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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 SPIRIT TRULY IS READY, BUT ...”**

This morning our minds have been with Jesus during the lastdays of His life. It was a time of intense trial as He agonized to do His Father’s will. The Passover drew near and He knew His probation was nearly ended. Yet before it finished, there were even greater trials to be faced and overcome. Today we have seen how Jesus came to the garden of Gethsemane. Significantly, the Hebrew rendering is Gath (wine press) and Shemen (oil). Its message conveys that to Jesus the garden was a place of sharp and extreme pressure. Here He did battle with His flesh, and through God’s help and His own determination did overcome the strong and natural will to live:

“...nevertheless not what I will, but what thou wilt.”

Mark 14:36

Thus from this Gethsemane, a place of sorrow, came forth only that which honored the Father.

As Jesus entered this garden of agony, He said to His disciples:

“...Sit ye here, while I shall pray.”

Verse 32

He needed help and earnestly besought His Father, the source of all strength. Also “...he taketh with him Peter and James and John...” (Verse 33)—those probably closest to Him. These same three had gone with Him into the mount where He was transfigured before them. Here Jesus felt the need of their comforting presence to help, and asked them:

“...tarry ye here, and watch...”

Mark 14:34

Why did He want them there with Him? He had already revealed to them, “...My soul is exceeding sorrowful unto death:”

He had sought His Father’s help through prayer, but He also wanted His brethren alongside for support and comfort. He also desired them to keep awake, be vigilant. After this Jesus:

“...went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.”

Mark 14:35-36.

How great was His struggle to face what pleased God, fully realizing it meant His death, the ordained shedding of His blood. As He finished this prayer:

“...he cometh, and findeth (His disciples) sleeping...”

Verse 37.

These three, closest to Jesus, failed to keep awake, were not vigilant. In weakness they did not provide support in His great struggle. He was left alone, dependent solely upon God. He recognized and accepted this. As he saw His brethren sleeping in this hour of need, it seems significant that he specifically spoke to Peter:

“...Simon, sleepest thou? couldst not thou watch one hour?”

Verse 37

Perhaps He thus spoke remembering how Peter had so recently exclaimed, “Although all shall be offended, yet will not I.” (Verse 29) Also we recall Peter’s lack of perception when he had disbelieved that Jesus surely should face crucifixion as He went up to Jerusalem. To this Jesus replied:

“...Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”

Matthew 16:23.

Offence is a stumbling block which Peter surely was as he savoured (set his affection on) the things of men. It was after this that Peter reiterated to Jesus:

“...Although all shall be offended, yet will not I.”

Verse 29.

Still, in the garden, Jesus had to ask Peter, “couldst not thou watch one hour?” We can imagine Peter’s chagrin and sorrow, especially as he remembered those rash words spoken earlier. Jesus, understanding his weakness and in love for His brethren encouraged them:

“Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.”

Verse 38.

Jesus knew that weakness, for He too was truly willing in spirit, but agonized against the pull of His flesh. He found help as He prayed and desired to give that help to His brethren. “Watch ye and pray.” Be alert to what the flesh is like, and try to overcome it. “PRAY”.

Earlier we remember Jesus’ words in response to His disciples’ asking, “Lord, teach us to pray...” (Luke 11:1) A part of His response was:

“...lead us not into temptation; but deliver us from evil.”

Verse 4

What a strength for us, Brethren and Sisters. As we face temptation daily, let us turn to Jesus’ words and the experience of His three brethren who succumbed to their weariness that sad night in the garden. They needed help, Jesus knew, and He gave it, and for us also:

“...The spirit truly is ready, but the flesh is weak.”

Mark 14:38.

How keenly He felt that frailty, but by appeals to God, He found strength for His spirit to stay firm. Watching is being aware that the spirit may indeed be willing, but that which must be guarded against is our own nature which so persistently seeks to overcome that willingness.

