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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"

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All Communications

D. Lancaster,
227 Moston Lane East,
New Moston,
Manchester M40 3HY,
England.

J. A. DeFries,
146 Gardner Street,
Fredonia,
New York 14063,
U.S.A.

AT THE TABLE OF THE LORD

"WHEREWITHAL SHALL A YOUNG MAN CLEANSE HIS WAY?"

This morning we have begun reading the 119th Psalm. This is a unique Psalm - the longest chapter in the Word of God. Its format also is different, as each verse in a set of eight begins with the same Hebrew letter. In addition, it is important to recognize that each set of verses has its own particular theme to touch and stimulate our minds.

Let us look at one special group of eight verses, written by David, illustrating the help in this pattern. David's mind while writing Psalm 119:9-16, was contemplating the thought of cleansing:

"Wherewithal shall a young man cleanse his way? ..."

Psalm 119:9.

The word "cleanse" involves the thought of being clear or translucent, thus able to absorb light. That which is opaque or cloudy cannot absorb light and therefore is indistinct or shadowy. David's use of this word is significant, for it reveals that light is necessary to enable one to examine his way as he strives to walk in that clean path which avoids the pitfalls of evil.

To be clean was an important part of God's law given to Moses. Recently we have read His commandments in Leviticus 11, regarding food, carefully defining which meat was clean and therefore suitable to eat, and also which was unclean. The clean beasts were those with cloven hoofs and which chewed their cud. These were able to walk sure-footedly and also ruminate, chewing over and over their food to fully absorb its nourishment. The law was given as a simple way to teach and help Israel use care in selecting their food. Also it was to teach Israel, as God told Moses:

"To make a difference between the unclean and the clean, and between the beast that may be eaten, and the beast that may not be eaten."

Leviticus 11:47.

Additionally, the need for cleansing applied to the priests. In God's great care for His people, it was required that the priests were to be cleansed before entering the tabernacle to serve before the Lord:

"Thou shalt also make a laver of brass ... and thou shalt put it between the tabernacle of the congregation and the altar, ...

For Aaron and his sons shall wash their hands and their feet thereat:

When they go into the tabernacle.. they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD."

Exodus 30:18-20.

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These divine ordinances would impress upon God's people the need to be clean, acceptable in their walk, living and thinking, avoiding anything unclean in God's sight.

David in his love for God and valuing His word, sought help to walk in that cleanliness and light as he asked God:

"Wherewithall shall a young man cleanse his way? ..."

And then was able to answer his own question:

"... by taking heed thereto according to thy word."

Psalm 119:9.

"Taking heed" means being circumspect, alert, watchful, looking to His commandments which are as signposts, directing one's steps in the way He would have us go. The light of His Word enables one to avoid the things which are attractive to the flesh but are pitfalls and stumbling blocks which can divert from that right path. Let us then, Brethren and Sisters, as David exhorts, take heed to His gracious Word, being determined to walk in obedience to His will, motivated by love for Him who provides that essential light. As we find help to so walk, do we value His care and rejoice in His loving kindness in so clearly pointing out that right way - the way in which He delights to see His children going?

Let us listen to Jesus' words to His disciples:

"... every one that doeth evil (the wrong path) hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

John 3:20-21.

How needful is the light of His word which shines into one's heart, thus revealing whether each heart is circumcised, having fleshly thoughts cut off; or whether there are carnal desires lurking there to lead one out of the path of Light. Let us remember John's sobering words regarding the cleansing of our ways:

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

I John 1:5-7.

Only those joined in fellowship with Jesus (and through Him with God) can be cleansed by His blood shed, as He gave His life in perfect obedience to His Father.

Why does our way need to be cleansed? We are flesh, not naturally clean, condemned to die because of Adam's failure to obey God's command in Eden. In mercy, He provided hope to escape from that death, in figure, through the seed of the woman (Jesus), who would wound the serpent (symbolizing the sin in our flesh) in the head. The Almighty also provided a covering of skins which required the shedding of blood. All this would be fulfilled as Jesus Christ offered Himself upon the cross as the unblemished Lamb of God.

