

JUNE 1987

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"

"AT THE TABLE OF THE LORD"

"PATIENCE"

"THE SIGN OF THE BURIAL OF JESUS"

"A BIBLE CLASS"

"A CLOKE OF COVETOUSNESS"

"WHAT IS TRUTH (PART 20)"

"CORRESPONDENCE WITH DR. THOMAS 1856"

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

"NEWS FROM THE ECCLESIAS"

All Communications

D. Lancaster
227 Moston Lane East
New Moston
Manchester M40 3HY
England

M. C. Steiger
836 King Road
Forestville
New York 14062
U.S.A.

At the Table of the Lord

“COME AND SEE”

OUR minds this morning have been directed to the revelation shown to John on Patmos. This revealing of God's purpose through Jesus Christ took place about sixty-three years after Jesus' ascension. Just prior to that, Jesus had spoken of John's tarrying until He came (John 21:21-22). Through many years of work and trial John did *tarry* or as the word means—did abide, endured—in the hope of seeing Jesus again. He spent those years faithfully witnessing and waiting. Then at the appointed time Jesus appeared in vision and revealed or took off the cover of what was to come to pass. In our portion for today (Revelation 6), we see the seals opened, the scroll unrolled, and God's purpose unfolded. All through this chapter the message to John was: “Come and see.” John did come and saw in vision the seven seals opened, and he perceived in them what God intended at the end.

Let us give thought to the Spirit's words, “Come and see”. It is a privilege and a blessing now, almost nineteen hundred years later, for us to read and to receive this invitation. To *come* means to accompany, to enter—implying the leaving of a position and going with the one speaking. In order to fully perceive what is to be revealed, then, there is a need to leave behind our own thinking, our own plans, our own desires, subduing them to the One who says, “Come and see”. We remember Jesus' words during His sojourn on the earth:

“Come unto me, all ye that labour and are heavy laden,
and I will give you rest.”
Matthew 11:28.

As John welcomed the invitation of the Spirit to “Come and see”, he was shown a vision of events leading up to that rest which is to come to pass after Jesus' return. How necessary to a “seeing” is a “coming” first—a recognizing of our need to be joined, to accompany Him, if we too are to hope for that rest. As a result of John's response to the Lord's invitation, he *did* see. He did behold, take heed, and think, as the word means. Here then is involved much more than merely using the eyes; rather it means allowing what is seen to sink in, to accomplish, a perceiving and a valuing. What he saw caused him to rejoice and to fall down and worship, and to exclaim in joy and hope:

“... Even so, come, Lord Jesus.”
Revelation 22:20.

Thus John was moved by the Spirit to write, preserving these things uncovered to him so that we may today see them

THE REMNANT

through his eyes and perception. Many read these words but few are privileged to comprehend. Few indeed set their hearts upon God's revealed purpose or take heed to its message.

Just lately our portions in Job have shown us how one may "come and see" but fail to respond to the message extended. We are told:

"... there was a day when the sons of God came to present themselves before the Lord ..."
Job 1:6.

Along with those coming and striving to be His sons, came one who was of a different mind:

"... and Satan came also among them."
Job 1:6.

Satan—the adversary, the basis of all that is against God and His people! This is none else but the fleshly, serpent nature of which we all partake at birth. One who allows this wretched nature to rule in himself is indeed a "Satan", the adversary of all that is good and right. Among these sons of God there was an accuser, an attacker, and God who perceived his mind asked:

"... Whence comest thou? ..."
Verse 7.

The adversary's answer was:

"... From going to and fro in the earth, and from walking up and down in it."
Verse 7.

Peter warned concerning such an influence for evil:

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, *walketh about*, seeking whom he may devour."
I Peter 5:8.

The aim of those who are adversaries is to devour or swallow up the sons of God. This is the way of the flesh unreined, accusing and seeking to turn away from God. But, the Father who is able to discern every heart reveals, so that we can recognize this enemy, either in ourselves or in others, and deal with it.

