

MARCH 1990

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"

"PSALM 32"

"FELLOWSHIP AND THE DOWIEITE CONTROVERSY" (continued)

"A BIBLE CLASS"

"THOUGHTS ON MORTALITY AND THE SACRIFICE OF CHRIST"

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

"EXTRACT FROM REMARKS OF E.R.H."

"NEWS FROM THE ECCLESIAS"

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AT THE TABLE OF THE LORD
"SON OF MAN"

This past week we have finished reading Jeremiah's prophecy and have begun that of Ezekiel. Following this, the prophecy of Daniel will be our portion. Together, though in separate areas, these three prophets spoke to Judah and Jerusalem, and to those already in captivity. Their joint witnessing covered a most crucial period beginning just prior to Nebuchadnezzar's first assault on Jerusalem (606 B.C.), continuing through this city's destruction and well into the captivity. These momentous times for His people covered some thirty years of intense suffering in turmoil, oppression and destruction—all because of failure to heed God's word through His prophets, as Jeremiah reveals:

"...the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened,...Therefore thus saith the LORD of hosts; Because ye have not heard my words...this whole land shall be a desolation...and these nations shall serve the king of Babylon seventy years." Jeremiah 25: 4,8,11.

God did rise early, was quick and continuous to send warning through these prophets. But this work was of no avail; during these crucial years there was little response. If there had been a hearing, and a turning from their own ways, the evil might not have come to pass.

Our contemplation of the witness of Jeremiah, Ezekiel and Daniel continues for almost four months — nearly a third of a year to consider these devastating events. It is indeed a sad history, yet one which can help us realize the need to give ear, put away our own ways, and seek more fully in ourselves the ways of the Almighty.

This week our minds have been exercised by the record through Ezekiel, and by his works in response to "the hand of the LORD...upon him." It is perhaps surprising to see that the Almighty did not Himself address the prophet by name. God called him "son of man" whenever speaking directly to Him. Son of man—ben adam—in the Hebrew—meaning son of Adam. Why should Yahweh do this? It was not just by chance, but with divine wisdom and purpose. Was it a reminder to our brother that he was indeed a son of Adam, chosen by the Almighty to carry His word to Judah, but ultimately, like all sons of Adam, to die as decreed by God in the Garden of Eden? There was one other known as "Son of

man” —the Lord Jesus— who asked His disciples:

“...Whom do men say that I the Son of man am?”

Matthew 16:13

These words are recorded in Greek, but no doubt Jesus spoke to His disciples in Hebrew, so saying “ben adam”, son of Adam, acknowledging that He too was subject to that same death due all men. He through His victory over that sin nature in Himself has been resurrected, and now sits at His Father’s right hand to mediate for all sons of men who turn in obedience to Him.

This prophecy of Ezekiel is especially applicable now for it speaks of Israel’s restoration as a kingdom, the vanquishing of the Gog power, the temple built, the land divided—all this to be accomplished by Jesus Christ when He returns. At this present time, momentous events are taking place in the world, especially in the realm of the latter-day Gog. Its leader, for the first time ever, has met with the Pope. As reform sweeps through its eastern European dominion, it is truly a time of change. We know from prophecy what must come to pass before Jesus returns to establish His Father’s kingdom. These portentous events take place under God’s hand. What a help and encouragement this is! Let us then listen to Ezekiel, look at his life and his witness. He, as a watchman and a sign, was marvellously helped in bitter and sore circumstances. A watchman is chosen to be alert, to peer into the distance, and to warn of approaching danger. The Almighty spoke to Ezekiel:

“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.”
Ezekiel 3:17.

A grave responsibility was placed upon him. How could he best be a watchman?

“... hear the word ... and give them warning...”

The word warning is helpful, meaning to enlighten, also to shine, to admonish, to teach. Thus, warning shines as the light of God’s word to reveal danger and to guide those who give heed.

The prophet Daniel, also involved in this work of God, was given promises of the hope held out for those who wisely heed as well as those who warn:

“... thy people shall be delivered, every one that shall be

found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contemp. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”
Daniel 12:1-3.

