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# **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"**

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AT THE TABLE OF THE LORD  
"MY LITTLE CHILDREN"

Today we have listened to the words of the Apostle John as he wrote to "his little children". These words were written after A.D. 90, some 60 years following Jesus' resurrection and subsequent appearance and injunction to the apostles, "...Go ye into all the world, and preach the gospel to every creature." (Mark 16.15). For all this time John had steadfastly carried out Jesus' bidding. In the meantime Mary, Jesus' mother, who had been given into John's charge, had surely died as had Paul, Peter and most of the apostles. Yet here was John, by now a very old man, still active in the work given. We are not told much about him in those intervening years. It is clear that he joined with Peter in the healing of the lame man, and that he stood firm against the Pharisees and priests when forbidden to preach, answering:

"...we cannot but speak the things we have seen and heard."  
Acts 4:20

This morning we have listened once again to our brother's words:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life...declare we unto you...."  
I John 1:1,3.

How close John was to the Lord Jesus who was indeed the Word of life. He was the disciple whom Jesus especially loved and this enabled him to write with such knowledge, experience and conviction of the things concerning the Son of God.

In his epistle, John speaks often to "my little children". He was an elder, both in years and in close involvement with God's truth. He wrote with authority having been given the power of the Holy Spirit at Pentecost, perhaps one of the last survivors of those to whom that power had been granted. With what power then would his words impress, as he wrote—perhaps from exile on Patmos—to his "little children". He did not look upon them as immature persons, but as his dear brethren and sisters developing in the truth's strength, chosen members of God's family, all belonging to Jesus Christ, joined in fellowship and striving to walk in the light of the Almighty and His Son.

Perhaps it would be helpful to reflect upon the significance of being little children. Jesus used these words in teaching His dis-

ciples, John included:

“...Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.”

Matthew 19:14.

This is not to imply that the kingdom of heaven will be literally made up of little children, but of those whose minds and spirits have become like a little child’s—trusting, teachable and humble, not yet having learned the ways of the world, its “wisdom”, sophistication and permissiveness; but dependent upon their father for protection, advice, strength, correction and, most of all, love. Jesus emphasized this:

“Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth me.”

Matthew 18:4-5.

Are we not called to be little children, looking with humbleness to Our Father for all things? As part of that calling there also must be a heart-felt receiving of those others who also believe and try to walk in His way. As we seek to take hold of Jesus and His teaching so we must also draw near to and take hold of all His little children, else we deny Him. Having this in mind he warned:

“Take heed that ye despise not one of these little ones;... For the Son of man is come to save that which was lost.”

Matthew 18:10-11.

“Despise” means to think against or little of. If this is done, sorrow and injury is brought to Jesus and His Father, for the angels watching over these children “do always behold the face of my Father which is in heaven”. (Matthew 18:10) The world scorns and dislikes those who are spiritually little ones, for they manifest in their ways faith and meekness, with obedience and carefulness as belonging to Him. This thought brings to mind the words of Jesus:

“...wisdom is justified of (by) her children.”

Matthew 11:19.

Wisdom is God’s counsel given to us. Through striving to live in accordance with this, ordinary men and women can become children of wisdom, reflecting and so justifying God’s wise and perfect counsel. It is inspiring to consider that these privileged ones

belonging to God are not children passively sitting back, waiting to be fed, clothed and provided for, but are responsive to His calling, laboring to seek and understand beyond their natural inclinations and abilities, thereby reflecting a measure of His wisdom. With such, will He not be pleased and undoubtedly oversee, provide, teach and chasten? For Jesus tells us:

“...it is not the will of your Father which is in heaven, that one of these little ones should perish.”

Matthew 18:14.

We are all frail and perishing creatures, dying because of sin. How then can one become one of His “little ones” whom He wills should not perish? Paul, who changed from being an adversary of God’s little ones to a vessel chosen by the Father, helps:

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us....

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Having predestinated us unto the adoption of children by Jesus Christ to himself.....”

Ephesians 1:3-5.

“Adoption” is being chosen and placed as a son. How is this accomplished? Again Paul makes it clear to us:

“...ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ.”

Galatians 3:26-27

Through baptism one is buried into the death of Christ and rises from the waters, in heart a new man, adopted through Christ as a son of God, a little child. How can one know that he is truly one of His little ones? Paul reveals:

“....ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord,...

