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# **The Remnant of Christ's Ecclesia**

**in opposition to the Dogmas of  
Papal and Protestant Christendom**

**A WITNESS TO THE TRUTH**

**and a warning against the deception in the last days  
foretold by Christ**

**"Take heed that ye be not deceived"**

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AT THE TABLE OF THE LORD

“THE SPIRIT OF JOSEPH”

Our reading in Genesis concerns Joseph, who was born of Rachel, Jacob’s wife, by divine intervention. Being childless for a long time — a great grief to her — she fervently prayed for God’s help, and in answer:

“... God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach; And she called his name Joseph; and said, The LORD shall add to me another son.”  
Genesis 30:22-24.

Can we imagine their joy as God’s blessing did just that, provided a son, whom Rachel in happiness named Joseph — meaning “shall add” as she was moved to believe: “... The LORD shall add to me another son.” In accordance with her faith, another son was added, who was called Benjamin — the “son of the right hand.” However, Rachel, though comforted, died in bearing him.

Much is given to us of Joseph’s history. It will help to look at his spirit, rather than simply the details of his life. His father, Jacob, favored Joseph above his brethren, perhaps not wisely as we shall see, for consequently his brethren envied and hated him. God revealed to Joseph by dreams that his brethren in time would bow down to him, even as would his father, Jacob. Adding to their feeling was his father’s gift of the coat of many colors. As a result:

“... when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.”  
Genesis 37:4.

How difficult his life must have been! It was not his fault that Jacob loved him best, nor that God who looks on the heart had chosen Joseph to accomplish His purpose.

In time his brethren’s anger bore bitter fruit as they plotted:  
“Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.”

Genesis 37:20

Instead of killing Joseph, they left him in a nearby pit. By God’s intervention he was spared. As some passing Ishmeelites approached, they:

“... lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.”  
Genesis 37:28.

Imagine Joseph's mind as they bore him captive to Egypt. We are not told specifically; he no doubt grieved but was determined to trust in God for deliverance, remembering the dreams, which he knew, being of God, must come to pass. What were his brethren thinking as they watched the caravan depart with Joseph in bonds? Perhaps — Ah, we're rid of him. He could not bother them any more, and as for his dreams, now they will never come to pass. They gave no thought to their falsehood concerning Joseph's death by a wild animal, nor the grief it would bring to their father. Their spirits were ruled by anger, hatred and jealousy. What a contrast between the spirit of submissive Joseph and those of his brethren! How wisely God had chosen him for His purpose with Israel. We are impressed by how evil were his brethren's fleshly reactions, governed by selfish desires. Yet we are forced to think, Brethren and Sisters, how easily we can succumb to our own ways when angered, thus offending God and bringing hurt to one another. It is not a warning?

Joseph prospered in Egypt, being a servant to Potiphar, a captain of Pharaoh's guard. In time:

“... he made him overseer over his house, and all that he had he put into his hands.” Genesis 39:4

Joseph earned Potiphar's complete trust because of his integrity and faithful service. In his growing prosperity, Joseph was tested as Potiphar's wife tried to entice him, but Joseph rebuffed her, saying:

“There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife; how then can I do this great wickedness, and sin against God?” Genesis 39:9.

Joseph retained his integrity, serving God rather than self. In anger, Potiphar's wife, by false accusation, caused Joseph to be imprisoned. How easily he could have become bitter, fretting at the unjust consequence of his faithful stand. Instead he patiently suffered the wrong, believing in God's purpose, having faith in God's promising dreams. His mind was like that of David who in affliction exclaimed:

“Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.

For they shall soon be cut down . . .

Trust in the LORD . . .

Delight thyself also in the LORD . . .

Commit thy way unto the LORD . . . and he shall bring forth thy righteousness as the light, and thy judgment as the

noonday.

Rest in the LORD, and wait patiently for him; fret not thyself . . .

Cease from anger . . . those that wait upon the LORD, they shall inherit the earth." Psalm 37:1-9.

