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A WITNESS TO THE TRUTH

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

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**AT THE TABLE OF THE LORD.
"THE BATTLE IS NOT YOURS"**

As we read about the kings of Israel and Judah, how striking it is that so few were pleasing to God. Of these kings only David stands out, whom we are told was a man after God's own heart. His son, Solomon, began his reign honoring God; but when he was old "... his wives turned away his heart after other gods..." (I Kings 11:4). Presently our reading is about King Jehoshaphat who at times trusted in God but also was enticed into alliances with the evil kings of Israel, the departed ten tribes. Later, kings Hezekiah and Josiah in times of danger put their trust in God. Of the many kings who reigned from Saul to the final captivity in Babylon some 500 years later, only four kings are outstanding, "known" as good king. How disappointing to the Almighty who had warned His people Israel when they first cried out for a king, desiring to be like other nations. God told them that the kings would demand much from them (I Samuel 8), taking their sons and daughters as servants, confiscating their fields along with a tenth of their crops and their flocks; really demanding from them total servitude. As they desired to be "like the other nations" they lost their closeness and need for God whom they could not see or touch. They sought a real and tangible king who would lead them. As a result of this faulty thinking, they came to experience the loss of God's guiding hand and the oppression from their worldly kings, leading them into ways contrary to His word.

With this in mind, let us look at the example of Jehoshaphat in our current reading. We do not know with certainty what his end was or will be when Jesus returns to judge those responsible. Only God knows. Jehoshaphat was often righteous, but was sometimes carried away by his own reasoning and fleshly desires. Brethren and Sisters, can we not profit from his history, finding help and determination to steadfastly walk in God's way? Of this king we are told:

"... the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; But sought to the LORD God ... and walked in his commandments

Therefore the LORD stablished the kingdom in his hand;... and he had riches and honour in abundance.

And his heart was lifted up in the ways of the LORD"

II Chronicles 17:3-6.

Thus Jehoshaphat and Judah prospered under God. How-

ever, we read ominous words, for during his prosperous times he:
“... joined affinity with Ahab.”

II Chronicles 18:1.

To join affinity means to give or take another's daughter or son in marriage. This he did as we read in II Chronicles 21:6 concerning his son Jehoram, who “had the daughter of Ahab to wife.” Doubtless this was arranged by his father, Jehoshaphat. This daughter of Ahab and Jezebel, evil rulers of Israel, was Athaliah. We know of her evil works, killing the sons of Jehoram and usurping the throne of Judah from the line of David. This joining in affinity on the part of Jehoshaphat led to much trouble for him and his people. Later Jehoshaphat visited King Ahab in Samaria, who honored him by killing sheep and oxen in abundance, and thereby enticed him to join in battle at Ramoth-gilead. In response to this flattery, Jehoshaphat spoke unwisely:

“... I am as thou art, and my people as thy people; and we will be with thee in the war.”

II Chronicles 18:3.

It seemed, however, that he had doubts about the wisdom of such an alliance, for he asked of King Ahab: “... Enquire, I pray thee, at the word of the LORD to day” (Verse 4). In response, Ahab assembled 400 of his prophets who obediently replied: “Go up; for God will deliver it into the king's hand” (Verse 5). But Jehoshaphat still doubted and asked:

“... Is there not here a prophet of the LORD besides, that we might enquire of him?”

II Chronicles 18:6

There was such a prophet, Micaiah, whom Ahab hated; when asked, he hesitated, but finally prophesied that Ahab would be killed at Ramoth-gilead and Israel would be defeated. Nevertheless, King Jehoshaphat went up to battle with Ahab, who craftily disguised himself lest he be recognized and die, as the prophet had warned. He also craftily asked Jehoshaphat to wear his own regal robes. Jehoshaphat was given repeated warnings from God regarding his wrong alliance; yet he went ahead. Why would he do so, jeopardizing his life? Perhaps he felt here was opportunity to reunite Israel with Judah, making the nation whole once more, as it was under David and Solomon - a powerful force among the nations. But how could it prosper based on an unholy alliance with an evil king? Ahab was killed in the battle, by God's intervention, in spite of his disguise. However, Jehoshaphat lived as he “cried out, and the LORD helped him.” (V. 31). The Almighty, knowing Jehoshaphat's heart and towardness, spared his life. How merciful

is our Father! He chastens, forgives, and teaches those who turn to him, even in times of error or lack of wisdom. He looks for response and for evidence of gratitude and determination to more fully honor and obey.

