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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

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AT THE TABLE OF THE LORD

"ATONEMENT"

In our recent reading in Exodus, we are with Moses as he spoke to his people regarding the building of the tabernacle, God's dwelling place with Israel. The Almighty spoke unto Moses:

"When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them.

This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs) an half shekel shall be the offering of the LORD.

Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD." Exodus 30:12-14.

The half a shekel was to be a ransom, a price paid, for those who were numbered as God's people. The word ransom comes from a root meaning to cover, cleanse, atonement, forgive, be merciful, put off, and to reconcile. Those who paid the half a shekel ransom were cleansed, were forgiven, reconciled unto God as His people.

God further required that:

"The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls."

Exodus 30:15.

Rich or poor were to pay half a shekel, as the atonement, the ransom, "that there be no plague among them" (Exodus 30:12) - the cleansing through the mercy and grace of God. Those who were rich might have wanted to pay more than half a shekel; and the poor might have found it a hardship to pay half a shekel; but in God's wisdom all of Israel over 20 years of age were covered through His mercy. None could say: I have paid more for

atonement than the poor, so I have a greater cleansing. All were covered.

What was to be done with the atonement money (half a shekel)? God required:

"... thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls." Exodus 30:16.

It was to be for the service of the tabernacle and be a memorial (remembrance) that the atonement money was for the tabernacle, the dwelling place of God with those who paid the ransom of half a shekel.

How was the ransom money used in the service of the tabernacle? We are shown by the Almighty:

"... the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. And of the hundred talents of silver were cast the sockets of the sanctuary (the holy and most holy place), and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

And of the thousand seven hundred seventy and five shekels, he made hooks for the pillars, and overlaid their chapters, and filleted them." Exodus 38:25-28.

The silver from the shekels was cast into the sockets that supported the boards of the tabernacle. The boards were 15 feet high and were covered with gold. Each socket weighed a talent (751bs.) - supporting the sides of the holy and most holy place, as we read:

"And he made boards for the tabernacle of shittim wood, standing up.

The length of a board was ten cubits, and the breadth of the board one cubit and a half.

One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

And for the other side of the tabernacle, which is toward the north corner, he made twenty boards,

And their forty sockets of silver: two sockets under one board, and two sockets under another board.

And for the sides of the tabernacle westward he made six boards.

And two boards made he for the corners of the tabernacle in the two sides.

And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets."

Exodus 36:20-22,24-28,30.

Let us keep in mind - each socket weighed a talent or 75 lbs. The sockets were cast-melted and poured into a mold to support the heavy boards of the sanctuary the holy and most holy place. Of the Levites, the sons of Marari were given the charge of the boards and bars, pillars and sockets (See Numbers 4:31-32). Because of their weight, when Israel traveled, the sons of Marari were provided with four wagons and eight oxen, given to them by Moses, according to their service (See Numbers 7:8).

As the tabernacle, the dwelling place of God, was assembled, it was supported upon the silver sockets of the atonement money. The sockets were the base or foundation, first placed upon the ground, and then the tabernacle assembled upon them. Each person in Israel at 20 years or older could look upon the tabernacle and say: My half a shekel, my ransom, is a part of that dwelling place of God.

Brethren and Sisters, we are numbered among those who are called to be God's children, based upon God's ransom - the price paid by the sacrifice of His Son, the Lord Jesus Christ - through His mercy and grace. Jesus Himself said to His disciples:

"...the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."
Matthew 20:28.

He was born of flesh, and gave His life without blemish to His Father, when He died on the cross as the means of atonement:

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit (never sinning): and having said thus, he gave up the spirit." Luke 23:46.

We remember His victory over His flesh each first day of the week, as we partake of the bread and wine, representing His body and blood as the means of atonement. We strive to follow after His victory - obeying His words, as He spoke to Peter, and to His disciples:

"... 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."
Matthew 16:24-25.

Paul reminds us:

"... there is one God, and one mediator between God and men, the man Jesus Christ;
Who gave himself a ransom for all, to be testified (witnessed) in due time." I Timothy 2:5-6.

The prophet Isaiah foretold of God's purpose for those who will have been cleansed, covered under the shadow of God's wings:

"... an highway shall be there, and a way (of atonement), and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men (those who walk in such a road), though fools, shall not err therein.
No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed (the atoned) shall walk there:

And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."
Isaiah 35:8-10.

