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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"**

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## At the Table of the Lord

“. . . HIM WILL I ACCEPT . . .”

**T**oday we have completed the reading of Job, a record of his suffering, of his patience, of his integrity, of his steadfastness. The patience of Job is well known in the world, and also is noted by James:

“. . . 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 5:11.

Patience involves a “bearing up under”. How much Job did just this, in the direst of circumstances: beset by loss of family, servants, possessions, flocks, and health. He lost everything that might seem to be important. But there was one aspect of utmost importance to which Job consistently clung — trust in his God. This vital factor enabled him to retain his integrity, his oneness of purpose, to honour God. The Almighty spoke of Job to Ezekiel saying:

“Though these three men, Noah, Daniel, and Job, were in it (Israel who had turned from God), they should deliver but their own souls by their righteousness, saith the Lord God.”  
Ezekiel 14:14.

Here are two witnesses to Job’s righteousness; the Almighty Himself to Ezekiel, and His Spirit expressed through James. If we were in Job’s circumstances, Brethren and Sisters, would we be able to endure, suffer with patience, holding on to righteousness and integrity? We certainly would like to think so, but what a sore trial it would be for us. Perhaps as we think about our brother Job, we can be helped to grow in his patience, integrity, righteousness, and utmost trust, so well expressed in his words:

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

Also we can see his total resolve as he said:

“. . . till I die I will not remove mine integrity from me.”  
Job 27:5.

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God well knew Job's one-mindedness toward Himself, for He said:  
". . . Hast thou considered my servant Job, . . . still he  
holdeth fast in his integrity . . ." Job 2:3.

It is believed that the events recorded concerning Job cover a period of about one year. For that long period, he suffered incredible hardship, and bore it unflinching, resting on God, and thereby justifying God's claim regarding his integrity.

Today we have read of the end of the matter, how after the great trial, God justified Job:

"So the Lord blessed the latter end of Job more than his  
beginning . . ." Job 42:12.

How just and righteous is the Almighty, granting blessing as He sees the resolve to serve Him, to submit with patience to whatever He in wisdom places upon us. Let us then look to the example of our brother to find the help we so sorely need as we strive to know the Father's blessing.

With this in mind, our thoughts go to our portion this morning where God said concerning Job:

". . . for him will I accept: . . ." Job 42:8.

And also in the following verse:

". . . the Lord also accepted Job." Verse 9.

What is the Spirit telling us in the Father's accepting a man? To accept, we find used for many words in the scriptures, but all have the same thought: to lift up, to exalt, to raise up. Why did God accept Job, raise him up? Was it because he was pleased at his firm refusal to curse Him, his clinging to his integrity?

At the end, Job was yet further tested as, at God's command, his three "friends" came bringing a burnt offering that Job might offer for them. How difficult it would be for Job to do this, interceding for those who had so harshly and falsely accused him, who had sought to pull him down, had tempted him to forget his integrity, and to curse God. Job in mercy did offer this sacrifice and did pray for them. It was following this that God said: "for him will I accept." The Almighty would not have accepted Job's prayer, nor his offering for his three "friends" if He was not pleased that Job had put aside his own natural feelings. What a great lesson for us here. We are not naturally inclined to mercy where there has been injury such as Job knew.

## “THE LORD TURNED THE CAPTIVITY . . .”

As a part of God’s accepting Job, we are told:

“. . . The Lord turned the captivity of Job . . .”

Job 42:10.

What does this mean? First of all, we may want to know — What is captivity? Our concordance reveals it comes from a word meaning to carry away as to exile — a removing from one’s own place to a strange land — as those of Judah and Jerusalem who were taken to Babylon. Such is a cause for sorrow, sometimes fear and even death. Job was not removed from his habitation, nor taken into exile; but he was transformed from his former prosperity and peace, and brought under sore circumstances. We have to remember who allowed this. It was God, We know it was to test our brother, to show that Job was indeed righteous and that he would not move. His lot could have seemed unbearable, harsh, or cruel as he suffered so intensely. But was not his knowledge that God knew, God overruled his circumstances, the factor which enabled him to endure it, knowing it was for his ultimate good? As God removed Job from his prosperous situation to hard, bitter trial, was it not a form of captivity? As Job endured it with patience, accepting it, seeking its lessons, God ultimately relieved him, turned his captivity, as he demonstrated to the end his selflessness in praying for those who had spitefully used him. Are we not, Brethren and Sisters, in captivity in a sense? Our nature being under the law of sin and death, brings us into subjection to all the temptations and evils of the flesh. God looks for us to resist, to stand fast against these. It is hard, but not as hard as Job’s trials. As he sees a steadfast fight. He grants a hope of deliverance, a turning of our captivity. Now in our time of probation He relieves our circumstances as we learn to submit; and ultimately, when He returns, we pray to be freed from this bondage of sin and death. Confirmation of this is found in the words of the Almighty through Isaiah:

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: . . .” Isaiah 61:1.

