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The Remnant of Christ's Ecclesia

in opposition to the Dogmas of
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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 work of the Lord Jesus recorded in Matthew can help in our desire to deny self, take up our cross, and follow Him as He has commanded. Today we have been allowed to see Jesus in the mount where he was transfigured before His disciples. Matthew tells us:

“. . . after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart . . .”
Matthew 17:1.

Peter, James, and John were perhaps the three closest to Jesus, and to help them, Jesus took them with Him into the mount. While there, He was transfigured before them:

“. . . and his face did shine as the sun, and his raiment was white as the light.”
Matthew 17:2.

The sun is the source of life for this earth. One cannot look directly upon it because of the intensity of its light. Jesus' face was like that sun. In addition, His raiment was white as the light. These three apostles were allowed to see the glory of Jesus as we believe He will appear in His kingdom—His face showing forth the light of the sun, the glory of the Spirit. Was it not much like the face of Moses when he came down from Mount Sinai with the two tables of testimony written with the finger of God? We are told of this time:

“. . . Moses wist not that the skin of his face shone . . . And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.”
Exodus 34:29-30.

As Jesus' face, so was Moses' face, evidence of God's Spirit with them. It brought fear and awe to Israel, and also to Peter, James, and John. Why did the Almighty reveal His power in this way? Was it to show to His children— to Israel, and to these three disciples—how Jesus and Moses were used to show forth and accomplish His purpose? Moses was to deliver the children of Israel out of bondage, to lead them to their promised inheritance. Jesus' work was to conquer His flesh, to achieve the victory over it, and so become the Messiah, the Anointed of God, the perfect sacrifice and means of salvation for His people. It is striking that

at this time, as Jesus was transfigured, Moses and Elias appeared talking with Him. These two who had been touched by God's presence, were a further evidence of the Almighty's power. Peter's reaction was:

“. . . Lord, it is good for us to be here: . . .” Verse 4.
—and he wanted to build three tabernacles: one for Jesus, one for Moses, and one for Elias. Peter perceived the help in witnessing this remarkable exhibition of the power of God, to transfigure Jesus and to bring Moses and Elias to talk with Him. Why was it Good? Did it not strengthen their faith, reassuring them that God was working, that He would accomplish His purpose in establishing the kingdom with Christ as the king and worthies such as Moses and Elias in His presence?

In addition to these miracles, the direct testimony of God concerning Jesus was given:

“. . . This is my beloved Son, in whom I am well pleased: . . .”
Matthew 17:5.

God was pleased with Jesus, with His obedience and with His fear lest He fail in the work given—a testimony to His faithfulness and determination to put His Father's work first. But more applicable to Peter, James, and John, and certainly to ourselves, was the divine instruction: “. . . HEAR YE HIM” (Verse 5.)

Is it not God's purpose and desire that His children should take heed to the teaching and example of Jesus? By “hearing” in its heart-felt sense, we can grow to be like Him, one who is “beloved” to the Almighty. Do we truly hear Him, Brethren and Sisters? Are we alert? Is there persistent effort to weigh over, and then to follow His example? Quickly our reply may be, “Certainly we hear Him.” But do we not need to stop and consider how often we fail—too busy to hear, too distracted to hear—and falling short, we sin? Perhaps we can be helped by entering into the minds of our brethren Peter, James, and John as they witnessed this transfiguration, saw Moses and Elias talking with Jesus, and heard the awesome voice of the Almighty.

When we think about this display of God's power, we can be helped to value more fully His purpose for His children, and to realize more fully our need to be in a sense transfigured. We find the Greek word used for transfigured is “Metamorphoo”—which in the English means to change in form or nature. We need to change our nature from a man of flesh, to one striving to be a man

of spirit; change from one being moved by motives of self, to one moved by spiritual thinking—desiring to honour God, not satisfy self. This word “transfigured” is also used to change, to transform. As Jesus was transformed before the eyes of His disciples, we must try to be transformed before the eyes of God. If we can do this, struggling to be like Jesus, we may have the hope of an eternal change in nature when Jesus returns in glory to gather to Himself all who have laboured for this change. The question is: How can we do it—what is required? God’s words heard there on the mount concerning His beloved Son help us: “. . . HEAR YE HIM”.