Those who in their time of probation have been faithful watchmen, bringing the light of God’s word to bear, will themselves become as stars shining eternally in His kingdom.

Turning back to Ezekiel now, being a watchman he was especially for a sign to his people. A sign is a token to teach. Being a watchman and a sign was not easy for our brother; his doing so caused much hardship. God said to him:

“... I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.”
Ezekiel 3:26-27.

For seven years Ezekiel was mute, able to speak only when the Lord required him to warn, “Thus saith the Lord God”. Can we imagine what it meant, being unable to speak for seven years, even to his wife, his family, his brethren? At times he must have felt utterly cut off. A “son of man”—he may have fretted as the years went by and he remained dumb. When he did speak, we perceive that he was mostly ignored, ridiculed, and reproached. How was he, a fleshly being, able to endure? Was it because of his strong trust in God, having seen His purpose revealed and His wondrous brightness? He tells us:

“... This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face”
Ezekiel 1:28

Now, in addition to being unable to speak, Ezekiel was commanded by God:

“... Lie thou also upon thy left side ... according to the number of the days, ... three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when

thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year."

Ezekiel 4:4-6.

Also he was to be bound, in order that:

"... thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege." Verse 8.

A total of four hundred and thirty days, he was unable to move, to turn. We cannot begin to imagine the hardship requiring such restraint of soul. The pain, the stiffness, the suffering at times must have been excruciating. The mind of a son of Adam would feel, I've got to move, turn over, ease myself. Ezekiel being certainly helped and having perceived the glory of God, would determine to be a faithful sign. Even so, as day after day passed, with no relief, his desire and strength may have weakened. Yet for over a year, he endured. How did he do it?

"... the hand of the LORD was strong upon me."

Ezekiel 3:14.

That hand was requiring it, encouraging and sustaining him in this work. We can perceive how he would have prayed constantly for strength until the four hundred and thirty days were ended. How he would rejoice when they were accomplished and he had endured with the help of the Almighty!

On another occasion, the prophet was required to be a further sign:

"Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men ... and at even my wife died: and I did in the morning as I was commanded."

Ezekiel 24:16-18.

How difficult to show no sorrow or mourning as his wife was taken. What restraint would be required! This was indeed a sign to his people as God explained to them through Ezekiel:

"... Behold, I will profane my sanctuary, ... the desire of

THE REMNANT

your eyes... ye shall not mourn nor weep; but ye shall pine away for your iniquities ...” Ezekiel 24:21,23.

How was there to be a pining away of God’s people? They were to be consumed and vanish for their evil ways. The temple in Jerusalem would soon be destroyed, the city burned, and those left of Judah taken captive. How apt was this poignant sign which was required of Ezekiel. What a burden it placed upon this son of Adam. In mercy the Almighty would help him look to the hope given when faithful witnesses would know no sorrow, nor sighing, when God Himself would wipe away all tears.

The Apostle John, another witness much later, was strengthened in his work of proclaiming, “Thus saith the LORD”. In Revelation, we read of the vision given:

“... Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”

Revelation 21:3

John saw the ultimate “desire of thine eyes” of faithful men: These look to the promised fulfillment of God’s purpose, and so are enabled to endure whatever sorrow, trial, and pain that may be required by an all-wise Father. Moved by love for the Almighty, John exclaimed in another place:

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:... Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”

I John 3:1-2.

Indeed, what manner of love we are permitted to know though mere sons of man, that God should call us to be sons of Himself, brethren and sisters of Jesus Christ! He is THE Son of man, whose victory has made it all possible. Can we not be inspired and moved by this hope extended to all? With Jeremiah, Ezekiel, Daniel and John, let us strive to be witnesses, faithful, though of Adam, with hopes to become eternally true sons of the great God of heaven and earth.

J. A. DeF.

PSALM 32

We are given help through God's word in a variety of ways, making us mindful of His purpose and the means to attain unto it. Such guidance is given as we consider Psalm 32 entitled, "A Psalm of David, Maschil".