How greatly we can be instructed and touched by these inspired words of David. As we face affliction, how difficult not to fret, or as the word means — to blaze up in anger or jealousy, become incensed at circumstances, forgetting that the father knows and will deliver those who wait on Him. This was the spirit of Joseph, and later of David. Shall we not determine to grow in this spirit: "not my will, but thine be done"?

As Joseph faithfully waited, Pharaoh's butler and baker were put into the same prison and had dreams for which they sought interpretation. Joseph was called and said unto them:

" . . . Do not interpretations belong to God? tell me them, I pray you." Genesis 40:8.

Joseph with this conviction was enabled to interpret. The butler according to his dream was released from prison. As he departed, Joseph requested:

" . . . 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.

The butler in gratitude may have replied: Certainly, that's the least I can do. So Joseph hopefully waited for release. A week passed, a month, a year but there was no deliverance. The butler, rejoicing in his freedom, forgot. What patience, what pain, yet what trust Joseph must have shown as he waited, not knowing if or when relief would come. Another year passed. Pharaoh himself had two worrying dreams which none of his magicians or soothsayers could interpret. Then the butler belatedly remembered Joseph's God-given ability to interpret, and spoke to Pharaoh, bringing about Joseph's release. He interpreted Pharaoh's dreams concerning seven years of plenty to come, and then seven years of sore famine. Further, our brother was exalted by Pharaoh to become the second ruler in Egypt. When the predicted famine came, Joseph, who oversaw the storing up in the seven good years, was then placed in charge of dispensing this stored food, and did so faithfully and justly.

During the famine years, there came a day when ten of

Joseph's brethren from Canaan appeared before him, sent by Jacob to obtain food in Egypt, for the famine was widespread, even to Israel. They did not recognize their brother and:

“... bowed down themselves before him with their faces to the earth... And Joseph remembered the dreams which he had dreamed of them.” Genesis 42:6,9.

He could have felt: Now I am vindicated, exalting because he had power over his brethren. But he did not succumb to fleshly motives; and generously provided food for his father and brethren, keeping Simeon, however, until they brought Benjamin, his natural brother. After some time his brethren appeared again, accompanied this time by Benjamin. Joseph spoke to them:

“... Peace be to you, fear not: ...” Genesis 43:23.

These were his brethren — who years earlier “could not speak peaceably unto him” — and had sought to kill him. Joseph was not angry, vengeful, or condemning, but spoke peaceably to them. How merciful, how kind, how seeking their good as he reached out in love to those who had so evilly treated him! To Benjamin, his younger brother, he said: “God be gracious unto thee, my son” (verse 29). Benjamin, the “son of the right hand” was the brother whom Joseph especially loved, for his feelings were deeply affected:

“... his bowels did yearn upon his brother: ... and he entered into his chamber, and wept there.”

Genesis 43:30.

What brotherly love he showed toward his brethren, especially Benjamin, when so easily he could have sought vengeance for their earlier treatment.

Joseph soon revealed himself to his brethren, saying:

“... I am Joseph; ... And his brethren could not answer him, for they were troubled at his presence.” Genesis 45:3.

Indeed they would be afraid and shaken, fearful lest Joseph's vengeance should be upon them. He gently reassured them:

“Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.” Genesis 45:5.

At Joseph's command, they returned to Canaan and brought Jacob, their father, as well as their families, to Egypt where they were fed and sustained through the remaining five years of famine by Joseph's provision. In Egypt they prospered under God's hand, until many years later they were delivered from Egypt, having become a great and large people. All this was possible only by God's

hand working through Joseph to preserve His people. After their settling in Egypt, Joseph lived until he was 110 years old. And:

“... saw Ephraim’s children of the third generation: the children also of Machir the son of Manasseh were brought up on Joseph’s knees.” Genesis 50:23.

