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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

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

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## AT THE TABLE OF THE LORD

### "THE LORD IS THERE"

**H**ow striking it is that in our recent portions in Chronicles and Ezekiel, both have to do with the house of God. We find in I Chronicles, nine chapters devoted to the plan and construction of the temple which Solomon built; and, in Ezekiel there are also nine chapters given to the description of the temple which is to be the house of prayer for all people in the time of Christ's reign. This reveals how important is the house in God's eyes. Both, the scriptures tell us, were to be made according to God's plan, both point forward to a spiritual house to be assembled and fitted together in His kingdom. Both speak of His faithful people who are to be His dwelling place — just as did the tabernacle in the wilderness where God's presence was seen so clearly in the pillar of cloud and of fire.

Let us then look to a few details of this house, which can help us to value more fully the hope it conveys. We remember God gave promises to David because it was in his heart to build an house for his God. One of those promises spoke of a son who ". . . shall build an house for my name . . ." (II Samuel 7:13) David believed God and worked diligently to prepare for the building of that house, and God was with him in this determination. David's mind in this regard is revealed for our help in I Chronicles chapter 22:

" . . . The house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death." Verse 5

Then we are given details of the spirit behind David's preparation, and also God's reaction to this work:

"Now, behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; . . ." I Chronicles 22:14

Let us stop and take this in. A talent weighs about seven and one-half pounds; and so we see that David prepared around 750,000 pounds of gold and 7,500,000 pounds of silver — an amount beyond our comprehension.

David tells us also ". . . **in my trouble I have prepared . . .**" **Trouble** comes from a root meaning to afflict, to submit, to gentle. David, even though a king, was greatly afflicted, but by it was gentled in spirit. In the midst of this necessary trouble, his thoughts were not of himself — not feeling sorry for himself; but, more likely, "What can I do for the house of God? How can I

more fully prepare for its building?" In all this he was carried forward in hope, and consequently, much of the spoil that he took in conquering the nations, he dedicated to the house of the Lord. We are given a glimpse of his great zeal for the building of that temple in Psalm 9:13-14:

"Have mercy upon me, O Lord; consider **my trouble** which I suffer of them that hate me, . . . That **I may shew forth all thy praise in the gates of the daughter of Zion**: I will rejoice in thy salvation."

The title of this Psalm is: "To the one who overcomes through the death of the son, a psalm of David." Our brother recognized God's promise and mercy that through the death of the Son, God's house would be ultimately built. He lived in this hope and he **believed**. So he wanted to show forth all praise to God in his living and work, hoping to truly do so in the gates of the daughter of Zion — the Holy City — " . . . prepared as a bride adorned for her husband." (Revelation 21:2) With this spirit, even in the midst of affliction, David's mind was toward this house and of all that it spoke. He sought to convey this spirit to his son, Solomon:

"Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary . . . the house that is to be built to the name of the Lord."

I Chronicles 22:19.

" . . . **STONE MADE READY BEFORE** . . . "

David provided building materials prepared ahead of time, according to the plan given of God, so that when Solomon finally did build the temple:

"The house, when it was in building, was built of **stone made ready before** it was brought thither: so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building." I Kings 6:7

What painstaking preparation! The whole house must have been laid out in detail ahead of time, according to the plan given of God. Each stone would be carefully cut and fitted against its neighbour and accurately aligned with the cornerstone.

Does this not reveal for us, Brethren and Sisters how our Father is preparing now, and has been through the ages, His people to be part of His house when Jesus returns to build it? Each stone is now being shaped, fitted, or brought into agreement to **the Cornerstone** so that at Jesus' return, it will become "perfectly joined together" in accordance with His desire.

To help us discern this hope, we find the word used as **ready** is "shalom" meaning peace, perfect, whole. The very name Jeru-

salem in Hebrew speaks of that hope — Jeru-shalaim — peace that flows — like a river. Peace will eternally flow when Jerusalem becomes centre of His Kingdom. Can we then discern David's desire and his works, as he put the best of his energy, his thoughts, and his time into the preparing of that temple for His Father's presence? Can our thoughts be like David's as we meditate upon that house, planned by the hand of God? David tells us:

“All this . . . the Lord made me understand **in writing** by his hand upon me, even all the works of this pattern.”

I Chronicles 28:19.