What was Jehoshaphat's reaction as he escaped from the disaster at Ramoth-gilead?

"... the king of Judah returned to his house in peace to Jerusalem."

II Chronicles 19:1.

He felt at peace - well, content, safe; but failed to acknowledge his own failure in being allied with the evil King Ahab. He may have reasoned that he had escaped death, while Ahab was killed: God helped me, protected me; I must be all right. The Almighty sent a prophet who rebuked the king for this complacency, saying:

"... Shouldest thou help the ungodly, and love them that hate the LORD?

Therefore is wrath upon thee from before the LORD."

II Chronicles 19:2.

God in merciful recognition of the king's works added:

"Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God."

II Chronicles 19:3.

The Almighty does indeed look upon the hearts of His people, granting His mercy and forgiveness where one is prepared to bow down before Him. Let each then examine his own heart Brethren and Sisters: Is it circumcised, fleshly desires cut off, ready to respond to His hand? Let us be honest and sure. David was one whose heart was prepared to seek His God, and was known to be a man after God's own heart. Could this be said of us? How can we tell? Jehoshaphat's works at this time speak to us, for moving in response to God's rebuke:

"... he went out again through the people ... and brought them back unto the LORD God of their fathers."

II Chronicles 19:4.

To help in this work, he set judges and Levites in the land and charged them:

"... Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart. ... Deal courageously, and the LORD shall be with the good."

Verses 9, 11.

What better help can be found, as we struggle to prepare our hearts to seek God, whether in adversity, in illness, in good times or

bad times, putting our trust in Him, doing His will with joy in our hearts?

Shortly after Jehoshaphat's work to bring himself and Judah back to God, he faced a severe test of his faith, as we have read this morning. The Moabites, the Ammonites, and other enemies came against Judah; then a messenger informed the king that this great force was encamped at En-gedi - only 20 miles away. What could King Jehoshaphat do? He assembled all Judah to the house of the Lord and said:

"O our God, wilt thou not judge them? For we have no might against this great company ... neither know we what to do: but our eyes are upon thee.

... Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours but God's."

II Chronicles 20: 12, 15.

Their eyes were lifted up in supplication for deliverance, trusting in the power and mercy of God. The Almighty responded with power, causing their enemies to fight among themselves, so that "... every one helped to destroy another" (Verse 23). Indeed the battle was not Judah's, but entirely God's. They did not lift up a hand as they watched that powerful army destroy itself. How merciful He was in response to trusting and prayerful hearts which were prepared to serve Him. As a result:

"... the realm of Jehoshaphat was quiet: for his God gave him rest round about."

II Chronicles 20:30.

Sadly, after this period of quiet and rest, the king once again decided to:

" ... join himself with Ahaziah king of Israel, who did very wickedly."

II Chronicles 20:35.

Here again was a joint venture - this time to build ships to go to Tarshish in order to bring back gold and other riches. Such a wrong alliance failed, for God caused the ships to be broken, intervening so they could not go to Tarshish. This makes us realize, Brethren and Sisters, how easily we can be led astray by our own thinking and self-serving desires, all of which can please self but will offend God. Yet how merciful He is, perceiving a heart seeking to honor Him, yet in weakness, utterly failing.

David experienced this loving kindness as he too failed grievously, yet came to know God's intervention and forgiveness. How did he perceive the Almighty's grace toward him?

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"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."

Psalm 103:13-14.