All God's mercy and grace is based upon the ransom, the atonement, the half a shekel of those numbered among His people.

The last days of this coming of God's mercy appear to be near:

"And it shall come to pass in the last days, that the mountain of the LORD'S house (based on atonement) shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say. Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye, and let us walk in the light of the LORD."
Isaiah 2:2-5.

J.A.DeF.

PSALM 86

A PRAYER OF DAVID

Recently we have read Psalm 86 entitled, "A Prayer of David". David's insight into how to approach the Father in prayer is a help to us as well.

In the first two verses, David makes known his desire to seek help from God, revealing a right and humble spirit, willing to be led by the Father, for only the humble recognize that they need help and cannot rely upon themselves:

"Bow down thine ear, O LORD, hear me: for I am poor and needy.
Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee." Psalm 86:1-2

We may think it presumptuous that David refers to himself as "holy", but his desire was to live a godly life as God has commanded His people, "ye shall be holy; for I am holy" (Lev.11:44).

"Be merciful unto me, O Lord: for I cry unto thee daily."
Psalm 86:3

Though he was king of Israel, David endeavored to be lowly and humble of spirit - not looking to his own position of strength and prestige, but asking God to direct his steps every day.

The word for "prayer" in the Concordance means to intercede or judge. When we come to God in prayer, are we not asking Him to judge the concerns we bring before Him? We look for answers to our problems, or guidance and direction, because we are unable to judge the situation rightly ourselves. Prayer should not be made on infrequent occasions, or just when trouble arises, but as David says, "daily".

"Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.
For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee."
Psalm 86:4-5.

Although David endeavored to walk in righteousness he was

flesh and failed, as do we all. Yet, when in humility he approached unto God, seeking repentance, he was forgiven because of the Lord's mercy and compassion.

"Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.
In the day of my trouble I will call upon thee for thou wilt answer me."
Psalm 86:6-7.

During his lifetime, David faced much tribulation and persecution - far beyond that which faces the ordinary man. Yet he never doubted that God would answer. God's answer to our prayers may not be the answer we are looking for, but if we are sensitive to His direction, we will be guided in the way He has set before us.

"Among the gods there is none like unto thee, O LORD; neither are there any works like unto thy works.
All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.
For thou art great, and doest wondrous things: thou art God alone."
Psalm 86:8-10.

None other than Yahweh could do what He has done, as David thinks both backwards and forwards to the time when all nations will bow down before the God of Israel, when His Son returns to establish His kingdom on earth.

"Teach me thy way, O LORD; I will walk in thy truth:
unite my heart to fear thy name.
I will praise thee, O Lord my God, with all my heart:
and I will glorify thy name for evermore.
For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell."
Psalm 86:11-13.

David asked God to teach him to walk in His ways that he might be pleasing to Him in reverence and fear. To be united as one in heart and mind with the Almighty, was David's prayer.

"O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them.
But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth."
Psalm 86:14-15.

Throughout his life, David was often unjustly persecuted and sought after by violent men even by his own son, Absalom. Saul was another one who had been appointed by God to rule as king, but set his own desires over those of God and was therefore removed from the throne of Israel, but worse yet, died without repentance.

"O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me." Psalm 86:16-17.

As a man of spiritual understanding, David knew the fate of all men was death, yet there was hope from that hell (or grave) through resurrection at His Son's return, by being united to God during his lifetime.

Are we as wholeheartedly involved in the covenant God has made with His people, as was David? We can receive His help, direction and care, as did David, when we approach in prayer seeking to walk in His ways, beseeching the Father to, "Shew me a token for good."

The hope of that eternal kingdom was very real in David's mind, even though he must have been much occupied with the daily duties as king of Israel. This kingdom to come under the leadership of his greater Son, the Lord Jesus Christ was his spiritual goal - he looked forward to that kingdom to be established and desired to be a part of it:

"For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Psalm 84:10.

The only means of entering into the hope of that kingdom is through submitting now in humility to His will and through belief in the name of the Lord Jesus. Only by constantly keeping these thoughts in mind will help be given to us today, through the reading of David's prayer in the hope to be at one with the Father and trust in His mercy, when His Son returns.

