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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"

PSALM 90

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SIGNS OF HIS COMING

NEWS FROM THE ECCLESIAS

All Communications

D. Lancaster
77 Belmont Avenue
Springhead
Oldham OL4 4RS
England

M. C. Steiger
836 King Road
Forestville
New York 14062
U.S.A.

PSALM 90

A PRAYER OF MOSES THE MAN OF GOD

David uses the example of Moses as, “the man of God” for the spiritual influence of this 90th psalm.

Appointed as a deliverer to Israel in bondage, Moses’ life was directed and overruled by God from his very beginning. Born as a slave in Egypt to Hebrew parents, he would have faced immediate death being a male newborn, however, his parents feared God and did all they could to protect their new baby from the Egyptian officials: who commanded the Hebrew midwives saying:

“...When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.”

Exodus 1:16-17

Moses’ mother hid him for 3 months until she could hide him no longer. Cleverly, she made an ark out of bulrushes, daubing it with pitch to make it watertight and floated it in the reeds where it could be watched over by her daughter. The baby, lying within the little boat was discovered by Pharaoh’s daughter, who recognized him as belonging to the Hebrews, yet she had compassion on him and saved his life. His sister, brought Moses’ own mother to Pharaoh’s daughter as a nurse for the child and thus she was paid for caring for her own child, saving him from death under the sanctity of the royal household.

When he grew older, Moses was taken into the palace to live as a prince of Egypt - as son of Pharaoh’s daughter - a far cry from the life of poverty and affliction he would have known as the son of Hebrew slaves!

“And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand.”

Exodus 2:11-12

Although raised in luxury - Moses was aware of his Hebrew heritage and defended his brethren against the cruelty brought upon them by their Egyptian taskmasters. When this was made known to Pharaoh, he sought to kill Moses, therefore he fled out of the country:

“Now when Pharaoh heard this thing he sought to slay Moses.
But Moses fled from the face of Pharaoh, and dwelt in the land of Midian;”
Exodus 2:15

Moses settled in the land of Midian, marrying Zipporah, one of the daughters of Jethro, a priest of Midian and kept watch over his father-in-law's flocks.

“Now Moses kept the flock of Jethro his father in law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.
And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.”
Exodus 3:1-2

It was there at Horeb that God spoke to Moses through the burning bush, giving him the charge of delivering his brethren from the bondage of Egypt:

“Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.”
Exodus 3:10

What fear Moses must have felt to realize he was expected not only to leave his quiet life as a shepherd and undertake this great task of leadership, but to do so in Egypt - the land where he had fled for fear of his life many years previous. What trust and faith it would take to step forward and do as God commanded. It was natural that he felt overwhelmed:

“...Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?”
Exodus 3:11

As an assurance, God made a promise to Moses:

“... Certainly I will be with thee; and this shall be a token unto

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thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.”

Exodus 3:12

That did come to pass, for upon that same mountain, the tablets of the law were given to Israel - written by the finger of God.

What a monumental undertaking for a reluctant shepherd who was known by God as a humble man:

“(Now the man Moses was very meek, above all the men which were upon the face of the earth.)”

Numbers 12:3

He came to Pharaoh, armed with the power of the Lord, to demand the release of His people. He was refused, as God knew would happen, for it was in His purpose to show His might through many plagues and wonders, that Egypt and all witnessing would know He was the Lord and Creator:

“I will harden Pharaoh’s heart, and multiply my signs and my wonders in the land of Egypt.

But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.”

Exodus 7:3-5

Pharaoh refused to hear Moses until the last plague, when the angel of death passed over the land and all the first-born of man and beast were slain in one night - all except those who feared and believed in the God of Israel - those who stayed within their houses, covered by the blood of the sacrificial lamb painted on their doorposts.

Others in the scriptures drew upon Moses’ example, such as Ezra when recording the return of Israel to Jerusalem after their 70 years captivity in Babylon:

“Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.”

Ezra 3:2

Also in the reign of king Hezekiah they referred again to the Law of Moses and reinstated the Feast of the Passover:

“Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.”

