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The Remnant of Christ's Ecclesia

in opposition to the Dogmas of
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

"Take heed that ye be not deceived"

"AT THE TABLE OF THE LORD"

"SO SHALL THY POVERTY COME"

"PARTIAL INSPIRATION—THE TROUBLE OF 1885
(continued)"

"YE SHALL EAT NO MANNER OF BLOOD"

"A BIBLE CLASS"

"TO REDEEM THEM THAT WERE UNDER THE LAW"

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

"NEWS FROM THE ECCLESIAS"

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AT THE TABLE OF THE LORD
"I AM NOT WORTHY"

This morning we have considered Jesus' work of healing the centurion's servant who was "sick of the palsy, grievously tormented" (Matthew 8:6). Palsy is a disease involving paralysis of the muscles, frequently accompanied by severe trembling. It is often fatal. A centurion was a Roman officer over one hundred legionnaires, one who had great authority, as he told Jesus:

"For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."
Matthew 8:9.

This officer whose servant was so gravely ill, appealed:

"... Lord, my servant lieth at home sick of the palsy, grievously tormented."
Matthew 8:6.

We are given further information concerning this man in Luke:

"And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant."
Luke 7:3.

He himself did not presume to approach Jesus; rather, he sent the elders who, as they besought Jesus, testified:

"... That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue."
Luke 7:4-5.

Clearly this man had a reputation for respecting Israel's God, and for good works.

Also he had faith in Jesus' power to heal. The elders' testimony was that he was "worthy" of Jesus' consideration. This word for worthy is telling. It is axois - meaning deserving, due a reward, suitable, and was used by Jesus when He said:

"... For the workman is worthy of his meat."
Matthew 10:10.

THE REMNANT

However, when Jesus responded to their appeal and went with them toward his house:

“... the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:” Luke 7:6.

This Roman believed that he was not worthy for Jesus to come into his house, nor worthy enough to come himself into Jesus' presence. What unusual humility and perception - traits not usually seen in a Roman officer. When he said, “I am not worthy that thou shouldest enter under my roof”, this word for worthy implies sufficient, able or enough, telling us that he felt lacking in spiritual goodness and honor and therefore undeserving. Also he added: “neither thought I myself worthy to come unto thee” (Verse 7). Despite his feeling of being undeserving, his faith in and perception of Jesus' power moved him to believe that Jesus could heal his servant simply, “in a word”. Perhaps a reference or two will help us to better perceive his mind, unusual in any person so influential. Paul spoke of his own similar feelings:

“For I am the least of the apostles, that am not meet, (worthy) to be called an apostle, because I persecuted the church of God.” I Corinthians 15:9.

He said these words some twenty years after his conversion on the way to Damascus; in spite of all his faithful work, he still felt unworthy to be an apostle. He would know that God had forgiven him; his baptism would have washed away former failures in persecuting Jesus' disciples. Yet unworthy was his own assessment of himself. Paul continues his help:

“Not that we are sufficient (worthy) of ourselves to think anything as of ourselves; but our sufficiency is of God; Who also hath made us able (worthy) ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” II Corinthians 3:56.

Only through God's grace and His wondrous help can we hope to be even so much as “accounted” worthy, for we fail and sin

miserably - forgiven only because of His great mercy. Even though not sufficient of himself, Paul and others became able ministers of the Truth, but ever aware, I "am not meet (worthy)." There is only One, whom we have remembered this morning, who proved to be worthy (deserving):

"... Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Revelation 5:12.

His is a due reward, meet because of His victory over His flesh nature. Of ourselves, we shall never be victors, only hoping for approval though His grace in providing His Son as the Redeemer.

Going back to the centurion - he felt worthy neither from the viewpoint of having Jesus enter his house, nor deserving himself to come into Jesus' presence. Yet, his faith is very evident to us as he sent to beseech that Jesus would heal his servant, recognizing the power and authority which was His. Jesus spoke highly of and with pointedness of this "unworthy" Roman officer:

"... Verily I say unto you, I have not found so great faith, no, not in Israel." Matthew 8:10.

