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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  
MEN OF GOD

In our three readings this morning, we have seen God's hand working with His people over a period of nearly one thousand years—from the time of Jeroboam to the days of the Apostles. It is impressive to read in these chapters, of the Almighty's mercy and longsuffering toward His people and, at the same time, His unwavering requirement for obedience, submission and trust. Two thousand years after these writings concerning the Acts of the Apostles, we find in them much to build up strength as we struggle to submit, obey and thereby glorify our Father.

In I Kings, we have read of Jeroboam, to whom the prophet Ahijah had conveyed God's word:

“. . . Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:" I Kings 11:31.

He then gave further details to Jeroboam:

"And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, . . . as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee." I Kings 11:37-38.

Because Solomon's son, Rehoboam, failed as king, Jeroboam became ruler over the ten tribes under God's hand. However, he soon departed from righteousness, building false altars and golden calves in Bethel and Dan where he persuaded the ten tribes to worship:

"So he offered upon the altar which he had made in Bethel . . . even in the month which he had devised of this own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense. I Kings 12:33.

He thus reigned, not as God desired, but "according to all that thy soul desireth". He devised evil, scorning the Almighty's commands, seeking only his own power and glory. How hateful was the

heresy to the One who had placed him over the ten tribes! Yet the Lord in mercy sought to guide and warn him:

“And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense.”  
I Kings 13:1.

God did not forsake this evil king but sent His prophet, whose name we do not know. He came to the king and foretold of a significant event yet to come:

“... Behold, a child shall be born unto the house of David, Josiah by name; and upon thee (the altar) shall he offer the priests of the high places that burn incense upon thee, and men’s bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.”  
I Kings 13:2-3.

Jeroboam in anger put forth his hand commanding his men, “Lay hold on him” (verse 4), despising God’s word:

“... And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.  
The altar also was rent, and the ashes poured out from the altar. . .”  
I Kings 13:4-5.

Jeroboam, fearful now and appalled at his withered hand, said unto the man of God:

“... Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored to me again.”  
I Kings 13:6.

His fear was chiefly for his hand rather than for the dire events which the man of God foretold. Nevertheless, God did hear the prophet and healed his hand. The King in gratitude offered to reward the man of God (v.7), easier indeed than to receive the dire message. But this king refused the Almighty’s merciful opportunity to turn from his evil ways. Jeroboam continued so all the days of his life (v.33). The divine compassion and blessing was lost to himself and to his ten tribes, because he adamantly refused to hear, moving rather in the desires of his own proud heart. How foolish

the reasoning of the flesh, how strong the desire to gratify and glorify self above the Creator.

Further in I Kings 13 we see how this man of God himself failed as he turned aside when tempted by the old prophet's lie (v.18). As a result he died, being slain by a lion. This failure may seem a small thing, not deserving of death, but the prophet, tempted, put aside God's clear command and died in a horrible fashion. Three hundred and fifty years after the warning to Jeroboam, Judah's king, Josiah, in zeal for God's house, had found the forgotten book of the law as he caused the temple to be repaired. Saddened and fearful at the great declension in Judah, he turned in repentance to the LORD and led his people to do likewise. Significantly the record in II Kings 23:15-16 reveals how he destroyed that same altar made by Jeroboam at Bethel and burned the bones of the false priests upon it, fulfilling the prophecy spoken in earlier days. This record is preserved that we may be touched, Brethren and Sisters, confirming how sure indeed is God's word. It witnesses also to God's mercy and long suffering, not willing that any should perish, graciously warning and holding out a hope.

Moving along to our next reading which concerns Jeremiah, another man of God, he speaks to those remaining in Jerusalem and Judah after its destruction by King Nebuchadrezzar of Babylon. These people pleaded with Jeremiah:

“. . . Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD. . .

That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.

Whether it be good, or whether it be evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.”  
 Jeremiah 42:2,3,6.

Their spirits seemed good and right, and God promised He would be with them if they were not afraid of the king of Babylon and remained in the land (v.10-12). Because the command to go not down into Egypt was not as they wished, their stiff-necked leaders replied:

“. . . Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:”

Jeremiah 43:2.