M.C.S.

"NO MORE A PRICKING BRIER."

(Ezekiel 28:24)

Over recent times Israel has been troubled by its neighbours. It is a development prophesied to the Jews of what they are to expect from those who live close to them in their land. The words are:-

" And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the LORD GOD." (Ezekiel 28:24)

Assuring words from the Most High comes for such times as these:-

"Thus saith the LORD GOD; When I shall have gathered the house of Israel from the people among whom they were scattered, and shall be sanctified in them in the sight of the (nations), then shall they dwell in their land that I have given to my servant Jacob.

And they shall dwell safely therein, and shall build houses and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their GOD." (Ezekiel 28:25 – 26)

Looking at media reports, we find that the extremists, both near to Israel and also among influential nations of the West, are bringing difficulties upon themselves. The following are some of the sad comments:

"Muslim extremists who were behind a protest against British soldiers on a homecoming parade were driven off the streets - - - there were scuffles and traffic ground to a halt - - - (they were) confronted by moderates - - - angry words were exchanged with the extremists. - - -"

A British Home Office spokesperson said:-

"Organisations which cause us concern are kept under review."

We find that a considerable number of people from whom the extremists come, are themselves greatly opposed to their own extremists. So there is a curbing of the extremists's behaviour, and in this trend is indication of events moving on to that wonderful time coming to the Jews when there will be the fulfilment of:-

"- - - an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

And the (nations) shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."
(Ezekiel 37:26-28)

A BIBLE CLASS

**"THEY ARE NOT VALIANT FOR THE TRUTH"
Jeremiah 9:3**

Jeremiah, God's prophet, heard God's word:

"Stand in the gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD. Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

Trust ye not in lying words, saying, The temple of the LORD ... are these." Jeremiah 7:2-4.

Jeremiah stood at the gate of the temple in 600 BC. twelve years before the captivity of Judah by Babylon, ending Israel as a nation.

Can we enter into Jeremiah's mind as he spoke to those who entered the temple, saying, "Amend your ways and your doings" -giving opportunity for God's help if they would turn from their lying ways? God spoke through His prophet:

"Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.

And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephriam (the ten tribes in 721 BC).

Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee." Jeremiah 7:11,15-16.

Judah did not amend her ways, did not heed Jeremiah's warnings; and, consequently, the temple was destroyed by Nebuchadnezzar in 588 BC, as God had warned. Jeremiah wept over the coming destruction of the temple, of Jerusalem, and of the end of Israel as a nation:

"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the

daughter of my people!

Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! For they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD."

Jeremiah 9:1-3.

Lacking valiance for the truth (the word of God), they went into captivity. Being valiant involves strength, being great, mighty, or to exceed. Certainly their entering the temple lacked the strength, the determination to obey God commands, to heed Jeremiah's warnings! As a consequence, the Almighty said:

"Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?"

Jeremiah 9:9.

How can one be "valiant for the truth"? Paul helps us as he wrote to his brethren in Ephesus:

"Finally, my brethren, be strong in the Lord, and in the power of his might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil (flesh).

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit. which is the word of God:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Ephesians 6:10-18.

Jeremiah stood at the door of the temple, sustained by the might of God, through his supplicating. We listen to Jeremiah's supplication in time of tribulation:

"O LORD, thou knowest; remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering; know that for thy sake I have suffered rebuke. Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart for I am called by thy name, O LORD God of hosts."

Jeremiah 15:15-16.

The word of God was Jeremiah's strength, his armor against his adversaries. Perhaps he may have remembered the words of David, who was a man after God's own heart:

"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 19:14.

J.A.DeF.

"THE JOY AND REJOICING OF MINE HEART"

Through our study of the prophet Jeremiah, we are moved by his earnest prayer to God, while in the midst of affliction - feeling alone in his service to the Almighty:

"O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering know that for thy sake I have suffered rebuke."
Jeremiah 15:15.

Jeremiah felt alone at times in the life he had chosen and experienced persecution as one of God's people. Yet he was comforted in the understanding that God knows who are His, as Isaiah recorded:

"... but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."
Isaiah 66:2.

We too can be comforted that God knows if we are His, and will be close at hand to help if we seek His care and protection.