This work was not solely with those literally in captivity or in prison, but to all who felt and feel themselves to be in such circumstances and in need of deliverance. The Spirit through the prophet continues:

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“To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn:”

Verse 2.

If we are not aware of captivity, in need, and in affliction, can we truly long for this promise of deliverance?

As we think upon Job? we perceive how he must have longed for relief. Must we not, realizing our weaknesses and needs, seek just as fervently to be set free? Isaiah goes on to help in this effort:

“. . . unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.”  
Isaiah 61:3.

Concerning these trees of righteousness, we have been reminded this morning of what will prevail in His Kingdom where:

“. . . on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”  
Revelation 22:2.

This is the hope of all who have been called to serve God now: to be accepted by the Lord Jesus at His judgment seat, and to be allowed this healing work with the nations. Surely it was the hope and sure trust of our brother Job.

Looking to our Redeemer and Job's, we see how Jesus endured such proving. We know too that the Father accepted His spirit as He cried out in His last hour:

“. . . Father, into thy hands I commend my spirit:”  
Luke 23:46.

It is through this perfect sacrifice that we, with Job, can hope our captivity may be turned, if the Almighty finds us acceptable at the end of our trial. To help us in this struggle, we can take heart in Paul's words:

“Wherefore we labour, that . . . we may be accepted of him.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body.

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according to that he hath done, whether it be good or bad.”  
II Corinthians 5: 9-10.

We know Job was accepted of the Lord for the things done in his body, for we have read how God witnessed concerning him.

Our prayer is that we may be allowed to be among those eternally accepted of the Almighty, when we shall be able to come to Job and thank him for his help, his example which has served to sustain us in our struggle to glorify God.

**J.A.Def.**



## Habakkuk

Three days out of the year in our daily reading are devoted to the study of Habakkuk. There are only three chapters in the entire record of Habakkuk yet they are important for they have been preserved for our help and understanding.

The time of Habakkuk, about 620 B.C., was a time contemporary with Jeremiah and Zephaniah, a time just previous to the captivity of God's people.

The world looks upon Habakkuk as a minor prophet most likely because his message is short in length. But the contents of this message is certainly not minor when we examine it to find the wisdom and understanding it contains.

From the first chapter we see that Habakkuk the prophet poured out his heart as he saw the burden that was to come upon God's children in the form of the Chaldean nation which would bring them into captivity.

In the third chapter we read of "the prayer of Habakkuk the prophet upon Shigionoth". It is first helpful to know what the name Habakkuk means, for often the names of the prophets were used to help us understand the message they brought from God. The name Habakkuk means to embrace, to grasp or to get hold of, and how important for each one of us to embrace the Word of God, holding on with tenacity. The word Shigionoth means to wander, so perhaps we have a prayer of embracing as there is a wandering. This prayer is fitting, as we recognize that we are to spend our lives wandering, pilgrims in this life, subject to many trials and testing, but able to overcome as we embrace the Word of God. There is help for us in chapter 2: 1-4:

"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am revoved.

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

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Behold, his soul which is lifted up is not upright in him:  
but the just shall live by his faith.”

This speaks of the need to watch and wait upon God, to implore His help in supplication, just as Habakkuk stood upon his watch, waiting for God to answer. As we wait, it is important that our flesh not be lifted up, for the message to Habakkuk, was that only, “the just shall live by his faith”. Who are the just? The word just means to be clean, or the striving to be right by the putting down of the flesh. If the just live by faith, then they put into action the things God’s word speaks of. Will we have sufficient faith to put ourselves right, to be cleansed and share in the hope that God holds out for those redeemed?

“Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.” Hab. 3:13.

These words remind us of what God has done in times past for his people. We remember how He delivered them from Egypt and nourished them as they wandered in the wilderness, how He promised to be there to save and deliver all who had faith in Him. Selah — consider the end, the end of God’s purpose and the hope extended for a place in that kingdom for all who would be just and live by their faith.

That word faith means firmness, security or steadiness and gives the thought of having a sure foundation. It also comes from the same root word as Amen or so be it. If the just live by faith it must be established firmly with stability. Those who embrace God’s Truth and reach out to Him in prayer, seeking His will, are seeking to show to God the value they place on the hope extended, the end of God’s purpose. In Psalm 41 we read David’s words, verses 11-13:

“By this I know that thou favourest me, because mine enemy doth not triumph over me.  
And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.  
Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.”