The Lord put a question into the mind of this accuser:

"... Hast thou *considered* my servant Job ... a perfect and an upright man, one that feareth God, and escheweth evil?"
Job 1:8.

In effect God said, Come and see one who is subject to Me. *Consider* is two words: to set and heart. God asked, "... Hast thou 'set thine heart' upon my servant Job?" The heart of one who is a satan is not touched, will not respond to God, will not see when shown His working. Rather, this man of flesh continues to accuse, finding more with which to attack:

THE REMNANT

“... Doth Job fear God for nought? ... thou hast blessed the work of his hands, and his substance is increased ... But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.” Job 1:9-11.

Can we discern the difference in spirit between those who “come and see”—wanting to grow in hope and determination; and those who “come and see” and then react in a way which exhibits great enmity against the things of God and His people? The Spirit’s exhortation is to set one’s heart upon Job who, although he was agonizingly tried, eschewed the evil. Job’s fear was lest in any way he curse God. The adversary accused, declaring Job *would* indeed curse God if his material things were taken away. Even Job’s wife proved to be an adversary as she urged:

“... Dost thou still retain thine integrity? curse God, and die. Job 2:9.

To *curse* is to hurt or to blaspheme. Would Job under duress do so? NO! His determination was to retain his integrity—his oneness of mind toward God. Enduring and submitting he did so. At the end of his long period of trial, Job was able to say to God:

“I have heard of thee by the hearing of the ear: but now mine eye seeth thee.” Job 42:5.

Job’s heart was totally involved in his “seeing”, and so he grew in closeness and love for His Father, more clearly discerning His righteousness and great kindness. How truly he subdued the flesh within and rejoiced in the consequent overcoming and blessing.

This morning we also have listened to God’s word through His prophet Haggai, as he exhorted his brethren in Jerusalem to get about the rebuilding of the temple. This work had begun under the leadership of Zerubbabel and Jeshua, but had ceased as the adversaries of Judah prevailed. Haggai prophesied in the second year of Darius.

Going back to the record in Ezra, we are shown that the work of the house had:

“... ceased unto the second year of the reign of Darius ...” Ezra 4:24.

Thus we see the great work done:

“Then the prophets Haggai ... and Zechariah ... prophesied unto the Jews ... Then rose up Zerubbabel ... and Jeshua, and began to build ... and with them were the prophets of God helping them.” Ezra 5:1-2.

The prophet’s words stirred them up to the work. Why for those years had the people allowed the work to be hindered? Haggai tells us:

THE REMNANT

“... This people say, The time is not come, ... that the Lord’s house should be built.” Haggai 1:2.

and then:

“Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?” Verse 4.

Where was the priority? Where was their desire, their heart? Haggai, perceiving their weakness said:

“Now therefore thus saith the Lord of hosts; Consider your ways.” Verse 5.

Again *consider* means to set the heart upon. Was God saying, Come and examine your ways, look into your heart, discern what is working there? They did look inward and began anew the work of God’s house. As a result, God gave assurance through Haggai:

“I am with you ...” Haggai 1:13.

and further:

“... the Lord stirred up the spirit of Zerubbabel ... and of Joshua ... and ... of all the remnant of the people; and they came and did work in the house of the Lord ...”

Verse 14.

God opened the eyes (stirred up)—perhaps again implying, Come and see: see what you are like, discern what you are doing, what you are thinking. Should it not move us, Brethren and Sisters, to stop and consider our ways, examine ourselves and our priorities—even as we are commanded to do in coming to this Table, as we have this morning? Are we going in God’s way—which is strait and narrow, and which few find, but which leads to His kingdom?

The prophet spoke further in the seventh month as the work had begun again:

“Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?” Haggai 2:3.

Those who had seen Solomon’s temple in all its glory may have felt this way, as we may feel at times: our works are indeed puny and lacking. But God knowing what man’s mind is like said:

“Yet now be strong, ... and work: ... for I am with you, ... fear ye not.” Haggai 2:4,5.

And then He reassured those who worked on His house:

“The glory of this latter house shall be greater than of the former ... and in this place will I give peace ...”

