

MARCH 1988

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"**

**"GOD IS A CONSUMING FIRE"**

**"THE AMENDED BIRMINGHAM STATEMENT OF FAITH AMENDED"**

**"A BIBLE CLASS"**

**"CORRESPONDENCE ON THE DEATH OF CHRIST"**

**"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

“... GOD ... HATH SPOKEN ...”

ONCE again we are privileged to listen to Paul's words to his brethren who were Jews but who had turned to the faith of Jesus. As such they would be knowledgeable concerning the law, and as Paul had been, were adherents to the traditions of the elders. Some may have been Pharisees or Sadducees. These, having come out of Jewish tradition, might find that this tradition could be a hindrance to their deliverance from the law's ordinances into the liberty found in Christ. Paul then, appealing to their background of knowledge, encouraged them to perceive Christ as the end of the law and the beginning of salvation for those who turned to Him.

Our background, Brethren and Sisters, is not Hebrew but Gentile. We had been aliens to the hope of Israel until God in His mercy called us from varied circumstances; but how wonderful that we have been called, just as surely to be His children, as any of the faithful in Israel. We are striving to be true Hebrews, “passers-through” this life, as we wait in hope for the Almighty to fulfill His promises made to Abraham and David so long ago. The wonder and mercy is that God has called, through His word spoken from the beginning, a people for His Name, whether Jew or Gentile, to a salvation and glory promised—the hope of Israel.

The Apostle's opening words in the letter to his Hebrew brethren speak of this wonderful gift:

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, ...” Hebrews 1:1-2.

God did speak on many occasions to these fathers—to Abraham, to David—imparting to them precious promises which are yet to be fulfilled. We may marvel in that He speaks to us “in these last days by his Son”. Thinking about how God spoke and all that His speaking entailed, we are filled with awe at the grace and power. Let us consider the wondrous privilege that our Father does speak, for unless He did so, where would we be? How could we know His will, His purpose or His great love?

## THE REMNANT

---

When we think about the Almighty's speaking, minds go back to His creation of the earth—the work of His hands—accomplished through His spoken word. Turning to Genesis, we find the first recorded words of God:

“And God said, Let there be light: and there was light.”  
Genesis 1:3.

By His power light *was*. By His word that power operated. With discernment we can see this. LIGHT—that which gives all life and without which there can be nothing—created by the divine power of two simple words: “light be”. As we experience light, awake to the rising sun, see the world transformed from a place of darkness to one of brightness, beauty, and life; as we are able by light to see, enjoy, experience and learn, does it proclaim to us God's wisdom and His purpose? This confirms His promise that there is to be a time when the world will no longer be a place of evil and darkness, with only dim light here or there; but will be transformed into glorious everlasting illumination, light, when Jesus returns as “the morning star”—the “Sun of righteousness”.

God spoke “light be” and God speaks each day as we observe this marvel of His creation. How easily we can forget who created it, can gloss over its meaning and message as we see it happen day after day. Let us try to be alive to remembrance as the light breaks forth in the east. God hath spoken and let us listen, pondering that He imparts to us such a hope. It is striking that in the six days' work of creation we read how on each day “God said”. Let us remember too that we owe our very being to His speaking. Shall we not then better perceive why John said:

“In the beginning was the Word, and the Word was with God, and the Word was God.”  
John 1:1.

And also that:

“... the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”  
John 1:14.

As here at the Table this morning we have remembered that expression of our Father's mind, the Lord Jesus, has not God indeed spoken in these last days by His Son?

Paul tells us “God spake in time past ... by the prophets”. Consider Abraham to whom God said:

“... Get thee out ... unto a land that I will shew thee.”  
Genesis 12:1.

## THE REMNANT

---

God spoke, Abraham obeyed, and therefore the Almighty gave him promises. So was born the hope of Israel—a seed, a land, a nation, a blessing—through the One promised. We think of many to whom the Almighty spoke: to Moses He gave the law, a schoolmaster. When He spoke from Sinai it was not only to Moses, but all Israel heard His voice. Their reaction to Moses was:

“... Speak thou with us, and we will hear: but let not God speak with us, lest we die.” Exodus 20:19.

What power that voice must have conveyed as Israel feared and trembled, fearing death. Their entreaty was that Moses convey God’s words and then—“we will hear”. Moses did speak explaining God’s purpose:

“... Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.”