“**In writing**” — so that it was on record and there could be no question, nor forgetting as to just how God wanted it to be built. We, too, have God's plan in writing, here in His Book; there can be no question on what He wants us to be like if we are to hope to be part of that house when Jesus returns. It is all here, it is simple — but only if our minds are seeking, yearning for it, foremost.

When we think of Solomon's beginning the building of the temple, we perceive how carefully he would go about it, examining the pattern, making sure it was all going according to God's design and never his own. It is significant that the same circumstances were involved in the plan given to Ezekiel. He was told:

“ . . . Son of man, behold with thine eyes, and hear with thine ears, and **set thine heart upon** all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.”

Ezekiel 40:4

In God's unchangeableness, a divine pattern was given to Ezekiel who was required as was Solomon, to **set his heart** upon this hope.

“ . . . **OF MINE OWN PROPER GOOD . . .** ”

David did not stop at accumulating gold, silver, brass, iron, stone, and timber. He arranged for the service of that house once it was built. He appointed singers, porters, priests, Levites, all carefully chosen and arranged by course.

How we are impressed by the care David showed, for we readily see that his mind and his heart must have been fully involved in this work.

“Now I have prepared with all my might for the house of my God.”

I Chronicles 29:2.

Surely he did bend every effort to this work. We see why:

“ . . . Because I have set my affection on the house of my God . . . ”

Verse 3.

He took pleasure in, was delighted with the privilege of working and preparing for this building. Can his mind, his spirit be an example to us, Brethren and Sisters, as we seek to set our affections upon the house of God?

Paul guides us in this effort:

“If ye then be risen with Christ, seek those things which are above, . . .

Set your affection on things above, not on things on the earth.

For ye are dead (to the things on earth), and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”

Colossians 3:1-4.

Was not this spirit moving David? His affection was in anticipation of the true house of his God — looking, hoping, believing it would come as the fulfilment of God’s promise of a house which would stand forever. This hope is clearly expressed and enlarged upon in Revelation 21:

“ . . . 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.”

Verse 3.

To have our Father dwell with us — how beyond our comprehension or our worth! Dare we then allow any part of our lives to supersede this hope? Even as David gave his time, his effort, putting aside what he might naturally want to do, so must we — devoting our lives to the care of His house and of His people. If our affection is truly set upon that house, would we neglect, or forget, or become distracted from its work?

David reveals more of his mind as he said:

“ . . . I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house.”

I Chronicles 29:3.

Because of his affection set upon this holy edifice, David gave more than the 750,000 pounds of gold and 7,500,000 pounds of silver he had prepared. Of this “own proper good” he offered additionally many more tons of gold and silver. The words “proper good” are also used as jewel, peculiar treasure, or something special. To show how precious this “proper good” was in David’s eyes, we turn to Malachi 3:17 — where this word is used:

“ . . . They (His faithful people) shall be mine, saith the Lord of hosts, in that day when I make up my **jewels**; and I will spare them, as a man spareth his own son that serveth him.”

Jewels are precious, scintillating in beauty, greatly valued. God has said He will spare these, as a man spares or has compassion on his son that serves him. God had a Son who served Him perfectly; and although Jesus died, His Father delivered Him through the agony which He faithfully accepted. He will have this compassion also upon all whom He regards as His peculiar treasure because they are truly striving to serve Him.

We listen to more concerning God's promise to those who move in this determination:

“ . . . If ye will obey my voice indeed, and keep my covenant, then ye shall be a **peculiar treasure** unto me above all people: . . .” Exodus 19:5.

Such are to be God's jewels, His “proper good.”

With this teaching and uplifting thought in mind, we can see how surely David's affection must have been set upon the house of the Lord, as he gave of his “own proper good.” There was no holding back, no thought of self; but a whole-hearted seeking for what he could do, and then giving generously for the house which he had determined must be “exceeding magnifical.”

### “WHO THEN IS WILLING TO CONSECRATE . . . ?”

David sought others who like himself, set their affection upon this house, and he asked:

“ . . . Who then is willing to consecrate his service this day unto the Lord?” I Chronicles 29:5.

To **consecrate** means to fill the hands. Brethren and Sisters, does not God ask the same question today? “Who is willing to fill his hands in the service of the house of the Lord?”