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”

Hebrews 12:5-6

Being corrected and trained up by God’s instruction is part of being His child. Surely this is the work of a good father in a natural

sense. So it is with the Father with His children. Further, those whom He loves He scourges. Scourging, as practiced by the Romans, was a cruel and merciless torture. But the Almighty does not literally do this. With perfect wisdom and justice He spiritually "flogs" the flesh enabling His sons to battle their nature more effectively. The apostle continues:

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

Hebrews 12:7

One consequence of being a child of God is receiving His fatherly chastening and scourging, an evidence of His love. Let us endure it as little children, obeying, justifying God's wisdom in calling us to that blessed relationship. John, who endured for so many years, sought to encourage his brethren to do the same. To that end he wrote with feeling, touchingly exhibiting his love, encouraging and exhorting those who are the Almighty's, that we too, with them, may grow as His beloved children, through Jesus Christ.

Let us look at some of John's words written to help such endurance:

"My little children, these things write I unto you, that ye sin not...."

I John 2:1.

To sin is to jeopardize our privileged place as sons. God, knowing our weaknesses, in mercy provides a means of forgiveness:

"...And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:...he is the propitiation for our sins:...."

I John 2:1-2

What forbearance and blessing that the Almighty has provided this means of atonement for those who recognize their failures and turn to Him.

The apostle also warns of a present danger:

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists;..."

I John 2:18.

The present world is evil, full of deceit and disregard for God's

## THE REMNANT

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word, even among some who profess that they are Christ's brethren. Without guidance we could be deceived. To guard against such deception, John continues:

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."

I John 3:7.

Here is a sure way to identify a child of God—"he that doeth righteousness"—one who seeks to submit, obey, so pleasing the Almighty by doing His will. Paul encourages in this struggle:

"Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men."

I Corinthians 14:20.

Malice does not exist in the mind of a little child, but it is soon learned. It cannot be permitted to exist in those who desire to be children of righteousness, moved by love for the Father, His Son, and for one another.

Do we not seek to ever grow in this relationship? Then John's words are of vital importance:

"My little children, let us not love in word, neither in tongue; but in deed and in truth.

And hereby we know that we are of the truth, and shall assure our hearts before him."

I John 3:18-19.

As we are helped to perceive all that is needed in the struggle to be as His little ones, it may seem an overwhelming work. However, John, who had devoted his life to just that, encourages from that experience:

"Ye are of God, little children, and have overcome them (antichrists): because greater is he that is in you, than he that is in the world."

I John 4:4

May we not take courage and resolve never to lose the longing to be His little children.

*J. A. DeF.*

**Baptism of Water and Spirit (Dr. J. Thomas 1835)**

Christian immersion or baptism is the purifying ordinance of the religion of Jesus Christ. Destroy it, and there no longer exists on earth a means of purification from sin, blot it out, and you will have destroyed the efficacy of the christian institution. The blood of Jesus may have been shed, but without christian immersion, how will you get at it? He is not now upon earth, where, then, has he placed his name? Reader! mark,—HE HAS PLACED HIS NAME IN HIS INSTITUTIONS. Do you ask, what is this important ordinance called christian immersion? I reply, that it is the BURIAL OF A BELIEVER WITH CHRIST IN IMMERSION. Do you ask, in what medium is he buried? In water, is the reply; for water is constituted one of the three witnesses upon earth: for "there are three who bear testimony; the Spirit, and the water, and the blood; and these three AGREE IN ONE." (I John 5:8) What the blood testifies, the water swears to, and what the water affirms, the Spirit and the blood sustain. Hence, three principles are necessary to constitute the christian ordinance of purification, namely, the Spirit, the water and the blood. And what does the Spirit do in this connexion? It prepares the subject, by making him a believer in the efficacy of the blood of Christ to cleanse from all sin. Does he convince the subject of sin in some mysterious or inexplicable way? No, the testimony of the Spirit concerning the efficacy of the blood of Jesus, is all contained in the scriptures; by reading or hearing these read, belief comes, and the subject is led to inquire 'what he shall do'? BY THE WORD the Spirit convinces of sin, of righteousness, and of judgment. Faith is the belief of testimony. He that believes the testimony of the Spirit, that the blood of Christ cleanses from all sin, has had his "heart sprinkled from an evil conscience"—that is, he is now convinced that unless the blood of Christ be applied to him, he will die an unpardoned transgressor. This is a good conscience, judgment, or conclusion, because it is true. But he did not always think so. Before he examined and believed the scriptures, he supposed he would gain heaven by his own acts and in his own way, as all sectarians do. This was a great error of judgment, and therefore, an "evil conscience"—for conscience is the decision of judgment. The subject is now "begotten" of the Father, who is spirit,—let him take good care that he do not become blighted during the period of gestation, and like the worldly sectarians of our age, be cast off as a spiritual abortion. It is one thing to be begotten, and quite another thing to be born, as every naturalist well knows.—And this prompts the inquiry, in what relation does the water stand to the