Verse 20.

Sadly that fear of God faded in times of stress and trial, and so they failed to heed His word. What is our reaction as we hear God’s voice through His Son? Can we hold onto that determination to “sin not” — even in a time of proving, and thus keep alive the hope which His word promises?

Paul wrote:

“God ... hath in these last days spoken unto us by his Son, ...” Hebrews 1:2.

The disciples saw, heard, and even handled the Lord Jesus; and Paul saw him in spirit. As they were privileged to do so, was not God speaking, opening to them that which His prophets had spoken of His purpose being confirmed in His Son? John who was a close witness to many things had heard God say:

“... This is my beloved Son, in whom I am well pleased; ...” Matthew 17:5.

John later wrote for our help:

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; ... declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and his Son Jesus Christ.” I John 1:1 and 3.

That which John heard, spoken by God through His Son, proclaimed the means of fellowship with Himself. How wonderful to listen to Jesus speaking, to grow in awareness of God’s mercy extended through Him, to experience this fellowship, to feel His presence, and His Spirit’s power seen in His Son! John, Peter,

## THE REMNANT

---

Matthew, Mark, Luke all knew this blessing, and they have written, speaking even to us today as we renew our vows.

We remember how Jesus appeared after His resurrection to two of His disciples on the way to Emmaus, and spoke when they failed to recognize Him as the risen Christ:

“... O fools, and slow of heart to believe all that the prophets have spoken: ... And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.”

Luke 24:25-27.

Luke further related:

“... their eyes were opened, and they knew him; ... And they said ... Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?”

Verses 31-32.

These two, rejoicing at this wondrous experience granted to them, returned to Jerusalem and related what transpired, to the eleven gathered there. These things are written for our edifying, Brethren and Sisters. It is sobering and yet so very uplifting and humbling. As we remember Jesus Christ here this morning, discerning that He is the promised Messiah who gave His life as foretold; as we are allowed to fellowship if our hearts are right, through the bread and wine, is not God truly speaking in these last days? In these tangible symbols we are renewed in the conviction of His promises seen in this One who has already come. Thus we can see that by:

“... two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:”

Hebrews 6:18.

By two unchangeable things — Yahweh’s word and His Christ, immortal at His right hand, a mediator and redeemer — God speaks yet.

We believe these are the last days, and rejoice that God does sustain in the determination to take up our cross and follow Jesus. Can we find help to do so in Paul’s words:

“Therefore we ought to give the more earnest heed to the things which we have heard, ... How shall we escape, if we neglect so great salvation; ...” Hebrews 2:1 and 3.

Then our brother reminds us again that this overwhelming blessing:

“... first began to be *spoken by the Lord*, and was confirmed unto us by them that heard him;” Verse 3.

Peter, knowing our frailty and great need, also strengthens us:

## THE REMNANT

---

“We have also a more *sure* word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:”  
II Peter 1:19.

God first said: “Let there be light”—and it shone in the darkness. It shines still if we can take earnest heed to what “God hath spoken”, ever waiting and looking for THE morning’s light.

J.A.DeF.

## God is a Consuming Fire

**WE** ARE reminded by Paul in the 12th chapter of Hebrews of the sure hope of the Kingdom of God to come. He also emphasizes the need to “serve God acceptably with reverence and godly fear: For our God is a consuming fire” (verses 28-29). To consider God as a consuming fire or as that word consume means to eat or take in, speaks of the fire of the Spirit which dwells in God—the vehicle through which His will is accomplished, and which will ultimately end this present era and usher in the Kingdom age to be ruled in peace and righteousness by the Lord Jesus Christ. Striving to attain unto this hope, it is critical that we are mindful of this consuming power of God. It was important for Moses as we read in Deuteronomy 4:22-24 where he instructs Israel:

“But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee. For the LORD thy God is a consuming fire, even a jealous God.”

This was a final message to Israel from Moses, who was not allowed to go with them into that promised land because of his own personal failure. Yet, his desire was for Israel to remember the singleness of purpose embodied in the covenant—that they would be the children of God, if they looked to Him as a Father, in all reverence and fear—keeping God foremost in their living.

