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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**  
**“IN YOUR PATIENCE POSSESS YE YOUR SOULS”**

Luke 21:19

In recent readings, Jesus prophesied concerning Herod’s temple:

“As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.” Luke 21:6.

As he spoke these words, the question was asked:

“... Master, but when shall these things be? and what sign will there be when these things shall come to pass?”

Luke 21:7.

This was a natural question, for we all want to know what the future holds, and when it will come to pass. Jesus revealed signs that would precede such devastation upon Jerusalem and upon the world before God’s purpose with this earth would be accomplished. He warned:

“... Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.” Luke 21:8.

Since the time of Jesus, there have been many who claim: I am Christ. There are many called “Christians” who fail to follow in His footsteps, deceived by false preaching in His name. There are thousands of sects in the world today — all bearing the name of Christ, but astray from the simplicity of His teaching. His warning is: “... go ye not therefore after them.”

There are other signs which Jesus revealed, such as “wars and commotions” (verse 9), with the admonition:

“... be not terrified: for these things must first come to pass; but the end is not by and by (come yet).” Luke 21:9.

Today the world is filled with wars (Iraq) and commotions, with terrorism, devastating wild fires, earthquakes and floods — all under God’s hand. But Jesus’ admonition is “be not terrified” — fear not. The end of God’s purpose is yet to come when there will not be wars, devastation, terrorism; Christ will return to accomplish God’s purpose with this earth. To those who look in hope to this purpose, their fear is lest they be deceived, and thereby lose the hope such an end will bring.

There are a few, a remnant, who strive to obey the command of Jesus:

“... If any man will come after me, let him deny himself, and

take up his cross, and follow me.

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.”  
Matthew 16:24-25, 27.

Jesus warned His disciples of the persecution, affliction, and dangers that they would face as they followed Him, reminding and encouraging them:

“And it shall turn to you for a testimony (witness).

Settle it therefore in your hearts, not to meditate before what ye shall answer.

For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist.”

Luke 21:13-15.

His disciples did know great persecution for His name’s sake. James was killed by Herod, Stephen was stoned, Peter and Paul were killed by Nero after many years of witnessing. They had the help of God’s hand upon them in all their witnessing. Jesus encouraged them, settled them, as he admonished: “. . . not to meditate before what ye shall answer.” To premeditate causes one to worry about what will happen: What shall I say? How will I handle it? How can one avoid this premeditation? Is it not by trusting in Jesus’ words: “I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay (contradict) nor resist”? With this confidence in Jesus’ words, there is no need to worry, fear, or plan ahead of time — recognizing that God’s hand is there to help those who are striving to be a testimony to Him. This conviction “settled” those who trusted in Him for “wisdom and a mouth.” They knew His help in defeating those who did resist or gainsay His purpose. James, who was killed by Herod for his testimony in AD60 (Acts 12:2), helps us:

“... God resisteth the proud, and giveth grace to the humble.

Submit yourselves therefore to God. Resist the devil (adversary), and he will flee from you.

Draw nigh to God, and he will draw nigh to you . . .

Humble yourselves in the sight of the Lord, and he shall lift you up.”

James 4:6-7, 10.

“Humble yourselves” — deny self; trust in God — all this will “settle” you, or as the word means: will cause one to bow down, to kneel, to commit oneself to God. Peter, who also gave his life for the

name of Jesus Christ, writes encouragingly:

“... Yes, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

Casting all your care upon him; for he careth for you.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”

I Peter 5:5-10.

Through God’s grace, we can settle our hearts to face whatever He places upon us, to prove our trust in Him. This takes patience, reliance upon His mercy and grace in the midst of tribulation and trial — waiting, praying for His help.

James further helps us, as he expresses from his own experience:

“Who is a wise man, and endued with knowledge among you? let him shew out of a good conversation (behavior) his works with meekness of wisdom.

... the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy, and good fruits, without partiality, and without hypocrisy.

And the fruit of righteousness is sown in peace of them that make peace.” James 3:13, 17-18.

How does one “make peace”? We are helped as we think of the peace offering, which was provided to make atonement with God, yielding oneself to God, as Paul beseeches his brethren:

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

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

Romans 12:1-2.

Such a living sacrifice brings peace, assurance, and takes away fear, replacing it with reverence and trust in God.

Going back to Jesus' words in Luke 21, He further warned His disciples:

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

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

Luke 21:16-17.

All of this came to pass with His disciples. Yet they persisted in their witnessing, giving their lives to the Almighty in faith, as Jesus promised:

"But there shall not an hair of your head perish."