God chose Jeremiah as a prophet at a time previous to and during Israel's captivity in Babylon. He felt alone at times, as he endeavored to walk after God's precepts, while Israel for the most part had turned their backs on Him and as a result were soon to go into captivity.

Jeremiah took in God's word, absorbed it into all his living. It was as vital to him as food and water:

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts."
Jeremiah 15:16.

Do we show that same gladness in our living - reflecting the light of His word in all we do?

How few have known the truth of His word or to be blessed

in the knowledge of the hope of salvation. This alone should invoke joy and rejoicing within us - to be blessed in knowing the hope He has established for man. Unfortunately for of the millions in the world, only a few are so privileged.

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

No flesh can please God therefore, Jeremiah sought to put down the fleshly impulses within and not associate or be influenced by those who let their flesh reign over them.

At times, God's people may feel alone, being so few in number and endeavoring to follow after His ways, while surrounded by a world who follow after the imaginations of their own heart. We can see Jeremiah's own fear and fleshly frailty as doubt prods him during times of trial:

"Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt thou be altogether unto me as a liar, and as waters that fail?"
Jeremiah 15:18.

He cried unto God for help and strength, feeling as one alone against many. He knew that man without God, lives inflicted by a deadly incurable wound, which cannot be healed - his flesh nature. It leads only to death, without the hope of salvation extended by the Almighty.

Even the Lord Jesus while suffering on the cross, feeling the frailty of His flesh nature, cried out in desperation, "My God, My God, why hast thou forsaken me?" (Matthew 27:46) feeling He had been abandoned by God. The Father does not forsake His "little ones", but allows circumstances to try their fleshly weaknesses which need conquering by the spirit.

We are blessed to find and know God's word, as did Jeremiah, but that word must be eaten not once, but daily, to provide spiritual sustenance and strength, especially in the face of difficulties.

David was another, who as Jeremiah, "found" God's word

and was glad. Though king of God's nation of Israel, he at times felt surrounded by unbelievers and those who would hinder his endeavor in righteousness. Yet, he looked in faith toward the end of the promise, in hope of being part of New Jerusalem to be established in the kingdom age, where all will embrace God's word and live as brethren.

At that time, there will be great rejoicing, as John saw in vision, when the Lamb's bride - those approved at His judgment seat, praise God for His mercy and guidance shown during their time of probation. Without His word and the strength given to endure, they would not be where they were:

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."
Revelation 19:6-7.

It will be a time unlike any other, when God's word will spread through out the world, making all responsible and granting deliverance from death to those that walk in its message of truth with joy and gladness.

To prepare ourselves today in hope of being part of that rejoicing multitude, we must follow after the Lord Jesus' example by endeavoring daily to crucify our fleshly tendencies. Only then can we experience a joy and rejoicing, as the man of flesh is decreased and the spirit man grows in obedience and love of His word.

M.C.S.

SIGNS OF HIS COMING

"Tarshish - - - shall say - - - Art thou come
to take a spoil?" (Ezekiel 38:13)

The above challenge relates to Israel of these last days who is to have a great opponent named as "Gog, the chief prince of Meshech and Tubal" (Ezekiel 38:3). As this enemy acts against Israel in a militant way, described as a "people that are gathered out: of the nations - - - that dwell in the midst of the land" (verse 12). Sheba and Dedan and Tarshish will question the spoiling action of Gog of "the north parts."

Looking now at national alignments in these last times do we not see degrees of confederation? The United States and Britain have a particular linking together. Russia, to the north has a great area of peoples combined together, and of course there is the European Common Market, to which Britain is also supposed to belong, but is not quite so closely linked. Ezekiel's prophecy concerns this latter day alignment of the nations, and how it relates to Israel a "land that is brought back from the sword" (Ezekiel 38:8). What then is revealed as we examine the media? Certain combinations are seen as moving towards what is a fulfilling which will conform to the outcome that brings divine blessing.

We will quote extracts from the media that report a certain trend towards an alignment which indicates that Britain and the United States, as the latter day Tarshish, will speak in support of Israel.

The Jewish Publication "Forward" says:-

"Should the U.S. Embassy be moved to the capital of Israel?
- - - What are the facts? - - - Ever since the creation of the
State of Israel in 1948, all American governments, and
Congress, has confirmed their conviction that Jerusalem is
the capital of Israel and that once it is re-united, it should
remain indivisible.

