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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

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**"AT THE TABLE OF THE LORD"
"WHY ART THOU CAST DOWN?"**

In reading the 43rd Psalm this morning, we have been shown that spirit of our brother, David, which allowed him to be called by God, "a man after mine own heart". This Psalm is short—only five verses—but gives us insight into his mind, and encourages us as we struggle to grow toward similar thinking. From the first two verses, it seems David was feeling overwhelmed because of enemies: an ungodly nation as well as deceitful and unjust men. Truly he had many enemies: early on a lion, a bear, Goliath, and then Saul, Abner, and with all, the enemy we each face—self. In periods of oppression David felt cast off from God and he cried out:

"... why dost thou cast me off? why go I mourning because of the oppression of the enemy?" Psalm 43:2.

Still, his spiritual strength helped him to realize that God is always there for those who fear and trust Him. He pleaded:

"O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles." Psalm 43:3.

David even in desperate times found strength because he knew surely that:

"The angel of the LORD encampeth round about them that fear him, and delivereth them." Psalm 34:7.

At times, in human minds, this sure perception may fade as the flesh's thinking comes into play under pressure and resultant fear. How quickly though this man's cry revealed his trust in the guidance of God's light and truth to lead, to steer his thinking into the ways of Zion—God's holy hill. This is the hope of Israel, brought forth by those "sure mercies of David" promised by a never failing God. Yet, at fearful times, our brother was caused to reason with himself:

"Why art thou cast down, O my soul? and why art thou disquieted within me?" Psalm 43:5.

"Soul" used here speaks of a living body, a person, self, and with it all the motions to which such is subject. David reproached himself: "Why art thou cast down?" "Cast down" is to be pressed,

stooped or brought low. This "bearing down" may cause even a strong character to become fearful and hopeless, bringing an inability to cope. Then it seems hard to lift up the head and look beyond the present painful position. David asked himself again: "Why art thou disquieted within me?" "Disquieted" indicates roaring, great rage or turmoil. The reaction of the fleshly mind in this kind of turmoil might be to rebel, protesting loudly, yet afraid. Are there not occasions, Brethren and Sisters, when we may find ourselves disquieted by negative or painful circumstances, and so fail to react in that acceptable, trusting way which pleases God? David's antidote in such circumstances is helpful to us in fighting reactions to which we are prone. David's exhortation to himself was:

"... hope in God: for I shall yet praise him, who is the health of my countenance, and my God." Psalm 43:5.

Hope - wait - tarry - trust in God is the force which enables one to bear under and ultimately overcome weakness. David's words confirm his determination to have faith:

"I am weary of my crying: my throat is dried: mine eyes fail while I wait (hope) for my God." Psalm 69:3.

Let us think of David - the King of Israel - highly esteemed by his people, and we know, loved by the Almighty. He had been granted divine promises, was a man after God's own heart. Our human thinking may find it difficult to consider him as feeling cast off, deeply pressed, utterly cast down, disquieted. He was all of these fairly often, for we find these thoughts expressed elsewhere in his meditations:

"Why art thou cast down, O my soul? and why art thou disquieted in me? . . .
O my God, my soul is cast down within me. . .
I will say unto God my rock, Why hast thou forgotten me?
why go I mourning because of the oppression of the enemy?" Psalm 42:5,6,9.

How often the enemy (one who hates) does bear down, seeking to force one from the way of God to another way which pleases the flesh, but is despised by God. Such pressure can cause one to feel as did David: "Why hast thou forgotten me?" God never forgets His children. Circumstances may make it appear so to the human mind, and can bring a great trial of one's faith. In such cases each of us can become distracted from "hope thou in God" - the

force which brings our minds back to the reality and blessing of His presence. This helps us to look above and beyond the "now". "Hope thou in God" - a simple yet powerful assurance to faithful hearts in times of feeling overwhelmed with trouble.

Many of God's children have found themselves in just such positions. We are also reading of Joseph, the first son of Rachel, but the eleventh son of her husband, Jacob. Joseph was loved above all the sons by his father, and given a coat of many colors as a special token of that love. He had dreams of his brethren bowing down before Him, and revealed these dreams to them. All this brought forth intense jealousy so that his brothers:

"... hated him, and could not speak peaceably unto him."
Genesis 37:4.