Just what was his faith? Belief that Jesus had the power to heal - yes. But there was more: conviction that he was not "worthy" of such a blessing. Even so, he moved in humble, hopeful confidence, praying that Jesus would extend mercy and healing.

Moved by this Gentile's faith Jesus responded:

"... Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." Matthew 8:13.

We can imagine his joy as the servant became whole, even though Jesus was not present!

What of those who witnessed this miracle, who saw Jesus' mercy and heard His testimony concerning the centurion's faith? In the opinion of the elders who revealed how the centurion had loved Israel and had built them a synagogue, he was worthy in a material sense. In Jesus' eyes he was accounted worthy in a spiritual sense also, because he was convinced he was not worthy. Aside from this,

he had sought Jesus' healing, not for himself but for another, which spoke further good of this man. As Jesus commended his faith, as being greater than any He had found in all Israel, might this not have affected some standing by? Some, being proud or believing themselves righteous, might be resentful. Such reminds us of the Pharisee praying in the temple (Luke 18), trusting that he was righteous but despising others (Verse 9). In his self-love, he reminded God of his righteous acts, thereby indicating his superiority. On the other hand a publican, despised by the Pharisee, prayed: "God be merciful to me a sinner" - in effect confessing, I am not worthy. Jesus' words commended this humble publican: "... this man went down to his house justified rather than the other:" (Luke 18:14)

On hearing Jesus praise the centurion, other bystanders might have felt a pang, realizing and admitting that they themselves were not worthy, thus turning to God, seeking His mercy and forgiveness.

What message does this bring to us, Brethren and Sisters, for surely the Spirit did not preserve this record merely as an interesting episode in Jesus' work? It is to help all who are striving to be among those accounted worthy when Jesus returns to judge those who have known God's purpose. Must we not cultivate the spirit of that unnamed centurion who sought Jesus' healing with, "I am not worthy" - not sufficient, not meet, lacking greatly? Jesus helps us to grow in that spirit through His parable concerning a servant (Luke 17:7-10) who was required to serve his master first, and then tend to his own needs. Jesus asked concerning the master:

"Doth he thank that servant because he did the thing that were commanded him? I trow not." Luke 17:9.

It was the servant's duty to serve his master, as he was hired, "bought with a price" for this specific purpose. Jesus then applies the principle for us:

"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Luke 17:10.

Duty is that which is owed, a debt. What can we do, Brethren and Sisters, recognizing we are at best, servants who bring no profit

to the Master, doing only that which is commanded, and is therefore owed to the One who has "bought" us? How can we please Him who has granted so much and shows such mercy? Should we not respond with love, with gratitude, with rejoicing, revealing to our Father that we recognize what we are without His grace? In this perception, let us give our love, our time, our substance, our willing strength, our diligence, and our utmost care - indeed, our very lives. Let us, as did Paul, be ready to "spend and be spent", in serving the merciful Father and his Son, as well as those who are His. We are helped in this by Moses' record of the law concerning a master's servant who, after six years of service, was allowed in the seventh year to go free. At the finish of his six years, he could 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.

How highly esteemed such a loving servant would be in the eyes of his Master. He loves him and desires in that love to serve him forever. What a touching example for us, Brethren and Sisters, as we begin to realize how unworthy we really are! Let us look in faith to our Master, striving in loving desire to glorify and honor Him who has bound us to Himself.

J.A. DeF.

“So Shall Thy Poverty Come”
(Proverbs 24:34)

The Proverbs are the observations of Solomon as He was inspired by the Spirit. In this 24th chapter he contemplates the poverty which can overtake one who is slothful or careless of his obligations to the Almighty. The slothful is not willing to put forth the effort required in the Master’s vineyard and his lack of enterprise is apparent as Solomon points out:

“I went by the field of the slothful, and by the vineyard of the man void of understanding;
And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.”
Proverbs 24:30-31

The vineyard was often used by the Spirit as a figure of the work given by the Almighty to His people - an allegory that would be familiar to Israel in Solomon’s day.

