

**FEBRUARY 1962**

A Monthly Magazine issued by

# **The Remnant of Christ's Ecclesia**

in opposition to the Dogmas of  
Papal and Protestant Christendom

**A WITNESS TO THE TRUTH**

and a warning against the deception in the last days  
foretold by Christ

**"Take heed ye be not deceived"**

---

**AT THE TABLE OF THE LORD**

**CHRISTENDOM - AND OTHERS - ASTRAY**

**BLESSED IS HE...**

**SIGNS OF HIS COMING AND OF THE END OF THE WORLD**

**CORRESPONDENCE**

**NEWS FROM THE ECCLESIAS**

---

**All Communications**

W. V. Butterfield  
16 Westfield Road,  
Cheadle Hulme  
Stockport, England

J. A. DeFries  
R.D.1.  
Forestville  
New York, U.S.A.

## At the Table of the Lord

**“Unto whomsoever much is given”**

**O**FTEN the Lord Jesus taught His followers by parables, seeking to help them to understand better the purpose and will of God. Preserved by the Spirit, these are for our help as well.

So we read in Luke 12 : 42-48, one such parable concerning a “faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season.” The parable concludes—“ . . . For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more.”

In greater or lesser measure, each one of us, brethren and sisters, is a steward, given a work, a certain responsibility and at the same time, much help and guidance by our Lord. Having been given this responsibility, we will have to account for it when the Lord returns. What a blessing it is that God allows us, indeed trusts us, to be stewards of His Word, His spiritual goods, and at the same time, how sobering the thought that there will surely be a day of accounting. We remember the words of I. Corinthians 4 : 1-2—

“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful.”

A blessing, yes; but a requirement proven by faith. Surely God would not trust us with His precious goods, unless He knew our hearts and our desire, unless we had shown a measure of faith. He tests us then, first in little things, then in bigger—step by step faith must grow.

As faith grows, more responsibility, more stewardship is granted, and also more is required. Yet, in His mercy and wisdom, He does not ask more than any is able to bear. He knows our capacity, our ability to carry a load, and places upon us at times up to the limit of that capacity. Paul helps here—“But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden (capacity).” (Galatians 6 : 4-5). Let us receive the spirit of these words, brethren and sisters: let us be sure that God will call upon

each one of us to prove His trust in us as true stewards. The more He gives, the more He desires in return. He has given to each of us much. We have His Word to guide in our walk; we have trials to test our faith, to make us grow in spirit, through experience; and we have brethren and sisters to come alongside in time of need, to help and rebuke, to provide companionship, a fellowship so precious. We also have a measure of material things to provide for temporal needs. What a lot He provides, and so what a great deal we need to return to Him. God is adding to our load, proving, watching, sometimes rejoicing, sorrowing at other times, as He sees how we respond to what is placed upon us. At times this load may seem heavy, at times we think we just cannot bear more; in fact, we feel sure we must cut down what we do have. Each one has a different capacity, but each one must put his all into carrying the load, to please Him.

### **“What doth the Lord require of thee?”**

We think of Israel in the wilderness, given God’s guiding Spirit in the pillar of cloud by day, and the fire by night, given the Tabernacle as God’s dwelling place among them, speaking to the faithful of a Redeemer to come; given the Manna from heaven as their food, given the water from the rock; given Moses and Aaron as their elders, stewards. Yes, given great blessings above all nations as The Children of God. What did God require of them because of all this?

“And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord and his statutes, which I command thee this day for thy good.” (Deuteronomy 10 : 12-13).

Is there less required of us, brethren and sisters? We strive to be the Israel of God, and are greatly blessed and provided for, through His love. Can we rise up to this in the spirit of “all that the Lord hath said we will do”; even the spirit of Jesus who said, “not my will but thy will be done”? For of Jesus, much was required, and He gave all—His whole life in subjection to His Father’s will. He carried His capacity, painful as it was. It was a grievous burden, but how perfectly He bore it, tempted in all ways as we, but never

failing. And to His example and love we are called, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Ephesians 4 : 13).