How weighed down Joseph must have felt! No matter what he did, they would not think well of him. His father, Jacob, loved him; God loved him; but his brethren only hated - they were truly his enemies. When seventeen years old, Joseph was sent by his father to find out his brethren's welfare as they cared for the flock. When they saw him coming a long way off, they seized upon the opportunity to "get even". They cast him into a pit, thinking to kill him. We do not know how long he was in the dark pit, but we can imagine his feelings of sorrow, and terror lest his brethren kill him. Even though so young, he waited on God, praying to be delivered. God heard and saved him from death, as his brethren sold him to some passing Ishmeelites who, when they reached Egypt, in turn sold him as a slave to Potiphar, an officer of Pharaoh. With God's help, Joseph's services caused Potiphar's business and home to prosper, and he was therefore made steward over all his house. However, Potiphar's wife, faithless to him, sought to seduce Joseph. She pressured him each day, but he kept his integrity, replying:

"... how then can I do this great wickedness, and sin against God?"
Genesis 39:9.

His trust and his hope was in God and he was determined to do nothing to offend. Falsely accused by Potiphar's wife, Joseph, although without fault, was cast into prison. How his mind must have struggled and grieved as the prison doors closed upon him. Was he cast down, disquieted? Very likely; yet sustained by his hope in God, he found favor with the prison keeper (Genesis 39:21). However, it was still a prison. He accepted, abiding in hope, trusting, perhaps sustained by the visions he had dreamed. After

awhile, Pharaoh's butler and baker were cast into the prison and Joseph, with God's help, was able to interpret certain meaningful dreams which they each had. As the butler was released and returned to Pharaoh's service, Joseph besought him:

"But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house."

Genesis 40:14.

However, the butler, in his own joy at being restored, forgot! Joseph waited after the butler's release; days, weeks, months went by with no deliverance. Would he not feel cast down? Two years passed before the butler remembered and spoke to Pharaoh of the prisoner, Joseph, who would be able to interpret Pharaoh's troublesome dreams. As we have read this morning, Joseph did this and was rewarded, made second only to Pharaoh in all Egypt. We are told (Genesis 41:46) that Joseph was thirty years old when he stood before Pharaoh. He had endured almost thirteen years of imprisonment and servitude. What patient hope he must have exhibited to his Father who ever watched. Joseph - through hope in God's promises to his great grandfather, Abraham; to his grandfather, Isaac; and to his father, Jacob - trusted in God's deliverance. Although we are not told, he must have felt, as did David: "Why hast thou forgotten me? . . . Why art thou cast down, O my soul? . . . disquieted within me?" (Psalm 42:9,11) Was it not the hope of Israel, the sure promises made by his God, which sustained Joseph in the long imprisonment?

The Lord Jesus especially comes to mind as being greatly oppressed by His enemies as He was despised, rejected, reviled and mocked. In His supreme trial on the cross, He cried out, as David had done before Him:

". . . My God, my God, why hast thou forsaken me?"

Matthew 27:46.

"Forsake" means to fail or leave. Did the Almighty really forsake Jesus? We know He did not, and this takes us to the record of King Hezekiah in his experiences with the ambassadors from Babylon when:

"... God left him, to try him, that he might know all that was in his heart."

II Chronicles 32:31.

God did not truly forsake, but withdrew for a time in order to reveal Hezekiah's heart. The king failed in this particular test, as he

boasted to the ambassadors of his riches and of his victories, forgetting that it was all wrought of God. Yet, the Almighty forgave and blessed him because of his overall love, trust and obedience to Him.

We have seen, Brethren and Sisters, how David was tried, also Joseph, and how Jesus faced the same testing. Those who have honored God, by patient enduring and obedience, although under great oppression and harassment from the enemy, have done so, as David did, by reminding themselves: "hope thou in God". In such times, Brethren and Sisters, when we may feel very low and very weak, must we not search our hearts:

"Why art thou cast down, O my soul? and why art thou disquieted within me? . . ."
Psalms 43:5.

We look to Jesus' example as He knew He must die on the cross. He pleaded with His Father; yet committing His life in total love, trust and submission, He said:

". . . Not my will, but thine, be done."
Luke 22:42.

Jesus, who could have delivered Himself, waited; He obeyed, yielding in trust, and now sits at the right hand of God as our Redeemer, knowing all our sorrows, and interceding to God for us. Shall we then remember this, and in hard times, inspire courage within by bringing to mind: "Why art thou cast down, O my soul? . . . hope thou in God."

J.A.DeF.

