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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"**

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## AT THE TABLE OF THE LORD

### "WE ARE THE CLAY"

Again we are greatly helped by the word of the Lord through His prophet Isaiah, as he exclaimed:

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him."  
Isaiah 64:4.

The word "waiteth" comes from a root giving the thought of adherence, a sticking to; also to long for, to tarry. For those whose desire and effort is to cling to the Almighty, fastened by love and awe, God has prepared great things — the hope of redemption when Jesus returns to assemble His people to the kingdom promised. Now is a time of probation — looking, waiting, praying for the accomplishment of His purpose. To whom is this promise made? Isaiah makes it very clear:

"Thou (God) meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways:  
... in those is continuance, and we shall be saved."  
Isaiah 64:5.

God meets — or, as the word means, has an influence on, makes intercession, reaches out — those who rejoice in His mercy, are closely connected to Him, and respond in love and fear, seeking continuance in such a blessed position in the hope of being saved. These things are incorporated into the gospel — the good tidings concerning the kingdom of God and the name of Jesus Christ — all prepared for those few whom God meets in love, care, protection, mercy and grace.

Isaiah further reveals:

"But now, O LORD, thou art our father, . . ." Isaiah 64:8.  
How is this blessed position made possible? It is only by baptism, burial into the death of Jesus Christ and rising a new man, born of the water and the Spirit. These become brethren and sisters of Jesus and therefore children of God. Isaiah gives us further help in our desire to be joined to God:

"... we are the clay, and thou our potter; and we all are the work of thy hand."  
Verse 8.

We are the clay! A lump of clay is shapeless, gray in color, earthy, coming from the dust of the ground. It may seem to be of little use; but it is sought by a potter, for it has certain qualities which are useful for his work in making vessels. There is much for our help in these

words: “. . . we are the clay.” First of all, do we recognize that we are clay — of the ground? In the beginning, God created man of the “dust of the ground” and breathed life into his body. Dust is also used as ashes, powder, rubbish — not of much use. Yet God made man from it, forming a living creature. The dictionary defines clay as: “a firm, fine-grained earth, plastic when wet; it is formed by chemical decomposition of rock, a deposit of fine rock particles deposited by water.” It is impressive that the particles which make up clay are particles of a rock. The potter searches for such clay, knowing it will be suitable for his use, being free from other parts of earth, such as stones, gravel, or sand which are not plastic, and so not easily formed. The potter adds a measured amount of water to make its consistency suitable for his use. He mixes it thoroughly, often by treading upon it, until it is the proper consistency. Can it be readily formed under his hand? Is it strong enough when formed to retain its shape until it is fired in a furnace whose fire cures it?

Having procured and prepared the clay, he takes a lump of the proper weight for the vessel to be formed. He puts the clay upon the potter’s wheel that rotates, and with his hands forms the clay into a desired shape. If we have ever watched a potter at work, it is remarkable to see just how a vessel is skillfully and quickly formed. When the potter is finished with his work, he carefully inspects it. Is it perfect, without flaw? Is it according to the pattern he desires? Is it strong enough to retain its desired shape until the fire hardens it — thus making it strong, durable, and a shapely vessel fit for the potter’s use? If it does not pass his inspection, it is discarded; it is not according to his pattern. It is broken and becomes just a potsherd of no use.

How fitting an example illustrating God’s work with those who are clay: formable, pliant, submissive under His hands, able to be formed according to His pattern — as Isaiah says:

“. . . and we all are the work of thy hand.” Isaiah 64:8.

Paul used the example of the potter as he exhorted his brethren in Rome:

“Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

What if God, willing to shew his wrath, and to make his

power known, endured with much longsuffering the vessels of wrath fitted to destruction:

And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?"

Romans 9:20-24.

Certainly the thing formed cannot question the potter; it is but clay! No more can we, Brethren and Sisters, say to the One forming us, our Father, "... Why hast thou made me thus?" We have no say in the matter, but must submit to His hands: pliable, able to be formed according to what God "... hath prepared for him that waiteth for him" (Isaiah 64:5). A part of the work of the potter is to place the vessel he has made in the furnace of affliction so it can become strong enough to perform its desired use. We face that fiery but necessary test; can we submit, and in so doing come forth out of the fire a vessel fit for His use, not ours?

