

JUNE 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"

"MIRACLES"

"HELP IN WEAKNESS AND DIFFICULTIES"

"BLESSED IS HE - - -"

"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

“Dost Thou Still Retain Thine Integrity — ”

When in the course of our daily living, we find ourselves in affliction and trial, our minds go to our brother Job as one who knew great tribulation and yet was able to endure it. How wise and merciful is God to give us his example, as we may at times feel sorely tried, may be impatient with the difficulties which beset us, or may complain about them — perhaps not out loud but in our hearts. When we let our minds dwell upon Job's circumstances, how small our own appear by comparison. In addition to this benefit, his mind helps us to bear what the Father does put upon us to prove our faith.

God asked concerning this faithful man. “Hast thou considered my servant Job — ?” Job 1:8. The word consider is made up of two others, the first, to set, and the second, heart. So it could be read, “Hast thou set thine heart upon Job?” The words of God are a guide in our contemplation of this man. We are to set our hearts upon our brother's circumstances and reactions, not just look at them and agree that yes, he was certainly a righteous and a perfect man. The Almighty wants us to allow Job's example to reach into our hearts and to influence our responses to affliction and trouble.

It is noteworthy that these words were addressed to “Satan”, the adversary which “goes to and fro in all the earth and walks up and down in it.” Is not the earth full of evil, sin in the flesh, the serpent nature which tries to pull the faithful away from God? It is seen in friends and foes alike and there is in each one of us, Brethren and Sisters, that adverse nature which we are striving so hard to conquer. It is because of this nature that the Father has asked, “Hast thou considered (truly set thine heart upon) my servant Job?” He wants us as His children to profit by this man's faith and persistence in trial and in the end, conquer that which attacks or is an accuser of all things spiritual. Our own nature if uncontrolled by the Word does, seek to deny that Word, His authority, His holiness. The name of Job would plainly speak to a Hebrew, for it means hated, from a root meaning enemy or foe. Job **was** despised, regarded as an opponent by those whose satan-nature accused or attacked that which was right and godly.

Shall we then, strive to set our hearts and minds upon Job? What is there about him that stands out as an example to be followed? A quick answer might be that it is his patience — which was indeed outstanding. James wrote of it:

“Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy.” James 5:10

However behind that well known characteristic of Job was another quality which enabled him to exhibit this patience. What was that quality? It was **integrity**, a word used concerning his heart and spirit. What is integrity? This word means complete, perfect, implying that there is only one desire, and in Job's case of course to be perfect and upright in God's sight. The dictionary tells us that integrity is the state of being unbroken and sound. It also is defined as having sound moral principles, honesty and sincerity. Job's determination was to maintain his integrity, his oneness of mind to serve God. He expressed this resolve in chapter 27, verse 5:

“ — Till I die I will not remove mine integrity from me.”

He also pleaded:

“Let me be weighed in an even balance, that God may know mine integrity.” Job 31:6

An even balance is an honest one, not weighted one way or another as is a false balance. The balance, that is, the judgement of God, **is** even, absolutely just. It was this Job sought, so that his integrity might be recognized and not attacked or despised.

“He Will Curse Thee To Thy Face”

It is clear that the accuser or “Satan” tried to move Job from his determination to honour God. The adversary wished for Him to bring trial upon Job — trial through loss of possessions, loss of his children — all that a man might value, naturally speaking. What was Job's reaction as one after another of these were taken away or destroyed?

“Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and **worshipped.**” Ch.1:20

Rather than complaining, becoming resentful, or giving up, he **worshipped** God, glorifying Him even in his great distress. Further he said:

“Naked came I out of my mother’s womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” verse 21

The satan mind had been sure that Job would “ — curse God to His face”, but in this the accuser was thwarted and God was justified. In the midst of these dire circumstances “Job sinned not, nor charged God foolishly.” Surely here was but **one** purpose — to please God, to submit, to glorify His Father, never to curse Him.

