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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**

**"BOWELS OF MERCIES"**

In our recent reading we have listened to Paul as he wrote to Philemon, a brother in Colosse. Paul was writing from prison in Rome on behalf of another brother, Onesimus, who had been Philemon's servant, and had proved to be unprofitable (Philemon v. 11).

Paul had great love for Philemon, as we read:

"I thank my God, making mention of thee always in my prayers,  
Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;  
That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.  
For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother."

Philemon vs. 4-7.

Those close bonds between Paul and Philemon were based upon love. Indeed, the name Philemon comes from a root (phileo) meaning love, or affection for. How did Philemon express that love? Paul makes it very clear:

"... because the bowels of the saints are refreshed by thee, brother;" How does one refresh the bowels of the saints? The word bowels comes from a Greek word "splen" or spleen. The spleen is an organ of the body which (according to the dictionary) modifies the structure of the blood, adding red corpuscles, which carry the life-giving oxygen to all the parts of the body. Can we see how Paul felt about Philemon, who in love was a vital part of the body, refreshing the other parts? To refresh, as the word implies, is to give ease, to take rest or revitalize, to furnish a need which would sustain, being motivated by the love that exists in those struggling to be pleasing to God.

Peter revealed to his brethren how this love exists among the brethren and sisters:

"Greet ye one another with a kiss (philema) of charity (love).  
Peace be with you all that are in Christ Jesus. Amen."

I Peter 5:14.

To greet with a kiss of love involves an embrace, an enfolding into one's arms, a drawing close, an expression of the love which

binds together, as Paul felt toward Philemon. Paul sought the help of Philemon on behalf of Onesimus, the run-away servant of Philemon, as he wrote:

“... for love’s sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds.”  
Philemon vs. 9-10.

Onesimus, fleeing from Philemon, went to Rome where Paul was imprisoned, and there was converted. Paul further spoke of Onesimus:

“Which in time past was to thee unprofitable, but now profitable to thee and to me.”  
Philemon v. 11.

Onesimus had been an unprofitable servant - one who did not serve his master faithfully - but rather served to profit self. Paul explained the change in Onesimus from one who offended his master (Philemon) to one who became a faithful servant to Paul, and therefore would be to Philemon also. Paul beseeched Philemon, after having sent Onesimus to him:

“... receive him, that is, mine own bowels:  
Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel. But without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly.  
For perhaps he therefore departed for a season, that thou shouldest receive him for ever. Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?”  
Philemon vs. 12-16.

Paul, knowing Philemon’s love exhibited in refreshing the bowels of saints, sought that Philemon would express his love in receiving Onesimus, forgiving his past unprofitableness, and rejoicing in Onesimus as a brother for ever. Onesimus, now a brother beloved to Paul, would want to go to Philemon, to confess his past failure, and express his desire to be joined to Philemon, as he was joined to Paul, as “mine own bowels.” Paul further beseeched Philemon:

“If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account;  
I Paul have written it with mine own hand, I will repay it:

albeit I do not say to thee how thou owest unto me even thine own self besides.

Yea, brother, let me have joy in the Lord: refresh my bowels in the Lord." Philemon vs. 17-20.

Here was a test of Philemon's spirit. Would he receive Onesimus - whose name means profitable - as a profitable brother, beloved, forgiven, perhaps greeted with an holy kiss? Would he refresh the bowels of Onesimus? Would he justify Paul's trust in his "bowels of mercies" who:

"Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say."

Philemon v.21.

Here is revealed the bonds of love between brethren: each subject to one another, each striving to refresh "the bowels of the saints" - building up the body, edifying one another, striving together to be profitable servants.

Is there not help for us? Do we not need to recognize that naturally we are unprofitable servants, motivated not by love, but by fleshly desires for "self"? Jesus used the example of a servant to help his disciples who sought to serve faithfully:

"... which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

Doth he thank that servant because he did the things that were commanded him? I trow not.

So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

Luke 17:7-10.

Truly we are unprofitable servants! We fail, we sin, at times we fall short of what is our duty. Yet, with a merciful Father, there can be forgiveness if there is recognition, repentance, and works which show a desire to be profitable. How? By doing that which is our duty - a part of which involves refreshing the bowels of our brethren and sisters, motivated by that love which binds the body together.