David, being flesh, knew the struggle required to walk in the path of light. He failed at times: Once as the lust of his flesh caused him to take Uriah's wife, Bathsheba. Later, as the pride of life resulted in his wrongly numbering Israel, that he might know how great were his "armed forces" - forgetting that God was on his side and was his defense. What more should he desire! God forgave David in these failures because he was quick to sincerely recognize:

"... I have sinned against the LORD." II Samuel 12:13.

His prayer as he sought God's forgiveness for his failure concerning Bathsheba, reveals his mind:

"Wash me throughly from mine iniquity, and cleans
me from my sin.

For I acknowledge my transgressions: and my sin is
ever before me.

Purge me with hyssop, and I shall be clean: wash me, and
I shall be whiter than snow." Psalm 51:2,3,7.

Hyssop was designated under the law to be sprinkled with the blood of the sacrifice, as Paul tells us:

"... when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

Saying, This is the blood of the testament (covenant) which
God hath enjoined unto you." Hebrews 9:19-20.

It was this purging or cleansing, made possible through the sprinkling of blood, that David understood and sought after. God in mercy granted this cleansing, although David suffered the consequences of his failures for the rest of his life. From this and other experiences, David grew in trust and dependence upon God's word, as evidenced by his words:

"Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments." Psalm 119:105-106.

As David was determined to walk in that way of light, he sought God's help and mercy:

"Create in me a clean heart, O God; and renew a right (steadfast) spirit within me." Psalm 51:10.

To "renew" anything, one must in spirit strive to rebuild or repair any damage done. In sorrow for and recognition of his failures, this is what David sought, that he might walk more steadfastly in a cleansed path. He was quick to confess his failures, and so knew God's mercy. John helps us to grow in this necessary humble and contrite spirit.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his word is not in us." I John 1:9-10.

David realized his urgent need to seek God's word, as he determined to walk in righteousness. Where would he turn for help? How could he grow in his desire for a cleansed path? His words read this morning help us:

"I will meditate in thy precepts, and have respect unto thy ways." Psalm 119:15.

Does this remind us of God's teaching Israel through the clean animals, which were acceptable for Israel's food? They were cloven hoofed, equipped to walk surely and carefully; they chewed the cud, meditated, pondered over their food, absorbing all its nourishment. As we seek that cleansed path, Brethren and Sisters, we are helped to walk with a more sure step as we meditate in His word. In order to meditate, we need time as well as quiet surroundings to give our minds freedom to think over what we have read, what we have experienced, and what we need to do to please our Father. How hard this is to manage, as our time is often full of daily needs, work, or other things which can divert our minds from thinking or talking to one's self, as meditation involves. How can we find, or should we say "make" such time? Perhaps David's own words can be a guide for us:

"O, how love I thy law! it is my meditation all the day." Psalm 119:97.

He was king over Israel. He had many duties to attend to, but his love for God's word enabled him to spend time meditating upon it

- partly, no doubt, over his question: "Wherewithal shall a young man cleanse his way?" The strength and direction that resulted from this careful thinking may have enabled him to say:

"I have refrained my feet from every evil way, that I might keep thy word."
Psalm 119:101.

Let us listen, let us meditate, let us emulate him, as he questioned how he could cleanse his path:

"With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid (stored up) in mine heart, that I might not sin against thee."
Psalm 119:10-11.

Can we see why God was able to say:

"... I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will." Acts 13:22.

Even though David sinned grievously, his heart was fixed upon the word and will of God, enabling him to cleanse his way. What help, what inspiration, what instruction we find in our brother's spirit! Let us then be encouraged to walk in the way of righteousness, desiring only to please our Father.
J.A.DeF.

"O SING UNTO THE LORD A NEW SONG"

Psalm 96:1

How uplifting are these pruned songs of David which we are privileged to study, and how appropriate that the psalmist who was musically gifted with the harp should write:

"O Sing unto the LORD a new song: sing unto the Lord, all the earth.

