

SEPTEMBER 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"**

**"QUICKEN ME ACCORDING TO THY JUDGMENTS"**

**"PARTIAL INSPIRATION - THE TROUBLE OF 1885 (continued)"**

**"MAKE THEM AFTER THEIR PATTERN"**

**"LETTER FROM THEOPHILUS"**

**"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**  
**"THOU.....HAST LED FORTH THE PEOPLE THOU HAST**  
**REDEEMED" Exodus 15:13**

This morning we have been permitted to stand with Israel before Mount Sinai listening to God's law given through Moses. We have also listened to what are called the Ten Commandments, the basis of that divine law. As the Almighty imparted this blessing upon Israel, He said:

"I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage."  
Exodus 20:2.

He had delivered them and led them by the pillar of cloud and fire, to Sinai. There, at God's command, Moses went up into the mount. On the mountain the awesome might of God was seen in the thunder, the lightning, the thick cloud, the earthquake, and heard in the voice of the trumpet. The children of Israel perceived this divine display and:

"...removed, and stood afar off.  
And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die."  
Exodus 20:18-19.

Here was terror, because of Yahweh's presence, which He so wisely purposed, and Moses understood:

"...that his fear may be before your faces, that ye sin not."  
Exodus 20:20.

Fear expressed here also implies reverence and awe, which would cause the beholder to submit, to obey the One who possesses such might. David knew that strength which worked on his behalf, and was moved to exclaim:

"God is greatly to be feared (dreaded or trembled at) in the assembly of the saints, and to be had in reverence (fear, awe) of all them that are about him."  
Psalm 89:7.

David trembled at God's might, but also revered and respected God's gracious use of His power to guide those whose desires are indeed to be "them that are about him".

Such look forward to the hope of being “about him” eternally. Many centuries later the Apostle John was to see in vision a glorified people “about” His throne having heard and feared during their lives. He was shown the hundred and forty-four thousand who:

“....are they which follow the Lamb whithersoever he goeth.

These were redeemed from among men, being the firstfruits unto God and to the Lamb.” Revelation 14:4.

These, through fear of God, have given their lives to Him, following His Son and so have been “redeemed from among men”.

We see that our brethren in Israel were caused to fear the Almighty’s power as they stood there at Sinai’s base. They also had known the wonder of His working on their behalf to deliver them from the rigorous bondage of Egypt. Rigor is that which breaks or fractures, giving us an inkling of how terrible was their servitude under Pharaoh. The Almighty heard their cries and in mercy spoke through Moses:

“....I am the LORD, and I will bring you out from under the burdens of the Egyptians,...and I will redeem you with a stretched out arm, and with great judgments:

Exodus 6:6.

They would remember this promise as they stood before Sinai, truly delivered. They would remember too the plagues brought upon Pharaoh and Egypt as Moses and Aaron stretched forth their hands. Having been delivered through these judgments, they would further recall their experience at the Red Sea, as:

“.....Moses stretched out his hand over the sea; and the LORD caused the sea to go back.....

And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.”

Exodus 14:21-22.

By the word of God the waters became a protection, allowing the people to escape from Pharaoh. Can we imagine the terror and the awe these His people felt as they walked between those great walls of water, knowing that it was His word alone that held them from collapsing? After this:

"...Moses stretched forth his hand over the sea, and the sea returned to his strength...and the LORD over threw the Egyptians in the midst of the sea."

Exodus 14:27.

The children of Israel witnessed their adversaries destroyed, dead upon the sea shore, and once again they:

"...feared the LORD, and believed the LORD, and his servant Moses."

Exodus 14:31.

God had promised to redeem them with a stretched out arm, and it came to pass in this wondrous manner. To redeem we know means to purchase or ransom, and this always involves paying a price. What was the price? The children of Israel were delivered from death by the blood of the passover lamb upon their doorposts, pointing forward to the death of the Lamb, God's promised Son, whose blood would be their redemption from death and for all times to those who believed. Without the blood of the Lamb there could be no deliverance from death. As Israel experienced these wonders, feeling almost unbelievable relief and gratitude, they could with full hearts join Moses in the song of the redeemed:

"Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them.

Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation."

Exodus 15:11-13.

Some time later, these thoughts again would fill the minds of His people standing before Sinai. And it was here, with Israel humbled before Him, that the Almighty gave His law, a schoolmaster to lead them to Christ, the true saving Lamb, if they could grasp in their hearts the just and saving spirit of that law.

This morning we have begun to read this law. It is simple in its words, and righteous. It was given that his people might know what God required, and obey in gratitude. He decreed to Moses:

"...these are the judgments which thou shalt set before them."

Exodus 21:1.

As these judgments are considered, how impressive is the justice and mercy revealed, so contrary to human reasoning, and so devoid of confusion and contradiction. The first He spoke had to do with a man and his servant:

“If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.”

Exodus 21:2.

Here was God’s care for His people, pointing to deliverance, a going free from servitude. Also this simple law required that His children were not to rule over nor oppress another, selfishly holding on to him as a servant. The servant could look forward to deliverance granted in the mercy of his master. How contrary to man’s selfish scheming. This is but one example of the righteousness and hope held out in the Almighty’s law which, we are reminded, was not grievous but merciful. A people so redeemed, perceiving His mercy and love, would struggle to keep these commands, desiring to honor Him. Now, we must remember it was only Israel, redeemed and delivered, who were thus blessed in being allowed to know and live according to His law. With this in mind, let us value His graciousness, in fear obey His word, being truly thankful for His provision.

The children of Israel, as they resumed their journey from Sinai toward the promised inheritance, in the course of daily events and human yearnings, lost their awe and also their fear. They allowed fleshly thinking to intrude. As a consequence they began to feel the divine requirements were indeed grievous, and they murmured, criticized God, and disobeyed. They perished as they wandered for forty years in that great and dreadful wilderness, because of that disobedience. The wonder of their deliverance, their redemption, of God’s kindness in giving them His life-promising law, was lost as present things took over their thinking and doing. Brethren and Sisters, we too can allow our love for Him and His word to weaken as so easily we become enmeshed and preoccupied, and our lives over-filled with our own desires and requirements. In this way we may lose our “delight to do His will”. What is the antidote to this subtle thinking which can rob us of our hope? Job was almost overwhelmed by trials and adversaries, yet endured. How was he able to do it? His mind, fixed upon God’s word and promise, is expressed and is a help for us:

“... I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:”

Job 19:25.

Our brother had this very sure hope of being ransomed from present trials, and so he endured, sustained by trust in that promise. Job did not murmur, did not curse God as his adversaries urged, but kept his integrity—that singleness of faithful thinking—because he knew his redeemer lived, powerfully working on his behalf, and above all promising life forever to those who trust.

David was another who determined to keep the Almighty's judgments. We have listened also to his thoughts this morning:

"Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah." Psalm 77:15

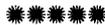
Remembering His mercy to Israel, David sought strength in his struggles which were often onerous:

"Draw nigh unto my soul, and redeem it: deliver me because of mine enemies." Psalm 69:18.

Brethren and Sisters, let us keep foremost in mind His sure promise to redeem His people, and rejoice now in that spirit of David which we have just read:

"Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare." Psalm 75:1

*J.A. DeF.*



**"Quicken me according to thy judgments."  
Psalm 119:156**

Considering this particular section of Psalm 119 we see David's circumstances at the time this was written. He desired to keep the word of God even though faced with many enemies who brought him sorrow and hardship, which caused him to cry out for God's help.

Three times in this eight verse section he speaks of quickening which means to preserve or give life. David obviously valued this special hope given a child of God a reward for his efforts in keeping that word. He said, "quicken me according to thy judgments," because:

"Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever."

Verse 160

David was keenly aware of the great difference between man's judgments and the righteous decisions of God. God's judgments never lack. They clearly state the just reward for righteousness and the equally just punishment for failure. They are never made for hidden advantage. By them man can take hold of the hope of eternal life promised to those who honor these judgments. Indeed they contain the hope of "quickenings"; salvation predicated upon the divine standards. This is very real as David reveals in circumstances which at the time must have been grievous:

"Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." Psalm 71:20

The grave will have no hold on those who in God's judgment have lived in this hope, dedicating their lives to Him.