Here again was rejection of God's words through His prophet. They refused even though they had seen how so many of Jeremiah's

earlier prophecies concerning Judah, Jerusalem and Nebuchadrezzar had already come to pass. Why did they refuse? Was their fear of Nebuchadrezzar greater than their fear of God? So Jeremiah once again spoke God's words to these rebels:

"... Behold, I will send and take Nebuchadrezzar . . .  
"And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword."  
Jeremiah 43:10-11.

That which they feared more than God was most surely to come upon them, as they rebelled and fled for refuge to Egypt. God spoke further of His judgment upon thee:

"... Behold, I will set my face against you for evil, and to cut off all Judah. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt;  
..."  
Jeremiah 44:11-12.

How is it they did not fear greatly, having been so warned? Were they not by this time confirmed in rebelling against all things which were not of their own choosing?

It is notable once again that a man from God was sent with a message of warning and mercy extended, showing His care for a people who had been His but now were in rebellion. Here through Jeremiah was still given to them opportunity to repent, submit and so find His care and blessing. But no, they persisted in their own ways, went to Egypt and died there as Nebuchadrezzar's forces conquered Egypt, as God had warned. Jeremiah, God's messenger, went to Egypt as a witness against them. He had known great suffering and persecution as he steadfastly conveyed the Almighty's words, doing all that God required. We know how he lamented as Judah and Jerusalem, and then those in Egypt were destroyed or taken captive. He was truly God's man, guided and sustained through hardship and sorrow because he obeyed.

Continuing on now to the last reading of today, we have read in Acts about other men of God, the apostles, who having been granted the Holy Spirit, were able to speak in any necessary language in order to convey His words. In addition we are told:

"And by the hands of the apostles were many signs and wonders wrought among the people; (. . . And believers were the more added to the Lord, multitudes both of men and women.)"  
Acts 5:12,14.

At the same time, as these believers were gathered in Solomon's porch of the temple, others were nearby, but of them it is said:

"... of the rest durst no man join himself to them: . . ."  
v.13.

Many heard and believed; "the rest" feared to be associated, notwithstanding the marvellous works, fearing disapproval of those in high places. The high priest and his associates when they saw and heard of the work of these men of God:

"... rose up, and all they that were with him, ... were filled with indignation, and laid their hands on the apostles, and put them in the common prison."  
Acts 5:17-18.

Blind to the power of the Spirit, deaf to the words of the Almighty, they persecuted those who confronted them with God's sure word. However, the Almighty moved on behalf of His messengers. The prison was miraculously opened, releasing the apostles who were then told to continue the work:

"Go, stand and speak in the temple to the people all the words of this life."  
Acts 5:20.

Of what life were they to speak? Doubtless of that life which God held out through Jesus to those who would heed. It is possible to imagine the joy and yet fear with which the apostles did this. Once again they were brought before the council where the high priest demanded:

"Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's (Jesus') blood upon us."  
Acts 5:28.

The fear of those in authority was not fear of God, but in concern lest they be blamed for the death of Jesus. To them Peter replied: "We ought to obey God rather than men." Then he spoke of Jesus whom they had crucified, although He had come "to give repentance to Israel, and forgiveness of sins" (v.30-31). The chief priests, satisfied with their position of power, refused to hear and "took counsel to slay them". What help was provided by God, for the council was dissuaded by one of their own, Gamaliel, who

warned that if what they were hearing was true, "ye cannot overthrow it, lest haply ye be found even to fight against God" (v.39). Because of this, the apostles were let go, but only after being beaten (scourged—a cruel punishment) and commanded "that they should not speak in the name of Jesus". These faithful men of God, however:

"... 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 5:41-42.

Today, almost two thousand years after these acts, and three thousand years since the man of God appeared unto Jeroboam, their words, God's words spoken in faithful witness, speak to us, lifting up and urging onward as we believe, unwaveringly that His word will be perfectly fulfilled.

Let us then be warned and come to a godly fear. Many heard these words, saw Jeroboam's hand withered and then healed, marvelled at the words of the Apostles, and yet failed to respond. Why? Did they desire other things; did they fear something more than God? The example of these men of God is for us and we have listened to their words. Shall we, Brethren and Sisters, profit by this help, shall we strive more willingly, more desirous of being men and women of God, fearing and obeying Him? Peter helps, reminding us that:

"We have also a more sure word of prophecy (made more sure—margin); whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

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." II Peter 1:19,21.