Sing unto the LORD, bless his name; shew forth his salvation from day to day." Psalm 96:1-2

The first mention of singing unto the Lord is recorded as the children of Israel were led by Moses through the Red Sea, fleeing from pharaoh's army. Delivered onto dry land, they watched as the waters returned, drowning the Egyptians and all their chariots and horses:

"And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

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And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses." Exodus 14:28, 30-31

In gratitude for this great deliverance, Moses and the children of Israel sang a song of thanksgiving unto the Lord:

"Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation: my father's God, and I will exalt him." Exodus 15:1-2

Going back to David's psalm, we can see how raising one's voice in song to the Lord is a means of worshipping Him, giving thanks for His many blessings and deliverances granted daily, as David sang:

"Declare his glory among the heathen, his wonders among all people.

For the LORD is great, and greatly to be praised:
he is to be feared above all gods.

For all the gods of the nations are idols: but the LORD made the heavens.

Honour and majesty are before him: strength and beauty are in his sanctuary." Psalm 96:3-6

Paul too wrote to his Ephesian Brethren reminding them to lift their hearts in song, praising the Lord:

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;"

Ephesians 5:19-20

Paul speaks of "making melody in your heart to the Lord". To sing melodiously is to bring all voices into harmony. They complement one another and add beauty to a song by their differences, though in unity one with another. Can we understand the parallel there can be as Paul spoke of having hearts joined in melody? Brethren joined in fellowship and love one with another, create a spiritual melody of praise to the Almighty as hearts are attuned, striving to praise and honor him with their living.

David's psalm speaks of singing a "new" song to the Lord, reminding us of John's vision in Revelation where he saw the purpose of God completed:

"And when he had taken the book, the four beasts and four twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests and we shall reign on the earth."

Revelation 5: 8-10

Again in gladness and thanksgiving, a song of praise is sung by those approved at Christ's judgment seat. Further in Revelation there is given another vision of the redeemed—the Bride of Christ, offering a song of praise to God and His Son:

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways thou King of saints.

Who shall not fear thee, O Lord and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

Revelation 15:3-4

How fitting that those who have been delivered from their fleshly tribulations sing the Song of Moses, praising their God, and Christ their Savior, for leading them into their promised inheritance. The fulfillment of which Moses' work was a type.

David wrote, "sing unto the LORD, all the earth" (vs 1), but we know the earth today does not sing His praises nor walk in His ways. David was looking forward in faith to the time of Christ's return, when the rebellious and disobedient will be destroyed and those remaining will be the willing subjects with the saints ruling over them. Then will praise and gladness pour forth to the Lord in thanksgiving for the bounty and fruitfulness of the earth, as the curse is removed, and the blessings of the Lord flow over the entire land, as righteousness finally rules. What a glorious hope is held out to those who endeavor now to make melody in their hearts to the Lord, praising Him both with song and deed.

M.C.S.

AN OUTLINE OF DECLENSION AND OF WHAT IS
ULTIMATELY TO FOLLOW (R.R.1874)

The stone barrier of the sepulchre door is violently removed; the occupant of the tomb returns to life and comes forth; the women who had come to annoint him with the odoriferous preparations for the dead, are apprised of the event, and see the evidence of it in their own beloved Lord himself. They carry the joyful tidings to the sorrowstruck disciples. These believe them not, and are afterwards reproved for their unbelief by the Lord standing in their presence and shewing them his hands and feet. Then are the disciples glad when they see the Lord. New thoughts and new hopes arise. In six weeks he walks with them to a neighbouring solitude. They are hopeful of the speedy realisation of their hope concerning the kingdom. They ask him if he will, at that time, restore the kingdom again to Israel. He tells them instead that they have a testimony to give for him among the nations of the earth - that the times and seasons are hid—that power would come to them for the work to be done. Then he is taken away out of their sight; they watch him with amazement as he departs; he finally disappears from their sight. Then stand by them two angels, who express surprise at the steadfast heavenward gaze of the disciples, assuring them that the Lord who had been taken away from them, would assuredly return in the same manner as he had departed. Then follows a brief interval, during which the disciples are pretty much together privately, spending the time in joyful contemplation and prayer; after which, we witness a new starting point—the Pentecostal outpouring of the Spirit upon them - the public proclamation of Christ's resurrection divinely confirmed by the display of superhuman gifts - the preaching of the name of Christ for the justification of sinners unto eternal life. Then we behold, succeeding, a period of great and prosperous activity among the apostles, the rapid multiplication of believers, the formation of communities of brethren everywhere, the prevalence of comfort and joy and the fear of the Lord among the thousands who received the Word. Then we see persecution and trouble; then delay in the expected judgments on Jerusalem: then the uprise of questions, strifes of words, heresies: the perverse disputings of men of corrupt minds: the death of the apostles one by one, except John: the cooling of zeal among professors, the growth of corruption among them in faith and practice; then the