We see from David’s words how he valued the favour and care that God would extend to him, a help to overcome his enemies and the salvation promised. And again the Amen, or so be it is emphasized. Going to Psalm 72: 17-19 we read:

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“His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.”

Again the surety is brought out that God will bless and not just now but in the end when “all . . . shall call him blessed” Also in Psalm 89:49-52 we read:

“Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?

Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people; Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed.

Blessed be the Lord for evermore. Amen, and Amen.”

Again we see David calling upon God in his time of trouble, reproached by those around him, yet feeling sure of the end in store as he closes with Amen and Amen, acknowledging God’s will be done. God looked for that faith in both David’s and Habakkuk’s day, just as He looks for it now in us as well. Likewise in Paul’s writing to those in Rome in Romans 1: 16-17 where the words in Habakkuk are quoted:

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them.

For the invisible things of him from the creation of the world are clearly seen being understood by the things that are made, even his eternal power and Godhead;”

These invisible things of God which Paul speaks of were obviously seen by David and Habakkuk and we are to see as well as we embrace that same faith. We remember the definition of faith in Hebrews 11:1:

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“Now faith is the substance of things hoped for, the evidence of things not seen.”

This fits in with the thought of the invisible things of God, those things which we must accept on faith alone. We go to Hebrews 10: 35-39 where it also speaks of those just who live by faith:

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

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.

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.”

Is this not the same thought, the same embracing of the Truth?

Here is stated the need to tarry and wait recognizing that there will be trials and tests but they come to increase our faith, that faith which grew in Habakkuk and others like him. In Habakkuk 3:17 an example of these trials is given:

“Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

Yet I will rejoice in the Lord, I will joy in the God of my salvation.

The Lord God is my strength and he will make my feet like hinds’ feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.”

Can we see from these words how great was the understanding of Habakkuk, who is termed a minor prophet by worldly scholars? But those who share the same hope as Habakkuk, can see his faith as he looked beyond the trials of the moment, waiting upon God, revealing to the Father that he saw the end of God’s purpose and embraced it with his whole living.

**M.C.S.**

## Genealogy

The genealogy of the Edomites in the inspired word raised the question, Why has this been preserved? First of all are not all the names of the long list of descendants the corroboration of the accuracy of the Spirit's words to Abraham:—

“As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.”

(Genesis 17: 4-6)

But as the details of the generations of Esau are perused, something quite particular stands out for the sons of Seir the Horite are also mentioned:—

“These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah.”

(Genesis 36:20)

The Horites were in the land of Edom before Esau was born; they were there at the time when Abraham fought against Amraphel king of Shinar:—

“And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kirjathaim,

And the Horites in their mount Seir, unto Elparan, which is by the wilderness.”

(Genesis 14:5-6)

But what happened to them eventually, and why? It is recorded in Deuteronomy 2:12:—

“The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the Lord gave unto them.”

Now the Horites could hardly have been a people of moral

reputation for this to have happened to them. Is there some indication of the disfavour of their behaviour in what is recorded as follows:—

“And these are the children of Zibeon; both Ajah, and Anah; this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah.

And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

The children of Ezer are these; Bilhaa, and Zaavan, and Akan.

The children of Dishon are these; Uz, and Aran.”

(Genesis 36:24-28)

As a first thought may we note the mention of Uz along with Aran, and reflect that there was a man in the land of Uz, whose name was Job. This genealogy helps therefore to get some idea of early events before Isreal became the nation of God.

But to return more particularly to the following words:— of Genesis 36:24:—

“These are the children of Zibeon; both Ajah, and Anah; this was that Anah that found the mules in the wilderness as he fed the asses of Zibeon his father.”

Anah was the keeper of asses. But then he found, as he was in the wilderness, how to obtain mules. What is a mule? The mule proper is the hybrid produce of a male ass with a mare. That is the crossing of an ass with a horse. There is also the hinny, which is the off-spring of the stallion and the female ass, but the hinny is inferior in size and strength when compared with the mule. It appears that a mule can be a useful creature. The mule resembles the ass in its short, thick head, long ears and thin limbs with small narrow hoofs, short mane and tail destitute of hair at the root. But in height and body and shape of neck and smooth state of its coat and state of its teeth it resembles a horse. But it has neither the voice of the ass or of the horse, but rather emits a feeble hoarse noise. Its most common colour is brown or bay-brown. But men are attracted to such a hybrid because it possesses the patience, endurance and sure footedness of the ass, yet has the vigour, strength and courage of the horse, and so has advantages as a beast of burden for it is less impatient under heavy weights. Its skin furthermore is harder and therefore less sensitive to either sun or rain. But God has inbuilt into His creation a block upon a continuing development by man of this crossed

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creature. Mules are totally incapable of reproducing themselves, either with other mules or with other asses or horses. Is this not an indication that God does not desire the design of His creatures be changed?