We know his first 30 years were those of affliction as God continually tested his spirit. Would he endure the tribulation, the hatred of his brethren, and the long undeserved years in prison? Would he believe, trust, and rest on his God, knowing that he would bring about His purpose and deliverance? At 110 years of age, he still waited, still trusted in God’s promise, as he said to his brethren:

“... I die: and God shall surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.” Genesis 50:24-25.

This was Joseph’s hope, his certain belief. It enabled him to endure whatever God required, looking to the future fulfillment of the promises to his fathers. He knew, as his name conveys, that in a greater sense, God would ultimately add a Son, Jesus, who would come to deliver His people from bondage. This was Joseph’s spirit, like that of God’s own Son, who was determined that: “not my will, but thine be done.”

Brethren and Sisters, let us put our trust in the Father’s promise to add His own Son who will fulfill all His purpose in that day of visitation to come. Let us remember Paul’s witness concerning Joseph’s faith:

“By faith Joseph, when he died made mention of the departing of the children of Israel; and gave commandment concerning his bones.” Hebrews 11:22.

He was counted among those who:

“... having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”

Hebrews 11:39-40.

The spirit of Joseph pleased God; let us labor to grow in that spirit, hoping for the better deliverance promised to those men of faith.

*J.A. DeF*

### AT ONE WITH GOD

We have been reading of Ezekiel, a prophet of God who accompanied the people of Israel to captivity in Babylon. While in bondage under the hand of the Chaldeans, having lost their land and homes, some no doubt would contemplate why this had been allowed. For those whose hearts could be touched, God in mercy sent visions through His prophet — messages of hope which spoke of His ultimate purpose to be fulfilled with His people and their promised inheritance.

In the 40th chapter we read of the temple vision — giving the configuration and measurements of God’s dwelling place to be established in Jerusalem during the kingdom age. Ezekiel verifies the time it was given saying in verse 1:

“In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

In the visions of God brought he me into the land of Israel . . . ” Ezekiel 40:1-2.

Ezekiel saw through the spirit, the glory of God to be renewed with Israel and His purpose to be manifest both to the heathen and to His people in that day:

“And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the LORD their God from that day and forward.

And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.”  
Ezekiel 39:21-23.

This was Israel’s state at the time of Ezekiel’s vision because of their disobedience and rebellion. The Almighty had sent the sword of the Chaldeans to kill many, and the remainder were carried away captive into Babylon. However, this vision of the temple was given as a source of hope for those who would repent and turn again to Him — a reminder of His unchanging mercy and love to His people, in the promise of a land of peace and justice in the kingdom age.

"Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD." Ezekiel 39:28-29.

The capital of this land was to be the holy city of Jerusalem, with the temple in its midst, where God would dwell among His people, as Ezekiel was permitted to see in vision:

"And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.

And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, . . ."

Ezekiel 43:2, 4, 7.

Israel had been privileged to witness that glory working on their behalf. God's majesty and power was clearly evident throughout their deliverance from Egypt, during the years of wandering, and in the possession of their inheritance. Now in captivity, because of their failure to honor His glory, they were permitted this vision, reminding of the Lord's great might and purpose that lay in store for the repentant faithful, giving promise, that one day His people would dwell in safety under His wings, partaking of this glory at the end of His purpose.

Peter also spoke of this same glory seen in the person of the Lord Jesus:

". . . he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:" II Peter 1:17-19.

This glory of God, seen in His Son is also present, as Peter explains, throughout His word. His Truth shines forth as a light through the

darkness of error and superstition that clouds the world today. Through its enlightenment, we can be strengthened and empowered to subdue our natural carnal state, in hope of being known one day through His mercy, as children of light.

Daniel spoke of the time of the end and of those judged worthy to be called children of the light, saying:

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” Daniel 12:3.

However, Daniel was told to seal up the book for the end was not yet at hand:

“But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” Daniel 12:4.