Before the Six-Day War in 1967 the city was divided, the
Jordanians having occupied the eastern part since the War
of Liberation in 1948. - - -

Jewish residents were driven out and all Jewish places of worship closed or destroyed - - - . All this ended in 1967 with the liberation of all of Jerusalem by the Israel Defense Forces and with the re-unification of the city. Access to all holy places became available to all. — the Palestinians lay claim to the eastern part of Jerusalem and wish it to become the capital of a hoped-for Palestinian State — not even the Arabs question the western part of the city to be Israeli. - - - the United States has steadfastly insisted on placing and keeping its embassy in Tel Aviv - - - other countries have also located their embassies in Tel Aviv."

But what actually is happening now? (We quote):-

"Congress (is) in favor of moving the embassy to Jerusalem. Leaders of Congress - both Republicans and Democrats - have passed legislation by which the U.S. Embassy would have to be moved to Jerusalem. - - - It is to be hoped, therefore, that before too long, reality will prevail and that the U.S. Embassy will indeed be located in Jerusalem - the capital of one of its closest allies."

Britain's trend as a friend and supporter of Israel is also shown in the following report:-

"Responding to mounting signs of a resurgence to aggressive anti-semitism in Europe and elsewhere, the British government recently hosted an unusual gathering to discuss ways of fighting the threat - two days of emotional calls to action, along with scholarly analyses of what speakers called THE NEW ANTISEMITISM. The conference, staged in Britain's magisterial Houses of Parliament succeeded in bringing some needed attention to a genuine crisis. The lawmakers, most of them non-Jews, left London with 35 active proposals in hand. - - - "

We see then, from the above report, a movement in progress in Britain that has resulted in active proposals being discussed in the Magisterial Houses of Parliament, which has seen various representatives of foreign governments going back to their respective places with a concern for the Jews.

At various times there has been Arab terrorists attacks on the territory of Israel's allies; such events do not promote sympathy for the Palestinians. So comes an alignment of certain nations in the West with Israel. One report going back to 2003-2004 stated that "attacks in Britain jumped by forty two per cent." The anti-semitism against the Jews, and the great Arab feeling is seen in the following facts:-

"The very day after the new state (Israel) was established in 1948 she was invaded by the armies of no fewer than five Arab countries and she has been struggling for her right to life ever since.

From Morocco to Afghanistan, from the Caspian Sea to Aden, the 525 million square miles of territory belonging to members of the Arab League are home to more than 330 million people, whereas Israel covers only 8000 square miles and has seven million citizens, a fifth of whom are Arabs. The Jews of the Holy Land are thus surrounded by hostile states 650 times their size and 60 times their population. Yet the State of Israel (is) their last best hope of ending two millennia of international persecution (of the Jews). Israel should be awarded – decoration for defending democracy, tolerance and Western values against a murderous onslaught. - - - "

Heavenly testimony, through the scriptures, shows that it will be an omnipotent over-ruling that will bring a final solution to the troubled middle-east. What men cannot bring about, the Father in Heaven will! So shall come the fulfilment of what is declared through the prophet Ezekiel:-

"For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel."
(Ezekiel 38:19)

"Thus will I magnify myself, and sanctify myself ; and I will be known in the eyes of many nations, and they shall know that I am the LORD."
(Ezekiel 38:23)

NEWS FROM THE ECCLESIAS FOR AUGUST 2009

Hamburg, NEW YORK, Corner Southwestern Blvd. & Pleasant Avenue.

Sunday: Breaking of Bread 11:30 am

Sunday Afternoon Class: 1:45 pm

Midweek Bible Class: Forestville, Hamburg & Fredonia

Every Third Week: Revelation Study

Inquiries to our website, along with our monthly mailings, bring an opportunity to witness to God's word. The website address is printed in the Remnant Magazine and we welcome any questions or comments.

J.A.DeF.

MANCHESTER

Sundays: Breaking of Bread 11.00 a.m.

Thursdays: Bible Class 2.00 p.m.

Postal contacts continue from time to time from people interested in and desiring to receive this magazine. We are glad to respond to their requests.

For more information or to read our literature, log onto:
www.remnantofchristsecclesia.com