

APRIL 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

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AT THE TABLE OF THE LORD "I WILL THEREFORE NOW MAKE PREPARATION"

This last week we have seen the spirit and mind of David revealed in the Chronicles. Toward the end of his life, after sacrificing in obedience to God's command, at an altar on a threshing floor, he said:

"...This is the house of the LORD God, and this is the altar of the burnt offering for Israel." I Chronicles 22:1.

What was the position concerning the house of the Lord and the altar, as he spoke these words? The tabernacle and altar of burnt offering were at Gibeon as we are told in I Chronicles 21:29, while the ark had dwelt in a tent in Jerusalem from the time David brought it up from the house of Obed-edom. Thinking upon their separated positions, David's desire was once again stirred to build a house for the Lord, as he had already expressed to Nathan the prophet:

"...Lo, I dwell in a house of cedars, but the ark of the covenant of the LORD remaineth under curtains." I Chronicles 17:1.

As we know, he was prevented from that work by God's word:

"...Thou shalt not build me an house to dwell in:" Verse 4.

Because of David's desire to honor God in this way, promises were given concerning a son who would indeed build the house of God. David submitted to God's decree and rejoiced in that promise of a son (Solomon in the near future), and looked in faith to a greater Son who would forever sit on Israel's throne and build an eternal, spiritual house of God. All this may have come to David's mind as he was moved to say these words already mentioned:

"...This is the house of the LORD God, and this is the altar of the burnt offering for Israel." I Chronicles 22:1.

With such desire, yet accepting that his son must be permitted this work of building, he believed God and knew that Solomon would be guided and helped to do so. Because of this trust and belief in God's promises, David immediately began doing all that he could

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to prepare for the building of that house. He revealed his mind and his sensitive perception of that great responsibility:

“... the house that is to be builded for the LORD must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death.”

I Chronicles 22:5.

Even though he could not build it, his determination was that the house should be “exceeding magnifical”—excellent, giving glory to God, magnifying His name. Thus he prepared for it abundantly, gathering hewn stones, iron, brass, cedar, gold and silver—all the necessary materials to make it beautiful beyond compare. David never actually saw the house, for Solomon built it after his death; but he was helped to see it in his mind, in his hope and faith in the promises given. He saw it too in a divine pattern given to him, which he passed on to Solomon:

“All this ... the LORD made me understand in writing by his hand upon me, even all the works of this pattern.”

I Chronicles 28:19.

While David never saw this temple, he had vision to look ahead to its completion, and even further ahead to the house of God which all the faithful long for. Because the pattern was given “in writing”, he was able to study it, meditate upon it, visualize it so he could better prepare, and we are inspired and touched by his determination:

“... I will therefore now make preparation for it ...”

I Chronicles 22:5.

He worked out every detail that he could in those days before his death. Concerning these efforts he tells us:

“... in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; ...”

I Chronicles 22:14.

Here was an amount of treasure almost beyond our comprehension, revealing David’s strong desire to make that house truly “magnifical”. It is significant that the king did this “in my trouble”.

Trouble involves affliction, a chastening, or a humbling. His trouble did not divert him from the vital work. How easily he could have been distracted: when he failed in regard to Bathsheba, when he numbered Israel, as he was afflicted and humiliated by Shimei's cursing, as Absalom took away his kingship—all greatly troubling times. We remember his mind on these occasions: "I have sinned before the LORD"—"The LORD will requite me good for his (Shimei's) cursing this day"—"I will not...offer burnt offerings without cost". In all this his mind, more and more humbled, was fastened upon God and upon His promises, and so he carried on. In deepest trials he prepared abundantly for that house. He knew death was inevitable, felt it closer with age, as we all experience; but his concern never wavered. It was primary in his life to complete the preparation before it was too late. This makes us think of Jesus' parable of the ten virgins. The five wise had oil in their lamps so that when the bridegroom came:

"... they that were ready went in with him to the marriage:
and the door was shut." Matthew 25:10.

To those who had no oil, diverted from true preparation by this life's interests, the Lord responded to their desire to come in unto the marriage with:

"... I know you not." Verse 12.

