

**FEBRUARY 1996**

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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**

**"I AM WITH THEE TO DELIVER THEE"**

Over the past two weeks our minds have been directed to the message of God sent to Judah and Jerusalem through his prophet Jeremiah. This faithful man prophesied for 41 years, from the time of King Josiah through the captivity of His people in Judah and the destruction of their city, Jerusalem, in the days of Zedekiah, the last king of the nation of Israel. Jeremiah was a priest from Anathoth divinely appointed to convey God's words during this trouble-filled era. Israel at this time ceased to be a nation until 1948, when after more than 2,500 years of homelessness, they were restored as a nation but not "unto God". Those were painful years of exile, hatred, persecution and hardship brought about by their refusal to hear God's warnings and to obey His voice, delivered to them by the prophets. Few heard, most turned their backs; and still today few indeed know or heed the words of their God so wonderfully preserved.

Let us look at Jeremiah's work, his experiences which we have read these last few days. God called this man to witness to His stiff-necked people, revealing to him:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

Jeremiah 1:5.

Jeremiah was to prophesy not only to Judah, but also to other nations of his time: Egypt, Babylon, and of course to all nations since, through the scriptures. Few truly heard in that day and few hear God's message now. Those who do, find help, assurance and a solid faith, providing their hearts can be touched. The Lord said to Jeremiah whom He had "raised up" (as his name means):

"... thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."

Jeremiah 1:7.

The prophet's life was not his own to do as he wished, but rather to go where he was sent, speaking God's word, not his own, for 41 laborious years. At times Jeremiah would be fearful and discouraged, but the Almighty sustained him:

"Be not afraid of their faces: for I am with thee to deliver thee ..."

Jeremiah 1:8

He was to face many adversaries. Men of fierce countenance would seek his life, but through trust in God he would remember and meditate on David's words:

"When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

Hide not thy face far from me; ... thou hast been my help;

leave me not, neither forsake me, O God of my salvation."

Psalm 27:8-9.

And, many times the answer came to the prophet as he did seek God's face:

"Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, behold, I have put my words in thy mouth."

Jeremiah 1:9.

The Lord knew Jeremiah's great need for strength and faith in this arduous work, and so he gave two signs, asking: "... what seest thou?" Jeremiah answered:

". . . I see a rod of an almond tree.

Then said the LORD unto me, Thou hast well seen, for I will hasten my word to perform it."

Jeremiah 1:11-12.

What was this sign to reveal to Jeremiah? Being a priest, he would recognise its significance. The Hebrew word "hasten" is derived from the word almond because this is a tree early to bud and bear fruit. Too, the prophet would be familiar with Aaron's rod which God used when Israel rebelled against him and Moses. At that time, each tribe was to take a rod bearing its name, and Moses was to lay it up in the tabernacle (Numbers 17:4) and:

". . . on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron . . . was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."

Numbers 17:8.

The other rods lay still. Here was a clear sign to rebellious Israel, that Aaron was truly ordained to be His anointed priest. For the thoughtful and faithful in Israel, this would point forward to the eternal High Priest to come in the ordained future, foretelling of Jesus Christ and His work. Jeremiah would marvel at this sign of the rod of the almond tree. He would lift up his head in confidence and hope in God's assurance and promise:

". . . I will hasten (almond) my word to perform it."

Jeremiah 1:12.

The second sign revealed to Jeremiah was a "seething pot"—the face of which was toward the north (Jeremiah 1:13). The Almighty explained how this pot spoke significantly:

". . . Out of the north an evil shall break forth upon all the inhabitants of the land.

. . . against all the walls thereof (Jerusalem) round about, and against all the cities of Judah.

And I will utter my judgments (through Babylon of the north) against them . . . who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands."

Jeremiah 1:14-16.

What clear assurance of God's presence and power! He continued:

" . . . gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces . . . And they shall fight against thee; but they shall not prevail against thee; for I am with thee, . . . to deliver thee."

Jeremiah 1:17, 19.

