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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 DANGERS OF THESE TIMES"**

**"THE LORD GOD --- CLOTHED THEM"**

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**"INSTEAD OF THY FATHERS SHALL BE THY CHILDREN"**

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## AT THE TABLE OF THE LORD

### "DAVID MY SERVANT"

We have been reading of David as he came to the end of his 40-year reign over Israel:

"So when David was old and full of days, he made Solomon his son king over Israel." I Chronicles 23:1.

Let us go back to the first scriptural reference to David (except for Ruth 4:22), when David was chosen to be king over Israel. Samuel was sent of God to Jesse's house to anoint a king to replace Saul, because of his disobedience to God's will. Samuel was shown by God who was to be anointed king, speaking of David, Jesse's youngest son:

"... Arise, anoint him: for this is he." I Samuel 16:12.

When Samuel in obedience anointed David:

"... the Spirit of the LORD came upon David from that day forward ...

But the Spirit of the LORD departed from Saul ..."

I Samuel 16:13-14.

Why did God say: "this is he"? Going back to Saul's disobedience, God said to Saul:

"... Thou hast done foolishly; thou hast not kept the commandment of the LORD thy God... for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people ..."

I Samuel 13:13-14.

From the chronology, it appears that David was not anointed by Samuel until 30 years later; and more years passed before he ultimately became king. Paul spoke of David's anointing:

"... when he had removed him (Saul), he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will."

Acts 13:22.

The Almighty "found" (or as the word means — saw or perceived) David suitable to be king, even before he was anointed by Samuel. We know God looks upon all hearts, knowing what dwells therein. Doing so, He chose David to be king over His people.

When David became king in Jerusalem, he showed his heart's desire when he sought to build a house for God:

“. . . Lo, I dwell in a house of cedars, but the ark of the covenant of the LORD remaineth under curtains.”

I Chronicles 17:1.

God sent Nathan to David, saying:

“Go and tell David my servant. Thus saith the LORD, Thou shall not build me an house to dwell in.”

I Chronicles 17:4.

The Almighty continued to speak to David through Nathan:

“Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts . . .” I Chronicles 17:7.

And he made a covenant with His servant David (I Chronicles 17:11-14), promising:

“. . . I will not take my mercy away from him, as I took it from him that was before thee.” I Chronicles 17:13.

Here were “the sure mercies of David” — promised to him and his seed for ever, because David was “His servant.” What was David’s reaction to such mercy?

“. . . Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?” I Chronicles 17:16.

His mind was as a servant, seeking to do God’s will, submitting in awe and love for God. All through the record in I Chronicles 17, we read of David’s “servant” relationship with God:

v.17 “. . . thou hast also spoken of thy servant’s house for a great while to come.”

v.18 “. . . for thou knowest thy servant.”

v.19 “. . . for thy servant’s sake . . . hast thou done all this greatness . . .”

v.23 “. . . let the thing that thou hast spoken concerning thy servant and concerning his house: be established for ever...”

v.25 “For thou...hast told thy servant that thou wilt build him a house therefore thy servant hath found in his heart to pray before thee.”

vs.26-27 “And now, LORD, thou art God, and hast promised this goodness unto thy servant. Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and it shall be blessed for ever.”

Even though king David looked upon himself as a servant of God; he rejoiced in the blessing of “the sure mercies of David” promised by the Almighty. He looked forward to the promised Greater Son of

David who would establish the eternal kingdom of God, the nation of Israel, with Jesus Christ as King over all the earth. Truly David proved himself to be a man after God's own heart! David expressed the thoughts of his heart in the Psalms:

"I will sing of the mercies of the LORD forever; with my mouth, will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever . . .

I have made a covenant with my chosen, I have sworn unto David my servant.

I have found David my servant; with my holy oil have I anointed him." Psalm 89:1-3, 20.

"Anointed" — as used here — is related to the word Messias (Daniel 9:25, John 1:41), which speaks of the Anointed of God, Jesus Christ. David was indeed God's servant, determined to serve Him, obedient to His commandments, as a faithful and loving servant.

The law gives us an example of a loving servant, showing God's love for servants:

"If thou buy an Hebrew servant, six years he shall serve: and in the seventh year he shall go out free for nothing."

Exodus 21:2.

God further the commanded concerning this servant:

". . . if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free."

Exodus 21:5.

Why did he not want to go out free, as legally he was permitted to do? Because he loved his master! There was love between the servant and the master — a bond which the faithful servant did not want to break, for he valued this blessing.

