

NOVEMBER 1986

A Monthly Magazine issued by

# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

**“Take heed that ye be not deceived”**

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## At the Table of the Lord

“STRENGTHENED OF GOD”

**O**NCE again, our minds have been directed to the prophecy of Ezekiel. He was a priest, a prophet taken captive by Babylon at the time King Jehoiachin of Judah was prisoner. In the record of II Kings 24:11-16, we see that all the princes, the officers, the craftsmen, and the smiths—all skilled people—were taken out of Jerusalem. Among these was Ezekiel. He was in a sad position, but God had a work for the prophet as he abode by the river Chebar. The record concerning our brother begins in his own words:

“Now it came to pass in the thirtieth year ... as I was ... by the river of Chebar, that ... I saw visions of God.”

Ezekiel 1:1.

Was there any significance to the vision happening in Ezekiel's thirtieth year? For an answer, we turn to the law concerning the service of a priest:

“Take ... the sons of Levi ... from thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.”

Numbers 4:2-3.

Ezekiel, a priest, began his work in his thirtieth year and, we see from the chronology, prophesied for approximately twenty years, or until he was fifty. How fitting that God should use him according to His directions given so long before. God's instruction to him was:

“... I send thee to the children of Israel, to a rebellious nation ... and thou shalt say unto them, Thus saith the Lord God.”

Ezekiel 2:3-4.

What a formidable and responsible work was required of His prophet. It would be difficult to witness to a rebellious nation, who would not hear, turning a deaf ear to the Word. It would take courage, patience, and faith on Ezekiel's part. Indeed we know he suffered grievously in that witnessing. For example, it is seen in Ezekiel 4:4-6, how he was to lie on his right side for three hundred and ninety days, and then on his left side for forty days longer. This was a very difficult ordeal, yet he was helped to do it, for he was required to by the Almighty, who does not put upon His children more than they can bear. Ezekiel continued to tell Israel, “THUS SAITH THE LORD” — for twenty years. What strength of character and spirit this work took. Where did

he get that strength? His name itself tells us: EZEKIEL — “STRENGTHENED OF GOD.”

In this first chapter, we have been shown the vision which strengthened him in his thirtieth year. Let us look at this experience, for in it we too can find strength to please our Father. The outstanding aspect of this vision is the awesome power of God. Let us look at the details, so that we may have a better understanding of what Ezekiel saw by the river Chebar, as the “hand of the Lord was there upon him.” He saw a whirlwind, a cloud, fire, brightness, four “living creatures”, lamps, lightning, wheels. His words tell us much:

“... When I saw it, I fell upon my face ...”

Ezekiel 1:28.

Fear fell upon him at the revelation, and he worshipped God, the Source of this mightiness.

It is striking that he was shown so much having to do with LIGHT: fire, lamps, lightning, brightness. This aspect can help us, as it did our brother, to be strengthened. We remember the Apostle John’s words:

“... God is light, and in him is no darkness at all.”

I John 1:5.

Ezekiel first saw:

“... a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.”

Ezekiel 1:4.

The whirlwind reminds us of Elijah, who was taken up by the Almighty as Elisha watched:

“... there appeared a chariot of *fire*, and horses of *fire*,  
“... there appeared a chariot of *fire*, and horses of *fire*,  
and parted them both asunder; and Elijah went up by a  
whirlwind into heaven.”

II Kings 2:11.

Again a manifestation of the Almighty’s power: fire and whirlwind — devastating forces under divine control. Why did this happen to Elisha and to Ezekiel? Was it not to reveal God’s mightiness on behalf of His children, with the object to strengthen them? Elisha was helped, for he took up Elijah’s mantle, and with it he was able to stop the Jordan, taking up the

witness where Elijah left off. Elisha did not forget, but kept that strength given of Yahweh in his heart. We remember how his servant feared as the king of Syria surrounded Dothan, seeking to seize Elisha:

“Alas, my master! how shall we do?” II Kings 6:15.  
Elisha answered in faith, not forgetting God’s mightiness revealed several years before:

“... Fear not: for they that be with us are more than they that be with them.” Verse 16.  
Elisha then prayed that his servant might also see:

“And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.” Verse 17.

