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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"  
"IT IS MANNA"**

We have been with our brethren in Israel at a very momentous time. They were going forth out of the camp as "the dew lay round about the host." (Exodus 16:13) It was a very special morning, for they were hungry and God had promised:

"... In the morning ye shall be filled with bread; and ye shall know that I am the LORD your God." Exodus 16:12.

Can we enter into their minds as they left the camp at sunrise? Would they find that promised bread? If so, what would it be like? Would it be loaves already baked, or would it be flour ready for baking? Some, lacking in faith, would scoff: How can there be bread in this barren wilderness? We've seen no sign of it. In fact, Israel already had complained, murmuring for lack of food:

"... Would to God we had died by the hand of the LORD in the land of Egypt, ... when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." Exodus 16:3.

They looked back from the bleak wilderness of Sin to the plenty in Egypt, forgetting that they were forced to toil "with rigour", incredibly forgetting God's deliverance as they cried out. This miraculous event had occurred about six weeks earlier; still their complaint was, There is no bread. In spite of their murmuring, God heard and promised:

"... At even ye shall eat flesh, and in the morning ye shall be filled with bread; ..." Exodus 16:12.

That evening God fulfilled His word and provided quails that they might have meat. And in the morning our brethren went out of the camp to see if God would indeed send bread. Some utterly believed; God had said and it would be. Others questioned, doubting. As the dew evaporated:

"... Behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground." Exodus 16:14.

It did not look like bread:

“... And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.” Exodus 16:15.

The people would taste it, perhaps wondering, Can this sustain us? The manna:

“... was like coriander seed, white; and the taste of it was like wafers made with honey.” Exodus 16:31.

It must have tasted good, this provision of God for their sustenance! Each man was to gather one omer for every member of his family (V.16). An omer is about three and one-half quarts, a substantial amount. When one considered that there would have been two to three million who came out of Egypt, and for each one an omer was to be gathered, it gives us an idea of God’s bountiful care. Surely this was “bread to the full” as He had said. Their God told Moses:

“... the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.” Exodus 16:4.

This would be a test for His people as well as a means of sustenance. Would they follow His directions? What were these divine requirements?

First, an omer for each person. Did they obey? Our record reveals:

“And the children of Israel did so, and gathered, some more, some less.” Verse 17.

Would not this be a test of their trust in God’s provision? Some might be greedy, feeling one omer wasn’t enough; others might not be sufficiently diligent to gather as directed by the Almighty. Their gathering would reveal their spirit, their trust and their desire to obey. How significant was God’s justice and mercy, for when the manna was measured each had exactly one omer—nothing over, nor any lack.

Secondly, the command was: “Let no man leave of it till the morning” (Verse 19). Did they heed?

“Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.”

Exodus 16:20.

Why would any leave the manna until morning? Possibly some questioned: Will it again be on the ground in the morning? And so they kept some just in case, failing to trust in God's provision. Their disobedience was to no avail, for in the morning the manna they had kept was useless, giving forth a noxious odor, totally inedible.

As we ponder this, it is apparent that there was a further testing of Israel, for “when the sun waxed hot, it melted” (V.21). Thus the people were forced to rise early, to be there as the dew went up, or the gift of manna melted and they would go hungry—not only the gatherer, but also his family. This was a proving of their diligence, their realization of their constant daily need. Perhaps some might have had other things to do and felt they would gather the manna later, and then found they were too late.

A further requirement was that on the sixth day they were to gather two omers. This double amount was so His people could observe the seventh day, His sabbath, the day of rest, holy unto the LORD. Again some disobeyed and went out on the Sabbath. The dew likely was there, but when it went up there was no manna. Why did they fail to obey? Even after such wonderful care some might still doubt, fearing it would breed worms and stink if kept until the next day. Or, did they fail to esteem the sabbath as a divinely ordained day of rest for their present welfare, and a pointing forward to a kingdom of rest to come in God's time, a true release from the flesh's weary toil? Whatever the reason, they dishonored God by not valuing His word and in faith submitting to it. Undoubtedly this divine provision for their sustenance was God's proving of their trust and love for Him.