It takes diligence and a conscientious effort to receive a good result by the work of one’s hands and the same applies in a spiritual sense:

“Yet a little sleep, a little slumber, a little folding of the hands to sleep:
So shall thy poverty come as one that travelleth; and thy want as an armed man.”
Proverbs 24:33-34

Sleep or the folding of the hands indicates a posture of rest. The word poverty as used here means to be needy or to make oneself poor. Travelleth means to walk up and down, giving the thought of repeating one’s steps while not really accomplishing anything in the process, much like a wanderer who has no permanent home or roots. The Spirit teaches that one who travels never settles down to apply himself in the way God desires, thus becoming spiritually barren, producing no fruits pleasing to Him. To such a man Solomon exhorts:

“Go to the ant, thou sluggard; consider her ways, and be wise:
Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest.

How long wilt thou sleep, O sluggard? when wilt thou
arise out of thy sleep?" Proverbs 6:6-9

The ant is a busy conscientious insect providing for its future — an example to the sluggard who needs to apply God's wisdom in his living, redeeming the time while there is still opportunity.

In the beginning when the sentence upon Adam and Eve was given, their life changed dramatically from one of ease to that of hard labour:

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of they life;
Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;
In the sweat of thy face shalt thou eat bread, till thou return unto the ground;" Genesis 3:17-19

In contrast to the plenty provided in Eden, all of Adam's sons since the fall have learned to sweat or labor for their bread. Yet the sluggard is not willing to put forth the effort needed to contend with that sentence and as one looks at his vineyard or field, his idleness is apparent.

"The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat."

Proverbs 13:4

This is a helpful thought to consider for the sluggard desires or hopes but does nothing toward that end, while the diligent puts his hand to whatever is required to accomplish the task before him.

Isaiah prophesied against Judah because of a similar failure to value the covenant granted to them by the Almighty;

"Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the

midst of it, and also made a winepress therein: and he looked that it should bring forth grapes and it brought forth wild grapes.

What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry."

Isaiah 5:1-7

Here was a vineyard or people given all the care and cultivation possible with the hope of bringing forth fruits pleasing to the Husbandman. Yet they responded by neglecting the opportunity given, much like the slothful or the man of poor understanding. Because of their failure the Husbandman took drastic measures:

"And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

And I will lay it waste: it shall not be pruned, or digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it."

Isaiah 7:5-6

The man of spirit who sees the vineyard of the slothful gone to ruin perceives the spiritual message within and says:

"Then I saw, and considered it well: I looked upon it, and received instruction."

Proverbs 24:32

The word considered means "to place the heart" therefore, the man of spirit takes this example to heart and receives instruction, or as this word means, to be chastened or rebuked. As failing creatures we are in constant need of that instruction or chastening, for the Father in love corrects His children that they may be diligent in the work He has appointed. We as workers in God's vineyard are expected to keep it in good order, well watered and cultivated, with no gaps in the fences so the foxes can creep in to destroy, thus

producing spiritual fruits pleasing to the Master. If we can do so, we may be permitted the gift of eternal life which He has promised to all who love and obey Him.

There is a great deal in the Proverbs to spiritually guide and direct, yet to hear, see and do nothing as the sluggard, is to refuse the help provided by a loving Father. Solomon himself came to this point - no longer willing to receive admonition or make the effort to redeem himself from failure. This is an object lesson for us today that no matter how great the wisdom given, as in Solomon's case, one must be diligent to keep that vineyard in order. Solomon allowed other matters to supercede his knowledge of what he knew was right and so, a spiritual slumber that will result in the loss of his eternal life and a dreadful poverty, is to come at the Lord Jesus' judgment seat.

M.C.S

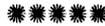
Partial Inspiration - the trouble of 1885 (continued)
The New Testament in danger also