Haggai 2:9.

THE REMNANT

Was not, is not the Almighty saying, Come and see what is my purpose which will surely come to pass? It may have seemed most improbable to that feeble remnant working in the midst of powerful adversaries. Yet to these came God's word: "Come and see". To John in exile on Patmos, God's word was also: "Come and see". In the time of Job, God's word was: "Come and see", even though the adversarial mind could not be touched. What a help to us today, Brethren and Sisters, these words must be. Shall we not perceive the Father's love as He reaches out His hand even toward us, inviting and encouraging: "Come and see"?

J.A.DeF.



Patience

IN OUR portions in James, we are reading his epistle to the brethren. This message which came to fortify those of old, also comes to help us today, as we struggle toward that same hope God holds out.

In James chapter 5 we see his message concerns the need for patience, as he says in the 7th verse:

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.
Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.”

The need for patience in all of our endeavors is indeed important. We can talk of obtaining faith, meekness or charity, all fruits of the spirit, but these attributes are acquired over a period of time and this is where patience is needed, as we struggle to make these qualities part of our character. In the 1st chapter of James verses 2-4 we read:

“My brethren count it all joy when ye fall into divers temptations; 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' message to his bretheren conveyed the thought that if they could attain unto patience, they would have achieved a perfect work — wanting nothing more. However, one must have a good understanding of what God requires, in order to show this Patience in one's living.

The word patience means to be “long spirited or forbearing” and comes from a prime root which means “to have a long or enduring temper.” We know that God looks for a spirit which can be applied to overcome the temptations of the flesh,, a long process which continues during our entire life. This is why in chapter 5 verse 8 James says:

“Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.”

As we daily face struggles to put down our flesh, and recognise that the Lord Jesus' return is near, we need to perfect our patience before He comes.

James said, “stablish your hearts” — a key to truly showing patience. To “stablish” means “to set fast or turn resolutely in a

certain direction," as one would when setting the heart upon attaining a particular goal. We can understand why it is necessary to have the heart established — focused in one direction. We are helped towards this particular quality as we read further in James 1:5:

"If any of you lack wisdom, let him ask of God, that giveth wisdom to all men liberally, and upbraideth not; and it shall be given him."

What is this wisdom that only God can provide? It is the understanding of how to apply the Truth, having our hearts become established, perfecting our desire to be singular in mind and purpose. We are helped to see this as we read Paul's words in II Thess. 2:16-17:

"Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work."

The thought here is that the heart can only be established in every good work and word, by serving God in the hope of grace. Only God can help one be determined to move in a spiritual direction. This establishment we must recognise is to show the patience that God looks for. How can we do this? Only as we allow our thinking to be influenced by the wisdom of God, and then applying it to our living, can we hope to serve Him acceptably. In II Thess. 3:3 Paul continues:

"But the Lord is faithful, who shall stablish you, and keep you from evil."

Only through the Lord's mercy and grace can we be kept from evil — as we recognise God's gift of His Son the Lord Jesus and seek to be joined in fellowship with the Father and His Son.

James reminds us in James 5:7:

"...Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter. rain."

In a practical application, a husbandman knows that nothing can be done to force the ripening of the fruit until the tree, vine or plant is ready by its internal natural process to bring forth. James compares those planted in the house of God as this precious fruit, commenting that time is needed to bring out in them the spiritual fruits God looks for. As James says in the 8th verse; "...the coming of the Lord draweth nigh." The return of the husbandman who will deliver that fruit to God is surely near and as that harvest time approaches, how important it is with patience to fix our hearts on God's word.

THE REMNANT

David knew of this need as we are told in Psalm 112:7:

“He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

His heart is established, he shall not be afraid, until he see his desire upon his enemies.”

