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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

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

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AT THE TABLE OF THE LORD

CHRISTENDOM – AND OTHERS – ASTRAY

IN THE LATTER TIMES... HAVING THEIR CONSCIENCE SEARED...

CONFEDERATE CHRISTADELPHIA

NEWS FROM THE ECCLESIAS

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## At the Table of the Lord

“BELIEVING, YE SHALL RECEIVE”

**WHAT GREAT COMFORT** and help are found in the words of the Lord Jesus as He taught His disciples and as He speaks to us from the Word of God. In our recent portions, we have read His words concerning prayer, Matthew 21 : 22 :

“ . . . all things, whatsoever ye shall ask in prayer, *believing*, ye shall receive.”

The previous verse, also helps :

“ . . . If ye *have faith, and doubt not*, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea ; it shall be done.”

Impossible ! we may naturally exclaim ; who could move a mountain and cast it into the sea ? Yet, Jesus says that with faith, and not doubting, it can be done. Must we not believe it then ? In Revelation 8 : 8 : we read :

“the second angel sounded, and as it were a great mountain burning with fire was cast into the sea . . . ”

It is to be accomplished, figuratively and perhaps literally, when Jesus Christ returns to establish His kingdom and execute judgments upon all who refuse to obey Him. If we have faith, brethren and sisters, if we doubt not, we may have a part in this work. Jesus tells us we must pray, believing—must not doubt. How easy it is to doubt. In another record of this time, Jesus said, Mark 11 : 23 :

“ . . . whosoever . . . shall not *doubt in his heart* . . . ”

The heart can doubt. It may not appear to doubt, but God who looks on the heart, knows if it is doubting and reveals it to us. To doubt, we find means to waver, to stagger, to differ. If we do doubt, we waver, do not go surely but erratically, uncertainly, constantly changing direction. James tells us, James 1 : 5-6 :

“If any of you lack wisdom, let him ask of God . . . and it shall be given him. But let him ask in faith, nothing *wavering*. For he that wavereth is like a wave of the sea driven with the wind and tossed.”

There is no control, no anchor to hold, but with doubt one is tossed about at the whim of every circumstance and wind of doctrine. How much we need to believe, brethren and sisters, to be without doubt, if we are to follow the Lord Jesus. *He* never wavered, but prayed to His Father, believing He would hear and so

was able to walk with God surely, determinedly. Can we receive His help, as we listen to His words, "Whatsoever ye shall ask in prayer, *believing*, ye shall receive"

**"WHO BEYOND HOPE, BELIEVED IN HOPE"**

We have many examples of those who didn't waver, but believed as they prayed. One such example in Abraham, thus comes to mind. Of him, we read, Romans 4 : 18-20 :

"Who against hope believed in hope, that he might become the father of many nations . . . He staggered (doubted) not at the promise of God through unbelief ; but was strong in faith, giving glory to God."

As year after year went by and no son was born, how natural it would have been for Abraham to stagger, to doubt. Yet, he lived in hope. Can we picture him, trusting God, praying day after day for the promised seed and then, at 100 years of age, when naturally all hope would seem to be gone, lo, a son, the seed of promise. Does this help us to pray believing, and by believing, to receive ? Of Abraham, it is said, verse 23-24 :

"Now it was not written for his sake alone, that it was imputed to him (for righteousness v. 22) ; But *for us also, to whom it shall be imputed, if we believe* on him that raised up Jesus our Lord from the dead."

We all know from personal experience how difficult it is to believe, especially when circumstances seem adverse, for we naturally are wavering people. Jesus helps in this struggle as He speaks to us, John 15, of the vine and the branches, verse 7 :

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

If we are firmly attached, abiding in Jesus, the vine, we can be supported, strengthened, sustained, helped to bear the fruit God looks for in His people—the important fruit of faith.

**"NOT MY WILL"**

The Lord Jesus, who prayed believing, has left His example. We read of such and of His agonizing in the garden, Luke 22 : 42 :

". . . Father, *of thou be willing*, remove this cup from me : nevertheless not my will, but thine, be done."

The cup was not removed, for it was His Father's purpose that Jesus drink it, but He was strengthened, verse 43 :

"And there appeared an angel unto him from heaven, strengthening him."