believing sinner? That depends upon the figure with which it is connected. If the figure be a burial, then the water becomes the sinner's tomb or grave, in which he is planted in the likeness of similitude of Christ's death; for "as many as have been immersed into Jesus Christ, have been immersed into his death." And so "we (believers) have been buried together with him by immersion into death." (Romans 6) When the believer is raised from the grave of water, the emergence is expressed by the apostle as "the likeness of his resurrection." But, if the figure be a birth, then the water becomes a WOMB, and the subject is said to be "born of water" when he arises from its depth. The water of christian immersion is the mother-water of the babe in Christ; and as no child is said to be born of his father until it is born of its mother, so no one is born of God until he is "born of water." This is physiologically and spiritually true. We can now appreciate the force and perspicuity of our Lord's most positive and emphatic declaration, 'Most assuredly I say to you, unless a man be born of water and spirit, he cannot enter the kingdom of God.'

But why is the immersion of a believer in water styled christian immersion? Because the blood of Jesus Christ consecrates the water. And how is this consecration effected? by connecting the water and the blood by means of a belief of the testimony of our Spirit concerning both. And who is to connect them, the administrator or the subject? The subject unquestionably.



### OBADIAH'S MESSAGE

The Book of Obadiah is one of the smallest in the Bible, a message consisting of only four paragraphs and with little information given of the writer. This prophecy comprises only a small part of our yearly portions and could easily be overlooked. Yet God has provided it to reveal a further facet of how He deals with His people.

Obadiah's message speaks directly to the descendants of Esau foretelling of the destruction of Edom:

"And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

Verses 9—10.

Why was God's anger directed towards them? Since the time of Esau, his descendants have worked for the destruction of Israel (the descendants of Jacob). This enmity continues today as the Arabs still call for Israel's eradication:

"But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress." Verse 12.

This vision of Obadiah came against Edom because of their rejoicing at Israel's calamities allowed under God's hand.

The message of Obadiah is also seen in Jeremiah:

"Concerning Edom, thus saith the LORD of hosts;  
Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?  
Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him the time that I will visit him.  
For, lo, I will make thee small among the heathen, and despised among men." Jeremiah 49:7-8,15.

This pronouncement by Jeremiah coincides with Obadiah's message, emphasizing God's condemnation of Edom. Obadiah's message speaks against the pride of Edom's heart:

"The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?" Obadiah Verse 3.

Pride of heart is the work of the flesh, and clearly from an historical perspective we see how this became the chief factor in Esau and Jacob's relationship. In Genesis 25:24 is described the birth of enmity between these two brothers:

"And the children struggled together within her (Rebekah); and she said, If it be so, why am I thus? And she went to enquire of the LORD.  
And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy

bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

And when her days to be delivered were fulfilled, behold, there were twins in her womb.

And the first came out red, all over like an hairy garment; and they called his name Esau.

And after that came his brother out, and his hand took hold on Esau's heel, and his name was called Jacob:"

Genesis 25:22-26.

As the boys grew, it was obvious they were very different. Esau was a skilled hunter of the field while Jacob was described as a plain (perfect) man dwelling in tents. Esau, who by right of the firstborn owned the birthright, did not value it and sold it to Jacob, (who obviously did) for a plate of food. Years later when Isaac their father rightly gave the blessing sold by Esau to Jacob the younger and Esau in anger made a vow against Jacob:

"And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, the days of mourning for my father are at hand; then will I slay my brother Jacob." Genesis 27:41.