How descriptive of our own time are Daniel’s words. Through the advances of scientific technology, the world has become a relatively small place. Communication is now easily transmitted from one side of the earth to the other, while travel from one continent to another takes only hours by air. Perhaps most frightening of all man’s scientific advances, is the recent announcement, found in a local newspaper. An American physicist, G. Richard Seed, plans to establish a fertility clinic by cloning a human embryo — thus assuming the mantle of creator. In answer to the ethical and moral questions this experimentation would raise, his answer was, “I’ve said many times that you can’t stop science . . . God made man in his own image. God intended for man to become one with God.”

We know through His word, of God’s ultimate desire for man to be one with Him. However, to be one with the Spirit, the flesh and all its inherent uncleanness, must first be destroyed. This is not realized through the headlong rush for scientific knowledge, but through the attainment of spiritual wisdom and understanding from His word, and its application in one’s living.

This latest scientific quest to clone a human, is a sure portent of Daniel’s prophecy that, “knowledge shall be increased” during the time of the end. As it does, so too does man’s impenitent arrogance to think himself equal with God.

In contrast, the hope of those desiring to become children of light is to be found approved at the judgment seat of Christ, having endeavored through obedience to His word and a love for God, to offer their fleshly bodies as a spiritual sacrifice. Their search is for

the spiritual knowledge and understanding found only in His word — not in the wisdom of man. In this lifelong endeavor Brethren and Sisters, let us not waiver, for these prophecies sent to encourage, through Ezekiel and Daniel, give us renewed hope that Jesus' return is at the door.

M.C.S

### THE SPIRITUAL ROCK (Dr. John Thomas)

In Exodus 17 - - - the question in debate was: "Is Yahweh among us or not?" This was affirmatively proved by his saying to Moses: "I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink," and by his doing what he said. Now, in all this there was a mystery hidden, which they did not see into, nor Moses, nor the Elohim themselves, but which we may discern, for in the revelation of the mystery taught by Paul, referring to this strife in 1 Cor. 10:4, he says: "they did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ." — The holy man ISH KHASID, with whom they strove, stood upon the rock, and thus, in a figure, made the rock a part of himself, and representative of something afterwards to be smitten by certain, who, like Moses, should speak unadvisedly with their lips. In this way, it became a "spiritual rock" — Paul says "the rock was Christ", that is, it was representative of him. The holy man upon the rock was the elohistic representative of the Deity dwelling in light whom no man hath, or can see. (1 Timothy 6:16) — He spoke the words of the Invisible One by whose power placed at his disposal, water was made to flow. Hence, eternal and Almighty power pervaded the rock in Horeb, so long as the water gushed forth and followed them in their wanderings. The Holy Man himself was an embodiment of this power, and as the same power was afterwards to be manifested in the nature of Abraham and thus become his seed, the rock became highly typical of Christ. Hence, the power of which the holy man or the rock was an expression, was Yahweh, or "he who shall be", first in Christ personal, or Jesus, and afterwards in Christ mystical - - - .

**AN APPEAL FROM AFRICA**

"The Lord did not abandon us! Over the years He was graciously leading me into His Kingdom. Brother, kindly read the attached letter from Elder Enoch Ofori of the 7th Day Pentecostal Assemblies of Kumasi, Ghana and give me your candid comments. The LORD has pointed to this Church.

May God richly bless you!"

**Extract from letter of 7th Day Pentecostal Assemblies to our correspondent.**

"Thanks to the God of all grace, who has called you out of Babylon the great (Sunday-worship) to Mount Zion, the eternal city of the living God — Hebr. 12:22-24. My dear brother, the traps, which Satan has set to salvation-seekers in this hour of redemption, are so complicating that man's efforts alone can't make the way of salvation clear to anyone. I too have moved from church to church, in search of the saving truth, the knowledge of which sets the servants of sin free. Blessed be unto our God, Emmanuel!