Paul, though imprisoned in Rome, also wrote to his brethren in Philippi:



how they, being members of that body, could refresh one another:  
"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;  
Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you. so also do ye.  
And above all these things (which are fruits of the spirit) put on charity (love), which is the bond of perfectness.  
And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."  
Colossians 3:12-15.

We can imagine this would be the mind of Onesimus as he stood before Philemon, and they greeted:  
"... one another with a kiss of charity." I Peter 5:14.  
How close would be the bonds of love that joined them together as brethren, having received each other "for ever."

J.A.DeF.

## THE CONSUMING FIRE

We have been reminded by Paul in the 12th chapter of Hebrews that, "...Our God is a consuming fire" (Hebrews 12:29). Looking up this word "consuming" we find it means "to destroy". It wasn't Paul who originally spoke these words, but Moses as he exhorted the children of Israel to obey all that had been taught them:

"Furthermore the LORD was angry with me for your sakes, and swore that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance:

But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.

For the LORD thy God is a consuming fire, even a jealous God."  
Deuteronomy 4:21-4

Moses could speak with knowledge and authority, for he had been through many tests and trials as he led Israel out of Egypt under God's direction. A testimony was left of his faithful character in Hebrews:

"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned."

Hebrews 11:23-29

Moses was known as a humble and meek man but because of his failure to sanctify God in bringing forth water out of the rock at Meribah, he was not permitted to enter into the land promised. He failed to give glory to God, but in mercy He brought him to the top of Mt. Pisgah near Jericho and showed him the land promised to Abraham, Isaac & Jacob, into which Joshua would lead the people after his death. Moses was a man beloved of God, but yet was still denied entrance into the land because of his failure at the rock. Our God is a jealous God in that He demands our sole allegiance. Though His might and power may be exercised against those who turn their back on Him, yet to those who look to Him in fear and trembling, endeavoring to walk in obedience, will He extend his mercy and care.

As Moses spoke to the children of Israel preparing them to enter the land promised, he reminded them of the strength of the inhabitants, "A people great and tall, the children of the Anakims" (Deut. 9:2), yet not to forget the power of God that would be present on their behalf:

"Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities

great and fenced up to heaven. A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!" Deuteronomy 9:1-2.

At the end of the record in Deuteronomy, Moses rehearsed all the commandments of God to the people as a last reminder before he left them, saying:

"... Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it." Deuteronomy 32:46-47

The choice was simple — obedience to God's word with life or disobedience and death. Only through a knowledge and obedience to that word is help available to quell the flesh nature within which fights against the spirit man born at baptism.

Further, we remember the record as God appeared at Mt. Sinai to the children of Israel:

"And it came to pass on the third day in the morning, that there were thunders and lightnings. and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." Exodus 19:16,18-19

Can we imagine the force and power that was evident to the people that day, and how frightened they would be? They trembled, recognizing the awesome power of God before them. It was then that Moses was called up to the top of the mount to receive the law engraved upon tables of stone. Israel knew on that day that their God was indeed a consuming fire and they feared to disobey. They had just witnessed that consuming power used against the Egyptians as the various plagues were brought to release them from captivity. They had been led in the wilderness by that pillar of fire and cloud and that same fire destroyed Nadab and Abihu the sons of Aaron when they carelessly offered strange fire in their censers, not ministering in their duties as God required:

“And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

And there went out fire from the LORD, and devoured them, and they died before the LORD.

Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.”

Leviticus 10:1-3

In Daniel we read of his vision concerning the last days, where he saw the similitude of God upon His throne:

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.”

Daniel 7:9-10

Here was another illustration of God’s power as a consuming fire as His wrath was unleashed upon the earth after judgment was passed. Yet again there was the hope of mercy, to be extended to those under the covering of His Son, the Lord Jesus:

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed”

Daniel 7:13-14

The power of that consuming fire will be granted to those found approved at the Lord Jesus’ judgment seat and who will help bring about His kingdom of peace upon the earth - a kingdom that will last forever.

Let us endeavor to walk in obedience, fearing lest we fail in any way before Him, that through His mercy, we may hope to be among those blessed to be with His Son at His return - a part of that consuming fire.

M.C.S.