Here was God's immutable assurance that Jeremiah was indeed a man "raised up." He would find the sorely needed sustaining help in his work, keeping these foremost in his heart as he faced hatred, threats of death, and false accusations from those to whom he was sent. God said: "I am with thee . . . to deliver thee"—or defend, preserve, rescue. In the face of strong and painful adversity it is difficult to hang on to such conviction, but hang on he did, as we must, and discover thereby a strength and a rock.

So armed, Jeremiah went to the people of Judah and Jerusalem and warned, laboring for 41 years. He brought numerous messages from God—to the people and to their kings, Josiah, Jehoiakim, Jehoiachin and Zedekiah, as well as to those carried away into captivity. He spoke also to those who ignored God's warning voice and fled to Egypt. We have listened to a few of these messages in our recent readings. The first was to the backsliding tribe of Judah, reminding them of the other ten tribes whose captivity and dispersion already had taken place. Of these he reported God's words:

" . . . hast thou seen that which backsliding Israel (10 tribes) hath done? . . . "

Jeremiah 3:6.

And continuing:

"And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly . . . "

Jeremiah 3:10.

How hard and full of risk it was to speak these words. Indeed, they brought him angry threats and the danger of possible death, but he would cling to these sure words: "I am with thee, . . . to deliver thee."

The next message was delivered standing in a very special and prominent place, as the Lord commanded:

"Stand in the gate of the LORD's house, and proclaim there

this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

Thus saith the LORD of hosts, . . . Amend your ways and your doings, and I will cause you to dwell in this place.

Trust ye not in lying words, saying, The temple of the LORD, the temple of the Lord, the temple of the Lord are these.”  
Jeremiah 7:2-4.

Those of Judah might say: We do indeed dwell in His temple; we do worship the Lord; what are you talking about? But God was not dwelling amidst His people because of their turning from Him to idols. He clarified—it was no longer His temple. How were they to amend their ways? Not by empty words or promises, but as he required:

“ . . . If ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

Then will cause you to dwell in this place, . . .

Behold, ye trust in lying words, that cannot profit.

Will ye steal, murder and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods . . .

And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?”

Jeremiah 7:5-10.

It is certain the Almighty did not deliver Judah to commit such abominations! They felt free to do so through their own fleshly reasoning, serving idols, yet hypocritically standing in His house. Can we stop and think of how terribly hard it would be for Jeremiah to speak clearly, refuting their claims and declaring that the temple was no longer the house of God? This dreadful circumstance was repeated centuries later as Jesus spoke to the grasping moneychangers in the temple:

“ . . . ye have made it a den of thieves.”

Matthew 21:13.

How then, so many years earlier, was Judah to change their ways? God’s word made it very clear:

“ . . . this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.”  
Jeremiah 7:23.

Jeremiah stood in the gate of the temple as people came with their sacrifices and burnt offerings; gifts of no meaning and of no avail, because these people were not serving God, but bowing down to idols. The Lord abhorred their hypocrisy:

“For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by name, to pollute it.”

Jeremiah 7:30.

As the prophet witnessed all these hateful deeds by Israel, of whom he was a part, he spoke in grief, feeling his own weakness:

“O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

O LORD, correct me, but with judgment; not in thine anger; lest thou bring me to nothing.”

Jeremiah 10:23-24.

Our brother pleaded for the Almighty’s righteous and just correction as only God would do. Is this too a part of His promise to Jeremiah?

“I am with thee, . . . to deliver thee.”

Jeremiah 1:19.

At times our brother must have known the flesh’s temptation to be angry with those entering the temple, those who scoffed at God’s word. He may have been overwhelmed, feeling nearly ready to give up. Many entered into the temple, ignoring his words as he stood in the gate. What use was it? He prayed for help, realising his need to concentrate on God’s work, of His hand working with him, and therefore, he must not be distracted by grief, by personal feeling, or by weakness.

This morning we have listened as God further spoke to His prophet:

“Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem:  
And say thou unto them, Thus saith the LORD God of Israel; Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt . . . saying, Obey my voice, and do them according to all which I command you: so shall ye be my people, and I will be your God:”

Jeremiah 11:2-4.