Still the adversary persisted and Job was stricken in his own flesh, suffering boils “from the sole of his foot unto his crown”, Chapter 2:7. If any of us has ever endured even one boil, we know how painful and long lasting it can be. Are we able to imagine being covered all over with these dreadful sores? Yet our brother bore it and encountered another adversary. Job’s wife taunted him to forget his purpose:

“Dost thou still retain thine integrity? Curse God and die.” Job 2:9

Even she was astonished and scornful that Job in such conditions would keep his resolve. His reply demonstrates his singleness of purpose:

“ — What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.”

In this he blessed God for the affliction he was enduring, recognizing that **He** is just, righteous in His works and does not bring affliction or trial without reason. God in his wisdom does place upon His children that which **He knows** we need; not what **we think** we need. Job in this trust, yielded to the trial, looking for the reasons.

Brethren and Sisters, are we so willing to submit to God’s hand working with us as was Job? or do we murmur and seek to get out from under the adversity, which really if we stop to consider is our Father asking” — will you move in integrity, in quick response and trust?” This is relatively easy to do when we receive good from Him, but when affliction comes, how do we react? Accepting and in determination to seek the help or correction God has in mind? — or is it a fleshy response, an “adversarial reaction? Do we kick against our lot, blaming others, angry, in effect sinning with our lips, cursing rather than blessing God?

Job's Friends

Our brother was even more deeply tested as his three "friends" came and sought to help him. We are told:

" — they had made an appointment together to come to **mourn** with him and to comfort him." Job 2 : 11

Together these three friends had made an agreement to lament with a suffering companion. Their intentions were possibly good, but it was on the wrong basis. Did Job need someone to mourn with him or as the word means, bemoan, deplore, take pity? Did Job feel sorry for himself? Not if, as we see, he recognized that the affliction was placed upon him for good by his loving Father. Though in obvious agony, if he had bemoaned his circumstances would it not be failing to submit? Did not Paul express what no doubt was the mind which Job sought to reach to as he said:

" — we glory in tribulation also: knowing that tribulation worketh patience — " Rom. 5 : 3

These friends" of Job were really a hinderance to him. They did not comfort him in the true sense of the word, but rather made it harder. They lamented that God had seen it necessary to bring about such trouble against Job. Instead of entering into his suffering to give strength and spiritual support, they gave him something more to bear. Our brother's words show that he looked to them for help and received in return only a pulling down:

"To him that is afflicted pity should be shewed from his friends." Job. 6:14

The meaning of **pity** as used here is not sorrow or mourning but rather it means favor, love, and merciful kindness — care such as God shows toward His children which is warm, but strengthening and firm. We see an example in Isaiah 63:7.

"I will mention the loving kindness of the Lord — which he hath bestowed — according to the multitude of his **loving kindnesses.**"

The pity of our Father is seen in His great forbearance and tender love toward His children. Did Job's friends exhibit these qualities of the Spirit? No, they were not friends in the sense of which the Spirit speaks.

“I Know That My Redeemer Liveth”

Notwithstanding all this grievous pain brought upon him by these false friends, Job retained his oneness of mind to worship and glorify God. Later on he showed loving kindness toward these same friends, evidence of his right spirit, when he prayed for them. Thus God was again pleased with Job:

“And the Lord turned the captivity of Job, when he prayed for his friends. Job 42:10

God in mercy and in response to Job's steadfastness of purpose, ended his trial, his adversity. Job's mind in all this long trouble was sustained in resolve that no matter what happened, he would be subject to God, he would keep that oneness of desire, that integrity which is so impressive and which God has asked that we consider and take into our hearts.

Exactly how long Job's affliction lasted is not clear but we do know it was long enough to accomplish in him what God looked for. Throughout this trial Job most certainly must have asked, “Why? Why should I be so sorely beset when I am trying so hard to honor and obey the Lord?” Such a question is only natural to the human mind, indeed we in great trial would be moved to ask the same question, not in complaint nor resentment but for help. We can from Job's experiences, find the answer that can help us to submit to whatever God decrees as our lot. Job knew that in God's own time, if he remained resolute — never cursing God, he would be vindicated. By his experiences he came not only to show an increased trust in God's mercy and righteousness but was able to grow to greater awareness of His ever present care and protection in the midst of grave trouble. His mind is revealed for our help in his few words:

“I know that my redeemer liveth, and that he shall stand at the latter day — though worms destroy this body, yet in my flesh shall I see God.” Job 19:25, 26

There was no doubt in Job's mind that God was watching, caring, testing whether he could be accounted worthy to stand in the day of judgement, in mercy being justified by the integrity he was showing. Job realized that he failed often, he sinned as do all men, but his singleness of purpose enabled him to hope in redemption, promised by a loving Father.

