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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

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At the Table of the Lord

THE PATTERN

TODAY through the words of Moses we have been with Israel as the work of building the tabernacle began. It was made and its parts assembled according to the divine pattern given to Moses on Mount Sinai. At that time God said:

“... look that thou make them after their pattern, which was shewed thee in the mount.” Exodus 25:40.

The word *pattern* comes from a root to build and is also used as form, likeness, or similitude. How fitting that the plan for His house should be provided by God Himself so that Moses and Aaron, and others engaged in this work would know exactly what He required. His instruction was very clear concerning the house and all its furnishings: “look that thou make them after their pattern.” Perhaps it would have been easier for Moses and Aaron to have built the tabernacle following their own thoughts, possibly not so confining, so exacting. But also it would not have been so pleasing to God.

Over the past few days we have been shown in Exodus chapters 25 through 31, God’s extremely detailed plan which left no room for question or human interpretation. Today beginning in Exodus chapter 36, we see the work being done, the plan carefully followed. Perhaps as we read them these records seem repetitious, but does it not show first God’s care, and then Moses’ and Aaron’s carefulness to do exactly as directed? If we compare the actual building of the tabernacle with the plan given, we find it exactly conforms to God’s instructions. Is this not what the Almighty desires of those seeking to serve Him? He in mercy reveals that to which He would have us conform, and then watches to see if we comply with concern and care. How meticulously Moses and Aaron would work, compare, checking over the work being done by the wise-hearted such as Bezaleel. He was one whom:

“... The Lord ... called by name, ... and ... filled ... with the spirit of God ...” Exodus 35:30, 31.

The name by which he was called means “protected of God”—and truly Bezaleel was under God’s guidance and care in this work of building His house. Along with Bezaleel God also appointed Aholiab to work and to teach all whose hearts were moved to take part in this holy work.

In our portion for today, we see the work begun, the pattern

implemented. Let us look at some aspects of that pattern to help us in our determination to conform to the divine requirements of His house. The first work mentioned is that of the ten curtains of the tabernacle. Their purpose was to provide a covering for the holy and the most holy places. Exodus 36 verses 8 through 13 gives us the details of how they were to be made and used. When this particular portion of the work was completed, the divine record tells us:

“... So it became *one tabernacle*.” Exodus 36:13.

This word *one* means unified. Let us look more closely at the pattern so that we may discern how this covering served to “make one” the tabernacle. These curtains were set directly over the holy and most holy places. If one were allowed into these holy places and looked up, these inner curtains would be seen with the blue, the purple, the scarlet, the fine twined linen, the cherubim of cunning work—all speaking of God’s plan, God’s promise of a covering of salvation for His house. How striking is the figure of these curtains:

“... he coupled the five curtains one unto another; and the other five curtains he coupled one unto another.”

Exodus 36:10.

Couple we find is also used as compact, to have fellowship with, to join. When we see this, it is a help to discern more clearly the pattern. Psalm 122 is a song of ascent, sung by God’s people going up together to Jerusalem, joined in a common desire. Such a desire is expressed:

“I was glad when they said unto me, Let us go into the house of the Lord ... Whither the tribes go ... unto the testimony of Israel, to give thanks unto the name of the Lord.”

Psalm 122:1,4.

Where did David and those of like spirit wish to go? To Jerusalem which:

“... is builded as a city which is *compact* together: ...”

Verse 3.

As the tabernacle was made one by the curtains coupled together with the loops and taches, so the Zion of God is to be made one, compact together by the ties which bind His people. Paul confirms this as he speaks of the One who will unite His house and the work of those seeking to be so united:

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto

the measure of the stature of the fulness of Christ: ... speaking the truth in love, ... grow up into him in all things, which is the head, even Christ."

Ephesians 4:13, 15.

Here is the ultimate pattern to which we are to conform, to Christ, the Head. What a lot of spiritual growing this requires! Yet we are not left without a plan, a way of doing so, as Paul continues:

"From whom the whole body fitly joined together and *compacted* by that which every joint supplieth, ... maketh increase of the body unto the edifying of itself in love."