This particular psalm is the first of thirteen which includes the word *maschil* in its title, a word coming from a prime root meaning, to be or make circumspect, to give instruction—hence to become intelligent to godly ways. Circumspection we know implies an overview, an ability to see the whole picture so to speak, as is seen in this psalm, penned by David as he was moved by the Spirit of God. For us, the overall lesson of circumspection is to apply the instruction of God to our living in hope of a place in the Kingdom age promised. We must remember that it is one thing to have knowledge, but quite another to apply it correctly.

Here then can be seen the help provided in this 32nd psalm, for the word *selah*, meaning value it considering the end, is used three times, directing us to look at the whole picture, thereby providing assistance to apply His Word toward that end:

"I will instruct (Maschil) thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."
verse 8.

If we recognize that the eye of God is constantly upon us, there will surely be a receiving of the instruction, as we endeavor to apply His way in our living. David emphasized this thought:

"Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.:
verse 9.

The mule and horse are beasts of burden, with no great amount of intelligence or understanding, being ruled by instinct alone. Yet with a bit and bridle man can use their strength, instructing them for his own ends. Man was made in the image of the Creator that he might give glory and honor to Him, and unlike the horse and the mule, was granted the gift of intelligence and given dominion over all that God had created. Although granted the ability to reason, the flesh has a strong tendency to be unbridled, unwilling at times to be

guided, yet God instructs His people to do exactly that.

The thought of maschil in this psalm is to remind us to be circumspect and use that intelligence and instruction given, to control our fleshly tendencies—not once or twice, but constantly throughout our life. This was David’s understanding as he drew upon his own experiences as verses 3-4 relate:

“When I kept silence, my bones waxed old through my roaring all the day long
For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.”

There must be constant and painful warfare to overcome the flesh and the natural tendencies that roar within us; these must be brought into submission to keep the promised hope alive.

How important this hope was to David is shown in his humble recognition:

“I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.”
verse 5

Here is seen the instruction contained in the Word of God. From the beginning man’s flesh has reared up in defiance, yet God in His mercy has provided a means of covering and forgiveness when true remorse is shown. Is this not what David is referring to here? As sin is acknowledged, there can be no silence kept. Instead the man of spirit will want to beseech God continually with fervent prayer and supplication in an earnest desire for forgiveness. The selah attached to this verse reminds us that without forgiveness, there can be no hope of sharing in the end that God has promised. The 6th verse continues this thought telling us:

“For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.”

Here is how a mind striving to be right might pray, looking for guidance when failure is recognized and forgiveness sought. David recognised an urgency lest the time come when God cannot be

found. Yet we must not forget that God will hear in the time of trouble for He has promised as verse 7 reminds:

“Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.”

Again the instruction of selah is given here, indeed a valuing of the knowledge given, considering the end.

The readiness to yield to God’s hand is emphasized similarly by Paul to the Ephesians in chapter 5:15-17:

“See then that ye walk circumspectly, not as fools, but as wise,
Redeeming the time, because the days are evil.
Wherefore be ye not unwise, but understanding what the will of the Lord is.”

Here Paul brings to mind the overall picture of what is encompassed in the will of God—the attainment of what His word has spoken of. If we apply with intelligence the instruction God has given us to our living, there will be a growth in true understanding and a humble appreciation of His mercy in providing a covering for sin through His Son the Lord Jesus Christ.

This blessing David saw in spirit:

“Blessed is he whose transgression is forgiven, whose sin is covered.
Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.”

verses 1,2.

God hates a lying spirit, just as He hated the serpent’s guile which enticed Adam and Eve and led to their disobedience and the curse of death. The Lord Jesus was the only man who had no guile as confirmed in I Peter 2:21-22:

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:
Who did no sin, neither was guile found in his mouth:”

Here is One who was perfectly circumspect—always looking toward the end of God’s purpose and His part in it. He was perfect in every way—no guile or deceit was found within Him, simply a complete submission to the word of His Father. His was the perfect obedience the Creator had looked for in the beginning with Adam and Eve, yet only fulfilled in the coming of His Son.