Elisha *knew* they were there. How? He had seen them when Elijah was taken away, and retained in his heart the strengthening he had experienced.

It is impressive how often fire is used to teach of God’s Spirit. Israel’s sacrifices to be acceptable had to be placed upon the altar, and there the fire consumed them, creating a sweet smell unto the Lord. In a figurative sense, this same requirement applies today. The fire—the Spirit—is to consume the flesh of those joined to Him who is the Altar, leaving behind the ashes, the clean part so pleasing to God. What a work this entails—what a labor, Brethren and Sisters, if our life’s offering is to be acceptable. Only with submission and by the Spirit’s marvellous work can we hope to be “clean.”

How very meaningful, how sobering. Let us ponder on this fire of the Lord which Ezekiel saw as “a great cloud, and a fire infolding itself”—the cloud and the fire mingled into one powerful witness.

To Israel, the cloud and the fire had special meaning—seen in the pillar of cloud by day, and the pillar of fire by night. From the day they left Egypt unto the day they entered into their promised inheritance, it signified God’s unceasing attendance. It stood over the tabernacle or moved before them as they journeyed. His presence covered them, guided them, protected them. Can we imagine Israel’s thoughts as they first saw the cloud and the fire? Wonder and gratitude would be felt for this sure evidence of their God being with them. Yet as they wandered in the wilder-

ness for forty years, having refused to enter into the land, they would become accustomed to that cloud and fire. They probably were no longer impressed and awed. Does this not point out a danger for us? We are strengthened of God, wonderfully helped and cared for; but we can forget, can overlook, can take for granted the sure knowledge of His presence. We can lose the reverence we should have, and the trust we so sorely need. Can we not see why Ezekiel was shown this vision as he was about to go to that rebellious and unheeding house of Israel? This vision was often renewed to him, for the Father knows the frailties and needs of His children.

Ezekiel was shown even more wonders as he saw “four living creatures.” These represented the Cherubim, perfected and glorified beings, the Almighty’s vehicles to carry out His purpose. The Apostle John in the Revelation also was shown four living ones to sustain him in his difficult work of witnessing for the Father. It is our hope, Brethren and Sisters—a glorious hope—to be included as a part of the Cherubim, eternally to carry out God’s purpose, if the Lord Jesus finds us acceptable at His judgment seat. This is the same hope which sustained Elijah, Elisha, John, and all the faithful as they became, like Ezekiel, strengthened of God.

Throughout this vision, Ezekiel continually was made aware of a “brightness” or a glittering, which implies light—which in turn says “GOD”—HE IS LIGHT. Can we see why? To help us perceive more fully the beauty and purpose of this brightness, let us consider David’s last words:

“The God of Israel said ... He that ruleth over men must be just, ruling in the fear of God.

And he shall be as the *light of the morning*, when the sun riseth ... as the tender grass springing out of the earth by clear shining (brightness) after rain.”

II Samuel 23:3-4.

When grass is wet with dew or rain, and is touched by the rising sun, it sparkles like jewels, reflecting that light, each droplet giving forth a beauteous glory. This is what the Father looks for in His children, which He found in His Son—and will, in time to come, eternally perfect in all those who have earnestly striven.

Coming back to Ezekiel’s perception of the four living creatures, wheels were seen:

“... so high that they were dreadful; and their rings were full of eyes round about them four.” Ezekiel 1:15:18.

This may seem puzzling to us. Wheels are used to help movement. For example, in the temple which Solomon built, the bases under the laver had four brassen wheels to allow it to be easily moved. So these wheels were shown to Ezekiel:

“Whithersoever the spirit was to go, they (four living creatures) went, thither was their spirit to go; ... for the spirit of the living creature was in the wheels.”

Ezekiel 1:20.

This power to move was augmented by the wheels being full of eyes (verse 18). The Apostle John was also shown the four living ones which were:

“... full of eyes before and behind.” Revelation 4:6.

