



A New World (Dis)Order

“And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more” (Revelation 20:1 RVIC).

The phrase “New World Order” was first used by U.S. President George H. W. Bush in 1991 to describe new alliances forming in Western Europe after the fall of the Soviet Union. Meant to convey assurance of worldwide peace and political stability, ten years later the term was used to describe the agenda of the World Economic Forum gathered in Davos, Switzerland. Discontented with globalization, the Forum suggested ten initiatives for the second President Bush. An aggressive trade program was proposed in which all countries would benefit and global trade agreements would take precedent over existing practices. Within a month, the idea of a peaceful New World Order disappeared with the terrorist attacks on the World Trade Center in New York City.

When September 11, 2001 ended, nearly 3,000 people lay dead or disappeared in the rubble of the towers. Soon, the United States would be mired in the longest war in its history, costing nearly \$8 trillion. Perhaps the most egregious act of international terrorism, an estimated 25,000 would die in the attacks that followed elsewhere, including Bali, Djerba, London, and Madrid.

The real new world order that came out of these attacks would be shaken again ten years later, when citizens in countries across the Middle East rose up against suppressive governments in what became the “Arab Spring.” Tunisia, Egypt, Syria, Libya, Yemen and Bahrain protested against economic and social inequities. Aided by a sophisticated and global social media, the entire world witnessed the events.

Another ten years passed. It was now 2021. A gangster regime in Russia proclaimed minor parts of neighboring countries were a threat to its security and began a systematic invasion of Ukraine. Taking a lesson from the past, Russia expected a short and relatively bloodless takeover of its Eastern neighbor.

In 1939, Joseph Stalin, Premier of the Soviet Union, had offered to swap territory with Finland. Stalin saw the Finnish Islands as an ideal spot to build military bases overlooking the Baltic Sea. From there Russia would have easy oversight of the Karelian Isthmus and Leningrad. In exchange, he offered the Finns the Soviet territory of Karelia, just north of the Isthmus, Finland rejected the offer and Stalin countered with an invasion that later was coined the Winter War.

Finnish fighters had a difficult time against the larger Soviet forces. Unlike the current invasion, Western countries saluted Finnish soldiers but provided no support. Russian soldiers prevailed in a war of attrition and Finland was forced to cede almost ten percent of its territory to the Soviet Union.

Similar to the current conflict, Soviet soldiers performed poorly. That performance inspired one on-looker — Adolf Hitler — to believe that Russia could be defeated by a superior force. In just over a year, the combined forces of Finland and Germany took on the Soviets in what became known as the Continuation War. The Soviets prevailed once again and a cease-fire in 1944 ended the conflict. The Soviets had been successful. (For an interesting read on the impact of the Continuation War, see the Wikipedia article, “Jews in Finland.”)

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Stalin's New Soviet Order

Driven by his success, Josef Stalin saw an opportunity to further extend Soviet power. He ordered what had become a puppet regime in North Korea to attack their Southern neighbor. Now, however, the United Nations had committed to protecting member nations. UN troops formed a military coalition with United States troops in what became known as the Forgotten War. (Approximately 150,000 troops from South Korea, the United States, and participating U.N. nations were killed in the Korean War, and as many as one million South Korean civilians perished. An estimated 800,000 communist soldiers were killed, and more than 200,000 North Korean civilians died).

Allied troops landed on the southern tip of South Korea and drove the North Koreans back to the border of China. This seeming victory soon turned when, a year after the establishment of the People's Republic of China, Mao Zedong intervened and drove the remaining US coalition back to the dividing line that exists today. This only direct conflict between two of today's major superpowers — the United States and the People's Republic of China became the source for prolonged Chinese-American confrontation that exists yet today. North Korean president Kim Jong Un, after sending birthday greetings to Russian President Putin, congratulated him for “crushing the threats of the United States.” North Korea brags of developing missiles that could reach anywhere in the world.

2022 Brings a New World Disorder Closer to the Battle of Armageddon

The New World Order envisioned after the 1991 Russian perestroika (reconstruction) now appears to be a pause — similar to pushing the button on a television remote — in the continued deterioration of this order of things (1 Corinthians 7:31 “for the fashion of this world passeth away”). Thirty years after it was first proposed, world leaders' hope for inclusiveness in a New World Order has given way to a more chaotic world of disorder. Looking to Ezekiel's description of the countries gathered against Israel in the climactic battle of the Gospel Age, we can see in today's disorder the progress toward this final battle when Jehovah shows Himself to the world. Ezekiel mentions two precursors necessary: (1) Israel must be regathered from the nations to which they were scattered, and (2) those regathered must be dwelling securely.

Regathering and Dwelling Safely

Ezekiel 37:7-14 prophecies of the rebirth of Israel and the regathering to its former estate. Note verse 12: “Therefore prophesy, and say unto them, Thus saith the Lord Jehovah: Behold I will open your graves and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel.” A brief review will show the fulfillment of this scripture in our day:



Israel Reestablished in 1948

- (1) **1878** — The indication of God's favor was shown in the first Jewish establishment in Israel — Petah Tikvah
- (2) **1916** — The Tripartite Agreement creates the borders of the modern Middle East
- (3) **1917** — The Balfour Declaration creates a homeland for Jews in Israel
- (4) **1918** — The British Mandate over Palestine
- (5) **1933-1947** — Jewish flight from persecution
- (6) **1937** — Peel Partition Plan of Palestine
- (7) **1947** — United Nations Partition Plan
- (8) **1948** — Declaration of Jewish State

When Israel was reestablished in 1948, a population of 600,000 fought a successful war against neighboring Arab countries to guarantee its existence. Seventy-four years later, over six million — 46 percent of the world Jewry and three-fourths of the country's population — live in Israel. Can there be any doubt that Jehovah's hand is behind this regathering!

After 70 years, a Change in the Middle East

From the time Israel fought to secure its independence, there have been two simple truths regarding that nation's future (from an earthly standpoint): (1) if the Arab nations laid down their weapons, there would be no more war in Israel; (2) If Israel laid down its weapons, there would be no more Israel. Consistent with Biblical expectations, this is no longer true.

Benjamin Netanyahu, the recently reelected Prime Minister of Israel, spoke to this situation in an interview with the *Wall Street Journal* following his party's election:

“For 25 years we were told that peace with the Arab nations would come only if we first resolved our conflict with the Palestinians, who wanted a state instead of, not next to, Israel. My government's approach has been made possible by a profound change in thinking among many **Arab leaders**,

who now view Israel not as an enemy, but as an indispensable ally (emphasis added) ... Shortly after I addressed a joint session of (U.S.) Congress (in 2015), several Arab leaders secretly requested to meet with me. These meetings foreshadowed the Abraham Accords ... If the policies of peace through strength persist, we may soon be able to envision an end to the broader Arab-Israeli conflict” (*Wall Street Journal*, October 19, 2022).

Following the first accord with the Arab Emirates, Bahrain, Sudan, Morocco, Oman and Jordan all followed with peace and cooperative agreements with Israel. (For a comprehensive discussion of the prophetic impact of these accords, see the Herald of Christ’s Kingdom, November/December 2020). These accords reshaped the Middle East, bringing the world closer toward that indicated by Ezekiel. Today, Israel flies over Saudi Arabia; Sudan no longer hides arms for Iran; a new joint railway project promises to connect Israel to Saudi Arabia.

Psalms 83 has been viewed by many Bible Students as a description of the ongoing conflict between Israel and its neighbors, from the time of its reestablishment in the land to the end of their conflict. Settlement of these hostilities suggest things are headed in the direction of Ezekiel 38:11-12: “And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell securely, all of them dwelling without walls, and having neither bars nor double gates; to take a spoil and to take the prey; to turn thy hand against the waste places that are now inhabited, and against the people that are gathered out of the nations, that have gotten cattle and goods, that dwell in the middle of the earth”

This passage elucidates two motives for an assault on Israel, one military and the second commercial. Although Gog, commonly believed to be Russia, leads the attack, others lend support: Persia (Iran); Togarmah (Turkey); Cush (Yemen and Africa); Phut (Libya); Gomer (Germanic and Slavic countries, including Western Europe). Those countries not in support of such an invasion due to commercial interests include Sheba and Dedan (Saudi Arabia); Tarshish and the Young Lions (England, North America and Australia). (Note: These countries are identified in Genesis 10 and can be found in the footnotes of the Revised Version Improved and Corrected).

Commercial Interest in Israel

Due to a leak, Russia halted the flow of natural gas through its Nord Stream pipelines. Plunging supplies caused soaring prices in Europe, where governments struggle to find alternative sources to heat homes and generate electricity. Libya (Phut) and Egypt want rights to explore for natural gas in the eastern Mediterranean. This would provide an alternative source for Europe. After several months of secret talks, Egypt persuaded Israel to begin extracting natural gas off the coast of the Gaza Strip, which would quiet the contentions over that geography.



Israeli Gas Exploration

In September, German Chancellor Scholz visited Saudi Arabia, the United Arab Emirates and Qatar and subsequently secured an agreement for those countries to provide natural gas to Germany. Although it is a minor part of what it had been receiving from Russia, this change brings Europe (Gomer in Ezekiel’s prophecy) a closer step into the fulfillment of Ezekiel 38.