We, too, brethren and sisters, can find that strength if we pray, not doubting, if we pray in the spirit of "not my will but thine be done." What we want and may pray for may not be what God wants or knows in His infinite wisdom is best for us. How important, then, that our prayers be not only believing but in the spirit of Abba, Father, in the spirit of Christ as He said, "not my will but thine . . ." Jesus knew God could remove the cup but wanted only God's will to be done, not His own. Is this our spirit, brethren and sisters? Do we pray, "If thou be willing"?

Doesn't I John 3 : 22 help us further in this struggle? "Whatever we ask, we receive of him, *because we keep his commandments, and do those things that are pleasing in his sight.*" This is what Jesus did; do we? We can if we pray believing, and in the spirit of "if thou be willing," but with determination to do His will, no matter how hard.

Thinking about Jesus' words, "whatsoever ye shall ask in prayer, believing, ye shall receive," helps us to apply it to our living. We have been reading of Israel in Egypt, under long bondage and great oppression from the mighty power of Pharaoh. They cried unto the Lord for deliverance. He heard them and sent Moses as that deliverer; and when He was ready to deliver Israel, brought His plagues to bear upon Egypt, to show them, as well as all the world, the mighty power of the God of Israel. How often the faithful in Israel must have prayed, "O, deliver me," believing that God would cause them to come out to their promised inheritance in the land of Canaan. As a result of their prayers, God caused the last plague upon Egypt and gave to Israel the Passover Lamb. We have read His instructions to Israel, to take a lamb, to place its blood upon the door and that there would be deliverance from death for all the firstborn of Israel who remained in the house marked with the blood of the lamb. It was an answer to their prayer. It spoke to the faithful in Israel of the Messiah to come who would deliver them from death through His life given. God further instructed Israel, Exodus 12 to eat the passover lamb, verse 11 :

". . . with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: It is the Lord's passover."

Why were they to eat it in this manner? Was it to demonstrate that they believed God that this blood would bring deliverance from bondage and death as well? Does this help us, brethren and sisters? help us to strive for evidence of our faith, even as Israel did?

**LOINS GIRDED**

God instructed that their loins be girded, prepared for the going

out—no need to go back to get suitable clothing for the journey. In Jeremiah 1 : 17, we read how Jeremiah was told :

“Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee : be not dismayed at their faces, lest I confound thee before them.”

It was not easy for Jeremiah nor is it easy for ourselves to speak what we know God wants us to speak. The face of the adversary may be hard and ridiculing often, yet we must not be dismayed at their faces and fail to speak. We must, as God commands, gird up our loins and witness.

Peter tells us, I Peter 1 : 13 :

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.”

Was there a revelation of that hope to our brethren in Israel as they placed the blood of the Lamb upon the door ? Can we, then, discern why God commanded them to eat it with their loins girded, ready to go out—not doubting God’s promise ? In Ephesians 6, Paul speaks of the armor of God, verse 14 :

“Stand therefore, having your loins girt about with truth : . . .”

Was this to be Israel’s position ? Is it ours, praying, believing, and as an evidence of our belief, being prepared in body and spirit for the work, ready to go out at His command ?

**“YOUR SHOES ON YOUR FEET”**

Israel also was to have their shoes upon their feet. If they were to go without shoes, they would not get very far, as their feet would soon become sore and crippled. Shoes on their feet were a sign of an awareness of this and of a readiness to go at God’s command with no wasted time. Again, Paul in Ephesians 6 : 15 tells us :

“And your feet shod with the preparation of the gospel of peace.”

Preparation, we find, comes from a word meaning, ready or readiness. The gospel of peace is the hope of deliverance. As Israel kept the Passover with their shoes on their feet, would they not be saying to God, “I believe you” ; “I am ready.” Are we ready ? Are our feet shod ?

**“YOUR STAFF IN YOUR HAND”**

God further instructed Israel to eat that Passover with their staff in their hand. A staff is a means of support, especially over difficult places. Was it a sign that they realized the need for support

and realized their path might be rough, but believed that God would support them. We think of David as he went out against Goliath, I Samuel 17. In verse 39, he declined the armor Saul offered, saying :

“ . . . I cannot go with these ; for I have not proved them. And David put them off him.”

He had proved, by experience, the armor of God, the strength of God on his behalf, such as he had experienced with the lion and the bear. Verse 40 tells us :

“ . . . he *took his staff in his hand*, and chose him five smooth stones out of the brook . . . ”

He went out against Goliath, depending upon God, praying to God for strength, believing in God and in His purpose. Goliath ridiculed such foolishness, verse 43 :

“ . . . Am I dog, that thou comest to me with staves ?”