How wonderful! These were able to move anywhere, to see all things and all people, thus to know all circumstances—and all of this by the power of God, of His Spirit.

Let us then, Brethren and Sisters, try to stand there by the river Chebar with Ezekiel, striving to perceive this wondrous display of God's power through his words. Shall we determine to find what our brother found—strength from Yahweh? As we are helped by the Spirit word to comprehend this, can we not be strengthened, helped in our living and in the work given to each today? Let us then determine to make the whirlwind, the fire, the cloud, and the brightness as real as they were to our brother in captivity. He said:

“As the appearance of the bow that is in the cloud ... so was the ... brightness ... This was the appearance ... of the glory of the Lord ...” Ezekiel 1:28.

How few can begin to perceive this wonder. Is our reaction as Ezekiel's?

“... I fell upon my face, and I heard a voice of one that spake.” Verse 28.

God speaks, God reveals. Let us perceive, respond, and work—strengthened to endure what He gives us. Remember: light—this is our God; fire—this is the Spirit to overcome ourselves; wheels and eyes—a Presence whereby we may be seen in all our failures and needs—and yet still calling us to belong to Him! How Ezekiel would determine to rise above his nature, his weakness, his reluctance. We can do it also. It is a wondrous promise and hope—invited to be amongst those living ones who are to surround His throne in perfect worship and love.

J.A.DeF.

## A Good Soldier of Christ

**A**S we read the letters of Paul to Timothy, we are helped to perceive his mind and spirit and his interest in helping and building up Timothy's strength and confidence. We read in I Timothy chapter 2 verse 1:

“Thou therefore, my son, be strong in the grace that is in Christ Jesus.”

These words “strong in grace” bring to mind the basis of God's purpose—the means of our confidence to do whatever is required, because of dependence on Him. We remember that Paul was imprisoned, no doubt enduring hardship, yet he wrote encouraging words to Timothy as he says in verse 3:

“Thou therefore endure hardness, as a good soldier of Jesus Christ.”

This message reaches across the years to all, reminding that we need to endure hardness or affliction, as Paul goes on to say in I Timothy 1:8:

“Be not thou therefore ashamed of the testimony of our Lord...but be thou partaker of the afflictions of the gospel according to the power of God.”

Paul with these words was teaching that affliction is not something rare or infrequent in the Truth, but rather can be expected, as part of the proving of our faith.

When affliction comes, it sets the stage for the proving of the spirit versus the flesh — which will overcome? There is no real proving of our faith when we are blessed with good health and find ourselves in comfort. Yet when troubles and tests come, our flesh cries out; it hates the restrictions and discomfort. Paul tells us how we can subdue our flesh when found in these circumstances, in Ephesians 6:10-11:

“Finally, my brethren, be strong in the Lord, and in the power of his might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.”

Here is the same message — the need to be strong “in the Lord” and recognise that the whole armour of God can withstand anything that the flesh may put in its way.

Paul was not ashamed to suffer the afflictions and trials that came in bearing the reproach of Christ, knowing that when he overcame the flesh, spiritual joy and strength was increased. He knew that his time of probation was nearing an end and was concerned that the work continue through Timothy. His strength of faith is plain for all to see as he says in II Timothy 4:6-8:

“For I am now ready to be offered, and the time of my departure is at hand.

I have fought the good fight, I have finished my course,  
I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”

How could Paul endure under the trials and afflictions he he now faced in prison? Was it not because he had faced many smaller trials as they came, one by one, and with overcoming, was able to grow in spiritual strength, more able to meet the next test of his faith? He tells of his afflictions in II Corinthians 11:23-28:

“Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep.

In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.



Beside those things that are without, that which cometh upon me daily, the care of all the churches.”

When buffeted by circumstances and his flesh, he learned to look back to past experiences and remember the help and deliverance granted in each case. Paul looked upon his afflictions and sufferings as gain, and knew that in the weakness of his flesh was the spirit made strong, so that he could say in II Corinthians 12:9-10:

“...Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, than am I strong.”