Let us pause there and think of Israel's situation: God in mercy for their need said: “I will rain bread from heaven for you” (Verse 4), and He did so for forty years. What other people were ever so cared for—redeemed from Egypt by God's hand; saved by the blood of the lamb on the door posts, and rescued from Pharaoh's army at the Red Sea? As Moses looked back on all this, he rejoiced and glorified God:

"Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

Thou shalt bring them in, and plant them in the mountain of thine inheritance, . . . in the Sanctuary, O Lord, which thy hands have established." Exodus 15:13,17.

Here is God's promise, the hope of Israel, as He proclaimed a Sanctuary, a holy place where He would dwell with His redeemed people. And for their present wandering, the Almighty guided them toward that purpose with the pillar of cloud by day and one of fire by night—sure evidence of His presence in their midst. How reassuring to His faithful ones as they could look up and see that He was surely there, leading in His way, providing their food and drink. And Moses would think back over how, under God, he had:

" . . . brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water." Exodus 15:22.

Some might question that if God was leading them, why would He bring them into a place where there was nothing for their thirst. When they did find water at Marah, it was so bitter it was undrinkable. Why? Would they trust, would they follow the cloud, still believing? In their urgent thirst Israel failed, crying out in discontent and disbelief: "What shall we drink?" (Exodus 15:24) Again God, mindful of their need, provided by causing Moses to cast a certain tree into the bitter water, bringing forth a healing sweetness. Then He once again gave them this, His word:

" . . . If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee:" Exodus 15:26.

Here was His faithful word; as He healed the bitter waters of Marah, so would He heal His people who trusted in Him and kept His commandments. For such there would be no lack as He led them to that promised Sanctuary which His hands would establish.

Foreshadowing this, the Lord commanded them concerning the manna:

“... Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.” Exodus 16:32-33.

This golden pot of manna was later placed in the ark, in the most holy place, the Sanctuary where God dwelt with His people. All this was done to help those faithful in Israel see His purpose to be accomplished through His Son, who would come as the bread of life, to those who trusted in the Almighty's word.

This record of Israel's time in the wilderness and God's wise and merciful care is divinely preserved for the help of all who love God. Are we not, Brethren and Sisters, as all the faithful have done, travelling through a bleak and evil world, full of violence and licentiousness? We partake of His word each day, a provision to sustain in our determination to be His holy and separate people. We have partaken of bread, the symbol of life, here this morning remembering the life of His Son, the Lord Jesus. What other people have been so blessed? Do we value it, recognizing our great need? Do we yearn for it and diligently gather it—that holy bread which is our spiritual sustenance—which also restrains our natural desires for other food? Let us remember that in it is revealed the way to that Sanctuary promised by our Father where, in a figure, that golden pot of manna is laid up, reminding of His perfect provision. How wonderful to us, then, are the words of Jesus in the vision revealed to John:

“... To him that overcometh will I give to eat of the hidden manna. ...” Revelation 2:17.

Let us endure in our struggle to overcome, sustained by His word so graciously granted, the true hope of Israel.

*J.A.DeF.*

**"A PECULIAR TREASURE"**

In our portion in the Psalms, David exhorts the Lord's servants to give praise and thanks for His goodness and mercy:

"Praise ye the LORD. Praise ye the name of the LORD; praise him, O ye servants of the LORD.

Ye that stand in the house of the LORD, in the courts of the house of our God,

Praise the LORD; for the LORD is good: sing praises unto his name; for it is pleasant." Psalm 135:1-3.

This praise and thanksgiving spoken of by David makes us realize the great blessings granted to His children, especially as David draws attention to each aspect of God's goodness repeating in emphasis, "for his mercy endureth for ever":

"O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

O give thanks unto the God of gods: for his mercy endureth for ever.

O give thanks to the Lord of lords: for his mercy endureth for ever." Psalm 136:1-3.

As the recipients of this mercy God chose Israel and in the 136th Psalm David rehearses a portion of their history, reminding how God delivered from Egypt, led them through the Red Sea, smote their enemies and extended His mercy to provide for their every need.

"For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure." Psalm 135:4.