It takes a change in our thinking to truly hear Him. Naturally, we listen rather to self, we tend to pay attention to our own needs, rather than the requirements of the Almighty. To help us hear more clearly, more responsively, Paul’s words show us how:

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

Romans 12:1.

This is what Jesus accomplished. He yielded His body as a living sacrifice so that God could say: “. . . I am well pleased.” Seeking this, we need to follow more in His spirit of “Abba, Father”—yielding and offering our living to God, delighting to do our “reasonable” service, or as this word means, according to the Word. This is how Jesus offered Himself—“. . . as it is written.” Let us strive to follow His example; but what a change is required in our thinking to accomplish it!

Paul continues:

“. . . be not conformed to this world: but be ye transformed (transfigured) by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”

Romans 12:2.

We are not to be “fashioned” to this world. The desire of God for His children is rather that they should be transformed, metamorphosed, to a spiritual mind. How easy it is to be conformed to this world as we see its fashions, its ambitions, its diversions—catering to all the “wants” of the flesh. How enticing to the flesh such attractions can be. But, Brethren and Sisters, the command of the Spirit is to be transformed, changed from these wordly tendencies to the self-denial that God looks for in His children. What then results is serving the Creator rather than the creature. We may ask—But how? Paul makes it very clear: “. . . by the renewing of your mind . . .” Renewing the mind means putting

away the old mind, occupied with thoughts of self, and working to make it new or fresh—such as we envision would be the mind of Jesus. How can I please God? How can I glorify Him? How can I better love Him and love those who are His? Will we not be helped in this difficult but rewarding work, if we can—as God commanded—“Hear him”? Would we not feel that the minds of Peter, James, and John were wonderfully renewed as they witnessed Jesus’ transfiguration, as they heard the awesome voice of the Almighty, testifying of His Son’s faith, and urging: “HEAR YE HIM”?

Peter perhaps had this in mind as he later wrote:

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.”

II Peter 1:16.

On the mount Peter had heard and had seen, and here testifies to the power and majesty revealed. He continues:

“For he received from God the Father honour and glory, when there came such a voice . . . This is my beloved Son, in whom I am well pleased.”

Verse 17.

Thirty years or more after Peter’s experience on the mount, he spoke of what he had witnessed in order to help his brethren and sisters—even ourselves today. Further he wrote:

“We have the word of prophecy made more sure (margin and Diaglott): 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:”

Verse 19.

Jesus had come, a confirmation of prophecy; and here as we read this morning, He was vividly manifest—a light in a dark place—transfigured before His brethren, His face as the sun, and His raiment white as the light. God spoke: “HEAR YE HIM.”—and Peter tells us: “. . . ye do well that ye take heed.” This means to have regard, attend to. Paul reinforces our determination to do this:

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.”

Hebrews 2:1.

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He further warns:

“How shall we escape, if we neglect so great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.” Verse 3. The disciples, Peter, James, and John, had this great salvation and confirmed by what they saw and heard. It is the Almighty’s purpose to pass on to all His children this divine help and inspiration. Let us then, Brethren and Sisters, take heed to God’s words, “HEAR YE HIM”. As we strive to give careful attention in the desire to be transformed, can it be possible that in time, God in His love and mercy may indeed become pleased with us?

J.A.Def.



I shall not be greatly moved

In our portions in the Psalms we have read much of the confidence and trust that David had in God, as we have read words such as:

“I will abide in thy tabernacle forever; I will trust in the covert of thy wings Selah”. (Psalm 61:4)

“He only is my rock and my salvation; he is my defense; I shall not be moved.” (Psalm 62:6)

“The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.” (Psalm 64:10)

When we look at these words of David, we are helped to see how we must view our own position in the sight of God. Do we display this same trust and confidence in Him as David did? David failed, yet was able to turn to God in trust knowing that He would be there to help.