Also II Timothy 1:12:

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”

Paul’s faith confirmed his belief and he was truly persuaded that God’s word would come to pass. If we can have that mind, how strong in faith we could become.

The Lord Jesus agonized to overcome, and Paul knew that he too would have to suffer to follow after Him. Yet when we think of both the physical and mental sufferings that Christ endured, we know how far short Paul felt he came, and likewise how far short we too fall in meeting His mark. But as each time the flesh is put down, no matter how small the victory, the spirit is strengthened, and God is glorified by our struggles. Paul was weak in the flesh, but grew stronger in spirit at each overcoming. He wrote these words of encouragement to Timothy and to us today, knowing that as we suffer, we are brought closer to the image of the Lord Jesus. We must value this understanding given us, which was held by Paul and recognize the provision of strength available in our mediator the Lord Jesus. Let us take to heart Paul’s words and make them a power in our living each day, to strengthen and sustain us as we meet whatever trial or affliction may come upon us.

“Thou therefore, my son, be strong in the grace that is in Christ Jesus.

Thou therefore endure hardness, as a good soldier of Jesus Christ. II Timothy 2:1-3.

M.C.S.

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An article by Dr. John Thomas

From the Christadelphian May 1st, 1881.

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THE WICKED IN THE RESURRECTION

**T**HERE are two Aions: one, the Aion of the flesh; the other, the Aion of the Spirit. Each of these courses has a life peculiar to itself. We all know experimentally what the life is pertaining to the course of the flesh — it is life manifested through a corruptible body, or mortality. Men may rise again to life; yea, have died and risen again, and also died a second time. Yet, in dying again they were not subjected to what is apocalyptically styled “the Second Death;” nor in rising did they attain to the life of the course of the Spirit. The examples we refer to are the dead raised by the apostles after the assumption of Jesus, not to mention the instances in the times, or Aion of the Mosaic Law.

We argue then, that a man may die, and not be injured by the Second Death; and he may rise again, and not see the life of the Aion of the Spirit. Life by resurrection is not necessarily eternal life, or the life of the Aion. This was the life Jesus brought to light in the gospel of the kingdom, and referred to in John 3:36. It is there termed ‘zooen aionian, aion-life. This is the life he that believeth not into the son shall not see. It is life manifested through incorruptible body; and no one can see it, or become the subject of it, who does not attain to an incorruptible body, though he may rise, like the apostolically resurrected from the dead. He rises with the wrath of God abiding upon him, which when worked out, subjects him to the Second Death.

They who become “as angels of the Deity in heaven” are consubstantial with the Father, and consequently “eternally existent.”

He that hath not the Son of God is he that hath not believed into him. He therefore, hath no right to the life of the spirit-man, which is bestowed on the faithful after they have appeared at the judgment seat of Christ, been judged according to their works, and pronounced to be the blessed of the Father. The order is,

1. Resurrection;
2. Appearance at the Judgment Seat;
3. Examination of Accounts;
4. Sentence of Approval;
5. Change in the twinkling of an eye.

“Everyone shall give an account of himself to God” says Paul. To do this the dead must be raised. Now, if the resurrected man be one of those Peter compares to a washed hog returned to its wallowing in the mire, his account of himself will be a very bad one. He will have to testify that he has been “sowing to his flesh.” This being proved against him, his sentence will be according to Paul, “he shall of the flesh reap corruption.” This sentence being pronounced against him, he will not see that life which is manifested through incorruptible flesh, or spirit-nature; but will be “injured by the second death.” which is consummated in corruption of his resurrected body. Thus “the wicked can be made alive, and not see the life” associated with incorruptibility.

Paul says, that the reason why they all must appear before the judgment seat of Christ is, “that everyone may receive the things in body according to that he hath done, whether good or bad.” To do this the receiver in coming out of the ground, must rise in his sins if he be adjudged to receive things in accordance with the bad actions of his former life. Isaiah 26:14, applies not to those dying under times of knowledge. Those who are neither to live in the Aion of the Spirit, nor to rise into resurrection state, are those who die under helpless ignorance. God does not treat such as he does those who *know the truth* but will not obey it; or, who have obeyed it, but subsequently turned back to the corruption that is in the world through lust.