A heart that is fixed is one that is determined to put confidence and trust in God and what He provides. The enemies which David spoke of no doubt were literal adversaries like Saul, but these enemies can also be our own flesh, which needs to be put down. The fixing of one’s heart can help to do just that as we also employ our own earnest efforts. We see why James says “count it all joy when ye fall into divers temptations,” only through testing can it be proved if the heart is truly focused upon God. As God looks upon our hearts, He sees if we are teaching ourselves to be patient, knowing that the rewards are great if we can overcome, as I Peter 5:10 tells us:

“But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”

This is the reward that God holds out to His children — the hope of eternal life and an exalting in due time. But there is time needed to first see if we will use our years of probation to apply His wisdom in our living as Job did:

“...Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy.” (James 5:11).

We know of Job’s integrity and perseverance under trial and the reward held out for him is the hope of eternal life. When we think upon patience, we must recognise that the patience God looks for is “long spirited,” meaning that the spirit is applied each day over a long period of time to the overcoming of the flesh, in hopes of becoming acceptable to our Father. James says in the 10th verse of chapter 5:

“Take, my bretheren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.”

During our time of probation, we will suffer affliction as did our bretheren of old. Do we count it all joy as James exhorted? We should, knowing that these trials can work in us the patience God looks for.

M.C.S.

The Sign of the Burial of Jesus

(from the Herald of the Kingdom 1860)

“For as Jonas was three days and three nights in the whale’s belly, so shall the Son of Man be three days and three nights in the heart of the earth.” (Matt. 12:40).

THESSE words were spoken in the presence of persons who were shortly to have it in their power to test the truth of the Prophet who uttered them; and I have no doubt but they were fulfilled in accordance with the usual understanding of such terms.

The four biographers of Jesus, although they have been very minute in mentioning the day of His crucifixion as being that of the preparation of the passover, have not made it clear to us at least on which day of the week He was crucified. Still they are agreed that He rose from the dead about the dawn of the first day of the week; and in order to find if this sign was correct we should have to count back the three days and three nights from that period, then we should arrive at Thursday morning. Now, if He was buried in any part of Thursday, according to the general way of speaking, He would be three days and three nights in the heart of the earth, although not exactly three times twenty-four hours, for according to Jewish calculation, any part of a day counts a day, and the same with any part of a night. It remains therefore to be proved that He actually was buried on Thursday (and not Friday as is commonly believed), thereby confirming the truth of His repeated saying, “After three days I shall rise again;” a saying which His enemies were aware of, for they said: “We remember that that deceiver said, while He was yet alive, ‘After three days I will rise again’.” (Matt. 27:63, Mark 8:31).

All the Evangelists state distinctly that Jesus was crucified and buried on the day of the preparation of the Passover, that is the fourteenth day of the first month, when the lamb is slain in the evening, or, as in the margin, between the evenings. (Exod. 12:6). Mark who is particular in noting the meaning of the preparation, says: “That is the day before the Sabbath,” (ch. 15:42). And Luke says: “And the day was the preparation, and the Sabbath drew on,” (ch. 23:54). And John says: “The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, for that Sabbath day was a high day.” (ch. 19:31). The best way to understand the meaning of all these testimonies concerning that great Sabbath is to go back to the law of the Sabbaths: “And the Lord spake

unto Moses saying, Speak unto the children of Israel and say unto them concerning the feasts of the Lord which ye shall proclaim, holy convocations, these are my feasts. Six days shall work be done; but the seventh day is the Sabbath of rest, a holy convocation, ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's Passover, and on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the first day ye shall have a holy convocation; ye shall do no servile work therein." (Lev. 23:1-7). This law is repeated in Numbers 28:16.

From these extracts we learn that the fifteenth day of the first month is a Sabbath — a day of rest upon whatever day of the week it might occur, and is therefore a holy convocation — a day of rest — the same as the usual weekly Sabbath. That there were two Sabbaths following each other — the first beginning at sunset of our Thursday evening, and the regular Sabbath beginning at sunset of Friday evening — in that week on which Jesus was crucified, is evident from what Matthew says: "Now the next day that followed the day of the preparation the chief priests and Pharisees came together unto Pilate." (Matt. 27:62). Matthew here distinguishes the *Feastday* from the regular weekly Sabbath, for after stating the object of the deputation and their securing the sepulchre by sealing the stone and setting a watch, he goes on to say: "In the end of the Sabbath as it began to dawn towards the first day of the week came Mary Magdalene" etc.