In August, 2022 Israel announced plans to export natural gas to Europe from its two largest pipelines. Two months prior it signed a Memorandum of Understanding with Egypt and the European Union to provide natural gas to Europe jointly from other pipelines. Discovery of several large fields of natural gas is being called a “game-changer” for Israel by industry analysts. The Israeli company Energean PLC holds rights to a one of the largest new gas fields not yet developed. Just how these new developments in the world’s energy sources may further the biblical prophecies surrounding Israel in the last days are yet to be determined. However, it is certain that Israel now joins the Middle East energy giants jointly controlling the largest proven regional natural gas reserves in the world.

Conclusions

Since the Russian invasion of Ukraine, the relationships between major world powers have continued to deteriorate. German Chancellor Olaf Scholz declared the invasion as *Zeitenwende* — a turning point. Peace is secondary to power. Both China and Russia are vying for relevance. Japan has committed to rebuilding its pre-World War II capabilities in order to defend the Indo-Pacific region. India, the second largest country by population, has demanded a seat on the United Nations Security Council.

We have today witnessed the failure of many global organizations such as the United Nations, the International Monetary Fund, the World Bank and the World Trade Organization to address world problems such as the growing debt crisis of Less Developed Countries. Fifty-three of these countries are now at risk as global inflation wreaks havoc on sovereign balance sheets. International Law is challenged. Nuclear prolif-

eration creates possibility of international anarchy in which there is no central organization which can calm conflicts. In 2022, world military expenditures passed \$2 trillion. No single power dictates the current global order. Russia is now recruiting Syrian fighters for urban warfare. With Ezekiel 38 pointing to an invasion out of the north country (verses 1-6), Iran and its allies speak openly of weapons which will penetrate Israel's current defenses.

Ezekiel 38:8 indicates a long process of preparation in the buildup to the final battle of Armageddon — the attack on Israel. Rotherham translates the verse, "After many days thou shalt muster thy forces," while the Septuagint renders it "He shall be prepared after many days and he shall come at the end of years."

As we witness the events of our day, let us remember that Jehovah is directing all things. We cannot help but feel anxiety as we see these things unfold. We must remember, however, that God will never leave us nor forsake us (Deuteronomy 31:6). Scripture assures us that the final collapse of the elements of Babylon will result in the great promises of a kingdom of peace without end. "And the desire of all nations shall come" (Haggai 2:7). "In the last days it shall come to pass that the mountain of the house of the LORD shall be



The prophet Micah

established in the top of the mountains" (Micah 4:1, 2). Current events will give way to a time when all families of the earth will be blessed, and a permanent and far better New World Order will be established. If the events of the future cast shadows before us and cause fear and trepidation, let us focus on the silver lining to those clouds of trouble we see, lift up our heads, and rejoice that soon the whole world will see the glory of God and find relief for all human woe. Let us remember that we are to walk by faith and to trust that God has promised what He is able to perform! (Romans 4:18-21).

Our Eternal Home

"I will dwell in the house of the Lord forever" (Psalms 23:6).

The "green pastures," "still waters," "rod," "staff," and the "valley of the shadow of death," as well as the other details mentioned by David in Psalm 23 made up the daily experiences of sheep under the care of oriental shepherds. Whenever possible the flock was led into a sheepfold at the close of the day where they could dwell safely for the night. To David this safe and desirable conclusion of the day as experienced daily by sheep served well to symbolize his own daily rest in the Lord and his future place in the divine arrangement's.

David greatly rejoiced in what this illustrated to him as one for whom Jehovah cared. Its meaning to us is even more significant for in a very special sense the Psalm was written for the Christian church. To us there is a daily dwelling place in the house of the Lord and also a glorious hope of being actually with the Lord in that "place," in the Father's house, which Jesus went away to prepare for ever.

Jesus said to his disciples, "In my Father's house are many mansions" (John 14:2). The word "mansions" is a translation of a Greek word meaning "a staying," or a place to stay, a "residence" or "abode" It is used only twice in the New Testament and both times by Jesus in the 14th chapter of John. Our Lord Jesus' second use of the word in the KJV uses the English

word "abode" in verse 23 "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our "abode" with him." John 14:23 The word "abode" is the same Greek word translated "mansions" in verse 2 of this chapter. It could be translated, "In my Father's house are many places to stay, many abodes." In verse 23 Jesus is saying that both he and his Father find a place to stay in the hearts of those who love him and are obedient to his words. It also means that the Father and the Son dwell together with those who love them. That their dwelling place becomes ours, where we live in our innermost hearts and minds.

The "Father's house" can represent the entire vast universe which He created and in this "house" are many places to stay or many abodes. As human beings there is only one abode that would be suitable for us, that is the earth. But God did not confine himself to the creation of human beings and a home suitable just for them. The Scriptures indicate that there are other orders of beings, these are adapted to live under circumstances quite different from those existing on the earth. There various planes of existence in the heavenly realm are angels, principalities, and powers. The plane of life on which these beings live is their abode. In Noah's day many of the holy angels sinned

by leaving “their own habitation” (Jude 6, 1 Peter 3:19,20, 2 Peter 2:4, 5).

Although there are many abodes in our Heavenly Father’s house, it appears there was none suitable for the bride of Christ. That is why Jesus said to his disciples, “I go to prepare a place for you. And if I go, I will come again, and receive you unto myself; that where I am there ye may be also” (John 14:2, 3). This indicates that the abode or that future dwelling place of the church did not exist prior to the Lord’s first advent. The “Father’s house” contained many abodes in which dwelt the various orders of intelligent beings originally created by Him, but there was no place for the church. Together with Jesus (the heavenly bridegroom), the church or the bride of Christ was to be a new creation, so it was necessary that a new abode be prepared for them.

There is a special sweetness to this promise of Jesus, “I go to prepare a place for you.” It is as though he was saying to his disciples and to his followers, that while there were already many mansions in the vast expanse of his Father’s house, none of them for his bride, hence a special “mansion” was to be prepared. “And if I go, I will come again,” The preparation of the mansion precedes Jesus’ return. Jesus said, “and receive you unto myself; that where I am, there ye may be also.” It is impossible for us to comprehend what conditions will be like in that place which Jesus has prepared for us. But we can have some idea of what it will mean to be with Jesus and to dwell with him.

The Apostle John found it impossible to fathom the great height of glory to which the faithful overcomers of this age will be exalted, the partakers of the divine nature and to be immortal like God and Jesus. He wrote, “It doth not yet appear what we shall be,” but there was one thing John did know, and in this he saw a marvelous manifestation of divine love. “We know that Y we shall be like Him,” he wrote, “for we shall see Him as He is” (1 John 3:1-3). John, as a disciple of Jesus, walked with him while he was in the flesh, quickly grasping the implications of what the Master said on such matters. It was John who recorded Jesus’ promise of the place to be prepared in which the Master and his followers would dwell together in glory. It was John who recorded the Master’s prayer in which he said to his Heavenly Father, “I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world” (John 17:24).

There was no doubt in John’s mind that this prayer of the Master would be answered. In this prayer Jesus also asked that the Father bestow the same love upon his followers that he had

displayed toward him. John indeed realized what a great love this was by writing, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” It is these sons of God who are to be made like Christ and dwell together with him.

The startling difference in the Gospel Age from any time previous is the call to sonship, to being part of the divine family. Previous calls were to be the servants or the friends of God. For example, Moses was called the “servant of God,” and Abraham was the “Friend of God” (Nehemiah 10:29, James 2:23). The consecrated are all called “sons of God” now. Therefore, all who have accepted the call have this common heritage in the present life.

While this new dwelling place prepared for the new creation will be very different from any of the other “mansions” that already exist, it will be in the Father’s house. That is within His vast universe. Hence the Psalmist could write prophetically of the church that will “dwell in the house of the Lord forever.” All the various planes of being created in the image of God and remaining obedient to him are properly said to be dwelling in the house of the Lord. The restored human family, living in perfection, on the earth, will dwell in the house of the Lord forever, their particular mansion being the earthly paradise. But the church, dwelling with her Lord (the heavenly Bridegroom), will occupy the grandest of all the spiritual mansions, the dwelling place especially prepared by Jesus for them as they will be part of the divine family.

The apostle explains that even now those who believe do enter into rest (Hebrews 4:1-3). This is a rest of faith in the finished work of Christ, a peace of heart and mind which transcends all our trials and difficulties. It is based upon our assurance of the Father’s love and our confidence in his ability to supply all of our needs according to the riches of his grace in Christ Jesus (Philippians 4:19). In addition to this present resting place of faith and hope, we have the assurance of an abiding place (mansion) which Jesus promised to prepare for his faithful disciples (Hebrews 4:9). It is this thought of our present association with the Lord through his Word, and our future living with him in glory that Jesus discusses in John 14, where first he speaks of the “abode.” That mansion which he would go away to prepare, then adding that he and his Father would even now make their abode, their mansion, with those who love and obey them.

The Present House of the Lord

David declared, I “will” dwell in the house of the Lord. Suggesting the possibility of his own determination of desiring to dwell in the house of the Lord would have a great deal to do with



John the Apostle

attaining this much desired position in the divine arrangements. It is true of the Lord's people in every age that their own willingness and desire to be in harmony with God and to be a part of his household is a necessary prerequisite to enjoying such a high position of favor. God does not compel anyone to dwell in his house.

Also in Psalm 27:4 David said, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Here David is so concerned with dwelling in the house of the Lord all the days of his life.