True; no wicked man can claim to be “made alive in Christ” that he may live for ever; but he will certainly be made alive that he may be judged and consigned to the dire severities of the Second Death, which is “the wages of sin,” the first death being the common lot of all, both saints and sinners.



## From the Past

(SIXTY-THREE YEARS AGO)

**B**ROTHER Andrew launched his theory on the brotherhood 29 years ago, and as it was, and is, the cause of so much bother and was practically the start of the resurrectional responsibility trouble, we will briefly examine it.

At a business meeting of the Islington Ecclesia, on July 3rd, 1892, bro. Andrew moved that the following should be added to the Ecclesia's Statement of Faith:

"That Christ having been raised from the dead through his own blood, it necessarily follows that the dead in Christ will be raised through the same blood, and, as a consequence, that the blood of Christ is not available for the resurrection of any who have died in Adam."

*This meant, as he said at the time, that no unbaptized person would, or could, appear at the judgment seat of Christ.*

Brother Andrew adhered to his theory till the day of his death. A short time before he died, he wrote in a Circular Letter (March 1904):

"Resurrection applies solely to those who pass out of Adam into the name of Christ."

"Never did the apostles give the slightest suggestion that God might or would raise the Gentiles for punishment."

Here we must pause—and we need to put on our thinking caps—to note brother Andrew's self-deception. There is, and as we shall proceed to show, a flaw in his argument which renders it totally untenable, and obscures the true meaning of the sacrifice of Christ.

Let us remember that the blood of Christ was shed, not to provide a way by which sinners could be raised and punished, but to bring, through the mercy of God, eternal life to those who intelligently and appreciatively assimilate the moral lessons associated with it. The wicked, baptized and unbaptized, will appear before Christ for reprobation, because they merit it, and not because Christ died. The Andrew theory exhibits a sad misapprehension of the aim of the sacrificial death of Christ.

The new dogma, introduced by brother Andrew, says brother Roberts, "conflicts with the fact that the resurrection has already taken place in recorded cases where there could be no question of atonement; of which the son of the widow Zarephath may be taken as a type" (*Resurrection to Condemnation*, p. 19)—"This

shows the Adamic sentence is no bar to God raising the Adamicallly-sentenced dead, if He has any reason for doing so" (*Ibid*). God has a reason for raising enlightened rebels, as the Scriptures declare. God will not allow His offer of salvation, and His call to repentance to be wilfully spurned. If a man understand not, he is as the beasts that perish (Ps. XLIX 20), but if he knows the divine law, and is commanded to heed it, his position is far otherwise (Heb. III 3). Many wicked ones will be raised, and suffer "the second death," whose immersion will have been a mockery and a farce: such men, to wit, of who Jude speaks as having "crept in unawares" (verse 4), and the false teachers, the inventors of "damnable heresies," to whom Peter and Paul refer (2 Pet. II 1, 9; 1 Pet. IV 3-5; Gal. II 4).

The contention that only the "justified" (through circumcision in the Mosaic age, and baptism in this) have been. or can be, released from the grip of death, is glaringly opposed to the history of God's dealings with mankind as revealed in the Bible.

Brother Andrew sought to establish his theory, not on the basis of direct teaching of the Scriptures, but by weaving a network of what brother Roberts aptly styled "legal absurdities," and an "endless jargon of mystifying technicalities."

We would draw attention here to the warning of our brother Roberts to those who allow themselves to deny the resurrectional responsibility of unbaptized rebels. So serious was this in his eyes that he placed on record his conviction that "all who endorse the new position will do so at the risk of incurring the divine displeasure and imperilling the privilege which the knowledge of the truth has conferred upon them" (*Chris.*, 1896, p. 397).

Many of the brethren who espoused the new doctrine, speedily renounced it under the stress of criticism based on the emphatic teaching of the Scriptures. Others, although not entirely breaking away from their leader, held on in a sort of half-hearted way, saying:

"We do not know whether God will or will not raise and judge the wilful rejecter, but we do not think He will."