We are given an insight into how weak and yet devastatingly strong the flesh can be. We read in Acts 14:8 of a man “impotent in his feet, being a cripple from his mother’s womb, who never had walked”. Impotent—without strength to the extent that he was indeed crippled. The flesh is like that,

impotent to be right, not able to do what pleases God, causing us at times to be spiritually disabled. The man of flesh dislikes to think of himself as weak, and often persists with: "I can handle it". Jesus as He agonized realized this, and strongly contended against it. He could have reasoned that He had not sinned, and so why should He be required to die so ignominiously. It was against this weakness that He prayed so fervently three times: "not what I will, but what thou wilt". Thus strengthened in spirit, He determined again to "fulfill all righteousness". With His mind so struggling and yet becoming by great effort so determined, we see where His words to Peter came from:

"...Sleepest thou? couldst not thou watch one hour?"

Mark 14:37

One hour is but a short time, yet Peter as well as James and John slept, forgetful of Jesus' suffering.

Peter, as time went on, must have gained in perception of how faltering indeed is the flesh, no matter how ready the mind may be. Some 27 years later, after having experienced much affliction for the name of Jesus Christ, Peter wrote:

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:"

I Peter 5:6

We look with hope to that time of exaltation, when Jesus returns to enthrone those who have been able to become lowly in mind. Jesus previously had pleaded with His disciples:

"...learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Matthew 11:29.

As we all know from sad experience, even as Peter had learned, it is not easy nor natural to be lowly. But the Father wants us to be so. How can it be done? Peter's words born of suffering and sorrow help us:

"Casting all your care upon him; for he careth for you."

I Peter 5:7

Care here gives the thought of distraction (with which our

lives can easily be overfull). These might prevent that humbleness which is so pleasing to our Father. Because God cares for His children, He desires that they are not distracted. He will remove or alleviate such cares as there is a sincere seeking of His help. Peter again warns:

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”  
Verse 8.

Peter, having experienced the destructive power of the flesh, helps us to put aside fear, and face up to that which distracts, and subdue it. “Be sober”—keep all your senses alert, not numbed by complacency or neglect, lest one becomes swallowed up by that power of the flesh which has devoured so many. “Resist stedfast”—stand immovable against it, fight it, conquer it! How can this be done, Brethren and Sisters? Jesus, the only One who has ever been stedfast, strong enough to fully overcome His fleshly weakness, provides help for us in His words to Peter:

“Watch ye and pray, lest ye enter into temptation...”

Mark 14:38

And then so needfully warns:

“The spirit truly is ready, but the flesh is weak.”

**J. A. DeF.**



## **HE WILL NOT FAIL THEE NOR FORSAKE THEE**

Certain events of the past few months in the mid-east focus our attention upon the nearness of the Lord Jesus' return. Not that we know the exact time, but we do know from Bible prophesy that there will be war in this region, heralding His return with an army of His saints. These events should stir us, for God has set before us an inheritance that can be attained, with His mercy, but we must keep our attention upon it daily. This has been the case in the history of all God's people, for He looks for a right response to what He has provided in care and love.

In Deuteronomy we read of Moses whose hope we share today. As Israel's leader, he was a type of Christ, a deliverer, and at that time near to his death, he directs Israel's attention to the inheritance set before them, an attainable blessing if they would be mindful of God's word:

"Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

Deut. 31:6

Moses could speak from experience for he had feared the task given him of freeing his brethren from Egypt. Yet God had strengthened and sustained him along the way, doing miracles through his hand, so that he could say with conviction, "He will not fail thee". Now the promise of the land was about to come about. Although he was not permitted to enter because of past failure, he could see it in the distance, as can we, for events today fix our attention clearly on the longed-for hope of His return

Many enemies surround God's people and have done so from the beginning, but the most grievous is our flesh, which does not naturally take courage or be strong, but instead is prone to fear and weakness. This is a human characteristic which all have needed to confront and overcome in the face of adversity. Moses recognizing this from experience, thus speaks to Joshua his successor:

"...Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed."

