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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"

AT THE TABLE OF THE LORD

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At the Table of the Lord

“A WORD SPOKEN IN DUE SEASON”

As we are presently listening to the Word of God in Proverbs, guidance is found for our daily living. The Proverbs were written by Solomon for the help and instruction of all who seek to serve God. When we think of Solomon, we think of one given great blessing: wisdom, as he requested of God, and, on top of that, the gifts of riches and honor. We think of him as one who failed, in spite of all these blessings; failed because he sought something more than God, something more than the simplicity that is Truth. Perhaps, his failure can be a warning for us today, brethren and sisters, lest we too lose the hope set before us because something is more important to us than the Hope of Israel.

Solomon's words in Proverbs 1:2-4 tell us what God had in mind when the Proverbs were written:

“To know wisdom and instruction”

How much we need this wisdom which is from above, as well as His instruction to teach us of His ways. As we can recognize how lacking in wisdom we are; how our own thoughts and desires are so contrary to the Spirit's ways, naturally, perhaps we can perceive more fully God's blessing in these Proverbs.

“TO PERCEIVE THE WORDS OF UNDERSTANDING”

We so often fail to perceive from His word, which can give us a greater understanding, a greater knowledge of His way. The Spirit tells us that in these Proverbs can be found the means of growing in this need:

“To receive the instruction of wisdom, justice, and judgment, and equity.”

Such instruction comes from God, for only He exhibits perfect wisdom, justice, judgment, and equity. Do we receive it, then, as we read these Proverbs? Our flesh hates instruction, particularly the instruction of the Spirit, for it teaches us how to crush the desires of the flesh. God knows where we fail, and so seeks to teach us how to turn away from these failures.

“To give subtilty to the simple, to the young man knowledge and discretion.”

As we realize how simple (or, as the word means “foolish,” “lacking in wisdom”) we are naturally, how blessed we are in being able to look to God for help, for subtilty, wisdom, or prudence. How much,

too, we need spiritual knowledge and discretion (a plan, intent, or thought), as we realize that we really are but little children, young in these qualities in which we seek to grow. Again, in these Proverbs there is help given to this end. As we can perceive God's purpose in causing these Proverbs to be written, do we take hold of them as we read and try to apply them to our living. Our tendency may be to look at these Proverbs as a series of wise sayings and generally feel they are right and good; but because there is so much instruction given, we can overlook the very specific help they can and do provide. Each one is designed by the Spirit to give a particular help. Perhaps, it is because our needs are so many and varied that God has caused all these proverbs to be recorded. Can we, then, brethren and sisters, take hold of them, a few at a time, and let one by one fill a need in ourselves?

Perhaps, an example is found in Proverbs 15:23, which can stand out for special help:

“ . . . a word spoken in due season, how good is it!”

Is this not the mercy and wisdom of God, to provide in “due season.” When we think of due season, we are reminded of God's provision for all our needs at the right time. For example, in Leviticus 26:3-4, we are told of His blessings upon His people:

“If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase”

What a blessing is rain in due season, for it nurtures and provides the fruits of the field for us. Rain in due season is not just one heavy rain, and then a lack; but, it comes as God in His wisdom and mercy sees it is needed to sustain His planting. In Noah's time, it rained for 40 days and 40 nights, bringing judgment upon an evil world — not in what we would normally consider “due season”; yet, in righteous judgment under God's Hand. Deuteronomy 11:13-14 can help us understand more fully the blessing provided so wisely:

“ . . . it shall come to pass, if ye shall hearken diligently . . . that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn”

The first rain is needed for the seed to swell and begin to grow; the latter rain, to allow the grain to ripen and yield the fruit waited for by the husbandman. Without God's timely care, there could be no hope of life or growth. We read in Proverbs 16:15:

“In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.”

Do we, brethren and sisters, look upon His favor as a means of life, of sustaining now as we struggle to endure until He comes to gather in those who have brought forth fruit? When we feel His favor is not with us, His guidance and help not so near, how fearful we become. Our need for the latter rain is constant, and a withholding of His help makes us want to watch and search out our ways lest His favor be lost. And, then, if we can correct, what joy can be ours if we see a sign of approval, a cloud of the latter rain. It is only that favor, that grace which makes this possible — provided for us in “due season.” This was true with Israel when Solomon wrote these words, and it is true with ourselves today, brethren and sisters. Let us go back to Proverbs 15:23:

“ . . . a word spoken in due season, how good is it!”