Verse 16.

The word "*joint*" come from a root meaning to attach or to touch. This relates to the pattern, and is much like the curtains of the tabernacle coupled or attached together by the loops and the golden taches making "one tabernacle" — complete, every part joined, participating, building itself in love. What a perfect pattern is revealed for us—one into which we are struggling to grow. As Moses, Aaron and Israel discerned God's purpose, would they not rejoice at the privilege of being involved in the work of it?

There are other aspects of the pattern given to Moses which speak just as clearly of God's purpose. The walls of the holy and most holy places were to be made of boards, each resting upon two sockets of silver. The word *socket* comes from a root, *Adon*, meaning lord, master—which word is used in reference to Jesus, for example in Psalm 110:1—"The LORD (Yahweh) said unto my Lord (Adon) ..." The silver used to make the sockets was from the half shekel of atonement for those numbered in Israel. This too was part of what the Almighty showed to Moses in the mount, as He said:

"When thou takest the sum of the children of Israel ... then shall they give every man a *ransom* for his soul unto the Lord, ... And thou shalt take the *atonement* money ... and shalt appoint it for the service of the tabernacle ..." Exodus 30:12, 16.

How was this silver, appointed for the work of the tabernacle, used?

"... the silver of them that were numbered ... was an hundred talents ... And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; ..." Exodus 38:25, 27.

THE REMNANT

The sockets were thus made up of Israel's offering for "the atonement of their souls" and would speak to the perceptive of the work of their Messiah to come who would be their atonement, and so the foundation of all His house. As our faithful Israelite brethren looked upon the tabernacle, made in accordance with God's plan, they would realize that each had had a part in it, each having given their silver half shekel. By this they were joined to that house by the atonement of the One to come. We, Brethren and Sisters, are allowed to see that since the time of Moses much has come to pass to carry out this divine plan. We have the advantage and privilege of living after the first coming of the promised Messiah, the One who is to accomplish all of God's purpose. That purpose is clearer to us today as we have seen its progress in the almost 3,500 years since it was disclosed to Israel at Mount Sinai. Each Israelite had a part as they willingly offered their material and labor, fellowshiping the holy work. As they saw the tabernacle completed, perceived the holy and most holy places rising high over the curtains of the outer court; as they saw the smoke of the sacrifices ascending from the altar, and the cloud resting over the tabernacle, how real that pattern—their hope—would become to them. How close God's presence!

Today we do not have such tangible evidence of His dwelling. He dwells with those who are His, those joined to Him by the atoning sacrifice of His Son. With understanding and through the eye of faith, we may see that future house just as clearly as the tabernacle showed it to Israel. Paul helps in this perception as he writes:

"... Moses verily was faithful in all his house, ... for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Hebrews 3:5-6.

How closely, Brethren and Sisters, are we confirming to the pattern granted to us? How diligently and willingly do we strive for the edifying of His house, in accordance with His plan, carefully building, seeking His purpose—not our own? As we work to this end, laboring together to glorify our Father, let us remember the hope of David expressed in his song of going up to Zion:

"I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122:1.

May we know that gladness now, and in its fulness when He returns, fulfilling all the glory of that divine pattern.

J.A.DeF.

For the sons of Korah

AS WE meet at this Table each first day of the week, we are reminded of the Lord Jesus' final hours of agony ... His last test and the most critical He had to face. As we consider His overcoming, we can gain help and instruction in our struggle to follow in His footsteps, and to grow in His spirit.

In Matthew we read of Judas' betrayal. Jesus knew His hour was to come and did not resist as He was surrounded by that multitude which came out to take him with swords and staves. In Matthew 26:53-54 Jesus says:

“Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?”

What great faith and determination He had, knowing that the power of the Spirit was within His grasp to prevent His capture, yet submitting in order to fulfil the will of God. If He used this power to defend Himself, He would then destroy God's plan of salvation to be extended through His perfect sacrifice. How was Jesus able to submit under such a great trial, for we know He was alone in this darkest hour as it says in the 56th verse of this same chapter: "... Then all the disciples forsook him, and fled." He was totally alone—His friends and companions had fled in fear, yet He knew God was always there beside Him.