Today that word still speaks, that light still shines in a world that grows ever darker and more evil. Let us indeed take heed, not being distracted by other things, to this, our sure purpose and goal.

J.A.DeF.

**"In thy presence is fulness of joy"**  
Psalm 16:11

The central thought expressed in this Psalm reveals how David valued God's care to those who put their trust in Him. In verse 1 he focuses our attention upon this aspect:

"Preserve me O God: for in thee do I put my trust."

David realized this hope of being eternally preserved was possible only through the mediatorship of the Messiah to come and so in the Psalms we often find an unfolding of the Lord Jesus' spirit. Our verse under consideration plainly speaks of Him who now sits at the right hand of the Father:

"Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."  
verse II.

We might ask how this path is shown? Is it not through God's word which as a lamp or light illuminates the way? The word fulness used here comes from a prime root, "to fill to satisfaction"—a fulness brimming over. David knew there would be a joy unlimited in the presence of the Almighty when Christ returns and God's Kingdom is established upon the earth forever, as he exults in faith:

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."  
Psalm 17:15.

This thought looks forward hopefully to victory over the curse of death in the gift of immortality, for only with the flesh destroyed can God be approached face to face. The full measure of this joy cannot be realized in this life but through faith brought by experience may it not increase as we strive to emulate His Son's mind as Paul reminds:

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."  
Hebrews 12:2.

Jesus was able to sit down at God's right hand for He overcame perfectly through looking ahead with full conviction to that certain rejoicing.

David as well valued the joy that comes with dwelling under God, looking toward those sure promises given him. This great happiness that David possessed was part of the pure faith which he exhibited toward his God as he looked forward to those sure mercies spoken of by Isaiah in chapter 55:

“Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.”                      verse 3.

David looked to that everlasting covenant believing that God would grant mercy as long as his heart was right toward Him.

Moving to verse 8, there is confirmation and help as David’s mind is revealed:

“I have set the LORD always before me: because he is at my right hand, I shall not be moved.”

Feeling God’s presence he expressed his faith in God’s provision of salvation:

“For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.”                      verse 10.

Peter used these same words of David to teach of Christ the Savior:

“For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Thou has made known to me the ways of life; thou shalt make me full of joy with thy countenance. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.”                      Acts 2:25-28, 30-31,

Peter’s mention of David’s belief in a Messiah to fulfill those promises, helps us to see the importance of our own faith.

Looking at the 36th Psalm helps tie these thoughts together:

“How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

For with thee is the fountain of life: in thy light shall we see light.

O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.”

Psalm 36:7-10.

The key message in these words is, “them that know thee”. Only those so blessed to know His way and who strive to walk in it, will be granted His lovingkindness. Those who value the measure of joy bestowed now can look forward in hope to the abundant satisfaction that will come when God’s purpose is accomplished.

From Proverbs comes a glimpse of what is needed to maintain that hope:

“The fear of the LORD tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.”

Proverbs 19:23.

Only those who develop a godly fear of failing to serve God can know this merciful satisfaction during their probation as David exclaimed:

“O satisfy us early with thy mercy; that we may rejoice and be glad all our days.”

Psalm 90:14.

This is the fulfillment of everything promised to David. Because his faith was enduring, his words are recorded here as an example to us today that we too may walk in hope and may in the end know fulness of joy, being allowed into His presence.

M.C.S.