Yahweh does look to those who in reverence turn to Him, recognizing—as did Jehoshaphat—that in the struggle to overcome the weaknesses and lusts of our human nature, "the battle is not yours, but God's." This warfare is always with us! The "lust of the flesh, and the lust of the eyes, and the pride of life" pull us, entice us to be as are other people - immersed in worldly pleasures, laboring to make gain, honoring self- and in doing so, turning away - perhaps gradually - from God. How blessed we are to be reinforced for that struggle, in the knowledge that even though "neither know we what to do: but our eyes are upon thee." - there is sure help! For indeed, "the battle is not yours but God's."

J.A.DeF.

A NEW CONVENANT

Paul's letter to his Hebrew brethren came to bolster those Jews who had embraced the gospel of Christ. Those Hebrews schooled in the law, had accepted Jesus as the Saviour promised through the law and the prophets, as Paul explains in his first chapter:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets;
Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;"

Hebrews 1: 1-2.

God called out Israel to serve Him, speaking to them through His prophets. Paul was now proclaiming Jesus, God's Son, as the One spoken of by these prophets, the One who had been in their midst, and of whom Paul was now a witness.

Christ through His life of perfect obedience, fulfilled the law and so began a new order for those believing Jews. We do not know how many embraced the Truth at that time, but undoubtedly not a large number in comparison to the entire Hebrew population. Those schooled in the law knew of God's promise of a Saviour, and here Paul taught of Jesus the, "captain of their salvation" who had suffered to attain perfect obedience to His Father's will and thus had fulfilled the law:

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

Hebrews 2: 9-10.

The chief priests and the elders had polluted the law with their man-made traditions, and in so doing had hidden its spiritual beauty and truth through the burdensome precepts they had created. Hebrews, now born anew through a knowledge of Jesus, would be sorely tried as they endeavoured to leave behind these man-made rituals, which they had observed since childhood. It would take a strong commitment and unwavering faith to not look back. Paul, himself a Hebrew, understood their struggle. Therefore, in love for these babes in Christ, he came as a father to teach and encourage in the way:

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.
There remaineth therefore a rest to the people of God.

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Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

Hebrews 4: 1, 9, 11.

The old order ended with Christ's death, opening a way that liberated from the yoke of the law, freeing them from its burden by the perfect sacrifice offered by Christ as a High Priest for His people.

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens.

A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

Hebrews 8: 1-2.

Paul preached the "sum" or end of the matter, which was the new order through Christ contained in the spirit of God's word. Yet, how difficult it may have been to leave the old ways, the traditions practised and engrained into their daily lives since childhood.

However, Paul's letter urged them to look unto Jesus Christ as their new High Priest who holds out a new and better covenant of life:

"For if that first covenant had been faultless, then should no place have been sought for the second.

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:"

Hebrews 8 :7-9.

Paul naturally feared that some might be swayed in their thinking by those still entrenched in the law, to doubt their new found hope in Christ and digress to the old order that could not save.

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

But we are not of them who draw back into perdition; but of them that believe to the saving of the soul."

Hebrews 10: 38-39.

Paul continues in the eleventh chapter of Hebrews to speak of the many familiar Hebrews of old who believed in the same hope of a Saviour, but who saw Him only through the eyes of faith—men such as Abraham, Isaac, Jacob, Joseph and Moses. What a help this would be to this young ecclesia, to feel joined in faith with these Hebrew patriarchs who looked for the coming of the Son of Man, whom they of Paul's time were privileged to know by name.

In mercy, this precious promise to attain unto the end of God's purpose through His Son was extended to Paul's Hebrew brethren,

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just as it is to us today, as Gentiles. We too are helped by Paul's instruction to the Hebrews, for only by putting aside Christendom's ways of error, in which we have been schooled, and embracing the new covenant extended through the gospel of Christ with sincerity and determination, can we hope for a place in God's mercy eternally:

"For yet a little while, and he that shall come will come, and will not tarry.

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

Hebrews 10: 37-39.

Let us take these words of Paul to heart, Brethren and Sisters, not looking back in doubt or unbelief, but with hearts anchored in the new covenant He has established, look with longing for His soon return.