"CALL UPON HIS NAME"

From the Book of Joel comes a message of importance to the people of God, imploring them to consider and value the might and power of their Creator. The prophet urged repentance and that wayward Israel would turn back to God, prophesying of the judgment to come upon the disobedient:

"The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel." Joel 3:16.

It is appropriate that Joel's name means "Jehovah is might", for this was the subject of his message, reminding of Yahweh's power and might coupled with a compassion that would work on their behalf if they would hope in the God of Israel and be obedient to His precepts:

"Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:
And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Joel 2:12-13.

Joel's message is pertinent today for we likewise are surrounded by the unrestrained tendencies of the flesh, in a world that glories in self-gratification. The prophet urged Israel to awake to the signs of His purpose among them, and also helps us to focus upon that day of judgment promised, lest we be found wanting:

"And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.
The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.
And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call." Joel 2:30-32.

Only as there is a "calling" upon His name now in probation can deliverance be granted during that time of judgment to come upon all the earth.

At Pentecost, this same spirit of power and might came upon the Apostles, enabling these simple men who were not learned scholars, to speak in the language of every man listening:

“And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born?

Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.” Acts 2:7-9,11.

When some unbelieving scoffed saying, “These men are full of new wine” (verse 13), Peter refuted their accusations with Joel’s familiar words:

Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

But this is that which was spoken by the prophet Joel;
And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. . . . And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.” Acts 2:14-17,21.

Those schooled in the law and prophets would know of Joel’s prophecy and see before their eyes an evidence of this great power and might promised. Using this opportunity, Peter proclaimed the name of the Lord Jesus Christ, as the Messiah spoken of throughout the ages:

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Chirst." Acts 2:22-24,36.

They were appointed by the Holy Spirit to proclaim the gospel - the good news of the kingdom of God through the name of Jesus Christ, and by that witness to gather a people unto His name - a people who would in obedience and godly fear cry unto the Lord for deliverance.

Joel's words were a help to Peter and those present at Pentecost and they are divinely preserved that the believing in subsequent generations might be moved with fear to reverence the might and power of the God of Israel. We today have a great need to call upon Him as we hope in the blessing promised - making God and His ways central in our living, recognizing just as did Joel and Peter that, "God is might" especially to those who call upon Him.

The gospel message of the kingdom of God through the name of Jesus Christ is the "hope and strength of His people". As we aspire to see that mercy, it requires now in our daily living, a valuing of the grace, power and might to be granted those who call upon His name.

M.CS.

Partial Inspiration—the Trouble of 1885 (continued)

R.R. on "The Bible's Enemies and Friends"

"The new theory may be expressed in the old Unitarian formula with which we may have been nauseatingly familiar from childhood; that "the Bible is not the word of God, but contains the word of God." We know what this theory has done for them. It has eaten out the whole power and marrow of the word of God, and left them starving and dying in the present wilderness of human life-theorising about morals and social improvements, but faithless of the gospel and disobedient of the apostolic commandments. The next step, in natural logical order, is that of modern Unitarians, who hold that the Bible is a good moral book, in some parts of its teaching, but not historically true where it goes contrary to human experience; that it is inspired in a sense, but only in the sense in which Shakespeare is inspired. It is the natural result of this to hold that Israel was not miraculously delivered from Egypt; that Moses and not God is the author of the Jewish law: and that Christ did not rise from the dead. The last stage is represented by 'Atheism, and good-bye to hope and all moral incentive. The doctrine now recommended has its logical issue here.

The Bible can never command or retain its place as the supreme mentor of human life unless its absolutely divine character is recognised. Its histories will never be studied as they require to be, or its hopes practically blended with the motives of human action, or its self-denying precepts adopted and acted upon in human life, where there is the least suspicion of the presence of a human element in its composition. This suspicion saps confidence: and the lack of confidence leads but too easily to a neglect to which we are naturally pre-disposed. Society is a desolation today because of this. The divine authority of the Bible is not recognised: if it were recognised, as it has been hitherto among the brethren, there would be that application to it in constant reading which would purify and enoble with righteousness and hope. Instead of this, it is regarded as a venerable piece of literary antiquity, good in its way, but not deserving of the first place in human life, and, on the whole, inconvenient and even hurtful, if it is put into that position. All confidence in it as the word of God has been undermined in the general ranks of society, through the influence of learned but false theories. A few have had that confidence restored, with the result of light and comfort and righteousness entering into their dark lives by the daily reading of the Holy Scriptures, which are able to make men wise unto salvation. And they cannot stand by unmoved while principles are being promulgated which, if successful, would lead us back to the old quagmire, and destroy the foundation of hope and purity, whether intended or not." (to be continued)