David's faith is revealed so very clearly for us, verse 45 and 46 :

“ . . . I come to thee in the name of the Lord of hosts, the God of the armies of Israel . . . This day will the Lord deliver thee into mine hand . . . ”

He did conquer the fearful giant. Was it because David prayed, *believing*, had his staff in his hand, prepared to go at God's direction ? Can we be like David, brethren and sisters ? If so, we are greatly helped no matter how strong the adversary may seem. Does not God's instruction to Israel help us be prepared, our loins girded, our shoes on our feet, our staff in our hand ? All are evidences that we do believe God and are looking for His deliverance.

This, surely, was in Jesus' mind as He taught :

“All things whatsoever ye shall ask in prayer, *believing*, ye shall receive.”

J. A. Def.



## Christendom — and others — Astray

*The Spirit of the Law the Spirit of Christ*  
 "Thou shalt not take the name of the Lord thy God in vain ;  
 for the Lord will not hold him guiltless that taketh his name  
 in vain." (Exodus 20 : 3).

**H**OW EXTREMELY IMPRESSIVE would those words sound as they were spoken by the Almighty Himself at Sinai. The mountain itself shook greatly. Then the trumpet sounded, waxing louder and louder. Nothing more could have been done to make the Ecclesia appreciate the holiness and majesty of God, and receive His spoken words—commands that would help them escape the defilement and corruption of the surrounding nations. It is doubtful (and perhaps as well we do not know) how vile and depraved was the conduct of these nations, which brought about their degradation, and eventually in the case of those in the land, their utter destruction.

A correct understanding of this command is of supreme importance. It may be realised that far more is involved than the custom today of using God's name in what is commonly called "swearing" or "cursing."

Perhaps a look at what the Spirit has recorded about His *name* will prepare the mind for receiving God's view of it, and how the name can be "taken in vain" in a much more serious manner, and on a far greater scale than by those using it in an imprecatory way.

### IN THE BEGINNING—HIS NAME "ELOHIM"

"In the beginning God (*Elohim*) created the heaven and the earth." Gen. 1 : 1.

In the previous article it was shown that "*Elohim*" meant *powers*: sufficient in greatness and wisdom to bring into being all the marvels of creation in the heavens and the earth. What *powers* these display ! Truly,—

"The heavens declare the glory of God and the firmament sheweth his handiwork." (Psalm 19 : 1).

Yet, great and marvellous as are all His works in the natural creation, they are but the stage for a still more wondrous work—man, made "in the image and likeness of God," to become the recipient of the abstract *powers* of godliness, *love, joy, righteousness and peace* and eventually be seen as a spiritual creation, a fitting counterpart to the glory and beauty of the natural. At this point the Psalmist gives articulation to our inmost thoughts :

“O Lord our Lord, how excellent is thy *name* in all the earth !”

Then goes on to say that there is a more glorious aspect than the natural creation.

“Who hast set thy glory above the heavens.”

and tells us how—

“When I consider the heavens, the work of thy fingers, the moon and the stars, which thou has ordained ;

What is man, that thou art mindful of him ? And the son of man that thou visitest him ?

For thou hast made him a little lower than the angels, and hast crowned him with *glory* and *honour*.”

We know that this in the first place refers to *the Son*. Great and majestic as are the sun, moon and stars, they cannot speak, they cannot hear ; they are quite unable to reflect the attributes of godliness to be seen in the Son, and eventually in a multitude shining with the glory of the Spiritual creation. These can be and will be fellows of God and His Son ; companions in a way which the orbs of the heavens, and the natural wonders of the earth can never be. Then the simple ascription of praise will be fulfilled :

“O Lord our Lord, how excellent is thy *name* in all the earth !”

We begin to see that *the name* speaks of glory and the salvation of all accounted pure, worthy and noble. This is the theme throughout the divine record of all that is contained in *the name*, and begins to make us fear lest we should depart in any particular from *the name*. Following this theme we come to the time of Moses, when the Almighty was to be revealed to Israel by the impressive name :

“YAHWEH ELOHIM”

The brethren and sisters about to be redeemed from Egypt would realise what *power* or *powers* were contained in this name—*powers* sufficient for their salvation from rigorous bondage, and deliverance by the mighty hand of God. Egypt’s greatness was humiliated. Their gods were seen to be no gods ; and only the God of Israel to be the true and living God.