He spoke in vain, for Judah heard him not, and ultimately ceased to be a nation, going into captivity, as had her sister, Israel. Yet in faithfulness and in love for God, Jeremiah continued his

steadfast witness for the rest of his lifetime. How could he do it, we might ask? We might question: Would we be able to endure such a lengthy, arduous labour—one nearly without hope? Let us take example and courage from our brother's experience in the way he was sustained over this long trial by the words of His God living in his heart:

"I am with thee, . . . to deliver thee."

Jeremiah 1:19.

These are simple words! Can we bring them to mind when we are faced with difficult and painful circumstances?

*J.A.Def.*

### A FAITHFUL WITNESS

In Acts we have recently read of the faithful witness and ultimate death of Stephen. He was brought before the council on false charges and accused by the high priest and elders of blasphemy saying:

" . . . We have heard him speak blasphemous words against Moses, and against God.

And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."

Acts 6:11-14.

The mere mention of the Lord Jesus' name caused a great furor among those leaders who desired to stamp out all remembrance of Him. The disciples also encountered this same antagonism when the high priest and scribes commanded them:

" . . . Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

Acts. 5:28.

Although a fearful trial for the disciples, these accusations provided an opportunity to witness to the power of God, as Peter and his brethren in answer to their threats, courageously replied:

" . . . We ought to obey God rather than men.

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

And we are his witnesses of these things; and so is also the Holy Ghost (Spirit), whom God hath given to them that obey him.” Acts 5:29-32.

Stephen was one called out likewise to witness, and his record is preserved for our help and encouragement as we read of his example of strength and faith, while facing injustice and persecution for the name of Christ.

He was chosen by the apostles to aid in their work of ministering to the needs of the faithful:

“Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost (Spirit) and wisdom, whom we may appoint over this business.

But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost (Spirit) . . . And Stephen, full of faith and power, did great wonders and miracles among the people.”

Acts 6: 3-5, 8.

Because of his faithfulness, the Spirit’s power rested upon Stephen, evidenced by his ability to perform “great wonders and miracles among the people”. No doubt this gift was that which drew the elder’s venom, as they saw many of the people believing the gospel and turning to Christ as the only hope of salvation, through Stephen’s witness. This spiritual power and the strength of his faith so filled him, that it was evident in his countenance for all to see:

“And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.”

Acts 6:15.

In response to their accusations, Stephen outlined the history of the Jews and the promises given to Abraham. He spoke of their sojourn in Egypt and the repeated waywardness of this hard-hearted people, who because of their unbelief, constantly fell into idolatry, regardless of the Almighty’s presence near at hand in the tabernacle. Stephen pointed out that these priests and elders had not learned from their father’s mistakes, for steeped in the traditions of men, they were adamant in their refusal to accept the gospel of Christ or acknowledge the Lord Jesus as the Messiah promised by God.

“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost (Spirit): as your fathers did, so do ye.

Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

Who have received the law by the disposition of angels, and have not kept it.”

Acts 7:51-53.

So enraged by the truth of his words, they dragged Stephen out of the city and stoned him. During his last moments, this faithful man, endeavoring to pattern his life after the Lord Jesus and be subject to the very end, forgave his murderers:

“Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.

And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man’s feet, whose name was Saul.

And they stoned Stephen, calling upon God, and saying Lord Jesus, receive my spirit.

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.”

Acts 7:57-60.

Here was Divine intervention—that Saul of Tarsus (later after his baptism to be known as the Apostle Paul), should be present at Stephen’s death and hear his final words. What a profound effect this scene must have made on him, perhaps not apparent to him at the time, but later at his conversion he sorrowfully confessed:

“ . . . Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.”

Acts 22:19-20.

This admission is evidence of how change is possible when the Spirit becomes a power to guide one’s living. Paul did not see the Lord Jesus at the time of Stephen’s death, yet later came to hear His voice and see Him with the eyes of faith.

The Lord Jesus’ teaching had an obvious influence upon Stephen, as did Stephen’s words upon Paul. We too must put our faith to the fore, witnessing to our beliefs in all we do, and to all we come in contact with, no matter what the cost. The Lord Jesus knew, as did Stephen and Paul, that to many their words fell upon deaf

ears, yet they persevered, not for the sake of the unbelievers, but because they were being judged by the Almighty who would, based upon their faithfulness, either write their names in the Book of Life or blot out their remembrance from before Him.