publication of Christ's message to seven typical ecclesias in Asia, through John in Patmos, shining out in the thickening gloom with the brightness of a great light in heaven. Then John dies, the light goes out, darkness settles on the scene; philosophy and vain deceit prevail over the simplicity of the gospel, through the ingenuities of carnally-minded teachers; Christians (so called) turn soldiers and politicians; they become a party in the state; and in less than three centuries, they put "christianity" on the throne by the sword of Constantine. Christianity, as a state institution, breeds political and ambitious bishops: these strive for the mastery~ even unto bloodshed. Rome and Constantinople become the leading rivals; the controversy is decided in favour of Rome... More than twelve centuries of darkness and turmoil drag wearily by; — by the will of God, gospel light revives ~ and here we stand at the end of the time appointed, looking for that reappearance of the Lord, promised to the disciples on the summit of Olivet.

When we direct our eyes forward, we see Christ more distinctly than even in the past. We see ourselves on the verge of that great change by which the kingdoms of the world are to be abolished, and transferred to a new order of rulers who have been in slow and painful preparation for ages past. Anon we see Christ again in the world, rousing his dead friends from their slumbers, apprising his living friends of his presence, and summoning them all before him for that grand assortment which has been both their hope and fear from the beginning. The judgment. past, and the unfit sent back from his presence, we see him take part in the affairs of nations. We see him crush immense armies; we see him send messages to the governments; we see his claims set at naught, and mighty armaments raised to roll back the tide of his power. We behold a time of trouble such as never was. We hear the dreadful shock of war—universal war; we see armies shattered, fleets destroyed, fortresses and cities in ruins, commerce at a standstill. We see the tempest roar with unremitting fury till the whole world is a wreck at the feet of Judah's Lion. Then slowly calm ensues; the storm abates; the sun shines; order returns; a new government rises out of the universal chaos. The kingdom of God spreads over all; the immortal friends of Christ take power everywhere in the name of "divine right"; peace overspreads the scene; soldiers disbanded; fortresses dismantled; arsenals emptied; the arts of

war suppressed, and mankind set free to worship God under heaven-sent guides and governors, and to live in joyful harmony everywhere, surrounded with plenty, and delivered from disease. "Glory to God in the highest, peace on earth and good will among men".

IN THE BEGINNING

(continuation of correspondence from last month)

A further letter on the above subject has been received from a reader. The following is an extract from the same:-

"I requested confirmation of your belief that the age of the EARTH was approx 6,000 years. I was prompted to ensure that I was, indeed, understanding you correctly on this point by the fact that Dr. Thomas, quite definitely, would reject such an opinion. Moreover, to the best of my knowledge, there is no evidence that he later changed his views on that point.

EVIDENCE (from 'Elpis Israel' p10-12)

1—P.11 (where he is speaking of the earth's age) he writes:-
"Instead of '6000 years' they can avail themselves of '60,000' years."

2—"The earth's organic remains, coal fields and strata belong to the ages before the ages of man (my underlining), rather than to the era of creation or the Noachic flood."

3—P.10 - speaking of the creation of both our solar system and also of the universe, Dr. Thomas writes "absolutely pre-existent for millions of ages before the Adamic era."!
Please forgive me making the following point, but it does appear, (both from the contents of the article in the June Magazine and also from the contents of your letter) that you have made the mistake of confusing the meanings which Dr. T. places upon the two words, "EARTH" and "WORLD". For example, Dr. T's article on p109 of June magazine (line 19), where he states the "WORLD'S" age is approx 6,000 years, is obviously referring to the INHABITANTS (human, animal and vegetable), that God had created. For that reason, he refers to "chronology" and "generations".