What a wonderful desire David had, yet he was not privileged to build the Temple but just to set the stage for it! The "one thing" David desired was that he might "dwell in the house (in that permanent residence) of the LORD all the days" of his life, so that he could "behold the beauty of the LORD" and "inquire in his temple." As Christians, we have made a similar vow, for our hope is to have a spiritual reward, especially the Little Flock and to be with Jesus. We desire to dwell with him and see the place he has made for those who faithfully fulfill their covenant of consecration.

However, in Psalm 23:6 he declares his determination to dwell in the house of the Lord "forever." The one seems contingent on the other. Certainly those who have no desire now to dwell in the house of the Lord and who spend their lives in alienation from him, will not dwell in the "mansion" Jesus promised to prepare for those who love and obey him.

This Psalm does not state that we will be of the Little Flock necessarily, but it does say that if we do not forsake the Lord and if we hang on to Him until death we will get life on the spirit plane. To be a member of the Little Flock depends on how each of us faces up to our experiences when we are in the consecrated mode of the present age.

The "house" of the Lord as David expressed is probably a reference to the typical tabernacle. David desired to build a better house, a temple, in which he could "inquire" of the Lord but he was not permitted to do so. The tabernacle the house of the Lord as viewed by David and by typical Israel was a "shadow" or symbol of the real "house of the Lord" in which the church of this Gospel age finds a dwelling place, and in which, ultimately, all mankind will find a haven.

The most holy of the tabernacle typified God's own dwelling place and the center of divine authority. This is on the divine plane inhabited only by those possessing the divine nature. Originally God was alone on this plane. Then our Lord Jesus was highly exalted to this plane when raised from the dead and the church also is promised the divine nature if faithful unto death (1 Peter 1:4, James 1:12, Revelation 2:10).

The holy of the tabernacle, as well as the court surrounding the tabernacle, symbolize the present dwelling places of those who are sacrificing their human nature in order to enter into the most holy to

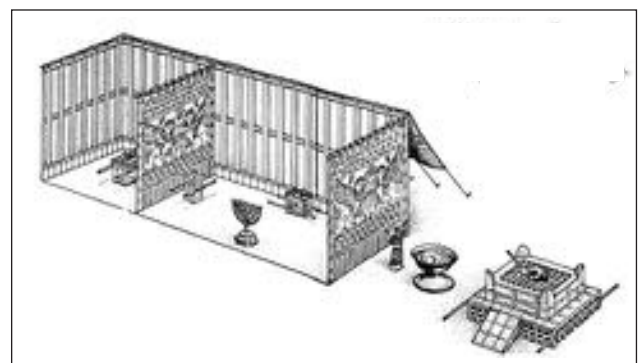
dwell with God and with Christ. In Revelation 21:3 the expression "tabernacle of God" is associated with Messiah's Kingdom because this arrangement is not to be a permanent or eternal condition. When the atonement work is complete and mankind is thoroughly reconciled to God, there will be no further need of a mediator between God and man.

In the first half of verse 3 John saw a vision presented from the standpoint of a spectator residing momentarily in the Kingdom era. "The tabernacle of God is [the present tense is correctly supplied by the translators] with men." However the last half of verse 3 and all of verse 4, beginning with the clause "and he [God] will dwell with them," are recorded in the future tense. As these events will have their fulfillment in the era following the reign of Christ.

So a fine distinction is also to be noted between the first, the tabernacle of God being with men during the Millennium and then, His dwelling with mankind in the ages to come. The former expression refers to an arrangement conducive to restructuring society along educational and disciplinary lines, and also acquainting mankind with religious standards and instilling moral values. The latter expression refers to the private indwelling of God's love in the heart of each of the wholly redeemed, those accounted worthy as "his people" to attain the post millennial period.

When David spoke prophetically of his desire to dwell in the house of the Lord all the days of his life, it is a reference to the great privilege enjoyed by the saints during this Gospel age of offering themselves in sacrifice in the antitypical "court," and enjoying the rich blessing of spiritual communion with the Lord in the antitypical holy. In Psalm 27:6 David speaks of offering the "sacrifices of joy" in his (the Lord's) tabernacle." Interestingly David uses the word "tabernacle," a temporary dwelling instead of the word temple. By the guidance of the Spirit he gives insight that the sacrificing is only during the Gospel Age. Oh, what unspeakable joy is ours as we realize the privilege, we have of presenting our bodies as a living sacrifice in the assurance that God will accept them and beget us to the divine nature (Romans 12:1).

The offering of ourselves as a sacrifice is not in itself joyous, but rather the reverse, for it is contrary to the desires of the flesh. Also, the sacrifice of saints



The Tabernacle of Israel

is not pleasing to the world. The Lord's people often find that the world hates them. A truly consecrated Christian is not at home in this world. David's own experience illustrated the position of the Christian in the world, particularly of our example Jesus. David prayed to God, "Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty" (Psalms 27:12).



Garments of those who served the Tabernacle

David added, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living" (Psalms 27:13). How true this is of the saints of the Gospel age. While we are not serving the Lord for a reward, nevertheless, the assurance that God's love, his goodness, will yet be revealed to us in all its glorious fullness, that ultimately his glory will be revealed to all. Just as the joy that was set before Jesus enabled him to endure the cross and to despise the shame, so it is with us. We know that the valley of the shadow of death through which we are now walking will yet be transformed into the "land of the living," and that there the goodness of the Lord will be revealed to all mankind (Isaiah 40:5). It is our confidence in the final outcome of this plan, and the joy that is set before us of co-operating to this end, that help to keep us from fainting and becoming discouraged during the present time of trial.

David wrote that he desired to dwell in the house of the Lord in order that he might behold his beauty. The beauty of the Lord is seen in the glorious attributes of his character, his wisdom, his justice, his love and his power. This beauty of divine holiness is discerned and appreciated only by those who are in covenant relationship with him and who are enlightened by his Holy Spirit. These are begotten of the Holy Spirit, and enjoy spiritual vision. Through the Word of truth, they see the outlines of the divine plan for human redemption and salvation. Through that plan, they see the glorious attributes of God working for the eternal blessing of his creatures and to his own glory.

In the holy of the typical tabernacle were only three pieces of furniture, the golden table which bore the shewbread, the golden candlestick and the golden altar. Each of these is symbolic of the church. For from the "golden table," the church holds forth the bread of life. From the golden candlestick, she radiates the light of the Word, and in the golden altar we see the church as a sacrificing body, and from her the sweet-smelling savor of sacrifice ascending into the presence of God. We recall Jesus' words, that he and the Father would make their abode with the church. The glory of the Lord is to be seen only by those who are in the church and who participate in the fellowship of the Word of God as he makes that Word known to his people through his people.

So it is in that antitypical "holy" we see the glory of the Lord as it is revealed through the church as she holds forth the word of life. We see his glory in the light from the antitypical golden candlestick and as the saints offer their sacrifice of praise to the Most High, his glory is further revealed. What high favor is thus shown to us of the Gospel age in being permitted to dwell in the house of the Lord, where, through the

channels of his own providing, we can see his glory displayed. Surely it should be our desire to dwell in this house of the Lord all the days of our life, just as David expressed concerning himself with reference to the typical tabernacle.

The thought of a daily dwelling in the house of the Lord was illustrated by the daily experience of the sheep being led to a safe resting place. But in the big picture that final scene in the experience of the sheep can well represent our actual dwelling with the Lord beyond the veil. Oh what a glorious ending this will be to all the travelers of the narrow way! No tongue or pen can describe the joys of that blessed day.

It will be a day when all our labors and trials will be over. There will be no more sorrow, no more sighing, no more tears. However, while our labors and trials will be past, there will be a work for the church to do. This is an especially blessed thought for God's people now, for we are living in that time mentioned in Revelation when the death of the saints will mean that they will rest from their labors, but their works will follow them, that is they will not need to remain asleep in death (Revelation 14:13).

Just think of the glorious "works" the saints will enjoy when dwelling in the house of the Lord as members of the divine family! They will be joint-heirs with Jesus reigning over the earth for a thousand years. They will be associate judges, priests and kings with him in dealing with the people then. They will share the mediatorial work of the messianic kingdom. Yes, they will be co-workers with God and with Christ in the restoration of the human race to at-one-ment with the Creator and to perfection of human life. We as human beings cannot understand very clearly the glories of the divine nature. But we can visualize to some extent the blessedness of the privileges which will be ours, if faithful unto death. Of sharing in the kingdom work assigned to those who will be found worthy to dwell in the special place prepared in the house of the Lord for these overcomers. It is the joy of this anticipation that has so much to do with spurring us on with renewed zeal in the doing of God's will.

The work of the saints beyond the veil is referred to by the prophets when they speak of the "mountain of the house of the Lord" (Micah 4:1-4, Isaiah 2:1-4).

This kingdom of God is made up of those who dwell in the house of the Lord, in that “abode” in the Lord’s house which Jesus promised to prepare for those who love him. These prophecies include the thought of the household, for the kings in the kingdom will all be members of the royal divine ruling family or house.

How all comprehensive is the prophetic utterance of David, “I will dwell in the house of the Lord forever.” This most wondrous possibility, this glorious

hope, is the inspiration of all those who from the heart can say, “The Lord is my Shepherd.” May we, as his sheep, follow ever more faithfully the leadings of our Shepherd, feeding in the green pastures into which he leads. Drinking the refreshing waters which he provides, recognizing all the ways in which he cares for us. Let us all be rest assured that his goodness and mercy will pursue us all the days of our life and that we will dwell in his house forever.