The title of Psalm 57 is “To the chief Musician, Altaschith, Michtam of David, when he fled from Saul in the cave”, translates as: “To the Victor, I pray do not destroy the pure gold-like faith of David, when he fled from Saul in the cave”. David knew God would not destroy if there was a confidence in Him. His life was one of looking to God, moving in subjection and so he was able to say in Psalm 62:2 “I shall not be greatly moved”. We are perhaps familiar with David’s confrontation with Saul that caused him to pen this 57th Psalm, but let us to familiarize ourselves look back to I Samuel 24:1-7

“And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

And he came to the sheepecotes by the way, where was a cave, and Saul went in to cover his feet; and David and his men remained in the sides of the cave.

And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine

enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him seeing he is the anointed of the Lord. So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way."

Even though Saul's mission in Engedi was to kill him, David believed that if God was his defence He would take vengeance upon Saul in His own time, and he was not to take matters into his own hands. The title of Psalm 57 said "do not destroy". If David had risen up against Saul might he have been destroyed himself? David must have recognized this for he stopped short of fulfilling his natural fleshly inclination that others urged upon him. How did he do this? By thinking upon what God required and doing it, by giving praise to God through his actions—"I shall not be greatly moved". Not moved in the ways of the flesh, but anchored firm upon a spiritual foundation. As we experience daily trials and tests in our living we too must not be "greatly moved". Are we over anxious? Do we fret and worry about the outcome of our circumstances? If we do, is our flesh getting in the way?

In Psalm 58 verse 10 we read:

"The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked."

We know that the subsequent destruction of Saul was not by the hand of David, but God overruled his death in battle. David knew that God would reward and judge those subject to Him, those that placed their faith and confidence in Him, so that David could say in the 11th verse of that 58th Psalm:

"So that a man shall say, Verily, there is a reward for the righteous; verily, he is a God that judgeth in the earth."

In Psalm 59 the title of which is "To the chief Musician (the Victor), Altaschith (I pray do not destroy) Michtam (the pure gold-like faith) of David, when Saul sent, and they watched the house to kill him." David's words in the 9th verse tell us:

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“Because of his strength will I wait upon thee; for God is my defense.”

That word defense means high retreat and in Psalm 61 verses 1-2 David emphasises this place of refuge.

“Hear my cry, O God; attend unto my prayer.
From the end of the earth will I cry unto thee, when my heart is overwhelmed; **lead me to the rock that is higher than I.**”

“Lead me to the rock”, or take me, guide me, are all terms of a mind that is being subject, not going off in its own strength, knowing that in subjection comes protection from God.

In Psalm 59: 110 David says:

“The God of my mercy shall prevent me; God shall let me see my desire upon mine enemies.”

What was David’s desire regarding his enemies? Was he not content in knowing that God would reveal His own vengeance against them, knowing too that God would not let David be consumed by them? By being subject to God, David was able to overcome that closest enemy - his own flesh.

When we compare our own circumstances to those of David we perhaps can see how we can be helped to stand firm, accepting each day as it comes, being subject to God, being led by Him. Only as our heart is fixed, immovable on Him can we do this.

Can we take these thoughts expressed in the Psalms to heart, recognizing the struggle we have to subdue our flesh? If we like David, look to God for guidance He will lead us to that rock of defense, that place of shelter. When faced with testing let us fix our heart on God so that we too can say, “I shall not be greatly moved” and give no place for the flesh to doubt.

M.C.S.

The wisdom of the Law

There are people in our day and generation who regard the law of Moses as somewhat primitive. Some even describe it as savage. This is because they do not have enlightenment.

Exodus 21 opens with instruction of how God's people were to treat their servants, in verses 2-4:-

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

If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

If his master have given him a wife, and she have born him sons and daughters; the wife and her children shall be her master's and he shall go out by himself.”