Let us heed the responsibility we have in our contacts with others and the opportunities provided during our time of probation. Let us be faithfully witnessing now to prepare us for the future glorious witness that will extend throughout the earth when Jesus returns and the gospel is proclaimed. In this we hope to share, if found approved in God's mercy.

M.C.S.

### THE TRANSFIGURATION

A letter to "The Christadelphian" some months ago read as follows:

"I have read with interest the correspondence regarding the transfiguration. The key factor is clearly that of time, a dimension which was created for both our physical and spiritual discipline and over which our Creator has, together with all else, total control. That Peter, James and John literally saw and, therefore, 'experienced' Christ in glory (the kingdom) is evident from Peter's statement, "We were eye-witnesses of His Majesty" (2 Peter 1:16), thus confirming Christ's words that prior to death some would "see the kingdom of God" (Luke 9:27). That they were 'fully' awake and, therefore, not dreaming is also confirmed in the Luke record (Luke 9:32).

That Matthew (alone) uses the word "vision" is surely no problem. The following are among the definitions of the English word "vision" proffered by The Oxford Encyclopedic English Dictionary: 'the act or faculty of seeing'; 'a supernatural or prophetic vision'; 'a person etc. of unusual beauty'. How particularly apt is this last definition for, without any ambiguity and without the requirement for 'special resurrection', the three Apostles physically saw Christ "in glory" and heard the Father's audible declaration of His love and pleasure (Matthew 17:5).

It is clear that Christ, together with Peter, James and John, was translated (temporarily) into the kingdom and, following the experience (which rendered Peter uncharacteristically speechless), translated back again—a literal 'time-warp'. What reassurance this would have presented to Christ; for he would know from 'experience' that he would survive the last great temptation for human survival—that of refusing "this cup".

Why anyone might consider the special resurrection of Moses and Elijah more likely than the idea of the Father's brief adjusting

(for these four), of the clock, defies understanding. If there was no precedent for this Divinely simple expedient, perhaps we might not be so sure. Since there are examples such as Philip "found" at Azotus, Enoch's "translation", and so on, we surely can be.

When the dimension of time, by which we are currently disciplined, is finally removed, only then will we appreciate just how close we had always been to the Kingdom for which we had, in our mortality, been looking."

**From the writings of R. Roberts**

"The appearance of Moses and Elias on the Mount of Transfiguration (Matt. 17:3). As regards Elias, it is testified that he did not see death, but was translated—bodily taken away (2 Kings 2:11). His appearance would, therefore, be no proof of the existence of disembodied spirits. As to Moses, if he were bodily present, he must have been raised from the dead beforehand. That he was bodily apparent is evident from the fact of the disciples—mortal men—seeing and recognising him. But it is an open question whether either Moses or Elias were actually present. The testimony is that the things seen were "a vision" (Matt. 17:9). Now from Acts 12:9 we learn that a vision is the opposite of reality—that is something seen after the manner of a dream—a something apparently real, but in reality only exhibited visionally to the beholder. The audibility of the voices settles nothing one way or other, because in vision, as in a dream, voices may be heard that have no existence, except in the aural nerves of the seer. In dreams the illusion is the result of functional disorder; in vision, it is the result of the will-energy of the Deity, acting upon the hearing organisation of the trance-wrapt seer (see Acts 10:13 also the song of the Apocalyptic living creatures, and the voice of "souls under the altar"). Neither does the presence of Jesus (an actual personage) as one of the three, contribute much to a solution, because there would be no anomaly in causing Moses and Elias to appear visionally to Jesus, and in association with Jesus. It is probable Moses and Elias were really present, but the use of the word "vision" unhinges the matter a little. In no case can the transfiguration be construed into a proof of the immortality of the soul. It was doubtless a pictorial illustration of the kingdom, in so far as it represented Jesus in his consummated power and glory, exalted over the law (represented by Moses) and the prophets (represented by Elijah), and, therefore, elevated to the position to which the prophets point forward, when, as the head of the nation of Israel and the whole earth, he will cause to be fulfilled the prediction of Moses and the command of the heavenly voice: "Him shall ye hear in all things"; "Hear ye him"."