This teaching of Jesus brings to mind the vision John saw of the new Jerusalem, the Lamb's wife:

"... coming down from God out of heaven, prepared as a bride adorned for her husband." Revelation 21:2.

As David realized, so must we, Brethren and Sisters, and be diligent, making in our lives available time for preparing before our opportunity is gone. He did not gather silver and gold to adorn himself as he might have, being king, but gave it plentifully, amply, richly for God's house.

How did he ready himself for this? Clearly all other projects he, even as king, must have put in a lesser position. First of all, his mind and spirit was convinced that the house would be built; he was certain of the promises and valued greatly the pattern given, studying it diligently. He could have said, "That is Solomon's work. I may not build it; I will let him prepare for it." But his whole being

responded to the sure mercies promised, and in desire to magnify God.

Next, as we have seen, he procured the necessary materials, all that which would make up God's house. He could have stored up these things for his own benefit and renown, as kings do, but NO—it must be for God's glory.

He also made provision for workmen to build that house, as he told Solomon:

“Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.”

I Chronicles 22:15.

Those so engaged would work according to the divine pattern, each having a part, each important to its magnificence. These would be able to look upon that house when completed and say with humble joy: “I had a part”. It would be a great labor, but if done in love, it would be considered a great privilege and a responsibility. This was the mind of David, of those granted this work. It must also be our mind, Brethren and Sisters, as we are granted the opportunity to edify His house in our lifetimes. David exhorted his son and his people to enter into the work:

“Now set your heart and your soul to seek the LORD your God; arise therefore, and build...” I Chronicles 22:19.

David also carefully established an arrangement for those who would serve in that completed house. The priests, the sons of Aaron, were appointed by course to serve, Levites were named to keep the charge of the house, also by course, so each knew his duty and time. He ordained two hundred eighty-eight singers, led by Asaph, Heman and Jeduthun:

“... for song in the house of the LORD, with cymbals, psalteries, and harps...” I Chronicles 25:6.

Also there were porters chosen by order to be gatekeepers, each assigned by lot to a specific gate. Levites were also assigned by name to be custodians:

“... over the treasures of the house of God, and over the treasures of the dedicated things.” I Chronicles 26:20.

In all this we see David's extreme care for God's work and for His

house. Can we perceive also the thought, the planning, the instructions that were needed to prepare so abundantly? It was part of his determination that God be magnified by the beauty and glory of His house, and by the faithful service of those engaged in its work. When David knew death was near, when he had done well—all he could do—he prayed:

“... we are strangers before thee, and sojourners, ... our days on the earth are as a shadow, and there is none abiding.

... all this store that we have prepared ... cometh of thine hand, and is all thine own.

I know also, my God, that thou triest the heart, and hast pleasure in uprightness ... I have willingly offered all these things’ ... give unto Solomon ... a perfect heart ... to build the palace, for the which I have made provision.”

I Chronicles 29:15-19.

How pleasing such a spirit must have been to the Almighty. We have been given, Brethren and Sisters, in measure, the same pattern, the same hope. Is our spirit like that of our brother as he responded so faithfully:

“...I will therefore now make preparation for it...”

I Chronicles 22:5.

Are we preparing abundantly to see His house edified now, and with hope looking to the time of its eternal establishment when the Son of David returns? It takes thought, care, organizing, time, denial of personal projects, determination, and above all love for the One who has called us to such a hope.

In this we think of Paul who turned from seeking to destroy the house of God, to giving his life in the building of it. He encourages us in this work as he speaks from experience:

“Let all things be done decently and in order.”

I Corinthians 14:40.

Decently expresses a certain comeliness and suitability that is appropriate for the dwelling of God. In order tells us of doing the work in the ordained, established way, subject to the requirements of the One who has provided the pattern.

Can we not profit as we have clearer perception of the mind and spirit of David, in his being totally absorbed with and giving of self to the house of His God?