Luke 21:18.

Jesus had also encouraged His disciples in their work:

"... fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell (the grave).

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

But the very hairs of your head are all numbered.

Fear ye not therefore, ye are of more value than many sparrows.

Whosoever therefore shall confess me before men, him will I confess also before my father which is in heaven."

Matthew 10:28-32.

What a comfort and assurance this loving care would bring to those serving Him, assuring them that God knows their works.

Jesus summed up his instruction to His brethren as He spoke:

"In your patience possess ye your souls." Luke 21:19.

"Patience" involves a bearing under, waiting in faith, trusting in God's care and love, thereby submitting to whatever is His will. Those who can do so will possess their souls, their living. The word "possess" means to obtain, to provide, or to purchase — implying ownership, and thereby having control over one's heart, mind, or life, as the word "soul" involves. The natural man is inclined to be impatient, thinking: I want it now! — rather than patiently waiting upon the Almighty, trusting that His purpose will be accomplished in His time, not ours.

We long for the return of Jesus Christ to accomplish His Father's purpose. It requires a faith in his promises made to those who in patience have controlled their living, and wait for the day of redemption.

How wise were Jesus' words: "In your patience possess ye your souls." Today the signs in the earth indicate that this day of redemption is drawing near, as revealed by Jesus about 2,000 years ago. There is a remnant — a small number — who do struggle to possess their souls, sustained by Jesus' words:

"... then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Luke 21:27-28.

J.A.DeF.

### **"TEACH ME GOOD KNOWLEDGE AND JUDGMENT"**

We have recently been reading in the record of the Kings of the transfer of power from King David to his son Solomon. We read of the mind and spirit of Solomon as he took over from his father:

"In Gibeon the LORD appeared to Solomon in a dream by night; and God said, Ask what I shall give thee.

And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in." I Kings 3:5-7.

His spirit was humble and gentle as a little child's — looking to God for direction and help, not relying on his own strength or power as the King of Israel. In this dream God asked what he could give Solomon and his response was for an understanding heart to be able to judge Israel wisely:

"And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

**Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"**

I Kings 3:8-9.

At the start of his reign, Solomon had great respect for the responsibility placed upon him by God as the next king after his father David. He could have asked for material gifts, wealth, power or honor, but instead when asking for wisdom to be a faithful judge over God's people, was shown to be a man of humility, eager to be a faithful servant to the Lord.

His first judgment as king is well known, displaying a wisdom and compassion which could only come from God. Two harlots appeared before Solomon, each having borne a child in the same house. During the night one woman laid on her child suffocating it and when she realized the child was dead, placed it in the other woman's bosom, taking her living child as her own. Now both came before Solomon claiming to be the living child's mother and asking for his judgment in the matter. The king called for a sword to divide the child, knowing that the true mother would rather see the child alive and in the possession of another than see it dead. Therefore did Solomon discern wisely who was the true mother. This judgment must have gone throughout all Israel for we read:

"And all Israel heard of the judgment which the king had judged; and they feared the king; for they saw that the wisdom of God was in him, to do judgment."

I Kings 3:28.

Solomon's example proves that only through God does understanding and true judgment come, that we may be given help and strength in our own living to make wise decisions.

"Many seek the ruler's favour; but every man's judgment cometh from the LORD."

Proverbs 29:26.

Solomon looked to God for guidance as a little child looks to his parents, and because he was humble, God heard and answered his prayers for help and instruction. David must have schooled Solomon in this manner for many times David's humility is recorded, as in the Psalms where he wrote:

"Show me thy ways, O LORD, teach me thy paths.

Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

Good and upright in the LORD: therefore will he teach sinners in the way.

The meek will he guide in judgment: and the meek will he teach his way."

Psalms 25:4-5, 8-9.

Undoubtedly, there were many opportunities for David to teach Solomon of the Lord's goodness and the need for humility, as he

grew from a child into a young man. When he was near death and ready to turn the kingdom over to Solomon he charged him:

“I go the way of all the earth: be thou strong therefore, and shew thyself a man;

And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest **prosper** in all that thou doest, and whithersoever thou turnest thyself.” I Kings 2:1-3.

This word “prosper” as used here, means “to do wisely”, and we can well imagine Solomon taking his father’s words to heart, viewing his new role as king as a grave responsibility to be discharged to the best of his ability, but needing God’s help. He did do well initially because he applied David’s teachings, acknowledging as he did that the only true source for help and judgment could come from the Lord:

“Thou hast dealt well with thy servant, O LORD, according unto thy word.

