

JANUARY 1991

A Monthly Magazine issued by

# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

and a warning against the deception in the last days  
foretold by Christ

**"Take heed that ye be not deceived"**

---

"AT THE TABLE OF THE LORD"

"PATIENCE BY EXAMPLE"

"THE SABBATH DAY AND THE LORD'S DAY" (continued)

"A BIBLE CLASS"

"A FAILURE IN EMPHASIS AND A LACK OF DEFINITION"

"QUESTION FROM E.R.H."

"LETTER FROM L.G."

"FOR A FUNERAL"

"SIGNS OF THE TIMES 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  
"DAVID BEHAVED HIMSELF WISELY"**

This past week we have begun again the record concerning David. Much of the Word has to do with this brother, for God was pleased with him and gives us his example to help. A particular facet of David's spirit is brought to our attention in I Samuel chapters 18 and 19. He was in a specially difficult position, having been chosen to be king over Israel while Saul was still reigning. We have seen Saul's failure to submit to God and Samuel's condemning prophecy:

“. . . thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou has not kept that which the LORD commanded thee.”  
I Samuel 13:14.

As David, with patience and reliance over many years, waited to receive this promised honor, he easily could have become restless and anxious, even to the point of seeking Saul's downfall. However, in submission, he left it in God's hands even though the angry king repeatedly sought his life. In these trying times:

“David went out whithersoever Saul sent him, and behaved himself wisely; . . . and he was accepted in the sight of all the people, and also in the sight of Saul's servants.”  
I Samuel 18:5.

How did he behave wisely? He “went out whithersoever Saul sent him”. In obedience to the king, and more so to God, he was circumspect, prudent, using careful assessment in every difficult circumstance. He did nothing to offend, waiting upon the Almighty. Remembering that true wisdom implies the sum total of the Father's counsel, we would know that David walked in that counsel, considering each action: Will what I intend to do be acceptable to the Almighty? When urged by others to take events into his own hands and use the first opportunity to kill Saul, he refused his servants:

“... Destroy him not: for who can stretch forth his hand against the LORD'S anointed, and be guiltless? ... the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.”  
I Samuel 26:9-10.

For seven years, from the time of his anointing by Samuel to Saul's death in battle, David bode his time, striving to honor his Father. After that it was another seven and one-half years before he did indeed rule over all Israel. This took immense patience and true belief in God, behaving himself wisely, not fretting, but using sound judgment and understanding. What an example for us, Brethren and Sisters, as we reflect upon our own tendencies! How easily we can lose that calm enduring under, becoming fretful or resentful in difficulties, sometimes even in the petty things of no great matter. Can we not profit through the example of David's behavior over those long years of waiting for God's purpose to be accomplished?

The spirit's word further witnesses of this man, so valued of God:

“... and the LORD was with (David). Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.”  
I Samuel 18:14-15.

Saul, perceiving God's hand in David's life, surely suspected that here was the one, the man after God's own heart, who would take his throne. So fearing, he sought to eliminate David in any possible way. We can discern here the evil which suspicion, jealousy and resentment—indeed many of the flesh's motions—can cause. Jesus had this in mind as He spoke to His disciples:

“Ye have heard ... Thou shalt not kill; ... But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment:...”

Matthew 5:21-22.

How easily David could have reacted in anger, questioning: What have I done to deserve this wrath? Why should Saul want to take my life? His thinking was to leave the matter in the hands of God, sure that what He had spoken would be accomplished in His time, not his own.

As days, months, years passed and still no change in Saul's bitterness, our brother waited on the Father's wisdom and love. This mind is clearly revealed:

“I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.”

Psalms 101:2-3.

Behaving one's self wisely is evoked by love for God and His ways, a yearning to walk in them, and a hatred of all that is the flesh—that adversary ever within, wiating to get the upper hand.

Even with his honest and true heart David, it is recorded, failed grievously. Under the law he was worthy of being stoned when he lusted after Bathsheba and therefore caused her husband's death. By succumbing to his strong desires, he failed in his determination to walk wisely. When made aware of his dreadful failure by the prophet Nathan, he was appalled and repented in sorrow. In this, too, he behaved wisely, and with no evasion or excuse, said:

“... I have sinned against the LORD.”

II Samuel 12:13.

Revealing this broken and contrite spirit, he was forgiven by the Almighty. His sorrow was evident, and after a few months the loss of his son was a grief, which he accepted as due him from God for the wrong done, and determined to make amends.