The words “Yahweh Elohim” are not easy to translate into English. They mean as Israel would know : “I being and will be *powers* seen in a multitude.” The difficulty of believing this before Pharaoh’s punishment by the ten plagues can be imagined. The difficulty would be increased as the Ecclesia were pursued by the great army of Egypt. Behind was the relentless foe ; before the

waters of the Red Sea. How could they be delivered ? Yet God had promised salvation in His name. One of the greatest miracles was soon to be wrought. The hand of God parted the waters allowing Israel to escape the enemy ; while the Egyptians, bent on recapturing the brethren were swallowed up in the Red Sea. Rejoicing at the overthrow of such a great and cruel foe, and experiencing the deliverance promised in the *name*, is there any wonder that the congregation exulted in singing the song of Moses, and danced in the new-found salvation ?

A DIVINELY APPOINTED PLACE FOR HIS NAME

The Ecclesia were to have a special memorial of His name when they had taken the promised land.

“Unto the place which the Lord your God shall choose—to put his *name* there, even unto his habitation shall ye seek, and thither thou shalt come.

And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your free-will offerings. and the firstlings of your herds and of your flocks ;

And there shall ye eat before the Lord your God, and ye shall *rejoice* in all that ye put your hand unto.”

(Deut. 12 : 5-6).

More than once did Moses tell Israel that Jerusalem should be the place where God would put His name. This was not a gentile formality ; some inscription graven on stone ; but was to be seen manifested in the dwelling of God, the Temple. Here Israel would see and know that God dwelt by His presence. It was in this personal sense that God was there ; that His *name* was there. They could go to God’s dwelling, remembering that it belonged to Him, because His *name* was there, and rejoice in the promise of salvation in the three annual feasts : the Passover when they would joy in the promise of the Redeemer to come, the Lamb of God slain from the foundation of the world ; the feast of First-fruits, wherein they could feel the blessedness of the Almighty revealed in His name, that they might become “a kind of first-fruits of his creatures” ; then lastly in the feast of Tabernacles wherein was combined the delightful teaching of the need of a humble and submissive spirit, so that for seven days they could dwell in booths, with God, rejoicing in His protection, past, present and future. We can join with David in the feelings engendered by such experience :

“Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

Give unto the Lord the glory due unto his *name*.”

(Psalm 96 : 7-8).

And again :

“I will extol thee, my God, O King ; and I will bless thy *name* for ever and ever ;

Every day will I bless thee, and I will praise thy *name* for ever and ever.”  
(Psalm 145 : 1-2).

IN JESUS THE CHRIST—HIS NAME GLORIFIED

The *name* of the Most High gives a valuable connection in all that pertains to the “Kingdom of God and the name of Jesus Christ.”

Jesus, the Son of God, was a living embodiment of the *name*. He was the Word made flesh, and seeing eyes were permitted to behold—

“The glory as the only begotten of the Father, full of grace and truth.”

Throughout His life He did always those things which pleased His Father ; it was His meat and drink to do His Father’s will. This made Him the perfect exhibition of the *name*, and became the only *name* given “under heaven whereby we must be saved.” No other name, no counterfeit of the name will avail redemption from death. Jesus said in regard to those called to be His brethren :

“I have declared unto them thy *name*, and will declare it.”  
(John 17 : 26).

Further Jesus showed how the *name* was finally to be glorified.

“Father, the hour is come : glorify thy Son, that thy Son also may glorify thee.” (John 17 : 1).

There was no ceremony as generally understood, investing Jesus with a golden tiara or crown ; no vestments elaborately adorned as a token of the glory He had shown, and was to show. Rather, the reverse, He glorified the name of His Father in His death upon the cross. Such ignominy seems the opposite of glory. Yet He of all who have lived showed in the manner of His death—hung upon a tree, and thus condemned according to God’s Law—that God was right in sentencing all including His Son to death. How few there are who perceive this fundamental principle of Truth, the acknowledgement of which is essential if there is to be any hope of being planted into His death by baptism. Christendom and most of the “others” deny this truth, and explain away the condemnation placed upon all including Jesus, and so fail to acknowledge the basis of salvation that God was and is right in the sentencing of all to death. Paradoxical as it may seem, the death of Jesus on the tree glorified God by shewing God was just. Christendom endeavour to

escape the condemnation by all kinds of specious reasoning, but we must remember that Christendom is astray, To a great extent it may be realised by looking at the way the *name* has been blasphemed.—