II Chronicles 30:15-16

Many of the faithful through the centuries, looked to the record of Moses’ words and example, endeavoring also to be pleasing before the Almighty, as he was.

David also in writing this 90th Psalm gives tribute to Moses’ legacy of meekness, yet strength and faith in God, in order that others may be helped through his example:

“So teach us to number our days, that we may apply our hearts unto wisdom.”

Psalm 90:12

Moses was a faithful example because he relied on God every day of his life - for sustenance, guidance and direction. His example lives on, preserved in the scriptures for our admonition, that we too may direct our hearts to His wisdom and understanding.

M.C.S.

GOD'S WAY

While reading the early chapters of Leviticus - which is Greek for "relating to the priests" - we have seen the specifics of what the priests were to do regarding the sacrifices and offerings as they were given by God through Moses.

As we know, the Law of Moses was instruction from God on how Israel was to live their lives, what they should or should not do, and generally taught them what sin was. All this was given to show Israel how they could attain God's Kingdom, but only by following the way that He had provided for them. Many aspects in the law looked forward to the future Saviour, the Lord Jesus, and can be seen in the tabernacle, the furniture within, and, of course, the sacrifices themselves. It is some of these details which we are taught in Leviticus.

The offerings, the sanctification of the priest and tabernacle, and daily work within the tabernacle were just some of the areas that God had a specific instruction on how they were to be performed so it would be pleasing to Him. When God's way was not performed according to His word there were consequences, as seen in the tenth chapter:

"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

Nadab and Abihu were not obedient to God's instruction for offering the incense, and were destroyed for it. So too someone who does not recognize God's way to salvation, through Jesus, will die without hope.

Thousands of years later, Paul speaks to his Roman brethren about the status of many of the Israelites in God's eyes:

"What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

But Israel, which followed after the law of righteousness, hath

not attained to the law of righteousness.

Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and a rock of offence: and whosoever believeth on him shall not be ashamed.”

Romans 9:30-33

As Paul states, Israel stumbled because they sought righteousness by works, rather than with faith, or by the spirit of the law. Because they did not recognize the Lord Jesus as the spirit of the law, they stumbled while He lived, and were offended by Him, rather than seeking Him as their Saviour. Paul continues the previous thought in the tenth chapter of Romans:

“Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.

For I bear them record that they have a zeal of God, but not according to knowledge.

For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

For Christ is the end of the law for righteousness to every one that believeth.”

Romans 10:1-4

Even though much of Israel still followed the law, at Paul’s time, there was still a portion who remained faithful:

“I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

Even so then at this present time also there is a remnant according to the election of grace.”

Romans 11:1-5

Paul also warns his Roman brethren to remain in God’s way. Otherwise, they too can be cast out like Israel was!

“And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Thou wilt say then, The branches were broken off, that I might be grafted in.

Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

For if God spared not the natural branches, take heed lest he also spare not thee.”

Romans 11:17-21

The words of the Lord Jesus tell us how we must live in order to remain in God's way:

“I AM the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that is may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.”

John 15:1-8

Words once again from Romans help us to understand what is required of us:

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For the scripture saith, Whosoever believeth on him shall not be ashamed.

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

For whosoever shall call upon the name of the Lord shall be saved.”
Romans 10:9-13

God gave us free will to choose how we will live our lives, but has given us a plan and a way by which we might attain salvation. Let us choose God's way and search our spirits, as we look to Him for direction. We need to be open to His guidance, as we struggle each day to do His will, rather than the will of man, or that of our own.

E.J.M.

THE WORK OF WITNESSING

In our continued reading in the Book of Acts, we are shown the great amount of uncertainty and change that occurred in the lives of Jesus' apostles after the Spirit enabled them to preach and witness with power to the purpose of God. Even with that power, there was much time spent in contemplation, for no set record or guide existed to show them what was to be done in that work.

One example of that uncertainty is seen as Peter was required to witness to Cornelius, a Gentile and yet, one being called to the Truth. As many of the disciples heard that he had been baptized and had received the Holy Spirit, they questioned what all this could mean. As we have read in our portion this morning, Peter rehearsed the circumstances before them explaining what led him to Cornelius, and how the appearance of the vision and God's voice instructed him not to call any man common or unclean - which brought a realization that both Jew and Gentile were now to be afforded the opportunity of hearing and receiving the gospel of Jesus Christ.

