

MARCH 1993

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"**

**"LEST THAT WHICH IS LAME BE TURNED"**

**"BE OF GOOD CHEER"**

**"SIGNS OF HIS COMING AND OF THE END OF THE  
WORLD"**

**"NEWS FROM ECCLESIAS"**

**"PARTIAL INSPIRATION—THE TROUBLE OF 1885**

**(continued) (left over while next month)**

---

All Communications

W. G. Butterfield,  
72 Thames Drive,  
Biddulph,  
Staffs.  
ST8 7JF

J. A. DeFries,  
2335 Route 39  
Forestville,  
New York 14062  
U.S.A.

**“AT THE TABLE OF THE LORD”  
THE MANTLE OF ELIJAH**

The words of God’s prophets, Elijah and Elisha, have been the subject of our recent readings. These men prophesied during the reigns of Ahab, Ahaziah and Joram, leading up to the take-over of Israel’s throne by Jehu. These ten tribes had fallen into idolatrous times, for all these kings served Baal, heedless of the prophets’ warnings and also of their marvelous works. Ahab and his wicked queen, Jezebel, were particularly evil, seeking to halt the tormenting witness.

Elijah is first mentioned as he conveyed God’s judgment to Ahab:

“... As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.”  
I Kings 17:1.

The prophet would grieve at the prospect of a three-year drought upon Israel, bringing its suffering and death, but he doubted not that it was of God, before whom he stood. His very name, meaning “mightiness of God” reveals the Almighty’s power which worked through Elijah in the witness to Ahab. It was this power which enabled him to do the difficult and often dangerous work given him. God’s care for His prophet was seen as he was fed by the ravens at the brook Cherith, and after that by the unfailing oil and meal of the poor widow. Sustained by that “handful of meal . . . and a little oil” for almost three years, he would realize even more fully the mercy and provision, Yahweh’s mightiness on his behalf. Through this same power he confounded the four hundred priests of Baal as the fire of God came down and consumed his sacrifice upon the water-soaked altar. Consequently, all Israel fell to the ground, exclaiming: “The LORD, he is the God” (I Kings 18:39). Elijah then slew Baal’s idolatrous priests causing Jezebel’s hatred and wrath to fall upon him, demanding his death. This caused Elijah to cry out in fear:

“... It is enough; now, O LORD, take away my life; for I am not better than my fathers.”  
I Kings 19:4.

“It is enough”—the word means increase, multiply, ten thousands, implying too much, indeed more than “enough”. Elijah felt this in his discouragement, overcome with his grievous circumstances; he desired only death. Have we ever felt a bit this way, Brethren and Sisters, as our natural, fearful thinking takes over? But God knows and He caused His prophet to go to “Horeb the mount of God”. Horeb is Sinai where the Almighty met with

Moses at the burning bush, and later with Israel as they came out of Egypt. It was here God spoke to Moses face to face, and here Moses received the law and the pattern for the tabernacle. Here also all Israel heard His voice and promised to keep His covenant. As Elijah in obedience came to Horeb, he would remember all these wonders, and would marvel, awed at this power. As he lodged in a cave on that holy mountain, God spoke:

“ . . . What doest thou here, Elijah?” I Kings 19:9.

and Elijah responded in distress and fear:

“ . . . the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.”

I Kings 19:10.

In love and mercy the Almighty told His distraught prophet to stand there before Him. There came first a great wind, then an earthquake, and after that a fire. But the Lord’s power for Elijah was not in the wind, the earthquake, or the fire, but rather in “the still small voice” which followed. God thus revealed His mightiness to Elijah and spoke to him softly and reassuringly:

“And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.” I Kings 19:13.

Recognizing the holiness and mightiness of God, and also that no flesh can look upon Him and live, Elijah covered his face in his mantle lest he die. And that still small voice, knowing all things, reassured him that NO, it was not enough; there was further work to be done, and that He Himself would be with him in it:

“ . . . Go, return on thy way to the wilderness of Damascus: . . . anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha . . . shalt thou anoint to be prophet in thy room.” I Kings 19:15-16.

Elijah was not alone; Yahweh with His mighty power was there. In addition, he was shown that Elisha would be a companion and help in the work, and ultimately would take his place as God’s prophet. What blessing and sustaining Elijah received as he heard God’s words.