Further in this section of Psalm 119, verses 153 to 160, it is noteworthy that the word consider appears twice:

"Consider mine affliction, and deliver me: for I do not forget thy law." Psalm 119:153

"Consider how I love thy precepts: quicken me, O LORD, according to thy loving kindness." Psalm 119:159.

Consider means to know, to take heed or perceive and this was David's prayer that God would take heed of his adversity and deliver him. He knew that God perceives His people's needs as a Father and provides, for he experienced this many times during his lifetime when facing persecution from Shimei, Saul, and Absalom. Help too was provided as his own fleshly enmity led him to failure with Bathsheba and when he numbered Israel. God forgave these grievous offences yet he was required to suffer greatly because of them. Having this in mind, his cry was constant in this psalm to be helped and quickened, not only from the everlasting grave, but also spiritually as he sought strength to renew a right spirit within himself.

We remember that David had been greatly blessed with God's promises of a son, a throne, a house and a kingdom which

would last forever. Why was David out of all the kings of Israel and Judah so honored? Because he sought to walk after God's word and commandments and turned to the Almighty often in prayer to, "plead my cause, and deliver me:" (Verse 154). He trusted in God's unfailing mercy, knowing He was a just and loving Father to the humble and loving child:

"Like as a father pitieth his children, so the LORD pitieth them that fear him.  
For he knoweth our frame; he remembereth that we are dust ...the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

Psalm 103:13,14,17

To David the relationship between God's mercy and the hope of quickening was clear, for it is not possible to have one without the other.

Following the example of our faithful brother, how much we must value the long suffering compassion of God who considers our frailty and provides the perfect means by which we may be quickened from failure and perishing. How helpful and reassuring are David's words to contemplate:

"Great are thy tender mercies, O LORD: quicken me according to thy judgments."

M. C. S.



### **PARTIAL INSPIRATION—the trouble of 1885 (continued)**

8. Can it be that the writer of the book of Job was moved by the Holy Spirit, seeing that God says to Job, at the end of the book, that his three friends had not spoken of him the thing that was right? Could what these three men said be the work of inspiration?

Answer—The case is on a par with the blasphemous proclamation of Sennacherib, or the wicked oppositions of the Scribes and Pharisees. The Bible gives us a true, because Spirit-guided, report of what they said. What they said was their own, but the Bible

record of their saying, is a God-inspired reproduction of it, which God has made and given to His children for their guidance.

9. 1 Chronicles 3 and Matthew 1 cannot both equally be the work of inspiration: because 1 Chronicles gives 30 names, where Matthew only gives 27, and Matthew himself contradicts his own statement of the genealogy, because while giving only 27 names, he says there were twice fourteen generations, which would require 28 names.

Answer—This is one of those questions of detail, the solution (or the difficulty of the solution) of which can in no way affect the conclusion established by the irrefragable argument unfolded in the beginning of the present number of the *Christadelphian*. No man knows the facts sufficiently to account positively for every peculiarity of a complex case like this. Every informed man knows enough of such matters to know how easily such peculiarities might arise, and do arise without invalidating the truth of any of the statements, but merely requiring some little missing link to establish perfect harmony. We do not know for example on what principle Matthew computed a generation—whether the actual interval from the birth of father to the birth of son, or from the death of the one to the death of the other, or by an average calculation for the length of life characteristic of each particular epoch. Nor do we know the principle on which the genealogy was drawn, whether honorary while literal, or literal purely. If the honorary element was before Matthew's mind (as influenced by the spirit), there might be reasons for ignoring certain links without breaking the chain. Such a principle is not unknown in Jewish trees of descent where a disreputable father is recognised only his more worthy son. These considerations show the flexible nature of the subject and the possibility of both Chronicles and Matthew being both perfectly true while apparently different. A difference of omission is always open to the possibility of a reasonable explanation if we knew all the facts. It is not like an irreconcilable difference in the positive features.