At first sight this law might seem to be flawed. Why could not the servant who had married during his service take his wife and children with him when the term of his employment had expired? Consideration can help us to see the good reason why not. A man who had hired himself for six years obviously was not in a good financial position. If his master then had shown kindness to him in allowing him to marry during this period and have a family during this servitude, the servant as a result had acquired a considerable responsibility to this further change in his circumstances. (He need not have married if he had not wanted responsibility). The master on the other hand having allowed his subordinate to become married, and so had helped him to such a position; had himself thereby taken on a responsibility to this new situation. The master could not go back upon the six year contract, but neither could the master shrug off his responsibility to the wife and the children. They were not to be taken away from the provision and protection of the house at a time when protection was particularly needed by them. Quite a different thing if the man had been married before the six year contract commenced. The master then took on the responsibility of an employer to provide for both for six years only, but was not responsible for something which had previously occurred.

Here then, is no harsh law. Rather a lesson in responsibility. Whatever we allow or aid brings a degree of responsibility upon us in the eye of God, the perfect law giver.

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How unlike many cases in these later times when servants are taken into genteel service but are certainly not allowed to marry during their term of employment, and if they do they are given notice to quit. Subservient to the whims of their superiors, who believe that such subordinates are not really their responsibility beyond boarding and remunerating them.

Of course the servant under the law of Moses, who had married while serving for six years, was not placed in a difficult position when that term had expired. His employer could not say "I do not need your services any more." The servant had an indisputable right in certain circumstances.

"And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free.

Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever."
(Exodus 21:5-6)

We see then in this particular situation that he had a job for life, and therefore had obtained secure provision for his family. How unlike the present, when men have their employment terminated with very little, if any, consideration for their needs or their families' particular welfare, other than a bare existence. Philosophy may assert that the times are not comparable, but God's principle is immutable. Men of course say the law of Moses was primitive, and there is more enlightenment in these times, but careful consideration may cause men to think again.

Moving on the aspect of the female servant is looked upon and a code of behaviour towards such is also given.

"And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

If he have betrothed her unto his son, he shall deal with her after the manner of daughters.

If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

And if he do not these three unto her, then shall she go out free without money."
(verses 7-11)

Again consideration is required to weigh over the deep justice

and thought for human need shown in such instruction. A man of means who was able to take a female servant could not take such a decision trivially, as very often happens in wealthy circles of these times. The maidservant who naturally was in a weaker position than a manservant was certainly not to be played about with. She might be of poor background, hence her father's need to trade her into such a position, but her poorness was not to deprive her of a certain honourable status. She became betrothed to the rich man by reason of the transaction. Obviously if he did not want such an event then he need not enter into the transaction; compromise however was not allowed. But of course betrothal is one thing, compatibility another. So a way of escape from possible ultimate affinity in a state of continuing unhappiness, was catered for.

“If she please not her master . . . then shall he let her be redeemed . . .”

In no way was he allowed in such circumstances to dispose of her to the unscrupulous, and thereby save his own purse. Rather he had to allow her to be redeemed which could mean, if not actual loss to himself, a possible having to wait for the return of the dowry money he had paid out. If however the arrangement or transaction was consummated, privileges and status to the maidservant applied, however poor she might be.

Under God's law the person was the most important factor not the money. So we read:—

“If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.
And if he do not these three unto her, then shall she go out free without money.”

Again care is required in weighing over this law. Why should she go out at all, we might ask? But then, if the husband-master did not give a food allowance or clothing allowance, or treated her with disrespect, what good was that situation to the woman? The way of relief in such a sorrowful condition was indeed to go out from the tyranny and in no way would he, the master, be allowed to detain her.

“She (shall) go out free without money.”

The master then would lose the initial dowry money, which would not be an inconsiderable sum, and which her father would then

be required to use to assist her; and in any case would have his responsibility towards her placed upon himself once more, indeed perhaps to an even greater degree because of his own involvement in the initial transaction.

Where then in this instruction is the primitiveness which so many disparage at the present time? A dreadful injustice is done to the law when it is thus criticised. How really superior it was. Men and women were more important than money, and servants had their rights, not to be used and then discarded according to the whims and monetary policies of their employers.

There is much the present system of things could learn from that ancient law, which displays the justice of God, who taught His people of their responsibilities towards their fellows. In conclusion let us look at one more aspect:-

“And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.”