Our brother's strong conviction at the end of his trial is expressed for us in Job 42:2-6:

“I know that thou canst do everything, and that no thought can be withholden from thee.”

God's presence had become very real as Job's spiritual awareness grew, intensified by the things which had endured. He further exclaimed:

“I have heard of thee by the hearing of the ear: but now mine eye seeth thee.” Verse 5

What a powerful and blessed awakening he now recognized he had experienced. How much closer to the Father he had become as he resolved and was given strength to endure, to retain his integrity. And finally, what deliverance from what must have seemed a nightmare of affliction and pain! It was almost as if he were able to see the merciful Father who had sustained and cared for him. Let us, Brethren and Sisters, as we face difficulty or trial, acknowledge that God, who can do all things, does look upon our innermost thoughts. What does He see? The integrity, the patience, the trust in Himself that our brother Job has revealed for our help?

Through the experiences of Job, have we been helped a little? Have we in a small measure, “— seen the end of the Lord; that the Lord is very pitiful and of tender mercy”? He is indeed — toward those who move in integrity of heart and purpose. Let us do as God would have us do — set our hearts on this man, His servant Job.

J.A.DeF.



Miracles

We read in the Gospels the Good News or the good message given by God to show things concerning His Kingdom and the name of Jesus Christ. How much help is given by God — providing that Good News to make us aware of those things which are needful in our service of Him. We need belief, and so God's Word comes to supply us and help particularly as we look to the Lord Jesus, and the belief that He had in God concerning the things of His Kingdom and His place in God's purpose.

When we look back to the beginning of the work of the Lord Jesus, the miracles accomplished were of great significance, and most outstanding. The word miracle, means an indication, and also means a sign, token, wonder or to signify. Therefore, can we say that a miracle may be looked on as an action of indication? We may ask — indication of what, and for what purpose? Looking to the first miracle regarding the turning of water into wine, we read that after this miracle was performed it is recorded in John 2:11 that:

“This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.”

Were these miracles, these indications to reveal those things which show forth Jesus' glory, and His place in the sight of God, for the purpose that there might be a belief in Him? We see from Jesus' words in John 5:36-37 that he said:

“But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.”

Isn't this what Jesus recognized? What His work was, and that these works given to Him to finish were to bear witness of Him and His glory; but more importantly, to reveal God's message — the Gospel, the purpose regarding the name of Jesus Christ.

The miracles had a distinct purpose, to establish belief, and perhaps they can serve to help us as well as we often need help for

our unbelief. God in His wisdom and knowledge knows what we are like and provides the help needed to sustain our belief in our struggle to follow after the Lord Jesus' example. How many times in the Scriptures miracles were used. Going back to Exodus, for example, we read how the Egyptians had pursued Israel to the banks of the Red Sea, Exodus 14:21:

“And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.”

That was a miracle, a sign and a great wonder seen and witnessed not only by Israel, but soon to be seen by the Egyptians who thought they could follow after.

What was the response to those who were perceptive ?

“And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses.” verse 31

We see the miracle was to cause belief in God and in Moses, just as Jesus said that the miracles He was doing were to bear witness of Him — that they might believe in Him and through Him be saved. Just as Israel believed in Moses; it was their means of salvation at that time.

There are many other illustrations of help given by God to His children, countless miracles performed in order that they might believe. Another example, speaking of the Lord Jesus is in Luke 18:35-43:

“And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by.

And he cried, saying, Jesus, thou son of David, have mercy on me.

And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Again, we are allowed to see the purpose of this miracle performed and perhaps another aspect as well. In the example of the blind man who obviously had belief and desired to receive his sight, he believed in the Lord Jesus as the One who could perform this, and so glory was given to God exactly as Jesus said. How much the people witnessing the miracle would give thought and marvel that this man Jesus could give sight to the blind. Just as Israel gave thought to Moses as he stretched his hand over the waters of the Red Sea, such great indications given by God indicate what He would have His people do — believe on Him.