Apostle Paul’s Ministry

“In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses (2 Corinthians 6:4).

The Apostle Paul whenever possible provided for his own needs. While in Ephesus Paul told the brethren “I have coveted no one’s silver or gold or clothes. You yourselves know that these hands ministered to my own needs and to the men who were with me” (Acts 20:33-34 NASB). He also reminded the Thessalonians that he was not a burden to them “For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God” (1 Thessalonians 2:9 NASB).

Funds for the Ministry

There are costs involved in the spreading of the word of God and so funds are needed. These funds were to come from freewill offering, not because the law stated a certain amount for tithing as require under the Law Covenant, but it was to come from the heart. The Corinthian Church seemed to struggle with the thought of freewill offerings resulting in the Apostle Paul speaking to the Corinthians stating, “I robbed other churches by taking wages from them to serve you” (2 Corinthians 11:8 NASB). The word translated wages signifies the pay of money and provisions given daily to a Roman soldier, as if he had said: “I received food and raiment, the bare necessities of life, from other Churches while labouring for your salvation.” Paul continues in the next chapter “For in what respect were you treated as inferior to the rest of the churches, except that I myself did not become a burden to you? Forgive me this wrong! Here for this third time, I am ready to come to you, and I will not be a burden to you” (2 Corinthians 12:13-14 NASB). Apostle Paul was not serving the brethren to accumulate wealth nor to secure the comforts of this present life, his whole purpose was to bring them to Christ and to develop in them a Christ-like character.

“I Robbed Other Churches”

Paul used these words as a figure of speech. It is an exaggeration of fact designed to produce a real effect

on the mind. Paul did not literally mean that he had robbed other churches. He simply meant that while he was serving the Corinthian Church, accepting payment from other Churches, he was not giving his time and effort in serving them. Paul, in his letter to the Philippians thanks them for their support. “You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone; for even in Thessalonica, you sent a gift more than once for my needs. Not that I seek the gift itself, but I seek for the profit which increases to your account. But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God” (Philippians 4:15-18 NASB).

The brethren at Philippi, from the very beginning were willing to share and care for Paul and Timothy. “A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul. And when she and her household had been baptized, she urged us, saying, “If you have judged me to be faithful to the Lord, come



The City of Philippi, a “small Rome” in Macedonia

into my house and stay.” And she prevailed upon us (Acts 16:14-15 NASB). After Paul and Silas had been imprisoned and then released, they returned to Lydia’s house to encourage the believers to continue in the faith.

Paul’s Imprisonment

Paul was imprisoned many times during his ministry, often for a short time before being released. His time of imprisonment in Rome was different, it was for an extended period. Paul was responsible to provide for his own needs. As a Roman Citizen Paul would have been better treated than a non-citizen who would have been thrown into the dungeon.

The account in Acts 28 gives us an understanding of Paul’s circumstances while a prisoner in Rome.

- Verse 16 states “When we arrived at Rome, the centurion delivered the prisoners to the captain of the guard, but Paul was permitted to live by himself with the soldier who guarded him” (Acts AMPC). Br. Russell writes “As result of Festus’ letter to Caesar and the favorable impression the Apostle made upon the centurion in connection with the shipwreck” (R3208:1).

- Verse 23 states “When they had set a day for Paul, they came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the kingdom of God and trying to persuade them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening” (NASB). Paul had the freedom to have visitors and apparently quite large numbers

- Verses 30 and 31 tells us “And he stayed two full years in his own rented quarters and was welcoming all who came to him, preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered (NASB).

Paul was under house arrest, while he was waiting to plead his case before the emperor, this gave him a degree of freedom to have visitors and to have a scribe to write letters to the churches that he had established (Philippians, Galatians, Ephesians, and Colossians) as well as a personal letter to Philemon.

Writing to the Philippians Paul looked on the positive aspects of his imprisonment. “Now I want you to know, brethren, that **my circumstances have turned out for the greater progress of the gospel**, so that my imprisonment in the cause of Christ has become well known throughout the whole praetorian guard and to everyone else, and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear” (Philippians 1:12-14 NASB). The Philippian brethren were very precious to Paul and had opened their hearts to him. Paul in these verses reassured them that his imprisonment



Paul under house arrest in Rome

would not impede the spread of the Gospel. He had been uplifted by their prayers.

Paul’s Great Need

Paul states “I have the strength to face all conditions by the power that Christ gives me”

(Philippians 4:13 GNB). The power of Christ is not just through miraculous intervention, which Paul had experienced in his life but also through the brethren that have put their faith in Christ. In this case it was the Philippian brethren who came to his aid. “In my life in union with the Lord it is a great joy to me that after so long a time you once more had the chance of showing that you care for me. I don’t mean that you had stopped caring for me — you just had no chance to show it” (Philippians 4:10 GNB). Paul did not blame them for the period in which no help was received but gave them credit for wanting to help. Moffatt translates the verse as “for what you lacked was never the care but the chance of showing it.”

Paul had need of money clothing and food while he was under house arrest, but there was something that also was important a way for them to be brought to him. This was not an easy task, the things had to be brought to him and this could be fraught with dangers on the journey.

The Sending of Epaphroditus

The scriptures do not say when Epaphroditus was sent to Rome, but in Philippians we are given an insight about how uplifting this was for Paul. “But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need” (Philippians 2:25 NASB). Paul then tells of the great cost to Epaphroditus “And he was ill, nearly dead with illness. But God had mercy on him, and not only on him but on me, to save me from having one sorrow upon another...for he nearly died in the service of Christ by risking his life to make up for the services you were not here to render me (Philippians 2:22,30 Moffatt NT).

Paul shows his gratitude to the Philippians with the following words “Your debt to me is fully paid and



Epaphroditus

more than paid! I am amply supplied with what you have sent by Epaphroditus, a fragrant perfume, the sort of sacrifice that God approves and welcomes” (Philippians 4:18 Moffatt NT).

How Can We Help?

Most Christians are not experiencing house arrest as Paul was, although at times it can feel like it. We can become house bound through injury or the weight of years. We can feel that there is nothing that we can do in the service of Christ and His brethren. If we follow Paul’s example, we see that there are things that we can achieve, using our time in a productive way.

“Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him” (James 1:12 NASB).

- Make phone calls to other isolated Christians
- Write letters or cards of encouragement or email those who on their walk with Christ
- Increase our time for personal study and preparation for group studies
- Attend online meetings, often meeting brethren from other towns or countries that we have never met before.

The classic hymn “Count Your Blessings” truly reminds us to stop and give thanks for all God has done in our lives.

When upon life’s billows you are tempest tossed,
When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done.

Refrain:

Count your blessings, name them one by one;
Count your blessings, see what God hath done;
Count your blessings, name them one by one;
Count your many blessings, see what God hath done.

Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your blessings, every doubt will fly,
And you will be singing as the days go by.

When you look at others with their lands and gold,
Think that Christ has promised you His wealth untold.
Count your many blessings, money cannot buy
Your reward in Heaven, nor your home on high.

So, amid the conflict, whether great or small,
Do not be discouraged, God is over all.
Count your many blessings, angels will attend,
Help and comfort give you to your journey’s end.

New Year Introspections

Godly contemplations,
Godly resolutions,
Fleshly resignations,
Spiritual solutions.

Have I walked the talk?
Have I stood the test?
Have I watched and prayed?
Have I done by best?

Transformation
Begging for growth,
Introspection,
On my Christian oath.

Stresses from within,
Stresses from without,
Time is so unyielding,
Leaves me momentary doubt.

Goals for tomorrow,
Goals for today,
Sanctified paths,
To guide my way.

Another year of my Christian life,
Another year of my story,
Yoked with my master, Christ Jesus,
In hope of our ultimate glory. — (LDM)

In Memory

“The memory of the just is blessed” (Proverbs 10:7).



Br. Greig Tosh was a true gentleman who was blessed with a long life of 95 years. Born on 18 May 1926 in Prahran Victoria to parents Br. Arthur James and Sr. Irene Tosh. He married Sr. Linda in 1995. He passed on to his reward on Thursday 31 March 2022 in the

Palmwoods Sundale nursing home with staff and his wife Sr. Linda at his bedside. She was most faithful, supportive, and caring during their 27 years of marriage.

Br. Greig held the heavenly hope close to his heart, being raised in a devoted Christian home, learning of God and the scriptures from an early age and attending the Sydney class during WW2.

Later he moved to Nambour in Queensland and established the meetings in the Nambour, Gympie, and Brisbane areas. He planned and co-ordinated the first Bible Students' convention held in Queensland, Nambour, in July 1973. He lovingly cared for his mother and after she passed, he travelled to Melbourne and served at other conventions around Australia where he took a great effort to record the conventions and distributing the recordings with the help of Sr. Linda. Always keeping up with the latest recording technologies available.

A deep student of the Bible who covered many topics by utilising various aids and commentaries. At all times, “a workman needing not be ashamed, rightly dividing the word of truth.” His study and work were a treatise of prophetic topics from the word of truth and time features of God's plan. This work entitled *ABuilding the Anti-Typical Temple* is available on the Nambour website. He served at the International Convention in Miskolc, Hungary in 1996.