**Teach me good judgment and knowledge:** for I have believed thy commandments.” Psalm 119:65-66.

What David had learned, all those striving to be servants of God must learn — that God brings affliction to test the flesh and see if one will seek good judgment and direction from Him or go on the strength of their own understanding.

We know of Solomon’s ultimate downfall as an old and foolish king who forgot the lessons taught by his father David. He turned away from God’s understanding into the ways of the world, anxious to satisfy the whims of his many wives and concubines and served their false gods — seduced into their way of thinking because of his love for them.

“But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go into them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not

perfect with the LORD his God, as was the heart of David his father." I Kings 11:1-4.

His first love was compromised for he turned to the ways of the flesh in an attempt to please his many wives and concubines by building altars and high places for their idols and strange gods. He knew what was right but chose to disregard God's path, placing his wives before God in his heart:

"And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice.

And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." I Kings 11:9-13.

We are also reminded by the Lord Jesus of the need to judge wisely:

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how will thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matthew 7:1-5.

If judgment is done after the thinking of the flesh it is not wise judgment. First there must be a cleansing of the fleshly beam — the thinking of the flesh, then right judgment can be made to the glory of God.

The Spirit speaks in Revelation to those of Laodicea:

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art

wretched, and miserable, and poor, and blind, and naked: As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me.

He that hath an ear, let him hear what the Spirit saith unto the churches." Revelation 3:17, 19-20, 22.

Those in Laodicea like Solomon were "rich and increased with goods", grown comfortable and secure because of their wealth, but at the same time had lost the zeal of their first love — the Truth.

Solomon at first listened for that knock and desired to walk in the path of righteousness, but over time he began to listen to other voices rather than God's, and so did not apply the spirit of wise judgment in his own living. What a warning recorded for our help that we may execute righteous judgment through a meek and lowly heart.

M.C.S.

### THE JUBILEE

A calculation passed on by a friend of the magazine.

"Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord - - - ." (Leviticus 25:3-4).

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty - - - it shall be a jubile. - - -

A jubile shall that fiftieth year be unto you. - - -"

(Leviticus 25:8-11).

2 November 1917. A. J. Balfour to Lord Rothschild (Chair of the British Zionist Federation) stated the British Government favoured the establishing in Palestine of a national home for the Jewish people. This declaration helped to form the basis for the foundation of Israel in 1948.

Under a mandate of the League of Nations, Britain administered Palestine from 1923-1948 and so began a steadily increasing flow of Jewish immigrants especially after the rise of Nazism in Germany. The British had previously promised the Arabs their own independent state in south-west Asia (1915-1916), but they stated that Palestine was one of the areas excluded from this promise. But Arabs do not accept this qualification.

After World War Two, Britain was troubled by militant Arabs as well as Jews, and eventually asked the United Nations to find a solution. A special commission recommended partition into Jewish and Arab states, with Jerusalem as an international zone. This was accepted by the Jews, but rejected by the Arabs. On May 14, 1948, the day before British Mandate was due to end, the Jews proclaimed the State of Israel. But then began a series of Arab-Israeli wars. Israel gained some territory, but Egypt and Jordan also occupied other parts of Palestine, all this resulted in displacement of some of the Palestinian Arabs.

The visit of Jews to some of the ancient places of their history was denied them; Hebron for example, so greatly connected with Abraham. But ten years after the Sinai Campaign of 1956, Egypt again blockaded the Gulf of Akaba, the waterway to the Israeli port of Eilat; this resulted in the Six Day War of 1967. It commenced on the 5 June, and Jordan which was allied with Egypt opened fire along the armistice line with Israel; remarkably on the third morning of the Six Day Conflict, the Israeli forces captured Jerusalem and in the afternoon captured Hebron; then Nablus and Jericho surrendered; so the war with Jordan ended; and Egypt and its cohorts were also trounced. But how significant was the capture of Jerusalem. Jerusalem had been a divided city until that date; the Six Day War gave the Israeli's the whole of the city.

Note the following calculation:-

The Mosaic Law

The 7th year was the year of rest. Then  $7 \times 7$  came to 49 years, and the following fiftieth year was the year of Jubilee, when the trumpet was sounded to announce Liberty.