Deut. 31:7-8

He rehearsed these words before all the people, for He knew their struggles were far from over, and surely the greatest would come from within themselves.

God's words were given to sustain and strengthen Israel in their struggle towards the Kingdom, for at His instruction:

“...Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.”

Deut. 31: 9-11

These words were to be recorded and read every seven years, to again impress upon His people that He would never fail nor forsake them if they kept the covenant they had made with Him. Sadly, as history has proved, it was they who forsook His goodness as He in foreknowledge knew; saying to Moses:

“...Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?”

Verses 16-17

These words ring true still today as we see events shaping themselves against modern day Israel and her neighbor nations, bringing His purpose to fruition though they have turned their backs on Him. The submissive spirit God looked for in Israel has been long gone.

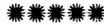
David's words reflect this submissive spirit:

“I had fainted, unless I had believed to see the goodness of the LORD in the land of the living. Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say on the LORD.”

Psalms 27:13-14.

As we wait in patience for His purpose to be accomplished with this earth, let us use this time of probation wisely, recognizing our failures and short-comings and moving in ways to put down the man of flesh while strengthening the man of spirit that is pleasing to our Father. In an evil world which abounds in self-satisfaction and self-will, we as well need to ponder with care these words of Moses, remembering the help and strength he received in the firm belief that, "he will not fail thee, nor forsake thee."

*M.C.S.*



**The Sabbath Day and the Lord's Day (Dr. Thomas 1859)  
continued.**

On the first day of the creation-week God said, "Let there be light, and there was light," so on the first day of the week "THE TRUE LIGHT" came forth from the darkness of the tomb, "like dew from the womb of the morning." This event constituted the day after the sabbath, or eighth day, the day of the Lord's resurrection; and therefore styled by his disciples "THE LORD'S DAY". It is a day to be much remembered by them, because it assures them of their justification "in him", of their own resurrection to life, and of the certainty of his ruling or "judging the world in righteousness as Jehovah's king, when they also shall reign with him as kings and priests to God. This day is also notable on account of the special interviews which occurred between Jesus and his disciples after his resurrection. He ascended to heaven on this day, even the forty-third from his crucifixion; and seven days after, that is the fiftieth, being that Lord's day styled "the day of Pentecost", the gift of the Holy Spirit was poured out upon the apostles, and the gospel of the kingdom preached for the first time in his name.

Power being in the hands of their enemies, the Christians of the Hebrew nation still continued to observe the seventh day according to the custom. Hence we find the apostles frequenting the synagogues on the sabbath days, and reasoning with the

people out of the scriptures. To have done otherwise would have been to create an unnecessary prejudice, and to let slip one of the best opportunities of introducing the gospel to the attention of the Jewish public. They did not forsake the synagogues until they were expelled. While they frequented these, however, on the seventh day, they assembled themselves together with the disciples whose assemblies constituted the churches of the saints and of God. They ordained elders over these societies, and "taught them to observe all things whatsoever Jesus had commanded them." In his letter to the Hebrew Christians he exhorts them "not to forsake the assembling of themselves together". Such an exhortation as this implies a stated time and place of assembly. On what day, then, did the churches of the saints meet to exhort one another so as to provoke to love and to good works? Certainly not on the seventh day, for then the apostles were in the synagogues. What day then more appropriate than the Lord's day, or first day of the week? Now it cannot be affirmed that the saints were commanded to meet on this day, because there is no testimony to that effect in the New Testament. But it is beyond dispute that they did assemble themselves together on the first day of the week, and the most reasonable inference is that they did so in obedience to the instruction of the apostles from whose teaching they derived all their faith and practice, which constituted them the disciples of Jesus.