J. A. DeF.

PSALM ONE

In the cycle of yearly readings we return to the Psalms, the words of David as he was moved by the hand of God. The desired influence of the Psalms can be appreciated considering that over two and a half months are spent in reading the one hundred and fifty psalms. These words, rich in spiritual food, are given for help to move in the direction which God sought for David and for all called by Him, to be guided by the spirit of Christ which is the essence of these pruned songs.

The first Psalm is important, for it sets the tone of the Spirit's message:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Verse 1

Three negative aspects are brought out to help warn against the influences of those that are sinners, ungodly or scornful. It is not natural for a man to be godly, free of sin or to speak in a gentle manner, because of his fleshly constitution which hates yielding to restrictions. Yet, David says, blessed is that man who does not allow these fleshly influences to effect him.

In thinking back to the first sin committed in Eden, we recall that Adam and Eve were counselled by the ungodly serpent and his words were simple:

"... Ye shall not surely die...then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:4-5

The serpent's advice paved the way for disobedience to God's word. It was easy to sin, to believe the lies of the serpent which brought the curse of death, not only upon Adam but upon his seed after him. David recognized that it was difficult to counteract the flesh; help was needed and was readily available in God's word as he speaks of this man who is blessed:

"But his delight is in the law of the LORD; and in his law doth he meditate day and night." Verse 2.

This word "delight" comes from a prime root meaning to incline

and we can understand how the man who inclines toward the law of God is better strengthened to fight the adversary within him. To meditate is to ponder or weigh words carefully. This requires more than a quick perusal, but rather a patient study to find the help contained there. God is watching to see if there will be an inclination, a leaning towards Him, rather than to the counsel of the ungodly.

The blessings of which David spoke were promised from the beginning to Adam and Eve—life everlasting without the curse of our sin natures. David describes the man who is found so approved at the judgement seat as:

“...like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” Verse 3.

This reference makes us think of the tree spoken of in Revelation:

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”

Revelation 22:1-2.

To be like a tree by the river of life is the end of our hope. That figurative tree in the Kingdom age is watered by the Spirit of God flowing from His throne, a tree which brings forth fruit abundantly every month without ceasing. Can we then strive in hope to be like this tree, looking to the word of God, inclining or delighting in it with our whole being, not being swayed by the counsel of the ungodly?—of whose end David warns:

“The ungodly are not so: but are like the chaff which the wind driveth away.” Verse 4.

The chaff is separated from the grain because it is not nourishing or life giving and so is removed before the grain is ground into flour. The ungodly too will be removed from the blessing God holds out,

as the fifth and sixth verses continue:

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.
For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish."

Only those who endeavor to crucify their flesh and all its natural evil tendencies, now in this life, will be blessed at His judgment seat.

How simple God's Truth is, and here in only six verses it is unfolded in clearest terms. The Father knows what man is like. The serpent in his subtlety knew it too. When we are tested, God looks to see how we will stand—do we incline ourselves toward Him and obedience to His word or towards our own thinking? Can we imagine how fearful Adam and Eve would have been when the blessing God had granted was removed and they recognized His abhorrence of their disobedience and sin? Yet God in His mercy provided a covering for their transgression and shame.

Now, beginning to look at these Psalms anew, let us truly meditate upon them, inclining the ears, holding fast to the help contained as we struggle to battle this flesh to which we can so easily yield. For all who strive to be right in His sight, for those who will yield their living to His word and are thereby nourished, the promise is seen by the eyes of faith—trees which heal, ever living, planted beside the waters of life.

M.C.S.

FELLOWSHIP AND THE DOWIEITE CONTROVERSY
(continued)

R. Roberts on the Dowieites September 1868

"These quasi friends of the truth have had a meeting in Edinburgh, at which representatives from several parts of Scotland were present. The proceedings at the meeting have been reported and published in the magazine of the body, *The Messenger of the Churches*, and copies of the number containing the report have been gratuitously circulated in parts where the magazine is not taken, with the object, in plain words, of re-establishing the influence of Dowieism. This movement on their part is our reason for taking notice of their meeting, which otherwise would be of no consequence.