IN THE APOSTASY

A profession of the *name* without understanding is useless. Christendom with its “harlot daughters” make a great profession of the name, but Jesus in the Revelation exposes the futility and infidelity of such a profession. Jesus speaks of this as “blasphemy” which means that which is injurious to the *name*. To declare what is not the wholesome doctrine of Christ, and label it as being true, is a denial of the *name*, and because of the damage to the *name*, is “blasphemy.” Yet Christendom has indulged in this practice on a most extensive scale, and according to the Lord Jesus has deceived the whole world. Hence, His urgent warning to those claiming to be His : “Take heed ye be not deceived.” There is a warning that

“Some shall come in my name, saying, I am Christ, (that is they claim to speak in his name); and the time draweth near : go ye not therefore after them.” (Luke 21 : 8).

The extent of the apostasy, and the deception which it practices may be gathered by some of the supposed “miracles” claimed in His name.

When the papal dogma of the raising of the body of Mary was proclaimed, on the eve of this being announced at four o’clock in the afternoon, the Pope saw “the sun dancing in the sky” ! No reference has ever been made by astronomers to such a striking heavenly disturbance. But many believe this.

When the coronation of this pope took place, the

“—senior cardinal-deacon came forward, holding the triple crown in his outstretched hands.—and said in clear tones “Receive the tiara adorned with three crowns, and know this that you are the Father of princes and Kings, the Pastor of the Universe and the Vicar on earth of our Lord Jesus Christ—

He was Ruler, Father, Vicar—.”

Towards the end of this pope’s life, (one who never protested at the dreadful treatment of the Jews by Hitler) he knew he was dying but his

“—expectation of death was strengthened later that evening. He was quite alone for a moment when he heard a Voice say, “There will be a vision !”

“(He) woke early in the the morning—. He knew that he was weaker than ever and, believing that his time was nearly spent—he saw the Saviour standing by his bedside, “silent in all His eloquent majesty.”

Joyfully the Holy Father spoke to him.

“O bone Jesu !” he said with all his heart and soul, “O bone Jesu ! Voca me ; iube me venire ad Te!” (O good Jesus ! O good Jesus call thou me ; order me to come to thee !)

Albeit, Jesus had not come to summon him, but to comfort him. And after a little while He went away.”

Those privileged to know the Truth will realise that Jesus would never have used the language of the “seven hills”, and will marvel that millions believe in such a fantasy, without any foundation of truth.

Concerning this system and all its appendages, Jesus describes it in the most denunciatory terms. “Mother (and they use this name) of harlots and abominations of the earth.”—and its *name* ? “full of the names of blasphemy”.

Let us value our deliverance from such falsity and not be afraid to join with Jesus in the condemnation of all that is astray from His name.

(to be continued).



## “In the Latter times . . . having their Conscience seared . . .”

(I Tim. 4 : 1-2).

**H**OW APPROPRIATE the word “seared” is in the context of the apostle’s letter to Timothy. Burned as with a red hot iron to seal for ever the power to choose between right and wrong, good and evil. Paul is speaking of the “latter times”—these days of decision for the world as the signs proliferate and prophetic “times” have almost run out. We know that these are the days of increasing sorrows, and almost daily we get evidence that many in the world and in the Churches perceive the disastrous course the world is set on, yet unable to understand the cause, or alter their own way. Few can see more than six months ahead, yet how minute the number who believe that six months could bring the end, or that God has set a day to judge the world. Christendom staggers on toward the abyss in total darkness—“When the blind lead the blind, both fall into the ditch” (the blind being unable to perceive the things Jesus warned would show that the time was at hand—even at the door).

Undoubtedly the conscience of Christendom is seared, even as many who have had the Truth and have departed from it, but the door is not yet closed ; God in mercy yet seeks out one here, one there, and perhaps there may still be some whose conscience may be pricked before it is too late.

To the seeker the problem is the same, whether he belongs to Christendom, or to those who had the Truth and departed from it, for Christendom had the Truth in apostolic times. We are told that nine hundred million people profess the name of Christ today, yet Jesus asked the question (Luke 18 : 8)—would he find the faith at his coming ! Also, that rather than a vast body of believers on earth then—“As it was in the days of Noah, so shall it be . . .” I Pet. 3 : 20 tells us how many were saved at that time. What then of the nine hundred million ? If only a “family” according to the words of Jesus, will be saved, what will happen to the three billion persons on earth ? Christendom will have much to answer for regarding the superstitions and “doctrines of devils” which she preaches in opposition to the Word of God, for the fate of these vast numbers is described in detail through Jesus and the prophets (Jer. 25 : 33 ; Ezek 39) of the time “when the door will be shut” (Matt. 25 : 10).