Truly, a careful study of the scriptures revealed that none of the Old Testament prophet foretold that the 7th Day Sabbath-worship would give way to the 1st Day of the week, being the Sunday-worship — Amos 3:7. Rather, it's the Anti-Christ that should come to change God's immutable laws and times, as reported in Dan. 7:25. In view of this, it's unfortunate that many have been deceived to believe that the Sabbath was changed from Saturday to Sunday to commemorate the day of the glorious resurrection of Christ Jesus. It's a big lie, because Christ was not crucified on Friday nor arose from the dead on Sunday morning, from the Biblical reports.

Please don't forget that the Lord gave the sign of His Messiahship to the Pharisaic delegates that He would be "in the heart of the earth" **THREE DAYS AND THREE NIGHTS** — Matt. 12:38-40. Now, all the 4 gospels agree that Christ resurrected from the dead, on the 3rd day, beginning from the day of His crucifixion. I quote:

"For I delivered to you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that He was buried, and that He rose again **THE THIRD DAY** according to the scriptures."

1 Cor. 15:3-4.

Brother, is from Friday 3 p.m. to Sunday morning a period of three days and three nights? Please let's calculate the time-period

from Friday 3 p.m. to Sunday Morning:

- (1) From 3 p.m. (Friday) to 3 p.m. (Saturday) gives us one day.
- (2) Then, from 3 p.m. Saturday to Sunday 3 p.m. is also one day. This means that from Friday to Sunday 3 p.m. is TWO DAYS.
- (3) From Sunday 3 p.m. to Monday 3 p.m. is one day. You see? The period of three days and three nights by calculation takes us to Monday 3 p.m.

This is the 3rd day, calculating from the Friday 3 p.m. As the 4 gospels report that the Lord arose from the dead even before the visits of Mary Magdalene and the other Mary to His empty tomb “in the end of the (weekly) Sabbath, as it began to dawn toward the first day of the week” (Sunday), Friday 3 p.m. was not the Lord’s day of crucifixion — Matt. 28:1. Please remember that it “in the end of the Sabbath, as it began to dawn TOWARD the first day of the week” that the two Christian ladies paid a visit to the cemetery to see that Christ HAD ALREADY ARISEN from the dead!

Therefore, the exact day on which Christ was crucified and died was not Friday 3 p.m. because the period of His crucifixion and of His resurrection takes us to Monday 3 p.m. counting from Friday 3 p.m. But the gospel according to St. Matt. 28:1-6 reports that before the holy Sabbath-keeping women went to the tomb after the Sabbath, and towards the first day of the week or Sunday the crucified Lord had resurrected from the dead already, and so the stone that was used to close the entrance to the tomb had been removed from the entrance by the angel of God. The truth is that it was the two women, by name, Mary Magdalene and the other Mary, who went to the sepulchre of Christ on Sunday. But Christ did not resurrect on Sunday morning as Sunday morning was not “the third day”, on which He told the Pharisees that He would arise from the dead. Is from Friday to Sunday morning a period of three days? No!

### **Wednesday Crucifixion in Bible Prophecy**

According to Daniel 9:26-27, our Messiah should be cut off or slain. In Dan. 9:27, we are told that He would be cut off or sacrificed to cause “the sacrifice and oblation to cease - - -” that is, the ceremonial law of the animal sacrifices under the Old Covenant. When did the prophet Daniel say that our Messiah would be slain? Answer: “In the midst or Middle of the week”, which is made up of 7 days. Which day is the mid-day? Yes, Wednesday.

Counting from Wednesday 3 p.m. to Saturday 3 p.m., the

correct, Biblical day of resurrection of Christ fell on the Holy Saturday sabbath, which is the Lord's original day of worship, but not on Sunday. Truly, He arose from the dead on the holy Sabbath day of rest to REST from:

- (1) His sufferings and the heavy Cross He carried to Mt. Calvary.
- (2) His sacrificial death.
- (3) His conflict and victory over Satan and his fallen angels, known as "the principalities and powers" — Col. 2:15. Therefore it's rather the 7th day of the week, (Saturday), which is the Lord's day of resurrection from the dead, but not Sunday.