We are greatly helped today, by the record given of our brethren and sisters of old. We do have miracles — indications shown, and in seeing them we might strive to overcome and look to our hope through the Lord Jesus. The miracles that we are allowed to see today are different from those of the Lord Jesus, and yet are not different in what they are to do — increase our faith to the giving of glory to God. We can find many examples of how God shows His power. The calling out of those who are to be His children for one. When we think of the billions in the world, yet only God can know and see in the heart of one here or there to be called to know His Gospel and believe in it. Millions upon millions read this Gospel, this Good News, but how few are allowed to know the simplicity of this Word and to know the method in which God works and reveals Himself to be the only one God.

“God is a Spirit: and they that worship him must worship him in spirit and in truth. John 4:24

When we think upon this, isn't it a miracle what we are allowed to know as His people? Can this not help our belief when we know what this world is to come to. As we move through as sojourners, we have the hope of passing through it, just as Israel passed through the Red Sea, fearing what lay ahead. Yet when it happened and they found themselves safe on the other side and Egypt's armies swallowed up in destruction, was not their belief strengthened? Isn't this true with us? When in trial and testing, sometimes we feel there is no way out, yet God allows us to see His indication and directs us in the way to go — so that there might be the unity which God desires in His House. How much in our everyday living we can look to God, to indicate the paths we are to move in, to strengthen us and particularly to bolster our faith.

As we continue to read in the weeks to come more of the miracles which the Lord Jesus performed, we can be helped and strengthened by them. When we look to the end of the Gospel of John we perhaps see the goal of the words and works of the Lord Jesus, and knowing the goal, we may be helped to gather the intended purpose and allow this help to be fully perceived:

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John 20:30-31

Isn't this in essence the Gospel message? Life through His Name, and keeping alive the hope of a place in the purpose of God through the Good News of His Kingdom. As we look to these miracles, the indications given today, may it fortify our belief and our desire to more fully serve God and give glory to Him, and so recognize that our place is to be sensitive to the indications given to us, given by a gracious Father to point the way to overcome. Let us then take this Good News to heart and allow it to purposefully increase our belief in that purpose which God will soon accomplish.

M.C.S.



Help in Weakness and Difficulty

If we look at Acts 14 verse 15 we see the testimony of Barnabas and Paul:

“Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.”

Barnabas and Paul did not claim to be any different from anyone else, admitting they knew their own frailty. With these thoughts in mind may we consider the father of the faithful of whom it is recorded:

“And Abraham said of Sarah his wife, she is my sister; and Abimelech king of Gerar sent, and took Sarah.”

(Gen. 20:2)

God intervened to bring great fear upon this king of Gerar, who should not have acted in such a high handed inconsiderate manner, even though he had been misled. The outcome is shown as follows:

“And Abimelech said unto Abraham, What sawest thou, that thou has done this thing ?

And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife’s sake.

And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

And it came to pass, when God caused me to wander from my father’s house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.” (Gen. 20:10-13)

We see therefore, though Abraham faithfully believed in God, he also had a great fear of man even though shortly before this event he had seen the evidence of God’s great power against Sodom and Gomorrah. But he did not take God fully into account as the great source of protection. Do we fully take God into

account as the great source of **our** protection and help? We are no better than Abraham and so things are let go at times out of fear of causing difficult consequences. There is a balance however in how we exercise our trust, for we are not allowed to take God for granted by carelessly going into dangerous places, or impulsively involving ourselves in difficulties, feeling that irrespective, God will protect and help. Would this not be tempting God?

Abraham faltered, as the scriptures show, even though he is the father of the faithful.

We also falter. What of Sarah?

“And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reprovèd.” (Gen. 20:16)

The last phrase of the above verse is worth noting — “thus she was reprovèd.” Why did not Sarah reveal the true position to Abimelech? Was it because she was afraid that Abraham would be slain? Was it also out of loyalty? (which in this case was a false sense of loyalty) It **was** a kindness to Abraham, but carried out too far, at her own expense, at his expense, and at the Truth’s expense. So she was taken; and faltered, not revealing the true position. But God, as we see, was very merciful; He bore these frailties of their human nature and behaviour, and so intervened in a just and very effective way, without the loss of any life.