How greatly we are helped to willingly respond by this example of David; are encouraged to set our affection upon His house; ready to give our “own proper good” for the edifying of that house. We look for the coming of the Lord Jesus, hoping to be one of the stones which will make up His house. To sustain us in this hope, let us keep our minds, our affections on that house. Let us take great care that it is what fills our hands and our lives, recognizing that because it is His House, truly THE LORD IS THERE !

**J.A.DeF.**

### Lifted Up To Destruction

**W**e have been reading in II Chronicles of the kings of Israel and Judah; and as we have looked at that record, we are reminded that God has provided it in order that we might receive instruction and help.

In II Chronicles 26 we have read of Uzziah who was sixteen years old when he began to reign in Judah and did that which was right in the eyes of God. God prospered Uzziah's doings and helped him in building towers, and a strong army, and we are told he was "marvellously helped." Yet we are told that Uzziah failed — came short of what God looked for in him. Even though he reigned 52 years, yet he was smitten with an insidious disease that caused his flesh to be destroyed. Why? We look at chapter 26:16.

"But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense."

We can perhaps imagine that after having such success, his flesh was lifted up, and he looked more to his own strength in what had been accomplished, rather than in the strength of God, as his name means "strength in Jehovah". He had obviously come to disregard his place in the sight of God. He failed to seek God as he should have. He was confronted by Azariah the priest, for by God's order only the priests were allowed to serve in God's House. We read in Numbers 18:7

"Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death."

God's word was clear, only the Levites could minister, yet Uzziah feeling bolstered in his flesh feeling he had accomplished much, desired also to burn this incense. In verse 19 of our chapter we see that Uzziah was next to the incense altar, and when confronted by the priest was wroth, showing what was truly in his heart. His heart was no longer tender, leaning on God, but rather proud and independent, failing to realize that the strength he had received was not his own, but as God had allowed.

Uzziah's name supplies further help. His name also means Azariah, just as the priest who confronted him. In II Kings 15 we read in verses 1-6:

"In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

Sixteen years old was he when he began to reign, he reigned two and fifty years in Jerusalem. And his mother's name was Jecholiah of Jerusalem.

And he did that which was right in the sight of the Lord, according to all that his father Amaziah had done;

Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

And the Lord smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land.

And the rest of the acts of Azariah and all that he did, are they not written in the book of the chronicles of the kings of Judah?"

So we see here that Uzziah was also known as Azariah, a name which means "Jehovah has helped". Do we see God's mercy and grace in attempting to come to Uzziah with a priest with the same name as his? If he had perceived his failure, God would undoubtedly allowed him to be forgiven. Yet, Uzziah was wrong and refused to seek the help of God, and so his end was leprosy, a dread disease which caused him to be separated from the people, lose his kingship and ultimately his life.

God who is merciful is also just in His wisdom. He supplied help for Uzziah to perceive the situation in which he found himself. In Zechariah 14 we find recorded there the day of the Lord which is to come, and also refers back to the time of Uzziah where it says in verse 5:

"And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

Apparently there was a great earthquake in the time of Uzziah; and also looking at Amos who was a prophet at this time, we can perhaps know when the earthquake took place:

"The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake."  
 AMOS 1:1

Amos was a prophet who lived during the time of Uzziah and one who two years before the earthquake, prophesied concerning what Israel and Judah must do to seek God. The chronology helps us to know that it was approximately eight years before the death of Uzziah that the earthquake occurred — an earthquake to show God's strength and power. This alone should have served as a help to Uzziah to recognize that it was God's strength and not his own flesh that was responsible for all his success. Yet, Uzziah stands as an example of one who was given much help, but came to nought because he failed to recognize God's mercy and grace.

Perhaps David can help us for he was a king also but one who came to value his place before God. In II Samuel 22:30-36 we see David's perception of his position — like Uzziah, marvellously helped. Do we see here in the spirit of David a much different attitude than shown by Uzziah — one which could give and recognize where his strength came from — from God!

“For by thee I have run through a troop: by my God have I leaped over a wall.

As for God, his way is perfect; the word of the Lord is tried: he is a buckler to all them that trust in him.

For who is God, save the Lord? and who is a rock, save our God?

God is my strength and power: and he maketh my way perfect.

He maketh my feet like hinds' feet: and setteth me upon my high places.

He teacheth my hands to war; so that a bow of steel is broken by mine arms.

Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.”