But Anah, as he was in the wilderness feeding the Asses of Zibeon his father, found how to obtain mules. He was prevented, however, of producing a whole new species of the equine breed. His notoriety, is however, preserved in the divine word as being the forerunner of all those other people, even to our present time, who, disrespectful of the divine design continually have sought to effect genetic change in the wonderful creatures of this good earth.

In connection with these thoughts we may get a further insight when we consider aspects in the Law of Moses:—

“Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.” (Leviticus 19:19)

The statutes of the Lord, we see, include the required veneration to uphold His divine design, and not try to alter it. Of course the law had also a spiritual lesson to teach. To attempt to unify that which God would not unify is a failing in His statutes. Indeed it is a despising of His requirements.

Can we see then from this divine object lesson of so long ago, that which at a more later date, is apparent in the warning of the Spirit to the Ecclesias?”

“Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols.

And I gave her space to repent of her fornication; and she repented not.

Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works.” (Revelation 2:20-23)

The hoped for progeny (metaphorically) of what should be according to God, irreconcilable, yet brought together by mans’

design, cannot fruitfully prosper in the spirit. Those who try to effect such a thing can only expect to have their names recorded in dishonour and not in grace.

We have, however to admit that though the Law of Moses forbad cross breeding, mules did feature from time to time in the history of the ancient kingdom, an evidence of how easy it is even for men of God to forget certain aspects and requirements which honour God.

But to return to a last thought upon the thirty-sixth chapter of Genesis, a chapter which may not at first sight seem to have a great deal of purpose in it; this cannot be so. All scripture is giving by Inspiration of God, and as we have noted, there are indeed things to be searched out for our learning and instruction even in sections of scripture that at first sight do not appear to convey a message.



## I have slain a man

(Genesis 4:23)

The ancient record undoubtedly is for our admonition and learning upon whom the end of the ages has come. Abruptly out of the pages of divine writ come the words:—

“And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.”  
(Genesis 4:23-24)

Here was the excuser of murder. Here was the early philosophy that at appropriate times man is entitled to kill man according to how he deems circumstances to warrant it. So later the philosophy developed that it is honourable, and divinely acceptable for nations of men to go against other nations to slay and destroy, sometimes in the most despicable and vicious way. The more destructive and individual, in a war campaign the greater the hero he becomes, and the philosophy of Lamech is subtly upheld that he is not to be held morally responsible for the slaying, but rather be protected from any slur upon his reputation, and instead be praised and awarded medals and honours of every description.

No wonder, after the flood, the divine law was pronounced as seen in Genesis 9:5-6:—

“And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man’s brother will I require the life of man.

Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.”

But look at the position today, when the most barbarous of murderers are protected from the divinely required punishment. It is the philosophy of Lamech who twisted God’s pronouncement concerning his forefather Cain, to excuse and protect himself. Concerning Cain, the first murderer, we read:—

“And Cain said unto the Lord, My punishment is greater than I can bear.

Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden."

(Genesis 4:13-16)

God is righteous. God in His divine wisdom laid restraint on personal vengeful killing, which would indeed have been the case, had one of the few who existed at that time pursued Cain, to wreak vengeance for his slaving of Abel.

But when men multiplied what do we see?

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, Behold, I will destroy them with the earth."

(ch. 6:13)

Of course Lamech, and others no doubt, thought that because the first murderer was allowed to go on living, they themselves should not be held accountable for their violence. This overlooked the fact that men not connected with murder and remote from it, could exercise judgment and penalty without vindictiveness. But Lamech reversed justice, and twisted God's declaration concerning the preservation of his forefather Cain, to say that if Cain was not to be apprehended how much more should men refrain from apprehending him, and he got his talkative wives Adah and Zillah to propogate this evil reasoning. Lamech did not mind slaying a young man, but he did mind his own self preservation from any consequences relating thereto.

As in the days of Noah, so at the coming of the Son of Man. No wonder then, at the present time violence is dealt with so leniently, and some murderers have been even allowed to go free on the grounds of provocation. And others have been allowed out of prison after a number of years to go to do a similar crime again. It is the philosophy of Lamech and shows the great disregard for God, and the wrong use of what God has laid upon record. No wonder after the days of Lamech violence increased greatly in the

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earth. No wonder the only solution became a universal judgment, at that time by a flood.