Thus he continued to behave himself wisely in subjection to the Almighty's hand upon him. Later, when Shimei cursed him, and Abishai sought to destroy the rebel, David commanded:

“... let him alone, and let him curse, for the LORD hath bidden him.”

II Samuel 16:11.

This occurred as Absalom, his much loved son, without any right, took over David's throne, and caused him to flee the city in fear for his life and that of his people, saying to all his servants:

“... make speed to depart, lest he ... smite the city with the edge of the sword.”

II Samuel 15:14.

He knew why Absalom was allowed to prosper, to steal Israel's loyalty, usurping the throne, for God had said at the time of his sin:

“..I will raise up evil against thee out of thine own house..”

II Samuel 12:11

Even in this sore adversity, when trial was the hardest, David walked circumspectly, deferring to the Almighty, and so was blessed.

In contrast, we think of Solomon, given great wisdom. Yet as he grew older and should have grown in that wisdom, his heart was lured by his vast wealth, God given, which allowed him many wives for whom he built temples of idolatry. As a result:

“... the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel...”

I Kings 11:9.

Considering this condemnation of Solomon, we think of his earlier words:

“He that handleth a matter wisely shall find good: ... The wise in heart shall be called prudent.... There is a way that seemeth right unto a man, but the end thereof are the ways of death.”

Proverbs 16:20,21,25.

With such perception he knew how to behave himself wisely, but walked in the way that seemed right to him, in his fleshly wants. Thus he lost “the hope of Israel”.

Moving on, the time of Noah comes to mind when:

“... the wickedness of man was great in the earth, and ... every imagination of the thoughts of his heart was only evil continually.”

Genesis 6:5.

For such total wickedness the Almighty determined to destroy man with the flood, saving only one family. Noah was preserved in the ark because “he found grace in the eyes of the LORD”, was “a just man” and “walked with God”. He stood out from all that evil generation because of these righteous ways.

Today the world is appallingly like that of Noah’s time; few know God’s law or care; few indeed behave themselves wisely—it is wickedness rampant. Jesus is to return to bring judgment upon all those who defile God’s earth, refusing God’s law.

He warns:

“But as the days of Noe were, so shall also the coming of the Son of man be... Watch therefore: ...”

Matthew 24:37,42.

Those who watch, striving to walk with God, will be preserved in the ark, Jesus Christ. Let us, Brethren and Sisters, labor to be among those so watching.

Turning now to another time of trouble, to Jeremiah and his words to Judah in the days of King Josiah:

“... Hast thou seen that which backsliding Israel hath done? ...”

Jeremiah 3:6.

The ten tribes, refusing God, walked after their own ways, and in punishment were taken into captivity and scattered about one hundred years before Jeremiah’s warning. Now against the two tribes the prophet continued:

“And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart...”

Jeremiah 3:10.

Josiah heard the warning, turned to God, moving his people rightly. He repaired the temple, upheld the law, and restored the passover. It is recorded of him:

“And like unto him was there no king before him, that turned to the LORD with all his heart, ... neither after him arose there any like him.” II Kings 23:25.

This king, at God’s warning, walked wisely and was much helped, and thus helped his people. But it was not many years until Judah returned to her evil ways, and was destroyed by Babylon’s king Nebuchadnezzar, with Jerusalem and the temple burned, and much suffering to the people. All this because of failure to be circumspect in their walk, scorning God’s word and His wisdom.

This morning we have also heard Jesus’ words spoken as He called His twelve disciples and “... sent them to preach the kingdom of God, and to heal the sick.” (Luke 9:2) He instructed them for this work:

“... Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.” Luke 9:3.

Naturally thinking, we might feel it foolish to go on such an important work, ill prepared. But Jesus taught that God would provide as they went about His work, trusting, behaving themselves wisely. He did not want them to be distracted or worried about practical needs for they would be cared for. Indeed Jesus reminded them that “... the labourer is worthy of his hire.” (Luke 10:7) When this work of the twelve was accomplished, they returned and:

“... told him all that they had done.” Luke 9:10.

No doubt they also related how they were indeed cared for in their work. Was this because they had heeded His advice, striving to put the temporal things aside—thus help was granted?

Perceiving David’s determination to behave himself in this wise way, are we not moved to scrutinize our own lives, because we want to be pleasing in our Father’s view? Our standards must be His standards, and our efforts must be primarily directed to them. Because we love Him, we should put our first thought and effort into governing every action wisely, calling to mind the example of our brother whom God so loved.