To keep the first day of the week to the Lord is possible only for the Saints. There is no law, except the emperor Constantine's, that commands sinners to keep holy the first, or eighth day, or Sunday as the Gentiles term it. For a sinner to keep this day unto the Lord he must become one of the Lord's people. He must believe the gospel of the kingdom and name of Christ, and become obedient to it, before any religious service he can offer will be accepted. He must come under law to Christ by putting on Christ before he can keep the Lord's day. Having become a Christian, if he would keep the day to the Lord, he must assemble with a congregation of New Testament saints, and assist in edifying and provoking them to love and good works, in showing forth the death of Jesus, in giving thanks to the Father, in celebrating the resurrection of Christ, and in praising and

blessing God. Under the gospel, or “law of liberty” he is subjected to no “yoke of bondage” concerning a sabbath day. It is his delight when an opportunity presents, to celebrate in this way, the Day of the Resurrection. He requires no penal statutes to compel him to a formal and disagreeable self-denial or “duty”; for it is his meat and drink to do the will of his Father who is in heaven.

The law of Moses was delivered to the Israelites and not to the Gentiles, who were therefore “without the law”. “What things soever the law saith, it says to them who are under the law;” consequently the nations were not amenable to it; and though they obtained not the blessings of Mount Gerizim (unless they became faithful Jews by adoption), neither were they obnoxious to the curses of Mouth Ebal, (Deut. 27) The faithless Jews and Gentiles are equally aliens from the precepts of Christ and his apostles. What these prescribe is enjoined upon the disciples of Jesus. They only are “under law to Christ.” “What have I”, says Paul, “to do to judge them that are without? God judgeth them.” (1 Cor. 5:12-13). He has caused the gospel of the kingdom to be preached to sinners “for the obedience of faith.” When they are judged, it will be for “not obeying the gospel of the Lord Jesus Christ” (2 Thess. 1:7-10), and not because they do not “go to church”, or do not keep a sabbath instituted by a semi-pagan emperor of the fourth century. The sabbath God requires sinful men to observe is, to cease from the works of the flesh, as completely as he rested from the work of creation on the seventh day, that they may enter into the millennial rest that remaineth for the people of God. (Heb. 4:9-11).

(to be continued)



### A BIBLE CLASS

“.Lift up the hands which hang down, and the feeble knees.”  
Hebrews 12:12

This twelfth chapter of Hebrews is familiar as Paul tells us how necessary is faith to attain a place in the longed for kingdom. He likewise warns that all will be sorely tried to test that faith.

It is noteworthy that the previous chapter speaks of many faithful through the ages, who have endured trial and chastening, and so are mentioned as a testimony of their righteousness. These are a powerful evidence and help:

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.”

Hebrews 12:1.

It is easy to faint in one’s mind, to become weak in one’s resolve to lay hold upon the mind of spirit which can, if exercised, help overcome the flesh’s frailty.

Paul goes on to speak of the chastening that God in His mercy provides to strengthen such fleshly weakness:

“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Wherefore lift up the hands which hang down, and the feeble knees,

And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.”

Verses 11-13

It would seem that our subject, “lift up the hands which hang down,” is tied into the preceding verses which exhort to accept with a right spirit the chastening which comes from God. We know human nature dislikes chastening because it condemns the flesh, yet how important to remember why God does this:

“For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”

Verse 6

The word chasten means to train or to teach, with the thought of discipline—as to train up a child. Only as one is exercised by chastening can one hope to produce the peaceable fruits of righteousness mentioned by Paul, and without these, hope for His promised rest is in vain.