Obedying with glad assurance, Elijah sought out Elisha and anointed him through casting his mantle upon him (I Kings 19:19). This use of Elijah's mantle was not without significance. The word used here is different from that used as mantle in other scriptures. Its root means glorious, honorable, mighty, lordly or noble. David, speaking of God, used it:

"The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."  
Psalms 93:4.

Moses, after witnessing the destruction of Pharaoh and his chariots in the Red Sea, spoke in his song of the redeemed:

"Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. . . . who is like thee, glorious in holiness, fearful in praises, doing wonders?"  
Exodus 15:6,11.

The mantle which had covered Elijah's face lest he see God and die, was to the prophet a sign of God's power and presence with him. As such, he cast it upon Elisha, thus anointing him as God commanded, "to be a prophet in thy room". As that mantle rested upon Elisha, would he not experience that power which worked so mightily through Elijah? Therefore:

". . . he arose, and went after Elijah, and ministered unto him."  
I Kings 19:21.

He continued in this, faithfully standing by him. As Elijah neared the end of his witness, Elisha's mind was steadfast. Three times he showed his determined purpose:

"I will not leave thee."  
II Kings 2:2,4,6.

And thus he witnessed the parting of Jordan as Elijah smote the waters with his mantle, "so that they two went over on dry ground" (II Kings 2:8).

Then Elijah spoke:

". . . Ask what I shall do for thee, before I be taken away from thee."  
II Kings 2:9.

Elisha, having seen all the great wonders in his time with Elijah, replied from his heart:

“... I pray thee, let a double portion of thy spirit be upon me.”

II Kings 2:9.

He knew he was to be a prophet in Elijah's place, and thus sought the help of God's power—a duplicate of that possessed by Elijah. As the chariot and horses of fire took his companion up in a whirlwind, the mantle of Elijah fell to the ground. Seeing the mantle, knowing its significance, Elisha:

“... took hold of his own clothes, and rent them in two pieces.

He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan.”

II Kings 2:12-13.

Putting on himself that valued mantle, he assumed the work of Elijah as appointed by God. Anxious to be sure that God's great power would now work through him, he went quickly to the river's edge and:

“... smote the waters, and said, Where is the LORD God of Elijah?”

II Kings 2:14.

God clearly revealed His presence with him: “the waters they parted hither and thither: and Elisha went over.” Can we imagine his mind as the waters parted, revealing that his God was truly there with power for his divinely given work? His name, Elisha, is two words: “might” and also “to cry out”. He did cry out—“Where is the Yahweh Elohim (mightinesses) of Elijah?”—and the Almighty quickly answered. What a wonderful sustaining for His servant! Others, the sons of the prophets, saw the Jordan part and said:

“... The spirit of Elijah doth rest on Elisha.” II Kings 2:15.

They bowed to the ground before him—not to Elisha himself, but to Yahweh whose power was so clearly with him.

Elisha continued to witness faithfully to God's word and purpose, to the ten tribes of Israel. This morning we have seen how he stood up before the evil king Jehoram and said:

“... As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshapat the king of Judah, I would not look toward thee, nor see thee.”

II Kings 3:14.

Elisha knew that God was alive and that His power worked in himself, in his heart, and in his spirit. In this knowledge and trust Elisha continued to witness, sustained and protected by the power signified in Elijah's mantle. Through that power he was able to anticipate Syria's plans to conquer Israel and so reveal them to the king. Benhadad, realizing Elisha had foiled his plans, sent an army to Dothan to silence him. He surrounded Dothan with his army. Elisha's servant, seeing this great host, cried out:

"... Alas, my master! how shall we do?" II Kings 6:15.

Elisha, knowing God's ever-present care and protection, replied:

"... Fear not: for they that be with us are more than they that be with them." II Kings 6:16.

Then:

"... Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." II Kings 6:17.