He had a humble character and displayed patient endurance in his life. Often stating in prayer, “not my will be done, but Thy will be done.” He helped many brethren and desired a unity of the Spirit. Always trying to fill his car with passengers to travel to conventions! Having a love for God's creation, His creatures, and the natural world, he also showed interest in his veggie garden and flowers. Always a generous, hospitable, and kind man who had a lovely sense of humour.

Striving diligently to be faithful to God's high calling, he encouraged and showed interest in others. Never said a word against anyone and directed all to

the Bible. Holding to the dear promise (Revelation 2:10), “be thou faithful unto death, and I will give thee the crown of life,” his favourite hymn was “In the Sweet By and By.”



Br. Peter Hills of the Sydney Bible Class passed to his reward on the 18th of September 2022 aged 77 years. Br. Peter was very faithful in his attendance at the Sydney Class and chaired the meetings for a number of years. His knowledge of the Bible was a great asset to those at-

tending and he had a gift for explaining complex doctrines in a way that made them easier to understand. He was instrumental in digitizing much of Br. Russell's writing which greatly assisted the brethren in many countries. Br. Peter supported brethren unable to attend the meetings by studying with them in their own homes and also participated regularly in various online studies. He will be greatly missed by his wife Rosa, Son Andrew and his grandchildren.



Sr. Dorothy Grinsted of the Adelaide Bible Class passed to her reward on 14th of August 2022 aged 94 years. Sr. Dorothy was an active participant in the studies of the Adelaide class, as well as playing the piano for the hymns. Sr. Dorothy loved meeting with the brethren and at-

tended conventions in Adelaide and Melbourne with her beloved husband Fred (deceased) until his passing and then with her daughter Felicity attended conventions in Canberra, Sydney, Nambour and Melbourne. Sr. Dorothy would often visit isolated brethren as she travelled to these conventions. She will be missed by many including her son Don and his wife Kathy, grandchildren, and great grandchildren.

Br. John Harmsworth passed 23 October 2022, aged 82. John attended the Melbourne Bible Class as a young man in the 1960's. After his marriage he was unable to attend due to the health concerns of his wife and younger daughters, working long hours to provide for their needs. He was able to return to the Melbourne Bible Class in 2006 and remained as active as he could given his own poor health.

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The Bible Teachings

On the Covenants, Mediator, Ransom,
Sin Offering, and Atonement.

This book was published by the Berean Bible Institute during the 1970's and sets out the teachings from the Bible on topics which so eluded many in the Christian world. The insert in this edition of the Peoples Paper covers the next part of this 274-page book. For Brethren who would like to read more of the content, it is available through the Berean Bible Institute's official webpage.

www.australianbiblestudents.org/wp-content/uploads/2018/06/The-Bible-Teachings-on-the-Covenants2.pdf

The Old Lamplighter

"Your word is a lamp to my feet and a light to my path" (Psalms 119:105 NASB).

I was born in the great city of New York, in the borough known as the Bronx. In those early days, and for some time after the turn of the century, the city could boast of electric lights on the avenues; but the side streets were lighted by gas lamps.

These had to be individually lighted each and every day. Accordingly, in the late afternoon, it was not unusual to see a middle-aged man, with a ladder strapped to his back, come down the street, carrying a long stick with a lighted candle on the end of it. This he would stick into each lamp to light it. Then he would cross over the street to light the next lamp; and thus, he continued to light one lamp after another — this was his mission! Eventually, one could see the lamplighter no longer, for the darkness would swallow him up. However, one could see the lights that he had left behind him.



There are people about us, and some who will come along after us, who will stumble and fall in the darkness unless we leave lighted lamps in the way for them. Jesus urged us to let our lights shine. A. C. Frey

"Let your light shine before men in such a way that they may see your good works and glorify your Father who is in heaven" (Matthew 5:16 NASB).

Memorial

When He had given thanks, He broke it and said, "This is My body, which is for you; **do this in remembrance of Me**" (1 Corinthians 11:24 NASB).

The date for the memorial in 2023 is **Tuesday, April 4, after 6:00 pm**

For information about services, email:
australianbiblestudents@gmail.com

Australian General Convention

Online Convention, January 20-22, 2023

For more information —

www.australianbiblestudents.org

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On the Covenants — Mediator — Ransom — Sin Offering — Atonement

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THE RANSOM AND THE SIN ATONEMENT

A Body Prepared

“For the bodies of those beasts, whose blood is brought into the sanctuary (Most Holy) by the high-priest for sin, are burned outside the camp” (Hebrews 13:11-13).

We all recognise that the Bible teaches that sin is in the world; that sin entered the world by Father Adam’s disobedience, and that until a Ransom-price had been paid there could be no complete reconciliation between God and man. There must be a Ransom as a basis for reconciliation. We understand, therefore, the Scriptures do teach that our Lord Jesus, when He laid down His life, laid down the Ransom-price. The word Ransom signifies corresponding price; and because our lord Jesus did not have a nature that was the same as Adam’s nature, it was necessary for Him to leave the glory He had with the Father before the world was, to humble Himself and to take upon Him the form of the human nature, that He, by the grace of God, could taste death for every man. And so, we read in the Scriptures, “A Body hast thou prepared me.”¹

Man’s Ransom-Price

There was no human being that had such a body as would be a sufficient sacrifice for the sins of a ransom, but there was no perfect man. Therefore, as represented in the Psalms, “no man could give a ransom for his brother.” Hence it was necessary for God to find one who would have the ability, who would have the necessary thing to offer for man. The Lord shows us through the law that His law calls for “a life for a life, an eye for an eye, a tooth for a tooth”; that this was the basis of Justice on which God was operating in this matter. And so, because it was a man that had sinned, the death of an angel could not be his redemption price; it must be a like, or corresponding price. It was a human life that was lost, and it must be a human life given to constitute the redemption price. It was not sufficient that there should be bulls and goats slain during the Jewish time, because these, the Apostle explains, were only figures and types of the “better sacrifices” which God intended in due time to present.

Why Jesus Left Heavenly Glory

So, the Apostle assures us that the man Christ Jesus came to our relief. He left the glory of the heavenly

nature and took the human nature, for the very purpose of sacrificing it in order that He might be our Redeemer, because Justice required a man’s death to redeem the man (Adam) who had sinned.

Jesus’ Death Made Ransom-Price Negotiable

When our lord “died, the just for the unjust,” it was that He might bring us to God; not only that He might bring us, the Church to God, but that He might bring to God all of humanity who might desire to come to God. But His death did not bring us to God. His death was merely the laying down of the price, and that price was necessary to be found first. To illustrate: Suppose you had an obligation to meet — five thousand dollars. And suppose that you owned a property worth five thousand dollars, which you could sell. The price, or value, of the property would be a price exactly corresponding with the debt that was owing. You sell that property in order that you may have its value as a Ransom-price. But when you sold the property, you had not cancelled your obligation: you had merely sold the property, and obtained the price, which later you could apply.

Jesus’ Ransom-Price Sufficient for All

Such was the effect of our lord’s death. When He “died, the just for the unjust,” He laid down “a corresponding price.” Thus, it is stated that “by one man’s disobedience sin entered the world and death as a result of sin,” and thus the death sentence and all its concomitants passed upon Adam’s race, because all were infected by the disease of sin, and therefore, were all under the sentence of death. Our lord, in order to redeem us, laid down our Ransom-price, His own life. That Ransom-price was a sufficient price for Adam, or for any other member of Adam’s race, or for all — just as He might subsequently apply it. No less than that would have paid for anyone. If the lord had purposed to redeem one individual alone and leave all the remainder of us out, it would still have taken His life, and nothing short of it; because it was man’s life that was forfeited, and man’s life must be the penalty.

Because this condemnation came through the one man, Adam, therefore in meeting the penalty for one it could be so applied as to take in the whole human family. So, we see the philosophy of this great doctrine of the redemption, and how God had fixed the matter purposely so He might be able to settle the debt to His own Justice by the one sacrifice of His Son.

Ransom vs. Atonement

Now that, simply told, is the story of the Ransom — and all of it. If Jesus, when He ascended up on high

(1) It would seem that the text in Hebrews 10:5, quoted above, has reference to the Body of Christ, the Church, prepared or chosen for Him.

had chosen to use that Ransom-price, or Ransom-value (which He then had in His hand), on behalf of all mankind, then indeed it would have been a sufficient price for all. But He did not do so. The story how He does apply it is elsewhere told, and that is called the atonement for sin. The account of how our Lord applies His Ransom merit is shown in the typical sacrifices of Israel's Atonement Day.

We are not to think of the Ransom and the Atonement as being the same thing. We are to remember that the Sin-Offerings are not Ransom sacrifices. We are to remember the Ransom sacrifice was not the Sin-Offering. They are two separate propositions. But one view of Christ's work is presented from this standpoint of the Ransom-price: that Christ's death was the Ransom-price, and was necessary, no matter how it would be applied; it must be given in offset for the one life that was forfeited and condemned by the Almighty's law. According to the Scriptures our Lord Jesus, in His sacrificial work, met various requirements: For instance, He was "born under the Law." What difference did that make? The Apostle explains that if Jesus had not been "born under the Law" His sacrifice would not have applied to the Jews, because God had previously separated the Jewish nation from other peoples by the Law Covenant which He made with them.