Must not the example of the Lord Jesus prompt us to look within ourselves, beyond the flesh’s thinking, fostering the mind of the Spirit and true understanding of the mercy and blessing held out for those He instructs? The 10th verse reminds us of this:

“Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.”

These mercies are extended to those who constantly try to compare themselves with the Lord Jesus’ perfect example and realize that although falling short, there is hope in turning to Him for forgiveness. Such thoughts can elevate our understanding as Paul exhorts:

“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

Submitting yourselves one to another in the fear of God.”

Eph. 5:18.

This fear of God is learned; it is a fear of doing anything that might hinder the fellowship extended and thereby nullify the end promised. What a help to us then is the instruction of this 32nd psalm, that we may learn to value the instruction of the Spirit as we look circumspectly toward the end of His purpose.

M.C.S.

FELLOWSHIP AND THE DOWIEITE CONTROVERSY
(continued)

(From last month) "While dealing with letters, we will add another, written to brother Gill by the Editor, in the beginning of 1864, and which brother Gill has transmitted to us, with a request to reconcile with its contents our present position towards the Dowieites. It is as follows:-

Birmingham. Jan. 25, 1864.

Dear brother Gill—At the request of brother Smith, of Edinburgh, I forward the enclosed letter from brother Thomas, for perusal.

You will see that the Dr. puts rather a harsh construction upon my indiscriminate list of brethren inserted at the end of the second edition of the Lectures. He thinks it was inserted to "neutralise opposition" and "extend the sale of the Lectures." This is a great mistake. It was done after considerable hesitancy and deliberation, and with a pure conscience, as in the sight of God, and not with reference to any effect it might produce on any class of brethren. I reasoned with myself thus: "If you omit names, it will be a virtual passing of judgment on those omitted. Are you prepared to excommunicate those who hold errors on subjects not constituting integral elements of the gospel of salvation? No, you are not certain that their faith is compromised or their brotherhood destroyed by an absurd handling of certain erudite portions of the Word of God. True, you may feel uncomfortable with reference to the position that such may hold in the sight of God; but so long as you are united with them on the common basis of "the things concerning the kingdom of God and the name of Jesus Christ", it would be hazardous in you to cast them off on account of remote errors which may not interfere with their brotherhood in Christ, lest perchance you may be discountenancing and turning your back upon the elect of God, whom you may have to recognise with confusion of face at the bar of Christ." In this spirit I decided to insert all the names, leaving God to judge; and I feel sorry that our brother Thomas should have been so far mistaken as to attribute it to sordid and cowardly motives.

With love to all the brethren in Aberdeen, I remain, your affectionate brother, in hope of the kingdom and glory of God, through Jesus Christ our Lord,

Robert Roberts."

"The reconciliation" desired by brother Gill is very easily effected. At the time the foregoing was penned (now nearly four years ago) the position of the Dowieites in relation to the truth was not so manifest as it afterwards became. What was known of it was sufficient to engender the "uncomfortable feeling" referred to, but did not, at that time, appear to justify the resolution to stand apart from them. Afterwards, G. Dowie's belief in the devil in heaven was avowed in the Messenger, and sundry other points came to light leading to an altered attitude. Besides the Editor's apprehension of duty in the matter grew with time and reflection. He began to see that repudiating the society of doubtful believers was not subjecting them to judgment, but merely performing an act of self-vindication in relation to the truth, whose interests (as supreme) he eventually saw to require such an attitude toward them. He realised to himself that the responsibility of it lay with those who caused it by their unfaithfulness; and that Christ in judgment would be less likely to censure the adoption of such a course, for his sake, than the continuance of a fellow-ship which hindered the development of zeal for his name, and repressed the growth of faithful service. Would to God, there were no necessity for such measures, which while tending to health in one direction, undoubtedly generate evil in another. But there is no alternative. The Truth must be the gauge in the absence of the King, when he comes, strife will cease, and all our conflicts end in everlasting rest." (to be continued)

The Remnant's comments on the above

Our readers will note from the letter dated January 25, 1864 that Dr. Thomas had already taken a firm line described in Robert Roberts' letter as "rather a harsh construction". The division caused Robert Roberts considerable anguish because of his personal connections with Edinburgh, but he faithfully upheld the Truth especially as the declension became more obvious. Dr. Thomas indeed had been firm. He had said that "Duncan, Dowie, Fordyce and Co. were blind leaders of the blind."