Can we, Brethren and Sisters, find a greater perception of Yahweh's mightiness through the experiences of Elijah and Elisha? We do not have the power to do miracles, yet can we not be stronger in spirit, more aware that the Almighty lives, and that we stand before Him? He guides our living—helping, testing, ever looking for our response so that He may continue to work with us. We also are to be His witnesses, although now in sackcloth. In that work do we feel, in a measure, the power which dwelt in the mantle of Elijah and Elisha? As we experience the great privilege of this work, do we respond, do we give selflessly of our lives and of our living—the best of our strength, our minds, and our determination to His work? How easily, in trial or in feeling overwhelmed, we may be weary and cry out, "It is enough". But our Father knows exactly what is "enough", and does not place upon us more than we can bear. Let us rest in that certainty, and stand before the living God, willingly doing our utmost to please Him in whatever path or activity He may lead us.

*J.A.DeF.*

**“LEST THAT WHICH IS LAME BE TURNED”**

(Hebrews 12:13)

The background of this chapter helps us to better understand Paul's letter to his Hebrew brethren and why it was so necessary they accept the Almighty's chastening, as he says:

“.. ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

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

If ye endure chastening, God dealeth with you as with sons;”  
Hebrews 12:5-7.

The word chasten comes from a root meaning to train up a child. As a father God corrects those whom He loves, guiding in His way. There are few who walk in that way, for the flesh chafes under correction, avoiding it whenever possible. How blessed we are then as His sons and daughters to receive this needful discipline, done in love for our good.

Chastening may seem grievous when viewed on a short term basis, but it does in time train us into the right path if we are exercised by it:

“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”  
Hebrews 12:11.

“Exercised thereby” is an important aspect of this help given by Paul for it implies constant effort—an ongoing labor, not a task done once and forgotten. The straight path between two places is not always the easiest, for it is more difficult to confront obstacles head on than avoid them, but without this proving there can be no perfecting process or spiritual healing so necessary, as our verse under consideration explains:

“Wherefore lift up the hands which hang down, and the feeble knees;

And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.”

Hebrews 12:12-13.

Straight comes from the Greek word orthos meaning to be upright or level, making us think of orthodox—conforming to an

established standard. We have a certain standard or belief—God's word and the example of the Lord Jesus Christ, who was the Word made flesh. Paul as a minister of that word wrote to his brethren encouraging them to exhibit the faith and patience required to live in conformance to God's word, looking to the Lord Jesus' example of patient submission in obedience lest they be weary and faint in their minds. Paul knew it was natural to be beset by the struggles of the flesh and drew on the Lord Jesus' example, who was "in all points tempted like as we are" yet overcame in His day to day warfare against the flesh.

As Paul speaks of lifting up that which may be weak, we are reminded of Isaiah's similar words:

"Strengthen ye the weak hands, and confirm the feeble knees.

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Isaiah 35:3-6,10.

Here is the same encouragement given by Isaiah, a looking forward in hope toward the promised kingdom, seen with the eyes of faith. This is the end and purpose of His chastening and the culmination of the perfecting process whereby His children may be made at one with Him.

David relied on the light of God's word to show him the right path, knowing that in that way would come trials and temptations and sometimes failure when his faith faltered. When that happened he prayed "quicken me, O LORD", or spiritually renew me again.

"Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments.

I am afflicted very much: quicken me, O LORD, according unto thy word."

Psalms 119:105-107.

He knew of the need to "lift up the hands which hang down", or bolster that which is feeble in order to stay within the boundaries of that right path in oneself or another in trial.

God's desire is that none be turned out of that way, but this can happen if our walk is not sustained to move in His straight path.

Solomon spoke in a similar vein as he wrote:

"Hear, O my son, and receive my sayings; and the years of thy life shall be many.

I have taught thee in the way of wisdom; I have led thee in right paths.

When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

Take fast hold of instruction; let her not go: keep her; for she is thy life.

Enter not into the path of the wicked, and go not in the way of evil men.

Avoid it, pass not by it, turn from it, and pass away."

Proverbs 4:10-15.

Wisdom says do not go near evil, yet Solomon thought he could taste of it and be able to withstand its allure. He was wrong, for he ended his life as "an old and foolish king, who will no more be admonished"—he refused to be exercised through the correction given by the Almighty, and becoming spiritually lame, was turned out of the way rather than being healed.