Why Jesus Was Born Under the Law

That Jewish nation, under its Law Covenant, was on trial and failed to keep that Law Covenant after accepting its provisions, saying, "All these things we will do." Under their Law Covenant God offered them eternal life if they would keep His law, but if they violated it the penalty would be eternal death. Thus, they came a second time under the divine sentence: the first time with the rest of us under Adamic condemnation, and the second time through failure to keep their Law. Hence, the Apostle says that "the Law which was ordained unto life they found to be unto death," for "by the deeds of the Law could no flesh be justified in God's sight." Hence it was necessary for Christ to be born under the law, to be a Jew, that He might redeem all the Jews under that law Covenant arrangement.

Christ the Central Figure

God has all these very different features in His plan, nevertheless Christ is the central point from which every one of these variations of the Divine programme radiates — the Jews to be redeemed specially, also the whole world of mankind aside from these, and besides God's purpose in connection with the Church, the elect, the Body of Christ. In order to keep ourselves from getting confused, we must do with these pictures of our Lord's work just as we do with the symbolical pictures of the Church, He gives us in the parables. The parables furnish a variety of pictures of the Church. The Church is likened to the living stones of the Temple; to the members of His Body; to a flock of sheep; soldiers under Christ, "the Captain of our salvation"; and again, likened to the Bride of Jesus the Bridegroom.



The Church is sometimes pictured as a chaste bride for Christ.

Mixing Pictures

Now, if we mix these all up, and ask, how could the Bridegroom marry members of His own Body, or how could the Captain marry His own soldiers, or marry the stones of the Temple, you see what confusion we would have. Each picture, therefore, must be recognised as more or less separate and distinct if we would make any progress in understanding the Scriptures. In each picture there is a lesson, but we must not mix it up with other pictures. So, then, get distinctly in mind what the Ransom is, and leave it where it is; do not take it away from there and mix that thought with that of atonement or mediation. The Ransom was that which our Lord gave, and which could not be given by anybody else, and which needed not to have any repetition. But it did not show the application of Jesus' merit. He merely "gave Himself a Ransom, to be testified in due time."

How the blessing will begin and proceed is shown by the Sin-offering. The sin-offering is the special feature of our topic, as represented in our text.

Sin Atonement By Sacrifice

The Apostle in our text is discussing sin atonement. He points us to one particular picture illustrating his subject. In the typical service the Jews made various offerings and sacrifices- thank- offerings, peace-offerings, sin-offerings, etc. The sin-offering picture is the only one of these we are now looking at and discussing. The sin-offering for the nation was made annually, on the 10th day of the 7th. month, which is styled the Day of Atonement. The offerings or sacrifices for sins, through which the Atonement or Reconciliation with God was effected, were made on this Day. And lasted as valid for a year, at the end of which the whole procedure was repeated. The Apostle refers to this offering of bulls and goats year by year continually and tells us of the "better sacrifices" made by our Lord Jesus, which need no repetition, because actually cancelling sin. We are to remember, however, that this one sacrifice

of Himself, which forever perfects all who come unto God through Him, began with the sacrifice of our Lord Jesus in His own person and has continued by Him throughout this Gospel Age in the persons of His Church, His followers. These are invited to present their bodies living sacrifices, holy and acceptable to God as their reasonable service. As the High Priest accepts any of these sacrifices the consecrated one is begotten of the holy spirit and henceforth counted as a member of the Body of The Christ- a member of the Body of the High Priest, who is doing the sacrificing. In this sense of the word the "better sacrifices" of the High Priest, which began eighteen centuries ago, when He offered up His flesh, continue in His followers as they offer up their flesh, which is acceptable in sacrifice, because of the High Priest- in His name, in His merit, as His sacrifice. In this sense of the word the whole work of the Day of Atonement is the day of sacrifice- though, in another sense of the word, as shown by the type, it is divided into two parts- the sacrifice of the Head and the sacrifice of the Church, the members of His Body.

The Typical Picture of Atonement

In Leviticus 16th chapter we have the divinely arranged picture of the Day of Atonement and its sacrificial work. The high priest took a bullock, which was for himself- which represented himself- and slew (sacrificed) it. The bullock represented our Lord as a man; as expressed in the Scriptures, "A body hast thou prepared me" (Hebrews 10:5). Subsequently, two goats were brought and tied at the door of the Tabernacle. These were taken from, or represented the congregation, the people of Israel, and were typical of the household of faith, the Lord's consecrated people- two classes of them, the "little flock" and the "great company." How beautifully the type shows that these have not bodies especially prepared for sacrifice.

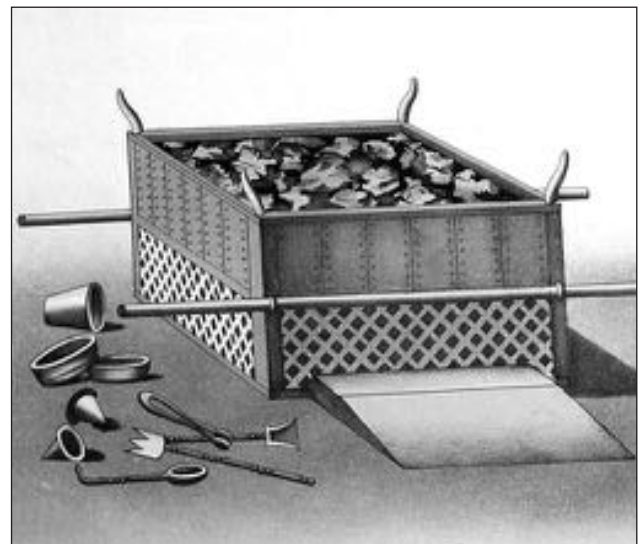
This is particularly shown in the statement that the goats were taken of or from the congregation of the children of Israel for a sin-offering, while no such statement is made respecting- the bullock. In other words, our lord, for reason of His miraculous birth, was perfect, actually so- "holy, harmless, undefiled, separate from sinners." We, His disciples, however, imperfect, are of the world, children of wrath, even as others. Taken from the world our imperfections are reckonedly covered by the merit of Christ's sacrifice- by the first part of His sacrifice, atoned for by the blood of the antitypical bullock, the blood of Christ.

We remind you that the Apostle points out that our lord's sacrifice took place at the beginning of His ministry and was finished at its close, who could not be the sin sacrifice until His thirtieth year, under the Law. And it is written that just as soon as He became thirty, He made the sacrifice: "How when Jesus began to be about thirty years of age He cometh to John at Jordan to be baptised of him." We may be sure that He arrived in time to present Himself in sacrifice to the Lord, at the very earliest possible moment. There it was, the Apostle tells us, that He fulfilled the prophecy,

"Lo, I have come, as in the volume of the Book it is written of me, to do Thy will, O God. Thy law is written in my heart." "There," says the Apostle, "He taketh away the first that He may establish the second." In other words there He began to set aside the typical for the "better sacrifices." The offering of Himself was instantaneous, but the presentation of His body to the trials and difficulties of life continued throughout the three and a half years of His ministry and finished on Calvary. He consecrated Himself in a moment, to give up all, even life itself, in the Father's service. But the actual giving of time, influence, strength, vitality, lasted three and a half years. From the moment of His consecration at baptism He was reckoned dead and, at the same moment, begotten of the holy spirit. He was reckoned alive as a new creature, an embryo spirit-being, during the three and a half years, the flesh being consumed, and the new nature growing strong in the Lord, developing in harmony with the Divine will. At the cross the sufferings of the flesh, the consumption of the sacrifice, was complete, finished; and thereafter the new nature was raised to perfection by the Father's power, a glorious spirit being, invisible to the dead world, but manifested to the disciples under various forms and under various circumstances, to prove to them that He was no longer dead, and the other fact, that He was no longer the man Jesus, but the glorified spirit Jesus. Thus, the Apostle says, "He was put to death in the flesh, but quickened in the spirit."

The Three Burnings — Sacrifices

In the type, the fat, etc., were put upon the brazen altar in the Court and all the remainder was burned, except the blood, outside the camp. The high priest took the blood, and his two hands full of incense and fire from the altar and passed immediately into the holy, into the light of the golden candlestick. On the altar, which stood between the candlestick and the shewbread, he placed the fire and then crumbled the incense upon it. We read that the incense penetrated into the Most Holy. This was necessary. The significance of the statement is that the incense offered by the high



The Brazen Altar of the Court

priest was another picture, as seen by the Almighty. It was a sweet incense to God. It went before our Lord into the Most Holy and there rested upon the mercy-seat. Notice, then, the three burnings. The one in the Holy represented the Divine view of the sacrifice of Christ during the three and a half years of His ministry. The burning of the fat on the brazen-altar in the court represented our Lord's sacrifice as seen by His disciples and faithful followers, the justified ones—about five hundred brethren. And all who since have come into this condition of justification have by faith seen that same sacrifice. The burning of the carcass outside of the camp represented our Lord's sacrifice as viewed from the standpoint of man. To them it is an improper use of time and energy. To them His life had an evil odour, as they considered Him a companion of publicans and sinners.

The three burnings, outside the camp, inside the court and in the first of the holies, together represented our Lord's sacrifice from these widely different standpoints. When one ended, all ended—when our Lord was crucified. His sacrifice was finished then. He passed beyond the veil in the resurrection to follow. Yet our Lord's work was not finished at Calvary in another sense. It was merely begun. He had finished the first part of His sacrifice—the sacrifice of His own person, the body prepared. But he had a larger work yet to do, namely, according to the Father's plan, the acceptance and sacrifice of a Church class — “the Church of the first-born, whose names are written in heaven.” The Head of this Church had finished His sacrifice and become the lord of glory, but the remainder had yet to pass through similar experiences to His—walking in His footsteps.