### **"He hath showed thee, O man what is good"**

The Scriptures are ample to help us if we are ready to receive. In Micah 6 : 8. we read, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God." Is there any question as to what is required? Let us strive to discern this help, applying it directly to our lives.

### **"To do justly"**

The Hebrew for "justly" is MISPHAT—judgment, to discern right and wrong. To do justly we must judge all our deeds, all our plans, all our thoughts. Are they right, godly, pleasing to our Creator, or are they evil, and of the flesh, something of which we must be ashamed because God is displeased with them? In Genesis 18 : 19, we find help in what God has declared of Abraham.

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

Surely Abraham was a faithful steward, anxious to do justly in all his ways, to discharge the responsibilities as head of his house, and the father in Israel. Each of us, brethren and sisters, may profit by his example as we strive to be faithful stewards, ready with meat in due season for the House of God.

### **"To love mercy"**

God also requires that we "love mercy." Let us consider that we have received great mercy. He does show longsuffering towards us in our sometimes halting attempts to serve and honour Him. How much we ought to be aware of and value this continuous mercy from above; without it we are lost and without hope, without the precious covenant relationship. We as God's children should be reflecting a measure of that same godly quality. He has reached out to help, to lead, to guide, to forgive. Let us, then, as we rejoice in His love, show mercy one to another, reach out to perceive and fill a need, come alongside to comfort, correcting in a desire to save.

and quite without desire to smite. Can we remember Paul's words in Galatians 6 : 1—

“Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.”

If our minds and hearts are spiritual, and realising our own weakness, can we fail to be merciful? We must keep in mind God's desire, “I will have mercy and not sacrifice.” If we are growing in appreciation of His mercy, and finding ourselves better able and more willing to extend mercy to others, then we are being helped to become the living sacrifices which He truly desires.

### “To walk humbly with thy God”

In striving to make our lives a true sacrifice, to give all to our Creator, how earnestly we must work for that quality of true humility. It is contrary to our natures to walk humbly, not exalted, not proud, not honouring self. In Israel, the very act of faithful and sincere sacrifice removes all honour from self and gives it to God alone. This was not easy, but it must be the same for us now in spirit. All flesh is naturally proud, and loves itself, and only as fleshly pride is put away, do we begin to perceive truly the greatness of God and our own unworthiness by comparison. In this humbleness of mind, then, we may become truly pleasing to the Almighty.

Only in this way, brethren and sisters, shall we be keeping our vow, the vow which we as Israel have declared: “All that the Lord hath spoken we will do.” And as Israel, we must be aware of the great responsibility this brings us. In Deuteronomy 23 : 21, this is clear :

“When thou shalt vow a vow unto the Lord thy God, thou shalt not be slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee.”

Israel did fail to keep the vow so willingly made at Sinai. Let us take this warning, bearing in mind how much God has blessed us, what precious things He has given us, and at all times be aware that as His stewards, much is required, for Peter tell us,

“As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” (I. Peter 4 : 10).

What greater gift than that of His Spirit guidance, helping and directing us, as we strive to be faithful stewards, fearing lest we fail.

We are told to “minister the same one to another.” “Minister” means to serve, to wait upon as a servant, to be an attendant. In this regard, Jesus teaches “. . . whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.” (Matthew 20 : 26-27). No exaltation, no pride, no overlording here; but a grateful service, helping one another, lifting up when the need arises, and in turn being lifted up; all as servants and stewards of the Lord. Let us then truly heed the exhortation of the Lord Jesus, “Unto whomsoever much is given, of him shall much be required.” To each of us is given a measure of blessing, the privilege of doing His Work—some more than others; some to be followers, others leaders, but each in accordance with his or her capacity. Let us then, brethren and sisters, seek to carry this load up to the limit of that capacity—willingly, rejoicing that God does work with us to help, and does lead us to the time when our capacity to serve and please Him will know no limits.

J. A. DeF.

—:o:—

### **Christendom — *and others* — Astray (49)**

#### **The Spirit of the Law the Spirit of Christ**

**M**ANY are the proofs that the Spirit of the Law is the Spirit of Christ. The whole of the teaching of Christ was based upon the Law. This is what He meant when He said :

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.”