This calling was first given in Abraham's day; we are given a glimpse of that covenant established with him and his heirs:

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:" Genesis 12:1-2.

Abraham's obedient response was his part of the covenant between them. He left his home and "departed" or as that word

means walked, entering into a different life, walking with God. In return for obedience he received the Lord's kindness and special care, bearing out in part the promises extended. He chose a people for His peculiar treasure—separating them to serve Him in obedience. As the Creator, God had power to do all things and to choose whomsoever He would, yet He chose Israel, not a mighty nation but a people few in number. Why?—because He loved them and through Moses He made them know this:

“For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.” Deuteronomy 7:6-8.

Much later when contemplating this mercy and love, David reacted with wonder and humility:

“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;  
What is man, that thou art mindful of him?” Psalm 8:3-4.

The full extent of this enduring mercy was seen in the sacrifice of His Son in whom was found no sin—whose life was a perfect praise unto God given as a ransom for the sins of His people. Not for all the people of the earth, but for His peculiar treasure alone—all those made Israel of the Spirit through Christ, covered by His sacrifice and in fellowship with God and His Son:

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” Titus 2:14.

His obedient servants are to be a peculiar treasure, a people chosen, set apart as the vessels of His kindness and mercy. What a great hope and enduring kindness God has extended to those called

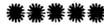
and has granted the means to attain unto that promised inheritance through the covering of the Lord Jesus:

“And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” Malachi 3:17.

Those jewels that will sparkle with the Spirit’s radiant light are those who have served—done the will of the Master during their time of probation and who will be spared in that last day when His judgments go forth upon the earth.

David’s words are a great help, prompting us to value more fully the praise and thanksgiving due our heavenly Father, “for His mercy endureth for ever” to those desiring to be His peculiar treasure.

M.C.S.



### Partial Inspiration—the Trouble of 1885 (continued)

#### R. Roberts states his position

“--- A new crisis --- has arisen among the friends of the truth. The question they have to decide is, Is the Bible a partly human or a purely divine book? Is it a book that may be erring in the facts it records; or whose guidance we may unflinchingly accept as a divinely superintended production throughout? The question is one for individual decision. It is not one depending on votes. We may the hour of meeting, or the place of assembly, or the order of procedure: but we may not vote the Word of God a corrupt thing if it is His own work. It is a question in the decision of which no one must look at another. Every one must act for himself as in the sight of God. The editor of this paper is not careful about his answer, or about the consequences that may come of it. He has temporal inducements to be on the side of the fallible-Bibleists: but he deliberately refuses to look at them. From a child he has treasured the Holy Scriptures as the word of God, and with eyes now open and reason now mature as naturally was not possible in the beginning of things, he will rather go to his grave than be a party in the least degree to their corruption or dishonour. Whatever sacrifices of

friendship his attitude may involve, he will submit to, with however much grief, in resignation as to the will of God. He has never known any man after the flesh. In all his friendships he has assumed that they were founded on mutual voluntary submission to the word of God and its dictates. All breaches that have ever occurred, have occurred as the result of acting on this assumption where it proved to be unfounded. He is not living for any present object, and is therefore careless about any present consequence. The world, respectable and otherwise, is all against God: and he lives in it only because it is God's school of probation, and not because he recognises its standard of life or aims at conciliating its treacherous good graces. It will soon be gone with all of us: and the only question of practical consequence is how to comport ourselves in it while we are here, as that God will be pleased to own us in the day of the manifestation of His purpose before the eyes of startled respectability.

We are quite sure He will have no fault to find with scholarly deficiencies. It is equally certain that He will approve of the jealous defence of the word of His grace, whether as regards its honour in point of reliability, or its ascendancy as regards the commandments it contains. In this conviction, we have dared what appear to be rash things, according to conventional rules of judgment: but which will have a different complexion when either the grave calls a halt, or the Lord steps forth to shew things as they are according to His standard. Occasion requires the foregoing demonstration of the inspired character of the Bible throughout. The subject and the situation have evoked many letters. It would more than fill the *Christadelphian* to publish them ---. The writers --- with whom it has not been possible for us to communicate in the way of acknowledgement, will please accept of our thanks for their expressions of sympathy, which are somewhat of a comfort in the evil times that have befallen."