## THE NEED FOR LAW TO BE UPHELD

How interesting are the remarks of R. Roberts of 134 years ago, especially when the present behaviour of the young is considered. Failure to discipline has brought about increase of misery and distress. The older generation in comparing the behaviour of their earlier times to what now exists, are greatly dismayed.

The following are R. Roberts significant remarks:- "The world at large will only arrive at peace when it has been purified by the terrible doings of the Prince of Peace, who will sit as a refiner's fire and a fullers soap, before he speaks peace to the people. The individual application of the principle is that which mostly concerns us at the present moment. Purity must precede glorification. It is written of the Holy City: "There shall not enter therein anything that defileth." The list of excluded persons include drunkards, revilers, extortioners, fornicators, adulterers, effeminate, abusers of themselves with mankind." (1 Cor.6:9) Nothing is more incontrovertible in our most holy faith than that righteousness of a high order is indispensable to secure approval at the hands of the Judge of the quick and dead. A continuance in sin in any form is fatal to our prospects in relation to that great day when every man will stand nakedly revealed in the presence of men and angels. - - - Paul - - - says "I had not known sin but by the law."

This is true; for "sin is the transgression of the law" and "where there is no law, there is no transgression." A short-sighted philosophy says "The more is the pity, then, that there ever was a law to transgress." "Away with the law", says this philosophy, "and we shall get rid of the sin and all its consequences." A short sighted philosophy indeed! How would it do applied to common things? We see a criminal walked off to prison. If there were no law in England, he could not commit crime, for it is the breaking of the law that constitutes crime, and brings him into the clutches of the policeman. Shall we say, then, "Abolish the law that we may get rid of crime, and so save many a human being the pains and penalties resulting?" This would be the folly of those who, in their presumption, criticise God. No, no; in getting rid of the law, we should not only get rid of the consequences of breaking it, but all the excellent consequences attending the keeping of it. We should get rid of security, and peace, and property, and life. There must be law. There can be no good thing without it. Existence itself springs from and continues by conformity to law. Without law, there would be chaos, confusion, and every evil thing. The lawless critics would

get rid of God. - - - In a family where law is maintained, you have whips, and tears, but then you have also the sunshine after the rain - the beautiful spectacle of obedient, intelligent, cheerful children, whose society is not a nuisance. In families where there is no law, the children escape the rod, but they get something which is a thousand times worse - the misery of undeveloped minds and wilful wicked dispositions, which repel sympathy, and lead at last into all sorrow. There is no finer spectacle on earth - it is the beauty of heaven itself - than complete and intelligent submission to law, the disobedience of which is known to bring evil consequences. Away from law, there is nothing but chaos and death. It is, therefore, a madmans' criticism to find fault with the introduction of law because it leads to sin. - - -"

R.Roberts then goes on to a spiritual theme relating to God's law, and the punishment for sin:-

"We cannot doubt that God foresaw the consequences of introducing law - first in Eden, then at Sinai - viz., that "all the world would become guilty before God", and therefore, utterly lost, giving the opportunity for his kindness to come into play, with the result of drawing eternal gratitude and glory to himself, and conferring unspeakable and appreciated benefit on such as should be redeemed. But does he show this kindness by dropping the law out of sight, and doing the offenders good, irrespective of its condemnation? By no means. This would have been worse than admitting man to life without law at all in the first instance. He came to the rescue on the principle of upholding the law to the uttermost. By His Son, He did what we could not do. In our nature, He fulfilled the law. The Son came for this purpose, "to do Thy will, O God." "Mere man" could not do it. "What the law could not do, in that it was weak through the flesh, God (hath done) sending His own Son in the likeness of sinful flesh." The Son said, "Think not that I come to destroy the law and the prophets: I am not come to destroy, but to fulfil;" and fulfil them he did to the letter; and then what? Died for those who had failed - took upon himself the curse which the law imposed upon them. This God required of his hand: "to lay down his life for the sheep;" by this only, under his arrangements, could the sinning sheep live. The law was upheld. Christ died. "Through the Eternal Spirit he offered himself without spot unto God," and Christ was then raised, and offered to sinners, as a meeting point with God. Belief in him, acceptance of him, love of him, submission to him, obedience to him, are the conditions under which God is pleased to admit perishing sinners into relation