The fire of the Spirit also brings judgment, for God is constantly assessing His people to see if there is a reflection of that fire in their work, and in their walk, as they strive to carry out His word. Moses and the children of Israel had seen that fire in a literal sense on Mount Sinai, as we read in Exodus 24:17:

“And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.”

We know that in that mount God communed with Moses and gave him the statutes of law and a pattern of things to come, clarifying the covenant relationship between Him and His people. This would impress Moses, and how he would work to reflect that power and fire of the Spirit in his own living as he was appointed God’s representative to Israel. This was a great

responsibility, given only to one who could show proper reverence and fear. In Deuteronomy 5:9 Moses rehearses the words of God to the people as he says:

“Thou shalt not bow down thyself unto them (idols), nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, And shewing mercy unto thousands of them that love me and keep my commandments.”

Those of Israel who recognized that God looked for singleness of heart and purpose in His children would not be tempted to let idols creep into their living—would not put anything before God, always keeping Him foremost. Paul was trying to convey this same diligence to his Hebrew brethren and to communicate to them a zealously to do the work of God with singleness of mind.

There are other examples of those in the Scriptures with that zeal, primarily of course the Lord Jesus, whose only intent was to please and glorify His Father and accomplish the purpose given Him. The fire of the Spirit completely consumed His living. When He dispersed the money changers from the temple, His actions caused the disciples to think of the words recorded in Psalm 69:9:

“For the zeal of thine house hath eaten (consumed) me up ...”

Another example is Phinehas, who also carried out the word of God with zeal and singleness of purpose. The situation as it is recorded in Numbers 25 reveals that Israel was dwelling in Shittim where the people began to mingle with the Moabites, breaking down that separation of fellowship which protected them against the evils of the world around them. Verses 2 and 3 describe their infidelity:

“And they (Moab) called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

And Israel joined himself unto Baelpeor: and the anger of the LORD was kindled against Israel.”

However, the fierce anger of God was stayed from Israel because of the actions of Phinehas, who took a javelin and killed both the Midianitish woman and the man of Israel who had brought her into the camp. God spoke through His servant Moses in verses 11-13 as He said:

“Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I

## THE REMNANT

---

consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace:

And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel."

Here we see how God's mercy and grace was evoked by the zealous actions of one man, Phinehas. This should speak to us as well of the work set before us, that it is to be done with zeal and a singleness of heart, not for our own glory, but His.

Zeal is again spoken of in the message to the ecclesias in Revelation 3:19, primarily to the ecclesia at Laodicea:

"As many as I love, I rebuke and chasten: be zealous therefore, and repent."

Again, the message is given to be zealous for the things which bring spiritual strength and well-being, which can only be accomplished as all else which can distract or hinder is removed.

How helpful Paul's words of encouragement to his Hebrew brethren can be to us today, as we recognize that the return of the Lord Jesus must surely be near, but only those who have sought to serve Him acceptably, reflecting in measure the fire of His Father's Spirit, will be allowed a place in that purpose. II Peter 3:10-11 warns of the coming of that day:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,"  
and verse 14:

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

Only the Spirit can consume the flesh, and we then, striving to submit to it under God's hand, allowing its work, can have hope of finding the peace promised to Phinehas—that peace of God which the Lord Jesus the Prince of Peace will make possible when He returns.

M.C.S.

### The Amended Birmingham statement of Faith Amended

**B**EFORE our readers get a wrong impression may we say first of all that the following has no connection with Birmingham but rather comes from Canada and is only one of seven amendments:-

“A member of the Brethren in Messiah must use only unleavened bread and wine at Messiah’s first day Memorial. Historically, it is clear that Yahshua the Messiah used unleavened bread for the Memorial as the Memorial had its roots in the Mosaic Passover in which leaven was entirely excluded. Unleavened bread is symbolically referred to as the bread of affliction (Deut. 16:3), and is representative of sincerity and truth (1 Cor. 5:8). All these symbols are apt representations of the Messiah’s character. Leaven, on the other hand, symbolically represents malice and wickedness (1 Cor. 5:8)—symbols which are entirely inappropriate at the Messiah’s Memorial ...”