Esau's hostility increased when he realized the loss, caused by his own lack of appreciation and care. Instead of remorse for his failure, disappointment and hurt was vented in anger towards his brother.

Obadiah's message of destruction brings full circle God's justice upon the affairs of men and reveals His promise of vengeance upon all those who persecute His little ones. Edom as a name no longer exists, its lands having been absorbed into other nations and peoples. The capital city of Bozrah is only ruins today, the only evidence of its early existence, along with tombs found in great numbers. This was as God's word said because of their pride of heart, as similarly the pride of all flesh will be brought down in the judgment to come upon all the world:

"For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head." Verse 15.

The pride of the flesh has triumphed in the lives of the world only because of God's longsuffering and lack of immediate intervention.

We are reminded by John that pride is to be overcome and put down in the lives of His children:

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”  
I John 2:15-16.

This same pride of life today exhibited by many nations against Israel, a people deceived as to their true relationship to Him, but who will come to know it when His purpose is accomplished at the return of the Lord Jesus. What God spoke against Edom in the time of Obadiah came to pass, and just as surely His justice against the flesh’s proud spirit will likewise be accomplished. The pride of life will be put down, the flesh destroyed. Individually we as children of God must work to that end in our daily living, as the spirit man wars with the natural impulses of the flesh.

The wisdom of Solomon in Proverbs helps us see what spiritual destruction pride can bring:

“When pride cometh, then cometh shame: but with the lowly is wisdom.”  
Proverbs 11:2.

How true it is that all pride will come to humiliation and destruction when the purpose of God is fully accomplished. In a measure it is seen everyday, for man dies and his pride comes to nothing; ultimate decay as God’s just verdict is brought against the flesh. With the lowly it is different for they know that the destruction of the grave will come inevitably, but with humility there can be a hope of life everlasting. Through Obadiah’s message Edom’s failure was revealed as pride, seeking vengeance and supremacy over the chosen children of God.

“Only by pride cometh contention: but with the well advised is wisdom.”  
Proverbs 13:10.

Pride was the source of contention between these two brethren which forced Jacob to flee from Esau’s presence, absenting himself for many years. However, in time he did return under God’s blessing and care.

The meaning of pride is arrogance or presumptuousness and

is shown as the inability of the flesh to humble itself. It can be overcome and brought low but only as there is understanding and help provided through God's word and a desire to think differently. The Almighty has a purpose with those who are His revealed by Obadiah's prophecy:

"But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions."  
Verse 17.

God has a plan for the house of Jacob, who was saved through divine intervention to ensure the promises made to him will be accomplished. To know that the hand of flesh cannot withstand the hand of God and that man's end and all his empires will fail is the hope of all, who as did Jacob, trust in Him.

We must exercise humility, putting away proud and fleshly thinking looking instead to the establishment of God's Kingdom on earth when all such fleshly traits will be destroyed:

'And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S."  
Verse 21.

The kingdom of men, as Edom's will be judged, overturned and all evil thinking will be put away by a King who will reign in righteousness and peace. God's message through Obadiah is clear, a message which warns of the dangers of pride. Let us struggle to humble ourselves before God and each other as Peter encourages:

"...Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.  
Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:"

I Peter 5:5-6

*M.C.S.*

**Partial Inspiration—the trouble of 1885 (continued)  
The New Crisis (R. Roberts)**

“The foregoing ---stands related to a new crisis that has arisen among the friends of the Truth. The question they have to decide is, Is the Bible a partly human or a purely divine book? Is it a book that may be erring in the facts it records; or whose guidance we may unflinchingly accept as a divinely superintended production throughout? The question is one for individual decision. Is it not one depending on votes. We may vote the hour of meeting, or the place of assembly, or the order of procedure: but we may not vote the Word of God a corrupt thing if it is His own work. It is a question in the decision of which no one must look at another. Every one must act for himself as in the sight of God. The editor ---is not careful about his answer, or about the consequences that may come of it. He has temporal inducements to be on the side of the fallible-Bibleists; but he deliberately refuses to look at them. From a child he has treasured the Holy Scriptures as the word of God, and with eyes now open and reason now mature as naturally was not possible in the beginning of things, he will rather go to his grave than be a party in the least degree to their corruption or dishonour. Whatever sacrifices of friendship his attitude may involve, he will submit to, with however much grief, in resignation as to the will of God. He has never known any man after the flesh. In all his friendships he has assumed that they were founded on mutual voluntary submission to the word of God and its dictates. All breaches that have ever occurred, have occurred as the result of acting on this assumption, where it proved to be unfounded. He is not living for any present object, and is therefore careless about any present consequence. The world, respectable and otherwise, is all against God: and he lives in it only because it is God’s school of probation, and not because he recognises its standard of life or aims at conciliating its treacherous good graces. It will soon be gone with all of us: and the only question of practical consequence is how to comport ourselves in it while we are here, as that God will be pleased to own us in the day of the manifestation of His purpose before the eyes of startled respectability.