(Matthew 5 : 17).

The whole of the life of Christ was an exhibition of the Law, and when He said that He came “to fulfil” the Law it was to show the perfection of that Law in exposing the dreadfulfulness of sin and the controlling of its tendencies.

The word Jesus used, "fulfil" can give the idea that Jesus' work was to remove the Law which on account of the weakness of the flesh no one could keep.

By the death and sacrifice of Christ the ordinances of the Law ceased. These, which included the offering of various animals showed the penalty of death for sin was right. However, through death and resurrection Jesus became the promised Redeemer from the condemnation of the Law and as the Apostle says was instrumental in—

"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 : 14).

The great mistake made by Christendom is to suppose that because Jesus fulfilled the Law and removed its ordinances that the Law ceased altogether. The teaching of the Law has never ceased, and in listening to Jesus through the divine record we find that it is neither more nor less than the Spirit of the Law that animated all His teaching. The offering of animals as a sacrifice for sin referred to as the "ordinances of the Law" were only fitting until the death of Christ. These offerings were types promising the great offering of the Redeemer through whom sin and consequently death would be removed. A continuance of such offerings after the death of Jesus would show a failure to acknowledge His supreme sacrifice and the merits derived therefrom. This is why the Apostle Paul labours so greatly to show how wrong were those who tried to introduce into the Ecclesias the keeping of the Law. These remonstrances of the Apostle Paul are misunderstood by Christendom in that they are thought to apply to the Law as a whole rather than to the keeping of the ordinances. In consequence Christendom dismisses both the ordinances and the teaching of the Law and therefore are never able to understand the teaching of the Christ. Great is the loss of Christendom. Christendom's Christ is not the Christ of the Bible. Christendom IS astray.

The "others"—those who once had the Truth—have become deluded by the same error. They are not able to see that the teaching of the Law is the teaching of Christ; that while the ordinances of the Law are not required to be kept today, the teaching of the Law is still as powerful and necessary as it was at the time the Law was given. Spirit is power. The Spirit of the Law therefore is the power of Christ. Allow this view to be dimmed as the "others" certainly have done, and the power in Christ's teaching

must fade. The result of such a failure is that the words of Christ applied to every day life no longer have the power and the "authority" which they formerly had. Questions which arise about conduct in every day life or in the life of the community cannot be settled. A dreadful example of this is in the matter of the divine proscription regarding divorce. In many, if not in all, matters, "every man does that which is right in his own eyes."

To go to the Law should not be like viewing a museum piece—with interest but no longer of any use. Rather should there be delight and exhilaration by a consideration of its wonderful teaching which unfolds the beauty and the power of that Spirit seen in Christ.

With this mind the reader is invited to consider in detail another item of the Law . . .

### The Day of Atonement

Three times in the year were the males of Israel required to appear before the Lord in Jerusalem. Frontiers and towns were left unguarded but this was not to present any problem for God promised protection whilst they went up to the city in which He had placed His Name.

At the beginning of the year, approximately in March, was the first Feast, the Passover. Then fifty days afterwards the Feast of Firstfruits or Feast of Weeks. The third and last Feast was the Feast of Tabernacles or the Feast of Ingathering. It was in connection with this last Feast that the Day of Atonement was kept.

Each of these Feasts was to show the promised salvation through faith in the Redeemer who would come at the appointed time. The Feasts in turn emphasised some particular aspect of this great and magnificent work of God. The Passover showed in a supreme manner the deliverance from death and thereby from "Egypt" (typical of all the world) by the sacrifice of a lamb. The blood of the lamb spoke eloquently of the blood or life of Christ, by which means alone there is hope of deliverance from death.

The Feast of Weeks or Firstfruits revealed in a dramatic manner the Salvation of those who are "a kind of Firstfruits," because they are the called and chosen of God.