The speeches at the meeting, and the tone of the report, are very plausible, and highly calculated to deceive the unwary. They ignore the facts which cause Christadelphians to stand apart from Dowieite fellowship; and indulge in honeyed generalities which have a heavenly lustre about their exterior, but which (wittingly or not) are the mere covers of Dowieite faithlessness and ignorance. They would heal slightly the hurt of the daughter of the people, saying peace, peace, when there is no peace. They would build, like their ancient counterparts, the false prophets of Israel, the wall with untempered mortar; but their refuge of lies will not stand. Their smooth things will turn to gall before the testimony of truth; their sleek maxims and dreamy generalities, which consistently carried out, would land them in the bosom of the Old Mother at Rome, will disappear before the simple application of principles which they themselves profess.

Fellowship has its basis in the truth. Morality makes man an agreeable neighbour; but it does not make him a Christadelphian. He becomes a Christadelphian, or brother of Christ, when he believes the gospel and is baptised. In this position, his righteousness must truly exceed the righteousness of the Scribes and Pharisees, for "the unrighteous shall not inherit the kingdom of God," and we are not to fellowship a man who walks disorderly, even if he believe the truth. But his Christadelphian position arises not from his righteousness, but from his connection with Christ, through the truth, believed and obeyed, and his position only continues so long as he "holds fast the beginning of his confidence." If he let the truth go, his position perishes, even if he continue amiable, correct in

behaviour, and religious in sentiment. On the other hand, it is also true that even if he continues in the truth, and walk after the flesh, he will die.

Now if the foundation is wrong, of what advantage will perfection of superstructure be? If a man is not in the truth, what will it profit him that he is benevolent, honest and devout? The question between the Christadelphians and the Dowieites is as to the foundation, and what answer do they make? They point to the beauty of their own superstructure and condemn the superstructure of the Christadelphians. This is shirking the question. It is no answer at all. If the Christadelphians were as bad as they declare them, it would not disprove that they stand in the truth; and if the Dowieites were as saintly as they make out, it would not make their position in the truth a good one, if it is a bad one. If they mean discussion, let them buckle honestly to the work, instead of raising a false cry about arrogance, love, etc., and diverting attention from the real question at issue. Let them grapple with the question whether the principles of truth contended for by the Christadelphians, are to be upheld in the profession of our faith or not; and then there may be some chance of coming to a basis of agreement. Is it to be a question of indifference, whether Jesus was "a man anointed of God with the Holy Spirit and with power", or the incarnation of a previously existing invisible son of God? Is it to be a question of indifference whether the devil-power that Jesus came to destroy is a supernatural being, or the sin of the world? Is it to be a question of indifference whether Christ will judge at his appearing or not? Is it to be a question of indifference whether the immortality of the soul is or is not incompatible with a belief of the truth? These are some of the questions at issue, and time bestowed upon their discussion might be of some use; but to preach up unity and love under existing circumstances, is a waste of time. It is talking away from the point, and throwing dust in the eyes. It is covering up the real sore, and trying to make the impression that the cause of division is that the Christadelphians are very sour, harsh and cruel, and the Dowieites sweet, heavenly, and truly Christian—that all have one faith, but not one spirit; that all believe the truth, but that the Christadelphians are self-willed, arrogant, and carnally-minded; while the Dowieites are full of all grace and virtue. This is proclaiming a large falsehood in ever particular."

(to be continued)

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A BIBLE CLASS

"Truth shall spring out of the earth" Psalm 85:11

The Psalm we are concerned with speaks of God's mercy, salvation and promise of peace, as David wrote:

"Shew us they mercy, O LORD, and grant us they salvation... He will speak peace unto his people, ... his salvation is nigh them that fear him; that glory may dwell in our land."
Psalm 85:7-9.

As David meditated upon these promises, in the spirit of "SELAH"—(verse 2)—i.e. "value it considering the end"—his mind looked ahead to the glorious fulfillment of the divine purpose. This was his lively hope and, in God's kindness, the hope for which we labor today. How perceptively did our brother appreciate the way this was to be brought about:

"Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven."
Verses 10-11.

Mercy, truth, righteousness, peace—all these are the attributes of the Almighty. Man cannot achieve them; only God in His wisdom can grant them to those who fear Him. David did fear, and to that end he prayed:

"Shew us they mercy, O LORD, and grant us they salvation."
Verse 7.