A BIBLE CLASS

"The words of a talebearer are as wounds, and they go down into the innermost parts of the belly." Proverbs 18:8.

These words of Solomon under consideration focus our attention on the effects of the talebearer's works. The word talebearer means a slanderer or to roll to pieces, in essence the thought of taking things to the extreme over a period of time or wearing down until nothing is left. A slanderer passes on false and damaging information which causes harm to others.

Our chapter closely compares the talebearer with a fool as verses 6—7 explain:

"A fool's lips enter into contention, and his mouth calleth for strokes.

A fool's mouth is his destruction, and his lips are the snare of his soul."

Tales passed on as gossip can cause great pain, just as effectively as a knife could wound physically. The word wound in our consideration comes from a prime root meaning, "to burn". We all know how painful such an injury can be and so unkind words against another can likewise hurt. James speaks of the tongue's ability to burn in James 3:5,6:

"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

Unrestrained by the spirit, the tongue is a dangerous weapon, and the talebearer is one who does not restrain his impulses to inflict wounds upon another. There are no positive results from a talebearer or gossip who relishes passing on harmful news, a thing in which the flesh delights.

There is also a great deal said in the proverbs about a fool and how he exercises no control over his words. A talebearer is the same, for his words promote strife, not harmony:

"Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." Proverbs 26:20.

In a fire, when wood is removed the flame goes out, and so the same

thought applies to the passing of gossip. It may be common in our workplace to hear gossip or negative half truths passed about to tear someone down. It is best to turn away from this, for listening can only encourage the talebearer to spread it further. Our consideration emphasizes how devastating this practise is, likening it to the giving of a grievous wound, which can hurt and maim.

There are several verses in the Proverbs that deal with this problem of an unrestrained tongue, for example:

"He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends."
Proverbs 17:9

"A froward man soweth strife: and a whisperer separateth chief friends."
Proverbs 16:28

"A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter."
Proverbs 11:13

In this last example is seen the difference between a talebearer and a man of spirit who recognizes the damage that could be done by gossip and so restrains the impulse. Such restraint is essential as Psalm 101:5 implies:

"Whose privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer".

Here is a dire warning from the Spirit that he who is a talebearer or slanderer will be cut off from the hope of Israel and lose his eternal life.

In the New Testament Peter further exhorts:

"But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters."
I Peter 5:15.

One may not think of a busybody or talebearer as one would of a murderer, but the Spirit warns how the evil of the flesh unrestrained can grow. Gossip can lead to hatred and anger, then anger we know can have disastrous results.

Certainly no one likes to have tales told about them, particularly if they are false and misleading, and among God's people there must be a restraint to guard against this subtle evil which can be so hurtful to unity and peace.

M. C. S.

THOUGHTS ON MORTALITY AND THE SACRIFICE OF CHRIST

The Truth in all its fulness WAS established in the beginning. Concerning Adam and Eve it is clear:-

“God created man in his own image, in the image of God created he him; male and female created he them - - -.
And God blessed them, and God said unto them, Be fruitful and multiply - - - and have dominion - - -.
And God saw everything that he had made, and, behold, it was very good.” (Genesis 1:27-30)

This information teaches that at the time referred to Adam and Eve were “very good”. They were flesh, but not condemned. They had however desires that could motivate them to sin, and sin is the transgression of the law. The woman knew the law:-

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

The serpent thinking cast doubt upon the meaning and the application of the law. So came the downfall of the woman and of her husband who followed her into the transgression. The desire (lust) for what had been forbidden prevailed in her reasonings. They were no sin’s flesh (“- - to whom ye yield yourselves servants to obey, his servants ye are - - -.” Rom. 6:16). Being sin’s flesh they were no longer “very good” for they were under the sentence of death. Moreover they were unclean, therefore their progeny would be unclean (“- - - who can bring a clean thing out of an unclean? - - -.” Job 14:4).