Here again the care of God is shown, the maidservant was to be as a daughter. There was to be no looking down upon her because she had been poor. The godly man would keep this in the forefront of his mind.

There is of course a deep spiritual meaning in all this instruction. Does it not show to us the greatness of God's thoughts towards any who compromise His people?

“Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.”

(Acts 10:34)

Where there are spheres of influence in an Ecclesia, or in Ecclesias, then the respecting of persons raises its ugly head to the harming of essential love and therefore unity, and reveals lack in understanding God's law.



What is Truth? Part 1

THE BEGINNING

The above question can be asked casually or earnestly. The answer, surely, is that the Bible is the Truth. Why then so many interpretations doctrines and ideas? Is it not because mens' ideas are introduced which nullify the Truth, either unwittingly, or in direct opposition to the scriptures.

“In the beginning God created the heaven and the earth.”
(Genesis 1:1)

“. . . in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.”
(Exodus 20:11)

Those who accept without qualification this stated truth are accused of being simple fundamentalists. All sorts of ideas are propounded about the age of the rocks and vast spans of time are referred to relating to what has been termed as the evolution of life.

The Christian rejects such theoretical surmising, accepting instead that Adam was the first man even as Christ stated and the New Testament records:

“And thus he (Christ) answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?”
(Matthew 19:5)

How long ago was that? Not as long back as men would suggest:

“So all the generations from Abraham to David are fourteen generations, and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.”
(Matthew 1:17)

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What about the time prior to Abraham? Nineteen generations prior to Abraham had continued from the time of Seth “which was the son of Adam, which was the son of God.” (Luke 3:38)

The Bible therefore clearly defines the time scale from Adam. What then is man required to believe? The Bible on the one hand which is the truth, or the theories of men explaining their views which emanate from what is termed scientific investigating, or the perhaps even more subtle theorisings which endeavour to expound that the Bible is allegorical and does not mean what it says.

Christ told Pontius Pilate “Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.” (John 18:37)

What Christ said, and what He endorsed, was and is the truth; those who would uphold Christ are required to reject those things which circulate so freely at the present time and so cleverly are made to appear to have indisputable scientific evidence to support the assertions made.



The cutting off of the flesh

“The days of our years are three-score years and ten; and if by reason of strength, they be four-score years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

So teach us to number our days, that we may apply our hearts unto wisdom.

Make us glad according to the days wherein thou has afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.” (Psalm 90:10, 12, 15-16)

“Let thy work appear unto thy servants . . .” and surely God’s work is shown throughout His word, for the scriptures are able to “make thee wise unto salvation”—and the culmination of which is seen and shown in Rev. 14:1:-

“And I looked, and lo, a Lamb stood on mount Zion, and with him an hundred forty and four thousand, . . .”
and verse 3:

“And they sung as it were a new song before the throne, . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.”

“These are they which were not defiled with women; . . .” i.e. they had not been deceived by that harlot woman of Revelation 17:4. But make no mistake, the Lord Jesus is to return—the Lamb on Mount Zion, as the prophet foretells, Isaiah 24:1-3:-

“Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

And it shall be, as with the people, so with the priests; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury so with the giver of usury to him.

The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.”

and verse 5:

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“The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.”

Men think they know better than God.

“Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.” (verse 6)

What was this everlasting covenant which has been broken, which has caused the curse, (whatever this curse may be) to devour the earth? What is the prophet telling us? We read in Genesis 17:13-14:-

“He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

“And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.”

Here we have the reason—failure to cut off the flesh. This brings the curse, which is death. What a lesson is there in this for each one of us, namely, the flesh with all its ugly qualities must be cut off and if we fail, we too shall be condemned to death, and rightly so. This is not an easy task for it involves our very lives from day to day, and is most painful. But the flesh is dreadful and needs to be cut off. Did not the Apostle say, in Romans 7:24-25:-

“O wretched man that I am! who shall deliver me from the body of this death?

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.”