IN CONTRAST, when Dr. T. is concerned with the EARTH. i.e. as a planet (e.g. Elpis Israel pp 10-11) then "earth" is the

word he uses. He is being quite consistent and logical. Moreover, as we have seen, he is prepared to allow "millions of ages" (not even millions of years!) as being the time during which the earth existed. At this point may I indulge myself a little, in eulogising Dr. T's insight?

Considering that Dr. T. was writing approximately 150 years ago when superstition and also what (true) scientists call "junk science" (i.e. claims not based on verifiable evidence) was even more rampant than is the case today, then it is, indeed, very remarkable that he was able to elevate himself above such ill-founded beliefs (both in the world of pseudo-science and in the world of religion)!

His daring insight into the TRUE age of the earth is only one of many examples that could be quoted.

Finally, may I introduce you to some of the most thrilling and edifying reading outside the Bible? I have in mind a number of books written by great scientists of our day who, in common with many other great scientists, are devout believers in scripture in general and especially in the first chapters of Genesis.

EXAMPLES

"IN THE BEGINNING" - 'Bereshit' - by Nathan Aviezer. (He is professor of Physics at Bar Ilan University in Israel). He is a confirmed believer in "biblical creation" i.e. creation by God.

SCHROEDER'S book on the same subject. Schroeder, above all, is a very great scientist (in a number of fields) and a VERY confirmed and devout believer in 'Biblical creation'. (Both writers are thrilled by the convergence of Science and the Bible on all issues).

Were you aware of the fact that in contrast to say 60 years ago - independent evidence demonstrates that far more scientists (proportionately) believe in the existence of God than is the case with those people whose only claim to "culture" (sic!) lies in the 'humanities'? (Part of the evidence is on file and available). This, of course, is not surprising, since Science, like true religion, is concerned with the study of God's handiwork - whereas, the 'humanities' are merely concerned with MAN's handiwork!

Further, a fair proportion of readers' letters published in the 'New Scientist' are from scientistst who take the doctrine of a "Special Creation" (by God) very seriously."

The Remnant's reply (already sent)

May we assure you that we were aware of what Dr. Thomas suggested in Elpis Israel to counter scientific questioning. Science however has temporarily triumphed, largely being responsible for this age of unbelief. We reject "oppositions of science" (1.Tim.6.20).

There is only one rock of truth, and that is God's declared word. God requires us to have faith in that word:-

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Hebrews 11:3)

When God said "Let there be light --- and --- divided the light from the darkness" (Genesis 1:3-4) THAT WAS THE FIRST DAY, unique upon the earth which "was without form and void." The world of science will not accept this, as Peter declares:-

"For this they are willingly ignorant of, that by THE WORD OF GOD the heavens were of old, and the earth standing out of the water and in the water." (2 Peter 3:5)

Suppose there is something in what Dr. Thomas suggested all those years ago, what does it matter? The creation, made in six days, took place approximately 6000 years ago, for that is what the word of God tells us. Is it wise to set Dr. Thomas against R. Roberts?

God's word shows that "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Psalm 90:2) Anything outside the clear truth of the scriptures is worldly speculation.

EZEKIEL'S PRINCE AND HIS SONS

In considering the promise, through the prophecy of Ezekiel, of the Temple of the Kingdom of God, certain aspects concerning the future appointments for its service have, from time to time raised questions. For example of the prince referred to it is said:-

"Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

But if he give a gift of his inheritance to one of his

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servants, then it shall be his to the year of liberty; after, it shall return to the prince: but his inheritance shall be his sons' for them." (Ezekiel 46:16-17)

The question is, "If the Prince of Ezekiel be the Lord Jesus, explain how (as at verses 16 and 17) he can have Sons?" A helpful answer was supplied, over a century and a quarter ago in the ecclesial magazine as follows:

The word "son" was anciently used (as it still is in Oriental countries) in a much wider than the strictly literal sense of western usage. While applied to a begotten child, it also extends not only to children, adopted, but to all sustaining a filial relation, though not adopted. Friendship, or moral affinity, or resemblance, is even found justifying the use of "father" and "son", according to the relation existing. The inventor of musical instruments, for example, is styled the FATHER of all such as use them. So in the case of other inventors (see Gen.4:20). "Sons of Belial" is a frequent illustration; "son of Wickedness" (Psalm 89:22), "son of Sorrow" (Gen.35'18), "son of Perdition" (2 Thess.2:3) also occur. "My son", continually addressed in the Proverbs to anyone disposed to listen (Eccles.12:9):(Prov.1:3-7) is a prominent example.