Had their sin cut them off from God? If this were so, would God have given them help and communication? God was very merciful, clothing them through the shedding of blood (Genesis 3:21) Moreover in God’s words to the serpent a promise was given allowing them hope:-

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” (Genesis 3:15).

The woman, then, who was dying through being persuaded by serpent reasoning, would see victory over that same reasoning through a son, a champion, whom God would provide through her. In the accomplishing of the victory the son would suffer in the flesh (the heel) but the triumph of the son would be complete (“---it shall bruise thy head ---.”)

Now this promise reveals that God required that Christ should suffer in the flesh, and would die as a result of the bite of “the serpent”, revealed in its deadly lie. Christ would experience the infirmities of the curse. God, of course, could have given Christ eternal life after a period of complete obedience to God’s will, but this could not be according to the promise in Eden. God’s purpose was that His Son, the seed of the woman, should have His life terminated, and in such a way that there would be a shedding of blood, as seen in the covering of the first parents’ shame by the sacrifice. This was to be an essential part of the promise giving hope, leading to forgiveness and ultimately life which Adam and his wife had lost, “to declare --- at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.” (Romans 3:26). Yes, God is right, “sins’ flesh” which is dying even while it lives, deserves to die. So in Christ, the perfect one, the body was condemned, cursed upon the tree, **BUT THE LIFE WAS ACCEPTED**. To this end Jesus was born into the weakness stemming from the transgression of the first parents. But what did the serpent say, and what has his seed said since that time? “Ye shall not surely die”, in other words they refuse God’s decree saying ‘you will not deserve to die.’ Christ demonstrated the true position to all who have eyes to see; and God in the provision of His Son demonstrates His infinite mercy to all who accept Christ, in that through the acceptable life, the shame of all in Christ will be taken away, the shame of their sins.

Sin’s flesh then, which came about through the first transgression, in the righteousness of God, cannot be permitted to go on living. This answers questions concerning infant death, for it is

because all flesh is subject to this law which is just. It can be clearly stated that no infant dies which has a future potential of responding to God's call to His Son, for it would then live to the age of understanding and opportunity.

When Christ was raised to life He was "flesh and bones", but no longer sins flesh, and this ultimately is to be the blessed position of all who find a place with Him, who recognise they have no claim to life but rather only deserve to die. As those who looked upon the transfixed serpent, upon the pole, in the wilderness of old, they will, through Jesus Christ, who was given even to the death upon the cross, be delivered from the serpent bite and will glory ultimately with the Risen Christ.

SIGNS OF HIS COMING AND OF THE END OF THE
WORLD

"And I will turn thee back and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel."

(Ezekiel 39:2)

This 'turning back' of the Northern Power, as foretold in the above prophecy, has been an amazing event. Who would have thought, a few years ago, that the satellite countries of the Soviet power would have gained such independence as now seen, and in such a short time?

In Russia itself, there is a political 'turning back'. It has been praised by the new United States President who has declared, "As we follow events in Eastern Europe, we watch with admiration the perestroika (restructuring) process" in the Soviet Union.

But as Ezekiel's prophecy indicates, such 'turning back' is part of an over-ruling purpose to bring the Northern Power out again in another direction "upon the mountains of Israel."

Last December the Soviet leader announced that Russia would withdraw six divisions and over five thousand tanks from the countries of Eastern Europe. Proposals such as these have considerably influenced the thinking of the American Congress, who have been insisting on major cuts in United States defence spending. But, as the scripture indicates to 'turn back' and yet to 'come up' means that troops withdrawn from one area can consequently be used in another area. That they will be so used is shown as follows:-

"Thus saith the Lord God; Behold, I am against thee, O Gog, the (Rosh) prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army - - -" (Ezekiel 38:3-4).