"Is it quite certain that the result would be limited to the Old Testament? If it is to be the rule for the Old Testament that inspiration only co-operates in matters "beyond the power of man to discover for himself", it will be difficult to keep it away from the New. Why should inspiration guide the apostles in the record of matters "otherwise ascertainable", and not guide the prophets who wrote the narratives of the Old Testament? No good reason could be shown. And where should we be? The history of Christ, surely, was "within the power of the apostles," to discover for themselves. The history of the apostles, surely that was also within their natural power to know. Consequently, by the new rule, inspiration took no part in their narratives. Therefore, these narratives are part of the "human element", and as such, they are an erring element, and consequently, we can never be quite sure, when reading them, that we are not reading the result of misapprehension, mis-information, or impressions springing from the prejudices and predilections, of the "unlearned and ignorant". Galilean fishermen, who were Christ's companions during his life and witnesses after his death. With what confidence, in that case, can we read their reports of Christ's precepts or their record of his actions? The whole foundation of faith is unloosened if inspiration did not participate, - guiding them into all truth. If it did participate (which it undoubtedly did), then the rule is upset by which the spirit is excluded as the Recorder of "things within the power of man to discover" and if upset for the apostles, it is upset for the prophets, and the whole Bible rescued.

It is consistent that the holders of such a theory should scruple to speak of the Bible as the word of God without qualification. It is so to be spoken of, however, on authority quoted before, which cannot be set aside - the authority of Christ and the apostles. And this way of speaking of it means that historical infallibility is its attribute in all matters with which it historically deals. The reconciliation of apparent discords is not an encroachment on "candour and integrity", where the eye and heart are fully open to the demonstrated divinity of the records. The reconciliation is an imperative mathematical necessity whether we may in particular instances be able to accomplish it or not. Inability in any case is not a disproof of its possibility: the cases are few where there is any real

difficulty; and even these are open to plausible suggestion. They no more militate against the manifest and demonstrated inspiration of the record that the discrepancies and difficulties of any science militate against that science. The earth is proved globular, but our feelings and impressions as we walk abroad are all in favour of its being flat; to uneducated faculty, the explanation of the facts that make these impressions appears to savour of "straining and ingenuity", and to make considerable draughts on "integrity and candour". We know it is not the subject, but the person superficially conversant with the subject, that in this case, is responsible for the idea."

(to be continued)



" — ye shall eat no manner of blood — "

The above Mosaic requirement in the book of Leviticus 7:26 has been the subject of controversy over the years. What is often overlooked is the teaching in the observance. The command is elaborated in Leviticus 17:13-14:-

"And whatsoever man there be of the children of Israel or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof ---."

So Israel were required to recognise that when they were allowed to slay for food, which was a provision from Yahweh, they were to pour out the life blood in return. The life was God's, and from God; they had no right to it.

This was in keeping with what had been taught in the very beginning when God:-

"--- placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (Genesis 3:24)

Man had sinned and no longer had a right to life. But in God's

compassion at the appointed time, through Christ, came the saving life, which his disciples were typically invited to drink:-

“And he took the cup, and when he had given thanks he gave it to them: and they all drank of it.
And he said unto them, This is my blood of the new testament, which is shed for many. “

(Mark 14:23-24)

So the Law of Moses, fulfilled in Christ, gave way to the new covenant in Christ; they could now have life from The Lamb of God, forbidden to them before He came.

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.”

(Colossians 2:14)

In considering this subject one can begin to see why those who make such emphasis in forbidding blood transfusion fail to understand the importance of Christ's teaching of remembrance in the emblems of the bread and the wine.

They teach that a few among them may partake, but this is just once a year; however the vast majority of their sect never partake of memorial emblems. So in actual fact they have largely gone back to the Old Testament in over emphasis and fail in their appreciation of the blessedness of the New.

A BIBLE CLASS

**"A Cruel Messenger Shall
Be Sent Against Him".
(Proverbs 17:11)**

Our subject like all of the Proverbs, contains God's wisdom as recorded by Solomon for our help and understanding - praising the pursuit of godly knowledge while warning of the danger in disobedience. Our consideration is one facet of that wisdom:

"An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him."

(Proverbs 17:11)

An evil man, one of the flesh, searches out rebellion - looking for trouble not trying to avoid it but going out of his way to find it.

This word rebellion is translated from the Hebrew word marah, meaning bitter, disobedient or to provoke. What is a rebel? Help is found as we read God's instruction to Israel when they wanted a king:

"If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God:

**But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers."
(I Samuel 12:14-15)**

Rebellion is opposition to the word of God, displaying a disobedient spirit, one not willing to humbly submit to his instruction. Rebellion is part of an evil man's makeup, and to such a man our verse says, "a cruel (or merciless) messenger shall be sent against him".

