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The Remnant of Christ's Ecclesia

in opposition to the Dogmas of
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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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NEWS FROM THE ECCLESIAS

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DEUTERONOMY - THE LAW REPEATED

We have been reading in our Daily Portions program from the Book of Deuteronomy - a repetition of God's law given through Moses to Israel prior to entering into their promised inheritance. God felt it necessary to remind His people of His word in order that they have it fresh in their minds.

Moses went on to reiterate all that transpired in their wilderness journey and now here they were ready to enter that land God had promised them. This would be a reminder too of family members who had died in the wilderness during their forty years of wandering. They died because of unbelief and were not permitted to enter into that good land. And perhaps most importantly, this message spoke of the salvation to be granted and the entrance into God's promised rest, for this entrance by Israel was but a foreshadowing of the greater inheritance to be secured in the kingdom age.

Being a Jew schooled in the law, Paul wrote to the Galatians of the real purpose of the law of Moses:

“But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.”
Galatians 3:23-25

The same promise that was extended during Moses' day is the salvation promised to us today as Gentiles grafted into the hope of Israel. They looked for a savior to come while we can look back to see Jesus Christ as the Son of God and Messiah promised. This, Paul goes on to explain further in his letter to the Ephesians:

“Whereby, when ye read, ye may understand my knowledge in the mystery of Christ
Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
That the Gentiles should be fellow-heirs, and of the same body and partakers of his promise in Christ by the gospel:”
Ephesians 3:4-6

This is not our right but a gift given from God - offering a place in His promised inheritance through belief in His Son, the

Lord Jesus:

“But unto every one of us is given grace according to the measure of the gift of Christ.”
Ephesians 4:7

“Thanks be unto God for his unspeakable gift”.
II Corinthians 9:15

This offering of the sacrifice of His Son requires gratitude on our part. A spirit of thanksgiving was lacking when the spies returned with their report of the new land. The people feared, not believing God could help them conquer what He had promised. Yet there was a different spirit seen in Joshua and Caleb who believed in the strength of the Lord and were blessed because of it. When Israel did enter into the land, Joshua and Caleb would stand out as elders among a younger population, for all Israel 21 years and older had died in the wilderness because of their lack of trust, save for these two faithful men.

Going back to Deuteronomy, we read of how the law endeavored to inspire a spirit of giving from love:

“When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.”
Deuteronomy 24:19

When harvesting, the natural inclination would be to return and fetch every last sheaf so there would be more for one’s own family. Yet the law said to leave it for those who were poor and in need. When they entered the promised land, they would inherit vineyards, fields of grain and olive groves and the law was reminding them to use them unselfishly, remembering that they were once poor and in bondage without a land of their own:

“When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou was a bondman in the land of Egypt: therefore I command thee to do this thing.”
Deuteronomy 24:21-22

We too as flesh need to apply the spirit of God’s word in our living with love and selflessness in order to serve Him acceptably in gratitude for His unspeakable gift.

M.C.S.

REMEMBERING THE FAITH OF ABRAHAM

Paul's words to his Galatian brethren in the third chapter, bring up the subject of Abraham's faith when compared to the works of the law. It would seem that the Galatians had fallen from the way of faith, and were relying on their works, which was contrary to what had been taught from the beginning.

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Even so Abraham believed God, and it was accounted to him for righteousness.

Know ye therefore that they which are of faith, the same are the children of Abraham.

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

So then they which be of faith are blessed with faithful Abraham."

Galatians 3:1-9

Paul's words indicate that through faith Abraham was counted as righteous, and those who have like faith are considered Abraham's seed, and have hope of knowing the blessing promised to Abraham. There must have been similar circumstances in Rome, as there was in Galatia, as Paul's words to his Roman brethren indicate:

"What shall we say then that Abraham our Father, as pertaining to the flesh, hath found?

For if Abraham were justified by works, he hath whereof to glory, but not before God.

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Now to him that worketh is the reward not reckoned of grace, but of debt.