About September time, that is in the seventh month in the Hebrew Calendar, was the Feast of Tabernacles or Ingathering. This Feast brought home to the Ecclesia in a most practical way the joy of salvation. We suppose that none can fully imagine what it must be like to be delivered from death—not for a matter of a few years—but forever. The Feast of Tabernacles was designed to give some appreciation of what this wonderful deliverance would be like. The culmination of this Feast, which occupied in all about three weeks, was that the whole Ecclesia were to leave their homes and be allowed a most enjoyable vacation with a deep spiritual significance. In the warmth and mellowness of Israel's climate they were to dwell in what were called "booths." Made of branches of trees which afforded protection from the coolness of the night, and yet at the same time allowed for the infiltration of fresh air scented by the aromatic contents of the branches, the experience must have been a delightful one indeed.

The Ecclesia were told that this joyful time was to tell them about salvation; in the first place salvation from the dreadful bondage of Egypt when after their escape the brethren and sisters were allowed to dwell in tents or booths. But the celebration was not a memorial merely of a victory like those so often observed by the nations at the present time; it was not merely a looking back but rather a looking forward with the help of what happened in the past that the fulness of joy might be appreciated when those who are faithful experience salvation completely. God's graciousness to the Ecclesia in this matter cannot be expressed in words. One would have to live through the experience to gain some true appreciation of God's goodness. To be able to relax after all the harvest had been gathered in; to see fruits with which God had blessed the congregation; to be free from "the daily round and common task," and to enjoy the company of all those of like mind must have provided a balm for the soul and strengthened the sinews of faith to an extent that is difficult to imagine.

This was the climax to the Feast of Tabernacles or Ingathering. It was intended by God to give a practical foretaste of salvation bringing vivid reality to faith.

There were preliminaries to the week of rejoicing in booths which, when carefully studied illustrate the thorough and deliberate manner in which God is to accomplish the salvation of His people through His Son.

The gathering together of the people of God for this time of joy was reminiscent of the promised judgment and reward to the righteous when the Kingdom of God is to be established.

On the first day of the seventh month the congregation were gathered together for the keeping of a special Sabbath. Then ten days afterwards was the day of Atonement when those whose souls were not "afflicted," or made humble were to be cut off. Here was judgment. Those showing a rebellious spirit were condemned and "cut off"; and the others were then to wait for a further five days for the commencement of the feast proper when they were to rejoice, dwelling in booths. In these three stages of being summoned together, judged, and rewarded were indicated the means whereby the faithful shall in the "last day" receive the reward promised. All responsible will be gathered together. Later there will be a judgment in which the wicked will be condemned and the righteous approved. Some time afterwards the righteous will be rewarded with a joy that knows no sorrow, and which will be theirs for all time, represented in the Feast by a week, but which in the final fulfillment will be an eternity.

Let us then look more particularly at the details concerning the day of Atonement perceiving a judgment which affects the all important issue of life and death for each one called to the Truth.

### **The Day of Atonement — a Judgment**

Wonderful is the condescension of God to have planned from the beginning that He would make mortal people who were faithful "at one" with Him forever. None is worthy of such an immense reward. It is has to be confessed that the best are really unprofitable servants, but those called by God can show an unshakeable faith in Him and a true love by the upholding of His commandments. It is to these that God looks and will provide the inheritance of all things through His Son.

The Ecclesia in the wilderness were completely informed by the Law upon this matter and were shown how it would be accomplished.

Each year there was the day of Atonement, that the lesson might be repeated showing the means by which God's people would be made "at one" with Him forever.

The High Priest must first make an offering for himself and then for the people. This offering showed that he acknowledged that he was worthy of death, and then could enter the presence of God in the Most Holy with the blood of the sacrifice.

Here in a most simple way is illustrated the work of the Redeemer. By His death upon the tree He was to confess that He, Himself, was worthy of death and then His life would be accepted in the presence of God and that forever! What wonderful mercy! This was a great gift as was seen in the instruction through the High Priest that when he went into the Most Holy he must carry sufficient burning incense to cloud the mercy seat. "That he die not." Jesus tells us that this incense represents acceptable prayer, fragrant to the Most High. Where there is prayer there is a petition, an asking. In this instance the important request was for life. Again this emphasises the part of Jesus in the plan of salvation showing in the first place that He needed redemption and life. Concerning Him it is written . . .

