

OCTOBER 1990

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

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AT THE TABLE OF THE LORD
"SPEND AND BE SPENT"

For the past week we have been considering Paul's words to his Corinthian brethren. His writing reveals much concerning his life: his trials and his hopes for the work given to him so dramatically on the way to Damascus. Paul's conversion occurred while he was yet "a young man" (Acts 7:58), and we see what great things came upon him as he became in God's words "a chosen vessel":

"... to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake." Acts 9:15-16.

Paul did as God required, suffering much in this witness for the remaining 30 odd years of his life. It was not an easy life, as he reminds his Corinthian brethren (II Corinthians 11:23-27). He was in labors often, in prison, deaths oft, five times beaten with 40 stripes save one, with rods, shipwrecked three times, in journeyings often, in perils of water, robbers, his own countrymen as well as strangers. All this in cities and in the wilderness, in the sea and, sadly, from false brethren. In addition he knew the frailty and suffering of his fleshly body: weariness, painfulness, lack of sleep, hunger, fastings, cold and nakedness. Besides these physical dangers, Paul also experienced the privileged, yet often disheartening work, "that which cometh upon me daily, the care of all the churches." (Verse 28) What a great load our brother bore; it must have seemed overwhelming at times. Yet he did witness with care and constancy to the name of God and His Son.

A circumstance which added to his concern was a physical weakness—a "thorn in the flesh". Why did God allow this hindering disability? Paul's own words reveal how clearly he recognized the reason:

"... lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." II Corinthians 12:7.

He quite naturally could have been raised up in his own estimation:

Look at all I have worked with and how I have suffered.
Consider the ecclesias through Gentile lands that I have
helped to found and nourish.

To counteract this very human tendency he was given that thorn in the flesh, a messenger, always there, a reminder that he was mere flesh, and thus must ever fight this adversary, his satan nature. It is not known exactly what this affliction was, but it must have been grievous, for he sought three times that it might depart from him. He may have felt: I do not need this; it is a hindrance to me; it buffets me repeatedly. God's answer to his cries for relief was kindly and heartening:

"... My grace is sufficient for thee: for my strength is made perfect in weakness. . . ." Verse 9.

The "thorn" was there to remind that he was only a man; being weak he needed always to seek spiritual strengthening. This thorn which in grace God had given was for his salavation. Was it not like Jacob's halting upon his thigh after the angel's blessing, a daily reminder of his human frailty? Jacob would acknowledge gratefully, there was nothing in his flesh to be exalted. Paul's reaction was:

"... Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."
II Corinthians 12:9.

To rejoice in infirmity or weakness is not our natural function, yet Paul did this, accepting and believing. If he were tempted to feel satisfied or pleased with himself, the thorn might make itself known, pricking, hurting, bringing sharply to mind that he was but flesh, subject to failure. He would be reminded to use care lest he lose that grace from above. As a result of this thinking, what a yielding, grateful and determined spirit he evidenced:

“... I will very gladly spend and be spent for you; ...”
II Corinthians 12:15.

He did indeed devote all his resources, physical and spiritual, on behalf of his brethren with joy, and yet often in grief and sadness.

“This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.”
II Corinthians 13:1.

Evidently some in Corinth were failing, in offense, and Paul sought to “gain” them as Jesus required (Matthew 18:15-17). Was not this work a part of the Apostle’s stewardship over all the ecclesias, the vital reason for his spending and being spent? Paul’s goal in this is clearly expressed.

“... we do all things, dearly beloved, for your edifying.”
II Corinthians 12:19.

Edifying speaks of “building”—as a house or a temple. This was the Apostle’s aim in all his work with the brethren—a part of his gratitude and obedience in having become a “chosen vessel”; bending all his resources to the building of God’s spiritual house. At the end of this letter to his brethren, he wrote:

“For we are glad, when we are weak, and ye are strong; and this also we wish, even your perfection.”
II Corinthians 13:9.