God's message to those who perceive it, those with the knowledge of his word and thus responsible to it, speaks of just a recompense to the cruel evil doer:

"The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

As righteousness tendeth to life: so he that pursueth evil
pursueth it to his own death."

Proverbs 11:18-19

David's words recorded in Psalms are a similar help:

"Upon the wicked he shall rain snares, fire and brimstone,
and an horrible tempest: this shall be the portion of their
cup"
Psalms 11:6

"Snares and brimstone" is similar in thought to what a cruel messenger might bring - God's wrath poured out without mercy in judgment upon evil. His word is just and unchangeable; thus through disobedience, an evil man wipes out his own hope of life, bringing destruction upon himself at the judgment seat of Christ.

The word messenger in our consideration means angel or ambassador, one sent from God to carry out His word. Saul, in jealousy, sent his own cruel messengers to kill David, but was prevented from causing harm because of God's overruling care for his servant:

"Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, tomorrow thou shalt be slain.
So Michal let David down through a window: and he went, and fled, and escaped."

I Samuel 19:11-12

Here was a wicked man determined to destroy one of God's little ones, but because of his righteousness, David was protected and spared the king's rage, while a cruel messenger was sent by God to Gilboa where Saul died at the hands of the Philistines, a just recompense of reward.

God is just in both reward and judgment sending hard messages to those who rebel against His word, both now during probation and at the judgment to come. The humanist today finds it hard to believe that a God of love would visit punishment upon mankind. Yet our verse under consideration proves this is just another deception promulgated by fleshly minds ignorant of the Spirit's teaching.

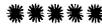
At the Lord Jesus' judgment seat, those responsible to His word will stand before him to answer for their actions. To those who have followed his example and endeavored to show care, love and obedience to God's word He will in His mercy say, "come ye blessed of my Father, inherit the kingdom prepared for you". While to those placed on His left, the disobedient, He will seem as a cruel messenger in saying without mercy, "Depart from me, ye cursed, into everlasting fire". To such the words of Isaiah apply:

"Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."

Isaiah 13:9

Let us follow after His example Brethren and Sisters, reflecting God's word with love and compassion, serving Him with obedience, in hope of receiving that gift of life eternal, knowing that to the disobedient and rebellious will come but one just end - a cruel messenger from which there is no escape.

M.C.S.



"TO REDEEM THEM THAT WERE UNDER THE LAW"

Galatians 4:5

It is helpful in this consideration to know the background of Paul's words to his brethren in Galatia. Some there were going back to the law, forsaking the teaching that Jesus, in His death, had fulfilled the ordinances of that law. Paul wrote:

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth...? He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?"

Galatians 3:1,5.

Paul worked to convince those in Galatia of their foolishness, lest they lose the opportunity for salvation through Christ. In this context, let us look at our verse under consideration:

"... when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."

Galatians 4:4,5.

There might be a question: If under the law which is of God, why is there now a need to be redeemed? Paul answers this for us:

"... the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

Galatians 3:24.

A schoolmaster is one who teaches and nurtures, leading to a clear and right understanding. The law was given to Israel to lead them to an accepting of Christ who was to come, accomplishing God's purpose already revealed in the promises. Christ appeared "when the fulness of the time was come". He lived in obedience to that law, God's word. He died, still perfectly doing his Father's will - the only one able to fully keep the law. By this victory over his flesh nature, he fulfilled those ordinances, as Paul tells us:

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; ...

Which (ordinances) are a shadow of things to come; but the body is of Christ."

Colossians 2:14,17.

The need for the law was fulfilled, for Christ was the body which gave substance to the shadow.

Again a question might be asked: What then of those who lived and died under the law before Christ came - had they no hope? Any who by faith saw in the law more than life-sustaining ordinances, perceiving that there was to be fulfillment through a Messiah, knew the hope of life because of their belief and obedience.