This same uncertainty was also present when Paul was converted, for many of his disciples distrusted his sincerity, wondering if this was a trick to ensnare them, for Paul had zealously hunted down and persecuted

Jesus' followers. Yet God had chosen him as a vessel to preach His word to the Gentiles, and the experience of the vision on the way to Damascus had changed him completely.

In a similar fashion, we today are faced with uncertainty in the work of witnessing to His word. Yet just as were the apostles, we can be shown what is required if we yield to His guidance. Much help came to these faithful men as various ones were given the power of the Spirit and thereby endeavored to spread the good news of that gospel to all who would hear. Such a man was Barnabas, and it is written of him in Acts 11:25-26.

“Then departed Barnabas to Tarsus, for to seek Saul:
And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.”

Barnabas, through his initiative and leadership, was one obviously called by the Spirit to lay the foundation for preaching the word to the Gentiles.

We first read of him in Acts 4:36-37:

“And Joses, who by the apostles was surnamed Barnabas, (which is being interpreted, The son of Consolation,) a Levite, and of the country of Cyprus.
Having land, sold it, and brought the money, and laid it at the apostles' feet.”

Here was a Jew who touched by the words of the gospel, wanted to be of all possible help in this work, sold land and gave the proceeds toward this effort. The apostles gave him the name “Son of Consolation”, or as this is interpreted, “Son of Comfort”. He was very quickly to become a comfort to the converted Saul when, as in Acts 9:26-28, he came to his aid:

“And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out of Jerusalem.”

When Saul who would later change his name to Paul, came to Jerusalem, Barnabas spoke up for him, he must have perceived his sincerity which he knew could be used in the work of witnessing to God's word.

It can be seen in these times of uncertainty and change for the apostles, that what was required were faithful acts of witnessing to bring to fruition God's purpose. Acts such as those done by Barnabas, Saul and Peter are recorded for our help today. This combined effort of these three was to bring about much strengthening to the people of God, particularly as the hope of salvation was now extended to the Gentiles. They must have realized in this period of human doubt that they needed to be circumspect to the needs and desires of those to whom they ministered. For example, we read of Agabus in Acts 11:28 who stood up among the disciples and told of the great deprivation that was to come, and acting upon this information we read that:

“...every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.”

Here was another aspect of the work they were called upon to do together - not only minister to the spiritual needs of God's household but to see to their practical wants as well. How quickly they moved to fill that need, in love for their brethren. This work was uncertain in many aspects, not clearly laid out, yet it moved forward and many were converted as the apostles sought God's help and direction.

Often Paul and Barnabas found themselves in difficult circumstances with results not quite as they had hoped. An example is recorded in Acts 14: 8-15 where they witnessed to the people of Lystra:

“And there sat a certain man at Lystra, impotent in his feet, being a cripple ... who stedfastly beholding him, and perceiving that he had faith to be healed,

Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

And they called Barnabas, Jupiter; and Paul Mercurius, because he was the chief speaker.

Then the priest of Jupiter, which was before their city, brought

oxen and garlands unto the gates, and would have done sacrifice with the people.

Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:"

What a difficult circumstance for both men, yet through their quick response and putting forth the word of God, they were able to restrain the men of Lystra from worshipping them as gods. They were embarking on new and uncertain situations daily, with much to be done in spreading the word to the Gentile nations. They went on, moving in faith and seeking direction from God when they themselves were sometimes unsure of which way to go - always looking ahead to the bigger picture. They had much to learn, but they were shown by God in times of uncertainty so they without doubt, could endeavor to please Him.

Another difficult incident occurred between Paul and Barnabas as they disagreed over the addition of Mark to their company as recorded in Acts 15:36-40:

"And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have the word of the Lord, and see how they do.

And determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

And Paul chose Silas, and departed being recommended by the brethren unto the grace of God."