M.C.S.

THE REMNANT

IN THE BEGINNING

An article in the main ecclesial magazine recently made the following comments: -

"God created the earth, or as the Psalmist wrote:

'By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth... for he spake, and it was done; he commanded, and it stood fast.'

Psalm 33: 6-9

"The Apostle John wrote of that spoken word, "In the beginning was the Word, and the Word was with God, and the Word was God. The same (word) was in the beginning with God. All things were made by it; and without it was not anything made that was made."... The angelic host were the agency by which God's word was carried out - the fingers of his hands, as the Psalmist wrote Psalm 8:3..."

Our magazine asks the question, where in the Bible is authority for saying the angelic host were the makers in the Beginning, as the agency of the Most High? What the Bible does tell us is that:-

"... the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light... And God said, Let us make man in our image..."

Genesis 1: 2 & 26

In the hebrew original God is ELOHIYM which the concordance states is "used of the supreme God and sometimes as a superlative, angels." "Let us" is part of the English rendering of the original word ELOHIYM, an implication or inflection of this original word. It can be seen from this language explanation that the rendering "Let us make" gives no grounds for thinking God was addressing His angels and instructing them.

The angels of course were there to observe the wonderful creation, as declared by the LORD in the book of Job:-

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest?.. When the morning stars sang together, and all the sons of God shouted for joy?"

Job 38: 4-5 & 7

"Who hath laid the measures?" How can we say that we know? We don't know, except to say it was Elohiym, He who has all the powers, as this name means.

But the article in the Christadelphian magazine, which has prompted these remarks, goes on to say: -

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"When the sun, moon, stars of this earth were made is not written. All we are told is that the earth was void, and darkness was upon the face of the deep - the waters that encircled the earth blotting out the light of the sun, moon and stars. Thick darkness prevailed until the spoken word or Spirit of God removed the surrounding water, and called for light.. On the fourth day, however, the light of an unclouded dawn shone forth filling the earth with light ..."

These remarks are framed to give concession to scientific thinking. The scripture however clearly states:-

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night:

... And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also, ...

And God saw that it was good. And the evening and the morning were the fourth day."

Genesis 1.14-19

Now what are we to believe? God's word declares that the sun, moon and stars were set in the firmament on the fourth day; but man's science denies this and produces an astronomical time scale. Yet there is the undeniable scriptural testimony:-

"ALL scripture is given by inspiration of God."

2 Tim. 3:16.

"For in this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water."

2 Peter 3:5.

Science says that it is impossible that such things could result in so short a space of time. So man, in this sense, limits the power which the Most High possesses. But where was man when the Creation was formed? Mans' ideas are in conformity with his own reasonings. But how can man understand God? It is impossible.

Recently a British Scientist of international repute declared:-

"The Universe began as a tiny particle, ... this was expanding in a process known as inflation just before "Big Bang" (about 12 billion years ago) whose heat created the atomic particles needed for stars and galaxies to form ... the Universe will expand for ever ..."

This theory, called Open Expansion says the Universe is

infinite, and astronomers now say they have discovered, with amazement, that the Universe seems to be permeated by a force that counteracts gravity, presumably accounting for the surmised expansion.

Is it not evident that man is lost before such greatness; how can he understand? Surely it is not the scientist to whom we should turn? The only reliable understanding for us, is from the word the Most High has provided.

This "beginning" in a particle is not a new concept, consider what Moses b. Nahman wrote in his 13th century Commentary on Genesis:-

"At the briefest instant following creation all the matter of the universe was concentrated in a very small place, no larger than a grain of mustard."

Speculation on the Creation, then, we see, is not a new thing. Let us not speculate nor limit the power of His working, who is The Infinite, and accept what He has declared in His divinely preserved Word.

A BIBLE CLASS

"SATAN . . . IS TRANSFORMED INTO AN ANGEL OF LIGHT"
II Corinthians 11:14

The Apostle Paul's purpose in this our chosen subject, is made clear in his words

"... I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

II Corinthians 11: 2-3.