Let us heed Paul's uplifting message and lean upon that word, personified in the Lord Jesus, endeavoring to follow His example as the only means of entering into that kingdom prepared for those who can accept the Almighty's healing correction, lest we be turned out of the way.

M.C.S.

**"BE OF GOOD CHEER (COMFORT)"**

How helpful are our readings for today, spanning over seven hundred and fifty years from the time of Hezekiah to that of Paul. Much happened to Israel in that period, under the hand of God.

Our first reading has to do with Hezekiah king of Judah. The record in Kings gives us facts which clarify the background of the times:

"Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign."  
II Kings 18:1.

When Hezekiah began his reign, Hoshea was already walking in his evil ways:

"... he did that which was evil in the sight of the LORD..."  
II Kings 17:2.

God brought Shalmaneser king of Assyria up against this king who, after a three-year siege, took Samaria and scattered the ten tribes, casting off His people. This catastrophe occurred:

"Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them."  
II Kings 18:12.

As Hezekiah, now on the throne of Judah, learned of Samaria's downfall, he would indeed fear lest Assyria also come against Jerusalem. It helps to consider what the situation was in Judah as Hezekiah came to the throne. King Ahaz, his father, had failed to serve God:

". . . he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen. . . .

And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree."

II Kings 16:3-4.

Further, he made alliance with Tiglath-pileser, another king of Assyria, giving him silver and gold including a quantity taken from the house of the LORD. He also caused a pagan altar to be built after the fashion of one he had seen in Damascus, and this he placed in God's house of worship, removing the brasen altar from its ordained position. He offered sacrifices for himself upon that brasen altar, while the priests offered for the people upon the false altar: Further he:

“... cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stones.”  
II Kings 16:17.

In his blatant lack toward the Almighty he utterly defiled the temple:

“... and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.”  
II Chronicles 28:24.

It was into this idolatrous situation that Hezekiah was thrust at the age of twenty-five. This young king moved in fear and love for God:

“He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.”  
II Chronicles 29:3.

Then he commissioned the priests and the Levites to cleanse the temple, who willingly obeyed:

“... and brought out all the uncleanness that they found in the temple of the LORD. ... And the Levites took it, to carry it out abroad into the brook Kidron.” II Chronicles 29:16.

Included in the uncleanness would be that false altar, the “image of jealousy”, placed there by his father thirteen years earlier. Hezekiah was zealous for the LORD, anxious to restore the temple and the true sacrifices, thereby glorifying the God of Israel. How was he impelled to move with such zeal and care? We are told that Isaiah was a prophet to Judah during the previous reigns of Uzziah, Jotham, Ahaz, and now Hezekiah (Isaiah 1:1). It is entirely possible that the word of the Lord through Isaiah influenced and helped this king (whose family background surely had been no help), encouraging him to fear God and arousing that strong urge perhaps even before he came to the throne. Thus in the first days of his reign he re-opened the doors, began its cleansing, and speedily put into action the removal of those abominations which his father Ahaz had ordained.

Certainly Isaiah was much involved in Hezekiah’s dealing with Sennacherib when he came up to besiege Jerusalem (Isaiah 36,37). The king immediately turned to God seeking His help through Isaiah. It was in Hezekiah’s fourteenth year of reign—only eight years after Samaria’s captivity—that the king of Assyria invaded Judah and threatened to destroy Jerusalem, blaspheming the name of God, and striking fear into the heart of Hezekiah and his people. But the king, putting his full trust in God, sent a message to Isaiah:

"It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are left." II Kings 19:4.

God heard, and Jerusalem was spared as He reassured Hezekiah:

". . . He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

For I will defend this city, to save it, for mine own sake, and for my servant David's sake." II Kings 19:32,34.

God destroyed 185,000 men of the Assyrian army, and Jerusalem was saved unharmed. Can we imagine the mind of Hezekiah as the great strength of Assyria utterly collapsed under God's hand? What a deliverance and comfort was known as he relied upon God through His prophet Isaiah. What comfort also for us, Brethren and Sisters, that we have this record, bringing to mind the mercies and care of the God of Israel, our God! He is there today also, giving support to those who in faith and patience rely on Him, not only in time of trial and danger, but also when life is going well, lest complacency creeps in. For, we see, Hezekiah soon faced circumstances which caused temptation. After his great deliverance from Assyria he exhibited and boasted of all his riches and power to the envoys of Babylon who came to visit. He was rebuked and chastened by God, who showed His displeasure for this prideful action; and of this Hezekiah repented.