Although there was a disagreement, they both continued on with the work of witnessing in a desire to have it grow and prosper among the Gentile nations. Of Barnabas there is no record after this event, yet of Paul we have preserved in the Scriptures his many epistles, and his work of witnessing, which resulted in the conversion of many to the Truth. Colossians 4:7-11 tells us that this parting of the two brethren was not to the detriment of the work or their friendship, for Paul writes:

“All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow servant in the Lord: Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here. Aristarchus my fellow prisoner saluteth you, and Marcus, sister’s son to Barnabas, (touching whom ye received commandments if he come unto you, receive him;) and Jesus, which is called Justus, who are of the circumcision. These only are my fellow workers, unto the kingdom of God which have been a comfort unto me.”

This same Marcus was the one Paul did not want to accompany them. So we see then from Paul’s own words, that Mark and Barnabas were still considered a help and comfort to him in the work.

The only sure thing in our work today is the uncertainty, for we have no set pattern or prescribed way to proceed with our witnessing. However, this record of the apostles serves as a source of help and encouragement that we too, must be sensitive to His guidance and direction as they were, and be a comfort one to another as Barnabas was to Paul, moving in ways that we hope will bring about an increase in His house, if it be His will.

A BIBLE CLASS

“the patient in spirit is better than the proud in spirit”

Ecclesiastes 7:8

The wisdom of Solomon stirs the mind to consider his parting thoughts in this chapter:

“Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.” Ecccl. 7:29

“Inventions” are the thinking of the flesh - man directed and in opposition to God’s ways. Solomon recorded his thoughts as inspired by the Spirit, in order to leave insight and instruction in the ways of God’s wisdom. In the first verse of this 7th chapter of Ecclesiastes he gives us a

gem of the Spirit's wisdom to use in our living:

“A good name is better than precious ointment; and the day of death than the day of one's birth.” Eccl. 7:1

If we are known as truthful and sincere, our name is honorable and something of worth. However, to think of the day of one's death as more important than the day of birth is not natural to a dying creature.

A new birth is a time of celebration with gifts and well wishes going to the new parents - making the entire extended family rejoice in the new addition of life. The day of one's death is on the contrary filled with mourning and grief - sadness for the loss of a life that was known to us. Yet life is full of trouble and tribulation, while the day of death is an end to such hardships. To one who is in understanding and responsible to God's word, the hope is to be awakened from death to the judgment seat of Christ and hopefully to the reward of eternal life. Therefore, death can be an end of miseries and the beginning of a life of peace, joy and immortality in the kingdom age, if one is found acceptable at Christ's judgment seat.

Solomon too was searching for a deeper wisdom than what had already been given him of God. No one starts with a perfect understanding for it takes diligent searching to attain unto the wisdom of the Spirit. This takes patience to search out truth but also to learn restraint of the flesh in order to be pleasing to the Almighty. God has patiently dealt with His people throughout the generations of man - forgiving and extending mercy when they slip and fail to obey.

“Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit”. Eccl. 7:8

To be “proud in spirit” is not to learn the lessons of patience which require humility. The proud man does not wait on anyone, feeling he is in control of all matters in his life - not willing to yield his circumstances to God's direction or to wait on Him for guidance.

“Be ye also patient; stablish your hearts: for the coming of the Lord draweth night.

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.” James 5:8,10-11

Job is known through the generations for his patience under great trial, and that at the end of his ordeal he was blessed of God for his patient enduring:

“So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters.” Job 42:12-13

He was given double of what he had in the beginning - a reward for his humility and patience in the face of great persecution, torment and betrayal.

The example of the Lord Jesus was perfect in patience - when rebuked He did not retaliate but instead subjected His natural flesh impulses to the will of His Father and His word. The end result of patience is peace - and end promised to all who are found pleasing to the Almighty:

“He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.” Proverbs 14:29

To be “slow to wrath” is to control the flesh and not let it rise up when provoked, but rather subject it to the pressure and control of the spirit.

“He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.” Proverbs 16:32

This puts into perspective the importance of patience in our living. The fleshly man thinks of his own glory, ambition or conquests, - not on the ability to rule one’s own carnal nature in order to exhibit a patient demeanor, pleasing to the Almighty.