10. It is said in 1 Kings 15:5, that "David did that which was right in the eyes of the Lord, and turned not aside from anything he had commanded him all the days of his life, save only in the matter of Uriah the Hittite".

But I find he broke several of God's commands. God forbids murder: David murdered 200 Philistines to get Saul's daughter (1 Samuel 18:25-27) Again, he murdered numbers of the subjects of King Achish who had befriended him, leaving neither man nor woman alive lest they should tell on him.

(1 Samuel 27:5-12). Also he marched against Nabal for the same purpose. Can such a contradictory account be inspired?

Answer—The account is not contradictory. David did wrong in the matter of Uriah, the Hittite; but he did not do wrong in the other cases. This is easily seen when the scriptural idea of wrong is accepted. That only is wrong which God forbids. God forbids murder; but killing is not murder when He commands it. The killing of the inhabitants of Canaan was His command. It was part of Israel's appointed work only partially executed on entering the land (Deut. 7:2; 20:17). God reproved Israel because they had failed in the matter (Judges 1:28; 2:2-3). The Canaanites, the cup of whose iniquity was full, had been given over to destruction for their wickedness (Deut. 9:3-5). And David, as a faithful man, and anointed King of Israel (though not yet crowned), was only carrying out God's will in every act in this direction.

(to be continued)



**"... MAKE THEM AFTER THEIR PATTERN ..."**

Exodus 25:40

In our recent readings we have been with our brethren in Israel as they went about the work of building the tabernacle and its furniture. It was to be made according to God's instructions given to Moses there on Mount Sinai. No detail was omitted, and the divine instruction to Moses was:

**"... look that thou make them after their pattern, which was shewed thee in the mount."** Exodus 25:40.

A pattern is a plan, a blueprint such as a builder follows to be sure the building is properly made for the purpose intended. Most patterns are made by man for his own purpose or desire. Elaborate buildings are built for important uses and often to satisfy man's ego. At the time of Israel's deliverance from Egypt, only one people had a perfect pattern—those who were the descendants of Abraham, Isaac and Jacob, called to be God's children. To only that one people did the Almighty speak, to only one did He reveal His special pattern for His own dwelling place with men. That pattern speaks

to one people today, a people blessedly called and redeemed from bondage, travelling with the hope of a promised eternal inheritance. These sojourners are sustained in that hope by all the divine word. Brethren and Sisters, are we not greatly blessed to know that way revealed through His word? It is the given pattern for us of which He speaks still: "... look that thou make them after their pattern." Let us then join with our brethren of Israel as they began the work, literally following His plan; let us also try to discern the spiritual helps in God's arrangements so graciously revealed.

A vital question naturally arises as we think on this great project concerning the materials specified. Think of them! Where in the wilderness of Sinai would one find such: gold, silver, brass, linen, goat's hair, shittim wood, oil, spices and precious stones? All these the Almighty desired. The record reveals that when Israel came out of Egypt they:

"... did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians."

Exodus 12:35-36.

God no doubt had instructed Moses what to require from the Egyptians, so that the suitable materials for the tabernacle would be available. So then He wanted His people to have the joy of sharing in His great work, and Moses conveyed this to them. The result was:

"The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made ..."

Exodus 35:29.

Those willing and wise hearted among God's children offered the divinely specified materials. "Willing"—the word is *nadab*, coming from a root meaning to impel. An inner urge would indeed impel those whose hearts were touched by God's mercy and care for them. From this word "willing" comes also "freewill"—as the freewill offering which Israel gave in order to please their God.

It is striking that one of Aaron's sons named Nadab (willing) died before the LORD because he along with his brother offered in their censers not according to the Almighty's direction, but with "strange fire". Nadab was willing, but in a careless and wrong manner, bringing divine wrath upon them.