(to be continued)

**"A BIBLE CLASS"**

**"In nothing terrified by your adversaries"  
(Philippians 1:28)**

Paul in our consideration is writing to his Philippian brethren while a prisoner at Rome, sharing what had befallen him in and in an effort to encourage and strengthen them in the gospel of Christ:

**"Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace."  
Philippians 1:7.**

Coming alongside in unity of mind and spirit, Paul wrote with compassion, for though imprisoned he sought to further the ministry of the gospel, knowing only too well the trials they were facing:

**"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."  
Philippians 1:27.**

This standing fast was a necessity, for doubtless problems would arise as they were tested by their own natural inclinations as well as from the adversary without:

**"And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God."  
Philippians 1:28.**

Paul, too, was pursued by his adversaries and for this reason was now imprisoned at Rome, yet he speaks fearlessly in defense of the gospel:

**"And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.**

**Some indeed preach Christ even of envy and strife; and some also of good will:**

**The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:**

**But the other of love, knowing that I am set for the defence of the gospel."  
Philippians 1:14-17.**

Some brethren were preaching Christ with contention feeling a certain freedom with Paul powerless in bonds; while others were endeavoring to stand firm in the faith. Paul attempted to reassure these faithful brethren, reminding in a loving manner that God was close at hand, watchful of all whom He tries:

"For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

And whether we be afflicted, it is for your consolation and salvation which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation."

II Corinthians 1:5-7.

The Apostle stands out as an example suffering greatly for the name of Christ and so able to enter into his brethren's feelings as he reminds:

"Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

Of the Jews five times received I forty stripes save one.

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Beside those things that are without, that which cometh upon me daily, the care of all the churches."

II Corinthians 11:23-28.

Paul spoke not from theory but from experience for he had endured much persecucion for the Lord's name. He could say, be not terrified of your adversaries, as a comfort to those brethren in similar circumstances, reminding them of the reason for trials of faith:

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead." Philipians 3:10-11.

The Lord Jesus feared lest the fleshly adversary within get the victory and He fail to be the unblemished Lamb. Though He prayed for deliverance, He concluded with "thy will, not mine be done" and willingly upheld the will of His Father, thereby becoming the victor over that flesh nature. Paul therefore exhorted his brethren to likewise rise above their apprehension and stand fast for the Truth, exhibiting instead a spiritual fear lest they fail in obedience to God:

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; Having the same conflict which ye saw in me, and now hear to be in me." Philippians 1:29-30.

Paul drawing upon his own experiences and upon the sufferings of the Lord Jesus, endeavored to help those brethren now in a similar situation, knowing that fear was natural but with unity of mind and spirit they could be strengthened to look beyond to the spiritual gain promised those faithful:

"Let this mind be in you, which was also in Christ Jesus... But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Philippians 2:5,7-8.

Embracing that same spirit can enable one to overcome fear from the adversary. The Lord Jesus spoke to His disciples of the latter days when trials and fear will intensify:

"But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts not to meditate before what ye shall answer:

For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death.

And ye shall be hated of all men for my name's sake.

But there shall not an hair of your head perish.

In your patience possess ye your souls." Luke 21:9,12-19.

Clearly we are warned here and prepared, knowing certainly that all who embrace the name of the Lord Jesus will know trial and testing. Therefore, let us be encouraged to face it without fear, knowing as did Paul that God will never place upon us more than we can bear. Peter in the same manner exhorts:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: . . ."

I Peter 4:12-14.

Going back to our consideration that we be not over fearful, we can enter into Paul's message to the Philippians as he encouraged and endeavoured to build up their faith for the trials which lay ahead believing:

"I can do all things through Christ which strengtheneth me."

Philippians 4:13.

M.C.S.

## CHRISTADELPHIAN JURYMEN

(From a Christadelphian publication)

"The writer has had the duty and privilege of sitting as a jurymen on both civil and criminal cases, and can certify, without any reservation, that such function involves nothing that a brother of Christ could reasonably object to. All that he has been called upon to do is to give his opinions as to the rights and wrongs of a case in the light of the evidence adduced at the trial. In fact, he has been at liberty to return an open verdict where the evidence has not been conclusive. With the result of the verdict, he need have no concern.