Perfection includes being soundly joined together, truly fit, without flaw, totally prepared. This plainly speaks of a body united as one in the Lord. In this regard Paul spoke:

“Now I beseech you, brethren, ... that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.”
I Corinthians 1:10.

This man, our brother, spent of himself in the earnest hope of strengthening toward this perfection in his brethren. To this end he continued:

“Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.”
II Corinthians 13:10.

Sharpness he did not wish to use—it means to cut and includes the meaning to cut off. This would bring sadness and pain, yet it would be like the sharp two-edged sword of which he wrote:

“... the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul (flesh) and spirit, . . . and is a discerner of the thoughts and intents of the heart.” Hebrews 4:12.

The word of God in the hands of His “vessels” edifies, but also cuts off, destroying if there is failure to heed it.

Cannot we, Brethren and Sisters, be edified by Paul’s words and example? His last message helps us to that end as he writes (in II Corinthians 13:11), “Finally, brethren, farewell.” Farewell we find also conveys God speed. John uses it in warning:

“If there come any unto you, and bring not this doctrine, receive him not. . . neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.”
II John 10-11.

Paul, being in fellowship with his brethren in Corinth, bade them farewell, desiring them to find gladness in God’s way, and to be built up in that spirit. He showed them how this may come about:

“Be perfect, be of good comfort, be of one mind, live in peace;. . .”
II Corinthians 13:11.

Few words, but how helpful in our struggles and yearning to be built into His house. “Be perfect”—again the thought of “perfectly joined together”. How can this unity be fostered? Paul points the way:

“Now the God of peace . . . Make you perfect in every good work to do his will, . . .”
Hebrews 13:20-21.

More help toward this perfection is found in Peter's words:

"... the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

I Peter 5:10.

Becoming "perfect" is not a smooth and easy work; it takes a lifetime, even as it did with our brother.

But "be of good comfort." Comfort is often used as beseech or entreat. It may say to one in need, "hear my entreaty, find encouragement and hope". This reveals the purpose of exhortation—to comfort, to lead in the way of the "Father of mercies and the God of all comfort" (II Corinthians 1:3).

"Be of one mind" is used as to set affection on. If one's affection is "set upon", his mind is ever aware, caring for, longing for, working wholeheartedly for the object of that regard. And so Paul guides us further:

"Set you affection on things above, not on things on the earth....When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Colossians 3:2,4.

If all are setting their affections on God's things, all will be united in one mind. Only in the hands of the heavenly Father is this unity possible, but with God and our submission, it is possible and, of course, it is His desire.

"Live in peace" means joined as one, with rest, quietness, telling us clearly that there is no conflict or barrier. Under Moses the peace offering was to make oneness between God and the offerer, to restore a unity which sin had marred. We remember Jesus' first words to His assembled disciples after His resurrection were, "Peace be unto you." (John 20:19) That peace, with all it implies, was made possible only through the Lord Jesus' sacrifice as He taught:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

John 14:27.

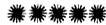
The Almighty has sent His Son to be the means of peace between Himself and His people, for which we can never be sufficiently grateful.

Can we also allow our thoughts to dwell upon Paul's mind, so valuable and helpful to his brethren and to us today? We recognize here a life wholly given over for his Father's children, "spending and being spent". It does not just happen, but as we adjust and alter to that high calling, shall we not find ourselves being edified and also comforted, recognizing our privilege in the promise of our brother's words:

"...the God of love and peace shall be with you."

II Corinthians 13:11.

J.A. DeF.



EVERY IDLE WORD

While reading Proverbs we see many observations made by Solomon concerning man's relationship to the world around him and to his creator. These Proverbs have been of interest and importance since their inception to many who have valued them, as implied in Proverbs 25:1:

"These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out."

There must have been hundreds of proverbs attributed to Solomon, and we find they help us today, for they focus our attention on a particular aspect of the qualities God looks for in His people. How clearly they are defined, for Solomon was inspired by the hand of God.

Proverbs 26:20 is one such example:

"Where no wood is, there the fire goeth out..."