Paul had labored long and arduously with those in Corinth (Acts 18), and here he warns of a danger lest they be carried away from the simplicity of Truth, as found only in God's word. There is only one Savior - Christ, one spirit, and one gospel. It is that taught by Jesus Christ and the apostles, directed by the Spirit of God. How then could one be led away from this wonderful simplicity? Paul reveals how this could occur as he warns of some who are:

"... false apostles, deceitful workers, transforming themselves into the apostles of Christ.

And no marvel; for Satan himself is transformed into an angel of light."

II Corinthians 11: 3-14.

Such men are “pseudo” apostles, having the appearance of such but who really are far from true messengers or teachers bringing God’s word. They are men, deceitful men, who by cleverness and guile in pretense pose as workers for Christ and His Father. They are rather allies of Satan, the “serpent” power, which deceived Eve with a lie. Paul further shows that these represent themselves as men of light and truth rather than men of darkness and evil. Inwardly the motive of these false apostles is to beguile from the “simplicity that is in Christ” through their inherent duplicity and deceit. How easily our minds, Brethren and Sisters, especially in times of trial, can revert to confused and fleshly thinking, if we are not on guard. An example is seen in Samuel, God’s prophet, divinely sent to the house of Jesse in order to anoint one of his sons, chosen of God to be the next king of Israel. As Samuel went about this vital work:

“... he looked on Eliab (the firstborn), and said, Surely the LORD’S anointed is before him.”

I Samuel 16:6.

However, the Almighty warned him:

“... Look not on his countenance, or on the height of his stature; because I have refused him. For the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.” Verse 7.

After the Lord had rejected seven of Jesse’s sons, saying: “... The LORD hath not chosen these” (Verse 10), then Jesse sent for his youngest son, David, who was keeping the sheep; and the Lord commanded Samuel:

“... Arise, anoint him: for this is he.”

I Samuel 16:12.

God knew David’s heart, as men cannot, and therefore chose him to succeed Saul.

Centuries later, Jesus Himself condemned the scribes and Pharisees as hypocrites:

“... for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.”

Matthew 23: 27-28.

The “outward appearance” which may impress many, can be deceiving, as a wolf in sheep’s clothing (Matthew 7:15).

Paul suffered much from those who professed to be spiritual Jews (those who praise God), yet were teaching “another gospel.”

Of these he wrote:

“For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”

Romans 2: 28-29.

We, being flesh, can be deceived by the outward appearance of those in sheep’s clothing.

Being unable to discern the heart, how then can we distinguish the false prophets from those who faithfully teach His word? John helps us:

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”

I John 4:1.

How can we test the spirits of those claiming to be prophets? Is what they speak in accordance with God’s word? Are their deeds in keeping with His commandments? Jesus gives us a simple and comprehensive test:

“Judge not according to the appearance, but judge righteous judgment.”

John 7:24.

“Righteous judgment” is that which is according to God’s word, the only true instruction in righteousness in this present evil world.

Going back to Paul’s words of warning in II Corinthians 11, we discern how in subtility Satan (sin in the flesh) and his ministers (all adversaries) seek to transform themselves into a semblance of faithful men to beguile those striving to be presented to Christ “as a chaste virgin.” Must we not then, be alert and on guard against such evil works, remembering our subject: “Satan himself is transformed into an angel of light” —of which Paul speaks:

“Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.”

II Corinthians 11:15.

It is by their works that we can discern those who represent themselves as true and righteous men, but inwardly are self-serving and lacking in love - even “wolves” as Paul warned his Ephesian brethren in bidding them farewell:

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

Acts 20: 29-31.

In these last days, let us take serious heed, remembering Jesus' warning to His disciples:

"... Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them."

Luke 21:8.

Let us remember God's warning: "... Satan himself is transformed..." - and beware!

J.A.DeF.

