and about sixty-one thousand Jews are in the rural districts.

### **January 2nd 1935**

Many Jewish workers were taken to hospital as a result of anti-Jewish clashes in factories in Moscow and Leningrad.

### **April 1st 1935**

Miss Henrietta Szold on the settlement of German children said that eight-hundred and fifty children had entered Palestine and

been settled, particularly in kibbutzim (training groups) and another one thousand five hundred were awaited. This activity was the most significant she had engaged in, in fifty years spent in social services.

**October 28th 1935**

“Whatever else the Jews may forget, they will never forget the ‘Ghetto’ laws of Nuremberg and their authors,” said Leonard G. Montefiore, president of the Anglo-Jewish Association.

**May 6th 1936**

Arabs decide on Civil Disobedience to:-

1. Stop Jewish immigration.
2. Prohibit the sale of land to Jews.
3. Form a National (Arab) Government.

**May 17th 1936**

More Jewish victims in Jerusalem. No Jew however sheltered, is now safe — — — the assassins’ bullet is there waiting for him. It strikes down old men and snuffs out the lives of young men. Therefore every Jew must now be on his guard. He must know that the streets are infested with murderers, the public places with assassins whose orders are to kill and maim Jews. The Jews have shown restraint. Their restraint has been acknowledged in the highest places. Their moral repugnance for murder has overcome their instinct for self-defence.

**June 15th 1936**

Lorries attacked on principal highways. Jews were injured in attacks by armed brigands on a Jewish bus and several lorries travelling on the Jerusalem — Jaffa and Jerusalem — Jericho Roads.

Arab — Jewish treaty of friendship (The pact of 1919) recalled. Article four — All necessary measures shall be taken to encourage and stimulate immigration of Jews into Palestine on a large scale, and as quickly as possible to settle Jewish immigrants on the land through closer settlement and intensive cultivation of the soil. In taking such measures the Arab peasant and tenant farmers shall be protected in their rights, and shall be assisted in forwarding their economic development.

**September 30th 1936**

Palestine Martial law order issued. Proclamation to follow.

**November 5th 1936**

Arabs attack Kfar Vitkin Settlers.

**November 26th 1936**

Dr. Weizmann speaks for the Jewish people. Testifies before the Royal Commission "Government should introduce dynamic development".

**November 11th 1938**

Nazi hooligans vent wrath on the Jews throughout Germany. Country wide pogroms. Synagogues razed to the ground; shops wrecked, looted.

**November 13th 1938**

New Nazi savagery spells doom of Jewish life in Germany. Pillaged of eighty-four million pounds to "pay" for murder of Herr Von Roth, the secretary of the German Embassy in Paris.

**February 7th 1939**

Tripartite talks on Palestine tonight between the British Government, the Arabs, and the Jewish representatives. The Arabs case to be firstly, recognition of Palestine's complete independence; secondly, the replacement of the Mandate by a Treaty; thirdly, the abolition of the Balfour Declaration; fourthly, the immediate cessation of Jewish immigration and land sales.

The years briefly touched on in the above headlines reveal the struggle which the Jews were having in the decades before the second World War. At times the situation looked black and hopeless for them.

But God had spoken!

"All ye inhabitants of the world, and dwellers on the earth,  
SEE YE."

Yes, the nation had been "meted out and trodden down". It has been a people "scattered and peeled." But the second world war came, and three years after that devastating event what had seemed impossible was achieved, when Israel was re-born.

Today the Jews are still going back (not to a divided city) but to Jerusalem under their control, "to the place of the name of the Lord of hosts, the Mount Zion". There is still great hostility from the Arabs, and from the Arabs' Soviet supporter. But another war is coming, after which, what seems impossible to the inhabitants of the earth "who do not see" will be accomplished. "In that time shall the present be brought unto the Lord of hosts of a people — — — terrible from their beginning".

Because all who oppose the purpose of God through the Jews will fall.

## News from the Ecclesias

EDEN, NEW YORK: Grange Hall, Church Street

Sundays: Breaking of Bread 11.30 a.m. Sunday School  
1.30 p.m.

Bible Class: Midweek: Forestville and Orchard Park.

Alternate Week: Revelation Study.

By the time this is in print, 1982 will have begun. We can look back over the last year with gratitude for help given in trials and difficulties and for blessings allowed. As the new year begins, we wonder if it will bring the coming of the Lord Jesus to establish God's perfect government, ending the turmoil, perplexity and evil which is so prevalent today.

Special thanksgiving is felt for the coming along side of all to encourage and to strengthen in difficult circumstances.

**J. A. DeF.**

### **"PENTRIP" Black Rock, Portmadoc.**

Breaking of Bread: Sundays, 11.30 a.m.

Bible Class: Midweek.

It was our pleasure to have Bro. and Sis. W. G. Butterfield and Sis. Heason here for the Sunday November 15th. We were strengthened by the spiritual food received and a very happy day it was. We realise at this time the effort that is made for these journeys including the severe weather conditions and so we experience faith with works.

The work going on overseas is very encouraging also.

**per D.L.**

### **MANCHESTER: Rycroft Hall Annexe, Audenshaw, Manchester.**

Breaking of Bread: Sundays, 11.30 a.m.

Bible Class: 7.30 p.m. in the ante room to large hall,  
Wednesday evening.

Another year begins, another step in the history of the Truth of which we are a part. May this step find us continuing in the well doing which is our only hope of finding an entrance into the Kingdom of God, when the history of The Truth will be completed in that joy and blessing which Christ most surely will bring with Him.