How much this reminds us of our portion in the Psalms which are the pruned words of the Spirit ... the spirit of the Lord Jesus. In Psalm 88 we read the words of David, yet because they contain the spirit of the Lord Jesus, we could well imagine Him speaking these words as He stood alone in the garden, forsaken by all His disciples and friends:

“O LORD God of my salvation, I have cried day and night before thee: Let my prayer come before thee: incline thine ear unto my cry;” (verses 1-2).

“Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.” (verse 9).

“But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.” (verse 13).

This cry of the spirit helps us to understand that although Jesus was alone, He was strengthened, and felt the power of God's

presence. The title of Psalm 88 is a help, for it illustrates the spirit that we too must have to overcome. It reads, "A Song or Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite". The word "Korah" means to be made smooth and comes from a prime root meaning to make oneself bald. This thought of baldness make us think of removing a covering, letting those about us see all, with nothing hidden. To be made smooth is to remove the rough edges, to eliminate all that is superfluous in God's eyes — in essence to make the flesh conform to the Spirit.

To the "chief Musician" translates as, to the one who overcomes and reminds us of the only One who did submit perfectly — the Lord Jesus Christ, and tells us that the followers of Christ can overcome only through His mediatorship.

"Mahalath" means to be rubbed, worn or afflicted. Perhaps the thought here reminds of the need to allow the flesh to suffer and be diminished by the Spirit as the 3rd verse continues:

"For my soul is full of troubles: and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength: Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

Thou has laid me in the lowest pit, in darkness in the deeps.

Thy wrath lieth hard upon me, and thou has afflicted me with all thy waves. Selah".

These words are particularly helpful because of the addition of the word "Selah", which means to value it considering the end, reminding us not only of the ultimate end of all flesh—the grave, but also of the promised escape for those who can control their flesh now in this life. Thus the Spirit is showing that affliction of the flesh is necessary, for the carnal nature must be brought low so that the spirit can be enlarged and this is only accomplished through trial and testing.

"Leannoth" means to heed or pay attention, and makes us think of the need to be alert to God's hand upon us, recognizing His shaping that comes to work out His purpose in our living. It is easy to overlook what our circumstances are saying to us, but if we desire as the Lord Jesus did to do the will of God, we must take heed and pay attention ... be circumspect to God's hand molding us. The 15th verse of this psalm says:

“I am afflicted and ready to die from my youth up:” How well this speaks of the attention the Lord Jesus must have given to the purpose of His life even from an early age. He knew the path His life was to take and submitted to it. “Ready to die” again gives the thought of putting the flesh to death in order to serve God and to be conformed to His pattern.

“Maschil” means instruction, and comes from a prime root meaning to be circumspect. To what must we be circumspect? To the things around us and to others’ needs. As the Lord Jesus was in the midst of great agony He may have remembered these words penned by David and knew He must be ready to serve His brethren as He agonized to put His own flesh down.

“Heman” means faithful and “Ezrahite” translates as cherished one. This speaks undoubtedly of the Lord Jesus, the faithful cherished One of God. Jesus was beloved of God because His faith was perfect and His sole desire in life was to fulfill His Father’s purpose for Him.

Again in Psalm 86:2 we read:

“Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee.”

Jesus recognized the help of God as did David, and as we must likewise, for we are far from holy, yet the means of being holy or at one with God are available through the provision of the Lord Jesus.

Further in Psalm 86:6 we read:

“Give ear, O LORD, unto my prayer; and attend to the voice of my supplications. In the day of my trouble I will call upon thee: for thou wilt answer me.”

Did God answer His Son? Indeed He did, for He was brought forth from the grave to life eternal. We too must seek His help for we need to be made smooth—our rough fleshly edges cut off. How valueable then is the title of Psalm 88, “A Song or Psalm for the sons being made smooth, to the One who overcomes through affliction to heed instruction of the faithful cherished one”, for it leaves a pattern from God of the Lord Jesus which can help us overcome and gives us hope to partake of the salvation offered one day to those who can bow down their living to Him.