Many with this conviction-less mind are still in the meetings out of our fellowship. These not only refuse to uphold the truth on the subject, but scruple not to undermine it by their attacks upon it. Yet they plead for reunion with us! "Let us," say they, "try and heal our wounds." Such a plea, framed as it is, on disbelief of the Word, is not sufficient to warrant us either in amending, or altering, our Basis, or in relaxing our exclusiveness of fellow-

ship. The truth must be upheld despite the ignorant and befogged. To compromise will be helpful to none, and will only cause trouble to all concerned in the future.

For our own part we are surprised that those who are so uncertain in their conviction do not tremble. Does it not occur to them that if they are in the wrong their sin is threefold? They err in keeping back testimony which God has given them to deliver; in strengthening the hands of the wicked by weakening the arrangement which God has devised to convert them; and in opposing and discouraging those who are striving to show themselves faithful stewards of the Oracles of God. We commend the reading of Ezekiel XIII 22 R.V., to our undecided, halting brethren.



A Bible Class

“... I SHALL GO SOFTLY ...”

**T**HE consideration of this class had to do with Hezekiah at the time when he was “sick unto death”. A perception of the king’s circumstances helps. Hezekiah reigned in all, 29 years (II Kings 18:1-2). God added 15 years to his life, so the time of his illness would be in the 14th year of his reign. It was also in this year that Sennacherib came up against Jerusalem (Isaiah 36:1). This was a time of crisis to Hezekiah, to Judah, and Jerusalem. The king may have questioned — why has all this happened to me? — for he had destroyed the idols, restored the temple, re-established the Passover—done much to honor God. What was Hezekiah’s reaction when Isaiah said to him:

“... Set thine house in order: for thou shalt die, and not live.”  
Isaiah 38:1.

He “prayed unto the Lord”—

“... Remember now, O Lord ... how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight ...”  
Verse 2.

Having sought God’s help with weeping, he was heard in the Almighty’s mercy, and God extended his life 15 years, granting also the miraculous sign of the sun dial going backward 10 degrees. At this same time (the 14th year of his reign) God delivered Judah and Jerusalem from the king of Assyria saying:

“... He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.”  
Isaiah 37:33.

Hezekiah’s reaction to these great deliverances was:

“What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.”  
Isaiah 38:15.

The king’s determination was to glorify God for His mercy extended. How would he do so? By “going softly” all his remaining years. What does this mean? The word *softly* means gently, implying with a careful, humble spirit, ever subject to be shown.

An example of one going softly is seen where one would not expect—in Ahab who was a hard and cruel king influenced by his evil wife, Jezebel. Elijah prophesied against Ahab and as a result:

“... when Ahab heard those words, ... he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.”  
I Kings 21:27.



Due to his repentance God said:

“... because he humbleth himself before me, I will not bring the evil in his days ...” Verse 29.

Response to the word of God changed Ahab’s spirit from being hard and unhearing, cruel, vindictive, to a going humbly and in sorrow before His God, revealing a submission to His word. This is what our Father looks for in His people—a going softly before Him, acknowledging that we cannot go in our own strength, our own ways, our own determination.

Hezekiah’s resolve was to “go softly all my years in the bitterness of my soul”. The word *bitterness* is marah — which makes us think of Israel’s experience in the wilderness when they came to a well, badly needing water, and found it to be bitter, undrinkable. They murmured:

“... What shall we drink?” Exodus 15:24.

The Lord instructed Moses to cast a tree into the bitter waters and—

“... the waters were made sweet ...” Verse 25.

God healed the bitter waters, just as He can heal the difficulties and bitter trials of our wilderness journey, if we turn to Him even as Hezekiah experienced:

“... for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: ...”

Isaiah 38:17.

He was indeed greatly blessed because of his trust, and in gratitude resolved to “go softly”. Shortly that resolve was tested:

“Howbeit in the business of the ambassador of the princes of Babylon ... God left him, to try him, that he might know all that was in his heart.” II Chronicles 32:31.