However, we know that those who did willingly offer for God's work would have done so from their generous hearts. Indeed they so freely offered that Moses was forced to call a halt, as there was more than enough provided. Now, thinking on this generous giving there may have been some in Israel who did not offer; we are not told. There may have been some who offered only because all their brethren were offering, and they did not want to be thought lacking. Human nature, being what it is, sometimes does not like to be subject, preferring its own way; also the desire to conform to others is strong in some, even if the heart is not in it. Somehow such a spirit would be revealed, even as it was when Nadab and Abihu died before the Lord. All whose hearts moved them in this offering had a part in that house of God. How wonderful a privilege! When it was finished each would be able to say, MY OFFERING IS THERE. Indeed, those who offered from the heart could say, MY HEART IS THERE. How we would rejoice to utter these same words in time to come, and in a measure NOW.

These past several days we have seen how these materials were made into the tabernacle exactly as He commanded. For the Most Holy Place and the Holy Place, the boards were overlaid with gold and set upon sockets of silver; the curtains to cover the house were fine twined linen of blue, purple, scarlet with cherubim. The priest serving there would see the cherubim and the gold wherever he looked. These would be visible only because of the candlestick's glowing light reflected off the golden walls and linen curtains above, and from the jewels in his breastplate reflecting back and sparkling with beauty. This light would shine upon his garments, revealing their "glory and beauty". We know within the vail was the ark, the mercy seat where God would commune with Moses, and over it the golden cherubim. In addition to the candlestick in the Holy Place were the incense altar and the table of shewbread. Outside in the court were the brasen altar and the laver. All these spoke of God's purpose in his Son, the Messiah to come, his sanctification symbolized by the anointing of the tabernacle and its furnishings—as Paul confirms in the ninth chapter of Hebrews. This was done before it could be used for the worship of Yahweh. The tabernacle itself was based upon silver sockets made from the

half shekel of atonement which the children of Israel paid as they were numbered.

How carefully would Bezaleel and Aholiab work, to whom God gave wisdom and skill to follow the pattern, lest any part fail to conform to the divine purpose. When we think on the magnitude and holiness of this work and how very carefully it would be done, is it not a helpful example for us as we today are blessed with the work of His house, to see the meticulous care of those workers?

The weight of the gold, silver and brass in the tabernacle gives an indication of its magnitude and the work involved. The gold alone amounted to well over a ton, while nearly four tons of silver and close to two tons of brass were offered and used. All of it had to be melted, cast, and shaped, or beaten to form the needed article or furnishing. The curtains involved almost 1700 square yards—all to be woven so carefully.

The entire house had to be made so that it could be easily disassembled and carried when the pillar of cloud told Israel to move. There were almost eight tons of gold, silver and brass, let alone the weight of the curtains. Can we see why there was the provision of wagons and oxen which the princes of Israel offered (Numbers 7)? Four wagons were assigned to the sons of Merari to carry the boards, the silver sockets, the pillars, the bars, the pins and cords as well as the instruments. To the sons of Gershon were given two wagons for the curtains. None were needed by the sons of Kohath, for their work was to carry the tabernacle's holy things as well as the brasen altar—all of which were provided with rings and staves and carried upon the shoulders. Clearly God arranged that these holy things were made to a size that could be carried without being an unbearable burden. What great care these sons of Kohath would exercise lest a mishap occur and these be damaged. What a great privilege they had, causing them to move with fear and yet with joy at the blessing bestowed. These sons of Kohath would value their work. If the cloud went up in the morning after a long day of carrying these precious burdens, they might humanly feel reluctant to start again. They might even look upon the sons of Merari and Gershon, feeling they were in a better position, having wagons. But then they would look up and there the cloud would tower, leading the way for Israel. They would remember that this was all according to their Father's pattern, and carry on with gratitude. There would be a certain fear also at the awesome power

seen in that cloud. Let us remember that each willing-hearted brother or sister had a place and a work—a responsibility in that graciously given plan from their God.

Finally, all this great work in its beauty and glory was finished:

“And Moses did look upon all the work, and behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.”

Exodus 39:43

How thoroughly their leader would examine the finished work, and how pleased he would be to find it exactly as God had told him.