M.C.S.

The Apostles justified by Faith before “the Faith” came

(Continued from last month)

DR. THOMAS 1861

THE pentecostian “truth as it is in Jesus” is “rightly divided” by that skilful workman, the apostle of the Gentiles, in Rom. xvi 25. In ascribing glory to the only wise Deity, he refers to the word of truth in a three-fold relation of things which may be thus stated:

1. “My Gospel”
2. “The preaching of Jesus Christ” and,
3. “The revelation of the mystery concealed from the times of the ages.”—the times of the law and of the periods that preceded it.

1. These are the triple elements of the whole system of faith Jesus called “the gospel,” and which he commanded the apostles to go forth and preach, and declared that whosoever believed it and was baptised should be saved, but whosoever believed it not should be condemned. The “one hope” of this system he styled “my gospel,” or “the gospel of me,”—the gospel preached of me, Paul. In another place he terms it “the hope of Israel, on account of which he was a prisoner in chains.—Acts xxvii 20. Elsewhere he alludes to it as “the gospel preached to Abraham,” and which announced the justification of all the nations through faith, and the blessing of them in company with faithful Abraham. It was therefore his gospel in an especial sense, because he was separated by the Deity to declare and teach it authoritatively to the Gentiles; and whoever taught any thing perverse or subversive of it, he pronounced accursed.—Gal. i. 6-9; iii. 8-9. The clergy do not preach this gospel. Indeed, how can they! For they are as ignorant of it as though it had never been apocalysped or revealed. Paul, then, whose image they set in niches for the ornamentation of their bazaars, not we, though we approve his sentence, pronounces them “accursed.” Let the reader, then, renounce these men-pleasers whom the world hears and glorifies, and study diligently Paul’s gospel of the approaching government of the habitable by the resurrected and anointed King of Israel.—Acts xvii. 31.

2. When Paul’s contemporaries had come to comprehend the purpose of the Deity with respect to the nations existing in

the age to come—that he intended to rule them by the Christ—he next proclaimed to them that Jesus was that Christ. This he styles “the preaching of Jesus Christ.” Their belief of the gospel of the kingdom and name of Christ abstractly from Jesus, would not have justified, or saved them from their sins, and given them a right to the life of the age, after Pentecost. They were required to recognise him as the Son of David, Son of the Deity, and King of the Jews; for if they rejected, or did not accept him as Lord, *and received not his words*, their fate was to be “destroyed from among the people.”—John xii. 48; Acts iii. 23. This arrangement has not been altered by the authority of heaven since Paul’s day. The clergy have abolished or superseded it by their traditions; but God has no respect for them or their institutions. They are elements of a power “*that thinks to change times and laws*,”—Dan. vii. 25. and which speaks great things, and blasphemies, and opens its mouth in blasphemy against the Deity, to blaspheme his name and his tabernacle, and them that dwell in the heaven. — Rev. xiii. 5. The influence of this clerical power in all its Laodicean developments, is self-deceptive, and destructive of the people who obey its behests. In relation to them “the times and laws” are changed, and a way of salvation which, in verity, is no salvation at all, established, that makes the truth of God of no effect. But all this with God is nothing. His plan of salvation is unchanged; and if any man of this generation be saved, he can be saved only as men were saved in the days of the apostles. They must believe Paul’s gospel, and the preaching of Jesus Christ.