There can be no mistake here with Matthew, he is very particular in marking the two complete days which intervened between the crucifixion and the resurrection of Jesus; and though he does not, like the other three Evangelists, call the feast day a Sabbath, but simply, "for the day after the preparation," still he makes it clear in another way, for in the passage already quoted, "In the end of the Sabbath," the word here used by him is in the plural, and should read "In the end of the *Sabbaths*, etc. which clearly indicates two Sabbaths in that memorable week. Christ, our passover, was slain for us at the very day and hour when all Jerusalem was in commotion slaying their paschal lamb, and preparing for the great day of the unleavened festival. It was therefore necessary that our Lord and His disciples, in order to eat their passover on the day appointed in the Law, should have done so on the very commencement of

THE REMNANT

the fourteenth day, that is what we call Wednesday evening after sunset; which was, and still is the beginning of every day among the Jews according to God's appointment at the creation, when the evening counted with the morning following one day.

According to the common opinion, Jesus died on Friday at the ninth hour (2 o'clock p.m.) and rose at 5 o'clock on Sunday morning, a period not exceeding 39 hours; it must therefore be apparent that *three days and three nights* never can be used to designate such a short space of time.



A Bible Class

“IT IS THE GLORY OF GOD TO CONCEAL A THING”

Proverbs 25:2

THIS subject is from Proverbs, the wise sayings of the Spirit by which:

“A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:”

Proverbs 1:5.

With this goal in mind, let us look for the spiritual help provided by the particular facet of God’s wisdom under consideration. The question may well be asked: Why is it to God’s glory to conceal a thing? To *conceal*, coming from a root to cover, is also used as to keep secret or keep close. What are the “*things*”, or as the word means, that which is spoken, which contribute to God’s glory? Help can be found in the words God commanded Moses to speak:

“The secret (concealed) things belong unto the Lord our God: ...”
Deuteronomy 29:29.

These hidden things are a part of His wisdom, His glory, and are jealously guarded by Him. However, He does impart to those who, searching diligently, seek to glorify Him by honoring His word, as the balance of the verse reads:

“... but those things which are revealed belong unto us ... that we may do all the words (things) of this law.”

Verse 29.

God revealed His law, His things, His spoken word to a people joined by covenant to Him. We remember too, that Jesus taught in parables, with hidden meaning, saying to His disciples:

“... Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.”
Luke 8:10.

Those who did not seek to glorify God could not comprehend what Jesus was teaching. Those who yearned to honor their Father had their eyes opened to what Jesus was revealing.

The last part of the verse under consideration opens our understanding to what God requires:

“... but the honour of kings is to search out a matter.”

Proverbs 25:2.

To *search out* gives the thought of penetrating, getting to the heart of, implying a diligent effort. It is the “honour of kings” to do this. Those who search out, who put that searching first in

their available time, are helped toward enlightenment and, even more wondrous, they can contribute to God's glory. In His word there is revealed the way which can lead to the kingdom promised, and to the very special privilege and honor given by the Lord Jesus at His return. For He will have:

“... made us *kings* and *priests* unto God and his Father; to him be glory and dominion for ever and ever. Amen.”

Revelation 1:6.

All of this will give glory to God. Those who have searched out His word and glorified Him by obedience will look back with gratitude on their lives, under probation to the Father, but so marvellously helped as they have given their hearts and minds to Him, for His glory. They will be honored as His kings and will spend eternity with Jesus,, ever to please Him — never to fail again.

Let us with this hope enhanced by our studies here, rededicate our days. In all we do, let it be first to Him whose glory it is to conceal—studying, reasoning, searching for those hidden treasures which can make us His creatures for ever, to His everlasting glory.