*J. A. DEF*

## PATIENCE BY EXAMPLE

In Mark we have read of the Lord Jesus' witnessing, and have learned of His great patience. He was sorely tested in this regard, for He knew His end, yet responded faithfully to the purpose of God, being an example to those around him:

“... And he took again the twelve, and began to tell them what things should happen unto him, Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.” Mark 10:32-34.

Jesus knew that His death was imminent and endeavored to prepare His disciples for this eventuality, in order that they might be strengthened to endure when these things came to pass.

After this understanding was conveyed however, the disciples lost sight of it, wrongly surmising that Jesus upon entering Jerusalem would immediately establish His kingdom. They were too intent upon their own misguided thoughts as the example of James and John reveal:

“And James and John the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you?

They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.”

Mark 10:35-40.

How could these two disciples have been so presumptuous? Indeed, the Lord Jesus might have rebuked them for such an ill-

conceived idea, but with patience He reminded that only God had the authority to grant such a request. When the other ten heard, they were displeased with James and John, giving an opportunity for Jesus to gently rebuke all:

“... Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

Mark 10:42-45.

He was teaching them by example how they should behave—not as the Gentiles after the flesh, but as men of spirit obeying the word of God. Certainly in the midst of the testing and persecution that Jesus was enduring, their bickering and pettiness could have caused Him to feel impatient and frustrated with their lack. Yet He taught them in a calm and kindly manner, leading by example.

Even prior to this incident they had been arguing similarly, and sensing an opportunity to instruct, Jesus asked:

“... What was it that ye disputed among yourselves by the way?

But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.” Mark 9:33-37.

Theirs had been the reasoning of the flesh, competing for the most important place in desire to be first. Jesus knew how needful it was that they learn submission, enabling them to receive what God had prepared, instead of seeking their own glory and recognition. Again, as they shared the last meal before the Lord Jesus' betrayal, this point of contention was still visible:

“And there was also a strife among them, which of them should be accounted the greatest.

And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise

authority upon them are called benefactors.  
But ye shall not be so: but he that is greatest among you,  
let him be as the younger; and he that is chief, as he that  
doth serve.  
For whether is greater, he that sitteth at meat, or he that  
serveth: is not he that sitteth at meat? but I am among  
you as he that serveth. Ye are they which have continued  
with me in my temptations.  
And I appoint unto you a kingdom, as my Father hath ap-  
pointed unto me;  
that ye may eat and drink at my table in my kingdom,  
and sit on thrones judging the twelve tribes of Israel.”  
Luke 22:24-30.

This question of who was greatest obviously dominated their thinking and knowing its inappropriateness, Jesus answered straight forwardly, again his example teaching them. They were to share an honored place in His kingdom, but the struggle to attain that reward came first. Being flesh, Jesus could understand their weakness, and so spoke concerning the lordship of the Gentiles over one another saying, “but ye shall not be so”. They were to avoid the fleshly thinking of worldly men, and build up instead the thinking of a spirit man—one who serves, as did the Lord Jesus, humbling Himself even to obedience on the cross, though not without great tribulation:

“But I have a baptism to be baptized with; and how am I straitened till it be accomplished!”

He knews what was required to fulfill God’s purpose, for Himself and His followers before they could partake of that hope. But what an agonizing it was to overcome—“... how am I straitened”. Straitened means held together, contained. What was contained? His flesh and its thinking had to be hedged in by the spirit man, using all the patience and control He could muster, if He were to be found, “perfect and entire, wanting nothing”:

“My brethren, count it all joy when ye fall into divers temptations;  
Knowing this, that the trying of your faith worketh patience.  
But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” James 1:2-4.

The Lord Jesus during His time of probation revealed there was nothing wanting in His behavior, as He submitted perfectly to the will of God, and in so doing left a pattern for us to follow.

Peter who had been impulsive and impatient in his younger days, must have learned the value of submission for he helps us by saying:

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” I Peter 5:6.

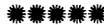
This too was the mind of the Lord Jesus as He worked to the glorification of God, in hope of sitting at His Father’s right hand and with those of like precious faith who have humbled themselves during trial and temptation.