Paul himself felt the hands of the Almighty working with him as he was blinded by the light from heaven on his way to Damascus (Acts 9). Ananias was sent to heal Paul, but protested:

"... Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

And here he hath authority from the chief priests to bind all that call on thy name.

But the Lord said to him, Go thy way: for he is a chosen vessel unto me (being formed), to bear my name before the Gentiles, and kings, and the children of Israel.

For I will shew him how great things he must suffer for my name's sake."

Acts 9:13-16.

Paul did suffer many things as God's hands worked with him in His furnace of affliction, until he could say with conviction:

"I have fought a good fight, I have finished my course, I have kept the faith.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing."

2 Timothy 4:7-8.

He was indeed a chosen vessel, fit for God's use! He recognized this as he wrote to his brethren in Corinth:

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

For God, who commanded the light (as on the way to

Damascus) to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure (what God has prepared) in earthen vessels, that the excellency of the power may be of God (the potter), and not of us (the clay)."

II Corinthians 4:5-7.

Do we not need to remember that we have this treasure in earthen vessels? We are fragile, breakable; yes, the work of His hands, but we are flesh, prone to temptation, able to fail during our time of probation. We need His help, His hand still upon us, that we might endure with His mercy and grace, until Jesus returns to judge those who are the work of the Potter, who knows we are clay. Paul further warns:

"But in a great house there are not only vessels of gold and of silver, but also of wood and earth; and some to honour, and some to dishonour.

If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

II Timothy 2:20-21.

Purge used here gives the thought of cleansing, to separate from what is defiling. Those who separate from the vessels of dishonour, remain as vessels fit for His use — whether gold, silver, wood and earth (clay). All who honor God by serving Him, make themselves fit for His use. This is our struggle, our hope — to be vessels formed by His divine hands, prepared for His use, as we strive to submit to His will, not our own.

Zechariah speaks of our hope, to be achieved in the day of the Lord:

"In that day shall there be upon the bells of the horses, **HOLINESS UNTO THE LORD**, and the pots in the LORD'S house shall be like the bowls before the altar.

Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts" and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts."

Zechariah 14:20-21.

It will be a day of joy, of rejoicing, for the vessels of honour — those whom the LORD has prepared, and who have waited on Him!

J.A.DeF.

### IS NOT THIS THE FAST THAT I HAVE CHOSEN?

We have continued our reading of the prophet Isaiah and are given food for thought. He was sent to a:

“. . . sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.” Isaiah 1:4.

His was a difficult task, bringing their failure before them that they might repent and turn again to God in an acceptable manner:

“Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.” Isaiah 58:3-4.

They appeared to conform in obedience and professed to fast in honor of God, but they did not deprive themselves. It was a fast outwardly but there was no honor to God when they did not afflict their souls or deprive their flesh. Consequently, He did not hear because they did it amiss, and so Isaiah was sent to show them the right way:

“Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” Isaiah 58:6-7.

This is what He looks for in those that are His — that they afflict their souls and deal kindly with compassion and consideration to their fellow man in need.

When we look up fasting in the scriptures, we find only one fast appointed by the Mosaic Law on the day of Atonement:

“Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. It shall be unto you a sabbath of rest, and ye shall

afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."

Leviticus 23:27-28, 32.

The thought of fasting or depriving oneself of food is to deprive the flesh and afflict the soul — a type of the denial that must be ongoing in the man of spirit who seeks to walk after God's precepts. That man endeavours to remove self and looks to the needs of others with no thought of reward or repayment — this is true spiritual fasting. However, those in Israel's day fasted not for these reasons — they fasted to be seen of others, just as did the Pharisees in the Lord Jesus' time:

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face;

That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

Matthew 6:16-18.

This was instruction given by the Lord Jesus to those who desired to fast with a right spirit. Those at the time of Isaiah indeed had their reward — merely the approval of onlookers, and none from the Almighty because they did it not aright.

We were reminded this morning at the Lord's Table of the true spiritual sacrifice that is required by God as seen in the example of His Son when He was tempted:

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

And when he had fasted forty days and forty nights, he was afterward an hungered.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Matthew 4:1-4.