---

### THE REMNANT’S SUBMISSION

At the Last Supper Christ was in the act of completely fulfilling the law of Moses which was taken away after His death. The required eating of unleavened bread belonged to that Mosaic period. It was not in existence before Moses, for when God’s priest brought forth the blessing of the Lord to Abraham he presented him with bread and wine, not unleavened bread. In Gentile times the counsel, “As touching the Gentiles which believe ...” (Acts 21:25) made no mention of the necessity of eating unleavened bread on the first day of the week. Surely the Gentiles would not have been left in the dark if unleavened bread had been a necessary thing, especially as the ‘hard bread’ was not a common commodity amongst them.

May we make the appeal, that to judaize in these last days is to bring back that which Christ suffered so much to put away. Furthermore this view of the need to remember Him by unleavened bread is tending towards an endorsement of the view that “Jesus did not struggle against sin working in himself.” The simple truth is that He killed the leaven which was working in His mind.

## A Bible Class

“This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood...”

I John 5:6.

Throughout this 5th chapter of I John there is a very evident correlation being made between the necessity for belief in the Lord Jesus Christ and the hope of eternal life provided through God’s word. The chapter gives a background to the verse under consideration, and teaches of the faith and belief needed in God and His Son. The first verse states:

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.”

This speaks of the gospel message, the Kingdom of God made possible through the name of the Lord Jesus, and how one with understanding may hope to attain unto it.

The 6th verse speaks of the Lord Jesus coming not only by water but by blood as well. The water speaks of His baptism, that He who was without sin submitted to in order that all the commands of God might be accomplished. John the Baptist protested the need for Jesus’ baptism, recognizing Him as the Messiah. However, Christ was part of disobedient Israel and thus along with them, was alienated from God and in need of repentance. Recognizing this, He submitted to John’s baptism, the baptism of repentance as He said to John:

“... Suffer it to be so now: for thus it becometh us to fulfil all righteousness.” (Matthew 3:15).

Going back to I John 5:6, the second aspect of this verse speaks of blood, referring to Jesus’ own blood shed as the freewill offering of His life. This sacrificial shedding of blood however, has been accomplished by Christ alone. The latter part of the verse under consideration continues with the thought of:

“... And it is the Spirit that beareth witness, because the Spirit is truth:”

The Spirit of God is Truth—spoken from the beginning of God’s purpose with mankind. In Eden after the fall of Adam and Eve, the animal skins providing a covering for their sin, foretold of the need for the shedding of blood:

“Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.” Genesis 4:21.

Many of the sacrifices under the law also required the shedding of blood to cover trespasses, all pointing forward to the death of a Messiah who would be, “the Lamb of God that taketh away the sin of the world” (John 1:29).

## THE REMNANT

---

The shedding of blood is no longer necessary, because with the death of the Lord Jesus, the way is now opened into the hope of eternal life for those who believe on His name and who are by baptism buried into His death and rise in newness of life. Water alone was not enough, nor the shedding of blood alone, but because of His perfect obedience to baptism and death after a life without fault, He has entered into the presence of the Father, to return upon the day God appoints for the present Gentile domination to end, bringing with Him a new order, to be ruled in peace and true justice.

M.C.S.

## Correspondence from P.P. on the subject of the death of Christ

“Under the heading “Edward Turney 1873”, you also misrepresent Turney’s teaching by saying he undermined the truth and the work of the deceased doctor, he did nothing of the kind but exposed the errors of the doctor and exposed also the Truth taught by him and Roberts which you have discarded for error. You state, “So the true teaching was passed over, namely,” — and you go on to express a mixture of truth and error in the experiences of Jesus, and class *this mixture* as *true teaching* instead of what in fact really is true teaching. Jesus did not struggle against sin working in himself—sin is “abstract” transgression of Law, — if sin had been working in him then he would have been a sinner, — fleshly temptations are not sin, — it is only when temptations lead to violation of Divine Law that sin is committed. Turney was right and you are definitely wrong in saying or suggesting that Jesus had to obtain eternal Redemption for himself—the letter to Hebrews does not teach this. You talk of Turney denying the truth concerning the Name of Jesus Christ—he upheld it more than Dr. Thomas, Robert Roberts or any of you who profess to follow them—and where the pioneers taught the truth he confirmed it, and where they contradicted themselves and one another he exposed it as we also do for the benefit of people who are continually put off the track by your phraseology. You will see in my article that your remarks about E. Turney are libellous. I came to the conclusions Turney taught, having never read his works or ever heard of him or any literature circulated by the Nazarenes. I was a Christadelphian for 17 years and read my Bible with discrimination, not following blind leaders.”