The disciples, according to the record, came to value more fully the example left by Christ, and with added maturity and perception they often must have felt remorse for their earlier self-centred thinking. They learned forbearance and submission while witnessing to Jesus’ example, and endeavored to be faithful to His words:

“Ye are they which have continued with me in my temptations.” Luke 22:28.

How often these words must have come to mind as they too, faced temptation and suffering for His name, growing in patience and becoming themselves examples of endurance to those who also believed on His name. So, too, are we to grow, submitting to His hand upon us in hope of being accounted faithful to His example.

*M C. S.*



### **The Sabbath Day and the Lord’s Day (Dr. Thomas 1859) (continued)**

Referring to this time (the Kingdom), the Lord says, “the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever and my holy name shall the House of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places--- they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them forever.” (Ezekiel 43).

This is clearly a prophecy of what shall be hereafter, because the House of Israel still continues to defile God’s holy name by their abominations; but when this comes to pass they shall defile it “no more”.

After the declaration of these things, Ezekiel is commanded to show them the description of the temple which is destined to be "the house of prayer for all nations," with the ordinances, forms, and laws thereof. The Lord God then declares, "the ordinances of the altar in the day when they shall make it," and when the Levites of the seed of Zadok shall approach unto him. The "cleansing of the altar", and the consecration of the priests, is then effected by the offerings of seven days. "And when these days are expired, it shall be, that upon the eighth day, and SO FORWARD, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, O Israel, saith the Lord." Thus the Lord's day, the day of his resurrection from his seventh-day incarceration in the tomb, becomes the sabbath day of the future age which shall be hallowed by the priests of Israel, and be observed by all nations as a day of holy convocation in which they shall rejoice, and do no manner of servile work at all.

This change of the sabbath from the seventh to the eighth, or first day of the week, is the full development and establishment of the observance of the Lord's day by the disciples of Jesus since the times of the apostles. Constantine, though not a Christian himself, paid homage to the truth so far as to compel the world to respect the day on which Christ Jesus rose from the dead. Hence, in 328, he ordained that the day should be kept religiously, which a judaizing clergy construed into a sabbatical observance according to the Mosaic law concerning the seventh day. This is the origin of that sabbatarianism which so ludicrously, yet mischievously, illustrates the Blue Laws of Connecticut (By these a woman was forbidden to kiss her child on the sabbath!), the zeal of the Agnews and Plumptres of the House of Commons (Plumptre was professor of pastoral theology at King's College, London), and the rhapsodies of the pietists of the passing day. These well-meaning persons, whose zeal outruns their knowledge, seem not to be aware that Christ and his apostles did not promulge a civil and ecclesiastical code for the nations, when they preached the gospel of the kingdom. Their object was not to give them laws and constitutions; but to separate a peculiar people from the nations who should afterwards rule them justly and in the fear of the Lord, when the dispensation of the fulness of times should be introduced. To be able to do this, these peculiars were required to be "holy, unblameable, and unreprouvable before God." To this end instructions were delivered to them, that under the divine tuition "they might be renewed in the spirit of their mind; and put on the new man which after God's image is created in righteousness and

true holiness." As for "those without" "who receive not the love of the truth, that they might be saved, God sent them a strong delusion, that they should believe a lie," as a punishment. They are left to govern themselves by their own laws until the time arrives for Christ to take away their dominion and assume the sovereignty over them conjointly with "the people of the saints." If they please to impose upon themselves yokes of bondage, binding themselves to keep the first day of the week according to the Mosaic law of the seventh day, they are left at liberty to do so. But for this act of "voluntary humility" they are entitled to no recompence from God, seeing that he has not required it of them. The rewards due for observing a judaized Lord's day voluntarily inflicted upon themselves; or, the pains and penalties to which they may be entitled for its "profanation", are such, and such only, as result from the will and pleasure of the unenlightened lawgivers of the nations. It is a wise regulation to decree a cessation from labour and toil for man and beast during one day in seven; but it betrays egregious misunderstanding of the scriptures, and singular superstition, to proclaim perdition to men's souls in flaming brimstone if they do not keep it according to the Mosaic law of the seventh day.

(to be continued)



## A BIBLE CLASS

### "I HAVE ORDAINED A LAMP FOR MINE ANOINTED"

The Psalm we are considering is designated, "A Song of degrees" or as the word implies, "A Song of ascent". Perhaps in David's time these songs were sung as the faithful in Israel went up to Jerusalem to keep the feasts. In a spiritual sense they express the mind of one whose hope looks up to Zion, and the glory to be seen when Jesus returns to bring about God's purpose. An example is found as David speaks in another song of ascent:

"I was glad when they said unto me, Let us go into the house of the LORD.... Whither the tribes go up ... unto the testimony of Israel, to give thanks unto the name of the LORD. For there are set thrones of judgment, the thrones of the house of David." Psalm 122:1,4,5.