No one would question the logic of this, for wood supports a fire and without fuel, the flame is soon extinguished. Because the mind can quickly grasp the reasonableness of this thought, Solomon continues the verse:

"...so where there is no talebearer, the strife ceaseth.."

Where there are no tales nor talebearers spreading gossip, there is no discord or contention. The simplicity of this message reveals how God's word is given in easily understood terms, to make known His ways to those sensitive to His will.

The word talebearer used in this instance, means to "roll in pieces", giving the thought that repetition of gossip or harmful talk may be done to hurt or break down, not to edify the one discussed.

Jesus has warned of the seriousness of this matter:

"...every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Matthew 12:36-37.

It is important to recognize that the Judgment is to be based upon God's book, wherein is recorded all the words and actions of each responsible man and woman. This focuses attention on the consequence of our speech in the varied situations of communication. We speak with fellow-workers and those we come in contact with in the world, as well as with our brethren and sisters, and of course we communicate with God in prayer and worship. When Jesus speaks of idle words He is referring to those that account for nothing constructive, do not build up, encourage or strengthen others.

The Lord Jesus in the 34th verse said of the Scribes and Pharisees:

"O generation of vipers, how can ye being evil, speak good things? for out of the abundance of the heart the mouth speaketh."

How true this is that whatever is spoken by the mouth comes from the heart. People are judged by what they say and how they say it. It is revealing that from the mouth's utterances judgment can be made—it is done every day. It is not surprising then that based upon our own words we will be judged by God, who knows not only our words but even the thoughts and intents of our hearts.

Proverbs 26 then gives us help in our struggle not to use idle words by emphasizing:

“As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.”

Proverbs 26:21

We have all known people who are contentious—they act and speak in a way which aggravates and riles up others. Sometimes children are very apt at this when teasing playmates. This is part of the flesh, but cannot remain part of the spirit man’s make-up.

The Proverb continues to warn:

“The words of a talebearer are as wounds, and they go down into the innermost part of the belly.” Verse 22

A talebearer’s words revealing secrets, often are intended to tear down or hurt another. Again help is given:

“A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.” Proverbs 11:13

The desire that the man of spirit must have is to conceal a matter to save hurting another—not to overlook a wrong that should be corrected, but a determination to cause no harm by spreading malicious talk and meddling in others’ matters or repeating idle gossip.

In Leviticus 19:2 God reminds His people of their high calling and responsibility:

“...Ye shall be holy: for I the LORD your God am holy.”

He then goes on to exhort of the things to be done or guarded against in order that they become holy, such as:

“Thou shalt not go up and down as a talebearer among thy people:”

Verse 16.

How important it is in God's eyes that one does guard against being a talebearer, or slanderer, as the word means here. This reveals to us the high standards God looks for in those who desire to be holy as He has instructed.

In contemplating Solomon's words today, we are helped to be more aware, especially as we contact others in the work place where so much of this hurtful behavior is seen. We must remember Jesus' admonition, "every idle word that men shall speak, they shall give account thereof in the day of judgment", and govern our words carefully, that we avoid being meddlers or busybodies, but rather that our conversation is a witness that we are mindful of His precepts, and desire to be holy as He is holy.

M.C.S.



The Sabbath Day and the Lord's Day (continued)
(Dr. Thomas 1859)

"It was a wise and beneficent institution. It prevented the Israelites from wearing out themselves and their dependents by incessant toil; and revived in them a weekly remembrance of the law and promises of God. It was however, only "a SHADOW of things to come", the substance of which is found in the things which pertain to the Anointed One of God. It was a part of "the rudiments of the world" inscribed on "the handwriting of ordinances that was against us, which was contrary to us," and which the Lord Jesus "took out of the way, nailing it to his cross." When he lay entombed he rested from his labours, abiding in his place all the seventh day. Having ended his work, he arose on the eighth day, "and was refreshed." The shadowy sabbath disappeared before the brightness of the rising of the Sun of Righteousness; who, having become the accursed of the law, delivered his brethren from its sentence upon all.