When the Almighty looked down, would not He also be pleased at the offering of His willing people? He then instructed Moses:

“On the first day of the first month shalt thou set up the tabernacle ...

Exodus 40:2.

When this had been done, He told Moses to put in the furnishings, anoint and clothe Aaron and his sons with the holy garments, fill the laver, offer sacrifices upon the brazen altar and incense upon the golden altar. So:

“... Moses finished the work.

Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.”

Exodus 40:33-34.

Here was assurance from the Almighty that He was pleased with their offering and their spirit. How grateful all of Israel would feel as that cloud of God’s glory filled the house, accepting their work. They knew then that He dwelt in the midst of them.

This great blessing makes us think of Paul’s words concerning that spiritual house of God, the edifice of faithful men and women who have believed and loved Him with obedience all through the ages, a house which will be complete when Jesus returns. These will be “fellow citizens with the saints, and of the household of God”:

“... built upon the foundation of the apostles and prophets,

Jesus Christ himself being the chief corner stone;  
In whom all the building fitly framed together (according  
to His pattern) groweth unto an holy temple in the Lord:  
In whom ye also are builded together for an habitation of  
God through the Spirit.” Ephesians 2:20-22.

Soon, we believe and hope, the glory of God will fill His house. Shall we, Brethren and Sisters, have a part therein? Are we single-heartedly offering and working according to His plan, not our own, as we labor to edify that house?

*J. A. DeF.*



### Letter from “Theophilus”

“I have gone over the evidence again regarding the Division of the Land in Ezekiel. I note that you do not challenge the northern limit as Riblah the border of Israel where Zedekiah was to be judged and was by Nebechadnezzar, at the entering in of Hamath. But you do seem to challenge the southern limit at Kadesh Barnea. This is identified with Meribah ‘the waters of strife’. This Kadesh is designated as in the wilderness of Zin which all maps show as west of Mt. Seir the territory of Edom. All the maps I have consulted fix Kadesh on the 30.40 parallel. You mention Tamar as built by Solomon. My maps all show this as slightly north of this say, 30.50. I can find then no justification of the idea that this makes the Southern border any further south than I originally used. I think your suggestion that this city Tamar altered the use of Kadesh Barneah (Meribah) as the Southern Border is incorrect. This would make the Israelites already in the promised land even when in Goshen! The account of the moves from Kadesh tell us Moses asked Edom to allow Israel to pass through. That when they refused they had to compass Mt. Seir round to Mt. Hor and on to the Amon. The geographic evidence is not the only indication that Mt. Gerazim was envisaged as the proffered site for the mountain top altar. A secular city was also indicated, for the Prince’s centre. A dynasty was mentioned Princes. (43:8ff) Prince’s sons and their inheritance, this prospect was made conditional on response and repentance.

There is mortal human character implied in the avoidance of sweat by the Zadokites too.

The Ezekiel sequence is not ignored in the N.T. It provides the shadow of 'some better thing'. It would seem to govern the Apocalypse sequence.

Ezekiel—Judgment on Egypt, war on Edom. (Adam) Resurrection, One King over Israel (Ezekiel 37) Gog's invasion, Holy city, Apoc. Judgment on Dragon. War on nations, Beast etc. Millenium. Gog's attack. Resurrection. New Jerusalem."

### The Remnant's reply

May we first of all consider that the geographical boundary of Israel increased or decreased according to the circumstances of the times in days of old. For example David was successful in extending the territory, but in other times the enemy encroached. We therefore do not think that the land of Goshen being incorporated in the new grand territory of the future is not to be contemplated.

Of course in ancient times it could not be entertained that Israel was in a part of the promised land when in the land of Goshen. They did not enter in until Joshua took them over the River Jordan even though they had already gained territory east of the river. But later, for example at the time of Solomon, Judah's frontier extended to Elath on the Red Sea, through which Solomon's cargoes from Ophir came and doubtless the tribute of Arab kings at the time of Jehoshaphat (2 Chronicles 17:11).

