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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 that ye be not deceived"**

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## At the Table of the Lord

### “. . . WE HAVE WAITED FOR HIM . . .”

**F**or the past several weeks we have been listening to the words of the Spirit through Isaiah. This message begins: “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.

Of these four kings we recall that three were unfaithful, leading Judah and Jerusalem into idolatry. The fourth, Hezekiah, walked in a way which pleased God and so was blessed. All of these kings no doubt heard these words of God through Isaiah, but only one responded, turning his heart to the Almighty. It was not through any lack on God’s part, nor on Isaiah’s, that three failed to hear; but rather it was their hardness of heart and deafness of ear. It must have been very discouraging to the prophet as he saw his work—really God’s work—ignored, and Judah and Jerusalem given to idolatry. The chronology reveals that Isaiah witnessed for a period of about 62 years. In that life-long work, he suffered much for the word of God, but nevertheless continued to witness faithfully. An example of what was required of him is found in our recent portion, where the Almighty said:

“. . . Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years . . . so shall the king of Assyria lead away the Egyptians prisoners . . .”

Isaiah 20:2-5.

To walk naked and barefoot three years would be a great hardship and humiliation for one such as Isaiah. We cannot comprehend the shame, the degrading circumstances he faced—not only for a day or a month, but for three long years. If it were in our time, starting today, he would walk in his shame until 1988, as a witness.

We remember that after Isaiah had seen the vision of the Lord’s throne, the temple, and the cherubim, God asked:

“. . . Whom shall I send, and who will go for us? . . .”

Isaiah 6:8.

Isaiah, inspired and strengthened by this vision of glory, was quick to respond:

“Here am I; send me.”

Verse 8.

He was sent for 62 years! At times Isaiah may have asked—When is it all going to end? As he walked naked and barefoot for three of those years, he may have felt—How can I endure it? How much longer do I have to bear up under these burdens, bear this reproach? He would look back to his willing words—“Send me”—and realize how difficult is the way, how heavy the burden. At that time Isaiah asked:

“Lord, how long?”

Isaiah 6:11.

And the Almighty’s answer would come to mind as he suffered for His name:

“. . . Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate . . . and there be a great forsaking in the midst of the land.”

Isaiah 6:11-12.

A long and fearful time lay ahead for Judah and Jerusalem. But still God gave His servant hope and encouragement:

“But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.”

Isaiah 6:13.

When a tree casts its leaves, it appears to be dead—useless; yet the Spirit tells us that in this leafless state, its substance is still in it. What are we to discern from this thought? The tree is alive, although it appears dead; yet in the new season, this same tree, because of the substance within, brings forth new growth, new fruit. So it is with the faithful tenth which shall return; they shall be the holy seed, God’s remnant, which will bring forth again as if from the dead, with strength and vigor. How sustaining this vision would be for Isaiah, as well as for those few faithful in Israel, who loved God and heeded His word through His servant Isaiah. Through these long 62 years of witnessing, the spirit which sustained him is expressed in his own words:

“O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels

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of old are faithfulness and truth.”

Isaiah 25:1.

How well these words reveal the prophet's trust in His God. Can we, Brethren and Sisters, find help in his conviction as we face trials, small surely in comparison to our brother's, but nevertheless, a testing of trust in our Father and His promises? Here, if we will hear, is help in our struggle to faithfully “wait” upon the Lord.

We are shown more of Isaiah's conviction as he said:

“. . . He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.”  
Isaiah 25:7.

What is this covering, this veil which the Almighty is to destroy? It makes us think of Paul's words:

“. . . Moses . . . put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished (the Law):  
But their minds were blinded: for unto this day remaineth the same veil untaken away . . . the veil is upon their heart. Nevertheless when it (the heart) shall turn to the Lord, the veil shall be taken away.” II Corinthians 3:13-16.

Even in Isaiah's time there was a veil, a fleshly curtain in their minds, which prevented the word of God being received. This veil over all nations, so apparent in these last days, is to be destroyed in the day of the Lord, as those who turn their hearts to Him will hear, perceive, and respond to His word.