November 1	917	Balfour Declaration
7 x 7 = 49	49	
	<hr/>	
	1966	
June 1967	1	
	<hr/>	
	1967	which was the 50th year.
	<hr/>	

Israel in 1967 rejoiced at the freeing of Jerusalem by its forces; and significantly those triumphant Jews, on their occupying the Old City, caused the SHOPHAR (the hebrew instrument) to sound. Of course, a greater Jubilee is yet to come, but there is the testimony of Jesus to remember:-

“- - - Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” (Luke 21:24).

R. Roberts speaking of the Jubilee feature of the Law, concerning its restoration says:-

The reproduction of the system under Christ will be attended with very different results (than at present); “I will settle you after your old estates and do better unto you than at your beginnings.” “I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.”

“Thy people also shall be all righteous: they shall inherit the land for ever.” “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

When we extend our view beyond the settlement of the people in families on the land, on the basis of inalienable inheritance (subject to unconditional and compulsory release every fifty years), to the further laws given to bring individual life under reverence, and purity and gratitude, and to rouse up public life into recurring seasons of joyous social activity, appreciation of the law of Moses swells and bursts into enthusiastic admiration.

That day has not yet arrived, with all the blessing foreshadowed in the Law, but certainly the events that have taken place in Israel, and are still taking place, are very indicative that God’s final fulfillment of His purpose is very near.

**A BIBLE CLASS**

**“HE THAT BEING OFTEN REPROVED”**

Proverbs 29:1

The key thought of this subject is “**often reproved.**” We all fail, we all sin, forget, or neglect. The Almighty who watches over His children knows our failures, as we read in Revelation chapters two and three:

“I know thy works . . .”

There is nothing hidden from His sight, even though it may be done in darkness or in a closet. He is also merciful, forgiving to those who in weakness fail, repent, and turn away from wrongdoing. He grants this forgiveness through the provision of Jesus Christ as a mediator, a redeemer as means of atonement. Without such divine grace, there is no hope of salvation.

When one often needs to be reproved, it implies that he must fail repeatedly, does not learn or accept rebuke, and does not change his ways. He “hardeneth his neck” — refusing to bow the head in submission to the one who rebukes. The rebuke of the Almighty is done with love and mercy, desiring to save one who is in danger of losing his hope of salvation. Why would one being so helped, harden his neck? It is that he has no awe or respect for the one who in love strives to help — to save another who:

“... shall suddenly be destroyed, and that without remedy.”

Proverbs 29:1.

When we think of one being reproved, we remember David’s sins in connection with Bath-sheba. He disobeyed three commandments, as he was led astray by fleshly lusts. Thou shalt not covet thy neighbour’s wife. Thou shalt not commit adultery. Thou shalt not kill. All would result in death under the law! God in mercy sent His prophet Nathan to rebuke David for his grievous failures. As David listened to Nathan, his quick response was:

“... I have sinned against the LORD.” II Samuel 12:13.

He bowed his head, recognizing and accepting his failure and its consequences, as ordained by God — remembering them for the rest of his life. An example of his acceptance and submission was when Shimei cursed David as he fled from Absalom. Abishai tempted David in saying:

“... Why should this dead dog curse my lord the king? let me go over, O pray thee, and take off his head.”

II Samuel 16:9.

David’s response was:

“... so let him curse, because the LORD hath said unto him,  
Curse David. Who shall then say, Wherefore hast thou done  
so?”  
II Samuel 16:10.

David submitted in this spirit:

“It may be that the LORD will look on mine affliction, and  
that the LORD will require me good for his cursing this  
day.”  
II Samuel 16:12.

Indeed, David submitted to God’s rebuke. Abishai would have  
taken the matter into his own hands. One bowed his head and  
accepted rebuke; one hardened his neck.

David also failed when he numbered Israel. Joab rebuked  
David:

“... why doth my lord the king delight in this thing?”  
II Samuel 24:3.

David did not heed Joab’s rebuke, but proudly insisted upon the  
numbering of his army. He did so in spite of his knowledge:

“There is no king saved by the multitude of an host: a  
mighty man is not delivered by much strength.”  
Psalm 33:16.

David repented as he thought upon what he had done:

“And David’s heart smote him after he had numbered the  
people. And David said unto the LORD, I have sinned  
greatly in that I have done: and now, I beseech thee, O  
LORD, take away the iniquity of thy servant; for I have done  
very foolishly.”  
II Samuel 24:10.

Again, he bowed his head at God’s rebuke. His underlying spirit of  
submission was expressed in his words concerning God’s statutes,  
commandments, laws, and testimonies:

“... by them is thy servant warned: and in keeping of them  
there is great reward.

Who can understand his errors? cleanse thou me from secret  
faults.