But to him that worketh not, but believeth on him that

justifieth the ungodly, his faith is counted for righteousness." Romans 4:1-5

Paul's words emphasize the need for faith, rather than the need for works. A man can glory in his own works, but to believe in God is counted as righteousness by God. Those who have faith in God, like Abraham, can obtain the same blessings that God promised to Abraham. We read of those blessings in Genesis:

"And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.
 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.
 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.
 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee. Every man child among you shall be circumcised.
 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you."
 Genesis 17:6-11

God had made His covenant with faithful Abraham and his seed. As a token of that covenant Abraham and all his male seed would have to be circumcised as a show of faith and obedience. Paul confirms that it wasn't circumcision that brought the blessing of God upon Abraham, as he speaks to his Roman brethren:

"Blessed is he man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
 How was it then reckoned? when he was in circumcision or uncircumcision? Not in circumcision, but in uncircumcision.
 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also.
 And the father of circumcision to them who are not of the

circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

Because the law worketh wrath: for where no law is, there is no transgression.

Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all," Romans 4:8-16

Abraham's faith was counted to him as righteousness before he sealed the covenant with God by the circumcision. It was not by circumcision but by faith that Abraham became the heir of the world. Therefore, it is those who have faith, like Abraham, who have become the seed of promise, and can hope to inherit the land eternally, promised to Abraham. We know it is Jesus who is the promised seed, who will inherit the kingdom of God eternally. Those who have faith in Jesus, who have their hearts circumcised, and are baptized in His name, become the seed of Abraham and have hope in the covenant. Paul's words to the Colossians confirm that hope:

"As ye have therefore received Christ Jesus the Lord, so walk ye in him.

Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having

forgiven you all trespasses;
Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;” Colossians 2:6-14

Those ordinances, the law, teach the faithful about a savior (Jesus), but they do not bring us to righteousness, because the law made sin exceedingly sinful. It was not until Jesus fulfilled the law that we have a way to obtain the promises given to Abraham.

Further we read Paul’s words to those in Galatia:

“Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus.
For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:21-29

Let us remember the faith of Abraham, as Paul emphasizes again in Romans:

“Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.
(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.
Who against hope believed in hope, that he might become the father of many nations, according to that which was

spoken, So shall thy seed be.

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb.

He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God.

And being fully persuaded that, what he had promised, he was able also to perform.

And therefore it was imputed to him for righteousness.

Now it was not written for his sake alone, that it was imputed to him;

But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Who was delivered for our offences, and was raised again for our justification." Romans 4:16-25

So let our faith remain strong in the Lord, as Abraham's, because He is unchangeable, and will bring to fruition all things that He has promised. Through that faith and the obedience that follows, we too can be counted as Abraham's seed.

E.J.M.

THE MYSTERY OF THE FAITH

The epistle of Paul to Timothy has a very important declaration for the Truth -

"...the deacons (must) be grave...holding the mystery of the faith in a pure conscience..." I Tim 3:8-9

So we see from these words that those who use their endeavours to work for the Ecclesias, have been exhorted (vs 8-9) to hold the mystery of the faith, doing it with a "pure conscience..."

The people of the ecclesias for example, meet together each first day of the week, and help is prayed for which surely comes so that Breaking of Bread meetings continue. Members regularly gather together and look back at Christ's great efforts, this understanding of what Jesus meant being a knowledge of "the mystery of the faith".

Oh! what a precious understanding this is. The large denominations, and not least the Anglican Church, do not perceive Christ's teaching in this regard in their Communion services. We

shall quote from one of their writings, as follows:

“The coming of May coincides with the feast of Ascension, when the sun is high in the sky. And then, some time in high summer there is Trinity Sunday, after which stretch the long 25 weeks...we have done with dogma and divinity. Easter and Whitsun past, the long, long Sundays after Trinity are with us at last...there is probably much ‘folk religion’ , if not the remnant of half-forgotten paganism, in such customs as dressing graves on Easter Day or Beating the Bounds at Ascension...”