David was just such a servant, pleasing and serving God because of his love for his Master. He failed at times to do so, as love for self interfered in the matter of Beth-sheba. When Nathan pointed out his failure, David was repentant, and quickly said:

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

He knew that he had gravely disobeyed God's commandments, and was worthy only of death, according to the law. The Almighty in mercy forgave his failure, but David suffered the rest of his life as a reminder of his duty as a servant. David further failed as he ordered Joab to number Israel, desiring to know how large was his army. Joab protested, as David's servant:

". . . why doth my lord the king delight in this thing?"

II Samuel 24:3.

As the king, David ordered him to go and do it! Joab did, David

failed to heed Job's warning, and as a result:

"... God was displeased with this thing; therefore he smote Israel."  
I Chronicles 21:7.

Thirty thousand in Israel fell as a result. David's reaction, again quickly voiced, was:

"... I have sinned greatly, because I have done this thing; but now, I beseech thee, do away the iniquity of thy servant: for I have done very foolishly."  
I Chronicles 21:8.

His mind was: I have failed as thy servant; I have served self — not YOU; forgive! Grant thy mercy, if it is thy will. David was quick to repent of these failures, and expressed his fear lest he be put out as a servant of the Almighty. Let us remember David's mind as a servant needing forgiveness, having broken his Master's commandments. He wrote concerning God's commands, His law, testimony, statutes, His fear and judgments — all given in His mercy to show the way He wants His servants to serve Him. David responded:

"More to be desired are they than gold . . .

Moreover by them is thy servant warned (admonished):  
and in the keeping of them there is great reward.

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

Keep back thy servant also 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 19:10-14.

Can we not perceive why David was a man after God's own heart? Was it not because he struggled to rule over his flesh nature; and when he failed, he quickly perceived the need to confess: "I have sinned against the LORD"? He expressed his heart-felt need, as he wrote:

"But as for me, my prayer is unto thee, O LORD . . . 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. And hide not thy face from thy servant; for I am in trouble: hear me speedily."  
Psalm 69:13, 16-17.

Brethren and Sisters, we are striving to be servants of the Lord, endeavoring to serve Him in an acceptable manner. We strive to

follow in the footsteps of the Lord Jesus, the only One who succeeded in always serving His father, ever faithful, never failing. As He died in obedience, He could say:

“I have glorified thee on the earth. I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

John 17:4-5.

As He died, He cried out in victory; “It is finished” (John 19:30).

As we seek to follow Jesus, we fail, we all sin; but as loving servants do we recognize our faults, repent, and seek forgiveness — lest our Master’s displeasure remain? He is ever merciful to forgive as He perceives the servant’s cry: I love my Master, I want to serve and please Him. I am a servant, and my will does not matter; it is His will that governs my service. To help us to do so, we remember the words in the Revelation:

“The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.”

Revelation 1:1.

As we wait for these things which must come to pass, let us serve out Master because we love Him, as he loves us if we are truly His faithful servants!

J.A.DeF.

### “THE DANGERS OF THESE TIMES”

As we have met to worship this morning, we have sung in gratitude to God, asking for His mercy and guidance as our hymn says:

“Grateful to Thee!

Our hearts call for Thy guiding Hand

To lead us through the dangers of these times:

On still to that great victory and the Throne of Christ.”

How grateful we are that God shows from His word that the “dangers of these times” are fleeting and will be entirely vanquished one day.

The apostles in their preaching, endeavored to convey this help and Paul perhaps more than any, confronted great dangers in his work, for the Lord had told him of what great things he would

suffer for the name of Christ. Once converted, he changed from a persecutor of the Truth to one of its staunchest teachers.

These trials to Paul and ourselves today, come not for punishment, but that we may recognize how important it is to crucify the flesh and reveal our heart to God — to see whether it is controlled by our flesh or the spirit of Christ. Of his struggle Paul wrote to the Corinthians, conveying details of his own personal tests and trials:

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

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

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

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

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

II Corinthians 11:23-28.

When we compare our own circumstances to Paul's, they really don't measure up, for he suffered much at the hands of those who endeavored to bring his preaching to a halt. yet he bravely moved ahead knowing that God knew his circumstances and would be with him. While at Corinth, God spoke to him in a dream:

“Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

And he continued there a year and six months, teaching the word of God among them.”

Acts 18:9-11.

How reassuring to know that God is always with us, particularly in these last days as trials and tests may increase in severity as the Lord Jesus' return draws near:

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers,

false accusers, incontinent, fierce, despisers of those that are good.

Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away." II Timothy 3:1-5.

How much like our own time this sounds. As we search the scriptures, we find all the faithful were tested in the same way, and being flesh they feared as we do. When God chose Jeremiah to further His word, his first reaction was one of inadequacy and fear:

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

Then said I, Ah, Lord God! Behold, I cannot speak: for I am a child.

But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

**Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD."** Jeremiah 1:4-8.

God's reassurance to Joshua as he led the children of Israel into the promised land, gives us confidence as well that though trials may come, God will not forsake us:

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them." Joshua 1:5-6.

Moses, as he began the work of leading the people from Egypt was also given the same assurance by God:

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

And he said, Certainly I will be with thee, and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Exodus 3:10-12.

We know God was with Moses and how mightily His power was given to bring Israel out of bondage.

We remember that the children of Israel found themselves in Egypt because of God's mercy, for there they were fed and cared for under the hand of Joseph while a famine ravaged their homeland. Jacob (Israel) was hesitant to take his family into a strange land but again he was assured by the Lord of His abiding care:

"And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

And he said, I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes." Genesis 46:2-4.

From the very beginning, God has said — "I will be with you", to those who will look to him in faith and trust. We should be grateful for this promise and remember that the same strength will be there to guide and help in all our circumstances, as it was for those of old, if we but look to Him and fear not, believing He is nearby during the "dangers of these times".

M.C.S.

### **"THE LORD GOD - - - CLOTHED THEM"**

(Genesis 3:21)

Here at the very beginning, the principle of the necessity of the Human race having a covering, was established.

With the present decrease in morality, the upholding of what has always been a natural inclination and requirement, has become somewhat diminished.

But how dreadful it is, when people purporting to be religious, turn this principle upside down.

A so-called Naturist Camp is being opened in Florida, and has given out, that there will be the means of finding "the Adam, or Eve, inside you." Apparently there are several naturist colonies in that area. But the so-called religious camp has put out the following statement and invitation:-

"The Bible very clearly states that when Adam and Eve were in right with God, they were naked. When people are in right with God, they were naked.

When people are in right with God, they do not have to fear nudity."

It has been said that it may be a few years before the church and water park are completed, but they hope to open this nature park as early as April for a nude marriage retreat.

Those who are expected to avail themselves of this arrangement are being instructed that if they avail themselves of such a provision, they will be returning themselves, as christians to Eden. In other words the implication is a belief that such "shall become innocent".

It is true, according to the divinely inspired record that before the fall from grace, the first man and woman were innocent, and so "were both naked - - and were not ashamed".

But the Apostle Paul in his proclaiming the Truth clearly shows the defining principle:-

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. - - -

But not as the offence, so also is the free gift, for if through the offence of one many be dead, much more the grace of God, and the gift by grace which is by one man, Jesus Christ, hath abounded unto many." (Romans 5:12-15).

Any who believe they can return to innocence by becoming nudist, imply they have returned to the position before "the fall". These are acting against the true definition that the human race IS NOT INNOCENT, "for that all have sinned."

The situation therefore that is here described reveals yet another evidence of how human thinking can distort the pure Truth, and so add to the prelevant apostasy, that so much goes against the provision of Bible wisdom, an obstruction for any "who have ears to hear".

## **A BIBLE CLASS** **"HAVE SALT IN YOURSELVES"**

Mark 9:50

Jesus was teaching His disciples after having been transfigured in a vision before Peter, James and John. He revealed His place in God's purpose, soon to be accomplished, through His perfect obedience to His Father. He further spoke of His "little ones" — those for whom He agonized to comply with His Father's will. His "little ones" are those who seek to follow Him in obedience to God's word — those who sacrifice their fleshly inclinations, as did the Lord

Jesus, who denied Himself and glorified God. Paul helps us to see how we can do so:

“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 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.

Jesus taught his disciples how this can be done:

“For every one shall be salted with fire, and every sacrifice shall be salted with salt:

Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.”

Mark 9:49-50.

In using this example of an acceptable sacrifice, Jesus took His disciples' minds back to the law concerning the offerings:

“And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt.”

Leviticus 2:13.

We find the word “season” is also used as salt, and to temper together. For a sacrifice to be acceptable, it had to be tempered together with salt. Being “tempered together” was also required with the incense involved in the priest's service in the tabernacle. Moses was directed how the incense was to be made; and when burned, it was a sweet smell unto the Lord:

“... Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight:

And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together (seasoned), pure and holy:

And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.”

Exodus 30:34-36.