Isaiah's trust was:

“He will swallow up death in victory (the victory of Christ);  
and the Lord God will wipe away tears from off all faces;  
and the rebuke of his people shall he take away . . .”  
Isaiah 25:8

Here is faith, an unshakeable knowledge causing Isaiah to serve, to exalt, to obey, to praise His God. Again we read his words:

“. . . It shall be said in that day, Lo, this is our God; we waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.”  
Isaiah 25:9.

What is involved in this waiting? This word is an interesting one, coming from a root meaning to bind together. It is used as gather together, tarry, patiently. It implies a stedfast carrying on in hope, and a close unity with all who look for the coming of the Lord

Jesus. What must be done to wait in a way that is pleasing to Him? There is much help given to us by Isaiah, for he was one who did it well—witnessing, speaking for 62 years—walking naked and barefoot for three long years. He trusted in God’s word, along with the faithful few in Israel, watching and yearning for the coming of the promised One who would remove the veil and deliver Israel. His words help us: “. . . We shall be glad and rejoice in his salvation.” How hard to be glad, to rejoice in the hope of salvation when in the midst of trial! Could we have done it, Brethren and Sisters, in our brother’s circumstances? We are made to realize how much endurance there must be in “waiting” for the Lord. Let it help us to wait more faithfully, more patiently, gathered closely in this common desire.

Isaiah has further help for us:

“Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.”  
Isaiah 26:8.

Does the longing of our daily meditation revolve around His name and all that it embraces: grace, mercy, peace, salvation? Is our first desire toward that Yahweh name—“I will be in whom I will be” (Exodus 3:14)? Is it our intense desire to be included among those in whom He will dwell? And is this desire strong enough to the exclusion of all the other yearnings which can divert us from this blessed hope?

Isaiah amplifies his determination to wait for the Lord:

“O Lord (Yahweh), be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.”  
Isaiah 33:2.

A time of trouble, adversity, affliction—this is what tests our determination to wait on Him. How necessary in these times to recognize that we are as nothing without the strength and help from the Source of all grace. Again, we are lifted up by our brother’s thoughts as he said of the Almighty:

“He giveth power to the faint; and to them that have no might he increaseth strength.  
Even the youths shall faint and be weary, and the young men shall utterly fall:  
But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”  
Isaiah 40:29-31.

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We, Brethren and Sisters, have a race set before us. We need extraordinary strength to endure; and we can find it from the Fountain of all power and mercy. Let us yield ourselves and know our frailty. His strength is immeasurable if we earnestly seek it.

When we think of one who has truly waited on the Lord, we are mindful of the One we have remembered here this morning, who gave His whole life in subjection to His Father. David wrote of His spirit:

“I waited patiently for the Lord . . .” Psalm 40:1.  
This is the essence of what sustained the Lord Jesus. David, Isaiah—and so many others who were determined—found this strength as they gathered together in waiting on Him, no matter how difficult the circumstances. The spirit of Christ is expressed for our help:

“I delight to do thy will, O my God: yea, thy law is within my heart.” Psalm 40:8.

This was the sustaining of our Redeemer. Can this same mind help us to wait together for Him, whom we are trying to serve?

God tests us to see if we do indeed have His law within our hearts. He knows our weaknesses and probes at them. Have we found strength; is our desire to do His will; are we waiting on Him, even in the midst of sore circumstances? If we can do so, Brethren and Sisters, what assurance and peace is available for us. Isaiah once again expresses for us his conviction, developed through long years of waiting on the Lord:

“Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.

Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength:” Isaiah 26:3-4.

As we are brought to recognize how short-lived is our own strength, let us turn totally to Him. Let us wait on Him, closely indeed in our common needs, and in longing for the day of His coming when we may know His perfect peace for eternity.

**J.A.DeF.**

## Let Your Moderation be Known

Paul's great care for his brethren is brought out in his epistle to the Phillipians. Paul writing from Rome while in bonds seeks to reveal to his brethren by reaching out to them to help, to remind them of their need to stand fast and work out their own salvation as chapter 4 verse 1 says:

“Therefore my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.”

We can see Paul's love and longing for his brethren in these few words and his desire to encourage them in spirit, that same spirit which Paul knew had helped him endure in the many trials and imprisonments he faced. Paul's spirit in Phillipians 1:20 tells us:

“According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

If we read between the lines we can perceive the spirit of one whose mind was ready to submit to whatever circumstance God placed upon him. His hope was that God's hand **would** be upon him **if** he allowed the spirit of God to rule his living. To Paul nothing would be too difficult to bear—“in nothing I shall be ashamed”. This perhaps was the thinking that he wished to instill in his brethren as again in chapter 4 verses 4—5 he encourages with the words:

“Rejoice in the Lord always: and again I say, rejoice.  
Let your moderation be known unto all men. The Lord is at hand.”