THE JANNAWAYS AND THE DIVORCE CONTROVERSY

Towards the end of 1925 F. G. Jannaway received a letter from G. H. Denney of the Clapham Christadelphian Ecclesia asking for guidance on the scriptural teachings affecting divorce and remarriage. F. G. Jannaway referred it to the Presiding Brethren of the ecclesia. A discussion ensued and A. T. Jannaway (his brother) reacted to it by suggesting that belief that divorce is permissible on the grounds of adultery is acceptable, as no scriptural principle is thereby broken. The following was quoted:-

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery"

Matthew 5: 31-32

A. T. Jannaway also referred to Matthew 19:9 where it is declared, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." A. T. Jannaway therefore maintained that in the case of adultery where parties are divorced, they are at liberty to marry again, not only by human law, but also by the law of Christ, because Christ made an exception in the words "except it be."

The Greek original rendered "except it be" is *ei me*, and is explained to mean 'if not' or 'more than'. How any one can interpret this phrase to mean that though divorce is forbidden, yet in the one case of adultery there can be a re-

marriage, is quite amazing. What it clearly means is, that divorce is not to be allowed; but if adultery takes place, the marriage vow being so broken, the failing party has, by the act, severed self from the marriage unity. In such a situation, the law operating amongst the Jews at the time when Jesus expressed the aforementioned principle, provided a formal means of establishing the guilt.

A. T. Jannaway, however, having taken a stance against those who insisted that there should never be divorce proceedings allowed in the ecclesias, absented himself from meetings held by the Managing and Presiding Brethren considering the divorce question. On the 6th March 1926 he circulated a printed letter entitled "The Divorce Question". Four days later he invited those agreeing with him to form a separate meeting. An ecclesial business meeting was arranged for 8th April when the difficulties that had arisen were debated, and A. H. Jannaway moved a proposition "That the question of divorce shall be left as before, an open question, and should a case arise, it shall be dealt with on its merits. (Matt.5:31-32)" However F. C. Ford, of the Clapham Ecclesia intervened before this motion could be voted on, by asking for a vote to be taken on an earlier declaration made on the 19th March:-

"That suing at law for the enforcement of any right whatsoever is to be shunned by a servant of Christ, as being out of harmony with his teaching - as exemplified by precept and example. (Matt. 5:39; 1 Cor. 6:1; 1 Peter 2:21-23, etc.) We refuse to discuss the question of Divorce (which is now agitating the Ecclesias) as being a thing which should not be so much as named among us as becometh saints (Eph.5:3)"

This intervention was supported by a considerable majority, but the minority followers of A. T. Jannaway's stance did not like this, and protested. About 35 members therefore of the Clapham Ecclesia out of approximately 350, resigned and established themselves as a separate fellowship at Bijou Hall, Clapham Common, and named themselves the Clapham (Common) Ecclesia. This new ecclesia increased its numbers shortly when a further 60 waverers joined them.

The majority at Clapham published a circular on 18th May 1926 which asked the question "Are we at liberty to use legal coercion for the purpose of obtaining a right?" The Berean Christadelphian Magazine (pp. 426-8 1925) also had an article entitled "Is Suing at Law for Divorce consistent with the Law

of Christ?" In this article divorce was condemned as wrong. On the matter of going to Law the following comment was made:

"It has been said, that nowhere is it written that servants of the Lord Jesus may not go to law. Does it follow, however, that because we do not find the actual letter, the principle involved is any the less a law? Actually it is more than a law; it is the logical result or outcome of the keeping of a number of the laws of our King. It therefore becomes a fundamental principle. If a brother sought compensation or redress of any kind whatever at an alien court of law, would he be keeping commandments of Christ such as the following?