We move ahead about one hundred and fifty years to Ezekiel's time, when the state of God's people had greatly deteriorated. Some of Judah and Jerusalem under His hand were captive in Babylon including the faithful prophet Ezekiel. In a few years all of Judah and Jerusalem would be overthrown after a long and agonizing siege. God's people, cast off now, ceased to exist as a nation; the time of the Gentiles began, which still endures, and will until Jesus returns. However, the help of Ezekiel's words remains. His warnings to God's people were not heard. Even so, as we have read this morning (Ezekiel 14), the elders of Israel in captivity came to the prophet, requesting that he inquire of God for them. The Almighty's answer was plain:

"Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them?"

Ezekiel 14:3.

And then He condemned Judah and Jerusalem, foretelling of the events of which we have just spoken:

“. . . when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.” Ezekiel 14:13-14.

Jerusalem inexorably came under God's four judgments: the sword, the famine, the noisome beast, and the pestilence. Because of their evil, only a very few showing righteousness—such as did Noah, Daniel, and Job—found deliverance. Ezekiel must have deeply mourned at what was shortly and surely to come to pass, and also for the certainty that God would no longer listen to the pleas of His disobedient people.

However, in infinite mercy, God provided solace for the troubled prophet:

“Yet, behold, therein shall be left a remnant that shall be brought forth. . . : behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, . . .

And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.” Ezekiel 14:22-23.

Such a remnant would indeed be a comfort to Ezekiel and to one another in the midst of trial, even as Hezekiah found God's easement and strength through Isaiah's counsel and help. God is ever there, able to console and ease those who in their distress turn in faith to Him.

Going to the New Testament now, we have read of Paul's tribulation as he witnessed for the name of Jesus Christ and the Kingdom of God before Festus, the governor (Acts 25). His life was endangered because of the Jews' accusations, and he had been kept in bonds in Caesarea for two years. After some time when Festus had become governor, he was again brought to the judgment hall. Paul strongly defended his faith:

“But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?” Acts 25:9.

Fully aware that on the road to Jerusalem there were forty men who had vowed to take his life, Paul replied:

“... I stand at Caesar’s judgment seat, where I ought to be judged... I appeal unto Caesar.” Acts 25:10-11.

Why did Paul appeal to Caesar, necessitating a long and arduous journey to Rome? Shortly before, he had seen a vision where:

“... the Lord stood by him, and said, Be of good cheer (comfort), Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.”

Acts 23:11.

What relief this gave the apostle, for now he knew his life would be preserved until that work was accomplished, a great help and comfort (good cheer) to him in his affliction. From his heartfelt convictions, Paul witnessed before the governors, Felix and Festus, as well as before King Agrippa so powerfully that the king was moved to say:

“... Almost thou persuadest me to be a Christian.”

Acts 26:28.

On that long hazardous journey to Rome, as he suffered affliction and shipwreck, what comfort he would find remembering the Lord’s special words as He had stood by him that night in prison: “Be of good cheer, Paul.”

As we think over the variety and yet underlying similarity of these experiences—Hezekiah’s, Ezekiel’s and Paul’s—each receiving and thus perceiving the Almighty’s limitless mercy and grace, are we not given renewed strength and determination, Brethren and Sisters, for whatever dire or difficult circumstances we find ourselves facing? Does it not encourage and remind us to “be of good cheer”—knowing our God is always there to lift up, sustain and guide us? Should we not rejoice in the privilege of being able to inquire and appeal to our Father in prayer, seeking help through His Son for each day’s circumstances, and especially in the work given to us? This comfort comes only to a few who put their trust in Him, ready to put their lives in His hands, humble and thankful for this inestimable kindness which Paul so well expressed:

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.”

II Corinthians 1:3-4.

*J.A.Def.*

**Points raised by P.B. (Australia) on the Sacrifice of Christ**

"It is not logical to reason that the process which will apply to the bodies of redeemed sinners in the future must also have applied to the sinless, uncorrupted Jesus in the past. HE was the redeemer, WE are the redeemed.