J. A. DeF.

“A Cloke of Covtousness”

(Dr. Thomas Dec. 24, 1860)

THE apostle Paul uses this phrase in 1 Thess. 2:5. In the original it is *prophasis pleonexias*. He employs this form of speech in reminding the saints of the circumstances attendant upon his first appearance among them “in speaking unto them the gospel of God.” He tells them that in that speaking there was no deceit, uncleanness, guile, man-pleasing, use of flattering words, nor *prophasis* of *pleonexia*. The first of these is rendered *cloke* in the common version, and signifies strictly *that which appears*; and so, *that which is alleged to cover the real state of the case, an apparent cause*. Thus, if Paul had gone to Philippi pretending that, from pure affection for their “precious immortal souls”, he had visited them to “invite them to God’s kingdom and glory;” when his real object was to “establish a church” which should pay him a stipend of \$2,000 per annum, with donation perquisites,

and marriage and funeral fees—such pretence would have been a *prophasia* or “cloke” of *pleonexia*. But, on the contrary, for him to go to Philippi in obedience to the command of the Spirit, or in consequence of a cry from thence, saying, “Come over te Macedonia to help us!”—and to preach the gospel of the kingdom there in the face of much contention and opposition; and for him to succeed in gathering together a company of obedient believers rejoicing in the truth; if on effecting this, they, in the richness of their liberality, presented him with \$2,000, bidding him good speed, and go elsewhere and labour there as he had with them, Paul might lawfully have accepted it; and have left them still more deeply indebted to him than they could pay.

Although Paul might reasonably have expected before he went, that if the glorious truth he was able to impart to them were received in the love of it, such distinguished liberality would result; nevertheless, his going being consequent on being sent, or on being invited to help them, and without any previous stipulation, his speaking of the gospel would not have been “a cloke of covetousness.” Some envious, or narrow-minded souls, would seem to have insinuated this against him; for he calls God to witness, which is a solemn appeal implying that he did not appear among them for what he could make of them through false pretences, whatever evil speakers might affirm: “We speak” says he, “not as pleasing men, but God, who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness; nor of men sought we glory; neither of you or of others, *when we might have been burdensome as the apostles of Christ.*” Excepting these words in *italics*, we can also appeal to God’s testimony, that from the day circumstances forced us unwillingly into public speaking even to this present, we have spoken the truth as we came to know it, upon the principles set forth in 1 Thess. 2:3-6, and always intend so to do, stipulating and asking for nothing; but leaving it to the spontaneous liberality of believers and their appreciation of our endeavours to determine what recompense, if any, it would be their privilege to communicate. This method, our friends well know, is the rule of our proceeding. We glory in it as a free and independent proclamation “of the perfect law of liberty;” and so affording scope for a generous and *unconstrained* contribution according to the ability of those whom the truth has freed. This is the divine method of supporting those who preached the gospel, whether they were apostles or “faithful men who were able to teach others;” it insured “cheerful givers,” though it could not exclude envy and evil speaking.

As to *pleonexia*, the word used by Paul in the text before us, and rendered *covetousness* in the common version, the primary import of it is, "some good which one possesses more than another." There is nothing criminal in one man *having more* of some good than another. The law, however, forbid a man *desiring to have* any thing belonging to his neighbour; yet this did not interdict *buying*, which is based on a desiring to have; for men only buy what they want. *Desiring to have what was forbidden* was the original sin in its conception. Moses says, that the fruit of the tree of knowledge was a *desire* to the eyes; and the tree itself "a tree to be *desired*." But these desirable things were interdicted; and, therefore, the sin of desiring to have them. Had they not been forbidden, there would have been no sin in longing for them, and taking of them; for Paul says, "I had not known sin if the law had not said, Thou shalt not covet."

The radical import of *covet*, in the scriptural use of the term, is *to desire to have unlawfully*; hence, to lust after any thing. Hence, also, "all uncleanness" is styled by Paul "covetousness, in Eph. 5:3, as "fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints." If a man, therefore, lust after another man's wife, and have criminal conversation with her, he is both an adulterer and a covetous man, though he might scatter his gold and silver like chaff in the interests of flesh and blood. Hence, covetousness is not confined to finance, but embraces the whole range of human lusts—the lust of the flesh, the lust of the eye, and the pride of life; which are all fatal to our future life when gratified contrary to the divine law.