We are quite sure He will have no fault to find with scholarly deficiencies. It is equally certain that He will approve of the jealous defence of the word of His grace, whether as regards its honour in point of reliability, or its ascendancy as regards the commandments it contains. In this conviction, we have dared what appear to be rash things, according to conventional rules of judgment: but which will

have a different complexion when either the grave calls a halt, or the Lord steps forth to shew things as they are according to His standard. Occasion requires the foregoing demonstration of the inspired character of the Bible throughout. The subject and the situation have evoked many letters. It would more than fill the Christadelphian to publish them. We select a few only for notice, viz., such as present objections, and then such as say striking things on the situation. The writers of all others, with whom it has not been possible for us to communicate in the way of acknowledgement, will please accept our thanks for their expressions of sympathy, which are somewhat of a comfort in the evil times that have befallen.

The proper consideration of the difficulties will best be promoted by their impersonal statement in numerical order.

1/ These scriptures were not written or spoken in English, and being produced at sundry times and divers manners, compilers and translators have had to do with them which necessitates the co-operation of a human element.

Answer:- Translators we may dismiss---. Inspiration was not necessary to enable them to give us the equivalent of Hebrew or Greek words in another language. "Compilers", or bringers together of the original documents, are more to the purpose. They played a part—not a very great one, but who were they? Nearly all prophets and spirit-guided men. All that are mentioned in the course of the records themselves as having had to do with the writing of them are of this class, (1 Sam. 10:25; 1 Chron.29:29; 13:22; 26:22; 2 Chron.39:19), and any doubt that might exist is settled by Christ's recognition of their productions as the word of God that cannot be broken. Even Ezra's own participation in the work is placed beyond doubt by this: for it was of "the scripture" as (said to have been) compiled by him, that the statement was made. The only human element in the case was a divinely regulated one. Concede the divine regulation, and the human element ceases to be a human element in the sense of the new theory. The new theory requires the human element to be an unguided element—an erring element (i.e. liable to error): because the idea is introduced to account for supposed error."

(to be continued).

A BIBLE CLASS

**“Rejoice in the Lord always:”**  
Philippians 4:4

These are Paul’s words written to his brethren in Philippi while he was imprisoned in Rome:

“All the saints salute you, chiefly they that are of Caesar’s household.”  
Verse 22.

He had been cast into prison for teaching the gospel of Jesus Christ, but even in the midst of his own personal suffering, he reached out to help his brethren.

This word “rejoice” in our verse under consideration, means to be glad or to be grateful, a feeling often felt as some need is filled or promised. The Lord Jesus spoke of how His people’s needs would be filled when he returns:

“Blessed are the poor in spirit: for their’s is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.”  
Matthew 5:3-6,11.

We do not consider being poor, mourning, hungry or persecuted reasons to feel blessed or happy as the word means. The spiritual mind learns to recognize such circumstances as necessary steps toward finding the blessing which is to come and therefore a cause for rejoicing as Jesus exhorted:

“Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you.”  
Matthew 5:12.

When the Apostles were beaten for preaching of the Lord Jesus and told by the elders to stop they:

“...departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Acts 5:41-41.

No doubt the cause for their rejoicing was the memory of Jesus' earlier words that suffering persecution for His name would result in ultimate great blessing.