He Appeared For Us

In the type when the high priest had finished the offering of the incense, he took the blood of the bullock and entered with it into the Most Holy, stooping under the second veil, which pictured our lord's three days in the tomb. He arose the other side of the veil a spirit being' and later ascended up on high, “there to appear in the presence of God for us.” looking— at the type and tracing its fulfilment we find that this signified the sprinkling of the blood upon the mercy-seat and before the mercy-seat. When the Apostle says He appeared for us we find that this fulfilment was typified by the priest's presentation of the blood on behalf of himself and his house — the Church, which is His Body; the “great company,” the “household of faith,” the antitypical Levites, or the house of Levi.

The Two Goats Represented All the Consecrated

Next look at the other part of the type or picture. After offering the blood of the bullock the high priest came out and laid his hands upon the goats, as already described, and accepted one of them as the lord's goat for sacrifice and the other as a scapegoat for destruction. The casting lots indicated that the high priest had no choice as to which should be the sacrifice. Even so all who make consecration to the Lord are

eligible to sacrifice and the lord is no respecter of persons, but willing to accept all who are faithful to their covenant obligation. Those two goats, as we shall show, represented or typified the consecrated Church of this Gospel Age, who from the world have presented themselves to the lord. The Lord's goat represents the members of the Body of the High Priest; the scape goat represents the less faithful of the Church, the “great company,” the antitypical Levites. In the type we read that the high priest laid his hands upon the lord's goat and smote it, killed it, and took of its blood and did therewith even as he had done with the bullock, while its fat was similarly placed upon the brazen-altar and its flesh burned outside the camp. This fact illustrated the Church having part in Christ's sufferings and filling up that which was left of His sufferings, afflictions. This is true not only of the Apostles, but also of all who have since sacrificed their all in the interests of the lord, the Truth and the brethren.

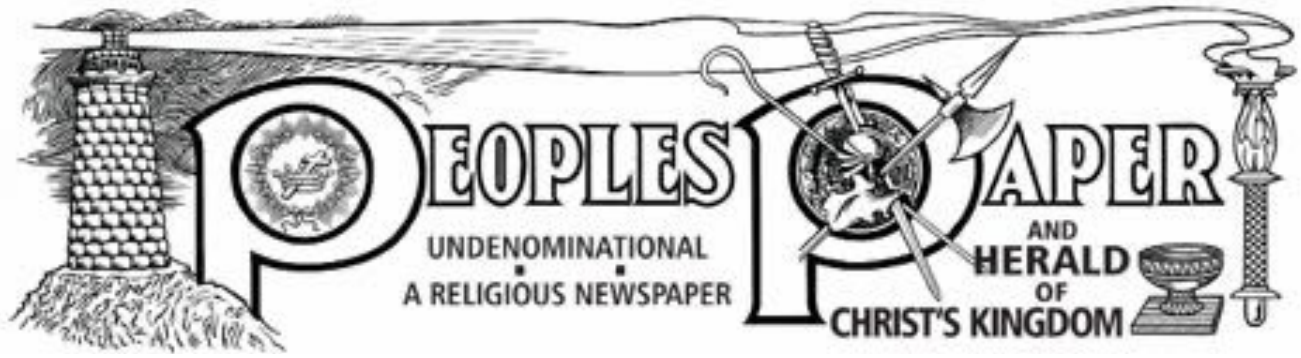
The Antitypical Bullock and Goat Identified

In our text the Apostle identifies the Lord with the bullock and His faithful people with the goat. He reminds us that no other sacrifices than those of the sin-offering were ever burned outside of the camp, and no other sacrifices ever had their blood sacrificed and sprinkled in the Most Holy to make atonement for sin. Then the Apostle says, “Let us go with Him (Jesus) outside the camp, bearing the reproach with Him.” These, then, are the “better sacrifices” which do take away sin, as explained by St. Paul.

The effect of this great sacrificing work of the High Priest during this one sacrificial day of Atonement will never need repetition. It will thoroughly accomplish the Divine purposes. It will affect the full reconciliation of the world. The merit, of course, is in the sacrifice of the bullock. The bullock represented our Lord Jesus, while the goat represented a multitude of 144,000. The laying down of our lives in the Lord's service accounts nothing of real value—nothing that would of itself ever take away sin. The entire merit of our sacrifice is through the justification which first applied to this goat class through the merit of the bullock's sacrifice.

High Priest Counted Blood of Goat Part of His Sacrifice

The type tells us that the high priest, counted this blood of the goat as a part of his one sacrifice, the one sacrifice by which all will be blessed who ever attain to everlasting life. The high priest presented the blood of the goat for a highly different purpose than that for which he had previously applied the blood of the bullock. The blood of the bullock was for the high priest and the members of his household. The blood of the goat was for all the remainder of the people of Israel. In the antitype the blood of Christ avails for His consecrated saints, the “little flock,” the “royal priesthood,” and for the Levites, the “great company,” while the sacrificial merit of the Church, the Body of Christ, He applies on behalf of all the people, the world as many of the world as desire to avail themselves of the glorious opportunities of reconciliation.



Partaking of the Lord's Memorial

"This is my body which is given for you: this do in remembrance of me" (Luke 22:19).

On the evening that Jesus was betrayed and on the same day in which he died, he sat in the upper room with his twelve disciples eating the lamb, which represented himself and his sacrifice. All four Gospel accounts make manifest the fact that the immediate purpose for the gathering of Jesus and his twelve specially chosen disciples in the upper room was that they might eat together the Jewish Passover meal (Matthew 26:19,20, Mark 14:16,17, Luke 22:13-15, John 13:1-4). It was a requirement under the Mosaic Law for all Jews to keep the Passover observance each year. Doing so was to serve as a remembrance of their deliverance out of the bondage of Egypt many centuries earlier (Exodus 12:14, 25-27).

Jesus and his twelve disciples were Jews and, therefore, obligated to observe this annual ceremony. He knew that he was about to be put to death as the "Lamb of God, which taketh away the sin of the world" (John 1:29). He was the "true bread from heaven," the bread of God which came down to give life to the world (John 6:31-33).

In a few hours, Jesus would be lifted up on the cross to die for the sins of the world, and to fulfill the Father's mission which he had come to do. The Father had determined the exact time for his sacrifice to be offered. Previously, when the Jews had come to lay hands upon him and put him to death they could not, because his hour was not yet come. He now willingly said, "My time is at hand" (Matthew 26:18).

When our Lord instituted his Memorial Supper, it was the beginning of a new symbol. It was built upon and related to the old Passover celebration observed by the Jewish people, although not a part of it. It was intended to be a commemoration, or memorial, of his death, and he wanted to demonstrate to his disciples the benefits of that sacrifice to them, and to all the true believers during the present Gospel Age.

This is My Body

When the Passover supper was finished, Jesus took the bread and instituted a memorial of his own death as a substitute for the Passover lamb. It was a simple ceremony which would help to remind his followers of what he had done for them, and for the world. It also showed them that they would have the privilege of participating with him in the Divine program of salvation. As they were eating, Jesus took bread, blessed it, broke it, and gave it to his disciples. It represented his flesh — his humanity — which was broken, or sacrificed, for us. Unless he had sacrificed himself for us, we could never have a resurrection from death to any future life.

"When he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me" (Luke 22:19). "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:24-26).

Jesus was pointing out to his disciples that this Memorial to his death should continue until the last member of his spiritual body is gathered together with him in heaven. Therefore, "Let a man examine

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himself, and so let him eat of that bread, and drink of that cup” (verse 28).

We do not partake of the bread and the cup from fear, but from knowledge and love, gratefully and intelligently, for blessed are your enlightened minds through the Holy Spirit. We believe that this is now a new institution that should take the place of the former typical sacrifices that became obsolete when they were fulfilled. We are to examine our hearts, and motives, for none are worthy. We have this blessed privilege of partaking of these Memorial emblems by and through the love and grace of our Heavenly Father.

This celebration with his disciples on the 14th day of Nisan had a new meaning, the loaf representing his flesh and the cup his blood. We trust in him and appreciate his sacrifice and should gladly partake of the Memorial as he instructed. It is appropriate to remember at what great cost redemption from sin and death was provided. Consider also, the Heavenly Father’s love in giving his only begotten Son to suffer and to die. We also remember the great compassion that our Lord demonstrated during his earthly ministry.

The Fruit of the Vine

Let us look further into the meaning of these words: “He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom” (Matthew 26:27-29). He took the cup and invited his disciples and followers to partake of the fruit of the vine, of his blood, the cup representing death.

The crushing of the grapes, the wine, or the juice of grapes, represents his blood. His life was willingly poured out, and in turn he was inviting them to also partake with him. It represents a cup of shame, sorrow, and self-denial on behalf of others, and implies the giving of all there is to give. It is a cup of sacrifice even unto death and symbolizes our Lord’s death and sacrifice of his earthly rights (Hebrews 9:22). He gave thanks, which showed the joy that he had in giving his life, and that he accepted all the sufferings which the breaking of the bread and the crushing of the grapes implied. He gave it to them, which shows that only his called ones — the little flock — are invited to participate with him (Luke 12:32). Christ symbolically gave them the privilege of sharing in his sufferings.