Undoubtedly Kadesh-Barnea was in the Wilderness of Zin, south Palestine. On the other hand there appears to have been a Kadesh on the Exodus route to the south of the Sinai peninsula at a place that came to be called Massah and Meribah (Exodus 17:7), close to Rephidim, and referred to in Psalm 81:7; for Ezekiel so describes it as Meribah Kadesh (Ezckiel 47:19 and 48:28; see margin reference.) Note: Kadesh means "sanctuary".

Reference has been made by our correspondent in his previous communication to "the contemporary character of the prospective temple," quoting John 4: 20-21 where Jesus says " - - - ye shall neither in this mountain (Samaria), nor yet at Jerusalem, worship the Father." But could not the answer to that remark be that it was fulfilled in the call to the gentiles and the overthrow of all the Jews

and the destruction of the Temple.

Truly some of the points raised about Ezekiel's Temple by our correspondent have to be faced. Obviously there is a mortal participation described as follows: "Yet they (the Levites) shall be ministers in my sanctuary --- they shall slay the burnt offering and the sacrifice for the people ---" (Ezekiel 44:11)

There is an interesting article on the subject in The Christadelphian for August 1874 as follows:

" - - - apart from Ezekiel's division of the land, there is much in the glorious pictures of the future age contained in the prophets, that in itself determined the question at issue. Let us read Zechariah 8:3.

"Thus saith the Lord I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain."— (Zechariah 2:4,5,10)

"Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein; for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Sing and rejoice, O daughter of Zion, for lo, I come, and I will dwell in the midst of thee, saith the Lord." (Psalm 132:13-14) "For the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest; here will I dwell; for I have desired it." — (Isaiah 62:5) "And as the bridegroom rejoiceth over the bride, so shall thy God over thee."—(Isaiah 60:19-20) "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light and the days of thy mourning shall be ended."—(Psalm 48:1-2) "Great is the Lord, and greatly to be praised is the city of our God, in the mountain of His holiness. beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King." All this testimony is descriptive of what the Lord will be in relation to Jerusalem, when as saith the prophet Jeremiah (chapter 3:17), "they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." But how will it be fulfilled? Will the increase

Almighty One come from the "light which no man can approach unto (1 Timothy 6:16), to dwell in Zion as the great King over all the earth? No. The prophet Isaiah foretold that the Lord would "magnify the law, and make it honourable." (chapter 42:21) In the light of the New Testament we can say this is practically accomplished in the obedient life, the death, the resurrection, and in the consummation of all, the glorification of Jesus Christ; and it is the "Lord" that hath done it; for Jesus was the Almighty manifest in flesh (1 Timothy 3:16), as saith the apostle John: "The Word (that 'was with God and was God') was made flesh and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father." (John 1:1,14) and Christ himself said "he that hath seen me hath seen the Father."—(John 14:9) If then Jesus Christ, in his past work of redemption, was the Lord fulfilling what He had promised, saying (Isaiah 59:16), "and he (the Lord) saw that there was no man, and wondered that there was no intercessor, therefore his arm brought salvation unto him, and his righteousness it sustained him;" will not the second coming of Christ to rule the earth in righteousness, reigning in Mount Zion and in Jerusalem, on the throne of his father David, be the fulfillment of the beautiful predictions we have read concerning what the Lord will do in the future? Undoubtedly so. Let us now turn to Ezekiel's sanctuary. At that time it "shall be called a house of prayer for all people" --- finally, it was said to the prophet Ezekiel, when in vision he saw this glorious temple, "Son of man, 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." ---.

In view of this testimony concerning the glorious reign of Ezekiel's Prince, who through the offspring, is also the root of David (Rev. 22:16) --- I would ask, dear brother, must it not be that both the city and the Temple, the centre of the universal kingly and priestly dominion of Christ and the saints, with all that appertains to them, i.e. the whole possession of the city and the land set apart for the ministers of the temple, the priests, the sons of Zadok, and the Levites, or the whole portion between the residues, are, in the highest sense of the word, the Prince's portion ---."