with Himself. We look to the uplifted serpent, and are saved from the serpent's bite. Believing in him as God's appointed sacrifice for sin, and as the fountain of every blessing covenanted in the promises to the fathers, and taking upon us his name, God extends forgiveness of past sins, and promise of life through Christ in the kingdom and age to come. The law is upheld: yet it is all of grace; we could not claim such a glorious arrangement. We were condemned. There is no room for boasting. Yet are we saved by obedience. The glorious result is achieved, that God is magnified as the source of all benefit, while sinners are justified by believing; and with the answer of a good conscience, and the joy of immortality, ascribe all the glory to God - "for of Him, and to Him, and through Him are all things." But this point of glory could not have been reached without the law entering that sin might abound, that where sin abounded, grace might also much more abound.

In considering these remarks of R.Roberts, let us reflect that the increase of much lawlessness in many of the young today, reveals the fulfilment of the words " - - - as the days of Noe were, so shall also the coming of the Son of man be."

### **DRAW ME NOT AWAY PSALM 28:3**

From the context of this Psalm, David speaks of God's saving grace afforded to those who seek His help. David's foremost fear was of losing his bond with the Father and therefore lose His protection and the hope of life.

We know that during his life, David was often persecuted and pursued by his enemies, even by his own son Absalom. During these trials, he knew the only source of help and deliverance was from God and he was helped because he sought God's direction in a right spirit:

"Unto thee will I cry, O LORD my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle."

Psalm 28:1-2

Those that “go down into the pit”, are those who do not know God and die without hope. David prayed for help, fearing he would be drawn away with the wicked and lose his covenant relationship with God and the hope of life:

“Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.”  
Psalms 28:3

To “draw” is to be pulled or directed. We know that God directs those He has called to be His. Some hear and are brought to Him, while others rebel and refuse to walk in His ways. The fear of losing that hope was uppermost in David’s mind for in another psalm he wrote:

“I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.  
Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.”  
Psalms 143:6-7

During the time of his grievous failures with Bathsheba, he not only committed adultery but also orchestrated her husband’s death in an effort to cover his sin. Under the law, both sins were worthy of death. Yet because of his quick repentance, God spared his life, although adding sorrow and pain as a punishment. David was ever fearful of succumbing to his own carnal nature and losing God’s care for he pleaded:

“Who can understand his errors? Cleanse thou me from secret faults.  
Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.”  
Psalms 19:12-13

Going back to verse 3 of this 28th Psalm, we know there were many an David’s life, like Saul, who spoke “peace”, but behind his back plotted to destroy him, and without God’s help, they would have succeeded. But when in perilous straits, David prayed for help and was heard.

David had experienced God’s deliverance in answer to his cry for help many times during his life. As a young boy watching his father’s sheep, he was helped as a lion and a bear came to rob the flock and these experiences taught him of God’s nearness and fortified his faith in God as his shield and buckler:

“Blessed be the LORD, because he hath heard the voice of my supplications.

The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.” Psalm 28:6-7

If our hearts can be circumcised as was David’s and drawn to God, serving him in obedience, endeavoring to walk after the example of His Son, we may share his hope of reigning with the Lord Jesus, the greater Son of David in His Father’s kingdom on earth:

“The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.” Jeremiah 31:3

M.C.S.

### A BIBLE CLASS

“... DOTH NOT MINE EYE CONTINUE IN THEIR PROVOCATION?”

Job 17:2

Job was a man who was pleasing to God — one who:

“... was perfect and upright, and one that feared God, and eschewed evil.” Job 1:1.

He was greatly blessed, being granted seven sons, three daughters, much sheep, camels, oxen and asses, as well as a very great household; so that he “... was the greatest of all the men of the east.” Because of his position before God, and his personal blessing, a Satan, an adversary - no doubt jealous of Job’s position - falsely accused him. God spoke to this jealous person, knowing his feelings toward Job’s prosperity:

“... Whence comest thou? ...” Job 1:7.

The accuser, the adversary, answered:

“... From going to and fro in the earth, and from walking up and down in it.” Job 1:7.

Peter spoke of this adversary who walks to and fro in the earth:

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

Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."  
I Peter 5:8-9.

God further asked the adversary concerning his "going to and fro, looking for victims:

"... Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"  
Job 1:8.