As the Lord Jesus exhorted His disciples to rejoice, so did Paul to his Philippian brethren. They were to rejoice not in fleshly accomplishments, but in spiritual matters, looking beyond present afflictions to the bigger picture, the end result promised if they remained faithful. Paul, like the other Apostles, did suffer shame for the name of Christ, and was at that moment in prison because he had refused to stop his gospel ministry. It takes a special mind to rejoice in troubled times, a loving and accepting mind that can see beyond temporary affliction to the hope that one's name may be found written in the Book of Life when the Lord Jesus returns, ensuring all tears and sorrows to be forgotten.

In exhorting his brethren to rejoice always, Paul goes on to speak of the need to conform to the example of the Lord Jesus moving in His determination, thus joined in His one fellowship:

"Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus:"

Philippians 2:2-5.

If we allow ourselves to become cast down and depressed, we will be unable to perceive and show that gladness that can only come as the carnal mind is humbled. Paul loved his brethren and called them "my joy and crown". In love he labored to strengthen them for the trials he knew would come.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Verse 7.

Only where there is a rejoicing together looking to the end of God's purpose, can there be peace—an individual peace of mind, a

peace felt between brethren and sisters who are of one mind in fellowship with each other and with God and His Son. The close bond between Paul and his Philippian brethren is illustrated in his letter to them:

"I thank my God upon every remembrance of you,  
Always in every prayer of mine for you all making request  
with joy.  
For your fellowship in the gospel from the first day until  
now;  
Being confident of this very thing, that he which hath  
begun a good work in you will perform it until the day of  
Jesus Christ:  
Even as it is meet for me to think this of you all, because I  
have you in my heart; inasmuch as both in my bonds, and  
in the defence and confirmation of the gospel, ye all are  
partakers of my grace." Philippians 1:3-7.

This word "partaker" is comprised of two words, with and fellowship, and emphasizes the unity between Paul and his brethren—those joined together in the same hope. This grace of God is also mentioned by Paul in writing to his Ephesian brethren:

"But God, who is rich in mercy, for his great love where-  
with he loved us,  
Even when we were dead in sins, hath quickened us  
together with Christ, (by grace ye are saved;)  
And hath raised us up together, and made us sit together in  
heavenly places in Christ Jesus:" Ephesians 2:4-6.

It is the gift of God that, "by grace ye are saved". This grace is not something that can be earned, but is only granted because of His mercy toward those who strive to serve Him. Today, few people are privileged to know that grace because they know not Christ as a man and victor over His sin nature, but instead look upon Him as a god, incapable of sin and so denying His suffering and great sacrifice. John reminds us of God's mercy in the Lord Jesus, the vessel of His grace:

"And the Word was made flesh, and dwelt among us, (and  
we beheld his glory, the glory as of the only begotten of the  
Father,) full of grace and truth."  
"For the law was given by Moses, but grace and truth came  
by Jesus Christ." John 1:14, 17.

When the seventy apostles returned from preaching the Word of God, they were full of rejoicing at the response to their preaching:

“...Lord, even the devils are subject unto us through thy name.

And he said unto them,...Behold, I give unto you power to tread on serpents and scorpions and over all the power of the enemy: and nothing shall by any means hurt you.

Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” Luke 10:17-20.

Trials and temptations are not easy to endure, but we can joy in measure now if we can recognize God’s hand at work to help us look to the end rejoicing promised to the faithful when we pray that our names may be eternally written in heaven. Let us therefore be glad Brethren and Sisters and “Rejoice in the Lord always”.

M.C.S.



### Letter from “Theophilus”

“I have recently been loaned copies of your magazine for the last months. I notice you seem keen to make suggestions re various Biblical understandings you challenge and I thought to offer you a few such, as you so invite.

Item 1. Psalm 110:1 which is quoted several times in the N. T. states David as saying, the LORD said to my Lord “Sit thou at my Right Hand until I make thy enemies thy footstool” ---. This states the Son sits passive, while the Father subdues the nations (enemies).

Paul in I Cor. 15 on the reign of Christ says Christ reigns while the Father who had put all things under Him reigns on high. How do you reconcile. Revelation seems to support this.

Item 2. If Ezekiel 40 to 48 is taken, as many seem to do to be Millennial. How is it that if the specified borders Kadesh Barnea in the South and the entry into Hamath, or Riblah (Jer. 39:5) in the North as stated are correctly cantonised then the described sanctuary falls on Mt. Gerazim not Jerusalem. This favours the contemporary character of the prospective Temple. Hence John 4:20-21.