Each sweet spice had its own individual sweet smell; but when tempered together (as in a mortar and pestle), each one is blended

together as an acceptable sweet savor to the Almighty. Paul used this requirement for being tempered together in reference to the parts of the body of God's people:

"... our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked." I Corinthians 12:24.

Such is the "seasoning" — a blending together of all the parts — to make up one body, in the endeavor to be an acceptable sacrifice — to "... present your bodies a living sacrifice, holy, acceptable unto God" — as Paul so helpfully expressed.

Having this in mind, let us go back to the words of Jesus as He spoke of every sacrifice:

"... every one shall be salted with fire, and every sacrifice shall be salted (seasoned) with salt." Mark 9:49.

To be acceptable, there had to be fire. — the work of the Spirit to consume the flesh upon the altar. With it there had to be the covenant of salt to add to the sweet smell of the offering made by fire. The smell of burning flesh is not pleasant; but the sacrifice of the flesh being consumed with the fire, and seasoned with the salt of the covenant was indeed a sweet smell unto God; it pleased Him! Without the fire and without the salt, would it have been acceptable? Obviously not! The offering must be in accordance with His requirements, not ours.

Jesus added to His words concerning the salt of the covenant:

"Salt is good: but if the salt have lost his saltness wherewith will ye season it? Have salt in yourselves, and have peace one with another." Mark 9:50.

Salt without its ability to season, when tempered together is useless. So a "living sacrifice" without the salt of the covenant blended in, is not acceptable to the Almighty. The blending, the tempering, the seasoning involves a covenant which consumes the flesh, allowing it to be "holy, acceptable unto God, which is (our) reasonable (according to His word) service." If there is a striving to offer our living as an acceptable service, there will be peace one with another, as Jesus reveals. As each one strives to add salt to his offering, in obedience to one's covenant with God, self is denied, and unity of mind and spirit exists in His people. Jesus' words further help us as we are determined to follow Him:

"... If any man will come after me, let him deny himself, and take up his cross, and follow me." Matthew 16:24.

J.A.DeF.

**"INSTEAD OF THY FATHERS SHALL BE THY CHILDREN"**

(Psalm 45:16)

The heading of this Psalm is very significant. It is "to the chief ---." (the victor) reminding of the New Testament declaration from Christ:-

"To him that overcometh (greek NIKAO, to get the victory) will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

(Revelation 3:21).

In the heading of the Psalm is also the appellation "upon Shoshannim" from the hebrew SUWA or SIYA, "to be bright" as a lily from its whiteness. And is "for the sons of Korah". Hebrew QORACH from QARACH "to make bald". This implies that the head then takes on a light or white appearance. The Psalm is a "Maschil", that is an instruction and is for those made "bright or white".

The Psalm then speaks of the beauty and greatness of Christ:

"--- in thy majesty ride prosperously because of truth and meekness and righteousness ---." (verse 4).

There is also reference to those connected with Him:-

"King's daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; So shall the king greatly desire thy beauty: for he is thy LORD; and worship thou him." (Psalm 45:9-11).

The Gentiles are also mentioned:-

"And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour."

(verse 12).

Gentile Tyre, of course in the past, was favourable to Israel in the raising up of the House of God (the temple).

The Psalm then goes on to declare:-

"Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth." (verse 16).

To be princes "IN ALL THE EARTH" refers to Christ's coming kingdom, ruled by the saints for Christ. But why does the Psalm say "INSTEAD of thy fathers"? In the hebrew it is TACHATH "the

bottom" from the hebrew TOWACH "humble". The humble then (of the fathers), those who were at the bottom, will in that glorious future, be "princes in all the earth". The same hebrew word features in the following:-

"- - - thou shalt take the Levites for me (I am the LORD)  
INSTEAD of all the firstborn. - - -" (Numbers 3:41).

Undoubtedly the "fathers" in Israel failed. For example, they:-

"- - - turned back, and dealt unfaithfully LIKE THEIR  
FATHERS: they were turned aside. - - -" (Psalm 78:57).

Generation after generation there has been failure, yet in the times of declension, there have been humble ones (at the bottom of the pile). But there is a glorious outcome for such. In that coming time of "brightness", will be seen that "whiteness", through He who was and is the victor.

### AS MANY AS RECEIVED HIM

We have recently begun to read the Gospel of John — the good news concerning the Kingdom of God through the name of Jesus Christ, which John witnessed during Jesus' ministry. It was a witness that saw many wondrous things — primarily, the power of God vested in One foretold of by the prophets.