But Paul also says, that "*covetousness is idolatry*." Idolatry is the worship of idols, whether they be the idols of the affections or the idols of the mind. Any lust by which a man is enslaved is the idol of the man. He worships it, and whatever the lust prompts him to, that he desires to obtain at all risks, hazards, or consequences. Hence, an inordinate desire of gain, inordinate lust, are also significations of the word; and hence, also, by implication, he is styled *pleonektes*; or, a covetous man, "who *defrauds* for the sake of gain; and is *inordinately devoted* to carnal lusts." A desire of gain, in accordance with what is lawful and right, is not covetousness; and is nowhere forbidden in the word. If it were covetousness, then there is not a trader, mechanic, or labourer extant, but is a covetous man, and therefore an idolater; for they all desire gain by the practice of their crafts. The supposition is absurd, and none but a simpleton, or worse, would affirm it. To those, then, who have ignorantly, and

necessarily, therefore, presumptuously charged us with covetousness in making gain by publishing books which unfold to mankind "the knowledge of God," to such we say, that what we make we gain by the dissemination of heaven's truth, for the eternal well-being of our contemporaries who may believe; while what ye make, ye gain by exhausting your energies the live-long day, in ministering to the whims, luxuries, wants, and necessities of the Old Man of the Flesh, which all perish in the using. Ye live by the evil, we by the good that is in the world. Amen!

What is Truth? (Part 20)

(John 18:38)

The death of Sarah.

WHEN Abraham's wife died it was a great trial for him. Sarah had lived one-hundred and twenty-seven years, and thirty-six years had elapsed since the birth of her son Issac. Yet though Abraham and Sarah had grown rich they had remained faithful to their calling through those long years of their nomadic wardship. For when Sarah died they did not own even so much as a burying place. So it is recorded:

"By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

For he looked for a city which hath foundations, whose builder and maker is God." (Hebrews 11:9-10).

But Sarah, having died, must be buried by her grieving husband. To the children of Heth at Hebron, Abraham made his request:

"I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I might bury my dead out of my sight. (Genesis 23:4).

Let us note that Abraham did not request to buy more than a decent place of burial. Why not? Because God had told him that He would give him the land. Abraham therefore neither tried to buy the land for himself or take it by warrior action. He was looking towards better things beyond the present fleeting vanities. He was looking towards the resurrection of the dead and the future glory when he would see Sarah his wife again. So to Ephron the Hittite he weighed out four-hundred shekels of silver of the current money of the merchant.

"And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place buy the sons of Heth." (Genesis 23:19-20).

Correspondence with Dr. John Thomas on the subject of the bread of The Lord's Table. 1856

"... Doubts occur in some minds about using leavened bread at the Lord's Table on the first day; a few hints from you on this point, and on the general mode of your weekly meetings in New York, would be very acceptable, as we are all neophytes comparatively herein.

Trusting that your health has improved, and that you have been enabled to "hold forth the word of life" with your wonted degree of zeal and power in Virginia"

Sincerely yours, in the one hope,

John Coombe (Toronto).

REPLY

The Mosaic law was the "representation of the knowledge and the truth" (Rom. 2:20)—the "shadow of the future good (or heavenly) things, not itself the image of the things" (Heb. 10:1 & 8:5) the "patterns of the things in the heavens" not "the heavenly things themselves" (Heb. 9:23): for the "corporate substance is of the Christ". (Col. 2:17). That, namely, which is constituted of the good, the true, the heavenly, pertaining to Him in all His relations.