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

Letter to R. Roberts from R.G. of Swansea

“Just a few lines to tell you how sorry I am to see the new position taken by bro. J. Ashcroft in relation to ‘Inspiration’; also his unbrotherly attack on our bro. Dr. Thomas and now last of all his ‘Defence’ or Manifesto. I am inclined to call it an unthankful return for the brotherly kindness you for some time past have shown him. I have been expecting this ever since he delivered his last lecture at Swansea, for I felt that any brother touched with doubts, or who was weak in the Faith (that was counted to Abraham for righteousness) would be strengthened in his doubts by that lecture. And as for this “Exegetist”, what is it in relation to the brethren of Christ? The food he intends giving if we take the question column, is gravel stones for bread—very indigestible food—not the meat Paul would give his brethren—not the milk either. In fact nothing to be gained by eating it except pain and perhaps Death, and all that he may have a livelihood. How different the aspect in turning to God’s revealed word or to the works of the Dr., or Christadelphian, or Lightstand—works that have only one object—the upbuilding of brethren in the unity of the faith once taught by Christ and his apostles. How thankful I am I cannot tell you that we have had the men raised up by God for the carrying out of his purposes, and the preaching the truth in these last days. I am very glad that they are still jealous. I sympathise with you, brother Roberts, and pray that our Father will strengthen you by His word to come off more than conqueror, even though they, who are ex-ministers, are your opponents.

(to be continued)

**A BIBLE CLASS**

**"UPON ONE STONE SHALL BE SEVEN EYES"**

Zechariah 3:9

In the consideration of this subject, the background circumstances help. Zechariah, along with Haggai, was sent to those who, having returned from Babylon after the seventy years' captivity, were engaged in rebuilding the temple in Jerusalem. These were led by Zerubbabel the governor and Jeshua (Joshua) the high priest. Adversaries had caused this rebuilding to cease for about twenty years, so God sent His prophets, Haggai and Zechariah, to encourage their brethren in renewing their efforts. As a result of this divine help:

"Then rose up Zerubbabel . . . and Jeshua . . . and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them." Ezra 5:2.

A part of that help from God was a series of visions to Zechariah revealing the end of God's purpose. The vision we are considering was directed through Zechariah to Jeshua the high priest:

"Hear now, O Joshua the high priest, thou and all thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH." Zech. 3:8.

Who is this BRANCH? Jeremiah helps us:

"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper.

. . . In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jeremiah 23:5-6.

Here was David's ordained seed who would come to establish God's kingdom, ruling in righteousness as was promised. Through Zechariah, God reminded those laboring to restore the temple how certainly He would keep His word. This provided not only immediate help for Jeshua, but also an assurance for all who look to God and hope for the kingdom as the "sure mercies of David".

With these thoughts in mind, let us go on to our subject:

"For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: . . ." Zechariah 3:9.

In rebuilding the temple, the first work would be the laying of a cornerstone upon which all the building would rest. Using this example the Almighty brought to Jeshua's mind the Cornerstone, long promised, upon which His everlasting house will be built. David wrote of that same stone:

"The stone which the builders refused is become the head stone of the corner.

This is the LORD'S doing; it is marvellous in our eyes."

Psalm 118:22-23.

Isaiah too spoke of that stone:

". . . Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: . . ."

Isaiah 28:16.

So, it was Christ whom God revealed to Jeshua and his fellows, reminding that their work of rebuilding was and is a foretaste of the Almighty's house built upon Christ, to be completed in all its glory and beauty when He returns. Many years later John was given a revelation of Christ to come, standing before the throne of God, a time still waited and longed for:

"And I beheld, and, lo, in the midst of the throne . . . stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."

Revelation 5:6.

As Jeshua envisioned that stone having seven eyes, he would look beyond their present work of rebuilding, to God's full purpose of a glorious House in Christ. The cornerstone of that house will be Christ, all-seeing, all-powerful, everywhere present, at that time fulfilling Zechariah's vision of one stone having seven eyes.

The inspiration brought to the immediate work of rebuilding in Jerusalem, a new meaning, a new urgency, and thus the workers were strengthened and encouraged. The building was soon finished bringing joy to all and pleasure to the Almighty.

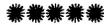
Let us take courage and be diligent about our work for the Truth and our care for His brethren and sisters, for this is our appointed share in preparation for that hoped-for house. there is help in remembering, as did the prophet Hanani at an earlier time, what is available to those who recognize that:

". . . the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. . ." II Chronicles 16:9.

Giving thought to the hope seen in that stone upon which are seven eyes, let us find encouragement in Paul's words:

“. . .Ye are no more strangers and foreigners, but fellow-citizens with the saints (those engaged building), and of the household of God;  
And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. In whom ye also are builded together for an habitation of God through the Spirit.” Ephesians 2:19,20,22.

J.A.DeF.