And as we look at the violence and killings of the present time, can we not say; that the only solution as we see things getting worse, is a universal judgment. Man has not changed — man has not learned lessons that God would have him learn. So there is national, and international, violence, with much shedding of blood, and the guilty are excused the final penalty they deserve. So the nations honour their paid killers who act on their governments behalf in the miserable, and sometimes petty conflicts which arise.

Oh, what a lot of instruction there is for men, even from the earliest of times. But who have eyes to see and ears to hear? Little wonder the nations are as the Gadareen swine, hurtling on to their destruction, because they believe they should not be held accountable for their actions, but rather have free reign to act and direct according to their own dictates.



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

“Persia, Ethiopia and Libya with them; all of them with shield and helmet:  
Gomer, and all his bands; the house of Togarmah of the north quarters, and all his hands: and many people with thee . . .”  
(Ezekiel 38: 5-6)

It is many years since Dr. Thomas wrote:-

“When the throne of the Russian Autocrat is transferred to Constantinople, the apocalyptic Bear-Foot, armed with Brazen or Greek Claws, will also be enthroned there, and be prepared for the work that remains of “stamping the residue”. The residue that yet remains to be stamped, are the “many countries” to be “overthrown”, inclusive of Turkey, Egypt and part of the Glorious Land. Edom, Moab and part of Ammon, will evade the stamping process. These three countries will be “the front” of the forces of “Sheba, and Dedan, and the Merchants of Tarshish and the Young Lions thereof . . .”

The Doctor spent most of his life in study of prophecy, yet though some of his exposition needs revising and correcting, basically a firm grounding of instruction remains as a result of his busy pen.

What has Greece to do with Russia today, we may ask. The fact is that an incipient inclination towards Russia by that country is even now apparent. Its pro-Soviet leanings were underlined recently when the Russian Aeroflot passenger plane deviated its flight over a military region in central Greece during exercises by American radar planes. The Greek Prime Minister, who two years ago at the time the KAL 007 passenger plane was shot down in the Far East by Russia for alleged spying, said Greece would do the same under similar circumstances, so supporting Russia. But now through his Greek Communication Minister he has described the Aeroflot incident as “usual and insignificant”. Yet the Russian plane on a regular flight from East Berlin to Athens via Leningrad deviated from its course over the Aegean Sea to fly over the towns of Volos and Larissa where an important Greek airforce base and other military installations are situated. The plane was carrying six

passengers but ten aircrew, and the pilot was reported to have been unresponsive to instructions in English, the air control international language, and responded only to Russian from Greek radar operators. The Greek Government issued a statement that the incident was a mistake due to the pilot losing his bearings.

Meanwhile to the south of Israel a "Gulf Co-operation Council" has been formed with a permanent "Peninsular Shield Force" which is an amalgamation of forces from Saudi Arabia, the United Arab Emirates, Qatar, Kuwait, Oman and Bahrain. Of course, as can be expected, neither Iran or Iraq has any connection with this confederacy.

Fears arising from the Russian invasion of Afghanistan at the end of 1979 and the Iraq-Iran war which began in the autumn of 1980 motivated the Gulf States to take this radical step.

An American aid programme started in 1983 extending the Masirah Air Base in Oman by lengthening the runway and adding another runway. Hardened aircraft shelters up to the latest western standards were also built. These house Jaguar fighter-bombers which operate a continual air-defence standby always ready to react to any unidentified aircraft in the region. Some of these aircraft are actually flown by British pilots.

So the final position of the powers who are to be involved over the Middle East controversy moves a step nearer in these significant events.



## 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.

Alternate Week: Revelation Study.

Gratitude is felt for the greeting from the Manchester Gathering, expressing the love and unity which binds His house.

As the spring weather appears, the change is most welcome, reminding of the words of the Spirit, “. . . lo, the winter is past, . . . the flowers appear on the earth; the time of the singing of birds is come, . . . Arise, my love, my fair one, and come away . . .” Bringing to mind our hope of newness of life in His presence.

**J.A.DeF.**

### **MANCHESTER, Ryecroft Hall, Audenshaw, Manchester**

Sundays: Breaking of Bread 10.30 a.m.

Thursdays: Bible Class 7.30 p.m.

In these uncertain times we are to expect that difficulties which arise in the general run of things can and do have effect upon our own circumstances. This is not to be regarded as some strange thing when viewed in the light of the sufferings and difficulties experienced by those of old who were likewise affected by national setbacks and reverses. The comfort is that God knew the needs of His people, and they were recipients of His provision even though they experienced trouble, and, as God does not change, this should still be the comfort and assurance even though set-backs are experienced.

# THE REMNANT

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