David's mind would be fixed on this hope, confirmed and strengthened in the promises the Almighty had made to him.

Our Psalm under consideration speaks of these promises given to our brother because of his expressed determination to build a house for the Almighty:

“I will not give sleep to mine eyes, or slumber to mine eyelids, Until I find out a place for the LORD, an habitation for the mighty God of Jacob.” Psalm 132:4-5.

Looking forward in faith to the greater house of God, he exclaimed:

“Arise, O LORD, into thy rest; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy.” Psalm 132:8-9.

In the understanding of this greater hope, David expressed his utter confidence in what God had promised him:

“The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.” Psalm 132:11.

Solomon, his son, did indeed sit upon his throne, and in his early reign greatly prospered. However, the Almighty had in mind the greater Son of David, Jesus Christ, who will ultimately sit upon the throne of David, as King of Israel—then to include all the world under God. God’s purpose was confirmed to Mary by Gabriel as he spoke of Jesus’ birth:

“... thou shalt ... bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: ... of his kingdom there shall be no end.” Luke 1:31-33.

Our brother rejoiced in these “sure mercies of David”. They filled his mind and heart as he wrote this song of ascent, believing and rejoicing in these unalterable words of Yahweh:

“There will I make the horn of David to bud: I have ordained a lamp for mine anointed.” Psalm 132:17.

In a measured way this came to pass, for the descendants of David did sit upon his throne for many years. When Abijam, the grandson of Solomon, ruled in Judah, it is recorded that:

“... his heart was not perfect with the LORD his God, as the heart of David his father. Nevertheless for David’s sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him....” I Kings 15:3-4.

Those who ruled over Judah were men, weak, subject to the lusts of the flesh, and they failed, for the most part; but David knew that there would come in due time an unflinchingly righteous King upon that throne as God had revealed:

“... He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth....”  
II Samuel 23:3-4.

Here would be the lamp ordained of the Almighty, the Light of the world. As David heard these words, his reaction was:

“Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered (ordained) in all things, and sure: for this is all my salvation, and all my desire....”  
II Samuel 23:5.

What perception and a strong eye of faith David reveals! In spirit he ascended the way to Zion, unwavering in vision, looking to the coming of his greater Son, who would be the Almighty's ordained source of light to all mankind, in a time yet far off, as he acknowledged. The Father's kindness revealed even more of this greater Son to David's comfort and joy:

“... upon himself shall his crown flourish.”  
Psalm 132:18.

This crown was to be a sign of Jesus Christ's universal rule, but it also spoke of His office-to-be as King and High Priest over His righteous people, those who through all the ages loved Him and waited in obedient faith. We remember God's instruction to Moses concerning the garments of His high priest:

“And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.”  
Exodus 29:6.

And this crown of gold was engraved like the engravings of a signet:

“... HOLINESS TO THE LORD.”  
Exodus 28:36.

—a sign to all that the priest's work was to acknowledge and show forth that all holiness was only of the Almighty.

God's anointed, the Lord Jesus Christ, because He exhibited in His lifetime perfect “holiness to the Lord”, will be the lamp ordained so long ago to David: King and Priest ruling in Zion's perfection. And with reverent and thankful minds, may we, with David, in joy and hope look forward, joining in his song of ascent.

*J. A. DeF*

**A failure in emphasis and a lack of definition.  
From the “Logos”**

‘Most people think our understanding of the Bible, and our literature, are too analytical and academic. One person wrote:-

“I don’t believe the Lord wants us to be full of ‘head knowledge’; I believe He wants us to share in His ‘heart or spirit-knowledge’. Of course, no amount of head knowledge will save a person. They obviously need to be ‘sealed by His spirit’ or else how will the Lord know them personally?”

This lady commenced the letter by saying, “When I first contacted the Christadelphians through a leaflet, I was looking for the Lord. I rarely went to church, although I had tried various denominations, but I never found the Lord there. Most churches seemed dead, hypocritical, caught up in ritual, corrupt, or all these.” We were quite hopeful of this lady but she eventually joined a denomination who believed in the present possession of the Holy Spirit following baptism. She now feels happy and at peace. We could not help but feel sad about this lady’s decision.’