The ordinances of the law of Moses are styled by Paul "the rudiments," or "elements of the world," which, in Galatians, he also terms "weak and beggarly elements, whereunto they desired again to be in bondage." They evinced this desire by "observing days, and months, and times, and years;" (Gal. 4:3,5,9,10) not being

satisfied with the things of Christ, but seeking to combine the Mosaic institutions with the gospel. This was Judaizing, and the first step to that awful apostacy by which the world has been cursed for so many ages. When the Mosaic constitution, as "the representation of the knowledge and the truth," had "waxed old" by the manifestation of the substance to a sufficient extent to nullify it, it "vanished away" by being "cast down to the ground" by the Roman power, and with it the law of the seventh day. Even before its abolition, Paul expressed his fear of the Galatians "lest he should have bestowed labour upon them in vain," seeing that they were becoming zealous of the ordinances of the law. They seemed not to understand that the Mosaic economy was only a temporary constitution of things, "added because of transgressions, till the Seed should come;" that when he came he redeemed them from the curse of the law, being made a curse for them, and that therefore they had nothing to fear, nor to hope for from keeping, or transgressing its commands. They had got it into their heads that "except they were circumcised and kept the law of Moses, as well as believed and obeyed the gospel of the kingdom, they could not be saved." (Acts 15:1-5). Therefore they "desired to be under the law," and began to busy themselves about "keeping the sabbath," and doing other works which Moses had enjoined upon Israel. Paul was very much distressed at this, and describes himself as "travailing in birth again until Christ be formed in them." They had been delivered from "the yoke of bondage" by putting on Christ; but by seeking to renew their connexion with Moses' law, they were selling their birth-right for a mess of pottage. "I say unto you," saith Paul, "that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." A partial observance of the law can do no one any good. If he kept the sabbath in the most approved manner, but neglected the sacrifices, or eat swine's flesh, he was as accursed as a thief or a robber; for to one under the law it saith, "Cursed is every one that continueth not in all things which are written in the book of the law to do them;" hence even the sinless Jesus was cursed by it, because he was crucified; for it is written, "Cursed is every one that hangeth on a tree." What hope

then is there for Jew or Gentile of escaping the curse of the law, seeing that from the very nature of things connected with the present state of Jerusalem it is impossible to observe it, save in the few particulars of "meat and drink, or in respect of the sabbath partially," etc. The observance of the seventh day was regulated by the Mosaic law, and the penalties due to its "desecration," or "profanation," are pronounced by it alone; but, it is clear, that the law being taken out of the way, or abolished, by Jesus who nailed it to his cross, there remain no more retributions for the non-observance of its appointments; and therefore there is no transgression in working or pleasure taking, or in speaking one's own words on the seventh day."

(to be continued)



A BIBLE CLASS

"THE LORD...WITH A PLUMBLINE IN HIS HANDS"

Amos 7:7

Amos was a prophet to the ten tribes of Israel during the reign of Uzziah and Jeroboam (the second). Through him God spoke of judgment to come upon Israel who were prospering in a temporal sense, but who had put their reliance upon idols rather than the Almighty. Thus His words were:

"...For three transgressions of Israel, and for four, I will not turn away the punishment thereof:..." Amos 2:6

In our chapter under consideration, Amos appealed for God's forgiveness and a turning away of their punishment. The Lord heard this petition and turned away His wrath on two occasions (verses 3 and 6). However, as Israel continued in idolatry He determined to bring judgment upon them. Amos was shown this in a figure:

"...the Lord stood upon a wall made by a plumbline, with a plumbline in his hand."

Amos 7:7.

A plumbline, we know practically speaking, is a simple device which is used in building to ensure that a wall or foundation is square and true, able to give strength and stability to the entire structure. In this vision to the prophet, the Lord spoke of His people whom He had chosen and with whom He had covenanted, dependent upon their obedience to His word. The plumbline is symbolic of that word. He was now to judge them by that standard. Were they adhering to His word or had they departed, substituting their own standard? Therefore God spoke:

“...Behold I will set a plumbline in the midst of my people Israel:”

Verse 8.