The New Testament Sabbath-worship is therefore observed not only as a memorial of the creation of heaven and earth (Exo. 20:10-11), but also a memorial of the glorious RESURRECTION of Christ Jesus, who is Lord also of the Sabbath — Mk. 2:28. Beloved, the New Testament Sabbath is kept to commemorate or remember the Lord's glorious resurrection day. On the contrary, Sunday is observed in honour of the sun-god, called in Latin Mithra, "Invictus Sol", meaning the unconquered sun.

The Micropaedia Britannica reports that the sun-worship became so popular in the Roman Empire that it was regarded as the only god which was worshipped throughout the Roman World Empire. For this reason, it was known as SOLAR MONOTHEISM in the so-called holy Roman Empire. Sun-worship among others that was brought into Christendom is in Bible prophecy! This system of secret idolatrous worship in Bible prophecy is referred to as:

**"MYSTERY OF INIQUITY"** or lawlessness — 2 Thess. 2:7.  
My brother, please beware of Sunday-worship!"

### **The Remnant's comments**

The mistake made in the above letter, is to assume that when Mary Magdalene and the other Mary came to the empty tomb, as it began to dawn toward the first day of the week, this necessarily means that Christ was raised on the seventh day.

In the Beginning it was "the evening and the morning" that comprehended each day. Thus, as the creation work ended in the sixth day, it is declared:-

"And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were

the sixth day." (Genesis 1:31).

As the sun went down after the sixth day, the seventh day commenced concerning which it is said:-

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." (Genesis 2-3).

Therefore, it follows, that when the sun went down on the seventh day, the first day of the next week immediately commenced. The letter from the 7th Day Assemblies makes the comment "--- a careful study of the scriptures revealed that none of the Old Testament prophets foretold that the 7th Day Sabbath-worship would give way to the 1st day of the week, being the Sunday-worship."

What again is overlooked is that ordinances concerning the 1st Day are also featured in the law of Israel. Note the following passages:-

"And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; ---

And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you." (Leviticus 9:1 & 6).

This eighth day was of course the day which followed the seventh, that is the first day. The glory of the Lord it can be said indeed appeared on the first day of the week, as declared by the Apostle Peter concerning Christ who:-

"--- was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." (1 Peter 1:20-21).

Again consider:-

"On the first day shall be an holy convocation: ye shall do no servile work therein:

Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly ---."

(Leviticus 23:35-36).

The first day therefore was of importance in the Mosaic law.

Again note:-

"Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast

unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath."

(Leviticus 23:39).

So, though in the first place the seventh day was appointed to be a sabbath, later there was added to the requirements under the Old Covenant, of a first day Sabbath as well.

It is therefore foolish to take a rigid attitude against the present day keeping of the first day of the week in remembrance of Christ. The Old Testament indeed supports a First Day sabbath.

Looking then at the reference by Christ that He would be "in the heart of the earth" THREE DAYS AND THREE NIGHTS, what is wrong with the explanation that He was placed in the tomb on the Thursday afternoon? When the sun went down, the sixth day commenced (though it was dark). When the sun went down on the seventh day (which was the normal sabbath) then, though it was night, it was the first day. Thus was fulfilled the three days and the three nights. Furthermore how can the following sure evidence be thrust aside?

"Now when Jesus WAS RISEN EARLY THE FIRST DAY OF THE WEEK, he appeared first to Mary Magdalene  
- - - "

(Mark 16:9).

That the disciples commemorated this wonderful event of the resurrection is made clear:-

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them  
- - - "

(Acts 20:7).

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

(1 Cor. 16:2).

In both examples we see a Meeting taking place, when there was exhortation, and also the collecting of money for the furtherance of the work. Obviously the first day for such a gathering together, was for the purpose of remembering Christ's resurrection on the 1st Day.