**The Remnant's comments**

It is possible R. Roberts later modified his thinking, but at any rate what he wrote was not completely specific. To a degree he dwelt upon it being a vision, just as at a later time Stephen declared; "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:56).

On the position of Elijah the scripture says "Elijah went up by a whirlwind into heaven" (2 Kings 2:11). The Hebrew word rendered heaven is SHAMEH which means ALOFT; in other words, Elijah was lifted up and taken away. There can be no doubt about this meaning as Christ specifically declared:—

"... no man hath ascended up to heaven..." John 3:13.

Of Enoch it is declared:

"By faith Enoch was translated that he should not see death  
..." Hebrews 11:5.

The original Greek word is again interesting; METATITHEMI rendered TRANSLATED, means TRANSPORT. Taken away, as was Elijah. It is also significant that reference to Enoch in the Epistle to the Hebrews is in context with the statement:

"These ALL died in faith, not having received the promises  
..." Hebrew 11:13.

It is necessary to note that the scripture does not say that Enoch was translated that he should not die; Genesis 5:24, however, specifically says "he was not", his days of probation having been completed. It is therefore not scriptural to conclude that some have been allowed to continue in another sphere because of their righteousness. The principle is clearly laid down as follows:

"... death passed upon ALL men, for that all have sinned."  
Romans 5:12.

This statement, of course, excludes Christ, as the context makes clear. Therefore to conclude that Moses and Elias actually appeared in the flesh upon the Mount of Transfiguration is to introduce a distortion of what is revealed as do those who believe in Enoch and Elijah's continuation. Moses and Elias are dead. For them to be raised to appear with Christ before the three Apostles would be no problem to the Spirit. But then they would have to be confined afterwards back to the dust of death, which would be quite different from the raising of Lazarus, who on being restored continued for a period.

The soundness of Dr. Thomas' exposition is a help to such a consideration, concerning what occurred at the Transfiguration. Speaking of the revelation of the Kingdom to the Apostle John, Dr. Thomas writes:

“He was in the Lord’s day in spirit, and that day had not come yet. Hence John was only conveyed into it in vision: bodily, he was in Patmos; but mentally, he was beyond the resurrection of the dead, by which the great and terrible day of Yahweh is introduced . . . Being now face to face with the Son of man, he was in another state of things . . . he is told not to fear; and this exhortation to confidence and courage, falls upon his ears, while he is recovering from the death state . . . this vision related to things to be manifested AFTER THE RESURRECTION OF JOHN AND HIS BRETHREN FROM THE DEAD . . .”

So it was at the time of the transfiguration, the Mount on which Christ and His apostles stood remained a mount with a cloudy vista; that was not the Kingdom. Bodily they remained there, but mentally they were carried forward to behold the glory of Christ beyond the resurrection, a vision that impressed them to the end of their lives; recorded also to impress us with a glimpse into the future of what has been purposed in Christ.

### A BIBLE CLASS

“HOLINESS BECOMETH THINE HOUSE”

Psalm 93:5

This Psalm we are considering is very brief, only five verses. Truly it is a “pruned song” as the Psalm implies—the words of which were carefully chosen to express praise. Such was David’s desire as he meditated upon the majesty and power of his God:

“The LORD reigneth, he is clothed with majesty; The LORD is clothed with strength . . . the world also is stablished, that it cannot be moved.

Thy throne is established of old: thou art from everlasting.”

Psalm 93:1-2.

The Almighty reigns in excellency and strength over His creation which He in the beginning brought to existence in a period of six days—all by the power of His word. David recognised that all the creation was divinely ordained from the first, and that as such “it cannot be moved.” It is His unchanging creation, “established of old” and enduring for ever.

There are forces, adversaries, which attempt to change His decreed establishment:

“The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.”

Psalm 93:3.

But these efforts are in vain, as David realised:

"The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

Psalm 93:4.

All have witnessed the great force of waves breaking against the shore or against a rocky cliff, striving in vain to overwhelm the bounds set by the Almighty (Genesis ch. 1:9-10). God reminded those of rebellious Israel who sought to change His word to suit their own desires:

"Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they prevail; though they roar, yet can they not pass over it?"

Jeremiah 5:22.