Now, it is testified of the Messiah that notwithstanding that he should be "cut off" and natural generation prevented, he should see HIS SEED (Isaiah 53:10). That is, that he should have a family of CHILDREN, though natural pedigree would be cut off. Paul leaves no doubt on this point in applying the sign-words of Isaiah to Christ: "Behold, I and THE CHILDREN that God hath given me" (Heb.2:13). He is the captain of their salvation, leading many SONS unto glory. (Heb.2:10). Doubtless, they are sons of God, but in the sense that they are His SEED, they are also HIS sons, as they are the sons of Abraham, than whom, Christ is higher.

Now Christ as "the Prince" of the Age to come, "Messiah the Prince" (Daniel 9:25); the Prince of Peace (Isaiah 9:6), will give of his inheritance to his sons. He will also give to "his servants", that is, such of mortal Israel as walk acceptably before Him; but the difference between the two is apparent in the fact, that while land given to "the servants" returns to the Prince at the year of jubilee, the inheritance given to his sons—immortal saints—is a perpetual possession. (Ezek.46:16-17).

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A BIBLE CLASS

“... I BEAR IN MY BODY THE MARKS OF THE LORD JESUS”

Galatians 6:17

Paul, writing to his Galatian brethren, warned against false teachers who “constrain you to be circumcised” (Galatians 6: 12). Such deceivers sought to return to the law of Moses which had been fulfilled by the death of Christ about 30 years before. Circumcision had been required of all Israel under a law given to Abraham as God made a covenant with him:

“... Thou shalt keep my covenant therefore, thou, and thy seed after thee: ...

This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

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.”

Genesis 17:9-11,14.

From Abraham to the death of Jesus (approximately 1900 years), every faithful Jew was circumcised as a mark that he had made a covenant with God to obey His commandments, thus putting away his own desires. The circumcision was outward, visible in the flesh. However, it was also to signify a circumcision of the heart, putting away all fleshly lusts, in obedience and service to God, who in mercy promised at that time, a seed (Jesus Christ) through whom all nations would be blessed. A long time passed as these faithful Jews obeyed the word of God.

With the coming of Jesus as Abraham’s promised seed, God’s purpose was accomplished by Jesus’ victory in His obedient life and faithful death on the cross. He thus was the unblemished Lamb of God. With that victory, the ordinances of the law were fulfilled and put away, 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.” Colossians 2:14.

Circumcision as part of those ordinances was abolished. However, the meaningful spirit of that law was not abolished, for circumcision

of the heart remained. Paul, writing to his Roman brethren, again helps us:

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

But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” Romans 2:28-29.

The apostle, witnessing against those who advocated the need for fleshly circumcision, revealed to his Galatian brethren what was the spirit of one whose heart was truly circumcised:

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.”

Galatians 6:14-16.

How did Paul “glory ... in the cross” of Christ, thereby becoming a “new creature”? Jesus himself makes it plain, as He spoke to His disciples:

“... If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it”

Matthew 16:24-25.

Paul was crucified to the world by firmly denying his own carnal desires - instead, living to serve Jesus Christ and to please His Father as a “new creature,” the flesh cut off and the word of God ruling in his heart. There was no outward sign as one looked upon Paul that he was a “new creature.” But he continued:

“From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.” Galatians 6:17

What then did he mean by: “I bear ... the marks of the Lord Jesus”? Jesus, after His crucifixion, revealed the wounds from the cross to His brethren, to convince and comfort them that He had indeed risen from the dead. Doubting Thomas said:

“... Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust

my hand into his side, I will not believe."

John 20:25.