### ONLY ONE FAITH

Does not the Spirit teach that there is only *one* faith (Eph. 4) ? That is, the faith of one body, speaking with one mind (Rom. 15 :

5-6) ? United in one spirit ? Undoubtedly it does, but the world has not known that and “those that have departed the faith” forget it. In Jesus’ day the “little flock”, united by love and faith in him, had the promise of the Kingdom (Luke 12 : 32) and increased in numbers, helped by the spirit gifts after his crucifixion, but even in apostolic days was torn and rent by “ravening wolves” who brought in doctrines of devils, eventually driving out *the* Truth and those who were faithful to the doctrine of Christ, while they increased in wealth and power, eventually becoming that monstrosity of divided warring factions which we know as Christendom. The leaven has done its work, and “darkness covers the earth and gross darkness the people” (Isa 60 : 2). Only the judgements of God can deal with the untold millions on the earth—according to the Scripture, in a cleansing of its inhabitants and a destruction of those who are destroying the earth (Rev. 11 : 18).

**GOD’S MESSAGE TO THE “FEW”**

From the beginning, God has many times turned again to the few who would hear and believe ; Noah, Abraham, Moses, the prophets, and all who believed His word in Christ. Has the outcome not always been the same ? The loss of the Spirit of Christ, of unity and love. The entering in of the leaven of “malice and wickedness” (I Cor. 5 : 7-8) and its spreading, then divisions and apostacy ? Has this not been the pattern ? Light was given again about 100 years ago. Today there has grown out of what was then the One Body a miniature Christendom, divided and again in darkness. Nevertheless, the Light has not completely departed, nor is the door of the Ark yet closed. “The Remnant” makes the claim that only they can make scripturally—to be the One Body of Christ, through belief, obedience and united love. The world says there are Nine hundred million “Christians,” Three thousand million “immortal souls” ! But God has caused it to be recorded, and Jesus reminds us that, only eight went into the ark ! And he said, “As it was in the days of Noah, so shall it be when the Son of man cometh.” One family united in belief, in love and in striving to overcome.

The words of Jesus require careful thought. Peter reminds us that “We also have a more sure word of prophecy whereunto ye do well that ye take heed” (II Tim. 1 : 19). It therefore behoves all in these days to “be convinced in their own mind—whether they be in the faith,” and if they are doubtful to take the steps that all must take if they are to be in the “ark” of the One Body of the Lord Jesus when he comes.

J.P.

## “The Signs of His Coming and of the end of the World”

*“And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?”*

*And Jesus answered and said unto them, take heed that no man deceive you.*

*For many shall come in my name, saying, I am Christ; and shall deceive many.”*

(Matthew 24 : 3-5).

**I**T IS EVIDENT from the above words that one of the signs of Christ’s coming would be the uprise of many “coming in His name and declaring that Jesus is the Christ.”

For decades now, there has been a considerable decline in attendance at the meetings of the larger Churches. Recently at the General Assembly of the Church of Scotland in Edinburgh it was lamented that “Youth today is turning away from the Church because it believes, among other things, that the Church backs militarism.” One of the speakers said that there were many “non-violent” groups among the younger generation :

“It is terribly distressing for them to think that Britain is spending more and more on armaments—and when the cuts in Government spending come along it is on such things as the social services.”

“It was up to the Church to show young people that it stood for peace on earth.—”

“The capitalistic system makes a virtue out of self-interest, and I don’t think we will get young people back into the Church until we realise this and take a look at the system.”

Such words, however, are but a cry into the wind, for by long tradition church and state are very much allied.

But in the last one hundred years there has been some very vigorous activity amongst smaller religious groups and sects, and that activity still continues and draws. In very recent years new groups have arisen, and some have made considerable impact in gaining attention and support. One whose monthly magazine has a world circulation of two and a half million gives what appears to be a very impressive witness to the word of God, and its free publication is of befitting quality and illustration.

But Jesus said :

“Take heed—many shall come in my name— and shall deceive many.”

It behoves then for especial watchfulness, for these are the days of such perils, of which Christ forewarned.

The following indications how the witness of some can appear impressive, reasonable and true, especially to the mind that is not sufficiently alerted by what Christ has said :

“It is commonly supposed today that Jesus was crucified on FRIDAY, and that the resurrection occurred about sunrise on Easter Sunday morning.