3. But a man may believe the hope Paul proclaimed, and that Jesus is the Christ, and yet not believe enough to save him. He must believe, in addition, the revealed mystery in its facts and doctrine. Suppose he believe that all nations shall be blessed in Abraham and his seed; that Abraham shall inherit with his seed, Jesus and the saints, the promised land for the millennial period and beyond; that David’s throne shall be established and exist in all that period; that the twelve tribes, then an obedient and faithful nation, shall occupy the land; that Jesus and his holy brethren shall possess the government of the world, as Jehovah’s anointed kings and priests, incorruptible and deathless, — suppose he believe all this, what benefit would it be to the man if he denied, or did not believe that Jesus died, was buried, and rose again,—that he was delivered for the sins of his people, and raised again for their justification? These facts, and the teaching predicated upon them, are indispensable elements of “the faith” through which men are justified. It was in the preaching of Jesus Christ and the revealed mystery, that Paul’s Israelitish fellow-countrymen needed to be especially indoctrinated. The gospel

preached to Abraham was well known to them, for it was "the hope of Israel," and had been preached to them in the reading of the prophets for many centuries. Not so, however, with the Gentiles. These were ignorant of the whole subject, and had to be taught everything from the beginning.

But how completely have the clergy changed everything. They have substituted "another gospel," which is peculiarly their own. They have led the people to believe that if they possess faith in Jesus Christ, and be pious, they will be saved. They have retained in their system of error a few grains of truth, which gives it currency among the ignorant. What they preach is not "the faith," in any of its three-fold relations; and as a man could not be saved without believing the whole, neither could he be saved by believing all the clergy teach according to the institutes of any of the denominations extant. Let us be content with "*the old paths*" indicated by the apostles, for nothing short of their prescription can give health and soundness to the soul.

The apostles, then, were "justified by faith," and preached "justification through the faith," to all who should "*obey the truth.*" "Ye have purified your souls," says Peter, "in obeying the truth." The truth cannot be obeyed unless it be believed. In other words, if a man have not the faith in his understanding and affection, he cannot yield "the obedience of faith," or obey "the law of faith." The burial of a true believer with Christ in immersion is the *act of faith* which constitutes obedience. None but a true believer can enact it. The immersion of an ignorant sinner is altogether out of the premises of the gospel. He that does it knowingly is a wilful blasphemer of the name of the Deity; and the person dipped only adds to his sins by his presumption. The one faith and the one hope of the calling, must precede the immersion to constitute the "one baptism;" if either, or both, be wanting, the immersion is invalid. Fifty immersions will not supply the want of the faith; but, on the other hand, if the subject's faith be apostolic, one immersion is sufficient, and ought, on no account, to be repeated.

The necessity of reimmersion, consequent upon defectiveness in the subject's faith, is evinced in the twelve cases at Ephesus, recorded in Acts xix. 2-7. These were certain baptists whose faith did not embrace "the preaching of Jesus Christ," and "the revelation of the mystery." They believed what the quasi-apostle of the Baptist denomination preached concerning the Messiah being about to appear; but they did not know that he had

appeared, and that Jesus was he. They had been baptised into John's baptism by Apollos, but not into the "one baptism," at a time when John's baptism was an anachronism, and altogether out of place. When Paul found this he explained the matter to them, and showed them that John baptised into the faith of a coming Messiah, on whom they should believe when he appeared, and that Jesus was he. When they understood this matter they accepted his teaching concerning Jesus, and were baptised into his name. Paul's teaching supplied the deficiency of their faith, which became perfect in kind and degree. But when thus perfected he did not tell them that, as they were already immersed, there was no occasion to repeat the immersion; or that their recently amended faith would legitimize their previous immersion. Suppose they had died as Baptists, before Paul succeeded in rectifying their faith, which was good enough as far as it went, would they rise from the dead at the apocalypse of Jesus Christ, in power and great glory, to share with him in his joy? If any one answer this question in the affirmative, then he declares in effect, that since the manifestation of the King of Israel, a man may be saved in total ignorance of Jesus, and consequently of "the truth as it is in him," which is preposterous. Their immersion, then, was like their premises, invalid; hence it was necessary when the premises were rectified, to rectify the conclusion by immersing them again, which was done.