"He asked life of thee, and thou gavest it him, even length of days for ever and ever.  
His glory is great in thy salvation." (Psalm 21 : 4-5).

When the High Priest had made an atonement for himself then it was necessary that he should next make an atonement for the Holy Place the Tabernacle and the altar and at the same time atonement was to be made for the brethren and sisters. This was all to be done because "of the uncleanness of the children of Israel." More detail will be considered next month why this was to be done; why the Holy Place, Tabernacle and altar needed cleansing as well as the people.

The final act on the day of Atonement for the people was the placing in a figure of the sins of the people on the head of the second goat which was to be sent to an uninhabited part showing that sin had been removed and pointing forward to the time when sin would be removed by Him who suffered without the camp.

(to be continued . . .)

**“Blessed is he . . .”**

(Revelation 1 : 3)

**“Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand.”** (Revelation 1 : 3)

**D**O we really believe that these things are so and are true? In verse 19, John is commanded to write—Why?

Is it not because all these things are faithful and true (Revelation 21 : 5) to emphasise the fact that God’s Word never fails? We need these reassurances do we not, because of the nature which we bear which tends to doubt the Word of God.

We need faith to realise that the Word of God is sure, for the mind is slow to comprehend the glory that is in store for those who are to be blessed, as portrayed by . . .

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

“And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

“And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” (Revelation 21 : 1-4).

“And He said unto me, Write; for all these words are true and faithful.” (Revelation 21 : 5).

“And he said unto me—It is done.” Is not the Spirit in effect saying, “There is no need to doubt, for at the right time, at the time appointed, It shall be done.”

It is most difficult to take our minds from the present circumstances, and present environment to comprehend just what it means in verse 4 :

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” (Revelation 21 : 4).

God's Word cannot fail, for whether we choose to be faithful to our calling or not, God's Word cannot and will not fail. We must remember that these writings are for the servants of God only.

In Luke 10 a similar message is given, again to the disciples of Christ (God's servants).

“And He turned unto His disciples, and said privately, Blessed are the eyes which see the things which ye see.”

“For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” (Luke 10 : 23-24).

Can we not see from this just how greatly blessed are the people of God, to be able to see and hear those things which God has reserved for His chosen.

It cannot be without great significance that it is quoted seven times in the Revelation, “He that hath an ear let him hear what the Spirit saith,” acknowledging also the significance of the figure seven.

And again, also repeated seven times, is the phrase, “I know thy works,” and so if we are of the mind of the Spirit we are shown quite plainly that God knows everything, our hearts, our thoughts and our works and what is more, He knows why we do them. He knows the motives which activate our works, for nothing is hidden before God. How foolish then to think that we can get away with anything which is not according to what is written.

How powerful do the words of the prophet Isaiah become—

“Hear and your soul shall live.” (Isaiah 55 : 3).

We need to reflect deeply on these words for how often have we examples of the servants of God who did hear God's voice for a time and responded with good zeal but failed to continue to the end.

Perhaps there is no greater example than that of Solomon. Here was a man blessed by God in riches, wisdom and knowledge beyond compare.

We need to read II. Chronicles 6, and reflect on that wonderful prayer of Solomon's and how God heard and answered him.

“Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house.”

(II. Chronicles 7 : 1).

What an awe-inspiring sight to see the manifest power of God in fire coming down from heaven, the effect was as is recorded in verse 3 . . .

“And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For He is good: for His mercy endureth for ever.” (II. Chron. 7 : 3).  
 “Then the King and all the people offered sacrifice before the Lord.

“And King Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: “Moreover Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings and the fat.” (II. Chronicles 7 : 4-5, 7).

Surely Solomon could not do enough for his God at this time and yet, blessed as Solomon was, the divine record shows that he did not endure to the end.

Why was it that such a devout servant of God failed so lamentably?

“I am He that searcheth the reins and the heart,” says God, “and I will give unto every one of you according to your works.” (Revelation 2 : 23).

Solomon failed like so many have done, because his heart was not right before God, and if our heart is not right we shall suffer the same fate as Solomon—rejection.