As we hear His Word spoken in just the right circumstances, to help, to direct, to chasten, to sustain; and, as we realize how good and right it is for us, how then do *we* speak? Do we see needs and in due season speak a “good” word? speaking not just in sympathy, but always in *love, a word to sustain in trial*, in correction, in encouragement, to receive the Spirit’s help, a word to fill whatever need is discerned? Do we not have to perceive a need before we can come forward in *love* to provide the word spoken “in due season”?

More help is found in Paul’s words, for he was one who used his life seeking to provide for the needs of his brethren:

“ . . . I will very gladly spend and be spent for you . . . ”

(II Corinthians 12:15)

His life, after he was converted on the way to Damascus, was just that, spending and being spent for his brethren. Without ceasing, he must have spoken words in due season for those he loved and served. For, in Galatians 6:9-10, he exhorted:

“ . . . let us not be weary in well doing . . . ”

“Weary” means “faint,” “weak.” Must we not be strong, determined in well doing — “. . . for in due season we shall reap, if we faint not.” How reassuring are these words of Paul as we struggle against faintness, weakness. Paul continues, verse 10:

“As we have therefore opportunity (due season), let us do good unto all men, especially unto them who are of the household of faith.”

Do not these words of Paul help us to be more ready to speak a word in due season to those who may be in need?

Jesus, as well, adds His instruction for us, Luke 12:42:

“ . . . Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?”

The work of a steward is to care for the house, as the word for *steward* gives the thought of a house, regulator, or an overseer. A true and faithful steward, then, regulates the house, distributes to all in the house his master's provision according to their needs. Verse 43:

“Blessed is that servant, whom his lord when he cometh shall find so doing.”

It must be provided in due season, not too much, not too little, not too soon, not too late; but at the right time for the needs of the house, remembering that what is being distributed does not belong to the steward but to the Master of the house. If we can truly realize this, will we not have a greater care for the things of our Master and of His house? Paul, again, tells us in 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*.”

Will not such a steward strive always to use care for the house and so give meat, speak a word in due season?

It is not easy to be “*found faithful*.” We think of Joseph in Egypt who was made the steward of Potiphar's house, Genesis 39:4-6:

“... Joseph found grace in his sight... and he made him overseer over his house, and all that he had he put into his hand.”

We know that Joseph was tested and *found faithful*. We, too, brethren and sisters, are and will be so tested, and must be ready to speak a word in due season, even though the word spoken may not be received. Joseph suffered greatly for his faithfulness, but learned and was helped by his experience.

We have been granted so much deliverance and hope, brethren and sisters. So let us strive to be wise stewards, as Peter exhorts:

“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)

It is a grave responsibility, indeed.

We can find help from these Proverbs for our every circumstance — and more, we can *give* help as we receive it so bountifully; we can be ready to “speak a word in due season.”

How many such words are spoken to us, brethren and sisters, by our God? Do we, can we, then reflect this gift in our spoken word?

J. A. DeF.

An Exhortation

“NOW THEREFORE HEARKEN, O ISRAEL, UNTO THE STATUTES AND UNTO THE JUDGMENTS WHICH I TEACH YOU, FOR TO DO THEM, THAT YE MAY LIVE”

(Deuteronomy ch. 4 v 1)

In the record of Deuteronomy chapter 4 is an exhortation and a plea for the commandments of God to be kept, showing that God is a God of love and not willing that any should perish. In verse 1, the first part of the command is to “hearken”. Whilst it is possible to listen to something which is said, yet how much notice is really taken? The test comes when the second part of the command comes into operation, that is, “hearken and *DO THEM*”.

There are many people today professing to be part of Christ who after hearing the Word of God and will agree that all is true, but fail to carry out the commands in practice. Some are of the class that are ever learning and never able to come to the knowledge of the Truth. For others it is unto them as a very lovely song — “They hear thy words but do them not.” Many of these two classes will say to Christ on His return.

“Lord, Lord we have done this and that in Thy Name . . .” but Christ’s reply will be, “I never knew you: depart from me, ye that work iniquity.”