It is commonplace today for people to workout physically in an effort to better condition their bodies and make them stronger. The exercise of being chastened is similar for us, to condition our spirits, enabling us to respond in a way pleasing to our Father. Just as with vigorous exercise we may feel tired and hands may hang down, so too under chastening or trial we may feel feeble or dispirited. There is an example in Exodus, when Moses with the rod of God in his hand, watched on the hilltop as Joshua led the army of Israel against the Amalekites:

“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.” Exodus 17:11-13

This was not a case of Moses being chastened, but rather because of physical weakness he could no longer hold up his hands. But two brethren gave him of their strength when his was gone. Is this a practical and touching example of how we can strengthen any weak hands that hang down or feeble knees—by coming alongside with time and effort freely given when we see a brother or sister in need? Paul refers to this same care in I Thessalonians 5:14-15.

“Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.”

Can we understand that to “warn them that are unruly” is a part of supporting with loving kindness those who are weak—giving also comfort as we have the ultimate support in mercy through Jesus Christ. In light of such a provision, must we not respond to the trials and tests, which will surely come by lifting our minds and spirits to that higher plane pleasing to God.

*M.C.S.*



### **The Sword Blow**

The following is a quote from the Christadelphian magazine, and the writer undoubtedly has zealously searched out underlying information in the divine record.

“Jesus had tried to prepare the disciples for what was to happen, but they did not fully understand. He spoke to them about being taken by the Jewish leaders, and they had declared their undying support. Doubtless Peter was speaking for them all when he said, “Lord, I am ready to go with thee, both to prison, and to death.” (Luke 22:33). They were even prepared to carry swords to ward off an attack. Two of their number were carrying them that very evening (verse 38), but still they had not really foreseen the possibility of using them. Only when there was a direct move against Jesus was the danger clearly seen: when they “laid hands on Jesus, and took him” (Matthew 26:50). While one of the sword bearers was asking, “Shall we smite with the sword?” (Luke 22:49), the other wasted no time in striking out at the attacker. --- John tells who struck the blow, and the victim’s name. Impetuous Peter, who had earlier declared his complete allegiance, wielded the sword in protection of his Master (John 18:10,26) --- When the blow was struck, all the ingredients were present for a very ugly incident to develop. Far from doing his Lord a service, Peter had seriously damaged Jesus’ record of non-violence, and given his enemies a sound basis for a serious charge against him. Two of Jesus’ supporters were not only armed with swords, they had shown themselves both ready and prepared to use them even though the soldiers were more heavily armed. .. It would have been easy for the violence to escalate, and a blood

bath to ensue. Only Jesus' authoritative command prevented this from happening; "Suffer ye thus far," he said, immediately stopping any further action (Luke 22:51).

The initiative which seemed at first to be Judas's, then briefly Peter's, was now unmistakably in Jesus' hands, where it had really been all the time - - -. His clear tones continued as he said, presumably to Peter: "Put up thy sword into the sheath." (John 18:11). He then said something which would apply not only to Peter, but also to the other sword-carrying disciple, and to those in the group with Judas who were wielding weapons: "All they that take the sword shall perish with the sword." When he added the information that upon praying to His Father, "he shall presently (i.e. immediately) give me more than twelve legions of angels," the possibility of divine retribution upon anyone who lifted his sword in anger was openly declared (Matthew 26:52,53)"

### **The Remnant's Comments on the Above.**

Is it not significant that Peter and the other disciple were carrying swords at the instigation of Jesus? as follows:-

"Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

And they said, Lord, behold, here are two swords. And he said unto them, It is enough." Luke 22:36-38

The two swords then were sufficient for what was to take place in the garden of Gethsemane. That disciples were carrying swords at the time could not have been wrong, for Jesus had commanded it. Nor would they be carrying weapons for an ornamental purpose, for it is reasonable to believe that Jesus would not seek for prestigious appearances. What took place then, when Jesus was taken, was part of a foreordained plan. In other circumstances and other times, Peter would have been doing the work of God in wielding the sword to protect the king of Israel. But Jesus purposed to emphasise that it was not the time for His

servants to fight. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (Luke 18:36) Rather, was it God's plan that wicked hands would take Him to be crucified, hence Christ's words to Peter, "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" (John 18:11) So Jesus was seen to completely give Himself to God's purpose, in humble submission, when some were prepared to fight. Also emphasizing " --- all they that take the sword shall perish with the sword." (Matthew 26:52) for the kingdom was to be no more until the time of His future Kingdom when He will say, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." (Luke 19:27). The judicial wielders of the sword in that new age will certainly not suffer from evil retaliation.