He was tempted to satisfy his own hunger after fasting for forty days, by using His newly acquired power to turn stones into bread. He did not satisfy His fleshly hunger but prevailed through the application of God's Word. He came out of this experience spiritually strengthened and more ready to meet the next challenge. This is the object of fasting — through denial to refresh and strengthen the

inward spirit man and make him more able to meet the next test.

Moses was another example of one who fasted as he was on the mount receiving the tables of stones from God:

“And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.” Exodus 34:28.

While on the mount he fasted in order to concentrate his mind and heart on the great task God had set before Him. He recognized the importance and holiness of this work and did not want the flesh to enter in, and so deprived himself of both food and water in singleness of purpose. This was the second set of tablets received from God, for the first had been broken on the mountain by Moses when he descended and found the people wantonly worshipping a golden calf they had made during his absence. What a stark contrast was their behavior to that of Moses, the friend of God.

These examples through Moses’ work and Isaiah’s preaching help us to see what God requires — obedience to His precepts and the removal of the flesh’s thinking and the natural focus on “self”, to be replaced with the spirit of yieldingness to Him and His Word. If those in Isaiah’s day would repent and turn back to God, He promised a wealth of blessings upon them:

“Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rearward. Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:

And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” Isaiah 58:8-11.

We are shown how there can be a restoration if we can be at one with God through obedience to His Word and belief in His Son, the Lord Jesus Christ — He who has stepped into the breach to join the obedient man with the Father.

This right spirit was seen also in the life of David as he afflicted

his soul to become closer to God:

“When I wept, and chastened my soul with fasting, that was to my reproach.

I made sackcloth also my garment; and I became a proverb to them. They that sit in the gate speak against me; and I was the song of the drunkards.

But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

Hear me, O LORD; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.”

Psalm 69:10-13, 16.

As we seek to be chastened and humbled, we too must also spiritually fast — depriving our carnal nature in order to strengthen the spirit man who pursues the blessings promised.

*M.C.S.*

**THE MOST HIGH RULETH IN THE KINGDOM OF MEN**

“ - - THE MOST HIGH ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.” (Daniel 4:17).

This concept is little thought of by nations and rulers, but look at history and the truth of the above testimony, by Daniel the prophet can be seen.

Daniel was told of divine intervention in national affairs most pertinently, as seen by the following:-

“Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. --- Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.” (Daniel 10:12 & 20).

The “prince of Grecia” of course was Alexander. His actions against Persia are described in the following summation:-

“In the course of (a) decade, Alexander and his Macedonians repeatedly demonstrated their capacity to overcome tremendous obstacles. They went on to conquer the entire Persian empire, and more. Alexander’s conquest of the Persian empire is among the most remarkable - - - military campaigns of all time.”

As a result the Persians had to give up thoughts of westward expansion; they were satisfied with holding onto central Asia, which was according to divine control.

What then of modern conflicts? The World War 1914-1918 was a terrible conflict. As that time approached European nations were very nationalistic; and there was great competition for markets and colonies, but the conflict was an error of diplomacy, particularly on the part of some nations. Britain and later the United States got involved, which they could have avoided. But then how would Britain have got involved with Palestine and the setting up of a home for the Jews? It was indeed a working out in the divine control over the nations.

The onslaught of Hitler on Europe was phenomenal. His Nazi revolution had captivated the minds of the Germans. Germany, defeated in the First World War, and economically depressed, and suffering hyperinflation, suddenly found the means, and the strength, to build up huge armed forces. France prepared to defend itself with

the formidable Maginot Line of fortresses but all to no avail as the German contingents rushed through Belgium, defeating the French and British forces, as also previously overcoming Poland. Other European nations quickly fell before the Panzer Divisions. But even as the Battle of Britain commenced, Hitler repositioned the ground forces of the Wehrmacht eastward toward the new frontier of the Soviet Union, as defined by Germany's annexation of half of Poland in September 1939. He doubled the number of his Panzer divisions, and also arranged for new headquarters in East Prussia.

But no decision was made. There had been a Russian-German pact in 1939 for an agreed sphere of interest in Eastern Europe. This pact, it was said, could be extended enabling Germany to consolidate its territories south of the Russian border. Moreover Germany became further strengthened by the Tripartite Pact with Italy and Japan, who agreed to join with Germany, to help militarily, if required.