“Thy gentleness hath made me great.” These words of David remind us of another instance when he said, “What is man that thou are mindful of him?” (Psalm 8:4)

Is this the difference between David and Uzziah, a recognition that the strength of the flesh is of no significance compared to God's might and power? This difference in spirit between David and Uzziah is perhaps a key element in our striving to serve God today. Can we recognize our flesh for what it is and echo the words of Paul: . . . “for my strength is made perfect in weakness”. (II Cor. 12:9)

Perhaps by going to II Cor. 13:4 speaking of the Lord Jesus we are helped:

“For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward us.”

How much we can be helped by the example shown here in II Chronicles 26, of Uzziah, one who was allowed to prosper greatly, to know the mercy and help of God, yet knew the strength of the flesh which can cause the heart to turn, causing destruction and a turning away from the true source of strength — God. Because of the leprosy Uzziah contracted, he was put out from amongst the assembly of Israel — a danger for all God’s children when there is a failure to perceive our place in the sight of God. Let us remember the record of Uzziah, and his failure, as a help to ourselves to keep our flesh in check, remembering that . . . “he was marvellously helped till he was strong.”

**M.C.S.**



## THE VENGEANCE OF GOD, AND THE COMPROMISER.

The righteous vengeance of God is indicated in the following:—

“Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.”

(1 Sam. 15:2-3)

**G**od is perfectly righteous, and just. This requirement was right and it is an earnest to us in these last days of what God is going to bring to pass in all the earth, against all those who lie in wait against Israel, His people, as they are in the way of “coming out of Egypt.”

God, of course, could have brought about His own devastation of the Amalekites. Why didn't He? Because He required His people to realise and condemn such, to their true deserts. Such were not to be condoned in any way, on the pretext of a feeling of being kindly disposed, and so overlook the faults of those alien to God.

“I remember” said God; God has a long memory! The Amalekites had no pity, or consideration, for a people who had been delivered from the bondage of an evil existence. They selfishly wanted only to exploit them.

So it is recorded:—

“Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand.

So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

And Joshua discomfited Amalek and his people with the edge of the sword.

And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven." (Ex. 17:8-14)

Much suffering was caused by these subtle opponents. The fight against this enemy was arduous. Moses was there with the rod of God in his hand, which rod had been used against the evil works of Egypt. What a wonderful symbol this rod was of the truth of God, the foundation of which, as we know, is Christ. It had been used to expose the evil and superstition of Egypt. Now it was to be raised against "the enemy in the way".

But Moses was only human. His hand became weakened: he grew tired. Then the enemy began to prevail. Moses realised he must make more effort. So, struggling, he raised up the rod of God, the standard, again. Then, the enemy, the "liars in wait", began to weaken before its power.

Yes, this is what the truth can metaphorically do for us in these last days, if held up.

Aaron and Hur, realising Moses needed help in this effort, came to support him, and so there was deliverance from this enemy. But no one can "lie in wait" to bring about the downfall of the people of God and escape the penalty for such evil and unwarranted treachery.

"Write this down" said the Living God to Moses. "I will utterly put out the remembrance of Amalek from under heaven". God would not forget!

Would the people of God forget what God wished them to remember?

Could we forget what He will never forget? We hope not; yet Saul, stalwart for the people of God at the beginning of his work of leading God's people, did forget. So it is written:—

"And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

And Saul came to a city of Amalek, and laid wait in the valley.

And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.  
 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly.”  
 (1 Sam. 15:4-9)

Here was compromise with that which was utterly abhorrent to God. That which was treacherous, selfish and cruel, with no mercy for a people who “had come out”, only rather wanting its own ends.

God will not allow His people to compromise, in such a circumstance, with an enemy and opponent of such evil calibre. So the condemnation on the compromisers went forth:-

“Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.”

(1 Sam. 15:10-11)

How stricken was Samuel at such a failure. He could not sleep, “he cried unto the Lord all night.” But though dismayed and stricken in sorrow, Samuel was God-fearing. He could not compromise with the compromiser.

“And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.”

(1 Sam. 15:17-21)

Alas, the weak excuse of the compromiser began to show. "I have obeyed — — — and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites." So the inconsistency of the excuser of his own wrong became obvious, even though couched in subtle words. The next step was to shelve some of the blame from himself, the leader. So we hear Saul saying that the people had taken of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord. They did it, (said Saul) but they are going to put that which they have unlawfully obtained to good use. In shelving the blame, he was also being subtle in inferring that the people had good intention in their misconduct; this would not set against him those he was using to help minimise his own wrong.