Solomon’s conclusions have deep rooted meaning for us, for we too need to control our flesh and not cultivate a proud spirit but rather one of patient forbearing as shown in the Lord Jesus’ example. A wise man searches God’s word and endeavors to apply it in his living, trusting in the reward promised for those who have labored in faith.

M.C.S.

“GOD HATH VISITED HIS PEOPLE”

We have been following the Lord Jesus through the writing of Luke, reading of His witness to the power of God. This power was vested in Jesus, enabling Him to perform miracles through which He testified to the extent of God’s presence in His life.

The incident that took place in the city of Nain where the Lord Jesus did not use the usual restraint when witnessing is helpful to consider. A young man had died, the only son of a widow, and his body was being carried out of the city as the Lord Jesus arrived. Luke 7:13-15 records:

“...when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.”

This miracle was done in the sight of Jesus’ disciples and a crowd of people. This was also uncharacteristic of the way the Lord usually performed; He often told the onlookers to tell no one of the deed, as in Luke 8: 56 when He raised Jairus’ daughter from the dead:

“And her parents were astonished: but he charged them that they should tell no man what was done.”

The Lord Jesus used His ability to wield God’s power in circumstances that on the surface others may not have been aware of, for He knew the hearts and minds of those watching as Luke 7 continues in verses 16-17 revealing the response of those at Nain:

“And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.
And this rumour of him went forth throughout all Judaea and throughout all the region round about.”

What an appropriate response to the miracle just seen - very unlike the reaction of the Gadarenes who witnessed a powerful act of healing as recorded in Luke 8:36-37:

“They also which saw it told them by what means he that was

possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear; and he went up into the ship, and returned back again.”

This again confirms that Jesus knew what was in the hearts and minds of the multitude and then used the power of God to bring about the greatest results. He must have known there would be a positive response in Nain.

The purpose of the miracles was obvious - that there could be seen the visitation of God to His people through His Son. This was the effect the Lord Jesus wanted, and those onlookers would carry back to their homes these accounts so that others could know of this “great prophet” who was among them. The 18th verse of this same chapter tells us that the disciples of John the Baptist were there as well. We know the role that John filled - he was to prepare the way for the coming of the Messiah, to prepare a people to be ready to receive the words of His testimony. John had sent his disciples to see if the rumours of Jesus’ power were true, along with a message to Jesus saying:

“...Art thou he that should come? or look we for another?”

Luke 7:19.

In verses 22-23 is recorded Jesus’ reply:

“Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.”

Here was confirmation to John that his work had culminated, for the Son of God had come.

In Luke 1:68 Zacharias, the father of John the Baptist, being filled with the Holy Spirit said after the birth of John:

“Blessed be the Lord God of Israel; for he hath visited and redeemed his people.”

How similar were these words of Zacharias, one used by the Spirit to perform the work of witnessing, to those of the people of Nain who had seen the miracles performed by Jesus. This circumstance at Nain is

preserved in the Scriptures to reveal that God does visit and come near to His people. The Lord Jesus used this event at Nain to instill this thought into the hearts of the onlookers there. Not much is known about this place, however, “Nain” means pasture, and how appropriate that this great crowd of people were like a flock of sheep with no shepherd to lead them.

These circumstances at Nain as well as some today, are given to remind God’s people of His mindfulness of them. The words of David in Psalm 80:14-19 give the same message of His mercy and care:

“Return, we beseech thee, O God of hosts look down from heaven,
and behold, and visit this vine;
And the vineyard which thy right hand hath planted, and the branch
that thou madest strong for thyself.
It is burned with fire, it is cut down: they perish at the rebuke of
thy countenance.
Let thy hand be upon the man of thy right hand, upon the son of
man whom thou madest strong of thyself.
So will not we go back from thee: quicken us, and we will call
upon thy name.
Turn us again, O Lord God of hosts, cause thy face to shine; and
we shall be saved.”