A sentence of death is eternal death. If Jesus had to succumb to such a sentence in order to reverse it, he should have stayed dead forever. Robert Roberts was the author of this "quack" legal theory that you can "abrogate" inherited "condemnation" by serving only 3 days in the grave. He assumed that Jesus inherited a "sentence of death" or "condemnation", when the Bible says no such thing. We are told that he later regretted the use of this legalistic language, but by then the damage had been done, and it was forever enshrined in BASF CL8, causing endless disputes and confusion.

By contrast Jesus was in a situation described by Paul in Rom.8:20 as a subjection to "vanity" (transcience, frailty) "IN HOPE". The hope is the hope of eternal life. This "subjection to transcience in hope" is not a sentence of death. It is a subjection to a testing process which also might involve a temporary "sleep" of death---. Because Jesus responded correctly to that "hope" ---God did not allow him to see corruption, so he was never in the bondage of corruption.

It is not logical to reason that the process which will apply to the bodies of redeemed sinners in the future must also have applied to the sinless, uncorrupted Jesus in the past.

God reserved a special status for those after Adam's sin who were tempted and proven sinless. Jesus is the only one in that category. The special status involved being corruptible but not destined for corruption. It was a status which had to be merited by faith and could not be inherited (&) conferred - - - upon the one achieving it the right to be Redeemer. The one who redeemed his brethren could not be in need of redemption himself.

Jesus was saved and delivered from a death he did not deserve (the grave could not hold him), a death which was "for our sins" (1 Cor.15:3), and a death which did not involve corruption. Did Jesus "sow to the flesh"? He did not. Therefore he "did not see corruption" and was never in the "bondage of corruption". You seem to believe that because Jesus supposedly inherited a sentence of death, that sentence had to be carried out, and that is why Jesus died.

This whole concept that, in the death of Jesus, God was legalistically concerned with upholding His own laws, and not "breaching" them, is not correct. It is called the "governmental" theory of the atonement and was put forward by a man called Grotius in Reformation days. This is spelt out under "atonement"

in Unger's Bible dictionary. Robert Roberts adopted this theory -- into his own --- and we are told, later regretted it, but did not correct it. Are you really saying that God carried out a sentence, not on Jesus, but on his nature? We are opposed to the idea that there is something reprehensible in man's inherited physical nature as a result of Adam's sin, and the idea that Jesus had to offer a "sacrificial death" to rid himself of this "something" which Adam was not created with. It is our belief that each man, and not his nature, is responsible for his sins. Our nature helps to supply the temptations, but it did this just as effectively before Adam sinned as after. It is man's sins and not his nature that God condemns, and He will mercifully overlook the sins if man will repent in faith.

We were slaves to sin, which pays wages of a death involving eternal corruption. The price of our redemption was the living by one man of a life totally devoted to God. (The scriptures say he gave his LIFE, not his death, as a ransom for many.) Jesus did not sin, did not corrupt and therefore did not need forgiveness or the redemption of his body ---. Jesus was not in any legal bondage and so did not ever need redemption. The "Devil" of Heb.2:14 ---. The word translated "destroy" in Hebrews --- really means "render powerless". Jesus Christ rendered these men (the devil — the Pharisees, Sadducees, priests) powerless when his death removed the Mosaic covenant, which was the foundation of their wrongly used power ---. The removal of the Old Covenant delivered the Israelites from any necessity to keep "the works of the Law", which John described as "the works of the devil" (1 John 3:8) When John wrote, "the works of the Law" were performed by those who had rejected God's New Covenant ---. The death of Jesus Christ rendered powerless the diabolos consisting of the evil rulers of the Jews, and delivered the faithful Israelites from any necessity of further enslavement by those men, and of any further fear of their death penalty threats.

Jesus's perfect sacrifice ensured that he would never need redemption from any bondage to death or corruption ---. He needed to be saved and delivered --- but not redeemed from any bondage of corruption --- a bondage which he would only be in if he refused to offer that sacrifice.