In Deuteronomy chapter 4 v 2 the command is not to add or diminish from the Word. Here we are clearly shown that the way of Truth is like a path. For to veer one way or the other to the right or to the left brings trouble. Hence Israel were told, “. . . ye shall not turn aside to the right hand or to the left.” Why? For the most part the human mind leans towards slackness and such a class of people either depart from the faith or refuse the divine invitation altogether, hence are guilty of diminishing from the Word of God. Those who constitute the other class who in an apparent exuberance for the TRUTH over balance and teach for doctrine the commandments of men and are therefore guilty of adding to the Word of God.

One of the first signs of adding to the Word of God in one who as a crotchet excuses himself by saying, “It is better to be too particular than too careless.” BUT the punishment for so doing is clearly shown in the last chapter of Revelation v 18/19:

“... If any man shall add unto these things God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book.”

These two classes lose all hope of eternal life and merit death as their reward. Many times was this command violated, as we notice from what follows in Deuteronomy chapter 4 v 3:

“Your eyes have seen what the Lord did because of Baal-peor; for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.”

In order to appreciate the amount of evil which was prevalent at Baal-peor, it is necessary to look at the account given in Numbers chapter 25 and the first five verses.

“And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab (which was the first transgression) v 2 “And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.”

Clearly this was a violating of a divine command that states, “Thou shalt have no others gods beside me.”

This command does not only refer to idol worship which Israel were guilty of, but it also can embrace a number of interests which a man might have. For example, there are those that follow sport, others sit glued to the television and there are those whose god is the garden, car and entertainments in general. No wonder the Scripture says in describing the state of the latter days “. . . lovers of *pleasures* more than lovers of God.”

The third transgression is shown up in Numbers chapter 25 v 3:

“And Israel joined himself unto Baal-peor . . .”

Here was a clear departure from THE FAITH. A joining (or yoking as the word means) to the darkness, a yoking together with unbelievers resulting in death as their punishment.

One can easily perceive from the reading of this account how insidious is the evil which if allowed to continue unchecked takes the heart away from God to become entangled in the ways of the world and in some cases bitter resentment is manifest if any form of correction is administered. Another point to be borne in mind is the judgment given in Numbers 25 v 4:

“And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.”

Why did they receive this instruction? It was not just a matter of slaying the wicked but their heads were to be hung up. Surely there was a very important lesson to be learned here. It was not a nice thing to have to do and a dreadful sight to behold, but they would have to realise that this was all that the rebellious flesh was fit for — to die. One thing is most noticeable how that God is no respecter of persons. All that were in this transgression died and that without hope.

There were no excuses allowed, no partiality on the part of the Almighty, but HIS justice was upheld, evil had to be put away otherwise the whole TRUTH would have become leavened.

Going back to the fourth chapter of Deuteronomy v 4:

“But ye that did cleave unto the Lord your God are alive every one of you this day.”

There can be no better example of cleaving than that of a true and happy marriage. Marriage is brought about through *love* and it is in this spirit when one tries to please the other that there is a bending over backwards in an attempt to preserve that which has been established (through *love*) It is an object lesson and a shadow of that greater marriage to take place when Christ returns.

It is in this spirit that we must conduct our lives in the TRUTH, not just a matter of duty but because we *love* to do it. Only in this way can we expect to hold to the way of righteousness and not become victims of pride resulting in damaging ourselves and others. Therefore Paul exhorts those in Corinth to:

“... be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that the labour is not in vain in the Lord.”

W.G.B.



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

“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.”

(Deuteronomy 33:26)

In the last Middle-East war Israel were chastened, though not defeated. They lost many aircraft and some of their over-confidence. But Israel is not forsaken, for the hand of God must surely work to preserve the re-established nation. The old Aramaic prayer “Yakum purkan min shemaya” — salvation comes from the sky — had an ardent modern interpreter of its message in the person of the late David Ben-Gurion, one of the founders of present day Israel.

David Ben-Gurion had experienced the London Blitz in the Second World War and was impressed by the effect that air power could have in its use during a time of conflict. Before the Jewish State was born, he therefore began his plans for an air-force. Today Israel’s air defences are decisive, extremely well led, and much respected by their foes. At the end of June when the Air France passenger-plane was commandeered by pro-Palestinian hi-jackers and forced to land at Entebbe Airport, Uganda, the world was shocked. Eventually the initial anger was diminished when it was learned that the hi-jackers had decided to be discriminatory. Nationals other than Israelis and Jews would be released. The remaining 106 hostages would be killed unless 53 pro-Palestinian terrorists were freed from jails in Israel and four other countries. The situation looked very black for Israel; it began to appear that travellers with Israeli connections were constantly fraught with danger, and in jeopardy of their lives. This is the fear that terrorists desire to instil, and thereby isolate and weaken Israel.