The sand of the sea is a perpetual bound, beyond which the wildest sea cannot extend. Sand, made up of many small grains, is in itself weak and shifting. Yet it is a barrier which cannot be overwhelmed, but maintains its given place to contain the sea's power as God has decreed. The Almighty used this in a simile as he spoke to Abraham, promising that:

"... I will multiply thy seed ... as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies."

Genesis 22:17.

Those who through faith in God move to become joined to His Son, Jesus, the promised seed of Abraham, will in a figure constitute that sand of the sea. Those so united are able to be able to withstand all the raging power of the worst of humanity:

"... the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

Isaiah 57:20.

Truly as David came to discern the brutish qualities of man's nature, he grew more aware and filled with gratitude as he contemplated:

"The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

Psalm 93:4.

As David grew to perceive the "everlasting" power, righteousness and majesty of the God of heaven, he was moved to exclaim:

"Thy testimonies are very sure ... O LORD, for ever."

Psalm 93:5.

God's word is sure, established and unchanging, enabling one who turns to Him to trust in it, and to allow it to regulate his life. In

writing these words, the Psalmist had this in mind as he concluded:

“... holiness becometh thine house, O LORD, for ever.”

Psalm 93:5.

Those who are striving to be part of His house; those, as it is promised, with whom He dwells, must be holy, dedicated to His service, putting aside the wants and temptations of the natural thinking known as the flesh. God early gave to His people, Israel, instructions to increase their awareness of this. An example is seen in the high priest's garments which he was to wear as he went into the tabernacle or temple, to offer sacrifices for his people. At that time he wore a mitre, a linen head covering, for which God directed:

“... thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

And it (the plate) shall be upon Aaron's forehead . . . and it shall be always upon his forehead, that they (Israel's sacrifices) may be accepted before the LORD.”

Exodus 28:36, 38.

Israel's high priest foreshadowed the great High Priest, Jesus Christ, who died, submitting to His father in all things, and thereby exhibiting perfect “Holiness to the LORD.” So we are helped to perceive David's mind as, moved by recognition of God's majesty and holiness, he concluded this Psalm with:

“... holiness cometh thine house . . .” Psalm 93:5.

Wisdom's instructions for God's people will cause them to so dedicate their lives as He desires and has commanded:

“... Ye shall be holy: for I the LORD your God am holy.”

Leviticus 19:2.

We cannot attain to such holiness, Brethren and Sisters, but, trying as we are to be a part of the house of God, our minds, like David's, must always be aware that:

“... holiness becometh thine house, O LORD, for ever.”

Psalm 93:5.

*J. A.DeF.*

**OBSERVATIONS ON JERUSALEM**

“And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.”

Daniel 12:11.

BC 587 (approx.) Temple burnt down by Nebuchadnezzar.  
AD 692 Dome of the Rock completed by Caliph Abd al-Malek

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From the Diary of David Roberts (traveller)  
12th April, 1839

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“It has been a melancholy enjoyment for me to wander round these walls and ponder over the past . . . There are two entrances to the enclosure on which stands the Mosque of Omer on the west side, and this part of the wall which is held most sacred is about one hundred feet to the south of the southern of the two entrances, and is partly hidden by houses. Here the stones are of equal magnitude with those of the east and south sides, but from being partly concealed by the houses are probably in better preservation. The Jews still resort here at stated periods from whence they announce to their brethren, as the sons of Levi did of old from the temple walls, that the feast of the passover was about to commence. I was taken to this part by one of the young Jewish converts who has just taken up their abode here. He informed me that this part of the temple, facing the hill of Sion, is the part still held in the greatest veneration and even when he himself beheld it as a Polish Jew and a Christian his eyes were so filled with tears that he could distinguish nothing around him. The unfortunate Jews cannot even pray here in peace but are pelted with stones whilst in the very act and every insult is heaped upon the unfortunate remnant that still lingers within the city of David . . .