To rejoice in the Lord always is far from the thinking of the flesh, particularly when one is in trial or testing. The righteous and determined spirit wants to make God large, realizing that when the flesh is put down, the spirit is increased.

Paul tells us, “Let your moderation be known unto all men”.

To be moderate means to be yielding and isn't yieldingness the submitting of the flesh to the spirit to reveal the heart to God? It is difficult to be moderate or yielding, for the flesh wishes its own way. But as we put down the flesh's influence in our living it will be replaced by the spirit. How important this is, for Paul also tells us "the Lord is at hand". God's purpose to be accomplished with the return of the Lord Jesus could come at any time, and how careful we must be in our living as we keep this in mind. We are required to ask ourselves if the Lord Jesus came tomorrow would we be found standing fast?

As we continue in the 6th verse of this 4th chapter of Phillipians we are told to "be careful for nothing," or not to give overcare or worry toward anything of this life. Again this speaks of yieldingness, not fretting about our circumstances nor allowing anything to get in the way of our service to God.

In this context Paul goes on to say, ". . . let your requests be made known unto God." We know that Paul must have done this many times as he was faced with stoning, prison, beatings and threats against his life. Do we make our requests known unto God as often as we should? The flesh's natural tendency when under trial and testing is to become depressed, turned inward in self pity instead of reaching out to the source of all help for deliverance. How important it is to replace the flesh's thinking with this right kind of thinking in our living.

Paul goes on to tell us of the mind of the Lord Jesus as Phillipians 2: 5-8 relates:

"Let this mind be in you, which was also in Christ Jesus:  
Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:  
And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Paul undoubtedly looked upon the example of the Lord Jesus and His sufferings to encourage and strengthen himself in his present trials. He was likewise reminding his brethren at Phillipi to have the mind of the Lord Jesus within them. We too are prompted to question if we have the mind of the Lord Jesus within us? We can, only as we value His sacrifice and make Him large in our living. How can we do this? By humbling ourselves, letting

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our moderation and yieldingness be evident to all who see us.

We know the Lord Jesus approached God in prayer seeking His help and was provided with strengthening to endure. Again Paul speaks of His example for our help in Hebrews 12:1-3:

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For consider him that endured such contradictions of sinners against himself, lest ye be wearied **and faint in your minds.**”

How easy it is to faint in our minds, or give up the struggle feeling hopeless and helpless, but if we look to the example of the Lord Jesus, we can be sustained.

Paul also tells us how important patience is in Phillipians chapter 4:11:

“Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content”.  
and verse 13

“I can do all things through Christ which strengthen me.”

We can see how practically Paul applied the help given by God to overcome his own flesh, and thus exhibited yieldingness, contentment, a readiness to ask God’s help in prayer, and lastly a remembrance of the sacrifice of the Lord Jesus as an example by which to live. This too must be our thinking as we desire the spirit to grow within us. If we are able to keep alive the hope and expectation given to us, then Paul tells us what may be granted:

“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

If we can grow in this same spirit, we can keep alive the hope we share with Paul, being more able to overcome and reveal the yieldingness God looks for. To do this, we must conform our living to the image of the Lord Jesus, valuing the peace of God given through His Son.

**M.C.S.**

## Condemnation

“And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” (Luke 4:8)

When Jesus spoke in this way He was condemning Himself. He was repudiating the thoughts which rose up in His mind. The same theme is expressed in another way:

“And whosoever doth not bear his cross, and come after me, cannot be my disciple.” (Luke 14:27)

Jesus condemned the workings of sin in His flesh throughout His life, and finally, in submission, He carried His cross to Golgotha. His disciples are called to do the same. To condemn themselves, and their thoughts, which at times emerge in wrong action and intents. If there is no recognition of the serious evil in our flesh, how could there be the attitude inculcated which Jesus says is so necessary?