The marks in Jesus' hands, feet and side were sure signs of His victory over His flesh, as He yielded His life and thereby became the unblemished Lamb of God. Paul outwardly had no such marks, yet he said: "I bear in my body the marks of the Lord Jesus." He was, in mind and spirit, truly striving to be "crucified... unto the world," dying daily, by denying his carnal nature. His heart revealed to Jesus that he did "take up his cross" and struggled to crucify the old man of sin. He thus bore in his heart "the marks of the Lord Jesus." The word used for "marks" is STIGMA, which has been used in the past as a distinguishing mark burned or cut into the skin of a servant or slave. Today it is looked upon as detracting from one's character - or as a mark of reproach. Through his actions, Paul revealed that his heart was "stigmatized" as a servant of Christ.

He reminds us how we too can bear this meaningful stigma of Christ, for he wrote concerning Jesus' death on the cross:

"...that he might sanctify the people with his own blood, suffered without the gate.

Let us go forth therefore unto him without the camp, bearing his reproach.

For here have we no continuing city, but we seek one to come."
Hebrews 13:12-14.

As we earnestly seek the fellowship of Christ, let us join with Paul, in sincerity, determined to be identified as bearing in our hearts "... the marks of the Lord Jesus."

J.A.DeF

EXTRACT FROM LETTER FROM A.R.H.

(Reference: "Were there humans before Adam?")

"What did the angels comprehend by "Let us make 'man' in our image and after our likeness" to have dominion over the works of thy hands (Ps.8:6). Does it suggest man in a lower order to be brought to angelic status. The word 'make' involves trial and error as every potter at his wheel would appreciate when the clay fails to respond to his fingers. The word 'create' in verse 1 of Genesis suggests the bringing together of the raw materials for the proposed design in hand. --- God was the commanding word, surrounded by the spirit which caused the abundance of electrons to form masses to form the heavens and the earth.

The New Testament gives an account of the new creation so it may enlighten us on the Old. John states, "In the beginning was the word", and Luke's account Ch.1:30., "And the angel of the Lord said unto her, Fear not Mary: for thou hast found favour with God." Also v 31-35. V 38 And Mary said, "Behold the handmaid of the Lord. Be it unto me according to thy 'word'."

And so through the medium of the line of Eve who did not do according to God's word and was cursed to sustain their lives by the sweat of their face in producing bread - - -. The 'word' became flesh and dwelt amongst Israel. He was taught by Mary a woman well versed in the word and educated also by the temple priesthood to whom He asked difficult questions. The making process was stamped with approval at John's baptism. "This is my beloved Son." And later at the transfiguration the words He spoke as with authority - - - "Hear him"! The first man in the image and likeness. Heb.1:3.

- - - How came Moses to say in six days the Lord made all things. Certainly not the man in "the brightness of his glory and express image of his person". God's intention was to that end but I would not like to say the offspring of the woman have been set over the work of God's hands, the only domination over animals is with a big stick.

In my mind Gen.1 is God's (intention) abandoned because of sin and recommenced in Jesus Christ. The angels have not finished their commission so Christ is to return as the master mind with them to carry on in restoring Eden with its trees of life. - - -

That is the "Will of God" Christ taught us to pray for, first declared in Genesis and accomplished (in) Him."

The Remnant's comments

In the original the words "God said, Let us" make (Genesis 1:26) is comprehended in the hebrew word "Elohim". We believe that in this first place of the use of this word to describe God, the meaning conveys a singularity of all power. Man was created by The Supreme Being. Angels were there, but it was the Divine Spirit which "formed man of the dust of the ground, and breathed into his nostrils the breath of life - - -." (Genesis 2:7). The angels of God did witness this wonderful event, "When the morning stars sang together, and all the sons of God shouted for joy - - -." (Job 38:7). This thought is in keeping with the clear witness concerning the second Adam, that He is

the Son of God. The Angel announced His coming to Mary, but it was "the power of the Highest" that overshadowed her.

(Luke 1:35).

With the creation of Adam came that particular blessing, "Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Genesis 1:28). So James was able to say, "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body." (James 3:3).

However, we have to admit, there is imperfection through sin, in mans' dealings with the lesser creatures. The coming of the Second Adam will bring about a profound alteration when "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; AND A LITTLE CHILD SHALL LEAD THEM." (Isaiah 11:6). This will be the dominion in its most benign sense. Man WAS made "in the image of God" (Genesis 1:27). But man failed, and his persistent evil deeds are not according to the righteousness and glory of his Creator, except in that one instance of He who could say" --- he that hath seen me hath seen the Father ---." (John 14:9).