Finding that they did not line up to His plumbline, He would not permit His punishing judgments “to pass by them any more.” Therefore, within fifty to sixty years of Amos’ prophecy, the ten tribes were no more, having been taken into captivity by Assyria.

An example of a wall or building made with a plumbline is given in the record of the preparation of the temple built by Solomon:

“...the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.”

I Kings 6:7.

How would the stones be “made ready”? To fit together properly they had to be flawlessly square—and to make them so they would have been cut and shaped, and then each checked with a plumbline. As a result, when the house was assembled each stone fit into its place perfectly with no further work or adjustment, a house of God, built according to His own direction and oversight. This “perfection” brings to mind the Revelation seen by John, of a greater house of God, the individuals of which are still in preparation. His saints will be assembled when Jesus returns, having been

“made ready” during their time of probation.

“...I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Revelation 21:2

Significantly John also saw that:

“...the city lieth foursquare,...The length and the breadth and the height of it are equal.”

Verse 16.

All this was possible through being “made ready” beforehand, measured by a plumbline to be sure human material had conformed—then to be assembled into His glorious holy city, new Jerusalem. Concerning this the Almighty through His prophet Isaiah has promised:

“...Behold, I lay in Zion for a foundation a stone, a tried stone (proven by a plumbline), a precious corner stone, a sure foundation:...”

Isaiah 28:16.

The prophet records in warning to those not conforming to His word:

“Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies,...”

Verse 17.

Under the plumbline test, all judged contrary to the Word would be swept away, subject to His wrath as were the ten tribes of Israel.

When we meditate upon this “precious corner stone”, our mind goes to Paul’s words to his brethren in Ephesus:

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints,...And are built upon the foundation of the apostles and prophets, Jesus Christ

himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord:" Ephesians 2:19-21.

"Fitly framed together". How? Is it not by being made ready, fitted, cut, and corrected as measured by God's plumbline? Only in this way can there be true alignment to "the chief corner stone"—and so a part in that "holy temple in the Lord."

Israel was warned of God through Amos that they were not measuring up, that judgment would come upon them unless they would change and so conform. Today we are seeking to serve Him, hoping to be joined to His Son and to His house. Each day the Almighty is measuring by His standard, His plumbline. Are we becoming more ready? Are we conforming? Are there irregularities or out-of-squareness which would prevent the fulfilling of these hopes?

How great is His mercy in providing such a measure to help us in our efforts to be close and like to His Son. He is soon to come and will carefully judge the quality of those who so hope. Shall we be worthy of His mercy, having given our lives faithfully to the measuring hand of God?

J. A. DeF.

Extract from letter of A.R.H.

"I grant that Gen. 1:31 would be positive evidence if that portion of the chapter is 'History'. When the Woman was deceived, history stopped, until the 'Way to the Tree of Life' was restored. The Most Holy Place in Tabernacle and Temple was a reminder to every faithful Jew of mankind's fall from God's glory. The Cherubim were embroidered on ceiling and walls and God's law enclosed in the Ark as the condition of re-entry. The 'Keeping' still involved death to any who violated the principle except the High Priest whose ringing bells conveyed his safety to Israel without - - -. As Jesus Christ died the torn veil was a public manifestation of His right of entry past the defending Cherubims. That day Jesus Christ and the thief lay buried not in a cursed earth from whence none return but in land redeemed for Christ's coming Kingdom. The

Mosaic Law given by angels not only administered the death sentence to those who failed its precepts but life to any who obeyed to the glory of God - - -. The Law promised not only life but the Nation derived from The Living Man to be set on high above all nations. The angels were the first at His tomb on the third day rejoicing that the work of Making Man in Their Image and Likeness could now proceed - - -."

What the Ecclesia of Christ said concerning the law of Moses.

"We - - - assembled - - - for reflection and spiritual strengthening in the preparation for the call to the Lord's presence, have found it required of us to make sure that there shall exist among us no contamination regarding things clean and unclean. After having examined the question with prayer and care, we find the Word of God:

Swines flesh, also such things as rabbits and mackerel, among others, are Divinely declared as unclean—they are not to be eaten, but to be an abomination.