David emphasizes how God has regarded his people, even though they turned away at times because of weakness. His words remind that if they changed their ways and sought Him, then He would visit them with help and the hope of salvation.

How unworthy man is of the mercy of God that He should hold out this hope. David reflects this thought in Psalm 8:4.

“What is man, that thou art mindful of him? and the son of man,
that thou visitest him?”

Can we enter the thinking of David and also the reaction of those at Nain when God visited them? The presence of the Lord Jesus was the evidence of God’s working in their midst through His Son.

Signs about us today show that God does help through indication and guidance, making us more aware of how wondrous is our Father’s compassion and grace that He should offer to deliver us. Job too realized this in his words:

“Thou hast granted me life and favour, and thy visitation hath preserved my spirit.” Job 10:12.

How do we respond to this? Life and favour is granted to His people as they are a part of God’s dwelling place, members of His household, but only as there is a mindfulness of His visitation and care for them.

We know the Lord Jesus’ return cannot be far off and this knowledge must bring forth from us the same response as from those in Nain. If we can recognize the mercy and longsuffering of God and trust in the hope of His salvation offered, we too can be strengthened in mind and spirit, enabled to say: “God hath visited His people.”

SIGNS OF HIS COMING

“Traitors, heady, high minded, lovers
of pleasures more than lovers of God.”

II Timothy 3:4

Paul with the above words, conveyed to Timothy what mankind would become in the last days. It was an accurate prediction of what we see today in much of the world. It is the liberal bent pervading society today that is leading mankind down the path towards destruction by overturning the age-old practices of knowing right from wrong.

We see the growth of liberal leaders and their liberal followers instituting new behaviors and opinions as they willingly discard traditional values. A recent article by the editor of a small town newspaper in Tawas City, Michigan brings this into striking focus in regard to the liberalization of America. Some comments from this editorial follow:

“We take money from those who work hard for it and give it to those who don’t want to work.”

“We still have freedom of speech, but only if we are being politically correct.”

“Parenting has been replaced with Ritalin and video games.”

“The land of opportunity is now the land of handouts”.

“You can have pornography on TV or the internet, but you better not have the Ten Commandments in public places.”

“We have eliminated all criminals in America; they are now called sick people.”

“We can use a human fetus for medical research, but it’s wrong to use an animal.”

“We are unable to close our border with Mexico, but have no problem protecting the 38th parallel in Korea.”

“If you protest against President Obama’s policies you’re a terrorist, but if you burn an American flag or George Bush in effigy, it was your first amendment right.”

“If we dislike a black person we’re a racist and if a black dislikes whites, it’s their first amendment right.”

“The government spends millions to rehabilitate criminals and they do almost nothing for the victims of their crime.”

“In public schools you can teach that homosexuality is o.k., but you better not use the word God in the process.”

“You can kill an unborn child (through abortion), but it’s wrong to execute a mass murderer.”

“If we lie to Congress it’s a felony and if the Congress lies to us, its just politics.”

We see from the above examples, and there are many more, how a double standard has replaced the traditional values of old. Such is the situation found not only in America today, but also throughout the world, as men trust in their own liberal ideology and forsake the word of God.

We await the return of the Lord Jesus to set the world - which man has corrupted, back on its firm and righteous foundation.

NEWS FROM THE ECCLESIAS FOR AUGUST 2013

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

We continue to receive inquiries to our monthly advertising offering three booklets; "Prophecies of the Bible, Religious Doctrines Examined and Questioned and Some Doctrines to be Understood if One Seeks Salvation". For the most part, all three are requested.

Contacts with our brethren in England strengthen our family bonds in the fellowship we share and we are thankful for such opportunities.

M.C.S.

MANCHESTER

Sunday: Breaking of Bread 11:30 am

Thursday: Bible Class 2:00 pm

In these last times we hope to continue onwards as the Ecclesia of Jesus. How precious and consoling is our hope. Needs arise from time to time but we know as we pray to our Father in Heaven, He continues to grant the bounty of His infinite compassion. It is a great blessing to know this and we rejoice with our Brethren and Sisters across the seas who share it with us.

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

www.remnantofchristseclesia.com