Keep back thy servant from presumptuous sins; let them  
not have dominion (rule) over me: then shall I be upright,  
and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart,  
be acceptable in thy sight, O LORD, my strength, and my  
redeemer.”  
Psalm 19:11-14.

These commandments of the Lord are as signposts, pointing out that  
strait and narrow way to the kingdom of God. How easily we can fall  
as our fleshly thoughts take over and divert us from His way of life.

The Almighty in His mercy rebukes those who are so diverted, desiring to bring them back to the only hope of salvation. His warning is — as we have considered:

“He that being often reprov'd (and) hardeneth his neck, shall suddenly be destroyed, and that without remedy.”

Proverbs 29:1.

We all need His loving reproof, for we all fail. Let us submit to His reproof, bowing our heads, in the spirit of David: “. . . I have sinned against the Lord.” Then we can be helped to turn back into the way of salvation, as we perceive His love and mercy, granted on our behalf.

*J.A.DeF.*

### **“BUT WHO MAY ABIDE THE DAY OF HIS COMING”**

(MALACHI 3:2)

Malachi was a prophet whose name translates as, “Messenger of God” and the Bible chronology indicates he prophesied about 460BC in the time of Nehemiah. We know that the temple was being rebuilt during the time of Haggai and Nehemiah but with many problems for the people were negligent in its completion while taking the time to rebuild their own homes. Malachi was sent to rebuke them, as well as the priesthood for we read in the first chapter:

“Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.

And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the LORD of hosts.”

Malachi 1:7-8.

They offered imperfect sacrifices, the lame and the sick, not according to the regulations outlined under the Law. Malachi asks, would you offer this to your governor? of course they would not, fearing his displeasure. Then why would they offer an inferior offering to the Almighty? They had obviously lost their respect and fear for Him.

There is no other mention of Malachi in the scriptures, but it is clear he had an important work to do in rebuking Israel for their lack of care and devotion. Our verse under consideration continues on

this theme, reminding them that they will have to give account for their actions one day:

“But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner’s fire, and like fullers’ soap.” Malachi 3:2.

A “refiner’s fire” heats metal to bring out the impurities which are to be discarded so the pure or noble metal is left behind. “Fullers” were those who washed garments, treading on the garments in large tubs of water until they were cleaned or whitened. Both of these figures remind us of the work of the Spirit, preparing those who have come through the fire of tribulation and who in being found approved, will be clothed in white robes, washed in the blood of the Lamb.

Malachi was warning that their judge (Christ) would soon come to fulfill God’s Word and bring to judgment those knowledgeable of His purpose and therefore responsible.

They were a captive people in a strange land, under Persian rule but because of God’s mercy through King Cyrus, they had been allowed to return to Jerusalem to rebuild the wall and the temple. Their restoration had begun and to those who would hear God’s message through His prophet and soften their hearts and turn to Him would hope be offered. Malachi asks, “who may abide the day of his coming”?, David in the Psalms answers:

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight in the law of the LORD, and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly **shall not stand in the judgment**, nor sinners in the congregation of the righteous.

For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.” Psalm 1:1-6.

Malachi came to the ungodly in Israel to bring a warning — they had profaned the ordinances of God and offered sacrifices according to their own standards, not His. Therefore, Malachi came in mercy to instruct:

“And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?” Malachi 3:5 & 7.

They were warned of a judgment to come against them but also was there a promise of blessing to those who would hear and repent:

“Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.”

Malachi 3:16.

Malachi asks, “who will abide”? Only those that fear His name and who in love were close to others of like precious faith, who turn to Him for guidance and instruction:

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

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.”

Malachi 3:17-18.

Of this final day of judgment Malachi writes:

“For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Son of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.”

Malachi 4:1-2.

Malachi’s prophecy was one not only of rebuke and warning but also of hope and blessing for those who would hear. How longsuffering and merciful is the Almighty and how unworthy we are of His care that He should warn and rebuke when so often we are displeasing.

Looking forward in hope to this same time of judgment when those found approved in His mercy stand before His throne, John writes:

“After this I behold, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.”

Revelation 7:9.

Here is the completion of God’s purpose with those who have humbled their hearts and turned to Him. They are arrayed *in white robes* — cleansed from the filthiness of the flesh as they are privileged to stand with their Savior at the day of His coming.

M.C.S.

### SIGNS OF HIS COMING

“How are the things of Esau searched out! How are his HIDDEN things sought up!” (Obadiah verse 6).