In the vicissitudes occurring since the Beginning, this work of God, for all the evil that has taken, and is taking place, the general and unswerving direction is to one end:-

"Behold, I make all things new --- these words are true and faithful." (Revelation 21:5).

"SIGNS OF HIS COMING"

"For the time will come when they will not endure sound doctrine ---"

(2 Timothy 4:3)

Such a situation, as described by the Apostle Paul in writing to Timothy, was already in existence in that early time of the New Covenant, and the deterioration has steadily worsened since that time.

But how noticeable it now is, even in the "form of godliness".

The Methodists, Britain's third largest "Christian" denomination, is considering applying for funds from Britain's National Lottery. The excuse is that by acquiring such money they will be able to enhance their "good causes" efforts.

The Anglicans and Roman Catholics do not seem to have had a difficulty on this matter, but the Methodists previously were concerned about gambling, and so rejected any idea of having anything to do with the Lottery. But the situation is now changing, and even the Church of Scotland (supposedly of strict persuasion) has decided to let its people apply for help from gambling funds.

Methodists are also considering changing the rules to permit selling and drinking alcohol on church premises. This is a far cry from the founder of Methodism who proposed the abolition of distilling, aimed against drunkenness, which had become more prevalent with the coming of the industrial revolution and the distillation of liquors; gin replacing beer in popularity in many working-class homes. In fact Methodism was the first to call for thorough-going renunciation of spirit-alcohol, and this was extended by some to include a ban on wines and beer. So came about the term TEETOTAL, the T being added to the pledge, encouraged by Methodists amongst those who had had a previous weakness for strong drink, to exclude in total all alcoholic drinks from their lives. This brought the banning of wine even from Wesleyan Communion Services, fruit juice taking its place.

The present movement to change what has gone before is indicative of deterioration. People of previous generations would be horrified if they were aware of what is happening.

A loose religious attitude is also seen amongst peoples of "Pentecostal" persuasion. Earlier generations would be astounded to see what is termed Christian-theme salons that are becoming popular in the United States. Women are driving miles out of their way to have their hair dressed at shops carrying such business names as "Divine Design", "Crown and Glory", and "First Lady Hair Design". As the stylists snip away at their clients' hair, they sing, shout, or sway, after the manner of Pentecostalism, and talk about "the Lord's blessing". At the same time the shop radio is tuned to a gospel station. At one salon, having the business name "Christ Did It All", a customer was heard to remark, its "the traditional church versus the church today - the millennium church."

THE REMNANT

What an amazing remark and an amazing change, even amongst those who are a "form of religion". It is a situation which makes more meaningful the scriptural testimony:-

"Be not carried about with divers and strange doctrines."
(Hebrews 13:9)

"--- speak --- the things which become sound doctrine."
(Titus 2:1)

"Now the Spirit speaketh expressly, that in the latter times some shall depart - - - giving heed to seducing spirits - - -." (1 Timothy 4:1)

NEWS FROM THE ECCLESIAS

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

Sundays: Breaking of Bread 11.30 a.m.

Sunday Afternoon Class 1.45 p.m.

Midweek: Bible Class: Forestville, Hamburg and Fredonia

Every Third Week: Revelation Study

As a result of sending out invitations to receive the Remnant Magazine our mailing list has more than doubled, an encouragement and blessing in this work.

Some have expressed a desire to know more concerning the Remnant's beliefs giving further opportunity to witness to His Word.

J.A.DeF.

MANCHESTER, Ryecroft Hall, Audenshaw.

Sundays: Breaking of Bread 11.00 a.m.

Thursdays: Bible Class 7.15 p.m.

As Autumn sets in (which is the time of the Jewish New Year) our own calendar for 1999 has considerably run its course. The year 2000, therefore, is getting much nearer; a date which has had a meaningful connotation for the Brethren over many decades. Certainly the signs in the world at large speak of much Bible prophetic fulfilment, and though things at present seem to be free of any great alarm, it is at such a time as this that Jesus warns of His coming "as a thief in the night".