That our hearts may be right and kept right is confirmed . . .

“Blessed are the eyes which see the things which ye see.”

“And to hear the things which ye hear.” (Luke 10 : 23-24).  
 providing we take heed to what is written.

Now we have received, not the spirit of the world, but the Spirit of God, that we might know the things that are freely given to us of God.

If we possess the Spirit does it not mean that we shall be able to discern what is right (that our hearts may be right) (I. Corinthians 2 : 12). Even in cases of offence and transgression, however difficult and complicated they may seem, the Spirit will search out and he

that is spiritual (in tune with the Spirit) is able to discern that which is right and thereby be in a position to condemn the evil.

If in such times of distress, a brother or a sister is not able to discern that which is right, does it not mean that the Spirit is absent in such a one.

How simple and yet how profound.

The Truth as we know is simple, it must be, but owing to our nature how difficult simple things become, or shall we say, how difficult it is for the heart at times to take in the deep things which God is teaching us day by day if only we can realise it.

But let us not think that we are any different to any of God's children in the past.

Spiritual lessons are not easily accepted and many times we have to undergo painful trials and tribulation because of the heart's refusal to accept the Spirit's teaching, teaching which if we will heed, will lead us to eternal glory.

Can we then take heed to divine warnings, to make sure our hearts are right before God that it may truly be said of us . . .

“Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein.”

J.S.

—:o:—

## **“The Signs of His Coming and of the end of the world”**

“Who . . . among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.

“Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.” (Isaiah 50 : 10-11.

**O**VER two and a half milleniums have passed since the above words first sounded as a clarion call over the habitable. When the Spirit of the heavens first spoke through the prophet this warn-

ing, the message was to Israel. The Jews who first heard these words were living in a time of international turmoil, the little kingdom of Judah was surrounded by great world powers, and this situation had its effect upon Jewish kings and officials! The chronology of the prophecy is related in the words—

“The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah kings of Judah.” (Isaiah 1 : 1).

A brief summary of the lives of these kings may help to reveal that the troubled times of Isaiah saw Jewish kings growing faint-hearted, and officials plotting intrigue. In the second book of Chronicles chapter 26, it is recorded that Uzziah built up a great army to deal with the threat of his country, he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones. Thus his name spread far abroad, for he was marvellously helped, till he was strong. But it is recorded . . .

“When he was strong, his heart was lifted up to his destruction.” (II. Chronicles 26 : 16).

Jotham the son of Uzziah succeeded him, and he did that which was right according to all that his father had done. He continued to improve the defences of Judah; he extended the wall of Ophel, he built cities in the mountains of Judah and in the forests he built castles and towers. But it is recorded . . .

“ . . . the people did yet corruptly.” (II. Chronicles 27 : 2).

In those days Rezin, the king of Syria, revealed that his hand was against Judah, and confederate with him was the king of the northern ten tribes of Israel.

After Jotham, Ahaz his son succeeded to the kingdom. The apparent success of the mighty powers around him had a beguiling effect upon Ahaz. If he worshipped the gods of the nations perhaps they would help him also. The God of heaven soon revealed that there is punishment for disobedience. Ahaz was delivered into the hand of the king of Syria, and a great multitude was carried away captive to Damascus. But Ahaz did not learn his lesson. By sending the treasures of his kingdom to Assyria he sought the help of the king of Assyria, Tiglath-pileser, who went against Damascus the

capital of Syria, and overthrew it. Ahaz went to meet the Assyrian king at Damascus, delighted that one of his enemies had been removed, and at Damascus he saw an heathen altar the design of which so impressed him that he had one made like it, and had it fixed before the holy place in the temple at Jerusalem. The Brazen Altar, however, that had been placed in the temple by Solomon according to the pattern given by God to David his father, was removed from its position to allow for the newcomer, and by the king's instruction it was put on the north side of the House of the Lord. So God's appointments were made to be displaced by ideas and designs far removed from His ways. The structure of the temple was also altered to accommodate the king of Assyria!