So Germany was in a very strong position, and even more so when the Greeks were defeated along with the Yugoslavs; and of course Italy was a dominated partner in Germany's schemes. So in effect mainland Europe was conquered except for Sweden, Switzerland and the Iberian Peninsula. There was, of course, Russia in the north. Why did Germany not remain content? Because it desired the riches of Russia, the oil-fields and the mineral wealth. So the plan "Barbarossa" was prepared.

But Germany, in its success, was turned against the Jews. Hitler and the Nazis were determined to exterminate them. Yet one thing stood in the way. To the Jew God has declared:-

"For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: - - -"

(Jeremiah 30:11).

Germany had commenced the destruction upon its own German Jews. But as the Nazis conquered, it sought out the Jews in the other nations. Six million Jews were murdered. Most of these were not killed and cremated in concentration camps, they were shot and buried in mass graves. One witness of the enormity of what happened describes the scene:-

"On the second anniversary of the liberation of the Belsen concentration camp by British troops, friends from the Jewish Relief Unit drove me out to that awful place. A mile away stood the only Jewish Displaced Persons Camp in the

British zone of Germany, housed in a former SS barracks. It was winter when I stood by the Jewish memorial on that most chilling day of my life. Around me were dozens of mass graves marked: "Here lie 1,000 bodies"; "Here lie 5,000 bodies". The whole vast area was covered in blood-red moss and surrounded by pine trees. --- nearly 60 years later, together with colleagues from the Holocaust Educational Trust — founded in 1988 to raise awareness and understanding of the Holocaust and its relevance today — I saluted the success of projects in Lithuania and Latvia, to map, to mark and to signpost such mass graves with images of that day still etched in my mind. The British troops who had liberated Belsen had burned down the typhoid-infested prison huts. In the rubble I found scraps of clothing, a twisted metal bowl and a child's torn shoe."

Mass graves of Jews can be found in the countries which the Nazis occupied. But even in those dire times help came to some. For example, on the Swiss border, a Swiss police officer, ignoring the orders of his superiors, let more than two thousand Jews cross into Switzerland. Here and there were heroic people, who aided the Jews, to the jeopardy of their own lives. One remarkable account of courage is about an action in Germany in 1943. The Gestapo had rounded up 4,700 Jewish men who were married to non-Jewish women. They were taken to a detention centre, from which they were to be deported to their deaths. But then 2,000 of the non-Jewish wives gathered to demonstrate close by the detention centre. These demanded their men's release. By nightfall almost another 2,000 joined them. These stayed in that street a whole week, refusing to leave until their husbands were freed. Goebbels, the Propaganda Minister, gave in. Those about to be deported became "privileged persons": free men who were announced to have become "incorporated into the national community". So those 4,700 Jewish husbands survived the war, actually living on Berlin!

But the over-all situation for Jews in Europe was a very desperate one. What brought about their salvation? Hitler attacked Russia, and the Red Army fell before that very great initial onslaught. Hitler exulted in the victories of his direct frontal assault against the Soviet Union in that summer and autumn of 1941. But then things began to go wrong for Hitler. The Russian front was hinged on Stalingrad, and it was there that the invincible German forces came to a halt. They couldn't break Stalingrad. Volgograd as it is now

called, blocked the Germans from August 1942 to January 1943. And it was a very severe winter, with sickness in the ranks. It gave the Russians time to prepare a counter attack which commenced in November 1942. The Germans lost 400,000 troops at Stalingrad, and from then on, the German forces faltered. By March 1943 Russia had driven the Nazis back to the river Dometz. The battle continued furiously, but the German forces, bit by bit yielded, so that by February 1945, Soviet troops reached the German border. Two months later Hitler committed suicide. It was April 30th, and his adjutant burned his body along with the body of his wife Eva Braun, who had also killed herself. In a way, it is reminiscent of the violent death of Haman (the Jew's enemy) who had also planned to exterminate the Jews. (Esther chapter 7).

All this was over-ruled by He who had promised, "--- though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee. -,-"

The power of God's intervention to save is seen particularly in the scriptural account of the deliverance of the Jews at the time of the Jewish king Hezekiah. The tiny kingdom of Judah was attacked by Sennacherib, king of Assyria in 701 B.C., and his forces had occupied most of the Jew's defenced places. The Jews, to save themselves, had to shut themselves in Jerusalem behind its formidable walls. It seemed only a matter of time before the Jews would have to surrender because of famine in the city. But there was to be no repetition, at that time, of what had happened to the northern part of Israel's kingdom when Sargon the Second, with his Assyrian army, had captured Samaria, carrying off thousands of survivors to far-away Mesopotamia (where as tribes, they became lost), and were replaced in Israel with strangers brought in by Assyria to cultivate the emptied fields.