But Samuel, who had not slept that night, was acutely aware of the wrong, and of the attempt to cover it up.

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou has rejected the word of the Lord, he hath also rejected thee from being king.

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel."

(1 Sam. 15:22-26)

Another excuse is given, but what an excuse! "I feared the people, and obeyed their voice." Pardon there might be, but no pardon concerning Saul's not being fit any longer to lead God's people. Saul had condoned the enemy. But the true servant of God will not compromise. The example of Samuel comes down to us from the ancient record:-

"Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God.

So Samuel turned again after Saul; and Saul worshipped the Lord.

Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.”  
(1 Sam. 15:30-33)

These things are written for our admonition and learning upon whom the end of the ages is come. What is recorded from the past is principle and lesson for the present. Saul met a bad end, and yet there is another end awaiting him, dreadful to contemplate. We cannot however help contemplating that future in such a context, for there is a pronouncement against those “that forsake the Lord.”

“Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold my servants shall rejoice, but ye shall be ashamed:  
Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.  
And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:  
That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.”  
(Isaiah 65:13-16)

When we think of all those, whose faces we remember, who have left the Truth. We look to the future with sorrow for them, and yet we through His loving mercy can also look with hope, for some who now sleep will be there in that day whose faces we also remember. So there are those wonderful words of hope:-

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy.”  
(Isaiah 65:17-18)

## The Signs of His Coming and of the End of the World.

“And at the time of the end shall the king of the south push at him.”  
(Daniel 11:40)

**T**he rivalry between the Soviet Union and the United States is quite obvious. There are no other powers in the earth to these. China is a great nation, with a huge population, but in no way is China comparable. Japan also has a formidable economy. But Russia and America are far superior.

The Soviet Union and the United States therefore are undoubtedly the kings of the North and South for these last days.

How significant then, that the American leadership, whose relations with Israel have not always run smoothly, should say recently that America was ready to “take all necessary measures” to guarantee the security of Israel’s northern borders once Israeli troops withdrew from Lebanon. The American leadership has also urged the Arabs to accept Israel’s right to exist.

On the other hand Syria, to the north of Israel, has become more and more under the influence of the Soviet Union. The United States Defence Secretary has recently described Syria as “just another outpost of the Soviet Union”. In fact the American government is concerned about new weapon deliveries by Russia to Syria of the sophisticated SAM 5 missiles. These are long range, high altitude rocket weapons, with a range of one hundred and eighty miles and an altitude of eighteen miles, enabling interception of aircraft not only over Israel, but as far away even as Cyprus. Radar guided, and aerodynamically controlled, they pose a considerable threat, and it is now felt that Syria is stronger than it was before its war with Israel in the summer of last year as it is understood that all Syria’s air defence losses have been made up by the Soviet Government. Furthermore there are now estimated to be three thousand five hundred Soviet military personnel in Syria, teaching the use of the new sophisticated weaponry.

The American Defence Secretary has not been slow to note that these weapons now based in Syria are within range of American planes operating in the Mediterranean. “They are much closer than they should be. It makes the Middle East situation more complex”, were his comments.

So at this time of the end this rivalry exists between North and South, and particularly centered upon Israel and its neighbours, thus again is seen fulfilment of divine prophecy.

I WAITED PATIENTLY

"I waited patiently for the Lord; and he inclined unto me and heard my cry." (Psalm 40:1)

It is one of the greatest helps we can receive, especially when we are in anxiety and distress to have the word of God to draw upon and to be enabled to perceive that affliction and suffering for Christ's sake is the lot and always has been the lot of all God's faithful children. And so we read of David's plea in this Psalm 40:11-13:-

"Withold not thou thy tender mercies from me, O Lord: let thy loving kindness and thy truth continually preserve me.

For innumerable evils have compassed me about: mine iniquities have taken hold upon me, — — —

Be pleased, O Lord, to deliver: me O Lord, make haste to help me."

Also in Genesis 47:9 we read of another like unto David, (Jacob) who lived some seven hundred years before, saying:-

" — — — few and evil have the days of the years of my life been — — —."

And yet what a wealth of instruction and comfort has been preserved on record for us, to help us to hold fast in these last and difficult days of our pilgrimage. Yes, few and evil have been the days of all like Jacob and David, yet we know that all things work together for the final good of the faithful; but amongst these "all things" evil has its place.