The very great atrocity in Turkey last November, when huge explosions took place in Istanbul, brought that nation into the forefront of the world’s media once again. Why should such a Muslim nation be singled out for such terrorism from secretive, hidden Muslim fanatics? Its religion is mainly Sunni Muslim, which is the larger of the two main sects of Islam, and believes that guidance on belief and life should come from the Koran and not from a spiritual leader, or human authority. This is probably why Mustapha Kemal managed to set up Turkey as a secular independent republic, similar to western nations, which came about after the Treaty of Lausanne in 1923. Twenty seven years later Turkey became even more Westernised by the establishing of free elections for the governing of the country, and in 1952 Turkey became a member of N.A.T.O. Then in 1990 Turkey joined the United Nations coalition against Iraq in the Gulf War, and this led later to measures to curb the growth of Muslim fundamentalism. It does not enamour Turkey with the more fanatical eastern Muslim countries.

It might be said that the attacks on the British Consulate on Istanbul, and the H.S.B.C. headquarters, was particularly aimed against Britain as a partner with the United States in the intervention in Iraq, and that it was timed to coincide with the United States President’s visit to Britain. Such a suggestion overlooks that this strike, which was the worst terror bombing in Turkey’s history, had a two pronged purpose. Not merely against Britain but also against Turkey as well; the fundamentalists, so called, wishing to punish Turkey.

The power of the explosions showed what havoc the terrorists can wreak. The first blast at the Turkish headquarters of H.S.B.C. sheared off the facade of the 18-storey building, shattering also the windows of nearby commercial buildings. The second blast destroyed the gatehouses of the British Consulate. This was situated in the Beyoglu district of Istanbul, a popular tourist area of restaurants. It was doubtless aimed against Turkey’s holiday trade as well as a lesson for Britain. It had followed quickly after a bombing attack on a Jewish Synagogue five days before, which had killed twenty three persons, mainly Turkish people in the streets. A gang calling itself the Islamic Great Eastern Raiders Front was pleased to boast that it had been involved in this terrible violence.

The British Prime Minister was provoked into declaring:-

“What this latest terrorist outrage shows us is that this is a war, its main battleground is Iraq. We have got to make sure we defeat these terrorists — (former people of the deposed Iraqi regime) - - - .

We must do that because that is an essential part of defeating this fanaticism and extremism that is killing innocent people all over our world today.” (The blasts in Istanbul would not lessen Britain’s commitment to Iraq.) “On the contrary, it shows how important it is to carry on until terrorism is defeated there as well. In a free, democratic and stable Iraq the wretched and backward philosophy of these terrorists will be destroyed.”

“The fanatics of terror had shown themselves to be callous brutal murderers of the innocent.”

The United States President also spoke out saying:-

“The nature of the terrorists is evidenced once again — we see their utter contempt for innocent life. They hate freedom, they hate free nations.”

The terrorists’ cruelty was part of their strategy.

“These terrorists hope to intimidate, they hope to demoralise free nations. They are not going to succeed. - - -

Completing the transition to democracy in Iraq and Afghanistan was essential to the defeat of global terrorism. The spread of freedom and the hope it brings is the surest way in the long term to combat despair and anger and resentment that feeds terror.”

The intention of these leaders is a good one. But alas, for them, there is a deep and bitter root that poisons the situation in the East. It is the hatred of Israel by the Arab World, and particularly the hostility towards the United States for its compassion for Jewish needs. This has continually been exercised over the decades.

There is a solution to all this evil however and it is already contained in God’s plan with this good earth of His Creation, as revealed in His Holy Word:-

“- - - saviours shall come up on mount Zion to judge the mount of Esau; (the Arabs) and the kingdom shall be the Lord’s.”  
(Obadiah verse 21).

**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

Recent phone calls and correspondence with some seeking information concerning the Remnant have been encouraging, giving opportunity to witness concerning the “falling away in the last days”.

Mailings to the general public continue to bring a small response for literature concerning the prophecies of the Bible, the way that can lead to salvation and doctrines that are to be examined and questioned.

Gratitude is felt for God’s help granted to our sister Nancy Brown who faces surgery for a fractured hip.

The Winter Party is planned, God Willing, for February 14th.

*J.A.DeF.*

**MANCHESTER, Ryecroft Hall, Audenshaw.**

Sundays: Breaking of Bread 11.00 a.m.

Thursdays: Bible Class 2.00 p.m.

As some turn to us for help, our endeavours continue, but realising that a good outcome lies in the hands of a merciful, righteous, Heavenly Father.