**Extract from letter from S.C.**

“Having ploughed my way through your abstruse booklet “Are Christadelphians Astray?”—far from concise! I get the impression that your reason for isolating yourselves from the Central Fellowship is because it contains members who may be the progeny of the “One or two influential Christadelphians” who propagated the partial inspiration heresy. No present day Central Fellowship ex Suffolk Street members adhere to this heresy. The law given to Moses expressly states “Neither shall the children die for the fathers ---.” (2 Chron 25:4) Therefore by imputing the continuation of sin by inheritance in this respect you are in error. And so what happened in 1885 is not now relevant. When called upon to answer at the Judgement Seat will you plead this then as you do now? I commend the apostle Paul’s example: “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before ---.”

**The Remnant’s reply to the above**

Our correspondent has made an effort to help us according to how he looks at the sad situation of the Truth in these last days. Sentimental endeavours to hide the real state of affairs however, cannot really rectify and heal the evident break up of those who once had the Truth. A people that are divided into upward of thirty or more large or smaller groupings are not displaying the Truth which ought to be seen in” --- the unity of the Spirit in the bond of peace.” (Ephesians 4:3)

From the times of the Apostles, and from even earlier times the tendency of men blessed with the knowledge of the Truth, has been to depart in one way or other from the pure standard. The Apostle Paul warned, “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits ---” (1 Timothy 4:1). The propagation of “partial inspiration”

was one evidence of the fulfilment of these words. Many in Suffolk Street (the name taken by a minority) did not agree with the heresy but objected to the action taken against the upholders of the instigators. So there was the division of Suffolk Street and Temperance Hall. On the 12th June 1885 R. Roberts (of Temperance Hall) and those with him wrote, " - - - we cannot be implicated in the position which you feel at liberty to hold towards the new doctrine that has been introduced - - -." Seventy two years later (1957) there was, what has been called a reunion of these groups. So the "seduced" or their progeny returned to the fold.

Now our correspondent is intrigued at the motives of the Remnant in its endeavours towards Central "after such a long period of time." But we see that Temperance Hall, later called Central, worked to influence those in Suffolk Street after a lengthy period.

But the critical factor is whether what took place at reunion was right. Certainly "The Old Paths Christadelphians" who broke away from "Central" at the time of reunion did not think so.

Can we discern a principle that will define when reunion is right and when it is wrong? At the time of the division in 1885 R. Roberts made his stand on the doctrine of fellowship. As our correspondent says, there were only "one or two influential Christadelphians" who propagated the partial inspiration heresy. Why then did so many break away from Temperance Hall? The answer is (to repeat) they did not want action taken against sympathisers of the heretics. They wrote as follows:-

"Our duty is 'to receive those who are weak in the faith, but not to doubtful disputations.' Or, as I understand, that so long as a brother has a weakness and does not teach error, it is our duty to receive him, and try to lead him to see his mistake - - -. In the light of Paul's teaching I see the necessity for standing aside from those who teach the doctrine of partial inspiration, but I see no scriptural warrant for standing aside from all who, in their weakness refuse to repudiate this doctrine."

So in Suffolk Street, as these words admit, were some who "held the doctrine", while others in the same ecclesia did not hold it but did nothing in the profound sense, about this condition of things. What happened then to their light stand? Did they repent? Or did the Spirit withdraw? The words of Dr. Thomas make sober reasoning:-

"The "real christians" had no fellowship with such; though among them, as in Pergamos, the poison of the serpent might be detected. The ecclesia and the "synagogue of the Satan" were

institutions as distinct as they are now; for in the nineteenth century a true believe of the gospel of the kingdom is AGAINST all who have not obeyed the same; yet a congregation of "real christians" may have in it some who are not true, as in Pergamos; these will sooner or later show themselves, for their sympathies are fleshly, and they become impatient of principles which they regard as "harsh, uncharitable, and severe."

In 1885 some truly showed to R. Roberts and those who supported his righteous stand what their position was, and to this day the wrong which was done by them at that time has not been confessed to or repented of.