Our correspondent was originally an English Baptist, afterwards a Campbellite, and when the life of Campbellism expired, she became, like many others, an American Baptist, which is her position for the time being. Between these immersionisms there are but shades of difference. They are all Baptists, and fellowship one another as Christians. And so they ought, for they are all "Christians" of the same stamp, — the Laodicean. They all agree in whittling the truth to the finest possible point, even to a monosyllable. They ask a child if he believes in the Lord Jesus, and wants to go to heaven; or that he is the Son of God? To which he answers "Yes," and upon this monosyllable they dip him in water, and call him a christian, and his immersion the "one baptism."!!! Angels and men, what have we come to! They call this christianity, and quote Luke and Paul to prove it! What need have such of Paul's gospel, the apostolic preaching of Jesus Christ, and the revealed mystery? They "get" their "religion" in ignorance of the whole subject; their piety is generated by the terror of hell-torments; and both their religion and piety are continued in flickering existence in absolute ignorance of the divine testimony; and at the same time they delude themselves

with the notion that they are the very elect, and just the people the Lord requires for his companions beyond the realms of time and space eternally! But the most marvellous thing of all is, that a man who has been enlightened in the truth, and holds the whole system in merited contempt, can be so lost to a scriptural sense of his responsibility to the truth he has confessed, and to the high position he had attained as son of God and an heir of his kingdom, as to condescend to the extreme degradation of a deaconship in a synagogue of such professors! Would the least intelligent and meanest apostolical have acted thus? Assuredly not.



A Bible Class

“... LET HIM GLORY IN THIS ...”

Jeremiah 9:24

THESSE words of the Lord were spoken by His prophet Jeremiah as he stood in the gate of the temple and witnessed concerning Judah's evil doings. The chronology reveals that the words were spoken about 600 B.C. in the midst of Jerusalem's oppression by Nebuchadnezzar, which led up to Judah's captivity a few years later.

Our present consideration is part of that witness, and it is necessary to ask — Why was Judah and Jerusalem in such a deplorable state? God said:

“... Because they have forsaken my law ... and have not obeyed my voice ...”
Jeremiah 9:13.

Further, the prophet warned:

“... Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches.”
Verse 23.

What then does God desire in His people? The prophet tells us:

“... let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, ... for in these things I delight, saith the Lord.”
Verse 24.

The word *glory* used in both these references means to praise, to be worthy of praise, to boast or to commend. Is then God through Jeremiah telling us that riches, wisdom, and might are not to be our boasting; but rather that we may be commended for a knowledge and understanding of Yahweh? An illustration or two may help:

David when he numbered Israel was glorifying and perhaps boasting over the strength of his kingdom. Anguish came to David and great suffering to Israel through this failure. Undoubtedly David did know and understand God, but in his pride he failed to exhibit that which would be commendable in God's sight. His flesh sought the glory. Once David perceived his failure, he utterly repented and manifested that indeed he did know and understand God by putting himself in His hands, rather than in the hands of man. (I Chronicles 21:13). Moreover David, by

insisting on paying for the threshingfloor which Ornan sought to freely give him, further revealed a clear knowledge of what God desired. His sacrifice was thus acceptable and the punishing plague was stayed, as God received the offering and the spirit in which it was made.

Again the son of David, Solomon, was granted wisdom because he sought it to righteously rule his people. Along with this he was also given riches and honor such as no king possessed before him. These and the power they brought became his glory, his boasting, taking over his mind, so that rather than glorying in the knowledge and understanding of God, he gloried in himself. This was to his downfall and to his own bitter acceptance of his lost state: "an old and foolish king, who will no more be admonished". (Ecclesiastes 4:13).

How easily we can glory in self with its possessions and abilities, forgetting that as men, we have nothing of which to boast or with which to commend ourselves. The only true and lasting reason we may have to glory is that God in His mercy and love has called us to be His children, and has granted help to grow in spirit and in response to Him through allowing us to know and understand that He is indeed YAHWEH. With this recognition there is a great sense of privilege and blessedness, a true glorying in God — not in self. Surely this is the mind we seek to acquire and which is so pleasing to the Almighty.

Jeremiah's words were a warning to those in Israel as they approached the temple, the house of praise to God. They also are a warning to us in our endeavours to praise and glorify our Father. This can be done only as we rejoice that He has granted knowledge and understanding of Himself, enabling us, with David, to exclaim:

"I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: ... O magnify the Lord with me, and let us exalt his name together." Psalm 34:1-3.