**From the same issue of the “Logos” under the heading,  
“The Spirit that Binds us Together.”**

‘The spirit that binds us together is that spirit which was revealed in Christ, a spirit that should be manifested in the lives of his brethren one toward another —. We live in very exciting days which reveal to us the near return of our Lord and yet we need to constantly remember they are evil days, the spirit that pervades the world around us is not of the Father and therefore we must not allow it to affect our lives and our attitude one toward another —.’

**The Remnant’s comments on the above**

The Remnant believes the above extracts show a failure in emphasis. One with interest in Christadelphian teaching, who believes a need to be “sealed by His spirit”, turns elsewhere because of not being satisfied by what has been expressed on the subject of the Spirit. Yet Logos talks of the spirit that should be manifested in the life as distinct from the spirit that pervades the world.

The Remnant believes that one (formerly pervaded by the world) but now coming to the Truth is influenced by God's overruling, directing spirit. As Jesus says, "No man can come to me, except the Father which hath sent me DRAW him —." (John 6:44) If the spirit is at work with an individual before such an one's obedience unto baptism, surely it is not going to leave him afterwards? In imbibing the pure message of Truth unto sincere obedience in repentance, which baptism symbolises, and in a continuance thereafter in the words of Truth, the spirit truly resides in the heart, because is not the word the spirit? As Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Peter 1:23) Baptism therefore is of the spirit (as distinct from immersion) such, so blessed, are born again of water (the symbol of repentance) and of the spirit, sealed (impressed) by His spirit, which to a very great extent, multitudes who have been students of scripture, have never attained.

Note the following quotations:-

"For by one spirit are we all baptised into one body, whether we be Jews or Gentiles - - - and have been all made to drink into one spirit." (1 Corinthians 12:13)

"For we — worship God in the spirit —." (Philippians 3:3)



### Question from E. R. H.

"John chapter 1 verses 3 and 4—"him" should be "it" referring to the WORD of GOD in verse 1 (autos.) Who is the "HE" of verse 33. Did an ANGEL tell John the Baptist this?"

### The Remnant's Reply

May we venture the following suggestion for consideration. Peter says:-

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit."  
(2 Peter 1:21).

John the Baptist was certainly MOVED by the Holy Spirit. As Luke tells us, "—thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins. — And the child grew, and waxed strong

in spirit, and was in the deserts till the day of his shewing unto Israel." (Luke chapter 1) John then, obviously was moved by the Holy Spirit to declare the word of God for "— the word of God came unto John the son of Zacharias in the wilderness." (Luke 3:2) When John Baptist therefore spoke of "he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit." (John 1:33) Was he not declaring the word of the Lord which came unto him?

If an angel did appear before John Baptist the Bible does not tell us of it. Whereas, in the case of Zacharias his father, we are specifically informed. "— there appeared unto him an angel of the Lord standing on the right side of the altar of incense." (Luke 1:11) Seeing then we are not told of an angel visitation to John, would it not be advisable to avoid speculation, knowing the Holy Spirit would tell him all things necessary for the important work of preparing the way of the Lord?



### Letter from L. G.

'It would appear from your letter — addressed to me "Dear Mr. G—," that you do not regard me as a brother of Christ despite the fact that I was baptised into the Master's Name many years ago.

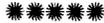
It would also appear that you are very inconsistent in sending me your circular with the booklet, using the expression "Dear Christadelphian" which, as you know, means "Brother of Christ"—.'

### The Remnant's Reply

We believe Christadelphians do not address their fellows as "Dear Christadelphian", but rather as "Dear Brother" or "Dear Sister" which, of course, is the right and appropriate term for those in true fellowship to use.

What causes concern, however, is when the term "Brother" or "Sister" denoting fellowship, is used by one section of Christadelphia in addressing members in another section. For example The Advocate are identified as Christadelphians, so are Old Paths, or Dawn etc. But the doctrinal differences of these groups appear to be insurmountable. They are, in each section, Christadelphians, which is their identifying name, but how can they be described as being in fellowship when they are so divided?

Therefore how can they be spiritual brothers and sisters of each other?



### For a Funeral

No one can stand at the grave side without being impressed by its awful solemnity. We are all going to end here, sooner, or later!