“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.” (Verse 26)

It is so easy to make a general observation of the evil in mankind. But when it comes to those closely tied to us, what then? It is not that the hatred required by Jesus is to be an active matter. We are not called to be hating and hateful individuals. Indeed, such a trait is condemned:

“For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.” (Titus 3:3)

But when it comes to those who are close to us, who we are more likely to excuse, we are to remember they are but flesh. And then, what of our own life? Yes, when it comes to ourselves we are more likely to make excuses for oneself than for anyone else. Let us put such a thought to the test. If we are pulled up about a fault, or taken to task, how do we feel? How do we react? According to how we each individually answer that question is the measure of the degree of how we hate ourselves.

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Yet Jesus says if any man does not hate “his own life also, he cannot be my disciple.” If we hate our own life we must, as a consequence, have come to realise how failing, how inadequate, how prone to wrong and evil we are. If we see it in ourselves, then while not excusing it in others, we will not be so prone to criticise and condemn over small matters, for we will consider the same inadequacies in our thinking and attitude.

It is so possible to fall into the trap as defined in the message to the Romans, in chapter 2:1:-

“Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.”

On the other hand we are to realise, wherever it may be, the hatefulness of the flesh when we see failure and lack to uphold the spirit of Christ. If we do not do this we are not bearing the cross which Christ bore. It was not easy for Jesus to say what He did say:-

“From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Then Peter took him, and began to rebuke him, saying, Be it far from thee Lord: this shall not be unto thee.

But he turned, and said unto Peter, Get thee behind me, Satan: Thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.”  
(Matt. 16:21-24)

Peter was to learn at a later time the signification of the condemnation of the cross. He had not seen Jesus do a wrong, what he did not realise was what was going on in Jesus' mind.

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.” (1 Peter 3:18)

“That He might bring us to God . . .” Yes, how important that condemnation of the flesh by Jesus in His death upon the cross. Could we see our condemnation so well if we did not have the example of Jesus nailed on that cross? Could we condemn

ourselves, hate ourselves in the way we should if we did not have the vision of the cross before us?

Peter realised that it is this fact which brings us to God; this recognition which reconciles us to God, as we realise our own abject condition. When Peter said:- "Be it far from thee, Lord: this shall not be unto thee," he was not realising how hateful is sin working in the body of flesh. So how could he at that time fully realise the depth of the sin in human nature working in each one of us. Not that Peter was of that class which thinks highly of themselves and so look askance at others. For we read of his actions on one occasion:-

"When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord."  
(Luke 5:8)

The potential in such a mind was fully realised by Jesus. No wonder Jesus said, "Fear not; from henceforth thou shalt catch men." (verse 10)—No wonder also, at a later time, Peter said, in remembering the work to which Christ had called him as a "fisher of men":-

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:  
Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.  
Neither as being lords over God's heritage, but being examples to the flock.  
And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Peter 5:1-4)

The lord, the over ruler, does he "hate . . . his own life also . . ."? Does the Pharisee condemn himself?

What a gem of instruction is contained in the parable of the Pharisee and the publican.

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:  
Two men went up into the temple to pray; the one a Pharisee, and the other a publican.  
The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.  
I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.” (Luke 18:9-13)

The publican hated his own life. But did the Pharisee? The answer of Christ was that it was the publican who went down to his house justified. Of course the publican was indeed a failing, inadequate, sinful individual. But what mattered was that he recognised it, and particularly did he recognise it before God. Here was the basis of coming to God through the cross of Christ. It was about the time of the giving of this Parable that an eminent person, defined as a certain ruler came to Jesus.

“And a certain ruler asked him saying, Good Master, what shall I do to inherit eternal life:

And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.” (verses 18-19)

We see that Jesus’ attitude was perfectly consistent with His teaching. What He instructed He upheld in His own attitude and view of Himself.

So to come back to the consideration of hating father, mother, wife and children, and own life also, to be a disciple of Christ. This is to be a matter of conviction rather than attitude. Jesus would not expect His people to dishonour their elders who could have a claim on their respect. The fifth commandment of the Mosaic ten commandments (the commandment with promise) exhorted the people to respect their elders. How then can we get the right balance in what is seen to be so essential, as concerning the hating of this body of sinful flesh? Is it perhaps in the phrase which lays on an emphasis by the word “yea”?—“Yea, and his own life also.” The words of Jesus were addressed to a multitude:-

“And there went great multitudes with him: and he turned, and said unto them.” (Luke 14:25)

Did the multitude hear? If they had heard, Jesus would not have later said, “Fear not little flock.” Does the multitude hear today? If they did would they believe in the condemnation of death (and that there is no continuing soul)?