Trials do come to each and every one of us, and sometimes we are prone to say, whose sorrow is like unto my sorrow?—we all at times think that we are the only one who is afflicted.—If so and at such times let us remember 1 Corinthians 10:13:-

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”

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How merciful—to be so consoled in our efforts to overcome the flesh, and this is what our life in the Truth is all about. Unless we overcome, we too shall merit the curse.

So the warning and encouragement in the words of Isaiah 24 verse 21 concerning the time we considered in Revelation 14, when John saw the Lamb on Mount Zion are for us:-

“And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.
And the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, before his ancients gloriously.”

(Isaiah 24:21 & 23)

So may we say like the prophet in chapter 25: verses 1, 4, 8 & 9:-

“O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord we have waited for him, we will be glad and rejoice in his salvation.”

We must remember, no man could learn that song except the hundred and forty and four thousand. The time to learn is now. The song is the new song of the Spirit—the Spirit which teaches us the vital need to cut off the flesh, for if we live after the flesh we shall die, but if we live after the Spirit we shall live, and that for ever. This is true wisdom, and so Psalm 90 verse 12 reminds us:-

“So teach us to number our days, that we may apply our hearts unto wisdom.”

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

“Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye cloth you, but there is none warm; and he that earneth wages to put it into a bag with holes.

Thus saith the Lord of hosts; Consider your ways.”

(Haggai 1:5-7)

The world instead of staggering along in economic difficulty should be prospering more and more in this technological age. But this is not the case; very very much has been given to man in this earth's teeming resources, but it is as though “he that earneth wages to put it into a bag with holes.” This basically is because though there is much profession of serving God, in actual fact He is disregarded.

Economic difficulty in Israel is an example, particularly of the latter day fulfilment of the ancient record. The Government in an endeavour to adjust its finances, has approved steep price increases which is purposely intended to reduce the standard of living which in turn will have a limiting effect upon what is consumed. Thus wages ‘put into the bag’ will disappear in a sense, because the value of the currency is to diminish, even though these measures are said to have been undertaken to curb inflation.

Value Added Tax has been increased plus purchase tax of twenty per cent on what is termed luxury goods. Rent on Government-owned housing has risen; the price of fuel by over a third and many basic commodities by twenty-five per cent. Also there has been a freeze upon the increase of some aspects of civil servants' remunerations. Individual travel tax for Israelis going abroad may also be imposed with limitation on the amount of capital such will be allowed to take with them.

As a result of such a setback Israelis have been withdrawing their savings from the banks to buy luxury goods and cars while some value still remains in their shekels, others have been trying

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to buy dollars on the black market to hedge their capital against total deprivation.

But economic difficulty, while not being so acute in other countries, is also seen in many other places of this good earth. There is no real reason for it other than the fact that God is overlooked and disregarded. One part of the world starves, while another part is running out of storage room for its food

stockpiles. It is a terrible indictment of the grim flaw in mans' humanity. No wonder the prophecy goes on to say:—

“I will shake the heavens and the earth;
And I will overthrow the throne of kingdoms, and I will
destroy the strength of the kingdoms of the nations . . .
In that day, saith the Lord of hosts, will I take thee,
O Zerubbabel **my servant** . . . and will make thee as a
signet: for I have chosen thee, saith the Lord of hosts.”



News from the Ecclesias

EDEN, NEW YORK: Grange Hall, Church Street.

Sundays: Breaking of Bread 11.30 a.m.

Sunday School 1.30 p.m.

Bible Class: Midweek: Forestville, Orchard Park.

Alternate Week: Revelation Study.

All are aware of the important work taking place in His house, here and across the sea. Acknowledging the end is known unto the Almighty, we labour feeling the need for persistent supplications for His guidance.

J.A.Def.

MANCHESTER, Ryecroft Hall, Audenshaw, Manchester.

Sundays: Breaking of Bread 10.30 a.m.

Thursdays: Bible Class 7.30 p.m.

May we thank those readers of our magazine for their letters of appreciation which we have received.

As we endeavour to continue the work, we do so in the hope that the witness may yet be fruitful.