The country chosen as host for the hi-jacked plane seemed to be a most desirable haven for terrorists. Under pressure from Arab nations two years ago, most African states disengaged their relations with Israel. The inducement was preferential treatment to them in Arab oil supplies. Uganda was one of those nations, and it soon began to appear that there had been collusion between the leader of Uganda, and the terrorists. It was reported that the Air France plane had been originally taken over by four hi-jackers. But when they landed at Entebbe Airport the Uganda authorities permitted another group of terrorists to join those who had begun the venture. What a terrible situation for the hostages, and their alarmed relatives

anxiously waiting for news of their fate. Then as suddenly as the initial shock of the hi-jacking, came the news of the overthrow of the terrorists and the deliverance of their captives. Salvation had come from the sky! It was almost incredible that Israel, some 2,500 miles away, had been able to send three huge Hercules transport planes across Africa to the Ugandan airport and in an hour-long battle overcome the guerrillas and the Ugandan military who were guarding the hostages in an airport building. During the conflict eleven Russian-built fighter planes were destroyed on the ground at Entebbe and also some civilian aircraft. The Ugandan leader was reported to be suffering from shock at such a reversal. As the battle died down more than a hundred hostages boarded the Hercules planes with the Israeli commandos which flew back to Israel, with a stop at Nairobi, Kenya, to re-fuel.

Israel's casualty list was amazingly light. One senior officer of the commando force lost. Three hostages also, before the hi-jackers were overcome. This battle was reminiscent of those days of old when God worked with His people in such a way that one man put ten thousand enemies to flight. The help afforded Israel by the Kenyan authorities was remarkable. But obviously events had worked to help Israel, for the Ugandan leader had coupled with the hi-jackers demands for the release of terrorists from captivity, his own demand for the release of five Ugandans from Kenyan jails, who had been charged with attempting to murder the President of Kenya.

How moving were the personal accounts of what the hostage passengers felt when the deliverance came. One said, "We were asleep. Suddenly we heard shots and we saw our soldiers and they took us to the plane. It was a matter of minutes." A lady passenger said, "The seven days in captivity were like a year. As we slept on chairs or on the floor we suddenly heard shots. Then we heard Arabs speaking among themselves. We thought they had come to kill us. Next we heard people speaking Hebrew. They told us, 'Quiet, quiet. Do not panic.' Our morale suddenly shot up. We knew these were our boys."

In the wake of this world-startling event a cloud of trouble has descended upon Uganda, and its leader. The head of Uganda asked Communist-orientated Somalia to help him invade Kenya. A build up of Ugandan troops and armour consequently began to take place at three points on the Kenyan border. Both countries have received considerable supplies of military equipment from Russia dwarfing Kenya's small army and air force. But then Uganda drew back from the brink.

Land-locked Uganda has hitherto been dependent for essential supplies, including petrol, being delivered from the coast via Kenya. Ugandan fuel supplies began to run away rapidly as Kenya used the

economic weapon of demanding payment of cash in advance for the transit of supplies through its territory to Uganda. At the time of writing the anti-Israeli leader presides over a chaotic state of affairs in his country, with few friends, except amongst Arab nations. An outcome he did not expect, but which he deserved. He has no foreign exchange; months of imports are stockpiled in Kenya, which has got a strangle-hold upon his economy.

At a summit meeting of the Organisation of African Unity though there was public condemnation of Israel, private laughter at Uganda's downfall could not be concealed.

These things speak of the hand of God at work. Israel are not the godly nation yet which He requires, but they are nevertheless His *witnesses*. The success at Entebbe reminds, even as Moses declared of old, "There is none like unto the God of Jeshurun (Israel) who rideth upon the heaven in thy help, and in his excellency on the sky." (Deuteronomy 33:26)

D. L.



Unscriptural Views on “Fellowship”

Departure from the Truth from the beginning, and in the last hundred years can be traced to unscriptural views on *Fellowship*.

Although in the Central “Statement of Faith” and “Doctrines to be rejected”, there is no direct declaration on the doctrine of fellowship, it is obviously implied. If not, why have the “Statement”, or as it is sometimes called the “Constitution”?