God does send circumstances to test, to know our hearts — will we do what we have resolved to do — will we put away pride, self-will, ambition, and go softly, subject to God? Hezekiah, flattered by the attention of the princes, boasted of his riches, his prestige, and thereby failed to keep his vow.

What a grave lesson for ourselves there is in his experiences. God blesses in many ways. Do we respond by submitting to circumstances which are of Him, to determine the thoughts and intents of our hearts? Do we, curbing self, go softly, dependent and submitting? Paul provides specific instruction and help in this struggle:

“Let your moderation (gentleness) be known unto all men.  
*The Lord is at hand.*”

## THE REMNANT

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Be careful (showing excessive care) for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God ... shall keep your hearts and minds through Christ Jesus.” Philippians 4:5-7.

Is this not the spirit in which Jesus walked, so that God could on many occasions say:

“... This is my beloved Son, in whom I am well pleased.”

As we enter into Hezekiah's experiences, let us each renew our personal determination to — “... go softly all my years”.

*J.A.DeF.*



## Signs of His Coming and of the End of the World

“...and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.”

(Daniel 11:27)

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Whatever the Bible declares should be accepted as complete and whole truth. Recently men have been voicing their great desire for peace, but divine prophecy reveals that it is lies. The Iceland Summit meeting was said to be for a genuine seeking of arms reduction. To eliminate medium-range nuclear weapons from Europe. Russia withdrawing SS Twenty rockets to balance against United States removal of Pershing and Cruise missiles from Western Europe.

The talks foundered upon the refusal of the U.S. to halt the American Strategic Defence Initiative. It was of course well known by the U.S.A. that Russia would do no bargaining without this “Star Wars” threat being taken away. Russian fear was that a Strategic Defence System could result in the United States eventually having the capability of carrying out a sudden destructive nuclear strike upon the Soviet Union, and when the resultant retaliation began, destroying the Russian rockets before they reached the American mainland, so placing the United States into a winning position.

It would appear that America was not really keen upon the removal of its nuclear forces from Europe, for this arrangement ties Western Europe to America in a greater degree than would be the case if the U.S. bases were no longer there.

On the other hand if Russia could achieve a divide between Western European countries and America, it would be very pleased to achieve this break-up.

When the Russian leader travelled, then, to Iceland to meet the American President a plan had already been formulated to make capital out of American intransigency of not giving up the “Star Wars” programme, and to a degree the plan has worked in making it appear that Russia is more inclined towards making the world somewhat safer from the threat of nuclear weapons than America. Russia had everything to gain by a reduction of

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forces to one hundred warheads, to be kept in remote Siberia, with America on the far side of the Atlantic also being confined to a token one hundred missiles. The threat of American superior space technology would be removed, and possibly Europe would be more inclined to come to terms with its European neighbour Russia, whose conventional forces are so superior.

So what appeared to be a real try for peace, is seen in the light of scripture, to not be what it was declared to be. Let us also note the words of the divine message concerning such a time as this:-

“...for yet the end shall be at the time appointed.”  
(Daniel 11:27)

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## News from the Ecclesias

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

Sundays: Breaking of Bread 11.30 a.m.

Sunday School 1.45 p.m.

Bible Class: Midweek: Forestville and Hamburg.

Alternate Week: Revelation Study.

The death of our sister, Minnie Thorman brings sadness, yet gratitude that she died peaceably at 95 years, and now sleeps awaiting judgment with the hope of eternal life.

Gratitude is felt for the help granted in illness here, particularly as physicians have been impressed by a power greater than theirs at work.

Our Father is merciful and does hear the supplications of many, granting care and provision for our mortal weaknesses.

*J.A.DeF.*

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MANCHESTER, *Ryecroft Hall, Audenshaw.*

Sunday: Breaking of Bread 11 a.m.

Thursday: Bible Class 7.30 p.m.

We are undoubtedly helped to witness to the Truth, and though the labourers are few we are always to realise the work is great.

It is a cause of infinite satisfaction when fruits of response are seen as a result of endeavours made.