Is there no hope then? Is there no escape from the prison house of death and the grave? The only answer, to such questions as these, is in the Bible, which is the message of the Eternal God to those to whom He has given life. But God has also given death!—now consider what He says in the book He has given to man:-

“Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.”

(Ezekiel 18:4).

Do we sin? Of course we do! Listen to what the Apostle John, one of the twelve disciples of Christ, has to tell us:-

“If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his word is not in us.”

(John 1:8-10)

We have to pay a price for our sin. This is made very clear by that disciple and Apostle, of Jesus; Paul:-

“— the wages of sin is death —.”

(Romans 6:23).

So we receive death for our sins. The price we pay IS our life! But the cry of mercy rises out of the Word of God:-

“Comfort ye, comfort ye my people, saith your God.”

“The voice said, Cry. And he said, What shall I Cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, — O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid —. Behold, the Lord God will come

with strong hand, and his arm shall rule for him: Behold, his reward is with him —.”

(Isaiah 40:1 & 6-10)

This is the reward for which our departed Brother strove. This is the reward in which he believed—the return of the Lord Jesus Christ.

Listen to what Jesus declared:-

“— this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: And I will raise him up at the last day.”(John 6:39-40).

This was the belief and faith of the one at whose grave side we stand this day!

“Turn you to the strong hold (the Truth of God) Ye prisoners of hope: even today do I declare —”

(Zechariah 9:12)

Our Brother is a prisoner of hope!



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

“And at the time of the end shall the king of the south push at him - - -.” (Daniel 11:40)

At the time of writing Egypt has made it clear that it is resolved to provide Saudi Araba with unlimited military support in its difficulties with Iraq. In fact the Gulf States have been promised that Egypt will make fighter bombers and tanks available as and when these may be required. The Egyptian leader said that his country desired a peaceful outcome over the dispute of Iraq occupying Kuwait, but Egypt was determined that Iraq would be made to withdraw. He commented “Egypt does not say no to the military option- - -.

Iraq does not want to withdraw, and it will be Iraq that

drags the world to the military solution.” Following his words by deeds, the Egyptian leader has already committed 20,000 of his best troops to Arabia, far more than Syria or Morocco, the only other Arab countries to have sent troops.

Of course the real power behind Egypt is the United States, and it is so very significant that Britain and America have taken such a firm stance against Iraq. The ancient scripture says that “at the time of the end shall the king of the south push at him.” It is interesting to note the alternative rendering to “push” in the revised translation, which is “contend with”. At the time of writing it is obvious that Russia is against any military option, and has been sending envoys to the Middle East for the purpose of obtaining a diplomatic outcome. France also seems to be involved with Russia in these moves. A Palestinian spokesman has said that the Soviet representatives’ visits to Arab and Western capitals is to gain support for peace proposals based on an undertaking by Iraq’s leader to accept, at least, a partial withdrawal from Kuwait. The formula for this appears to be that after Iraq has withdrawn from Kuwait there will be negotiations about Iraq’s territorial claims on Kuwait. A P.L.O. spokesman said that Iraq could be ready to agree on “— a stage-by-stage withdrawal from Kuwait in return for international guarantees to start discussions on Israel’s withdrawal from the occupied territories.” Such a move would bring much Arab opinion to Iraq’s side. However the United States administration has declared that a partial withdrawal is unacceptable, as also a linkage with an Israeli withdrawal. The U.S.A. supported by Britain insists upon an unconditional retreat from Kuwait; Britain also taking a hard line over the matter of reparations and war crimes punishments.

If the Soviet leader persists in his political solution, and he has firmly stated war is “unacceptable”, the future will see the U.S.A. and Britain “contending with” the Northern Power. Which the scripture shows will lead to that final battle in Israel.

**NEWS FROM THE ECCLESIAS**

**HAMBURG, NEW YORK, 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

The ecclesia is grateful to have been given clear guidance in a case of long duration and concern here. How strengthening to our faith this is.

In addition, reassurance has come in regard to the health of one here: we believe in answer to the supplications of many.

***J. A. DeF***

**MANCHESTER, Rycroft Hall, Audenshaw.**

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

It is with sadness we report that Brother J. Smith died on November 2nd 1990 following a sudden illness. Arrangements are in hand at the time of writing for his interment at Fox Covert, Hillcliffe, Warrington on November 7th. The words of the hymn come to mind:

“Help, Lord, because the godly man  
Doth daily fade away,  
And from among the sons of men  
The faithful do decay.”