It would seem that no one, until recently, ever thought to question or to *prove* this “Good Friday-Easter” tradition. Yet the Bible tells us to *prove* all things. And you will be literally astounded by this proof.

For PROOF there is but one dependable authority, a sole historical record—the Bible.

“—What are the recorded facts ?

The doubting Pharisees were asking Jesus for a SIGN—supernatural evidence—in proof of His Messiahship.

Jesus answered : An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of the prophet Jonas : for as Jonas was three days and three nights in the whale’s belly ; *so shall the son of man be THREE DAYS AND THREE NIGHTS* in the heart of the earth.” (Matt. 12 : 39-40).

Now consider, please the tremendous import—the overwhelming significance—of Jesus’ statement.

He expressly declared that the ONLY SIGN He would give to prove He was the Messiah was that He should be just THREE DAYS AND THREE NIGHTS in the rock-hewn sepulchre in the “heart of the earth.” —If He remained just three days and three nights inside the earth, He would PROVE Himself the Saviour ; if He failed in this sign, He must be rejected as an impostor !

No wonder Satan has caused unbelievers to scoff at the story of Jonah and the “whale” ! No wonder the devil has set up tradition that DENIES Jesus is the Messiah !

—This one and only one supernatural PROOF ever given by Jesus for His Messiahship has greatly bothered the commentators—. Their attempts to explain away this sole proof

for Christ's divinity and ludicrous in the extreme. For explain this away they must, or their "Good Friday-Easter" tradition collapses !

"One commentator says, "Of course we know that Jesus was actually in the tomb only half as long as He thought He would be !"

—Jesus, they say, was placed in the tomb shortly before sunset FRIDAY, and rose at sunrise Sunday morning—two nights and one day.

—What is wrong with these plain simple words of Jesus ? How do these wise and prudent theologians *know* Jesus was crucified on "Good Friday" and rose "Easter Sunday" ?

The simple answer is, *they do not know*—for *it is not true !* It is merely *tradition*,

And since we know the resurrection was just shortly prior to that Sunday morning, and that it occurred in the late afternoon of the day, we now may know **THE RESURRECTION OF CHRIST OCCURRED LATE SATURDAY AFTERNOON.**

The Sabbath day ended at sunset. It was late on that day, before the beginning of the first day of the week. It was not, then, a Sunday resurrection at all. It was a Sabbath resurrection.

**THE CLEAR EXPLANATION ACCORDING TO THE TRUTH**

How ably the above exposition seems to have been written, and appears at first sight to be logically convincing.

But said Jesus, "Take heed—many shall come in my name—".

The text requires fresh examination, "They returned, and prepared spices and ointments ; and rested the sabbath day according to the commandment. This was done **ON THE DAY** that Jesus was buried, by women who followed the body "and beheld the sepulchre, and how his body was laid." (Luke 23 : 55).

Following the sabbath that commenced that evening and then the subsequent evening and day which was the weekly sabbath (for if there had been a day in between which was not a sabbath the body of Jesus could have been anointed then) "when the Sabbath was past" those who "had bought sweet spices, that they might come and anoint him—very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." (Mark 16 : 1-2).

It was then discovered **ON THE FIRST DAY OF THE WEEK** that Jesus was risen. Note therefore the following words :

“Now when Jesus was RISEN EARLY the first of the week, he appeared first to Mary Magdalene—” (Mark 16 : 9).

It has been suggested by the Saturday resurrection expositors that the expression “was risen” is in the perfect tense, and that, (in the words of such) “early the first day of the week, at the time he appeared to Mary Magdalene He WAS RISEN. Of course He was ! He had risen the late afternoon before, so naturally He WAS RISEN Sunday morning.”

This statement overlooks some details of very significant context. Christ was risen early the first of the week, which day began at sundown, but the women came to the sepulchre “very early in the morning” of that first day at sunrise. Furthermore Jesus said to Mary Magdalene as He met her that morning.

“Touch me not ; for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God, and your God.”  
(John 20 : 17).

Then the some day at evening as the first day was drawing to its close He appeared and invited the disciples to “handle me and see”. He had at this point ascended to the nature of His Father.

Subsequently as a remembrance of Christ’s resurrection on the first of the week the disciples “came together to break bread,” “upon the first day of the week,” when they were also to be exhorted, as is so evident from Acts 20 : 7.