Denial of any item in the “Constitution” would preclude baptism, with the hope of life this offers; then must it not follow that subsequent rejection has the same effect. It is amazing that this simple fact cannot be seen. Eyes have been blinded by “philosophy and vain deceit”, just as was the case in Israel.

When the writer was called upon to visit North America in 1968 with the intention of addressing various Christadelphian assemblies, it was felt to be important where Central stood in relation to the other groups, particularly the *Advocate*. It was noted in the news of the latter that certain prominent “brethren” from Central were addressing the mixed multitude, exhorting and lecturing. A letter was sent to the then Editor of the *Christadelphian* asking him in view of the proposed visit, if they were now united with the *Advocate*. The full correspondence is published in the “*Christadelphian*” September 1968.

The then Editor of the *Christadelphian* found himself in an impossible position: denying “baptism” to any who would not believe in Clause 24 of the “Constitution”, which says:

“That at the appearing of Christ prior to the establishment of the Kingdom, the responsible, those who know the revealed will of God and have been called upon to submit to it, dead and living . . . will be summoned before His judgment seat”

And yet extending the hope of salvation to those (the *Advocate* group in particular) who have and still do deny this “essential” doctrine. We will quote his concluding remarks which show this:

“We could not accept for baptism an applicant who rejected Clause 24 of the Birmingham Amended Statement of Faith. We are not the judges of those in other fellowships: (what a fatuous remark if the former means anything). May the Lord have mercy upon them all as upon us.”

A truly parsonic gesture calculated to please all, but without discovering the Truth! And without *the* Truth, the whole Truth, there cannot be any hope of life.

Confusion worse confounded.

Fellowship, not being understood scripturally, has led some to limit it to “breaking of bread”. What a travesty of divine truth, as we will endeavour to show later. There is a case of a “meeting” having in their midst a “heretic”. It is argued that to go to such a meeting and “break bread” would be a breach of the doctrine of fellowship, so extra miles are travelled to go to a “meeting” where it is claimed that there is no “heretic”. The divine command is clear:

“A man that is an heretic after the first and second admonition reject.” (Titus 3:10)

If it is sin to break bread with such an one, then are not all in sin, and alienated from God who do not obey this command. To go to another meeting may help salve the conscience, with the help of “philosophy and vain deceit”, but obviously does not meet the requirements of the command.

The unscriptural views on Fellowship.

There is a divine principle which cannot be gainsaid. “A little leaven leaveneth the whole lump”. This is not limited to a part of the body. Such an idea would be absurd.

Look how the “leaven” has spread in those who once had the Truth: (vide *Christadelphian* for proof):

That Adam was not created by God, but selected from an existent race. That the serpent was not literal. That baptism is not essential to salvation.

It is true that the author of the first two was withdrawn from at Watford, but only by a majority. In what position then is the minority? Since then he has been joined to the body through another meeting! And contributes to the Christadelphian Endeavour.

Adding to the list of leavenous items are:

That the thief-like advent of Christ is denied. That the account of Revelation 20 that the nations will be deceived at the end of the thousand years is untrue as it is “so palpably silly” to rebel against immortals. The author, a Christadelphian strives to prove his erroneous doctrine by saying “it is spoken of in the Scriptures in one place only.”

On this basis the doctrine of the millenium could be rejected for this is only mentioned once.

With the loss of sound doctrines and particularly, the protective doctrine of fellowship, worldly practices are condoned which fifty years ago would have been rooted out:

Affiance with the alien.

“Yoking” in unions, Shares, and trade associations.

That “brethren” may go to law for the recovery of debts.
That divorce can be permitted.

That “brethren” may vote, take an oath, become councillors, magistrates, Freemasons, serve in the Police Force and in certain sections of the Army, and take part in the Civil Defence of the country while claiming to have “no continuing city” in it. Being involved in the design and making of munitions.

That the worlds’ amusements may be enjoyed (sometimes covertly) — smoking, movies etc.

Those who can remember when the Christadelphian was the sect everywhere spoken against will be aware of the declension which has taken place, and the departure into the world. When the Truth is left, there is only one place to go — into the world, “which lies in wickedness.”

**The Doctrine of Fellowship
as seen
“In the beauty of holiness.”**

Technical minds, imbued with “philosophy and vain deceit,” will never be able to see the overall blessing in the doctrine of fellowship.