We believe that Adam was created corruptible, and that he did not need redemption from his corruptible nature before he sinned, so why should the sinless Jesus need redemption from it just because he inherited it? You have assumed that "corruptible" implies an inherited sentence of death. "Corruptible" means capable of corrupting but it does not mean destined to corrupt. --- Exceptions are Jesus Christ who merited life and so did not corrupt, and "those who are alive and remain" when Jesus returns.

They will not even die, let alone corrupt. Does this exception "breach God's law?"

If God can make an exception in their case, we are sure that He could have done so for Jesus, if He had not been concerned with securing our redemption.

The subjection to transience only constitutes a condemnation or sentence of death if we reject God's covenant. Those who die in ignorance such as dead babies etc. simply "perish without law", but they are not condemned or sentenced in a judicial sense. It is only those who "sin in the law" who are "judged by the law", and to whom legal terms such as "condemnation" and "sentence of death" can apply.

There is a difference between the salvation he (Jesus) secured for himself, and the redemption he purchased for us. He earned the right to be redeemer. The distinction is fine, but vital. Jesus could hardly sit in judgment on those who denied their faith when threatened with death if he had not faced and endured it himself.

The pagan nations thought the killing of animals or children would pacify a ferocious God, and the Israelites had adopted this thinking, which reflects badly upon God. God frequently warned them against it (Micah 6:6-8). Unfortunately, the pagan notion that God is pacified by human sacrifice (meaning the killing of a body), or will abrogate His laws because of it, has come through into Christianity, and into Christadelphianism."

### The Remnant's comments on the above

We have tried to abbreviate the many points made by our Australian source, without depriving the words of their comprehensive argument. It does seem prudent to let our readers know what is being propagated on the important subject of the sacrifice of Christ. We believe the subject is a simple one, for all to grasp without complexity, for that is how God conveys His Truth.

The whole of the purpose of God is founded upon what took place in the garden of Eden. Adam, then Eve, were created to enjoy all the good which God had provided. The scripture specifically relates that Adam's work in the Garden was "to dress it and to keep it". At that time they were in vigorous life, and would not die in that original circumstance. But they were warned they would die if they transgressed God's law. However they were given a choice that would confirm their position, there was the Tree of Life which if partaken of would have caused them to "live for ever". The Tree of the Knowledge of Good and Evil on the other hand, if partaken of, would bring them to know (experience) evil as well as good. One of those evils would be death.

A test had been prepared; God had created the serpent, which "was more subtil than any beast of the field". The serpent reasoned with Eve by question, and the woman replied to it by stating clearly what God's law had laid down. The serpent then raised a doubt in her mind suggesting that God did not want the man and his wife to partake of the fruit which God had forbidden because it would confer upon them the status of the "gods knowing good and evil". This doubt, cast upon the woman's previous expectation of punishment, began the process which led to the transgression. The woman saw that "the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise --- ." — 'then lust conceived bringing forth sin, which when finished brought forth death.' (James 1:15)

This transgression brought the evil of the curse and the knowledge of nakedness. But God in His infinite goodness gave comfort to their troubled minds. First of all there was the promise of the woman's seed who would 'bruise the serpent in the head', and also the acceptable covering, through a sacrifice, which replaced their own ineffectual fig leaf covering. That the One who would crush the serpent would be a sacrifice, is indicated in the words that the serpent would "bruise his heel".

In due time Jesus came, as prophesied. When He was born, He was already under sentence of death, for the ageing process declared it. From the vigour of the child, He reached the strength of the young man, but advancing years meant that though He commenced to carry His cross, at His end it was "Simon, a Cyrenian" who was "laid hold upon" to bear it after Him.

So Jesus was dying, even as He lived His perfect life and would have died in due course apart from intervention of those circumstances foreordained for Him. His sacrifice therefore delivered Him first of all from His own mortality, which had resulted in the beginning from Eve listening to the serpent and allowing lust to prevail. Following Jesus' deliverance, those "conformed to (His) image", are also ultimately delivered from the consequences of sin, by the infinite compassion of the Most High so bountifully shown even at the Beginning. The struggle Jesus had with the serpent is not only shown in His sufferings at the hands of the generation of vipers, but also in His wilderness temptations. The thoughts of the serpent suggested to Jesus He could have what the law of God would not permit. When He rejected such thinking, He also suppressed the natural desire, or lust, which in other circumstances would have been permissible. So defeating the serpent which had prevailed by its wiles in Eden. Finally Jesus crushed such thoughts, which would have caused His undoing, when He died on the cross; the ordeal He was well aware He would

have to undergo to be wholly obedient to His fulfilling the word of God. Jesus declared, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (John 3:14). "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as My Father hath taught me, I speak these things." (John 8:28)