"A BIBLE CLASS"
"WILLING" AND "WISE HEARTED"
Exodus 35:5,10

Our subject has to do with the divine pattern given to Moses on Mount Sinai, for the building of the tabernacle - God's dwelling place with His people, Israel. To conform to that pattern, the materials for the tabernacle were first required, and secondly a working of these materials into that house of God and its furnishings. To begin, Moses conveyed the Almighty's wishes concerning these materials:

"... This is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD: . . ." Exodus 35:4-5.

After this, the Lord commanded concerning the brethren and sisters who would be privileged to engaged in this work:

"And every wise hearted among you shall come, and make all that the LORD hath commanded;" Exodus 35:10.

How striking that this work of the tabernacle, whether the materials or the working with them, required that those who joined in the work did so, not out of duty, not casually, but from their hearts, wholly desirous of contributing their best goods and first labor: "whosoever is of a willing heart, let him bring it, an offering of the LORD." This implied that if there were not a forward and earnestly eager heart, the offering would be unsuitable for so holy a work. To willingly offer involves a spontaneity, a heart compelled and rejoicing at the honor held out.

Those who were chosen to form these materials into the building and furniture according to the pattern, had to be wise hearted, bearing in their hearts above all else the perfect counsel of God - His wisdom. When offered with a willing heart, how carefully and lovingly these designated materials would be chosen - the best, the most cherished would be freely given to the Lord from hearts filled with gratitude for the privilege of having a part in this work.

Those involved in the specific work would thoughtfully, painstakingly, gratefully labor, giving their best, putting this work first, carefully following the divine pattern, fearful lest God in any way be dishonored.

David, many years later, gives us an example, and shows this very spirit as he and Israel offered for the temple of God which Solomon was to build. His care and humble recognition must have pleased his God:

“But who am I, and what is my people, that we should be able to offer so willingly after this sort? . . .”

I Chronicles 29:14.

David, being flesh, might have been resentful because he, although deserving, was not allowed this work. Instead, he spent great effort, time and care in assembling all that was needed for its construction by his son, mindful of the mercy and love of God in allowing him such a privilege.

Israel, offering with willing hearts and working with wisdom from above, completed the tabernacle according to the pattern. And, God gave His gracious assurance and acceptance of their labor:

“... Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.”

Exodus 40:34.

As this cloud visibly covered the tabernacle, Israel would realize that the glory of God had filled His house. Those who had so readily offered and labored would rejoice, grateful to have been given a part in this great work, and in faith would look forward to the fulfillment of God’s promise of an eternal house.

As we contemplate these efforts of our early brethren, can we not be sustained in our labors for His house? If our hearts are involved in this, our offering must be an unstinted giving of self - of our time, our greatest efforts, our thinking, not grudgingly, not hastily, but from thankful and willing hearts - even as the Apostle Paul exhorts us:

“I beseech you therefore, brethren, by the mercies of God, that ye present (yield) your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Romans 12:1-2.

Soon the Lord Jesus will return to assemble the members of His Father's house. All who know His word will stand before Him for judgment. He will look into each heart, selecting for that perfect house those whose hearts have truly been both willing and wise. In our hope to be among those so blessed, let us examine our work, our offering. Is it our "reasonable service"? Is it with perception of His immeasurable love and mercy to us-ward? Is our willing and wise response there? Is it from the heart, impelled by love, dedicated with care and wisdom, all for the edifying of His house and the glorifying of His name? Is this our heart's desire and effort, Brethren and Sisters?

J. A. DeF.

Extract from letter of A.R.H.

"Reading page 54 of the March "Remnant", concerning the Sacrifice of Christ, I feel both sides have missed the vital clue. Had Adam and Eve continued to walk in "the image and likeness of God" thus proving their "fear of the Lord" (Prov.1:7) their access to the Tree of Knowledge would have had the Divine blessing of their wedding day.

"And God blessed them and God said unto them, Be fruitful and multiply and replenish the earth." (Gen.1:28)

Let us not be put off by the present tense for with God there are no if's or maybe's. The revelation of reproduction would have been a day of joy and her children the product of God's will.

Alas! the falling short of the glory of God resulted in the human race born of the "will of the flesh". Like Jephthah driven from his homeland.