Thinking about such matters we would ask a simple question. Where in all this expounding by Christendom is the teaching about Jesus Christ?

But we have our little groups, meeting each first day of the week, to remember our loving Brother Jesus Christ our Lord. In the simple components of Bread and Wine, we are helped to understand the “mystery of the faith”. The Breaking of Bread is a very important duty. From the days when the Apostle Paul wrote to his Brother Timothy there has been that loving exhortation that having such precious knowledge helps us keep carefully this blessing “...of the faith in a PURE CONSCIENCE...”
1 Tim 3 :9

A BIBLE CLASS

“I WILL Prove Thee With Mirth”
ECCLESIASTES 2:1

Our verse under consideration is taken from the writings of Solomon - the son of King David and his wife, Bathsheba and third king of Israel. As a type of the reign of Christ, his was a time of peace and prosperity as we are told in I Kings:

“Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon".
I Kings 4:20-21,25

However, as he grew older and increased with wealth, prestige and power, his heart was turned away from serving God, as he had in the beginning. He tasted of all the world had to offer and denied himself nothing - this in the end was his downfall, thinking his flesh was infallible to the lure of the world:

"But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians and Hittites;
Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.
And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father."
I Kings 11:1-4

What a sad commentary to leave behind after all the good he did in faithfully judging Israel in his early years, along with completing the work of building a temple for the Lord.

In the beginning of his reign Solomon had great humility knowing he needed God's help to rule Israel faithfully. This gift of wisdom was granted to him from the Lord primarily because of his humility:

"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.
And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.
And he spake three thousand proverbs: and his songs were a thousand and five.
And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom."
I Kings 4:29-30,32,34

This was God's blessing, however, in time he grew proud,

forgetting this wisdom was bestowed on him from above and was not of his own doing. He was then tempted to try and experience things better left alone. This was perhaps his focus when he wrote our verse under consideration:

“I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.”
Ecclesiastes 2:1

This word “mirth” comes from a prime root meaning to “brighten with laughter.” Solomon was determined to enjoy all types of pleasure and mirth. An unbalanced life filled to excess with mirth and pleasure is not good and can unhinge us from the anchor we have to keep us on the straight and narrow path.

Using today’s vernacular we might say that Solomon felt emboldened to “push the envelope” - to try everything within his power - doing whatever pleased him:

“I made me great works; I builded me houses; I planted me vineyards:
I made me gardens and orchards, and I planted trees in them of all kind of fruits:
I made me pools of water, to water therewith the wood that bringeth forth trees:
I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:
I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.
So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.
And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labor.”
Ecclesiastes 2:4-10

Some of these endeavors sound worthwhile and admirable to those of us who enjoy the vista of gardens, vineyards, orchards, wooded areas with pools of water to nourish them and the keeping of cattle and enjoying music made with all kinds of instruments. However, it was not Solomon who did the planting and pruning of these gardens and trees, or he who tended the cattle, but the many

servants who labored to do his bidding. Perhaps he recognized that his labors were not a delight to all in his kingdom when he wrote:

“Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.” Ecclesiastes. 2:11

All this wisdom and labor was not directed to creating within himself a more spiritually pleasing heart, therefore, he could see the vanity of it all, for when death comes, it comes to the wise man and the fool alike. But only the spiritually wise, exercising his life in the paths of righteousness will be blessed with the hope of salvation at Christ’s judgment seat. All the gardens, orchards and vast treasures of silver and gold will avail us nothing in that day, for it is the heart alone that Christ will examine.

Solomon sabotaged his own spiritual life through arrogance, feeling he could witness, taste and share all aspects of life without harm, because of his wisdom. Foolishly in fleshly pride he felt above correction or judgment from God.