There is also another sublime aspect in what took place when Peter wielded the sword. The sword can only destroy, it can never heal. The greater power is seen when Jesus stretched forth His hand to the injured high priest's servant; "touched his ear and healed him." (Luke 22:51). So at the end of the incident, which must have impressed the observers, no finger could reasonably be pointed at Jesus, for there was no damage; and the escape of the disciples was thereby ensured, even as Jesus requested, "—if therefore ye seek me, let these go their way—." (John 18:8).



### **"MORE BLESSED TO GIVE THAN TO RECEIVE"**

Acts 20:35

The context of Paul's words helps us in considering this subject. Paul was on his way to Jerusalem, and he explains why: "...I go bound in the spirit...not knowing the things that shall befall me there: Save that the Holy Spirit witnesseth...saying that bonds and afflictions abide me."

Acts 20:22-23.

Constrained by the hand of God yet also warned, he was nevertheless determined to go:

“...none of these things move me, neither count I my life dear unto myself,...I know that ye all...shall see my face no more.”  
Verses 24-25

He therefore encouraged these brethren:

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God,...” Verse 28.

To thus feed is to tend as a shepherd. To hearten his brethren for this work, Paul then spoke of his own work:

“(In) all things, (I have given you an example—margin) how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”

Acts 20:35.

Paul was indeed an example, giving of himself, of his time, his strength, his very living to support the weak and to feed the flock of God. It was his repeated resolve:

“I will very gladly spend and be spent for you:....”

II Corinthians 12:15.

In this spirit, being consumed, working for the flock, our brother exhorted and emphasized those impressive words of Jesus, “It is more blessed to give than to receive”. Our Lord expressed this thought so well in His warning and exhortation:

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing.”

Matthew 24:45-46.

Meat in due season is appropriate and necessary food to sustain spiritually. Does not this require giving, thinking, providing the suitable nourishment to sustain? Those who do this vital work as faithful stewards are greatly favored, and also to be greatly blessed. This was Paul's experience which he sought to

pass on to these brethren whom he would not see again. Our brother also would be aware of Jesus' words to His apostles as He sent them out to tell the lost sheep of the house of Israel: "The kingdom of heaven is at hand." (Matthew 10:7) Also He reminded them of their great blessing and responsibility: "...freely ye have received, freely give." (Matthew 10:8)

Clearly cognizant of his own blessed position, directed and cared for under the Father's hand, Paul was glad and forward to show his gratitude and willingness. His love for God and His Son, and his love for the brethren was no doubt furthered by remembering Jesus' words:

"These things have I spoken to you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." John 15:11-13.

What blessing also for us to look forward to—and to know in measure now—that our joy may be full, and that we might be a joy to Jesus and His Father. To have the hope of that blessing requires undistracted giving of self—a laying down of one's life for the flock. Paul knew hope with present joy, and he helps in our reaching for it as he reminded his brethren: "It is more blessed to give than to receive."

In contemplating this privilege given to us to serve our Father, striving to do so pleasingly, let us look to our lives, ever watchful and thankful. Let us remember Jesus' words:

"...unto whomsoever much is given, of him shall be much required. . . ." Luke 12:48.

***J. A. DeF***

## **JURY SERVICE**

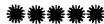
(extract from recent correspondence with the Authorities)

“In regard to the Jury Summons just received, I respectfully request that exemption be granted due to my religious convictions.

Our group, The Remnant of Christ’s Ecclesia, went on record with your office in March 1960, copy enclosed, and I am the first member to be summoned for jury duty.