The manner of Jesus's death was therefore to be a sign according to God's purpose revealed in scripture. This sign was for our benefit, even as in the wilderness typification, at the time of Moses, it benefitted people suffering from serpent poison, because of disobedience, to realise and repent. For if Jesus, in mortal body died, though He had not sinned, how much more do we deserve to die, who have? yes, and even the infant, potentially sinful. It is a basic concept, aimed against the lie of the serpent and the philosophy of the flesh, which universally has taught that men are basically good, and therefore will not really end in the grave. The Old Serpent, the Diabolos, infected mankind with its poison from the very beginning. But God, in love and sublime compassion has provided a Champion to overcome and reverse the evil, according to the purpose that He foreknew, even at the establishing of the heaven and the earth. God's Champion killed the devil in Himself, and will finally defeat it throughout the earth at His coming. This purpose of God should not be questioned in any philosophical way.

"- - all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus:

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

To declare, --- at this time HIS (GOD'S) RIGHTEOUSNESS (that God was right to condemn sinful flesh) that he might be just, and the justifier of him which believeth in Jesus."

Romans 3:23-26).

Signs of His Coming and of the End of the World

“And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing. - - -” (Ezekiel 34:25-26)

Murders of Israelis by Arab gangs using the bomb, the bullet and the knife, has made Israel a troubled land. The world's media report this violence, but little, if any, comment is made condemning this wickedness.

But suddenly, when a particularly wanton murder has provoked Israel to react against the leaders and organisers of these vicious gangs, the world's press is full of condemnation of Israel's action, in exiling known Arab leaders of Arab terrorists. It is true that the 415 Palestinians, who were ejected over the border into Lebanon, are finding life cold and hard. But they were not sent away completely empty, each being given a sum of money, blankets, and a quantity of food. This happening is what they have brought upon themselves, for they have proved their unworthiness of a place in Israel and of the better existence previously enjoyed when compared with circumstances in other Arab countries.

Lebanon has added to the exiles' difficulties by banning aid to this group of Islamic fundamentalists now encamped in Southern Lebanon, not allowing transportation of supplies across Lebanese soil to their camp. It has been suggested in the media that this is basically a political move by Lebanon to embarrass Israel. The actual fact is, that though these people are fellow Arabs of the Lebanese, and are supposed to be regarded as Muslim brethren, the Lebanese Authorities do not want them. They regard them as trouble makers they can do without, though world news has shied away from reporting this fact.

Israel has come under intense political pressure both from the West and from the Arab world to rescind the deportation. But at the time of writing Israel has maintained its stance to rid itself for a time, of these leaders of terrorists, who though not themselves the wielders of the assassins' weapons, tell others when and how to use such things. Some of the killings have been frightfully ferocious; many of the victims have been Jewish women. It is as though wild beasts of the jungle roam the streets of Israel's towns and villages.

The ancient prophecy describes this situation, and promises that this evil will be eradicated:-

“I--- will cause the evil beasts to cease out of the land: and they shall dwell safely - - - .

And they shall no more be a prey to the nations - - - and none shall make them afraid.” (verses 25 & 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

As problems and turmoil become more evident among the many groups of Christadelphians, the witness of God's word concerning fellowship continues. Ongoing interest and response gives encouragement in this work of witnessing.

By the time this news is in print the Sunday School party planned for February 20th will have, God willing, been held with its accompanying enjoyment and help for the scholars and the grown-ups as well.

*J.A.DeF.*

**MANCHESTER, *Ryecroft Hall, Audenshaw.***

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

Opportunity to witness, and the need to do this, becomes increasingly evident as news is received of continuing disunity among those claiming to have the Truth. The spectacle of their position is a very sad one, especially when measured with Christ's declaration, "Peace I leave with you - - -" (John 14:27)