With this thinking he gathered women from all points of the world to become his wives — not only from the daughters of Israel. Those especially from foreign lands knew not the God of Israel and seduced Solomon to build them temples to worship their heathen gods of wood and stone. We might ask, how could he be a party to this blatant idolatry? Solomon did this out of love for them and thus his spiritual wisdom was suffocated by the fleshly love he bore them. God was no longer first in his life.

His greater son, the Lord Jesus was blessed with wisdom and too was susceptible to temptation, yet unlike Solomon He did not succumb, but remained strong in the ways of His Father, pleasing Him and not His own self as did Solomon.

We can imagine Solomon’s grief when he penned his own epitaph, knowing that he was in the end a fleshly man surfeited by all he gathered to please his senses, instead of building up the spirit man within, and was too full of pride to repent:

“Better is a poor and a wise child than an old and foolish king, who will no more be admonished.” Ecclesiastes 4:13

Yet has the Spirit working through him left us a message to

guide our feet into right paths that we not end our lives as did Solomon:

“Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man.”
Ecclesiastes 12:13

M.C.S.

**“SO SHALL THY POVERTY COME”
(Proverbs 24:4)**

The Proverbs are the observations of Solomon as He was inspired by the Spirit In this 24th chapter he contemplates the poverty which can overtake one who is slothful or careless of his obligations to the Almighty. The slothful is not willing to put forth the effort required in the Master’s vineyard and his lack of enterprise is apparent as Solomon points out:

I went by the field of the slothful, and by the vineyard of the man void of understanding;
And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.”
Proverbs 24:30-31

The vineyard was often used by the Spirit as a figure of the work given by the Almighty to His people - an allegory that would be familiar to Israel in Solomon’s day.

It takes diligence and a conscientious effort to receive a good result by the work of one’s hands and the same applies in a spiritual sense:

“Yet a little sleep, a little slumber, a little folding of the hands to sleep:
So shall thy poverty come as one that travelleth; and thy want as an armed man.”
Proverbs 24:33-34

“Sleep” or the “folding of the hands” indicates a posture of rest. The word “poverty” as used here means to be needy or to make oneself poor. “Travelleth” means to walk up and down, giving the thought of repeating one’s steps while not really accomplishing anything in the process, much like a wanderer who has no permanent home or roots. The Spirit teaches that one who travels never settles down to apply himself in the way God desires, thus to

becoming spiritually barren, producing no fruits pleasing to Him. To such a man Solomon exhorts:

“Go to the ant, thou sluggard; consider her ways, and be wise:
Which having no guide, overseer, or ruler,
Provideth her meat in the summer, and gathereth her food
in the harvest.
How long wilt thou sleep, O sluggard? when wilt thou arise
out of thy sleep?” Proverbs 6:6-9

The ant is a busy conscientious insect providing for its future - an example to the sluggard who needs to apply God’s wisdom in his living, redeeming the time while there is still opportunity.

In the beginning when the sentence upon Adam and Eve was given, their life changed dramatically from one of ease to that of hard labour:

“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;
Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;
In the sweat of thy face shalt thou eat bread, till thou return unto the ground;” Genesis 3:17-19

In contrast to the plenty provided in Eden, all of Adam’s sons since the fall have learned to sweat or labor for their bread. Yet the sluggard is not willing to put forth the effort needed to contend with that sentence and as one looks at his vineyard or field, his idleness is apparent.

“The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.” Proverbs 13:4

This is a helpful thought to consider for the sluggard desires or hopes but does nothing toward that end, while the diligent puts his hand to whatever is required to accomplish the task before him.

Isaiah prophesied against Judah because of a similar failure to value the covenant granted to them by the Almighty;

“Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in

a very fruitful hill:

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes and it brought forth wild grapes.

What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.”
Isaiah 5: 1-2, 4, 7

Here was a vineyard or people given all the care and cultivation possible with the hope of bringing forth fruits pleasing to the Husbandman. Yet they responded by neglecting the opportunity given, much like the slothful or the man of poor understanding. Because of their failure the Husbandman took drastic measures:

“And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

And I will lay it waste: it shall not be pruned, or digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.”