John begins his gospel speaking of John the Baptist, a prophet who was sent to prepare the people for Christ's coming:

"There was a man sent from God, whose name was John.  
The same came for a witness, to bear witness of the Light,  
that all men through him might believe.

He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.

**But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:"**

John 1:6-12.

How typical is the history of God's people — a people who were often stiffnecked and refused to hear the prophets sent to help them, out of God's love. "But as many as received him", were given a hope of life in the kingdom to come, through belief in the Lord Jesus Christ.

This gospel recorded by John (as is all scripture) has been preserved in order to help us receive Him and believe on His name, that there might be "power" or authority granted "to become the sons of God". Through this gospel we find an emphasis on this power or authority to come through the One who would make adoption into the hope of God possible — the Lord Jesus Christ.

When Jesus cured the impotent man on the Sabbath day, the Jews complained that he was breaking the law:

"And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." John 5:16, 19.

God's will directed Him, and all that was required was not of himself, but only as He submitted to the Father's will could these miracles be accomplished. John speaks of this power made flesh which would be victorious over His carnal nature, thus giving full glory to God.

The gospel that John wrote gave witness, not only to the fact that the Lord Jesus had come, but that He had fulfilled all that was prophesied of Him.

Knowing the prophecies of the coming Messiah, the Jews, unwilling to believe in the works which He did as proof that He was the Christ, questioned Him further:

"Then came the Jews round about Him, and said unto Him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

But ye believe not, because ye are not of my sheep, as I said unto you.

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

I and my Father are one.

Then the Jews took up stones again to stone him."

John 10:24-31.

The Jews had already been given the knowledge of His coming through the law and prophets and here was One in their midst who performed miracles that no other had done before, but still their lack of faith demanded more.

The sect of the Sadducees, who did not believe in the resurrection, came to Jesus with questions — not for their own enlightenment but in hopes of ensnaring Him:

"... Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

There were therefore seven brethren: and the first took a wife and died without children.

And the second took her to wife, and he died childless.

And the third took her; and in like manner the seven also: and they left no children, and died.

Last of all the woman died also.

Therefore in the resurrection whose wife of them is she? for seven had her to wife."

Luke 20:28-33.

They were reasoning with fleshly minds, not only in an attempt to confound the Lord Jesus but also because without a spiritual mind they could not understand the teaching of the kingdom age when all flesh will be destroyed and only spirit remains:

"And Jesus answering said unto them, The children of this world marry, and are given in marriage:

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Luke 20:34-36.

The Sadducees were a sect of Jewry who refused to believe in the power of resurrection to come through God's Son, even though their law and prophets spoke of the same and the Lord Jesus' answer confirmed this:

“For he is not a God of the dead, but of the living: for all live unto him.” Luke 20:38.

The true sons and daughters of God are those who embrace the hope He has offered through His Son — resurrection from the grave to a life of peace in the Kingdom of God. This same message was taught by Peter:

“For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, **but live according to God in the spirit.**”

I Peter 4:6.

To live according to the spirit is to struggle to use the power of God and the knowledge and example of the Lord Jesus' life in one's living, in order to be covered by the saving grace that God affords. We are all born under a sentence of death but have a hope of life through God's mercy with belief in the sacrifice made by the Lord Jesus:

“For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

Phillipians 3:20-21.

The Lord Jesus was able to subdue all because of His perfect obedience and submission to God's will. Those endeavoring to walk after Jesus' example and be known as those who “have received him”, are promised the hope of life eternal if they can but overcome.

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).

With the coming of the twentieth century man in a more particular sense, turned his attention to heaven. In the 19th century some popular fiction writers had imaginatively written of travel by man to the moon and to the planets. But then men began in earnest to conquer, as they thought, the skies. In 1903 the Kitty Hawk was flown by Orville Wright, at North Carolina, U.S.A. Eleven years later came the First World War, and the conflict provoked considerable effort of development of the aeroplane. At the end of the war (1919) the first non-stop flight across the Atlantic (east to west) by J. W. Alcock and A. W. Brown took place. Eight years later Charles Lindbergh flew the Atlantic (west to east) solo non-stop. Then in 1930 Frank Whittle patented the first jet engine. But Germany was determined to take part in aeroplane development. I. Sikorsky designed the first helicopter, with a large main rotor, and Erich Warsitz flew the first Heinkel jet plane. Then came the Second World War. In the desperate clash of nations great effort was made by the opposing powers to dominate the skies. Huge aircraft were produced to deliver explosives not only on armies in the field, but on the cities of the enemy. Two years after this terrible war, a rocket powered plane was developed, which could fly faster than the speed of sound. Then in 1968 the world's first supersonic airliner, the Russian TU-144 flew for the first time.