---

### EXTRACT FROM STATEMENT OF THE NAZARENES ACCOMPANYING THE ABOVE LETTER

“... In appealing to his readers to get back to the writings of Thomas and Roberts one would think that they had explained the most important and profound subject of God’s dealing with mans’ salvation namely the “Atonement ...”. In view therefore

of the appeal that has gone out for Unity in the Christadelphian divided communities of North America in the form of a Referendum it is very strange that I should have before me a pamphlet by six named members of its steering committee, where under the heading ... "Appraisal of Current Situation" they make five important comments and admissions; Number 4 "There are some views that are indeed contrary to Scripture." But the Number 1 is what I want to draw attention to in connection with what I said of the one version of the "Atonement" delivered by Paul to the Corinthians. It reads as follows; 1, "There are certainly doctrinal differences among Christadelphians. For example there is a considerable range of views on the "Atonement" within both fellowships ... Is it not a fact that the pioneers of Christadelphia never reached a complete understanding of the Gospel as preached by Paul, as a result of misunderstanding and misinterpretation in many cases? ... the significance of immersion into the death of Christ ... being left to all sorts of conjecture and versions of men. It should not be expected that there would be unity on such a basis, but in the true Ecclesia of Christ it is expected, and must be on the foundation laid, which is Jesus Christ ... And who is this Jesus Christ? He is the Son of God who was of like nature as Adam and ourselves and gave his "Life in the blood as the Ransom Price" for all who by the offence of one were "legally—dead" and alienated from God. It was just prior to Edward Turney's lecture on this matter that the Christadelphian community was in a state of Apostacy regarding Adam's sin and its consequences ... their attacks on Adam's conduct being directed against *his flesh*, instead of his ability to be obedient in character and wilfully disobeying God ... condemnation of the flesh was substituted for condemnation of sin ... This ... presented them with a dilemma because if the flesh was defiled and in the words of Roberts "unclean" as a physical quality, then the flesh of Jesus would be unclean also; so one error begets another and thus a true understanding of Paul's doctrine of the "atonement" was never preached by Dr. Thomas or Robert Roberts ... it was not His character that was sacrificed as a Ransom Price, but His natural life in the blood, a life unforfeited to sin in exchange for a life forfeited by Adam. ... Where *no law* is there is no transgression, Adam realised this and his conscience was defiled in the knowledge that he had transgressed Divine Law while in the *nature* in which he was *first* created and it was in this very nature that Jesus was born and by perfect conduct showed it was possible for Adam to have been obedient and thereby he (Jesus) condemned sin while in the likeness of the very nature which transgressed. I think this answers Dr. Thomas's bewilder-

## THE REMNANT

---

ment, "How could sin be condemned in the nature of Jesus if it did not exist there?" I think I have shown that it did not and could not exist in Jesus, or anyone else as a physical element ... sin is abstract. ... This is the Jesus we believe in ... one who needed not redemption as other men, but who by his "life" acquired directly from the Father (yet in the veins) as the blood of all humans flows, he was free to pour out his "life" unto death for us ... we do not teach a dual Christ by separating his flesh from his character, the former, unclean, sinful, devilish and satanic in every respect ... Robertites including "the Remnant" wrest the scriptures from their context in every way they can to describe the false theory of human nature being changed to a sin-contaminated polluted, flesh, incapable of obedience to God's requirements."

---

### THE REMNANT'S COMMENTS

First of all may we point out the error in the Nazarene's statement that Jesus had "a life unforfeited to sin ..." When Jesus was born He was already on a course (unlike Adam) that would inevitably lead to death. As Jesus grew up He was ageing, therefore He was dying. The only escape for Him was by His death upon the cross. The simple question therefore is presented that if His body was not sin stricken, condemned, why was He dying? The Nazarenes also ask, "How could sin be condemned in the nature of Jesus if it did not exist there?" In reply we ask the question that if the Diabolos was in Jesus, is the Diabolos not to be condemned in His nature because He did not give way to His temptations, which are described so that we might know the struggle which took place in Him, between the mind of the flesh and the mind of the Spirit? Jesus was specific, "Why callest thou me good?" (Matthew 19:17) When Jesus was exalted to the divine nature, only then were no evil thoughts present in Himself, as there will not be in the exalted redeemed in the last day. The promise in the beginning was that He would "bruise" the serpent, which of course meant a work of condemning and overcoming serpent thinking, and where does such thinking and reasoning take place if not in the flesh?