Item 3. According to SIRRACK the Jews believed Samuel was raised up.

Yours sincerely, I will call myself,  
Theophilus.”

### The Remnant's Reply

Item 1. It appears to us that the context of Psalm 110 gives the answer to the question:

"He shall judge among the nations, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

He shall drink of the brook in the way: therefore shall he lift up the head."

(Psalm 110:6-7).

Obviously this is not a passive work by the Son, though the over-all control of events is in the hand of the Almighty. Christ sits at the right hand of the LORD until the time when He is sent forth by The Father who gives Him the power to subdue the enemy under his feet, thus it can be said, The LORD has done this for His Son, as declared before Christ was born.

Item 2. The details as given through Ezekiel by "the visions of God" have certainly not yet been fulfilled in the earth. Truly the northern border of the tribal cantons will be "Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath," (Ezekiel 47:15-17) And the south side will be "from Tamar even to the waters of strife in Kadesh, the river to the great sea." (verse 19) There are two places called Kadesh, one situated in the Negeb and the other Meribah-Kadesh, in the wilderness south of Edom. Tamar or Tadmor was a city built by Solomon east of the Jordan in the wilderness. Therefore the southern boundary includes the Sinaitic area and the Nile Delta. Working out the twelve portions plus the portion having "the Holy Oblation", there does not seem to be a contradiction in the details which would deny Jerusalem its rightful place as the capital of The Kingdom.

Item 3. The Shemot Rabbah says that departure from this world should be contemplated without sorrow or fear "seeing that at death (the deceased) has already entered the harbour—the haven of rest in the World-to-Come." A belief in a transition from one life into another at death is a Jewish tradition, which was very much evident even at the time of Christ (see Luke 16—The rich man and Lazarus). Therefore we cannot accept that a Jewish belief that Samuel was raised up is of any import in an understanding of what took place when Saul visited the witch of Endor. We do however know that the scripture emphatically declares, "—in death there is no remembrance - - -." (Psalm 6:5).

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

“ ---upon the earth distress of nations, with perplexity ---.”  
(Luke 21:25)

The war in the Gulf has left that area, particularly Iraq, in great distress. The world supposedly, has been at peace since the Second World War, so there was considerable dismay when war arose in the sensitive territory of the Middle East. The quick victory of the allies appeared however to have reduced the threat of those hostilities extending beyond the immediate place of conflict. But the anguish for the peoples of Iraq is not ended, for there is desperate internal turmoil and need. This undoubtedly is a perplexity because the previous interventionist nations hesitate, and ponder what they ought to do. At the time of writing they are doing very little about this internal blood-shedding, which is an aftermath of the war.

But such is only one distressing aspect amongst a greater anguish of the world's peoples. Since the Second World War, there have been one hundred and five wars since 1945. Twenty million people have died as a result, and a further sixty million people have been directly affected in such great suffering by being either wounded or uprooted from their homes due to these terrible conflicts.

What a world of blood-shed it is; and ninety percent of the casualties in many of these conflicts have been ordinary citizens rather than professional soldiers. A much greater proportion of afflicted civilians than in the First World War.

A recent report has quoted that one and a half million Afghans in that war alone have been disabled. It is also estimated that there are two hundred child soldiers currently bearing arms, many of these young Africans. And it is in Africa where another desperate situation is looming. Up to fifteen million people are at risk there because of pollution and a shortage of water; which along with the conflicts taking place, are bringing want and famine. So, even as Jesus prophesied, there is “distress of nations with perplexity”. A potent sign of the times leading ever onwards to the divine solution:-

“ ---then shall they see the Son of man coming in a cloud with power and great glory ---when ye see these things ---know ye that the kingdom of God is nigh at hand.”  
(Luke 21:27-31).

**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

Advertising in local newspapers offering a free booklet on Bible prophecy has brought few requests, perhaps indicating a need to investigate further avenues by which this work may continue. The Father's guidance and help is sought in this since events in these last days seem powerful in their portent of the return of God's Son.

*J. A. DeF.*

*MANCHESTER, Rycroft Hall, Audenshaw.*

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

At the time of writing we look forward to the planned visit of two Sisters from the Buffalo Ecclesia scheduled for June and July.

Such contact, as and when possible, encourages the unity of the Truth.