Unleavened breads were representative, shadowy, or typical things. They represented "purity and truth". This is apparent from the Apostle's allusion to them in 1 Cor. 5:8 "Christ our Passover", says he "is slain for us; therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness; but with the unleavened (cakes) of purity and truth." When therefore the law saith, "Thou shalt not offer the blood of my sacrifice with leaven" (Exod. 34:25) we have a typical enactment before us, which was fulfilled in the letter by offering the blood with dough baked before it was leavened. This observance was an element of the typical righteousness of the law, which was to be "fulfilled" by those "who walk not after the flesh, but after the Spirit". (Rom. 8:4) If a Christian drink of the Lord's cup, not discerning the Lord's body, or with malice and wickedness he eats and drinks condemnation to himself; and does not "fulfil the righteousness of the law" but on the contrary, "offers the blood of Jehovah's sacrifice with leaven," which is death. To eat bread and drink wine at the table of the Lord is to "offer up spiritual sacrifice". This offering is "acceptable to God through Jesus Christ" 1 Peter 2:5. When offered, not in the letter, but in the spirit of the law. The letter of the law is, "Thou shalt not offer the blood of my bulls and goats, heifers and lambs, with

THE REMNANT

fermented bread," but the spirit of the law "Thou shalt not eat my flesh and drink my blood with malice and wickedness; or thou shalt be guilty of the body and blood of the Lord." (John 6:53-58; 1 Cor. 11:27). We conclude, therefore, that the quality of the bread matters not, so that we eat it in purity and truth, discerning the Lord's body. To strain at the quality of the bread and wine, is to Judaize; and to eat unleavened bread and drink unadulterated wine with the old leaven, or the leaven of malice and wickedness, is to swallow a camel. We walk by faith, not by the five senses. The quality of our meat or drink commendeth us not to God, (1 Cor. 8:8) but the fulfilling all righteousness witnessed by the law and the prophets. (Matt. 3:15, Rom. 3:21) In doing this "we worship Him in spirit and in truth." (John 4:24) ...

John Thomas.



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

“And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ: and the time draweth near: go ye not therefore after them.”
(Luke 21:8).

The above words form part of Jesus' warning concerning the last days to the time of His coming. Recently the so called “Radio Church” in the United States has received notoriety by reason of a great church scandal which it is not the purpose of this article to relate, except to say that the misbehaviour was amongst the highest and most respected ones who being ashamed at having been found out stood down from their positions. The spotlight of publicity as a result brought widespread attention to a vast income each year as the reward of “Radio Evangelisms” efforts, making the set up into what has been termed a religious industry, and its influence is still growing because of its effective propaganda through the medium of television.

That the “Radio Church” has a greater, more widespread opportunity of putting over its highly emotional message is obvious, for only in the last few years has there been radio satellites which can clearly bridge vast tracts of the earth because they ride high above the curvature of the globe.

This phenomena is now being used by the “Radio Church” not only to reach masses of people as never before, but is being claimed as a fulfilment of divine prophecy, for this church says the electronic advance is referred to in the book of Revelation as follows:-

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people.”
(Rev. 14:6).

Amazingly the organisation has a satellite, obviously at considerable cost, even now electronically trained on the Mount of Olives, so that at the second coming of Christ it will have what it thinks is the news scoop of showing Him first to the world by its television programme.

Christ warned nineteen - hundred years ago, not to be deceived by those who profess to speak for Him proclaiming that the time of His appearing “draweth near”. It is also said that He will come “as a thief in the night”, not as a television object. His warning is very clear, “Ye shall know them by their fruits. Do men gather grapes of thorns ...?” (Matt. 7:16).

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.

Continued response to the world-wide witnessing by newspaper advertising and booklets mailed out is encouraging to those here and in Manchester. We are grateful for the opportunity to "cast your bread upon the waters".

As held has been granted in answer to prayer for those in illness and infirmity, we rejoice at God's mercy and loving kindness extended to His children.

J.A.DeF.

MANCHESTER, *Ryecroft Hall, Audenshaw.*

Sunday: Breaking of Bread 11 a.m.

Thursday: Bible Class 7.30 p.m.

As the months go by and the Truth's work continues we are caused to feel gratitude for the help received in so many ways, and for such opportunities of witness which are given to us.