J.A.DeF.

What is Truth? (Part 22)

(John 18:38)

GOD'S PROVISION FOR ISAAC

It is recorded of Isaac:-

“And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

“And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.” (Genesis 24:62-63).

This is a picture of a man on his own; he had rejected the daughters of the land, the Canaanites, whose cup of iniquity was even then filling up. What did his immediate future hold for him? God knew his thoughts and reflections. suddenly on the horizon appeared camels which attracted his attention, then he realised it was the company of his own people, back from the land of Padan-aram, and he hastened towards them. Was this the answer? Yes, it was. It was the answer of God who knew the need and also was working out His sublime and holy purpose.

What an appropriate way for the two to meet. It was surely not coincidence; it was a circumstance of God.

“And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.” (Genesis 24:64-65).

As Rebekah looked at Isaac her heart was thrilled; quickly taking the vail she signified her womanly satisfaction of the husband whom God had given to her. Isaac would not be slow to understand what this lovely woman was showing to him. (The veil, as is well known, is used in marriage ceremonies even to the present day). Then learning from the servant, who had brought this bride to him, of all the things which had taken place, he would realise how strongly God had worked on his behalf. How comforted he would feel in his sojourning, as indicated in the divine record:-

“And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: And Isaac was comforted after his mother's death.” (Genesis 24:67).

Dr. Thomas on "A New Revelation" 1853

OUR FRIEND, the President and Professor of "Sacred History," speaking of the translation of Enoch and Elijah, saith, "Their bodies, souls, and spirits, were alike taken up to heaven; but *their bodies and souls were changed into a glorious harmony with their spirits*. They assumed a new costume, and appeared in a new style, without the evaporation or annihilation of a single element essential to their individual and proper personalities."—*Chr. Age*, Jan. 22, 1852. This account of the change they underwent is *possibly* correct, though we have our doubts. We would, as Kossuth says, "obsequiously" inquire, Is it certain that they "were changed into a glorious harmony with *their* spirits? Might the change not rather have been "into a glorious harmony with *the* Spirit;" seeing that Paul saith, "He that soweth to *the Spirit* shall of *the Spirit* reap life everlasting?" But, perhaps, in "this age of light and refinement" the idea of the Apostle is to be regarded as antiquated and unsuitable, and as not at all in harmony with "Sacred History" as exhibited in the prepared discourses of our mystic friend. Laying the Apostle on the shelf then, will he as the light of this cloudy day—"the great light of Bethany," as he is styled—condescend to shine into our darkness, and tell us where in all the Bible we may find *the testimony* that affirms the transformation of the bodies and souls of Elijah and Enoch "into a glorious harmony with *their* spirits?" We have not discovered it; still it is possible "for 'a that" that it may be there. But, after all, this is an age of wonder calculated to deceive almost the very elect, the idea may be a new revelation to our imaginative friend himself! We cannot, however, but regard it as a very incongruous arrangement of heavenly things that Enoch, Elijah, Moses and Jesus, with those who came out of their graves after the resurrection, should all be themselves be bodily in heaven, with no other company from earth but "*disembodied* ghosts!"

Dr. Thomas on "Spectres" 1853

I HAVE been informed by old and experienced chemists," says Dr. W. D. Dorris, of Nashville, "that to take the ashes of a plant, insect, or animal, properly prepared, and hermetically sealed, in a glass vessel, filled with distilled water, and exposed to the influence of the sun and moon for two years, it will, about the expiration of that time, show a *transparent likeness* of the *original animal, plant, or insect*, in the water above spoken of."