The prophecy of Isaiah describes the heartening message which came to the Jewish besieged through God's prophet:-

*"For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.*

Therefore thus saith the Lord concerning the king of Assyria, he shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

For I will defend this city to save it for mine own sake, and

for my servant David's sake.

Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: - - -" (Isaiah 37:32-36).

This grievous blow to the Assyrian devastated his ability to continue the campaign. Sennacherib had to return to his land, where he met a violent death, and was succeeded by Esar-haddon his son.

Can anyone doubt that the Eternal God, who at that time revealed His great power, is not likewise at work, just as effectively at the present time in the affairs of the nations? The things we see happening before our very eyes are undoubtedly influenced by a power far greater than man's. As the prophet Daniel declares:-

"- - - the Most High ruleth in the kingdom of men. - - -"

(Daniel 4:17).

**A BIBLE CLASS**

**"A ROYAL DIADEM IN THE HAND OF THY GOD"**

Isaiah 62:3.

This prophecy was written in approximately 698 BC, at the time of King Hezekiah's death; for it was in 712 BC that the Almighty added fifteen years to his life. After Hezekiah died, Manasseh, his son, reigned for 55 years in his place. With this in mind, let us listen to Isaiah's prophecy concerning Judah and Jerusalem. The prophet's particular message begins:

"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted to proclaim liberty to the captives, and the opening of the prison to them that are bound;

To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn."

Isaiah 61:1-2.

This work was given to Isaiah: to preach good tidings — the gospel. It also pointed forward to the work of the Messiah, Jesus Christ. We read in Luke's record how Jesus, shortly after His baptism by John the Baptist and His temptation in the wilderness, began His work of proclaiming the good news of the kingdom of God and the name of Jesus Christ, fulfilling the words of Isaiah. He was in the synagogue in Nazareth, and upon opening the book of Isaiah:

". . . he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel . . ."

Luke 4:17-18.

Further, we read God's message, pointing forward to Jesus' future work:

"I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations."

Isaiah 61:10-11.

This prophecy speaks of Christ as He sprang forth from the earth, and arose from the dead after His crucifixion. David looked forward to this time, as he exclaims:

"I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints . . . Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yeah, the LORD shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps."

Psalm 85:8-13.

The words of Isaiah continue to speak of these good tidings:

"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the LORD shall name."

Isaiah 62:1-2.

God did call Him by a new name, as Gabriel said to Mary:

". . . **thou shalt . . . call his name JESUS.**"

Luke 1:31.

Isaiah's prophecy continues:

"Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God."

Isaiah 62:3.

Let us listen further to what Gabriel said to Mary:

"He (Jesus) shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Luke 1:32-33.

Further, Isaiah conveyed God's words concerning that kingdom of Israel, to be restored when Jesus returns:

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah (my delight is in her), and thy land Beulah (Married): for the LORD delighteth in thee, and thy land shall be married.

For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

Isaiah 62:4-5.

When we think of the bridegroom and the bride, our minds go to The

Revelation given to John on Patmos, which speaks of “. . . things which must shortly come to pass” (Revelation 1:1):

“And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Come hither, I will shew thee the bride, the Lamb’s wife.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.”

Revelation 21:1-2, 9-10.

All this is to be accomplished by the Almighty and His Son Jesus Christ as prophesied by Isaiah. The Lord Jesus is to reign over the restored kingdom of Israel, wearing the “crown of glory” and the “royal diadem.” A crown is a symbol of kingship, ruling over a nation, as Christ in glory will rule over the kingdom of God. Diadem comes from a root meaning to “wrap around” — and is used as “mitre.” We are reminded of the high priest’s garments. The mitre (diadem) was placed upon the high priest’s head, as directed by God:

“And thou shalt make a plate of pure gold, and grave upon it, . . . HOLINESS TO THE LORD.

And thou shalt put it on a blue lace, that it may be upon the mitre, upon the forefront of the mitre it shall be.

And it shall be upon Aaron’s forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.”