The Bible reveals God's pity and love in restoring man's relationship. Joseph and Mary re-enacted Eden, "espoused before they came together." Mary submitted to the will of God bearing the shame of what people thought, but her child was born of the "Will of God". John records ch.1:12:-

“As many as received Him, to them gave he power to become the sons of God, - - - :
Which were born, - - - nor of the will of the flesh, nor of the will of man, but of God.”

Nicodemus should have known that nothing but a miracle in “being born again”, could restore true relationship with God.

Women are prominent in the healing power of our Lord. Mary herself rejoiced that she was the woman whose son would heal the breach and said, “All generations will call me blessed” for only those who become sons of God through our Lord Jesus Christ will form those; after so long delay, “Made in the image and likeness of God.”

Jesus is the only person who could fulfil the conditions for ‘life’. ‘I set before you this day life and good or death and evil’.

REPLY

In considering what our correspondent has to say may we first of all focus on his suggestion:-

“Had Adam and Eve continued to walk in ‘the image and likeness of God’ thus proving their ‘fear of the Lord’ (Prov.1:7) their access to the Tree of Knowledge would have had the divine blessing of their wedding day.”

There is an omission here which we would suggest is of great importance; it was not merely The Tree of Knowledge; the scripture clearly states it was “the tree of knowledge of good and evil” (Genesis 2:9). Disobedience, then, in the partaking of its fruit could only bring evil, for they already had good as the scripture shows, “And God saw every thing that he had made, and, behold, it was very good. ” (Genesis 1:31)

Now, though Adam and Eve had free choice, God knew beforehand the direction they would take, hence, already in the divine plan was the coming provision of the Lord Jesus Christ. As John’s gospel record (already quoted by our correspondent) so emphatically declares:-

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made - - -. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not - - -. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), - - -.”

John 1:1-14

So Christ was already there in the divine purpose when the Tree of the Knowledge of Good and Evil was formed. Christ was in the heavenly design when Adam and Eve were forbidden to eat of the fruit. They broke the command of the Most High when they partook of it, but in the goodness of heaven already it was purposed that ultimately there would be deliverance from the evil through “ - - - the only begotten of the Father - - -” the Seed of the Woman, promised from the Garden of Eden.

This is the simple, yet sublime Truth, which shows the reason for it all. The children of God, through His goodness and mercy, will escape from the evil through their Saviour. As Paul declares:-

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”

(Romans 8:18-21)

AS A FOOL RECEIVE ME

**“. . . As a fool receive me, that I may boast myself a little”.
(II Corinthians 11:16)**

After reading the verse under consideration, we may question why Paul would ask his Corinthian brethren to receive him as a fool that he may boast - a seemingly uncharacteristic remark for him to make. To more fully understand his meaning, a perusal of the previous chapter is helpful:

**“But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.”
II Corinthians 10:17-18.**

That word glory is the same as to boast or to rejoice, so was Paul saying that he who would rejoice or boast in himself should do so only as a means of witnessing to the glory of God? The Scriptures reveal Paul's humbleness, one who did not seek self-glory or draw attention to himself, so if he forced himself to do so for the Truth's sake, he viewed himself as a fool:

**“Would to God ye could bear with me a little in my folly:
and indeed bear with me.”
II Corinthians 11:1.**

We can better understand Paul's motives as he said:

**“That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.
Seeing that many glory after the flesh, I will glory also.”
II Corinthians 11:17-18.**

Paul felt foolish when he boasted, but did so to help his brethren who were in danger of perishing spiritually. In this vein, he recounts his experiences while a minister of the gospel and the suffering he endured for the name of the Lord Jesus. His boasting is done to help his brethren realize the authority that rested upon him as a minister of the gospel and as an apostle of the Lord Jesus Christ:

**“I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.”
II Corinthians 12:11.**

Perhaps Paul's authority was being challenged by some at Corinth even though he had been called by the Lord Jesus as an apostle and "a chosen vessel". Some in Corinth must have had trouble accepting him and so he pleaded:

"Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:

But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;"

II Corinthians 10:1-2,4-5.

His boasting was not carnally oriented but presented as an example of the warfare he had waged against his own flesh as a true follower of the Lord Jesus Christ. He put his own experiences before them that they might see him as God's witness by the things he had suffered and so be further established in the Truth:

". . . Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little."

II Corinthians 11:16.