Even the taking of the oath is not now required of jurymen, as the law now permits a simple affirmation on the part of persons having a religious objection to the taking of oaths."

### The Remnant's belief on the above subject

The principle against going to law is widely known based on the following scripture:-

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? - - -

But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?

Nay, ye do wrong - - -. Know ye not that the unrighteous shall not inherit the kingdom of God?" (1 Cor. 6:1-9)

Yet some have suggested that "the apostle is not treating concerning the causes to be judged between believers and unbelievers, nor of the public administration of justice; but of those differences which nothing hindered from being settled by private arbitration - - - if the Corinthians had been such as they ought to have been; this question would have been superfluous: for no one would have given his brother any occasion for litigation - - -."

This implies that in matters of difficulty outside the ecclesia, brethren can and should resort to the courts of the land to enable them to obtain justice in things where they have been wrongly treated.

Now the people of the Truth have always realised that Brethren and Sisters are not to involve themselves in political activities, which though amenable in some instances, often are dishonest and deceptive, leading to cruel and therefore evil legislations. The politicians largely make the laws, and the Judiciary which is an annexe to government in the political scheme of things, interpret those laws.

How then can Brethren participate in Jury service to the courts when in conscience they cannot serve in politics? Furthermore how, when 1 Corinthians chapter 6 is carefully examined, could Brethren enter into personal litigation with any, irrespective of whether they are in the Meeting or not? Note the scriptural instruction, "Dare any of you, having a matter against another, go to law before the unjust - - -." Such procedure is ruled out. And obviously matters of difference with those without, cannot be arbitrated by the ecclesia, which neither by principle or in practice is in a position to do so.

On the matter of Jury service, therefore, and also on the matter of going to law. If the law was resorted to and a jury was required to make a decision on our behalf and then at a later time we were asked to go on a jury and refused to do so, how inconsistent and wrong would be such a circumstance.

To take a member of the general public to court on the other hand, would be going "before the unbelievers" on matters of law. The Spirit's criteria therefore is, that if justice cannot be attained only by recourse to an alien judgment "- - - rather take wrong" and "- - - rather suffer yourselves to be defrauded . . ."

This is wisdom's direction in these times of increasing litigation and of too many unjust verdicts.

**"PREDESTINATED ACCORDING TO THE PURPOSE"**

Ephesians 1:11

In considering this subject, one must ask: What does it mean to be "predestinated"? This word is comprised of two important parts: the first meaning before or in advance; and the second, to declare, ordain or determine. As used by Paul, predestinate then implies that which is fore-ordained or fore-determined. What is it that God has thus ordained? The Apostle helps us in this:

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."  
Ephesians 1:4-5.

Paul speaks of the omniscient God's purpose from the beginning to take out a people who could and would strive to be holy and without blame; such people become members of His Son Jesus and therefore God's children. Those so blessed, if they endure in that struggle, are to make up the perfected body of His Son when He returns to establish His Father's kingdom on earth. This essentially is the gospel taught from the beginning concerning the kingdom of God and the name of Jesus Christ.

Understanding God's predestinated purpose, how can one hope for a part in it? Paul continues to help:

"Having made known unto us the mystery of his will, . . .

That in the dispensation of the fulness of times he might gather together in one all things in Christ, . . .

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

Ephesians 1:9-11.

The Almighty has called to His purpose in Christ those whom He knows can conform, can endure in their determination to be holy and blameless. Paul confirms for us this mercy and grace of our Father:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified, and whom he justified, them he also glorified.” Romans 8:28-30.

That which God has predestinated is the taking out of a people, adopted to Him through Jesus Christ—a people whom He knows will be justified (confirmed righteous) at His judgment seat, and who will reign with Him as kings and priests in His kingdom. To that hope, God has called some to conform to the image of His Son, to be, like Him, striving to glorify God. All those called will not conform; being flesh some will fail to glorify God, although He knows they are able to do so, and so their hope of salvation is lost. On the other hand, some, believing that God knows they can do it, and that He has given the pattern in Jesus, will struggle in determination and gratitude to win the prize, although never confident in themselves of the outcome. In the vision given to John, the Lord Jesus spoke of those who will be with Him in the kingdom, joined in accomplishing the purpose of His Father:

“... for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.”