— God is the judge of when and how much is needed, for the Lord doth not afflict willingly, and so in this light let us rightly interpret our lives and not to imagine ourselves to be God-forsaken if and when we are called upon to drink perhaps of many a bitter cup.

Yes, "few and evil have the days of the years of my life been" said Jacob, and once again we refer to the record and try to imagine the grief when shown Joseph's coat of many colours smeared with blood. In Gen. 37:31-35 "It is my son's coat — — — an evil beast hath devoured him; Joseph is without doubt rent in pieces — — —." The effect must have been devastating, for the record says that Jacob refused to be comforted and said, "I will go down into the grave unto my son mourning." Can we wonder at his tears?

The situation appeared on the face of it without hope and, note carefully, **God gave Jacob no explanation.** A word from God could have ended the grief there and then, but God chose not to give that word. Why? — because it would have ended the chastisement “Whereof we all are partakers” and so God, who though He pities those who fear Him as a father pitieth His children, wisely afflicts, though not willingly, withheld that word, and we behold Jacob prostrate in bereavement, and made to feel, in the midst of much blessing and privilege, the evil of that present time and so prepared the more for that place which would await him in the Kingdom of God when the words of the prophet Isaiah will be fulfilled:-

“Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.”  
(Isaiah 29:22-23)

It is difficult to realise that Jacob suffered the loss of his beloved son Joseph for some twenty years, and even after the initial loss, worse was to follow. Famine in the land, threatening all with death, food supplies almost nil. Has God forgotten Jacob? Certainly not, although it appeared so.

Can there be a lesson in this for us? Has not God given His promise — “I will never leave thee nor forsake thee”? God has not forgotten Jacob, it only **appears** that He has. In fact the future is great with unheard of joy and undreamt honour and blessing for his old age, reminding us of the true saying that the darkest hour of all the night is that which heralds the dawn. This is God’s way but Jacob still does not know. However, he does eventually hear that there is corn in Egypt, but Jacob has yet much to suffer, bringing forth those further grief stricken words of his to his sons — “Me have ye bereaved of my children. Joseph is not and Simeon is not, and ye will take Benjamin away. My son shall not go down with you, for his brother is dead and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave” — and so three times Jacob refuses to send Benjamin, but is forced eventually by circumstances to do so, even though he is brought almost to breaking point.

However, to the upright there ariseth light in the darkness. Jacob’s sons return in due time and he learns that Joseph is not dead, and says, “It is enough. Joseph my son is yet alive. I will go and see him before I die.”

What a wonderful record is the life of Jacob, renamed by God — Israel (a prince with God).

What more forcible illustration was it possible for God to have given to all succeeding generations of His children, that trouble, i.e. affliction (so far from being evidence of desertion) is a means employed in God's hand to lay the foundation of future joy and glory.

May we then be comforted and encouraged to endure the deepest and even the most inexplicable affliction. Let us each one learn to see God in the darkness and to take His hand in the storm. Let us know in this time of our pilgrimage that though weeping may endure for the night — joy cometh in the morning.

David was caused to know this, hence those words in Psalm 40:1-

“I waited patiently for the Lord: and he inclined unto me, and heard my cry.”

**J.S.**



**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.

The Sunday School Party was held on February 12th and was enjoyed by young and old alike. The increased number in the Sunday School is a blessing and encouragement.

Contacts and questions continue to come in permitting a witness to be made — a casting of bread upon the waters.

Supplications are constant that the work of His house may be guided and blessed.

**J.A.DeF.**

**“PENTRIP” Black Rock, Portmadoc.**

Breaking of Bread: Sundays 11.30 a.m.

Bible Class: Midweek:

How blessed we feel as we consider the help we have received in recent months.

The world at large is in difficulty and turmoil but we feel the assurance of His overruling care.

**per D.L.**

**MANCHESTER, Ryecroft Hall Annexe, Audenshaw, Manchester.**

Breaking of Bread: Sundays 11.30 a.m.

Bible Class: Thursdays 7.30 p.m.

The history of the truth has been one of trial, and at times difficulty. This is for the purpose of refining, that a people may eventually emerge in the day of account as those having been delivered out of great tribulation. Suffering in a measure after the manner of Christ, through whose redeeming life errors and sins can be expunged.