And the Lord to whom we appeal declares: I am the Lord your God—ye shall therefore sanctify yourselves and ye shall be holy. These ye shall not eat—the swine. Again "There is a people that provoketh me to anger continually, they eat swine's flesh." (Isaiah 65:3) Also Isaiah 66:17. Having escaped the pollutions of the world, if they return it is like the washed sow wallowing in the mire. 2 Peter 2:20. Therefore, swine, that is any part of it, to whatever use it is put, is defiling, whether eaten at home or in any other place—it is defiling. The light has come and hence the condemnation. All who toucheth these unclean—they shall be unclean, their flesh ye shall not eat. If they are then polluted, as it is said is offered upon the altar of the Lord—and remember our Altar is Christ—and the table made contemptible, can such bread be shared by those who honour the command? And is not Christ our Altar and the bread we offer the emblem of His Body? Therefore there can be no fellowship between those who are so made unclean and the members of the body of Christ."

What R. Roberts said about the Law of Moses.

“--Ye are not under the law, but under grace” (or favour), being recipients of the kindness of God in the forgiveness of sins for Christ’s sake, and participating jointly with Christ in the heirship of the good things wrought out by the righteousness of Christ.

But though the covenant of Sinai is thus “done away in Christ,” it is not done away in the sense of abolishing the excellent rules of action which that covenant enjoined. The new law in Christ, which believers came under, revives those rules in a stronger and more efficient form. Paul is very clear on this point, in which he is supported by the highest demands of reason. He enquires, “Shall we sin (that is, shall we do the things that the law forbids), because we are not under the law, but under grace?” (Rom. 6:15) He meets the suggestion with an emphatic “God forbid.” “Being made free from sin, ye became the servants of righteousness” (verse 18). The new form of God’s wisdom in Christ is that “the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Rom. 8:4) The meaning of this is practical, and not mystical and ceremonial as some people make it. Paul interprets for us thus: “...Love one another: for he that loveth another hath fulfilled the law. For this (the ten commandments), Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.” (Rom. 13: 8-10).

The position of the matter is therefore perfectly clear. The law, so excellent in itself, would have given life, if men had been able to keep it, as Christ and Paul unitedly declare (Luke 10:25-28; Rom. 7:10), but because they were unable to keep it in the absolute perfection required, it condemned them, and stopped every boasting mouth, and made all the world guilty before God (Rom. 3:19), establishing such a situation that if salvation was to come, it could only come by the kindness of God, in the particular form He might appoint, which indeed was the result aimed at, as Paul declares in Rom. 5:20-21. The law was unable to confer life because men were

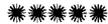
unable through weakness to keep it; it became instead a cause of death (Rom. 7:10, 8:3; Gal. 3:21). Salvation therefore, could not come by the works of the law, but had to come in another way, namely, by forgiveness through grace (or favour); but not unconditional forgiveness. Through Christ forgiveness was preached and offered; that is, "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39).

When we say "through Christ", we bring into view the fact that the law has been made operative in him. He was "made under the law" (Gal. 4:4) to which he was obedient in all things; and for his obedience "even unto death", he became "the end of the law for righteousness to every one that believeth" (Rom. 10:4). Thus the law was made effectual through Christ. The law was not a failure; God's word never "returns to him void". It accomplished its mission in two directions. It condemned Israel, who were disobedient—every man of them, more or less—"stopping every mouth", and it bestowed its blessing on Christ, who "magnified the law and made it honourable" (Isa. 42:21). The mode of his death brought him under its curse, but without the surrender of his righteousness, since his submission to that mode of death was in itself an act of obedience. It was necessary that he should bear its curse away "to redeem them that were under the law". It was therefore necessary it should come upon him, yet that it should come righteously, that all the ways of God might be consistent one with another.