Like everyone else however, Ahaz had only so long to do his evil work, which was also deceptive let it be noted, because the profession of serving the God of heaven in addition to the idols was still made in his days!

Hezekiah followed Ahab, and a great change took place. He removed the High places of false worship and broke the statues; he also refused to serve the king of Assyria upon whom his father had fawned. The nation however had to be tested after such a period of departure in allowing false concepts to creep in. The king of Assyria, affronted by Hezekiah's refusal to pay servitude, came up against Judah. Hezekiah faltered. To the king of Assyria he said, "I have offended; return from me: that which thou puttest on me will I bear."

In his weakness Hezekiah took the silver from the House of the Lord, he even took the gold from the doors, and from the pillars of the temple which had been overlaid. God did not allow this method of appeasement to be successful. The king of Assyria, still not satisfied came up to Jerusalem and besieged the city. Thus as Isaiah had pronounced, the waters of extremity had come "even to the neck."

It was at this time that the wonderful deliverance of God came to the Jews. One hundred and eighty five thousand of the army of Assyria were smitten in one night by the angel of God, and the city and its people were saved.

It was in such times as these that the cry of God went forth . . .

"Who among you that feareth the Lord . . . that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."

## THE REMNANT

---

To the watchers of world events of those times, all must have seemed dark in the international aspect. What a comfort then was the message from heaven that God was mindful and He would be a stay to those who would trust in His Name!

But these things have also "been written for us." God is still as mindful as He was then. In fact present times in many respects have a similarity with the situation of Isaiah's day. Great forces are being raised up to the north of Israel, which present a threat not only to her territory but to all the world. In recent times great influences in the world have also been seen having their effect upon those, who while not of the natural seed of Abraham, claim they are Jews.

Concepts that belonged to those outside the truth were brought into the body, and the ordinances of God were removed or altered to accommodate them. This policy undoubtedly brought those outside to be more respectful of a name identifying a people as Christ's brethren; it also brought some support from powerful bodies of people, as the hand of friendship was extended to them. This policy however can only result in one thing. Of Ahaz and the things which he did it is recorded that "they were the ruin of him and of all Israel." Can the modern followers of Ahaz expect the outcome to be any different?

Recent times have also revealed an "Uzziah class." People who have been stalwarts for the truth, and who because of this have been helped. But all their work has been of no avail because when they became strong their hearts were lifted up to their destruction, because they refused to be corrected, and so they turned aside along with those who supported them in their obstinacy.

The warning of the days of Jotham is also a very great help and a lesson for these times. He wanted the people of God to be strong, he worked to that end, but there were still things to be expurgated, they were not removed, and so the people were troubled.

What help also is there to be obtained from Hezekiah? He was reduced to a remnant, he faltered, but he learned by experience that God can deliver from the darkness of trouble, providing there is

trust in Him, Yes, God has promised that He will lead His people that "stay upon" Him, to light and joy not only in the present but also in that time which is to come.

Oh! But the warning!

"Behold all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled, This shall ye have of mine hand, ye shall lie down in sorrow."

Human substitute for divine light may appear temporarily effective, it may appear warming to the "gospellers" but it is only transient, and "the sparks" of "human light" whom many have followed in these last days are as momentary in their work and effect as the sparks of a fire which are quickly burned away. Compared to the light of the great purpose of God which will continue as long as the sun and moon endureth, the light of men is as nothing, and those that walk according to such light have only one end, they "shall lie down in sorrow."

As the history of the truth in the latter days is contemplated, this very history is seen to be a sign of Christ's coming. Times of testing and of trial have passed over the people of God, and only a remnant is left. Will Christ come while there is still a remnant left? The scriptures answer clearly and assuredly; there may be stumblings, there may be falterings, as in the life of Hezekiah who held fast, but **THERE WILL BE A REMNANT**, as the following quotation denotes . . .

" . . . we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep."  
(I. Thessalonians 4 : 15).

The few who remain, who continue to trust in God their Maker for light and help, will be saved, as Hezekiah and those with him were saved by the angel.

In conclusion therefore, the words which follow the subject verse of this article afford consolation.