The Mosque of Omer was described to me by Ismael Effendi after his visit, not having seen Burckhardt’s description of it I do not know how far it may agree with it. The effect of the ceiling of the great Dome is very fine being covered as is the outside with painted tiles. The tessellated pavement belonged to the church at Bethlehem built by the Empress Helena but was removed here by the Caliph Omer. In the centre of the Dome stands a great rock in the rough state, to which they say the Prophet fastened his camel that carried him from here to Mount Sinai (where I was shown the mark of his hoof on the rock) and from thence to Mecca in an incredible short time; there is a hole in the rock which is shown, to which it was attached. Previous to beginning the journey he rested in a cave

immediately underneath which is also shown and once in rising in the attitude of prayer, the rock on top which was too low for his height gave way so that he could stand erect, leaving the indentation of his skull in the solid rock! On his ascent a part of the rock, seized with a desire I suppose to perform the same journey went up after him to ask forgiveness I cannot say for what, but having obtained it, it returned like a sensible rock and took up its old place as before."

**Signs of His Coming and of the End of the World.**

“Concerning the Ammonites, thus saith the Lord; Hath Israel no sons? Hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities?

Therefore, behold, the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the Lord.”

Jeremiah 49:1-2.

Surely there is a final fulfilment to the above prophecy which has yet to come to pass.

Rabbah in days of old was in the territory now referred to as Jordan. And the Ammonites of history equate to the Arab peoples their successors.

In the days of ancient Israel the nation controlled all Palestine and Jordan, but ultimately lost much territory as indicated by the words of the prophet Jeremiah. But the divine message, we see, promises a reverse which will restore what Israel has lost.

In 1937 when Britain was involved in Palestine, the British Government issued “The Peel Report” which described the promises given to Jews and Arabs as irreconcilable, and the Mandate (promising the Jews a National Home) in its existing form as being unworkable. British officials then suggested that “Partition seems to offer at least a chance of ultimate peace (between Jew and Arab). We can see none in any other plan.” The commissioners then devised a scheme outlining the frontiers of a Jewish state—the entire Galilee, the northern valleys, and the coastal plain. All the rest of Palestine including the Negev to go to the Arabs. There was also to be a neutral enclave in which the British Mandate Authority would safeguard the holy places in Jerusalem and Bethlehem. The Peel Commission also recommended that Jewish immigration should be regulated not only by “economic absorptive capacity” but also in accordance with political consideration (i.e. to keep on the right side of the Arabs).

Such partition, however, depended on Arab acceptance as well as by Jews. But the Arabs demanded the whole of Palestine; not one Arab leader or government endorsed partition, so the Arab Higher Committee rejected the Peel Committee’s recommendations, instead wanting Jewish immigration and land acquisition prevented.

It was at this time that the Jewish leader Ben-Gurion advocated to Jewish leaders that they should “Insist on the British

Mandate; and negotiate for a better scheme", which was however part of a strategy towards the establishing of a Jewish State, which he hoped would result in time. To the Jewish Congress, Ben-Gurion said:

"As a sworn advocate of a Jewish state, not sometime in the future, but here and now, and not in all of Palestine, but even in a part of it, I am prepared to fight for the Mandate, and I regard such a war as vital until such time as the state is established."

The Mandate is "the only real political asset we have."

(The 20th Zionist Congress report—June 11, 1937)

Later Ben-Gurion wrote to the press:

"The Jewish people have always regarded, and will continue to regard, Palestine as a whole as a single country which is theirs in a national sense, and will become theirs once again. No Jew will accept partition as a just and rightful solution . . . Anything may be imposed on a defenceless Jewish people by the superior forces of the British Empire . . . But they can never regard the proposal as something which is right and just in itself . . . The partition proposal excludes Jerusalem from the Jewish State. No Jew . . . will accept the cutting out from the Jewish state of this Jewish city . . . The Jewish spirit is indomitable. Their purpose will ultimately be achieved."