"Let no man seek his own" (I Cor.10:24)

"The servants of the Lord must not strive . . . gentle to all men." (2 Tim. 2:24)

"Recompense to no man evil for evil." (Rom. 12:17)

"Forgive us our debts as we forgive our debtors." (Matt. 6:12)

"Charity beareth all things . . . endureth all things." (I Cor. 13:7)

"Bless them which persecute you." (Rom. 12:14)

"Avenge not yourselves . . . give place to wrath." (Rom. 12:19)

"Love thy neighbour as yourself," (Gal. 5.14)

W.J. Elston of Nottingham, who was a Berean Christadelphian at the time, and had written an article for the Berean magazine on the difficulty, added to what he had already said in a statement on the 11th May 1926. In this he explained that going to law for any cause is wrong, and that marriage is indissoluble; so made by the law of Christ, "What therefore God hath joined together let no man put asunder" (Mark 10:9). On the exceptive clause of Matthew 5: 31-32, he explained that a man could be severed from his wife for fornication, but this did not give permission for legal divorce or re-marriage.

A. T. Jannaway, of course, did not like these comments and so he published a pamphlet asserting that Paul's condemnation of those going to law did not relate to divorce and that divorce and re-marriage was permissible in adulterous circumstances. He declared as follows:-

"Christ in Matt. 5:32, as in Matt. 19:9, lays it down that it is adultery to marry any person (male or female) who has been divorced from any cause which God has not sanctioned, but not otherwise. When a man or woman

breaks wedlock, or becomes "one flesh" with any other than his or her lawful spouse, then God permits divorce." On the subject of the 'going to law' aspect, A. T. Jannaway later went on to say concerning legal divorce;-

"No force is sought, but simply the authority of the Judge for a divorce (which Christ allows, Matt. 5:32; 19:9). Marriage, you must remember, can only take place by the consent of the law, and can only in this way be annulled."

Several of the Berean Ecclesias did show an inclination towards A.T. Jannaway, but the issue in these became confused by the subject of polygamy.

We believe that those who joined A. T. Jannaway and the Bijou Hall Christadelphians in 1926 went into apostacy, and that Berean Christadelphians (in the majority on this issue) maintained the Truth at that time.

ON THE DEATH OF DR. THOMAS (A Resolution) 1871

"That we have heard with profound sorrow of the death of our venerable and dearly beloved brother Thomas."

"That in the death of brother Thomas, the whole body of Christ Philadelphia and elsewhere, have, for the present, suffered an irreparable loss."

"That the loss of such a man is deeply felt by the ecclesia of Christ, who, benefited by the masterly exposition of the truth, the incomparable treatise on the Apocalypse, the unfaltering adherence to principle, devotion to duty, and spotless integrity which his daily walk exhibited, displaying the virtues and the graces that adorn the profession of Christ, and, through which, though now dead, he yet speaketh."

"That in brother Thomas's sterling ability, uncompromising and fearless defence of the truth and exact relations of life, his brethren had an example which they could not follow too closely, furnishing a model worthy of our highest emulation; and now that he has departed we will cherish his virtues and hold his name in grateful remembrance."

"That the brethren deeply sympathize with the family in their sad bereavement, and that a committee of five of the brethren be appointed to convey these resolutions to them and tender to them the respectful condolence of the ecclesia in Philadelphia."

SIGNS OF HIS COMING

"There is one come out of thee, that imagineth evil against the Lord, a wicked counsellor."

Nahum 1:11

The words of Nahum were against Nineveh which was in Assyria. The wicked counsellor means in the original hebrew, A DEVISER OF DESTRUCTION.

To relate the message merely to history is not appropriate, for Nahum goes on to speak of the last days in most certain terms:-

"For now will I break his yoke from off thee, and will burst thy bonds in sunder . . .

Behold upon the mountains the feet of him that bringeth good tidings that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off."

Nahum 1:13 & 15

Of course Iraq occupies the territory of ancient Nineveh, and who can deny there is a wicked counsellor, a deviser of destruction there?