## THE REMNANT

---

If Jesus had not died on the cross He would still have died. Therefore His thoughts are prophetically described, "He asked life of thee, and thou gavest it him, even length of days for ever and ever." (Psalm 21:4) Where in this is there a "Ransom Price ..." of "a life forfeited to sin in exchange for a life forfeited by Adam" as asserted by the Nazarenes? The simple fact is that Eternal Life is the gift of God, even to His Son Jesus Christ. Life *was* forfeited by Adam, who though not dying did not have eternal life, but Jesus was already subject to death even from the day He was born, therefore when God exalted Him to Eternal Life it was of God's goodness and mercy; for there was no injustice in God of Jesus being in the mortal condition in which He was found. Jesus therefore had to die, but it was His obedience in the manner of the death which God required of Him, that brought Him into the ultimate favour of God.

---

### WHAT ROBERT ROBERTS SAID

"... in what way the righteousness of God was declared in the crucifixion of a guileless and sinless and perfect man. We must first of all ask who he was. It is a ready and Scriptural answer, so far as it goes, to say, he was the Son of God. But he was more than this. His being this alone would not have qualified him for the work of declaring the righteousness of God in being sacrificed. He was likewise the son of man through birth of a woman. Although he is called the second or last Adam, he was not a new Adam: he was not made fresh from the ground as Adam was. He was not of angelic nature; he was not in any physical sense apart from us ... partaker of the same flesh and blood, that through death he might annul, destroy, neutralize, that which is destroying us all ... The word of God to Adam took effect, and made him a death-stricken man; he was not subject to death before, for sin was the door by which death came in, "By one man sin entered into the world, and death by sin." "By man came death" ... could a mortal beget an immortal? ... "By one man sin entered into the world, and death by sin; and so death hath passed upon all men for that all have sinned." Now, how was this state of things to be remedied? There were three ways of mending it. One way was to exterminate the whole human species. But this would have been a poor remedy. It would have been to confess failure—that God had set going an arrangement on this planet for His glory and could not make it work. This was impossible. God has said that He has not made the earth in vain: that He formed it to be

inhabited by the righteous: and that as truly as He lives, it will be wholly filled with His glory yet. The second way would have been what might be called the toleration-of-sin method—the universal and indiscriminating pity method, by which the wickedness of disobedience should have been ignored, and mankind allowed to occupy the earth immortally for their own pleasure. But this also was impossible. It would have meant God's abdication, and the handing over of man to eternal misery. There was a third way—a middle way, and that is the way which has been adopted—namely, to enforce the law against sin, and at the same time leave the door open for mercy to repentant and obedient sinners. How such a method could be made consistent with itself has been exhibited to us in the birth, death, and resurrection of Christ. He was born that He might die, as the first necessity in the case; for such was the righteousness of God to be declared, and sin condemned in its own flesh as the foundation of all the goodness to come afterwards. It may be asked, could not such a result have been achieved by the sacrificial immolation of any sinner? So far as the mere condemnation of sin was concerned, no doubt the lesson could have been thus enforced; but as in all the works of God, there were more objects than one. Not only had sin to be condemned, but resurrection had to come in harmony with the law that made death the wages of sin; and this resurrection was not merely to be a restoration of life, but the providing of an Administrator of the glorious results to be achieved—the raising up of one who should be a mediator between God and man, the dispenser of the forgiveness and the salvation of God through Him, and the Judge also of who should be fit to receive these great gifts. All these aims required that the sacrificial victim should be a perfectly righteous man, as well as the possessor of the nature to be sacrificially condemned—who should do no sin himself, while “made sin” and treated as sin for us; who should be just and holy, obedient in all things, while yet “numbered with the transgressors, and making his grave with the wicked”. . . . The crucifixion of Christ as a “declaration of the righteousness of God” and a “condemnation of sin in the flesh,” exhibited to the world the righteous treatment of sin. It was as though it was proclaimed to all the world, when the body was nailed to the cross. “This is how condemned human nature should be treated according to the righteousness of God; it is fit only for destruction.” The shedding of the blood was the ritual symbol of that truth; for the shedding of the blood was the taking away of the life. Such a declaration of the righteousness of God could only be made in the very nature concerned; a body under the dominion of death because of sin. It would not

## THE REMNANT

---

have been a declaration of the righteousness of God to have crucified an angel or a new man made fresh from the ground. ... It pleased God to require the ceremonial condemnation of this sin-nature in crucifixion in the person of a righteous possessor of it, as the basis of our forgiveness.