He entreated those at Corinth to receive him as a spiritual teacher of the gospel in light of what he had borne for the Truth's sake in comparison with those who opposed him. Far from being foolish, he was appealing for their spiritual wisdom to see him for what he was. It must have been a difficult position, reluctantly appearing to boast, but because of his love and dedication for them, determined to do anything to strengthen them in the gospel. In circumspection he could understand their difficulty and thus came alongside in what seemed the best way possible.

Along with his appointment by the Lord Jesus as an apostle, certain infirmities were given to daily remind him of his fleshly weakness, helping to keep him humble:

“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”

II Corinthians 12:7,9.

There were serious difficulties in Corinth as chapter thirteen reveals, for with grave concern Paul wrote:

“This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare since ye seek a proof of Christ speaking in me. . . .”

II Corinthians 13:1-3

Paul’s spiritual strength enabled him to look beyond the foolishness of the flesh in attempting to bring Christ’s message to those at Corinth. He extended himself to do everything possible, even appearing to be a fool, to save his brethren before it was too late to recover their position of grace before God. How much his example should speak of our need to do whatever is required and more in an endeavor to help one another attain unto the ultimate glory promised to those who love and obey God.

M.C.S.

Signs of His Coming and of the End of the World

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." (Daniel 2:43)

Dr. Thomas speaking about the context in which the above quotation appears, very aptly expressed that the outcome of the prophecy was not in the past but rather in the future (as follows):-

"This scene has never been exhibited before the eyes of the world, because the constituents of the Colossus have never yet been put together so as to form the Image of the Scene - - -. Now, while the head, breast and arms, belly, thighs, legs and toes, have all existed, the Feet have not yet been formed; so that it has been hitherto impossible for the Colossal Image to stand erect, as Nebuchadnezzar saw it in his dream - - - how little do the puppets through whom Providence works out his purposes, understand the times and tendencies to which they belong! They propose, but the disposition of all things is of God - - - their leaders are all wrong in supposing that "the age of conquest is past for ever", and that they will succeed in establishing the freedom and independence of Europe."

Dr. Thomas, of course, spoke with the political situations of his times in mind. But there is an underlying truth in what he suggests.

At the present time a great effort is being made to erect the image. For example there is the Maastricht treaty, which has caused much political discontent in Britain and Denmark, and was nearly rejected by the French people. At the time of writing the British Prime Minister pursues a determined path to get Parliament to ratify the treaty (against the views of a strong minority of his own political party). There has been a cry for a referendum for the British people as a whole to vote approval or disapproval of the treaty, but the British Government rejects this (presumably because they have no confidence that they would have sanction from the electorate).

But all this difficulty is what the prophecy foretold. The cry, of course, goes forth that "- - - we need a strong and healthy Europe - - -." As a business man recently expressed it, "We need it for our defence in an increasingly unstable world. We need it to establish and enforce environmental standards throughout Europe and also to be strong enough to influence the policies for environmental protection throughout the world - - -."

But the cohesion is flawed. Subsidiarity has been the term used, in the hope that all adherents to the E.E.C. will overcome their

differences. This means limiting the power of central control, leaving most decisions to be made at national level. However the influential are endeavouring to centralise against the warning of doubters who have expressed the fear that "vast groupings of international peoples governed by a central bureaucracy are not stable." One proposition to further the grouping of Europe is to have a single European Currency, but the effects of such a uniform economic position applying to poor as well as rich nations is a source of political worry for governments. The fact is that there cannot be a strong unification; the purpose of God has declared against this long long ago, as the scripture expresses it:-

"- - - they shall not cleave to another, even as iron is not mixed with clay." (Daniel 2:43)

This present situation is the future of which Dr. Thomas wrote more than a century ago, and very significant it is.

NEWS FROM THE ECCLESIAS

HAMBURG, NEW YORK, *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

Widespread and continued interest from Christadelphians confirms the need to witness to God's Truth. Correspondence involving fellowship reveals the lack of understanding on this doctrine that is general in the Christadelphian body.

The Sunday School Picnic is planned (God willing) for August 21st.

J. A. DeF.

MANCHESTER, *Ryecroft Hall, Audenshaw.*

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

As we consider the world scene, so troubled nationally as well as internationally, what a blessing it is to know that God is very mindful of what is taking place in His good earth.

To have His truth is to hold something most precious, which also brings responsibility to uphold it, to the furthering of His sublime purpose with this wondrous creative work we see on every hand.