God's salvation—life in His kingdom with the flesh gone—only then will perfect peace, truth, and righteousness prevail. It is that hope which can sustain His people in a time of affliction and adversity. As we face what our Father so wisely places upon us, as we struggle to conquer the yearnings of our natural minds, there comes a realization of how enormous is our need for His help, and the grace seen in Jesus, our mediator and redeemer. This was David's meditation in writing these words, and to the faithful of all times these assurances are "the sure mercies of David".

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Isaiah's words help us to see the end, a time when His Spirit will be poured from on high:

"Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;" Isaiah 32:16-18.

What is the work of righteousness? Isaiah tells us—peace and assurance. Perhaps Jesus' words spoken as He came to be baptized of John help:

"... Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Matthew 3:15.

Jesus' efforts to do this very work began and continued for three and one-half years until He could cry as He died on the cross:

"... It is finished..." John 19:30.

By His death, the end of His struggle to overcome, He did witness to all the world that God was right in demanding the death of all men, even of Him who never sinned. In his perfect offering indeed "righteousness and peace have kissed each other", and we are thereby blessed partakers in hope of eternal peace and assurance.

Jeremiah also wrote about this work of righteousness which Jesus brought to perfection:

"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch... In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jeremiah 23:5-6.

Jesus Christ, through His victory, was raised to sit at His Father's right hand, and will come to gather His own and establish His kingdom. Did not David have all this in mind as he wrote:

"Truth shall spring out of the earth; and righteousness shall

look down from heaven."

Psalm 85:11.

Jesus, who:

"...was made flesh, and dwelt among us...full of grace and truth."
John 1:14.

—did indeed spring forth from the earth, and God Himself—the "LORD OUR RIGHTEOUSNESS"—did and will look down from heaven to complete His purpose. Then will the work and effect of righteousness prevail—peace, quietness and assurance for ever. What blessing and mercy is extended toward those who will yield themselves and their ways to Him, truly fearing the LORD and ever striving to walk in the footsteps of His Son. Each day these few need to "Selah" God's word—each day reviewing the hope set before them.

Let us hold fast to that wondrous assurance promised in words which transcend mortal perceptions, God's words:

"Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it."
Isaiah 45:8.

J. A. DeF.

Extract from Correspondence J. W. (Australia)

“—It is important to understand that the offering of the life of Jesus Christ did not take place on the cross, and nor could it have, for this simple reason: the offering could only be made by the High Priest in heaven. Jesus was not appointed High Priest until after his resurrection, and he offered himself (the blood representing his perfect life: obedient until death, even the death of the cross) in the holy place in heaven. See Hebrews 9:24-25. The “once offered” of Hebrews 9:23 refers to the offering in heaven of verse 25. It is true to say that he could not have become High Priest without enduring the death he did, but that does not distract from the scriptural fact that the offering was not made on the cross, and any notion that it was is incorrect. Jesus was High Priest in heaven when he “offered one sacrifice for sins for ever”, and then he sat down on the right hand of God (Hebrews 10:12). The offering of a perfect life to God can only occur after it has been completed and is indisputably perfect. The torturing and destruction of his life on the cross by wicked men did not constitute an offering to God, despite what clause 12 of the B.A.S.F. says.

What does the “offering of the body of Jesus Christ once” in Hebrews 10:10 mean? It is a reference to the fact that the entire life of Jesus devoted to God was considered by God to be the burnt offering that ratified the New Covenant, just as burnt offerings ratified the Mosaic Covenant. In the burnt offering, the body was consumed by fire, and represented a life totally consumed in the service of God, as a sweet smelling savour. Christ’s “walking in love” all his life constituted the burnt offering. (see Ephesians 5:2) The sin-offering was a non-sweet smelling savour. The burnt offering of the perfect life of Jesus ratified the New Covenant, and sanctified those who came unto the New and Abrahamic Covenant by baptism and Hebrews 10:29 supports this concept. It was “the blood of the covenant” that sanctified the people, and the “blood of the covenant” was the burnt offering, (see Exodus 24:5) but not sin offerings. So, the offering of Christ’s body in Hebrews 10:10 is a reference to burnt offerings, and Ephesians 5:2 confirms that this was Christ “giving himself” by “walking in love” ALL HIS LIFE, as Paul exhorted the Ephesians to do, but Paul did not necessarily

expect them to get impaled upon crosses. The content matter of Hebrews 10:9-10 relates to the removal of the first Covenant and the bringing in of the second covenant by Jesus doing of God's will ("I come to do thy will O God") and is not saying that the destruction of Jesus body constituted the offering—."