"Hearken to me, ye that follow after righteousness, ye that seek the Lord . . . for the Lord shall comfort Zion . . . He will make her wilderness like Eden . . . joy and gladness shall be found therein." (Isaiah 51).

D.L.

## Correspondence

**E.D., Leicester,** writes . . .

“Pages 208-9, November 1961, “The Remnant”, Galatians 3 : 13. It seems contradictory to understand the Apostle is declaring in this verse that Jesus was accursed, having regard to what the Apostle says elsewhere . . .

“He was the ‘curse’ to the ‘accursing’ ordinance. In other words He was not only the ‘abolisher’ of the most obnoxious penalty of the Law (hanging) . . . but also of the rest of the Law.

“Christ’s crucifixion did not establish Deuteronomy 21 : 23, it obliterated it.”

**Reply :**

Christadelphians would not have written like this in the days when they had the Truth. In those days they understood, as we do now, that the Law, “Cursed is every one that hangeth on a tree”—is applied by the Apostle to Christ. If this were not so why was Jesus hung upon a tree, and why does the Apostle refer to Christ’s death in this way as fulfilling the Law? Jesus was undoubtedly “cursed” in His death, but not “accursed.” He was condemned because of His sinful nature always tending to rebel against God, but never “accursed,” “anathema,” implying complete and final condemnation.

Those in the Truth are “baptised into His death,” understanding that they are buried with Him, sharing His condemnation, because of sinful and sinning nature. Those who are put under the water may be immersed, but unless they understand this they are not baptised. To partake in His resurrection it is essential to share His condemnation shown in His death upon the tree, which glorified God in declaring that all flesh—even His that had not sinned—was worthy of death. This death glorified God, showing God was right in this condemnation of ALL flesh, including the flesh of Jesus.

Sad will be the day when Jesus returns for those who have failed to understand and declare with Jesus that God was right in condemning all flesh, including that of His Son to death. Without a correct understanding of this condemnation, there cannot be a true appreciation of salvation, and the means whereby this may be received.

Finally, there were no “obnoxious penalties” in the Law of God. Please remember that the Apostle said that the Law was good.

W.V.B.

## News from the Ecclesias

**Eden, New York.** Grange Hall, Church Street, Sundays: Breaking of Bread 11-45 a.m. Sunday School 10-30 a.m. Revelation Study 2-0 p.m. Bible Class, midweek, Forestville, Hamburg, and Buffalo.

As we are entering another year, we are given reason to reflect upon God's mercy. Opportunity has been given for work in the vineyard, which has brought sorrows, anxieties and joys. Work, first of all, with ourselves, then in the helping of others. Secondly, the granting of additions to the Body, and the cementing in unity as failures are overcome and endeavour is made to all work as one. Thirdly, in the continued witnessing to those seeking Truth, and to those who once had it and lost its purity. How great should be our gratitude that there has been time granted, and how serious the thought that soon there will be time no longer. Truly the aim must be for a zealous and selfless work that the House may be in order when the Call comes. The contacts continue here and we rejoice in them, and in the unity which has been granted us.

The Sunday School Party is scheduled, God willing, for February 10th.

J.A.DeF.

**Manchester.** Memorial Hall, Albert Square, Manchester. Sundays : Breaking of Bread 11-30 a.m. Lecture 3-15 p.m. Thursdays 7-15 p.m. Onward Hall, Deansgate. Law of Moses Class: third Saturday each month at 3-45 p.m.

At the Annual Sunday School Party on Saturday 6th January, a very happy time was spent by children and adults. The gathering together was felt to be beneficial to old and young alike. The subject considered in the Demonstration was: "The Animals at peace in the Kingdom. The wolf also shall dwell with the lamb . . . and the lion shall eat straw like the ox." Much help was received in seeing slides of animals in the wild, and some showing them tame and useful to man. Reality was lent to the subject by the loan of some stuffed animals from the local museums, including a bear and a leopard. The consideration of the theme brought out the delightful qualities of peace, extending as it will even to the animals, in the Kingdom Jesus is to establish.

We are encouraged to be able to report some promising contacts and interest.

W.V.B.