Exodus 28:36-38.

God, through Isaiah, reveals His purpose with this earth, His “good tidings” — the kingdom of God and the name of Jesus Christ, who is to reign over it as king and high priest. This was revealed in the time of Hezekiah and Manasseh. Hezekiah heard, believed, and trusted in God’s promises. He was greatly helped, endeavoring to “go softly all my years” (Isaiah 38:15), in obedience to and reverence for God. Manasseh his son, who also would have known the prophecy of Isaiah:

“. . . did that which was evil in the sight of the LORD . . .

For he built up again the high places which Hezekiah his

father had destroyed; and he reared up altars for Baal . . . and worshipped all the host of heaven, and served them."

II Kings 21:2-3.

One heard, believed, and embraced the "glad tidings." The other turned his back in rebellion. One has the hope of a part in the kingdom of God through the name of Jesus Christ. The other is condemned for his refusal to embrace the same "glad tidings."

Is it not a warning for those who seek to be called "Hephzibah" and "Beulah" — those in whom the Lord delights, and so will be counted among the bride when the bridegroom returns?

M.C.S.

### SIGNS OF HIS COMING

"I will ascend above the heights of the clouds; I will be like the most High."  
(Isaiah 14:14).

Concerning such ambition God declares through His prophet Isaiah "yet thou shalt be brought down - - - ." (verse 15). Recently China joined Russia and the United States in space technology with the sending up of one of its citizens into solitary orbit. He was an important member in the Chinese military, which indicates that the enterprise was more about power and domination than for the pursuit of science. It certainly demonstrates to the world that China has now great technological capability.

Space has been referred to as the "military high ground." In the Gulf War space was used for monitoring troop movements, and for intercepting communications and also guided missiles.

The cost of these enterprises, of course, is tremendous. Nations could do a lot more for their peoples by spending such huge sums of money in welfare for the more needy sections of their peoples. But ambition and pride is very strong among the leaders. The scripture describes this situation in very appropriate terms.

"- - - thou hast said in thine heart, I will ascend into heaven,  
I will exalt my throne above the stars of God. - - -"  
(Isaiah 14:13).

The next objective, it has been said, "is the planet Mars." But human kind was never created for space, let alone as visitors to another planet.

How could men be shielded, in deep space, over a period of time necessary for space travel, from the dire effects of cosmic radiation? Yet a going to Mars, has been mooted as a possible ambition.

Even on earth itself there is ambition for the heights. At one time Nelson's column in London was thought to be very high. Then came two more enterprises in London of the B.T. Tower (620 ft.) and the Canary Wharf Tower (800 ft.). But these were dwarfed by the World Trade Center in New York (1,377 ft.) which was attacked and destroyed in that very terrible deed of September 11th. But in Chicago is the Sears Tower (1,453 ft.). But this has been exceeded in Malaysia, in the Petranas Towers at Kuala Lumpur (1,483 ft.). But Taiwan has beaten them all. It recently completed Taipei 101, at Taipei. A 101-storey structure with double deck lifts, the world's fastest. Built in accordance with traditional Chinese methods, it is 1,676 ft. high.

But what advantage are these very high structures? Such high towers, requiring expensive foundations are far from being essential. And why go to such great effort? It is evidence of the inbedded ambition and pride in man.

But how does God view such things? Let us be assured of this, He is aware. And what is the scriptural warning concerning such pride? The Bible shows what happened in an earlier time:-

" - - - it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime they had for mortar.

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded.

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language

--- .

So the LORD scattered them abroad from thence - - - and they left off to build the city." (Genesis 11:3-8).

God not only intervened at that time, He decisively intervened. In this comparable present time, in what is called the "nuclear age", with its dangers, we ask the question, when will God (who does not change) intervene?

**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

Response to our mailing of invitations to write for literature has been encouraging. We rejoice at the privilege of doing this work and are grateful for the response to date.

Counsel with our brethren in Manchester concerning witnessing and ecclesial matters enhance the closeness of mind and spirit in this work in our mutual desire to be subject to our Father's will.

*J.A.DeF.*

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

Sundays: Breaking of Bread 11.00 a.m.

Thursdays: Bible Class 2.00 p.m.

It is a new year for the Magazine. How thankful we should feel for the help we receive for its continuance.