It is significant that the U.S.S.R. has refrained from resuming diplomatic relations with Israel. This holding back by Russia is purported to be because of lack of progress in dialogue between Israel and the Arabs. Meanwhile many Soviet Jews are making their way back to the land of their forefathers. All these events speak of the fulfilment of ancient prophecy.

Extract from remarks of E. R. H.

"What we are seeing now is an inner ring of nations depicted in Psalm 83 and Ezekiel 35 rising against Israel. The final drama will be God's judgments upon an outer ring of nations alias the E.E.C., Persia, Ethiopia and Libya all ranged together to make war on Christ and his glorious immortal brethren. I believe all the time periods of Daniel have now run out and that we stand at Daniel 12:1 right on the verge of verse 2 - - -.

The wording - - - I disagree with is: "You should be prepared for the imminent future - - - A Soviet-led invasion of the Middle East - Ezekiel 38" I believe this continual "flogging of Russia's 'imminent' invasion will be the main reason why Jesus will come to the household of these latter days "at a time that ye think not." - - -

What of the "king of the north"? - - - The Turk did "overflow and pass over" - - -. The Turks did over-run Egypt, Palestine, and all North Africa and down into Ethiopia - - -. Edom, Moab, and the Children of Ammon did escape. They proved so hostile that the Turks didn't bother with them - - -. What of Russia? I feel some are taken aback by Gorbachev's change of attitude. I believe Russia will join the Common Market - - -. Western Europe is pro Russian. I believe Revelation 18 depicts Gog's empire. It will be interesting to watch how things develop."

The Remnant's comments on the above remarks

The prophecy of Ezekiel is remarkable. Chapters 38 and 39 are most pertinent; and the Remnant believe careful study of the prophetic details will convince that to date those things foretold therein have not yet been fulfilled. On the other hand the suggestion of a Gogian post advent invasion to "be like a cloud to cover the land" (Ezekiel 38:9) would imply that divine presence was not granting divine protection to Israel. Yet the Lord " - - - shall save the tents of Judah first - - -" (Zechariah 12:7) " - - - And half of the city shall go forth into captivity - - -. Then shall the Lord go forth, and fight against those nations - - - ." (Zech. 14:2-3).

The Remnant does not believe that the Northern invasion is to happen before the judgment, but rather that Christ will come to thwart its actions. Note the words concerning what is to happen after the judgment. "Who is this that cometh from Edom, with dyed garments from Bozrah? - - - I have trodden the winepress alone - - - the day of vengeance is in mine heart, and the year of my redeemed

is come. And I looked, and there was none to help; ---therefore mine own arm brought salvation ---. I will tread down the people in mine anger ---. I will mention the loving kindness of the Lord ---the great goodness toward the house of Israel ---." (Isaiah 63:1-7) Is it not reasonable to associate these words of Isaiah's prophecy with Daniel 11:44-45 concerning the Northern Power in its victorious descent into Egypt, "But tidings out of the east and out of the north (Edom) shall trouble him; therefore he shall go forth with great fury to destroy ---yet he shall come to his end ---."?

NEWS FROM THE ECCLESIAS

HAMBURG, NEWYORK, Corner Southwestern Blvd. & Pleasant Ave.

Sundays: Breaking of Bread 11.30 a.m.
Sunday School 1.45 p.m.

Bible Class: Midweek: Forestville and Hamburg.
Alternate Week: Revelation Study.

Gratitude is felt for God's protection in travels through the sever winter weather this country has recently experienced. This has allowed meetings and classes thus far to be held without interruption.

The last decade of the twentieth century has begun, evoking in each thoughtful mind the hopeful question — will the 90's bring the return of Jesus Christ? Surely it is incumbent upon us to be alert, watching, yet with fear lest we fail to give ourselves wholly to Him and His.

J. A. DeF.

MANCHESTER, Ryecroft Hall, Audenshaw.

Sunday: Breaking of Bread 11 a.m.
Thursday: Bible Class 7.15 p.m.

The coming of Spring is an uplifting experience, a never failing miracle of Creation.

In this way the divine design repeats its profound witness to that greater future when the "Sun of Righteousness" will come with healing warmth so greatly needed by this sorrowfully stricken world.