As the scriptures continue their message of edification, trouble in Abraham’s family is described. It developed between Sarah and Hagar the Egyptian and Ishmael the son of Abraham by Hagar. What transpired as a result of this family difficulty, seemed to have been a hard thing:

“Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

And the thing was very grievous in Abraham’s sight because of his son.

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.”
(Gen. 21:10-12)

As we persue this incident it seems virtually a cruelty which was done; but we need to weigh over the facts. If Ishmael had not mocked, supported, as we can infer, by his mother Hagar, what happened to them would not have happened.

“And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.” (Gen. 21:8-9)

Doubtless one supported the other in mocking, and this mockery was against the truth of God; which was, according to the divine promise which had been given, that Sarah would have a son.

Due, therefore to Hagar and her son being bound up together in such a harmful opposition, they were cast out. Can we not say, as we weigh these events over, that Hagar was more responsible for the situation than the younger, who was her son ?

However when God said to Abraham, cast out Hagar and Ishmael, God was not giving merciless advice, for God knew what He would do. In the dire need due to Hagar and Ishmael being cast out, God gave deliverance so that they might live out their life's span.

“And God heard the voice of the lad, and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not: for God hath heard the voice of the lad where he is.

Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

And God was with the lad; and he grew and dwelt in the wilderness, and became an archer.” (Gen. 21:17-20)

We need to read between the lines when the divine record says:

“ — — — God was with the lad; and he grew — — —.”

God made temporal provision, ample for the mundane need. Spiritual provision He could not give to those so opposed to the Truth, but because of the association they had had with the Truth, God was mindful, and so there really was no cruelty, only severance from that to which they could not belong because of their attitude. In other respects they were provided for.

Was this the end of Abraham's troubles ? No !

“And it came to pass at that time, that Abimelech and Phicol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest.

Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou has sojourned.

And Abraham said, "I will swear."

And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants had violently taken away.

"And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but today." (Gen. 21:22-26)

Here is the typical expression of a man of the world, who could not see himself; bombastic and self-centered — "Swear thou wilt not deal falsely with me, but according to the kindness that I have done unto thee." We may well ask, What kindness? Sarah had been virtually grabbed, without permission, and if Abimelech's servants had violently taken away Abraham's well, were they taking it for themselves or for Abimelech? The excuse 'I do not know who did it, and why did not you tell me before' is a typical reply from one of Abimelech's character.

Abraham's behaviour is an exhortation, as we see what he did in those circumstances:

"And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by thyself?"

And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

Wherefore he called that place Beersheba; because there they sware both of them." (Gen. 21:29-31)

The chapter concludes with another message of implied instruction:

"And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God.

And Abraham sojourned in the Philistine's land many days." (Gen. 21:33-34)

Care then, and preparing to submit and mollify, even where injustice had been done to himself, enabled Abraham to sojourn many days to worship his God.

Indeed the same care on our part can help us in like manner in these times, who profess to be His seed.

“Blessed is he — — — ”

(Rev. 1:3)

“Blessed is he that readeth, and they that **hear** the words of this prophecy, and **keep** those things which are written therein: for the time is at hand.” (Rev. 1:3)

Do we really believe that these things are so and are true ?

In verse 19 John is commanded to write — Why ? Is it not because all these things are faithful and true — (Rev. 21:5) to emphasise the fact that God’s word never fails. We need these reassurances, do we not, because of the nature which we bear which tends to doubt the word of God. We need faith to realise that the word of God is sure, for the mind is slow to comprehend the glory that is in store for those who are to be blessed, as portrayed by:

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” (Rev. 21:1-4)

“ — — — and he said unto me, Write: for all these words are true and faithful.” (verse 5)

“And he said unto me, It is done. — — — .” (verse 6)

Is not the spirit in effect saying; There is no need to doubt — for at the right time, at the time appointed, it shall be done.

It is most difficult to take our minds from the present circumstances, the present environment, to comprehend just what it means in verse 4.