Following such success man turned his attention to space. There was the Apollo project, when Neil Armstrong set foot upon the moon (20th July 1969). This was followed by the Apollo-Soyuz test project, when an Apollo and a Soyuz craft docked while in orbit around the Earth on 17th July 1975. But man was looking further afield. The Galileo Spacecraft was launched from the space shuttle, Atlantis, October 1989 on a projected six-year journey to the planet Jupiter. It flew past Venus in February 1990, and close to the asteroid Gaspra in October 1991, actually taking close-up photographs. Then in 1992 the U.S.A. Mars Observer was launched from Cape Canaveral on a mission to the planet Mars, but disappeared three days before it was due to orbit around Mars (21st August 1993). But great interest in Mars, which is the fourth planet from the sun, continues.

What spectacular development has taken place in this new 21st century. The space probe Spirit was launched from Cape Canaveral, Florida on June 10th 2003. It landed on Mars January 4th 2004. Giant

airbags inflated around the probe eight seconds before touchdown. It bounced for ten minutes before coming to a stop. Three hours later, pictures of Mars began to be received. These showed a desolate rock-strewn desert. But the probe is designed to also look for signs of water, and even life, as it slowly moves around.

The media began to boast at this achievement:-

“The red dust stretches into the distance. Mysterious hills rise into the inky sky. That was the dramatic vision of Mars beamed back to Earth. - - -

Will man walk there one day? It seems certain we will. The 1969 Moon landing was a defining point in mankind’s history.

The first human footprints on another planet will symbolise Man’s first steps to colonise other worlds.”

Discussion followed on the subject of building a permanent camp on the moon, followed by putting humans on the planet Mars. Scientists are now at work designing spacecraft to improve on previous shuttles. There is also a project to dig mines on the moon to make rocket fuels. A scientist made the observation that “the rover (probe) is a precursor to figure out what the conditions are on Mars. Once we figure that out, we can send humans.” What an ambition this is! The moon is three days rocket journey, but Mars is six months away. Man’s confidence in his ability has brought this reaching out into the heavens to fruition in little more than a hundred years.

But this is a sign to which the scripture referred all those years ago at the time of the prophet Isaiah. The Lucifer in men, man’s glorying in himself, is revealed in his confidence that he will conquer space, which previously has kept him confined to this Earth. How apt is the scripture which says:-

“ - - - thou hast said in thine heart, I will ascend into heaven. I will exalt my throne above the stars of God. - - -”

(Isaiah 14:13).

This prediction of the Holy Scriptures comes with a warning:-

“Yet thou shalt be brought down to hell, to the sides of the pit.”

(Isaiah 14:15).

God, who controls the heavens, Himself has a purpose. It is referred to in verse 26:-

“This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations.

For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isaiah 14:26-27).

It may be said by some, the prophecy concerns events that have been fulfilled in history. This cannot be denied. But prophecy is a wonderful thing, often having more than one fulfillment. Certainly Isaiah makes clear that the end of gentile times also comes within its scope. So the prophecy goes on to say:-

"What shall one then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it." (Isaiah 14:32).

God's Kingdom is coming to bring blessing to man and this good earth. There will be no place in that future time for settlement upon the planet Mars, or any other planet. The Kingdom of God relates to this good earth and certainly not to provide man an eternal home in heaven, which is one of the tenets of deluded religion.

Present scientific development is an indication that God's Kingdom is near, when the glory of man will be subdued before the exaltation of God's beautiful purpose with His good earth.

**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

Increasing uncertainty among Christadelphians regarding reunion and laxity in walk, has resulted in encouraging response to our witnessing to the "falling away" in these last days.

Also work with those seeking the Truth in Hamburg and Manchester gives opportunity to "gain" those seeking God's strait and narrow way which leads to the hope of eternal life, for those who can submit to His hand.

*J.A.DeF.*

**MANCHESTER, Ryecroft Hall, Audenshaw.**

Sundays: Breaking of Bread 11.00 a.m.

Thursdays: Bible Class 2.00 p.m.

The restoration to health of our Sister Nancy, in Hamburg, has been a comfort and a delight to us all. How gracious is our Heavenly Father; for in many ways we are helped. And as we seek for His guidance in the work, we experience direction which we so greatly need.