What Dr. Thomas said on the above subject (1868)

When and where did Christ make the one great offering?

1/ By what phrase is this offering Scripturally expressed? (Answer) By the words "the offering of the Body of Jesus Christ once." (Hebrews 10:10)

2/ In what did the offering of this body consist? (Answer) In the condemnation of sin in the nature that sinned in the Garden of Eden. (Rom. 8:3)

3/ What were some of the typical relations of that Body prepared for Christ, in the process of crucifixion unto death? (Answer) It was an altar of sacrifice, the antitype of the brazen altar (Hebrews 13:10); it was a rent veil (Hebrews 10:20); it was a hilasterion, or Mercy Seat (Rom. 3:25); and it was —the Holies of Holies, (Daniel 9:24), the antitype of the two holy places.

4/ Who was the High Priestly Offerer in the crucifixion? (Answer) The Eternal Spirit (Hebrews 9:14), upon the principle that what one doth by his instruments, he doth himself; thus, Herod, Pilate, The Rulers, Romans and Jews did whatsoever God's hand and counsel determined before to be done (Acts 18:27-28)

5/ What is the Melchizedec High Priest? (Answer) The Eternal Spirit manifested in flesh (1 Timothy 3:16)

6/ What was this manifested Priest's sin offering? (Answer) "His own body". (1 Peter 2:24)

7/ Where did this Eternal Offerer offer his sacrifice? (Answer)

Upon the cross "without the gate", or "without the camp". (Hebrews 13:12-13)

8/ When was the Jesus Altar purified; the Jesus Mercy Seat sprinkled with sacrificed blood, and the Jesus Holies of Holies lustrated? (Answer) After the Veil of his flesh was rent, and before he awoke at the early dawn of the third day. (Mark 15:37-38; John 19:34).

9/ Why was the sprinkled, purified and lustrated body awakened in life again? (Answer) That it might not see corruption (Acts 2:27,31) which, had it so happened, would have rendered all that had been transacted, vain and unprofitable (Psalm 30:9; Cor. 15:14,18).

10/ Why was the body "revived" or quickened, AFTER it "rose"? (Rom. 14:9) (Answer) To show "the path of life", and that it might "ascend to the Father", from the nature which is "a little lower than" the angels' consubstantiality with Him; thus become — an exact likeness of His substance (Heb. 1:3)—"a greater and more perfect tabernacle not made with hands." In ascending from the human to the divine nature, he was "clothed upon" with the "house which is from heaven"; that the mortal —born of the earth, might become the immortal born of the Spirit; and so perfected to enter the Divine Presence.

11/ Did the resurrected and quickened body enter the Divine Presence WITH its blood or THROUGH its blood? (Answer) "Through his own blood." —The body is nowhere said to enter heaven with its blood. Aaron entered the Holies WITH blood, representative of Jesus entering the true, THROUGH his own blood. In this the shadow and the substance approximate as nearly as the parable demands.

12/ What are the Jesus "Holies of Holies", or hagia hagioon? (Answer) The Eternal Spirit, tabernacling in Jesus before and until He forsook him on the cross; and the same spirit tabernacling in him when the risen body, by quickening, became Spirit. Thus the body born of Mary, was the tabernacle of the Spirit in two states—the former imperfect; the latter perfect. In the imperfect state, the corporeal tabernacle was "greater and more perfect", and it, with its occupant, "the Holies of Holies." "The true Tabernacle which the Lord pitched, and not man." The rent veil divides these two states.