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” (verse 4)

God’s words cannot fail, for whether we choose to be faithful to our calling or not, God’s words cannot and will not fail. We must remember that these writings are for the servants of God only.

In Luke 10 a similar message is given, again to the disciples of Christ (God’s servants)

“And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” (Luke 10:23-24)

Can we not see from this just how greatly blessed are the people of God, to be able to see and hear these things which God has reserved for His chosen. It cannot be without great significance that it is quoted seven times in the Revelation — He that hath an ear, let him hear what the Spirit saith; acknowledging also the significance of the figure seven.

And again also repeated seven times is the phrase, I know thy works; and so if we are of the mind of the Spirit we are shown quite plainly that God knows everything, our hearts, our thoughts, our works; and what is more he knows why we do them. He knows the motives which activate our works, for nothing is hidden before God. How foolish then to think that we can get away with anything which is not according to what is written. How powerful do the words of the prophet Isaiah become, “hear and your soul shall live.”

“Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.” (Is. 55:3)

We need to reflect deeply on these words, for how often have we examples of the servants of God who did hear God’s voice for a time and responded with great zeal but failed to continue to the end. Perhaps there is no greater example than that of

Solomon. Here was a man blessed by God in riches, wisdom and knowledge beyond compare. We need to read 2 Chron. 6 and reflect on that wonderful prayer of Solomon's and how God heard and answered him.

“Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house.” (2 Chron. 7:1)

What an awe inspiring sight to see the manifest power of God in fire coming down from heaven, the effect was as is recorded in verse 3:

“And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever.”

“Then the king and all the people offered sacrifices before the Lord.

And king Solomon offered a sacrifice of twenty and two thousand oxen, and a hundred and twenty thousand sheep; so the king and all the people dedicated the house of God.” (verse 4-5)

“Moreover Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.” (verse 7)

Surely Solomon could not do enough for his God at this time and yet, blessed as Solomon was, the divine record shows that he did not endure to the end. Why was it that such a devout servant of God failed so lamentably ?

“ — — — I am he that searcheth the reins and hearts: and I will give unto every one of you according to your works.” (Rev. 2:23)

Solomon failed like so many have done because his heart was not right before God, and if our heart is not right we shall suffer the same fate as Solomon — rejection. That our hearts may be right and kept right is confirmed:

“ — — — Blessed are the eyes which see the things which ye see.” (Luke 10:23)

“ — — — and hear those things which ye hear, — — —.”
(verse 24)

providing we take heed to what is written.

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” (1 Cor. 2:12)

If we possess this Spirit does it not mean that we shall be able to discern what is right? (that our hearts may be right)

Even in cases of offence and transgression, however difficult and complicated they may seem, the Spirit will search out and he that is spiritual (in tune with the Spirit) is able to discern that which is right and thereby in a position to condemn the evil.

If in such times of distress, a brother or sister is not able to discern that which is right does it not mean that the Spirit is absent in such a one? How simple and yet how profound. The Truth as we know is simple, it must be, but owing to our nature how difficult simple things become, or shall we say how difficult it is for the heart at times to take in the deep things which God is teaching us day by day if only we can realise it.

But let us not think that we are any different to any of God's children in the past. Spiritual lessons are not easily accepted and many times we have to undergo painful trials and tribulation because of the heart's refusal to accept the Spirit's teaching, teaching which if we will heed, will lead us to eternal glory.

Can we then take heed to divine warnings, to make sure our hearts are right before God that it may be truly said of us:

“Blessed is he that readeth, and they that hear the words of this prophecy, and **keep** those things that are written therein.”

J.S.



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

“Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof.” (Ezekiel 38:13)

When Dr. Thomas wrote:-

“To Britain, then, the prophet calls as the protector of the Jewish nation in the evening-tide trouble, and commands it to send its messengers in swift vessels because the crisis is urgent, and to plant Israel as ‘an ensign upon the mountains’ ” (Isaiah 18:3)

The time was 1849, and Britain was great in naval power, and feared throughout the world. Much was to happen in world history after that time, but even up to the second world war Britain had mastery at sea. Since when the government has tended to run down the naval sector of Britain’s forces.