With these thoughts in mind, let us seek the special wisdom of the Spirit in this verse: "To redeem them that were under the law...." God sent forth His Son, made of a woman and under the law. He was of the nature of all men—flesh, capable of sin, destined to die since Eden. But there the similarity ended. He never sinned, never failed to keep God's law, obedient unto death. Thus He was the perfect offering. As He died, He cried out in triumph: ".... It is

finished.” (John 19:30), rejoicing that by strength and obedience, with God’s help, He had conquered His fleshly nature. As was divinely ordained, He wounded that serpent (nature) in the head. By this great victory, the Lord Jesus redeems all humble and obedient believers, bringing them unto God through burial into His death by baptism, and their rising new creatures, now His brethren. These in His grace become heirs of the covenant as promised:

“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”

(Galatians 3.29.)

Here then is the divine working which provides redemption. How is it accomplished? Paul’s further words make it clear—Jesus’ life was given:

“To redeem them that were under the law, that we might receive the adoption of sons.

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art ... a son; and if a son, then an heir of God through Christ.”

(Galatians 4:5-7)

Redeem means to buy, to pay a ransom. How merciful is our Father to provide for all mankind this wondrous opening for salvation! What a price to pay - the life and death of His Son, who agonized to do this. Thus he has paid a ransom for each of us, if we truly seek Him. Let us then, as we perceive this great mercy, rejoice that there is the opportunity granted to be with Jesus Christ, sons of God. In the loving, asking and submissive spirit of Abba, Father, shall we not strive to follow the Victor who has made it all possible?

J.A.DeF.

Signs of His Coming and of the End of the World

"For which things' sake the wrath of God cometh on the children of disobedience:" (Colossions 3:6)

Those things which are referred to in the above quotation are endemic in present day society. Parents have failed but the younger generation bear even greater blame for their incorrigible behaviour. As the scripture expresses it:-

"--- anger, wrath, malice, blasphemy, filthy communication---"
---" (verse 8)

What is largely overlooked is "--- the wrath of God ---" which is to come upon such perpetrators.

How striking was a recent newspaper report which had the heading "Teachers who face lessons in violence." It went on to give details of how a schoolboy head-butted his headmistress, breaking her nose, after she ordered him to stop playing a computer game. It was not an isolated incident, though this particular case received much publicity. Two young teenagers, the older one only 14 years, attacked their 27 year old teacher, making her suffer great indignity, after she kept them in detention for misbehaviour.

Incidents of classroom violence are increasing. It has been estimated that at least 3000 teachers are victims of violence every week. Some teachers are injured when they try to break up fights between pupils; an incident referred to in the newspaper report concerned two 14 year olds fighting in the classroom over a computer. As the lady teacher went to get help she was kicked in the stomach and suffered consequences from the injury.

Behaviour problems are now apparent from the early age of 5, and parents are being seen as more likely to back the child rather than the teacher. It has been stated that this situation amongst the young is a mirror of the more violent society at large.

It is not always physical violence. But aggressive and disrespectful language is also a form of violence. Difficulties start with troublesome 5 year olds who become aggressive at 9 and are violently disruptive at 15.

Teachers are reported to have placed blame for this terrible situation upon the influence of television and the new cult of video nastiness. The view has been clearly expressed that violence in

THE REMNANT

some children's lives is escalating (particularly has this been noticed in the last 5 years) and that younger and younger children are being drawn into crime. Very young children are now stealing from local shops having been manipulated by older children.

It is a vicious state of affairs, and it is also a sign of the approach of the end; for divine intervention will come:-

"For which things' sake the wrath of God cometh on
the children of disobedience."

(verse 6)

THE REMNANT

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
 Alternative Week: Revelation Study

Gratitude is felt for the opportunity to witness concerning the scriptural teaching on "fellowship". A good number of Christadelphians in California have expressed concern and interest and it is planned to mail a booklet on this subject by June 1st. We pray that this work may be blessed.

J.A.DeF.

MANCHESTER, *Ryecroft Hall, Audenshaw.*

Sundays: Breaking of Bread 11 a.m
Thursdays: Bible Class 7.15 p.m.

As we consider the difficulties amongst some with whom we do not now have fellowship, we do not rejoice over their dilemma, but rather feel saddened at their failure to have the unity of the Spirit.