The adversary replied:

"... Doth Job fear God for nought?  
Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land."  
Job 1:9-10.

This is the adversary's way of thinking, as he questioned God's blessing of Job - just as the serpent in Eden questioned Eve:

"... hath God said? ..."  
Genesis 3:1.

The Almighty, knowing Job's faith, tested him by taking away his family, his property, his house, to prove his steadfastness. Job said, as this happened:

"... the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.  
In all this Job sinned not, nor charged God foolishly."  
Job 1:21-22.

The adversary, not satisfied, asked God to:

"... put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face."  
Job 2:5.  
Job did not curse God, in spite of his suffering, even as his wife urged him:

"... Dost thou still retain thine integrity? curse God, and die."  
Job 2:9.

Job still stood fast, keeping his integrity, as the Almighty knew he would!

He was further tempted by three "friends." They came and accused him of having a wrong spirit - resulting in a lack of integrity.

This great trial of affliction was allowed to continue for a year. It proved to his adversaries that Job was one who “feared God, and eschewed evil” - no matter what his temptations might be to cave in, putting aside his integrity. Those who professed to be “friends” were far from such, as they continued to falsely accuse Job, striving to make him turn his back on his integrity, and curse God. A friend means a brother, companion, fellow, husband, lover, or neighbor.

As Job’s trial of affliction continued, he still relied upon God; he still held fast to his integrity. He expressed his mind:

“Also now, behold, my witness is in heaven, and my record is on high.

My friends scorn me: but mine eye poureth out tears unto God.”  
Job 16:19-20.

Job placed himself in God’s hands, trusting that He would be with him in his determination to bless God, rather than curse Him. At times, he must have felt discouraged, overwhelmed by the continuous provocation of his “friends” in their false accusations. He cried out:

“My breath is corrupt, my days are extinct, the graves are ready for me.

Are there not mockers with me? and doth not mine eye continue in their provocation?”  
Job 17:1-2.

His provocation by the mockers were constant; wherever Job looked they were there, attempting to cause him to curse God.

One can stand against provocation, bitterness of mind, for a short period, but as they continue, anger and resentment can build up. We remember how Moses was provoked by his people as they murmured against him and Aaron, and against God, for 38 years in the wilderness, until Moses (and Aaron) at the rock was moved to say:

“...Hear now, ye rebels; must we (he and Aaron) fetch you water out of this rock?”  
Numbers 20:10.

David spoke of Moses’ failure:

“They angered him also at the waters of strife (provocation), so that it went ill with Moses for their sakes:

Because they provoked his spirit, so that he spake unadvisedly with his lips.”  
Psalm 106:32-33.

Job continually saw provocation, but his eyes were fastened upon the Almighty, knowing that God knew his heart. Sustained in this knowledge, he could say:

“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Job 19:25-27.

As the year of provocation came to an end, Job still held onto his integrity, eschewed evil, and continued in his fear of God. He was strengthened by his trust in God, having his eyes fixed in looking to Him. At the end, he would rejoice as he vindicated God's trust in his integrity. In that rejoicing, he could say to the Almighty:

"I know that thou canst do every thing, and that no thought can be withholden from thee.

Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

Job 42:2-3,5.

Job grew in understanding, better able to see God as well as hear Him, resulting from his year of testing. His eye was "single" - fastened upon God, in the struggle to retain his integrity, moved by reverential fear of the Almighty. While he saw the continued provocation of his "friends," he was able to withstand their efforts to pull him down, by having his eyes fixed upon God whom he trusted for redemption.

J.A.DeF.

## SIGNS OF HIS COMING

“ --- the LORD of hosts, shall lop the bough with terror ---.”  
(Isaiah 10:33)

The population of the world, in general, just carelessly jogs along, mainly concerned with sporting interests, theatre going, television programmes, and in some instances how to express dissatisfaction with its government. Dangers and terrors that exist do not really concern the majority of people, unless such things directly affect them. But governments, because it is their responsibility to find out, do know, and by reason of actions taken, often are at the receiving end of much unjustified criticism.

The British and United States governments have been much villified about the intervention they have taken in Iraq. After the attack on the trade centre in New York, the United States Administration believed it could not just sit back, and hopefully be more careful not to let such a dreadful attack happen again. So a military campaign was put into action in Afghanistan against terrorist organisations cunningly using that remote country as a base from which to operate against peoples and governments of which they disapprove. Following this Iraq also became a target in the difficult work of countering terrorism.