Whether the above be a real fact, or fiction, I pretend not to say. But the alleged "*transparent likeness*" is "*the spirit*" of the animal or insect "*in prison*"; and sufficiently well explains what I suppositiously affirmed of the antediluvians in their present nonentity. The transparent likeness of an insect besides its ashes is more than exists of "the giants," the mongrel progeny of the "sons of God" and the "daughters of men," swept into prison by the Naochic flood. If you speak of them you cannot speak of them as persons; but as of spirits, or of phantasms, transparent likenesses now in prison. Antediluvian "spirits in prison" are postdiluvian phantasmata, whose originals were the flesh and blood, whose violence filled the earth; and with whom God's spirit in Noah strove for 120 years. What better name or term can be applied to them than "spirits", which have neither flesh nor bones? The spirits of the antediluvians, supposed now to exist in prison, and to be preached to by disembodied evangelists, and missionaries, are equivalent to the insect-spirits, etc; for it is affirmed of men, cattle, beasts, fowl, fish, and reptiles, by Solomon, that "they all have one *ruach*" or spirit. Whatever is demanded, therefore, for dead men's ghosts, must be also conceded to the ghost of a flea. If observed at all they are but *spectral impressions*, or "transparent likenesses," without intelligence or reality.

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

“... Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken ...” (Jeremiah 25:27).

The message of the Spirit through the prophet was addressed to “the kings of the isles which are beyond the sea” and to “all the kings of the north, far and near” and to “all the kingdoms of the world, which are upon the face of the earth”.

The nations are scorned for their ignorance and stupidity. “Drink ye, and be drunken ...” “... for the Lord hath a controversy with the nations ...”

At the present time some of the world's leaders appear to be making a considerable effort for nuclear disarmament, while at the same time other leaders are advocating a build up of their nuclear capabilities, on the basis that strong nuclear reserves will keep the peace. How foolish the argument that greater weapons are more conducive to a preventing of war, while a reduction of the same, particularly the atom weapons, will undermine peace. The world's leaders are acting like drunken men, and into the controversy of whether there should be more powerful weapons as a deterrent or whether nuclear devices should be eliminated, the Arabs have expressed the view that if the more powerful nations have nuclear weapons so should they. The Libyan leader, it is reported, has declared that the Arabs must possess the atom bomb to defend themselves; that they should be prepared to use it if their existence or independence were threatened. This is a mere reiteration of what some western governments have recently been saying, who can hardly sound convincing in condemning such war like speech when it only repeats their own political expressions.

The “drunkenness” is also seen in another aspect of world politics. The European Parliament has recently supported a resolution that Armenians were victims of genocide in eastern Turkey during the 1914-1918 war which consideration is seen to have a critical bearing on the European view of present Kurdish troubles taking place in Turkey as well as Iraq. Why members of N.A.T.O. should embark on a review of such matters after such a lapse of time, yet on the same occasion conveniently overlooking some of the atrocities their own nations have committed in the past, is an amazing event, especially as Turkey has the largest armed forces in N.A.T.O. after the United States. Turkey has reacted by saying it will now review its membership of N.A.T.O.

THE REMNANT

because the Strasbourg-based nations are in effect encouraging Kurdish rebels to continue barbaric action in Turkey, where sixteen children among thirty victims had just been massacred at a south-east Turkey village by the Kurds. The Turkish president while vowing vengeance on the guerrillas said that Turkey's importance within N.A.T.O. was not appreciated by fellow members in the European Parliament. It is as though N.A.T.O. nations are bemused, their senses quite gone, to make such a political attack on one of their most powerful associates, who has always denied the genocide charge and actually campaigned against the view that the old Ottoman empire had attempted to wipe the Armenians out in 1916. This surely is another sign of the incapability of nations and their governments to act with common sense in a time when rationality and sense is more important than ever before.

But this cannot be, for the prophecy is divine and certain:-

“Thus saith the Lord of hosts, the God of Israel; Drink ye,
and be drunken ...” (Jeremiah 25:27).



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.

Response to advertising in Los Angeles and Vancouver has resulted in several replies, giving opportunity to witness both to Christadelphians and those not associated with that body.

Gratitude is felt for the close contact with our brethren in Manchester in the work of His house. Minds and hearts will be with those in Manchester on the occasion of the Fraternal Gathering.

The Sunday School outing is planned, God willing, for August 22nd.

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 encouraged by the letters of appreciation and enquiry received from time to time which tell us that our work interests some.