What value then was reunion? Sin can only be removed by confession. But the majority in Central do not see the need for this. 'It was a long time ago when the division occurred they say. But surely time does not in itself remove sin, as the scripture so clearly shows? So, reunion came about by majority vote, which revealed disregard for the conscience of a minority on such a vital issue. Furthermore the expression was made of a determination never to have another division, which implied it should not have happened in the first place.

The basis of this reunion therefore is wrong. It reveals a failure in the doctrine of fellowship so carefully upheld by R. Roberts, and is an aspersion against his faithful work. There is no confession, no repentance, nor fruits meet for repentance; and whatever our correspondent may think to the contrary, the progeny of that situation are bound up with it; they are "her children".

This is not a raking up of things which have gone before. It is not a looking to those things which are behind, because these very things which were behind still remain in principle, for they have not been scripturally cleared. Indeed had that been attempted a reunion would have been unlikely. So numbers have increased but the righteous efforts of the past, for purity of fellowship, has not been upheld.

To hide self from the true position by a desire to show charitable inclination, is to approve the continuation of this wrong, and also shows a basic disregard for those, albeit a minority, who could not fellowship the steps taken in 1957.

**Extract from letter of I.F. (Australia)**

"First a word or two about the serpent on the pole. What evidence do you have that the brazen serpent which Moses lifted up in the wilderness was a "condemned serpent nature" figure? All the scripture says is that it was lifted up at the command of God, and those who looked up to it were healed. The looking up to the brazen

serpent was then, I would conclude, an act of faith by which the stricken Israelites were delivered from the poisonous bites of the actual serpents. You can assume the details of the symbolism to suit your interpretation of the sacrifice of Christ, but it remains your assumption. Jesus said that his "lifting up" was to draw men to him; and I would consider that in his lifting up, he displayed a perfect, dedicated life, surrendered in complete faith to God's will; and this is what we are called to—"Christ died for us, leaving us an example to follow in his steps."

It seems to me that the teaching that in looking up to Jesus, we should see him as, primarily, a symbol of a sin-stricken nature being repudiated and "destroyed" (even though most who accept this doctrine also believe that his mortal body was raised again, and that he was not made immortal until some undefined later time) is clearly wrong. Nothing in John 3:14-15 justified this. Certainly Jesus was "made a curse", "esteemed to be stricken, smitten of God, and afflicted". He was "despised and rejected of men" but "the stone which the builders rejected, the same has become the head of the corner." He "became a curse" in "suffering all the contradiction of sinners against himself."

But it is quite certain that his death was NOT a profound declaration of the Justice of God. Rather, it was a declaration of the wickedness of man. In unjustly accusing him, condemning him, and putting him to death, his enemies themselves stood condemned. In maintaining faith in God's deliverance right to the point of death, Jesus displayed the perfection of God's righteousness through faith, and it is this that should draw us to him. There is nothing at all "sublime" in the concept that Jesus was displaying "the justice of the Most High in condemning of human nature to death." It is the grossest misrepresentation of the character of God, that he should demand the most painful death of the only righteous man as "a condemnation of human nature". The concept—that God could only forgive actual sinners after his "divine etiquette" had been complied with, and the punishment of sin represented in the death of His righteous son—is the old catholic "satisfaction theory", pure and simple. God has stated in unmistakable terms that he has no pleasure in the death of the wicked; yet somehow you suppose that he has pleasure in the death of His own righteous son. How odd that Jesus, in representing in a parable God's reaction to the death of his son at the hands of wicked men, says rather that "He would miserably destroy those murderers, and burn up their city."

**The Remant's comments on the above**

We would ask our correspondent to consider that the serpent was clearly condemned in the beginning:-

“Because thou has done this, thou art cursed- - - above every beast - - - upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.” (Genesis 3:14)

This condemnation is evident to the present time as witnessed in the natural creation.

So first of all the serpent is an object lesson of God's condemnation. Of course there was a teaching deeper than that condemnation:-

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

Dr. Thomas writing on this deeper aspect says, “the carnal mind, or thinking of the flesh, (is) illustrated by the works of the flesh: a hideous deformity, whose conception is referable to the infidelity and disobedience of our first parents: by whom “sin entered into the world and death by sin.” It is the serpent mind; because it was through his untruthful reasonings believed, that a like mode of thinking to his was generated in the heart of Eve and her husband. The seed sown there by the Serpent was corruptible seed. Hence the carnal mind, or thinking of the flesh, unenlightened by the truth, is the serpent in the flesh. It was for this reason that Jesus styled his enemies “serpents, and a generation of vipers.” Their actions all emanated from the serpent-thinking of the flesh, which displayed “a wisdom not from above”, which was at once “earthly, sensual, and devilish”; as opposed to that which “is from above”, and which is “first pure, then peaceful, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” This reasoning of Dr. Thomas seems to us to be sound.