---

### WHAT DR. THOMAS SAID

Man having been made subject to evil, and consigned to the bondage of a perishing state, the Lord God repudiated their fig-leaf invention, and "appointed coats of skins" for their covering. To appoint coats of skins implies a command for the sacrifice of animals whose skins were converted to this purpose. ... When the sacrifice was accepted, the offence was provisionally remitted; for the scripture saith, that it is not possible for the blood of animals to take away sins. It was impossible because sin was to be condemned in sinful flesh. This required the death of a man; for the animals had not sinned: so that, if the whole animal world, save man, had been made an offering for sin, sin would still have been uncondemned in his nature. Besides the necessity of a human sacrifice, God deemed it equally necessary that the victim should be free from personal transgressions; and that when he had suffered, he should rise from the dead so as to be "a living sacrifice". If the death of a transgressor would have sufficed, then, Adam and Eve might have been put to death at once, and raised to life again. But this was not according to the divine wisdom. The great principle to be compassed was the condemnation of sin in sinful flesh, innocent of actual transgression. This principle necessitated the manifestation of one, who should be born of a woman, but not of the will of man. Such a one would be the Seed of the Woman, made of her substance with Him for His Father who by His overshadowing spirit should cause her to conceive. He would be the Son of God by origination; and Son of Mary by descent, or birth of sinful flesh. ... Adam and his wife had faith, or God would not have accepted the sacrifices with whose skins they clothed; for it was as true then as it is now, that "without faith it is impossible to please God." Faith, then, in the Seed of the Woman, first as a sacrifice for sin, wounded to death by his enemies; and afterwards the destroyer of the sin-power; in connection with the sacrifice of animals as representative of the bruising of his

## THE REMNANT

---

heel—was the ground of their acceptance with the Lord God. ... When the saints are all gathered into the kingdom, they will not find themselves in an unexpected situation. They will all be there by virtue of believing the same things; ... Their sins will have been covered upon the same principle—by the raiment of righteousness derived from the sacrifice, by faith in whose blood they had been cleansed.

---

### FINAL COMMENT BY THE REMNANT

We leave our readers to the final decision of who was right, Turney or Roberts. For our part we have no doubt whose word and work has the convincing ring of truth.

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

“... Peace, Peace; when there is no peace.”

(Jeremiah 8:11).

As the effort to reduce nuclear arms continues there is almost an international sigh of relief as world holocaust seems to be receding.

But is it really a move towards peace? A not much publicised report is to hand which reveals that an eighteen-year moratorium by the United States on production of biological and chemical armaments has been cancelled. Hence nerve poison is to be produced again, which when delivered by missile has a chemical interaction which is extremely lethal.

Russia says it no longer makes such weapons, but Western powers are sceptical. Where then is peace?

## THE REMNANT

---

### 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.

How grateful we feel for the Father's provision that there is means at hand to quickly communicate and counsel together as questions and considerations arise in our working and watching to keep His Truth in sincerity and balance, which is the divine hallmark.

By the time this is in print, we will have held God willing, our annual Sunday School party.

As our brethren and sisters in Manchester meet according to plan in the spring Fraternal Gathering, our minds and spirits will be found with them in this time of upbuilding and rejoicing.

*J.A.DeF.*

— — — — —

MANCHESTER, *Ryecroft Hall, Audenshaw.*

Sunday: Breaking of Bread 11 a.m.

Thursday: Bible Class 7.30 p.m.

As Spring approaches and a new brightness is manifest in the lighter sky and in the vivid colouring of the new growth. These wonderful things testify to the kindness of the Most High who in these natural things of His creation gives token of the "times of refreshing" yet to come.