The warning of the apostle Paul in this context seems appropriate:-

"Let no man therefore judge you - - - in respect of an holyday - - - or of the sabbath.

Which are a shadow of things to come; but the body is of Christ."

(Colossians 2:16-17).

**A BIBLE CLASS**

**“THAT I MIGHT MEDITATE IN THY WORD”**

(Psalm 119:148)

These words are a part of the 119th Psalm. In this Psalm each set of eight verses bears a different Hebrew letter, and each verse in it begins with that letter, illustrating a theme or purpose. For example, in Verses 145-152, which includes our subject, David’s “crying out” to the Lord is featured. In his frequent times of trouble or affliction, David’s mind was to cry fervently, appealing for God’s help lest he offend:

“I cried with my whole heart; hear me, O LORD: I will keep thy statutes. I cried unto thee: save me, and I shall keep thy testimonies.

I prevented (went before) the dawning of the morning, and cried: I hoped in thy word.” Psalm 119:145-147.

David experienced deliverance and understanding when his heart cried unto the Lord:

“In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.” Psalm 18:6.

In contrast, those who were the enemies of God and His people were not heard, as David expressed:

“Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

They cried, but there was none to save them: even unto the LORD, but he answered them not.” Psalm 18:40-41.

As David lifted up his voice and received God’s deliverance, his trust and determination was:

“... I will keep thy statutes.

... I shall keep thy testimonies.

... I hoped in thy word.”

Psalm 119:145-147.

Our brother, through experience, had come to firmly believe that it is only in the valuing of God’s word and will, that there is hope of being heard. With that conviction, he spoke:

“Mine eyes prevent (go before) the night watches, that I might meditate in thy word.” Psalm 119:148.

David as king over Israel was occupied with the governing of his people. His mind would be to rule righteously in order to please God. Being king over Israel was a whole-hearted labor, and David would often long for quiet, a time to think upon God’s word, a time to give praise and thanksgiving to Him. In that need, he would

anticipate with quiet pleasure the night watches — “that I might meditate in thy word.” He felt that need to deeply ponder, reasoning with himself. At times, it was in the night watches that David found peaceful hours for himself, communing with God’s word for counsel, healing and strength to perceive and endure whatever God required of him. At times, David also mourned upon his bed, in distress for his own weaknesses, and cried out for mercy:

“O LORD, rebuke me not in thine anger . . .

Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed . . . deliver my soul: oh save me for thy mercies’ sake.

I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.” Psalm 6:1-6.

As he agonized on his bed, meditating in his distress, his comfort and conviction increased:

“The LORD hath heard my supplication; the LORD will receive my prayer.” Psalm 6:9.

We all need to meditate, to quietly muse, seeking the guidance and correction which is found in God’s word.

We remember Paul’s words to his beloved Timothy:

“. . . from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, throughly furnished unto all good works.” II Timothy 3:15-17.

It is truly from these scriptures that we can become “fully equipped” unto all good works. This was David’s mind, expressed for all men who diligently study and believe the Word:

“O how love I thy law! it is my meditation all the day.

Thou through thy commandments hast made me wiser than mine enemies: . . . I have more understanding than all my teachers: for thy testimonies are my meditation.

Through thy precepts I get understanding; therefore I hate every false way.” Psalm 119:97-99, 104.

Many faithful men have found needed and perfect help through deeply pondering His word. In earlier days, Joshua, as he was about to lead Israel into the promised inheritance, was exhorted by God and received His help into his heart:

“This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.”  
Joshua 1:8.

Later on, the prophet Jeremiah, in the midst of great persecution as a witness to God’s word, found help to endure through the same means:

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.”  
Jeremiah 15:16-17.

As we, with our brethren of old, need guidance in our determination to work and walk in that narrow way which leads to God’s kingdom, help is found in David’s song of ascent, as he contemplated going up to Zion:

“I wait for the LORD, my soul doth wait, and in his word do I hope.

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.”  
Psalm 130:5-6.