But at any rate, let us hate ourselves, and so take the cross, and draw near to Christ.

## “. . . In honour preferring one another”

“Be kindly affectioned one to another with brotherly love; in honour preferring one another.” (Romans 12:10)

What great wisdom is contained in this divine instruction given to the Roman believers, which must also apply to ourselves in this day and age as we tread our wilderness journey. The importance of this instruction is emphasised in Paul’s letter to the Ephesians where he gives the same message and adds:-

“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.”  
Submitting yourselves one to another in the fear of God.”  
(Eph. 5.20-21)

This is no easy task but we must take heed, if we are to succeed in overcoming this vile nature which we bear where the majority have failed. What does it mean to submit ourselves one to another, but to give weight to what our brethren and sisters might say, which in itself requires patience, which is another vital requirement of the Spirit, for “In your patience possess ye your souls. (lives)”

Whenever a remark or an opinion is passed by a brother or sister, is weight given to it, or do we prefer to hold our own opinion whether it be right or wrong? If we would just pause and think, especially in cases of transgression, if we were mindful of the divine instruction and if we were fully persuaded that we must give weight—prefer one another in honour—in the fear of God—how much easier it would be to resolve difficulties. This is the way of the Spirit, for which we should be thankful. The way of the flesh is the opposite, as it immediately erects a barrier of self-defence, in many cases hard and implacable, and most difficult to penetrate and break down. Where then is patience in such instances?

A right spirit is always easy to be intreated, not hard or implacable, because it is wise.

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy

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and good fruits without partiality, and without hypocrisy.  
And the fruit of righteousness is sown in peace of them  
that make peace.” (James 3:17-18)

Preferring one another in honour calls for much patience and  
we read in Matthew 24.13:-

“But he that shall, endure (or is patient) unto the end, the  
same shall be saved.”

and there is no greater example of endurance or patience than the  
Lord Jesus who said:-

“In your patience possess ye your souls.” (lives)  
(Luke 21:19)

Patience is not a characteristic of the flesh but of the Spirit, by  
nature we are impatient, hence the need to cultivate patience, that  
is, if we hope to be saved.

“Knowing this, that the trying of your faith worketh patience.  
But let patience have her perfect work, that ye may be  
perfect and entire, wanting nothing.” (James 1:3-4)

What a great help we can be to one another in our struggles to  
emulate the example of the Lord Jesus if we can take heed to the  
divine instruction:-

“Giving thanks always for all things unto God and the  
Father in the name of our Lord Jesus Christ.  
Submitting yourselves one to another in the fear of God.”

and:-

“In honour preferring one another.”



## What is Truth? (John 18:38)—PART 5

### THE TEMPTATION OF EVE

**T**he Bible undoubtedly shows that the first woman had her thoughts originally unsettled by a reasoning which came from outside her own thinking. The serpent said:-

“Yea, hath God said, Ye shall not eat of every tree of the garden?”  
(Genesis 3:1)

Eve was not ignorant of God’s law, in fact was very clear as to what God required as a test of her.

“And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.”  
(verses 2-3)

Did the man or woman understand what death would mean, never having experienced such an event, being the first two human beings? It should be remembered they alone of all the living creation were in the unique position of not being subject to the ageing and dying process. The animals and other creatures around them were in no such position, as also the vegetation which changes and fades and is consumed. That was evidence enough for them that they likewise would fade away if disobedient to God’s law.

But though **not** in a dying state there was a moral weakness, for their mind, which in God’s wisdom of purpose could decide and act for itself, did react in the wrong way, for what God had forbidden became more desired as a result of it being forbidden. The serpent had reasoned:-

“. . . Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.”

(verses 4-5)

The forbidden fruit had been described as giving the knowledge of good and evil. What this really meant was that if Adam and Eve failed God’s command in partaking thereof they would also

know, or experience, evil things as well as the good they were then enjoying. The serpent however reasoned that God must know what good and evil was, for the tree had come from Him, therefore if Eve ate the fruit which gave such knowledge she would be more like God knowing what He knew, how then in that more knowledgeable state would she more “surely die”.