The last two years has particularly seen the nation diverting its military allocation from ships to nuclear rockets in the face of protests from many quarters.

The Falkland Crisis

The Falkland islands are really a part of Patagonia (Argentine) with which they are connected by an elevated submarine plateau, and the flora as virtually the same as that of Antarctic South America, except that forest and scrub are absent on the islands due to the strong gales and salt-spray.

They were discovered by John Davis in 1592, and two years later Sir Richard Hawkins sailed along their north shore. In 1598 the Dutch man Sebald Van Weert visited them and called them the Sebald Islands, a name which they bear on some Dutch maps.

Captain Strong sailed through between the two main islands in 1690, landing at several places, and called the passage Falkland Sound, after Lord Falkland, killed at the battle of Newbury in 1643. From this event this group of islands at a later date took their name.

In 1764 one De Bougainville, took possession of the East Falkland Island, on behalf of France, establishing a colony of people transferred from Nova Scotia. The following year, Britain, not to be outdone, claimed West Falkland and left a garrison.

In 1766 the Spanish bought the French settlement which they re-named Soledad, and then proceeded to eject the British settlement of West Falkland in 1770. This was nearly the cause of war between Spain and Great Britain. Diplomacy however restored to Britain its portion in 1771. But in 1774 Britain voluntarily abandoned it, not being particularly interested in this stormy part of the earth; and about a quarter of a century later the Spaniards also abandoned their portion.

Thus upon this abandoned territory came Louis Vernet in 1829 to establish a new colony in the name of the Republic of Buenos Aires (Argentine). This Argentinian settlement suffered from a United States expedition in 1831; and then in 1833 Britain, which had never renounced its claim to sovereignty attacked and expelled the Argentine soldiers and colonists from what had been the Spanish-purchased East Falkland island. The islands then came under the charge of naval officers until 1843 when a civil administration was formed, which after twelve months was removed to Stanley, then called Port William.

The Falkland Islands were the scene of a great naval battle in World War 1 when all the German South Atlantic fleet was sunk by the British with the exception of one German light cruiser which managed to escape.

Britain then realised the usefulness of the Falklands as a naval base.

But as Britain began to divert its war preparations from the long established naval role, to nuclear rocket weaponry, naval bases were no longer regarded as worth the expenditure, which at one time would not have been spared.

Hence, just before the Argentinian invasion of the Falklands, Britain was again about to abandon the islands by taking away the one government vessel stationed in the area, even though the few British Falklanders vociferously protested against this policy.

At the time of writing the outcome of the current Falkland trouble between Britain and Argentine is far from clear, and considerable diplomatic activity is still taking place.

But one particular event will emerge from this trouble in the South Atlantic. There will stem from it a reversal of the policy of naval cut-back. Britain will again take a maritime stance, in fulfilment of divine prophecy.

Hence the news that the Ministry of Defence is ordering immediate renovation of ships that have been laid up for scrap.

Thus a conflict over a few small islands in the South Atlantic can change the whole course of events, indicating how certain is the fulfilment of what has been divinely recorded.

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, Orchard Park and Buffalo.

Alternate Week: Revelation Study.

We were with our brethren and sisters on April 12th and the greeting from the Gathering helped to bring us close in mind and spirit.

There is a longing for the return of the Lord Jesus with the hope of being forever joined in perfect unity and peace with those accounted acceptable at His judgement.

Supplications continue for the Father's particular guidance in the important and ongoing work in His house.

J.A.DeF.

"PENTRIP" Black Rock, Portmadoc.

Breaking of Bread: Sundays, 11.30 a.m.

Bible Class: Midweek.

We were grateful to be able to attend the Fraternal Gathering at Manchester to be edified by the spiritual food, and feel helped in being able to journey there and back in such a comfortable way.

We are thankful for letters received and to know of Ecclesial work in which there is progress.

per D.L.

MANCHESTER: Ryecroft 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.

These are difficult times but in the mercy of God there is the assurance of hope and protection to those who trust in Him.

The signs in the events taking place in the world reveal how God is working out His purpose in the Nations; and this must also be so, in relation to events in the life of the Ecclesia.