Isaiah 5: 5-6

The man of spirit who sees the vineyard of the slothful gone to ruin perceives the spiritual message within and says:

“Then I saw, and considered it well: I looked upon it, and received instruction.”
Proverbs 24: 32

The word considered means “to place the heart”, therefore the man of spirit takes this example to heart and receives instruction, or as this word means, to be chastened or rebuked. As failing creatures we are in constant need of that instruction or chastening, for the Father in love corrects His children that they may be diligent in the work He has appointed. We as workers in God’s vineyard are expected to keep it in good order, well watered and cultivated, with no gaps in the fences so the foxes can creep in to destroy, thus producing spiritual fruits pleasing to the Master. If we can do so, we may be permitted the gift of eternal life which He has promised

sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations." Isaiah 66:3.

Under the law God ordained sacrifice and the burning of incense in service to Him, but there was much more required. Israel's sacrifices in Isaiah's time were amiss, given only because they were required—they lacked the personal desire and spiritual discernment necessary to be acceptable to the Almighty. This speaks of the great importance of walking in His ways—according to the precepts He has determined and not our own, for He alone is the Author of salvation, that eternal life which is possible only by walking in the strait and narrow path He has established.

To that man who with spiritual understanding "trembleth at my word" or troubles himself with a godly fear God said, "to this man will I look". David was such a man and revealed the true nature of sacrifice as he said:

"For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Psalm 51:16-17.

A broken and contrite heart is found only in one not puffed up with arrogance or self-confidence, but one who, realizing his own unworthiness, submits his living to the Father with gratitude for His overruling care. From this man will God receive communication through prayer and the mediatorship of the Lord Jesus, as He sees the proud fleshly barriers torn down and the natural thinking replaced with humility. The prophet Samuel had to learn he must look for this poor and contrite spirit in order to choose a king for Israel. His inclination was to choose Eliab, David's eldest brother who was handsome and appealing to the eye:

"But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." I Samuel 16:7.

David was chosen not because he was the tallest or strongest but because in the Spirit's eyes his heart was poor and contrite and trembled at God's word. Does He see the same meek and quiet spirit today, as He who knows all, examines our hearts?

Isaiah's message, though somber with warning, was sent to encourage those few tender-hearted left in Israel who could be touched, reminding them of the rest promised to Jacob's faithful seed and now extended also to the Gentiles:

"For thus said the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." Isaiah 66:12-13.

What a marvellous blessing granted by the Creator, He who through the power of His word alone made all we see around us. Do we fully appreciate or comprehend His majesty? The constant reminders of His greatness, which are evident every day in the changing seasons or the splendor of sun, moon and stars, should prompt us to humility, stirring thankfulness within and an eagerness to please Him for His bountiful goodness toward those who tremble at His word.

Josiah king of Judah was an example of such a man. During his reign the nearly forgotten book of the Law was found and read, moving him to remorse for all that had for years been left undone. God's somber pronouncement against Judah was read to the king:

"Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched."

II Chronicles 34:25.

But because Josiah had troubled himself before God, he was spared this judgment and was instead promised a blessing because of his contrite reaction:

"Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, said the LORD:

Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same."

II Chronicles 34:27-28.

As in Josiah's time, so today God will respond in loving care to those who hearken and embrace His word, making it a part of their living. As Josiah, we too must strive to increase in that poor and contrite spirit, to trouble ourselves in godly fear. Only so may we receive His help and be accounted acceptable at the Lord Jesus' judgment seat.

Isaiah's message was a final appeal to Israel:

"For as the new heavens and the new earth, which I will make, shall remain before me, said the LORD, so shall your seed and your name remain.

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, said the LORD."

Isaiah 66:22-23.

A promise given that cannot fail—for God's word will stand as spoken, establishing with might and power a new heaven and a new earth, free from the flesh's corruption. This promise was made to Israel through Isaiah's prophesy and to those today, who as brethren of the Lord Jesus, with humility tremble and look within, seeking God's mercy.