To pass from the imperfect state, or holy, into the perfect or Most Holy, flesh has to be transformed into Spirit. We are passing through the veil, in dying, rising and being quickened. The imperfect, lesser, holy tabernacle, is flesh and blood; but "the greater and more perfect", Most Holy, admits no flesh and blood into its constitution of state or of nature, both state and nature being most holy. This arrangement is therefore fatal to the speculation of Jesus going into heaven mortal, and with his blood circulating in his veins.

13/ If Jesus, because of the tribe of Judah could not be a priest on earth, how could the "one great offering" be made on Calvary? (Answer) Jesus could not be a priest according to the Mosaic Law to offer sacrifices on the brazen altar, and to carry the blood thereof into the holy and most holy places. But he could be a victim to be offered upon Calvary BY THE FATHER who tabernacled in him, and said "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10:18) These words came out of the mouth of the body prepared for sacrifice; but they were the living words of the Spirit. (John 6:63; 7:28; 10:38; 12:49-50) A man cannot breathe his last, or die by the mere force of his will, nor can a corpse of itself resume its life. Both results ensued in relation to Jesus; but, in both cases, it was by the power of the Father, who, after the example of Abraham, offered His own Son on the same platform; the Mount of Yahweh, in the land of Moriah. (Genesis 25:2, 14)

14/ What direct testimony is there to show that the Eternal Father was with Jesus on the cross? (Answer) In John 16:32, Jesus tells his companions that the hour was coming when they would all desert him, and leave him alone; "and yet," says he, "I am not alone, for the Father is with me," and from the account of the crucifixion, we learn that the Father did not forsake him till all things predetermined were satisfactorily finished. He was then left to the death which resulted from the Father's withdrawal. (John 19:30) "He yielded up the Spirit."

15/ How long was it from the quickening of the risen body on the third day, to its glorification in the heaven where the Father dwells? (Answer) Forty days. Jesus sojourned with his disciples during forty days, in which he was discoursing with them on the

affairs of the kingdom. (Acts 1:3) At the end of this period, he was taken up and received into the glory he had with the Father before the world was. (Acts 1:11; 1 Timothy 3:16; John 17:5)

16/ What proof is there of the exaltation of Jesus to this glory?
(Answer) The outpouring of Holy Spirit, and the testimony of that same spirit in the mouth of Peter, seven days after. (Acts 2:33, 36)

SIGNS OF HIS COMING AND OF THE END OF THE
WORLD

*"Afterward shall the children of Israel return, and seek the Lord
their God —."* (Hosea 3:5)

From a general point of view, it might be thought that now perestroika is emerging in Russia there is greater security for Soviet Jews, and less incentive for their return to their land, especially as the Arab trouble has such a draining effect emotionally as well as financially upon Israel.

Amazingly, however, just the opposite is the case. Britain's Chief Rabbi, when visiting a Moscow synagogue earlier in the year was amongst anxious people who expressed a fear that if perestroika succeeds there could be a pogrom as the result of a new nationalism, already being seen in Armenia and Azerbaijan.

Prior to the Chief Rabbi's visit a Dutch Rabbi who had been visiting Jews in Moscow and Leningrad said on his return, "If perestroika wins it will be a race against the clock for Jews to leave. Rumour is that Pamiat, the anti-semitic Russian nationalist organisation, has the names of every Jew in Leningrad. There is a fear of a pogrom." Half a million Jews, he said, were waiting for exit visas.

Here is further evidence of the unswerving fulfilment of the divine purpose, that the Jews are to return to their land.

THE REMNANT

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.

As the time for the visit of two from Manchester draws near, God willing, we are grateful for this provision which will strengthen the bond of love and unity existing in His house.

The continuing work of the Sunday School is encouraging as there is response and growing understanding of God's way and purpose. The quarterly Sunday School addresses are especially so, evoking strong interest and participation from the young ones.

J. A. DeF.

MANCHESTER, Ryecroft Hall, Audenshaw.

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

Brother and Sister W. G. Butterfield's visit to New York for May and June draws near; we are most grateful that such a visit has been made possible, according to the Father's will and over ruling care.