We do not enter into many of the world’s activities—either socially, politically, or religiously—nor do we vote or hold public office. Regarding military service, we are conscientious objectors. In case of damages, we would not sue, but rather suffer loss.

If I were on a jury, I would be inconsistent in judging matters contrary to God’s commands, and therefore would not be able to cast a vote for a verdict, as I would be required to do. It is recorded in 1 Corinthians 5:12-13—“What have I to do to judge them that are without? do not ye judge them that are within? But them that are without (in the world) God judgeth.”



## **SIGNS OF HIS COMING AND OF THE END OF THE WORLD**

“And both these king’s hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.”

(Daniel 11:27)

Co-operative talks between Russia and America in recent times seemed to be moving the world towards stability. Then suddenly came the attack by Iraq on Kuwait.

The United States was quick to respond to the threat to Middle East oil supplies. One of the first moves was to get Russia to agree to cut off its arms shipments to Iraq. Foreign assets of Iraq and Kuwait were frozen and a United Nations agreement

was obtained to boycott trade with Iraq.

At the time of writing, arms and troops are pouring into Saudi Arabia from America and to a lesser extent from Britain. Of course the United States has had a naval presence in the area for years, particularly so since the war between Iran and Iraq, but never a meaningful base in the region. Now the opportunity to become established in the Southern Middle East has been seized. The formal purpose of such a move is to make Iraq withdraw from Kuwait, but there are underlying policies in the considerable expenditure of a military build-up in Arabia. One of which seems to be to provoke internal unrest in Iraq by cutting off essential supplies to its peoples, so causing them to overthrow their leader. The C. I. A. (Secret Service) has had instructions to endeavour to further such an outcome through the activities of its secret agents.

Meanwhile the astute leader in Iraq, who is now in very difficult circumstances, has endeavoured to counter American moves by appealing to the peoples of the Arab states to revolt against the feudal families of the various Arab tribes, and rise up against the Sheikhs and Emirs, who monopolise the oil wealth of the area; because, says Iraqi propaganda, the riches of the sands ought to belong to the "Arab nation" as a whole. Additionally Iraq is raising the Palestine issue, saying that the Arab world should rise up under Iraqi leadership to overthrow Israel and its American supporter.

It has been noticeable, that Russia, who agreed to place an embargo on arms to Iraq, and criticised Iraq's attack on Kuwait, has refrained from a more positive intervention on the side of the southern Arabian states. That role has been largely left to Britain and America. Thus for all the recent talks about arms reductions and a safer world, the situation in the Middle East reveals the growth of a political and military situation in which there will be a King of the North and a King of the South, in fulfilment of Bible prophecy. And though these kings may speak together "at one table. - - it shall not prosper: for yet the end shall be at the time appointed.

**MAGAZINE NEWS FOR NOVEMBER 1990**

**HAMBURG, NEWYORK, Corner Southwestern Blvd. & Pleasant Ave.**

Sundays:        Breaking of Bread 11.30 a.m.  
                  Sunday School 1.45 p.m.

Bible Class:    Midweek: Forestville and Hamburg  
                  Alternate Week: Revelation Study

The events in the Middle East, affecting so many in this country, bring increased awareness of how swiftly world events can move. Realizing all this is under our Creator's hand, we are mindful of Jesus' warning: "I come as a thief in the night". The resolve is to examine our ways that we may not be lacking His mercy in that long awaited day.

*J. A. DeF*

**NEWS FROM THE ECCLESIAS**

**MANCHESTER, Ryecroft Hall, Audenshaw.**

Sunday:        Breaking of Bread 11 a.m.  
Thursday:     Bible Class 7.15 p.m.

As the winter approaches and the year draws towards its close, we can look back at the months which have passed that have seen mens' hopes for peace dashed.

What, however, has become hopeless for men is a cause of hope for those who seek His Truth. For these events most certainly herald the coming of the Prince of Peace.