Revelation 17:14.

What a blessing we know, Brethren and Sisters, to be called, invited to be a part of that glorious and predestinated purpose of God! We have been chosen - as the word means, separated, elected. Our work in that blessed calling is to be faithful, truly believing, sure in His ordering of our walk to follow Jesus Christ, the firstborn in His determined purpose. The hope is there, the opportunity has been granted, but the certainty in ourselves is not yet. Will we as individuals respond in the sustained right way that is acceptable to our Father, a way that reflects His love? By great effort, we can reach toward conforming to the image of His Son, the perfect pattern, which we have been privileged to receive.

*J.A.Def.*

**Signs of His Coming and of the End of the World**  
"Rejoice not thou whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." (Isaiah 14:29)

When Isaiah uttered the above words they concerned a Northern Power that was to return and afflict his people. Of course those events of long ago have a foreshadowing of events of these last days.

Soviet Russia for years upheld the Arab enemies of Israel. But what now, when Soviet Russia is no more? Israel no doubt feels relieved that she has one less enemy. But the ancient prophecy, as declared to the forbears of the Jews, warned that the break up of a World Power does not necessarily mean it has come to a complete demise. Furthermore, that which may take its place, can be a lot worse than the one which it replaces.

Note then what is being said of Russia at the present time.

Those who support the Russian leader among his people believe that he will re-establish Russian power. When Russians talk about reform, it is not about Parliamentary progress, but rather about power.

Less than a year ago the Russian Foreign Minister asserted Russia's right to use force to protect its interests throughout the former Soviet Union. This caused political controversy, and Russia's political spokesman dodged the resultant difficulty by saying he was only parodying what others had been saying. But the Russian President (favoured by the West) has himself declared that the United Nations and the West should accept Russia as the guarantor of peace and order throughout what is called the Commonwealth of Independent States which replaced the Soviet Union.

The Russian army has already intervened with loss of life in Tajikistan and Ingushetia in support of what it has regarded as suitable people to form the government of each of those nations.

The West may think that the Russian people, as a whole, are now set upon what is called a more democratic course for their nation. But a nation can quickly change its mind. It may not now want Communism, but when it comes to National Socialism, it should be remembered that it was that form of nationalism that led Germany and Italy in the Second World War.

The present change in Russian politics was quite phenomenal. In the referendum of June 1991 Mikhail Gorbachev won seventy per cent of the vote for a proposal to preserve the Soviet Union. A few months later the Soviet Union was no more, to popular acclaim of the masses. This is an indicator, for "out of the serpent's root" something quite foul can emerge. As Isaiah figuratively declares it, "his fruit shall be a fiery flying serpent".

So, as the world situation is considered, let it not be thought that a period of tranquility is indicated. The hope for the future, of course, can only be in God. Comfort for those who look to Him is indicated in the ancient prophecy:-

"Howl, O Gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, - -  
- what shall one then answer the mesengers of the nation?  
That the Lord hath founded Zion, and the poor of his  
people shall trust in it." (Isaiah 14:31-32).

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

The increase in terrorism in this country and throughout the earth, often at the hands of religious fanatics, is an added sign to those who "watch therefore" as Jesus commanded.

Surely this tells us that the troubles and darkness in the earth and in all human affairs as never before, heralds the time of Jesus' return to reward or to punish as "it was in the days of Noe" (Luke 17:26).

*J.A.Def.*

**MANCHESTER, *Ryecroft Hall, Audenshaw.***

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

To have hope in these hopeless times is a very great blessing indeed. It is however amazing, as endeavours are made to give to others the sublime hope of Truth that little or no response is the usual result to the endeavour, even though at times there is at first an initial interest.

Such barrenness of response to the spirit in the world at large, obviously is through lack of faith, compounded by those intellectual theories that undermine belief in God's word, but are now so prevalent.