So developed two seeds, those of the Serpent and the Seed of the Woman who was to conquer the Serpent in the head. Christ's efforts in this respect is seen for example in His struggle against His own serpent-thinking when in the wilderness after His baptism by John. Therefore when Jesus testified:-

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should not perish, but have eternal life--; he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John 3:14-21)

Do we not see that He was referring to the fulfilment of what was declared of the two seeds from the very beginning? The generation of vipers instigated His death, which was the bruising in the heel; but on the other hand He triumphed in that event by bruising the serpent "in the head", not having succumbed to inherent Serpent-thinking.

He declared (as He died), "It is finished," (John 19:30) His struggle with the Serpent in Himself was at an end, He had triumphed! He was now the sinless New Adam by mercy of the resurrection; the father-Saviour of those condemned under the First Adam who have believed in Him. Graciously and mercifully given by God as the Redeemer, and the Restorer of Eden, and the Tree of Life, of which He has now partaken.

The flesh of Christ certainly died, declaring that no flesh is exempt from death. For God not only allowed it but required this. Thus in submission to this condemnatory truth (rejecting the fallacy of Serpent-thinking that death is not a finality), those called to believe in God's mercy, shown in the raised Lord Jesus Christ, have true hope.

God's compassion therefore is extended through Christ to all who believe this Truth and follow Him.

In the death of Christ, whatsoever God's hand and counsel had determined before, is shown, even to the form of His Son's execution, (Acts 4:28). Please then, consider the obvious truth, that ALL are condemned, even Jesus the Son of Man, under the same curse (though sinless). "Made like unto his bre'hren in ALL THINGS". who came in "THE SAME" flesh. Thus Jesus was born into a condition different from that of Adam before the Fall, being a son of Adam.

So "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil ---." (Heb. 2:14) For "--- sin is the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3:8) This He did, beginning with Himself.

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

**"Thus saith the Lord; Behold, waters rise up out of thenorth, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl." (Jeremiah 47:2)**

The above words of the prophet were fulfilled in his time. But there is also a final fulfilment. The questioning cry was raised:-

**"O thou sword of the Lord, how long will it be ere thou be quiet: put up thyself into thy scabbard, rest, and be still."**

The answer to the cry " - - - how long - - - " was most pertinent:-

**"How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea shore? There hath he appointed it." (Jeremiah 47:6-7)**

The threat from the north appears to have receded. The Soviet Union seems to have broken up. The main threat to the Middle East is thought to be the Arab-Israeli hostility. The word of God however cannot fail. The sword of the Lord is appointed against Ashkelon and the sea shore, and this judgment will be "out of the north" where "waters (shall) rise up."

"The rushing of (the) chariots, and - - - the rumbling of (the) wheels" will not only be against Israel, but also against the Arabs of "the sea shore." This will bring about the final solution to the difficulties of the Middle East, which is in the hand of God.

**" - - - O Jacob, my servant, saith the Lord: - - - I am with thee; for I will make a full end of all the nations - - - but I will not make a full end of thee, but correct thee in measure - - - " (Jeremiah 46:28)**

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 Annual Sunday School Party is anticipated, God willing, for February 22nd.

As more Christadelphian interest continues in the booklet concerning the history of the Truth, gratitude is felt for being able to witness to that body which in very early days was privileged to hold the Truth. It is acknowledged that the outcome of any serious interest is in the hands of the Almighty.

*J.A.Def.*

**MANCHESTER, Ryecroft Hall, Audenshaw.**

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

As this new year proceeds the mind is caused to wonder what the coming months will reveal.

Certainly there has never been a time like the present, with great changes internationally, setting the scene for that outcome to which all the faithful from the beginning have earnestly looked.