At the time of writing the President of Iraq has managed to dividethe coalition of nations. The United States and Britain want to take action against him. Russia has a completely opposing view, threatening a third World War. The nations of the European Union stand aloof, declaring that force must be rejected and a diplomatic solution be found to Iraq's noncooperation over U.N.O. monitoring of Iraq's war capability, designed to prevent another Arab War. Even Arab countries, except Kuwait, are reluctant to support a United States attack. It may well be that by the time this article is in print, air strikes from the United States and Britain will have taken place. If so, it remains to be seen whether they are successful. Short of an attack by a land army it seems doubtful whether Iraq's weapons capability can be eliminated. And a land army of sufficient numerical force would not be easy to set up seeing that Saudi Arabia and Jordan are opposed to such a measure.

The nations of the world are in dilemma and disunity over the Iraq problem. Israel on the other hand has no illusions about the position of Iraq in relation to itself. Iraq is an implacable foe.

There have been many criticisms of the United States

and Britain's stance over Iraq. Some insinuating that there is a hidden agenda in the United States for crushing Iraq, to prevent that country flooding the oil markets with its considerable products, which would bring about a drop in oil values.

This insinuation overlooks the great threat to world welfare, and in particular in the Middle East, of the evil counsellors machinations in latter day Nineveh. The following is an outline of what Iraq has prepared amongst its array of weapons:-

Anthrax. Iraq has thousands of gallons of this vile disease in liquid form, and has the capability of rocketing this malady across its borders into the territory of surrounding nations. One spore, smaller than a speck of dust multiplies millions of times inside the victim and kills in three days.

Sarin and Tabun. This deadly chemical is 500 times more lethal than cyanide. A milligram of the liquid, the size of a pin head, landing on the skin of a person will kill through the skin in a few minutes. The vapour from it is lethal. It causes the heart and lungs to stop functioning.

V X Nerve Gas. A single drop on the finger tip is sufficient to attack the nervous system, which causes an agonising death. Troops are given the anti-body antropin as a means of countering this terrible chemical.

Botulinum. This causes food poisoning and is very toxic.

Clostridium Perfringens. Used as a gas against opposing troops. Anyone with a wound is caused to have gangrene when coming into contact with this vile product. Infection spreads to the blood stream resulting in jaundice before death.

Aflatoxin. A destroyer of the immune system, and the cause of liver cancer.

Mustard Gas. This causes rapid blistering and yellow burns difficult to treat. It blinds, and if breathed in ruins the lungs of its victims. Even if a person is treated quickly, he very often is severely disabled.

It has been said that the United Nations Inspectorate has already destroyed 700 tons of these evil things. Obviously the United States believes there is still more of such products hidden away in Iraq; wicked devices of destruction which if allowed to build up again could bring torment and misery over a wide area. How significant it is that Britain and the

United States stand together over this threat, wanting a radical solution. Whereas Russia is against direct action, and major European Nations stand back from making a decision.

It is a sign for these times, and brings the mind to look forward to the only possible solution for the politically embroiled nations;—

“Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!” verse 15

NEWS FROM THE ECCLESIAS

HAMBURG, NEW YORK, Corner Southwestern Blvd. and Pleasant Ave.

Sundays: Breaking of Bread 11.30 a.m.
Sunday Afternoon Class 1.45 p.m.
Midweek: Bible Class: Forestville, Hamburg and Fredonia
Every Third Week: Revelation Study

In answer to the supplications of many, help has been granted in several directions; in a stand made regarding jury duty as well as in illness and stress experienced by others. All are relieved, encouraged and grateful. Truly “the effectual fervent prayer of a righteous man availeth much.”

Our witness through invitations to the general public to write for our booklets continues, bringing encouragement at the substantial response.

J. A. DeF.

MANCHESTER, Ryecroft Hall, Audenshaw.

Sundays: Breaking of Bread 11.00 a.m.
Thursdays: Bible Class 7.15 p.m.

In infirmities and difficulties that arise we are caused to be grateful for profound help. The prayers of Brethren and Sisters asking for our aid means much to us. Also the guidance we received for the work, helps us to take courage to continue in hope and in a measure of strength.

As the witness proceeds we know that even if there is little or no response, this is required of us, even as of those who have travelled the road before us, whose efforts did not make any great impact, but whose work will not be forgotten in God’s appointed time.