The “evening and the morning” see Genesis I, constituted the Jewish day, as it still does according to the law of Moses. Christendom as a whole through overlooking this simple fact propagate the view that Christ was crucified on the Friday because the next day was the sabbath corresponding with the regular sabbath which is Saturday. But it will be seen by reference to John 19 that the sabbath following the day of Christ’s crucifixion was “a high day” and not the usual sabbath. This means that in the crucifixion week there were two sabbaths, the “high day” followed by the usual sabbath. These days almost correspond to the gentile Friday and Saturday which means that Jesus must have died on the cross on the afternoon of Thursday, so that He would be in the tomb Thursday, Friday and Saturday nights with the accompanying days fulfilling the prophecy that He was to be in the heart of the earth for three days and three nights.

Is it not therefore very evident that Christ’s warning words are not only necessary but also a pointed sign of His second coming ? Space will only allow of a brief allusion to another vociferous sect

which relegates the significance of the first day of the week by translating braking of bread as gathering together "to have a meal."

"Take heed" said Jesus, "that no man deceive you."

D.L.



## **Confederate Christadelphia**

The oecumenical movement in Christendom seems to be having its counterpart in Christadelphia.

In 1957 Central (previously Temperance Hall) re-united for the most part with Suffolk Street from whom they divided over the Partial Inspiration heresy in 1885.

Later Central re-united with most Bereans after these had withdrawn in 1923 because of heresies respecting service in the police force, clean flesh, and the doctrine of fellowship, etc.

In 1894 there was widespread Division in North America caused by the heresy promulgated in America by Thos. Williams, that enlightened rejectors would not be raised to Judgment. A heresy still upheld by those in America now known as the "Advocate" group, meeting on what is called the "Unamended Statement of Faith"; whereas those who withdrew because of the heresy revised their "Statement of Faith," since known as the "Amended Statement of Faith." Now meetings are taking place between representatives of Central and the Advocate group for "Progress towards re-union in North America." More of this next month.

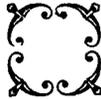
But these developments raise some very pertinent questions :

- (a) If those upholding the Truth at the time of Division would refuse to baptise any believing in the heresy causing the Division, would these when put under the water by those in error be "baptised" ? If not, what is the position of the various groups born and nurtured in heresy ?

- (b) If re-union is eventually to include all professing the name "Christadelphian," why should it stop there, and not include many who are not Christadelphians. One leader of the *Dawn* has already declared he would not limit salvation at present to Christadelphians, but might include, for instance, Baptists !

There must be a scriptural answer to these questions, and it should be possible to find the reason why re-union is proceeding so rapidly and so unexpectedly. What is the underlying cause of this retrograde step, which nothing can now stop ? Next month it is hoped to try and reveal the fundamental cause, that some may be altered to the warning given by the Apostle Paul of the peril in these last days. (2 Tim. 3 : 1).

W.V.B.



## News from the Ecclesias

*"PENTRIP"*, Black Rock, Portmadoc.

Breaking of Bread : Sundays, 11-30 a.m.

Bible Class : Mid-week.

At the time of writing We are looking forward to the near visit of brethren and sisters whose contact with ourselves means so much.

We were privileged that one of us could attend the meeting at Manchester on Sunday, 27th May, when we felt strengthened as a result. The magazine also gives much help. per D.L.

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*EDEN, NEW YORK* : Grange Hall, Church Street.

Sundays : Breaking of Bread 11-30 a.m. Sunday School 1-30 p.m. Bible Class : Midweek, Forestville, Buffalo, Hamburg and Orchard Park. Alternate week : Revelation Study.

It is with much joy that the visit by two from across the sea is anticipated in July, God willing. How grateful we feel for the companionship and help such visits can bring.

Work continues with one here, with much help and encouragement granted by our merciful God.

Supplications and thoughts are with those who are ill or distressed. God knows our circumstances and will deliver as He knows best. J. A. DeF.

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*MANCHESTER* : Memorial Hall, M.A.P.S. Building, Albert Square, Manchester.

Sundays : Breaking of Bread, 11-30 a.m. Lecture 3-30 p.m. Fridays : Bible Class 7-15 p.m. Milton Hall, Deansgate.

The witness still continues whether they hear or whether they forbear, and we have the consolation that "the day of small things" will eventually pass, and the coming of the day of The Lord, with all the glory associated therewith, will see an end to the "famine of hearing"

The Sunday School outing has been altered to Saturday July 28th. when it is expected a scholar from America will be present.

W.V.B.