Clearly he deeply longed for the coming of that very special “bright and morning star” (Revelation 22:16), who will establish His kingdom in Zion, as God has promised — a great light for all men who seek it. David spent his “night watches” meditating upon the Almighty’s word, seeking the necessary strength to endure in that so precious hope.

As we believe that the coming of the “bright and morning star” draws near, let us spend our remaining time (the quiet night watches) wisely, in meditating, communing on that word, and the wondrous promises it contains. In this, we reinforce our determination to glorify the Father now in this our time of living, which is our trial of character, and of our love for God and His Son.

*J.A.DeF.*

### SIGNS OF HIS COMING

“Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, who seeth us? and who knoweth us?

Surely your turning of things upside down shall be esteemed as the potter’s clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?”

(Isaiah 29: 15-16).

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The above message is just as much for today, as it was for Israel of old. But the outcome which puts such a situation right, is also clearly shown:-

“And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

For the terrible one is brought to nought, and the scorner is consumed - - - .” (verses 18-20).

Meanwhile those who ‘turn things upside down’ are at work. Recently the leader of the Anglican Church in Scotland accused some in the church of homophobia as the result of their being influenced by “ignorant” Bible texts. He said that “violent homophobia is still alive and kicking and much of it is motivated by religious zeal.” He then went on to say, “The Bible, though it is one of our greatest treasures is also our greatest danger.” In his address, the Scottish Church leader declared that traditional religions are being abandoned as “primitive superstitions” because they cannot change; “This is why many feminists have abandoned Christianity”. “They see it as incurably patriarchal and oppressive”. He said the Bible can no longer be read as a fixed and unchanging law, and must be seen as “flawed and fallible”. The theme of the Bishop was revealed when he said, “We have recently abandoned the text’s tyranny over women, as we abandoned its justification of slavery, and soon we’ll abandon its ignorant misunderstanding of homosexuality.”

These are terrible ideas undermining even a “form of godliness”. Never before have such matters been voiced by so called leaders of the churches. But this is not confined to Britain.

An American Bishop who intends to be at the Lambeth

Conference in England, this summer, has been propagating some "overturning" ideas. In a diocesan newsletter he has called upon the worldwide Anglican church to abandon most of the traditional Christian doctrine. He declared that "Theism" (belief in God) should be rejected, saying that the "Christology of the ages", that is Christianity, is bankrupt. What a catalogue of rejection is conveyed by this American bishop! He dismisses as not true, the virgin birth of Jesus Christ, and discountenances the miracles described in the New Testament. He declares that the concept of Christ's death upon the cross as the sacrifice for the sins of the world, is a barbarous teaching. Furthermore, he says that the physical resurrection of Christ's body was an absolute impossibility.

The 10-yearly meeting of archbishops and bishops from the Anglican church worldwide for this Lambeth Conference obviously is far removed from godliness when such ideas are allowed to circulate amongst its participants.

It is a "turning of things upside down", and, as Isaiah expresses it, the warning question to those of this ilk is, "--- shall the work say of him that made it, He made me not?".

The scripture indicates that such a trend will finally be caused to cease, when those who have been led away in such a manner will suddenly be brought out of the darkness. Then, as Isaiah declares, "the eyes of the blind shall see out of obscurity ---." What a blessing it is that such a decline, with all the evil which would follow, is to be divinely checked.

**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

Every Third Week: Revelation Study

In answer to prayers of many, help has been provided for our sister in Manchester. All join in gratitude for the improvement.

Our summer outing is planned for August 15th, God willing. We look forward to enjoying this annual event.

*J. A. DeF.*

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

Sundays: Breaking of Bread 11.00 a.m.

Thursdays: Bible Class 7.15 p.m.

As healing from a problematic medical condition has been experienced here, it causes the realisation of how important, as part of the work, is the combined prayers of many.

This helps the faith of each, and also brings comfort and relief in the knowledge that God is aware, and that when man fails God is able and willing to provide and to save.