## Signs of His coming and of the end of the world

“And great earthquakes shall be in divers places, and famines and pestilences - - -.” (Luke 21:11)

Earthquakes and eruptions continue, and famines decimate the poor in the “Third World”. But rich and poor are all under threat from the pestilence. There is the global pandemic of Aids and HIV. A prediction has been made by medical experts that in less than ten years there could be some 40 million people worldwide carrying the Aids virus. An expert has declared that Aids will reverse hard won gains in childhood mortality, and will reduce overall adult life expectancy in some parts of the world from an average age of 62 years to 48 years. There will be millions of orphans created by the disease, and these could be at prime risk of becoming the next Aids generation.

The disease is already wiping out whole communities in some parts of Africa. The danger from this is the erosion of the working population, curtailing the cultivation of food, and bringing about further starvation in needy places on top of the disease itself.

The initial infection to the full development of Aids can take up to ten years, though the average period in Africa is much shorter. This in itself is a deadly threat, with people carrying the virus over a long period of time, and it has been a signal lesson, to learn that several patients of a dentist in Britain have contracted the disease, a case that has not been publicised sufficiently, no doubt as a policy not to cause alarm.

Scientists are endeavouring to find an antidote, but the measure of the difficulty they face is that in the West 245 strains of the virus have been discovered, and these have been found to be different from the disease in Africa.

The question has been asked that if a successful vaccine to protect against the virus can be produced, who will pay to inoculate the world?

A former director of the W.H.O. has said, “the pandemic not only remains dynamic, volatile and unstable, but it is gaining momentum—and its major impacts, in all countries, are yet to come.” There is a degree of complacency about this scourge; official

media is lulling the populace into thinking that it is not a readily acquired disease. The reason for this could be to avoid further health department expenditure in isolating those who have HIV from the mainstream of life. The fact that nurses in the hospitals use a clean new pair of gloves for every blood sample they take is indicative of the potential risk involved; and in some circumstances the virus, which has been referred to as a weak strain outside its environment in the blood, has survived for a time in circumstances that have surprised scientists. The possible threat to the food chain in these days of tinned and packaged supplies is a matter yet to be pondered.

Of course the complacency itself is a sign of the times. The word of God warns, but the nations take no heed, because of lack of belief in the message. Nevertheless the warning therein is true. When the Word says there will be pestilences it means truly something more than the ordinary maladies of life. Aids is a pestilence that the world needs to take heed to, and in the context of what Jesus prophesied, it is a sign of His coming.

One awesome comment culled from a National Newspaper reads as follows:-

“The period of protection (time between vaccination and virus challenge) is short - - - no vaccine work has addressed the problem of the immense variability of the virus. Within the infected person’s body, the virus mutates so rapidly that no virus isolation from the same individual is identical to the next. The mutations involve the immune-provoking sites as well as the other viral genes. This is similar to the behaviour of influenza virus - - - it follows that we can expect changes in the virulence and means of spread of HIV, which in the course of an epidemic, can only be in the direction of being more lethal. Far from winning the war against Aids, we might find the world’s population reduced to 100,000 by the year 2100.”

In the meantime the scripture shows that Christ will return to deliver the earth from its evil.

NEWS FROM THE ECCLESIAS

**HAMBURG, NEW YORK, Corner Southwestern Blvd. & Pleasant Ave.**

Sundays:            Breaking of Bread 11.30 a.m.  
                         Sunday School 1 1.45 p.m.

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

As this is being written, two from here are enjoying the companionship and help of our brethren and sisters in Manchester. Gratitude is felt that these visits are permitted for mutual help in these last days.

A few responses to our mailed invitation to write for the Bible Prophecy booklet encourages in this work.

As our Father's care and protection is seen in certain special circumstances, we are indeed grateful to Him.

*J. A. DeF.*

**MANCHESTER, Ryecroft Hall, Audenshaw.**

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

We were profoundly grateful for the visit of Sister Nancy Brown and Sister Lois Carter of the Buffalo Ecclesia during June and July. It was an occasion of strengthening the unity in the bonds of the Truth. A source of joy to all. It was with thankfulness we learned of their safe return to our loved ones across the sea.