SIGNS OF HIS COMING

"...THAT THE MOST HIGH RULETH IN THE KINGDOM OF MEN, AND GIVETH IT TO WHOMSOEVER HE WILL AND SETTETH UP OVER IT THE BASEST OF MEN."

DANIEL 4:17

In the U.S.A. the populace anxiously awaits the outcome of the upcoming presidential elections. The incumbent has no record to base his re-election on after four years of reckless spending and foolish policies, which has brought the country into recession and massive unemployment. His tactics and attacks against his opponent have been personal and frivolous while leading his liberal and socialistic followers into believing his next four years will result in forward progress.

On the other hand, the President's opponent has come out in strong opposition to his failed policies, yet has not been forthcoming with his own specific plans to remedy the situation.

Politicians are indeed the "basest of men" as Daniel was told,

and as God above has controlled them to further His purpose in the past, as He does in the present, so will He do likewise in the future. Men of such low degree promote their own destiny and fail to realize the Almighty is overruling in all their affairs.

We have only to consider the most base and despotic rulers of the past e.g. Ghengis Khan, Mao Tse-Tung, Adolph Hitler, Joseph Stalin, Mussolini, Idi Amin, Kim Jong-il and Saddam Hussein, and those of today - Ahmadinejad in Iran, Bashar al-Assad in Syria, Hugo Chavez in Venezuela and the list goes on and on. Those of tomorrow are to follow in their footsteps, proceeding down the same path that the flesh has always made.

In Revelation 13 we have identified such a base character composed of the confederate union of the Beast of the Sea and Earth to be in opposition to God, Christ and the Saints. Of the political Beast of the Sea, we are told that all the world will wonder after him as he blasphemes God, makes war with the Saints and will have power over all kindreds, tongues and nations who worship him. Of the religious Beast of the Earth who supports the political Beast, he will cause all to worship the first Beast and all both small and great, rich and poor, free and bond to be marked as being joined to the Beast. This final head is to be the basest of all.

In Revelation 17 this final dominant scarlet colored beast, ridden by the great whore is supported by peoples, multitudes and nations and tongues but will ultimately succumb to the will of God when the ten horns (kings) turn on her.

“And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.” Revelation 17:16-17

This most base of rulers who is identified as that great city which sits on seven mountains - Babylon (Papal Rome), will rule over the kings of the earth and will be overcome by the Lamb and His Saints.

As we see how the Most High has always had complete rulership over the kingdoms of men, it allows those who submit in obedience to His word in these last days to take heed and trust in the outcome He has ordained.

M.C.S.

NEWS FROM THE ECCLESIAS FOR NOVEMBER 2012

HAMBURG, NEW YORK

Sunday: Breaking of Bread 11:30 am

Thursday: Bible Class 3:30 pm; Forestville, Hamburg and Fredonia

Every Third Week: Revelation Study

Our work of witnessing to the general public continues as we endeavor to focus attention upon the perplexity found in the world in these latter days - hoping to stir an interest in the only solution possible through God's word. Although response is small, those who do request to receive our publications encourage us.

We have our brethren and sisters across the sea much in mind, as we know they have of us as well. The unifying fellowship of our faith in the Truth is a great comfort.

M.C.S.

MANCHESTER

Sunday: Breaking of Bread 11:30 am

Thursday: Bible Class 2:00 pm

As we seek to communicate to our brethren and sisters across the seas, we are mindful of them particularly at this time when we think about their trials and infirmities. We also, as is to be expected, have trials and difficulties of our own. We do have the comfort of that knowledge, that we have a Father in heaven as do our brethren and sisters across the seas, looking down to give us the goodness of His provision and continuing loving care and help which He so unflinchingly provides. We rejoice with our brethren and sisters in the blessing of this heavenly overruling care.

For more information or to read our literature, log onto:

www.remnantofchristsecclesia.com