The law was a rule of procedure towards mortal men. It ceased to be a rule of procedure towards Christ when he died and rose again. As a rule of procedure towards all others, it could only condemn them, because they are all transgressors. Therefore, righteousness for transgressors in the sense of forgiveness unto life eternal cannot come by the law. This was Paul's great contention against the Judaism of his day. His argument is drawn to a focus in the statement of Gal. 2:21, "If righteousness come by the law, then is Christ dead in vain". But he has not died in vain. He died to declare the righteousness of God as the ground of invitation for sinners to receive forgiveness. He died to remove the old covenant as a rule of procedure towards men - - -."

The Remnant's concluding comment

We believe that R. Robert's exposition places on record a balanced explanation of how we are to regard the Law of Moses for our times and circumstances.



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

"Their poison is like the poison of a serpent ---. Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord."
(Psalm 58: 4-6)

During the course of the First World War the forces of the Central Powers produced Mustard Gas, and when this was launched against the Allied Armies defending Belgium and France there was a great outcry against such inhumanity. When the Second World War came, great preparation had been made to counter chemical warfare, but this did not become a problem because of the restraint exercised by the leadership on both sides of the opposing armies. But since that time the World Powers have been experimenting with, and producing, all kinds of concentrated chemicals and gases of the most deadly kind; and first in this field of warfare preparation has been the forces of the "lion powers." It is a terrible contemplation to think of the secret laboratories where scientists have been manufacturing broths of germs and viruses of the most virulent kinds. Also there has been the stockpiling of nerve gases, the slightest whiff or contact with which would cause immediate paralysis. These things are more deadly than the most dangerous of the poisonous serpents, and more insidious. One may hear the rustle of the approaching serpent, but who can know that the breeze carries the virus, or the mere contact with the chemically contaminated object will immediately deprive oneself of motion and soon, the ability to breathe?

Countries that have purported to have occupied the "high ground" of political morality have recently been shamed into doing something about these dangerous inventions. They, however, have not found it easy to reverse what they have produced. At the

time of writing Nato is moving its stock of nerve gas from the storage site at Clausen, West Germany. At that depot there is a hundred thousand warheads of the deadly chemical, some of which are almost on the point of leaking their substances. A thousand troops and police have been guarding the 25 mile route to the nearest rail loading point at Miseau, and it is thought it will take about thirty days in this first stage of the removal operation. Teams of firemen, doctors and technicians have had to be on hand in case of an accidental release, for only one drop of the nerve gases VX and Sarin is needed to be fatal, causing the victim to have convulsions and die in ten minutes. From Miseau the missiles go to the North Sea port of Nordenham and then onwards in two ships to Johnston Atoll in the Pacific Ocean for incineration.

But at the time of writing thirteen Pacific island states, supported by New Zealand and Australia oppose the use of Johnston Atoll as a dumping ground for such weaponry. They are afraid that fumes from the incinerator will drift across the open ocean damaging fish life.

Whatever happens, Germany will be glad to see the last of these evil things following the agreement of the German Chancellor with the American President for their removal. Yet even now there is doubt over how to destroy these chemicals. The Soviet authorities are uncertain what to do with their gases after a leak at their incinerator at Shapayevska on the Volga which was followed by a demonstration of seventy five thousand people protesting at the incinerator being in their vicinity. Russia is now asking the United States for technical advice to help in the problematical task with which they are faced, and it is beginning to be wondered whether it will take another ten years before there will be suitable technology to enable safe elimination.

In context with such a world situation the scriptural pronouncement from days of old is thought provoking. "Break out the great teeth of the young lions, O Lord". The "breaking out" of the poison fangs can be a painful thing, as so evident in what is taking place at the present time.

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.

In answer, we believe, to the supplications of many, the matter of jury duty for one here has been resolved with the probable granting of permanent exemption from this requirement. We are grateful. Continued interest and inquiry encourages in the work of witnessing to Christadelphians near and far.

J. A. DeF.

MANCHESTER, Ryecroft Hall, Audenshaw

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

News from Israel and Arabia shows how God's sure purpose is working out in the earth.

When these things begin to come to pass ---lift up your heads, said Jesus, for your redemption draweth nigh.

How needful is this redemption in a world so tormented with violence and excess.