Eve ruminated on this doubt which gave her courage (false though it was) to consider the attraction of what God had forbidden.

“. . . the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise . . .” (Verse 6)

Yes, she desired to know more and she also desired the attractive fruit, even though it was the only forbidden fruit amongst a multitudinous provision. So she not only touched the tree, which was the first step into temptation and disobedience, she actually partook of the fruit, and Adam her husband did nothing to restrain her but rather went along with her action, acquiescing to the step which she had taken.

The words to be noted are:-

“. . . she . . . gave also unto her husband **WITH** her; and he did eat.” (verse 6)

It was God’s purpose that they should immediately know, that is feel, the consequence of such failure, rather than be left to gradually find out over a period of time.

“And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.” (verse 7)

Man’s superior intelligence and inventiveness in comparison to the other creatures was therefore also immediately shown. The collecting and sewing together of fig leaves was a skilful endeavour, and from that day to the present time the object of man has been to combat the imperfections (that is the evil) in the good creation of God which came about through that first transgression.

The descendants of Adam and of Eve, of course, likewise experience all the maladies of the curse which came upon this good earth, which was a right and just consequence, for how could mortal dying people produce offspring not subject to death and maladies related thereto? Men have fought against death in

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practical and philosophical endeavours since that beginning, but the strong enemy, the curse, always wins in the end, for how can the created, though extremely clever, ever be superior to the decrees of the One who has created them?



## The Signs of His coming and of the End of the World

“. . . In that day will I make Jerusalem a burdensome stone for all people . . .” (Zechariah 12:3)

**T**he British Prime Minister has acquired something of a formidable reputation. But things soon went wrong when she began to dabble in Jordanian-Israeli, P.L.O. Politics. Some Palestinians were invited to London at the beginning of the Autumn for talks along with official Jordanian representatives. What indignation was engendered when the talks foundered even before they commenced. The P.L.O. people having made this lengthy journey had virtually to turn back again almost immediately. At the same time matters were overshadowed by the P.L.O. piracy take-over of the Italian cruise-ship on which the elderly American was shot and his body cast into the sea by the Arab terrorists connected with the Palestinians.

So again the “burdensome stone” has weighed down upon political moves which were intended to further the prestige of those involved therein. Instead there has been a degree of tarnish on political images, a lesson which politicians will disregard to their own disadvantage.

Israel, of course, was not at all dissatisfied by the outcome. An Israeli spokesman made a statement for world consumption, much to the chagrin of Arab communities:-

“This is the biggest blow politically speaking the P.L.O. has ever suffered. The combination of the United Nations refusing to allow (the P.L.O. leader) to address its fortieth anniversary session and the breakdown of talks in London were of ‘historic’ significance and represented a turning point and milestone in the wavering fortunes of the P.L.O. “This day will be seen in the future as an important victory in our political struggle against the P.L.O. “What happened to the P.L.O. in London is a political defeat which equals its military defeat in Lebanon”.

Israel from the start, had strongly opposed a meeting between the Government of Great Britain and a P.L.O. delegation. The collapse of the so called peace talks over Israel and the Arabs due

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in London, and the American hostage killing, have undoubtedly dampened down desire by the U.K. and U.S.A. to becoming involved in Palestinian-Jordanian moves for the establishing of a P.L.O. State in Israel.

Yes, the “burdensome stone for all people” does not lose its weight, and all nations would do well to take note of this. That they will not do so is also revealed by divine prophecy.



**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, Orchard Park.

Alternate Week: Revelation Study.

Thoughts and supplications are with those in illness and weakness, praying that healing and strength might be granted if it is God's will.

Correspondence continues to bring questions which indicate there is interest and concern among those who once had the Truth. We are grateful for the opportunity to witness and help, seeking the guidance of our Father in this work.

**J.A.DeF.**

**MANCHESTER, Ryecroft Hall Annexe, Audenshaw, M/cr.**

Sundays: Breaking of Bread 10.30 a.m.

Thursdays: Bible Class 7.30 p.m.

Various enquiries and letters indicate the interest in our position and the work of the magazine.

We are also aware of endeavours across the sea in the hope that such work will bear fruit.