Fellowship with the Father and Son, provides the only basis of “fellowship one with another.” (I John 1:7)

This is not limited to certain acts; but is the life of the various members of the body joined as in the natural, to the one head, Christ. It covers all aspects of life, and is governed by two fundamental commands.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”

Phinehas-like “brethren” would not enquire to which ecclesia or tribe the heretic belonged. He removed the leaven by slaying his brother and the Midianitish woman; and then only was the plague stayed, which threatened all. What a lesson is here. Failure to act allows the plague to continue.

The second command, an integral part of fellowship was (and is)

“Thou shalt love thy neighbour as thyself.”

Love embraces *all* aspects of life, talking, doing, and is the keynote to a true understanding of fellowship. Is it true love to allow a “brother” to perish, who is an acknowledged “heretic”, because he happens to be in another meeting? The answer is obvious.

To those who would wish to consider more fully the divinely beautiful doctrine of fellowship, are invited to apply for a booklet — The Doctrine of fellowship.

W. V. B.



Correspondence

July 15th 1976

To R. P. Carr and A. Gibson:

To help to a clear understanding of the *doctrine of fellowship and its application* which required all throughout the Body in Apostolic times to "Speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment," would you please reconsider your position.

It is understood that you feel you are permitted to remain in a body with *heretics*, providing these are not in your particular "ecclesia".

1. Would you visit an "ecclesia", showing you recognised them as part of the body, if you knew they continually had an *heretic* in their midst?
2. Would you receive members of such an "ecclesia" at your meetings?
3. Would your denouncing of the *heretic*, not also require your condemnation of those who refused to do this? For they would according to scripture be in the same position before God as the *heretic*.

"If there be found among you, within *any* of thy gates . . . man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant
And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination *is wrought in Israel*.

Then shalt thou bring forth that man or that woman . . . and shalt stone them with stones, till they die.

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death." (Deuteronomy 17:1-6)
". . . the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, which of us shall go up first to the battle against the children of Benjamin?

And the Lord said, Judah shall go up first." (Judah was the next tribe to Benjamin). (Judges 20:17-19)

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Corinthians 1:9-13)

"Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (I Corinthians 5:6-13)

"Which in other ages was not made known . . . That the Gentiles should be fellow heirs, *and of the same body*, and partakers of his promise in Christ by the gospel . . . to make all men see what is the fellowship of the mystery . . ." (Ephesians 3:1-9)

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

But if we walk in the light, *as he is in the light*, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1)

". . . have no fellowship with the unfruitful works of darkness, but rather reprove them . . . all things that are reprov'd are made manifest by the light. *For whatsoever doth make manifest is light.*"
(Ephesians 5:11-13)

"And when this epistle is read among you, cause that it be read also in the ecclesia of the Laodiceans; and that ye likewise read the epistle from Laodicea." (Colossians 4:16)

This shows that the work of the Apostle was universal to all Ecclesias. *What applied to one applied to all.*

W. V. B.



July 18th 1976

To Mr. W. V. Butterfield:

We thank you for your courteous request for our permission to publish your letter to us in *The Remnant*, which permission we gladly give if you will publish this invited reply in full. We will answer your three numbered questions, though we strongly dispute the

“Remnant” theology which has influenced their formulation. Your use of expressions such as “recognise”, “part of the body”, “heretic”, and “in the same position as” presumes the truth of a view of fellowship which we believe is unscriptural.

1. We would not, knowingly, break bread in an ecclesia which “continually had an *heretic* in their midst”.
2. We would not, knowingly, receive such heretics (2 John 10).
3. There is no passage of Scripture which counsels “condemnation” of one brother by another brother. We presume, therefore, that if scripturally construed, the sense of your inquiry is as to whether we would “reprove” (as in 2 Timothy 4:2-3) “those who refused” to denounce the heretic in their ecclesia. To this our answer would certainly be “Yes”.

In your letter, you only offer a brief comment (with which we basically agree) on one of the 8 Scripture passages quoted in sequence (Colossians 4:16). In the absence of any exposition on your part of the remaining passages, there would seem to be no further questions for us to answer. We should, however, be quite prepared, either in further discussion or in written form at greater length, to expound our understanding of these Scriptures, and any others you may subsequently wish to raise. We believe that the Spirit of the Law (which is the Spirit of Christ) and the N.T. apostolic injunctions are consistently harmonious with our beliefs, and that, conversely, they are destructive of your own.