But from the world at large has come a great deal of condemnation against the leaders in the United States and Britain. The world has shown a great indifference to what has happened. It prefers to shut out feelings of dismay that organisations exist that are prepared to stoop to inflict evil of the basest sort upon ordinary people who are going about their daily lives harming no one.

In Britain the propaganda against the government is quite amazing. Week by week the villification against the Prime Minister continues. He is spoken of as dishonourable, and his association with the American President's actions as retrograde, and much against British interests. The population generally, does not want to be concerned. It is quite content to absorb itself in the various enjoyments offered by the world of Entertainment.

But there is a very real and serious threat; consider some of the aspects of terrorism that have been quickly forgotten about by many.

September 11th, 2001, the Twin Towers attacked in New York; and at the same time the Pentagon attacked in Virginia.

March 11th, 2004, an attack upon the train in Madrid; and amazingly this caused the down fall of the Spanish Government!

Before such events there were incidents in Aden, Yemen when the destroyer USS Cole experienced a suicide bomb attack (October 12th, 2000); and in Nairobi and Dares Salaam, the U.S. embassies were blown up (August 7th, 1998). Also October 12th, 2002 saw the nightclub bombing in Bali with great loss of life.

Even as this article is being written, it is known that plans are being made to cause further devastation, wherever and whenever an opportunity is presented. Efforts to locate terrorist leaders have certainly indicated there is a network of terrorists operatives waiting for orders from the Al Qaeda leadership. The British Government is making a considerable effort to protect Heathrow (airport), the Houses of Parliament, Scotland Yard, and Canary Wharf (an important trade centre). But it is not just the Al Qaeda that is the problem. Iran is also causing worry. The clerics who run that country are suspects. For the present the United States has managed to force Iran into suspending nuclear endeavours which have the potential of bringing about the means of nuclear bomb production. If that happened how much more dangerous would the area of the Middle East become. Another questionable country is Syria, where Iraq's Ba'athists are believed to have found a base from which to organise attacks against United States targets in Iraq. Saudi Arabia is also causing concern. The Arabian royalty still rules, but it is in an uncertain position. If the Arab royalty eventually falls from power, Arabia will become another threat to Middle East stability.

Further afield Russia also poses questions. The outlying republics which contributed towards the former USSR have been moving away from the central Russian influence. For example the Ukraine, one of Europe's biggest countries, is restless and not so close to Russia as formerly. The situation has upset the Russian President who has begun to show an aggressive stance. If this develops it bodes ill for the future.

This is the actual world situation at a time when peoples are criticising their governments for the endeavours they have been

making to bring about a safer world condition. It is ignorance and indifference in the masses who are eventually to be awakened to what is a growing deadly threat. As the scripture expresses it:-

“Behold, the LORD, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.  
And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.”

(Isaiah 10:33-34)

Immediately following this pronouncement of the Spirit is a message of hope:—

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.  
And the spirit of the LORD shall rest upon him - - - he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:  
But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. - - - ” (Isaiah 11:1-4)

The answer to the terror will eventually come from the LORD, through His Son Jesus Christ, the Saviour of the world.

NEWS FROM THE ECCLESIAS FOR APRIL 2005

HAMBURG, NEW YORK, Corner Route No. 20 & Pleasant Avenue.

Sunday: Breaking of Bread 11:30am

Sunday Afternoon Class: 1:45pm

Midweek Bible Class: Fredonia, Forestville & Hamburg

Evezy Third Week: Revelation Study

Recent illness reminds of the weakness of the flesh and the power of prayer as James reminds us, "effectual fervent prayer.. .availeth much".

Monthly mailing of invitations for information regarding God's a plan for this earth brings modest response that encourages continuance of this work.

J.A.DeF.

MANCHESTER, Ryecroft Hall, Audenshaw.

Sundays: Breaking of Bread 11.00 a.m.

Thursdays: Bible Class 2.00 p.m.

Now that spring is here, with vivid new growth, this is particularly brought to our attention, by reason of the lovely gardens that surround our Meeting place, which is such a blessing.