The Jewish leadership suspected that "partition" was a British ploy to shrug off Britain's commitments under the Mandate and the Balfour Declaration. Ben-Gurion at the time shrewdly focused on the real issue. "The immediate establishment of a Jewish state in a small part of Palestine or curtailment of immigration and limitation of Jewish settlement to certain areas in accordance with Arab pressure . . . Partition is a fact. Only one thing can annul this fact: Jewish consent to remain a permanent minority in Palestine. Anyone who does not see this is blind." Ben-Gurion went on to advocate that Palestine as a whole for Jews would have to come in stages. He assured his audience that his basic belief was "Our right to Palestine—to all of Palestine—exists now and forever" and it could not "be expropriated under any circumstances . . . Even the entire Jewish people has no authority to give up any part of Palestine . . . Herzl would have accepted . . . a charter for any part of Palestine and put his stake in a Jewish state without any commitment that this and only this will always be the Jewish state . . . Zionism is implemented in stages, stage upon stage," and a state achieved by partition was one of them. "I see a state as but a tool . . . for the realisation of

Zionism . . . the supreme most advanced, and potent tool imaginable."

The ultimate outcome of such deliberations was Britain relinquishing its Mandate, when it was thought the Arabs would triumph and appropriate the whole of Palestine. Miraculously this was not achieved, and the Jewish victors of the conflict with the Arabs established the Sovereign State of Israel in 1948.

This is the historical background of the recent startling events in Israel. The assassination of the 73-year-old Israeli Premier Yitzhak Rabin on 4th November, shocked the world. It has been said that without Rabin the peace process with the Palestinians would not have happened. He had a reputation as the Israeli Army leader who had won the Six Day War. This gave him a popular trust which enabled him to take the political risk of embarking on secret talks with the Palestinian leadership to come to terms over the Arab-Jewish difficulties. This eventually led to the amazing event in the U.S.A. of Rabin standing on the White House lawn, to be photographed shaking hands with the Arab leader Arafat. It was regarded as a triumph by many of the world's politicians, and the photograph appeared in all the leading newspapers.

Israel under Rabin was moving towards Partition, a radical change from earlier thinking. He was prepared to relinquish hard won territory in which many Israelis had settled, so that a Palestinian Arab State could be established. His view was that Jewish people ought not to uphold a long held traditional principle, that Palestine has been heavenly ordained for the Seed of Abraham, Isaac and Jacob.

That an assassin should get near enough to the Jewish leader to kill him, even though Israeli security is world renowned, shook the nation's Government and people. But there were some in Israel who believed they should prevent their leader from handing back West Bank land to the Palestinians, for Samaria had been part of Israel's biblical heritage.

They pronounced Rabin a rodef, who under Orthodox Jewish law should be punished by death. During Yom Kippur, the Day of Atonement, last October, a curse circulated in Israeli synagogues aimed against Israel's Premier, which read ". . . we have permission from the angels of destruction that they run through this evil man with swords . . . they must kill him because he led astray the holy people and delivered the land of Israel to our enemies."

So the policy in the hands of Yitzhak Rabin became anathema for some, or in the Jewish term, rodef. And quickly following Yom Kippur came his demise.

In this, which the divine purpose has allowed, is a working out of what is fore-ordained. There is of course no answer from men for the Jewish-Arab difficulties. This requires the divine solution indicated in the prophecy of Jeremiah as also in other prophecies. This will not only include the whole of Palestine for the Israelis, but also Gad (Jordan) which in the days of old also belonged to the people of Israel.

**NEWS FROM THE ECCLESIAS**

**HAMBURG, NEW YORK, Corner Southwestern Blvd. and Pleasant Ave.**

Sundays: Breaking of Bread: 11.30 a.m.  
Sunday Afternoon Class: 1.45 p.m.  
Midweek: Bible Class: Forestville, Hamburg and Fredonia  
Alternate Week: Revelation Study

As NATO struggles toward an imposed peace in Bosnia and Israel agonises over the assassination of their leader Rabin by an Israeli extreme rightist, the words of Jeremiah come to mind:

“... the way of man is not in himself: it is not in man that walketh to direct his steps.”

Jeremiah 10:23.

For Israel and all the world, true peace will come only through the return of the Prince of Peace, and the submission of all mankind to Him and His Father the Almighty God, who has promised this.

*J.A.Def.*

**MANCHESTER, Ryecroft Hall, Audenshaw.**

Sundays: Breaking of Bread 11.00 a.m.  
Thursday: Bible Class 7.15 p.m.

As the work of truth continues and guidance is sought, how good it is to see in the circumstances that come along, what is the way in which to go.

We continue to get response to our circularising which is a cause of satisfaction.