R. P. Carr and A. Gibson.



July 25th 1976

To R. P. Carr and A. Gibson

Thank you for your communication of July 18th.

We agree that really the main issue between us is the *doctrine of fellowship*. If you would kindly refer to our correspondence with the late Editor of the Christadelphian, L. G. Sargeant, published in full in the Christadelphian September 1968, you will see to where the views which you hold, lead. To confine fellowship to the "Breaking of Bread" is not scriptural as will be seen throughout the Bible. Also see article in this issue entitled "unscriptured views on fellowship."

"And they continued stedfastly in the apostles' doctrine and fellowship, and in prayers." (Acts 2:42)

From this you will see the *doctrine of fellowship* while including the Breaking of Bread is not exclusive to it, proved again in 2 Cor. 8:4:

"Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

How clear the doctrine of fellowship in The Truth is seen in all the life in The Truth with others who have embraced The Truth. Supported by 1 John 1:7:

"But if we walk in the light, as he is in the light, we *have fellowship one with another*, and the blood of Jesus Christ his Son cleanseth us from all sin."

Our comments on this are that here we see fellowship embraces all in The One Body in a "*Walking together*."

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."

(Galatians 2:9)

Comment in support of what we are advancing as scriptural, hardly seems to be necessary.

It is noted, to put it mildly, that you refer to Remnant "theology"; an unfortunate term we think you will agree because of its connotation with pseudo christianity.

Our nostalgic respect for the name *Christadelphian* when it was the label for "the sect everywhere spoken against," would never allow us to speak of *Christadelphian theology* in spite of their departure.

Coming now to the answers you have given to our questions.

1 & 2.

Presumably you would not break bread in an Ecclesia with an heretic believing this would be in disobedience to God's will. You seem to miss the point in our questions 1 & 2 that you would receive the members of such a meeting at your table who were guilty of such an offence; that is, not the one whom you would deem an heretic but those who break bread with him, declaring as before God that they are at one with him and you.

3.

Your answer that there is no passage of scripture which counsels condemnation of one brother by another; this answer is contrary to many scriptures. We will content ourselves with quoting one from the Old Testament and one from the New.

Deuteronomy 21 the rebel, or heretic, was to be stoned to death, hung on a tree accursed, that is condemned, that "all Israel shall hear and fear".

Jesus gave an explicit command of how heretics should be dealt with in Matthew 18. If there were failure to gain by the individual approach then "by witnesses" and finally by the Ecclesia, such were to become as "an heathen man and a publican". Words could not be stronger to show the condemnation there must be of the unrepentant sinner.

We believe that the beauty and power of the Truth will never be seen, as it is in the One Body, until the doctrine of fellowship and its application is understood.

A reply has been received saying that the above is not clear. Certainly, it will not be clear to those desiring to follow their own ways. Readers will be able to judge for themselves whether the message is scriptural and gives a distinctive sound.

W. V. B.



News from the Ecclesias

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. Alternative Week: Revelation Study.

Occasional correspondence with those who receive the magazine encourages that the message it brings is heard, even though it may not be accepted.

Guidance is sought in the work in His House, that it may be done faithfully, humbly, and that blessing may be granted.

Even as we enjoy the wonders of His summer, we are reminded by storms and drought that all is in God's control and that He can bless or curse as He sees fit.

J. A. DeF.

“PENTRIP”, Black Rock, Portmadoc.

Breaking of Bread: Sundays, 11-30 a.m.
Bible Class: Mid-Week.

We are looking forward to attending the Fraternal Gathering in Manchester. Arrangements having been made to travel by road; there and back in the one day, so avoiding a tedious railway journey.

In the circumstances of the present drought we feel thankful that a few years ago we had water laid on from a nearby lake; a blessing indeed.

per D.L.

MANCHESTER: Ryecroft Hall Annexe, Audenshaw, Manchester.

Sundays: Breaking of Bread: 11.30 a.m.
Lecture on the first Sunday in the month at 3.30 p.m.
Bible Class: 7.30 p.m. in the above room Friday evenings.

We have been blessed in being able to witness to those who once had the Truth; although painful to observe how “philosophy and vain deceit” have destroyed the simplicity of the Faith.

At our Bible Classes we are continuing to receive benefit, being helped to bring forth treasures “new and old”.

Interest is obvious in the new programme for the Young Peoples Class in the consideration of “The Miracles of Jesus”.

W.V.B.