Our Lord told them, “Drink ye all of it,” which was his invitation to the disciples to share with him in the cup. Jesus’ shed blood was the ransom price for all, but the act of handing the cup to his disciples and asking them to drink was an invitation to them. It was the invitation to participate with him in the sacrifice of earthly life, interests, hopes, aims, and ambitions. It would eventually require the giving of



Jesus washing the feet of Peter at the last supper

everything that they had to give. All who would sit with him in his throne must drink of this same cup of self-denial, self-sacrifice, and must be immersed into his death — be willing to give their all in laying down their lives. “The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Romans 8:16,17).

Cup of Blessing

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” (1 Corinthians 10:16). The “cup” represents the sacrificed life of our Lord, and the “bread” represents his body. This is pointing out to us that we being many members are one loaf, and have communion, or a common union, with our Lord, and with one another. We are all partakers of that one body, as expressed by Paul. “Christ in you, the hope of glory” (Colossians 1:27).

This emphasizes the thought of unity, the oneness of the church with each other and with their Lord. We should be very thankful for the wonderful opportunity that we have been given to share in his cup, and to be “baptized into his death” (Romans 6:3). It should inspire each one to complete their vows of consecration and strive to be faithful to their calling. All the members of the one loaf have pledged to be broken, that they may share the life-giving power and influence to others. This will ultimately lead to the opportunity for the world of mankind to live on a restored and perfect earth forever. They will feed on the bread of life, and drink of the water of Truth freely.

To partake of these emblems — the bread and the cup — is a way of reaffirming our vow of consecration when we responded to the call, “My son, give me thine heart” (Proverbs 23:26). It is the desire of his footstep followers to remember him, to be broken with him, and with all the fellow members of the body of Christ. They love their Master and are willing to show their devotion to him in following his words. “As often as

ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:26).

May we all continue to remember our Lord's sacrifice in the days ahead, remembering that he has "called you out of darkness into his marvelous light" (1 Peter 2:9). He called you out from the world and invited you to be "taught of God" (John 6:45). He desires you to be faithful in matters great and small and wants you to continue to keep your thoughts and motives pure, "Looking unto Jesus the author and finisher of our faith" (Hebrews 12:2).

Importance of the Order

During the Memorial, as it was on that night with his disciples in the upper room, bread was first broken. The order or appropriateness of having the bread broken and passed to the disciples teaches us that only those who are now justified from sin by faith in the merit and sacrifice of the true and antitypical Lamb of God are invited to give up their justified humanity and share in the afflictions of Christ during the present age, and the glories which will follow. Only those who symbolically eat his flesh, and drink his blood, dwell in him and he in them as members of his body. "My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6:55,56).

Partaking of the bread is a symbol representing the real love of God, and points to a more important feast. This is the appropriation of the merit of Christ that secures to the faithful eternal life through his shed blood. Thus, by faith, accepting his finished sacrifice, and by a similar faith as instructed by him, we appropriate to ourselves all the merits and perfections and rights which the man Christ Jesus possessed and laid down in death for us. In this way, we feed our hearts upon the bread of everlasting life. The bread, which God sent from heaven, is the true bread of which men will eat, and never die. "I am the living bread which came down from heaven" (John 6:51). It was necessary not only for our Lord to come down from heaven as "bread," but also necessary that he lay down his life in death. He sacrificed or gave his flesh for the life of the world, that all the dead and dying race could have life.

Leaven Pictures Sin

The bread which our Lord broke on that night was unleavened. Leaven represents corruption and sin because it is an element of decay, therefore it is a type, or picture, for sin. It also represents the decay and death which sin works in mankind. The unleavened bread shows that our Lord was free from sin, as a lamb without blemish and without spot. "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Hebrews 7:26). He was a perfect and willing sacrifice and was brought as a lamb to the slaughter and he opened not his mouth (Isaiah 53:7).



Passing the bread at the last supper

In our own lives, we must "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us" (1 Corinthians 5:7). We must strive to rid ourselves of malice, anger, hatred, and anything that would take us away from service to God. We are to understand what it cost our Lord Jesus, as far as his physical and mental suffering are concerned, to be the Redeemer of the world of mankind. We should also recall the example of Divine love and compassion for the sin-cursed race that has been shown to us. We should have a renewed determination to be faithful in carrying out the terms of our own consecration to do God's will. Paul wrote, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Hebrews 12:3).

Our mind can be a battleground, and our fight a difficult one. We fight against the old mind, and the ways of the old man, including the flesh's resistance to sacrifice (Galatians 5:16,17, 1 Timothy 6:12). If we continue to trust in the true and living God, we have a complete renewing of our minds, a strengthening to prepare us to go on each day and to know and do the will of God. "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:7).

Bitter Herbs

On the night of the Passover celebration, the children of Israel were instructed to eat "bitter herbs" (Exodus 12:8). This represents the bitter experiences and trials that the Heavenly Father permits to come upon his consecrated people during the present Gospel Age. These experiences help to wean us from fleshly interests and provide us with increased appetite to further feed upon the lamb and the unleavened bread of Truth. The entire household of faith during the present Gospel Age feeds on the unleavened bread of Truth, mingled with the bitter herbs of trial and testing. Our Lord's followers partake of the bitter herbs of persecution in accord with the Master's own words, that the servant is not above

his master. “Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Timothy 3:12).

We are told to have the mind of Christ, for, if we do this, we will gain strength to follow in his footsteps. We read, “Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously” (1 Peter 2:23). He gave his all, in service to his Father, and to his sheep, his followers. He lived his life by example, helping, and encouraging his disciples. He should strive to have this same desire in our hearts and minds. “Greater love hath no man than this, that he lay down his life for his friends” (John 15:13).

Examine Yourself

As we have already mentioned, the Memorial season is an appropriate time to reexamine our commitment to our loving Heavenly Father. Are we living up to our privileges of sacrifice as faithfully as we first intended when we began the journey on the narrow way, or are we unwittingly taking an easier way? As we consider Jesus at this special time of the year and throughout the following year, we will all want to make sure that we are among those who continue to voluntarily keep their sacrifice on the altar. This should be done regardless of the cost to us in terms of inconvenience, weariness, misunderstanding, or suffering. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans 12:1).

We must endure to the end, and only then will we receive the great salvation. It will take a lifetime of dedication to God to complete. “Ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Hebrews 10:36). “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (James 1:12).



Teaching at the Last Supper

Those who participate in this Memorial of our Lord’s death should be as those expressed in the Apostle’s words, “If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Romans 8:17,18).

Those who assemble themselves together should be guided by these terms and conditions: (1) Faith in the blood; and (2) Consecration to the Lord, and to his service, even unto death. This is a serious matter and one that should not be taken lightly. We have a warning about avoiding a careless celebration, for it is not a feast, it is a solemn memorial (1 Corinthians 11:27,28).

Each one of us should desire as his followers, to be conformed to the image of God’s Son. Those whom he calls he then justifies, and those he will also glorify (Romans 8:30). They are, “the elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ” (1 Peter 1:2). He has set us apart and has called us to a heavenly calling. We must strive to fulfill our vows of consecration and complete the giving of our own living sacrifice.

Pentecost

“And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them” (Acts 2:2-3 NASB).

Just before Christ’s ascension into Heaven, he gave the following instructions to the disciples. “Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, “Which,” He said, “you heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now” (Acts 1:4-5 NASB).

The disciples were familiar with John’s Baptism

calling for the Jews to repent and to come back into harmony with God. This baptism did not grant them the powers that the Holy Spirit would bring to the believers. When Paul came to Ephesus he found brethren there, and asked “Did you receive the Holy Spirit when you believed?” They replied “No, we have not even heard whether there is a Holy Spirit.” They had been baptized with John’s baptism to repentance. Paul explained that John was the forerunner to Jesus.

Once they heard the message they were baptized into the name of Jesus. Only then did they receive the Holy Spirit and the gifts that were promised.

The Promises

“I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the **Spirit of truth**, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you (John 14:16-17 NASB).

“But the Helper, the Holy Spirit, whom the Father will send in My name, He will **teach you** all things, and bring to your remembrance all that I said to you (John 14:26 NASB).

“When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is **not you** who speak, but it is the **Holy Spirit** (Mark 13:11 NASB).

“But you will receive power when the Holy Spirit has come upon you; and you shall be **My witnesses** both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth” (Acts 1:8 NASB).

On the Day of Pentecost, the disciples were all together when the sound of a mighty wind comes down from heaven, with tongues of fire resting on them. “And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance” (Acts 2:4 NASB). The crowds observing this event were amazed and astonished, saying, “Why, are not all these who are speaking Galileans? And how is it that we each hear them in our own language to which we were born?” (Acts 2:7-8 NASB).

The speaking in various languages occurred as

a crowd of people from many nations gathered in Jerusalem, with each visitor hearing the speech of the disciples in his own native tongue (Acts 2:6-11). These astounding events demonstrated the presence of the Holy Spirit. It certainly drew the attention of those who had come to Jerusalem for the Passover and had stayed through to Pentecost. The crowd surmised that the disciples were drunk even though it was only 9:00 am.

The apostle Peter, now filled with the Holy Spirit, boldly explained the event to the crowd as a fulfillment of Joel’s prophecy: “And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh” (Acts 2:17, Joel 2:28). Peter went on to explain the purpose of Jesus coming to earth, the miracles, wonders and signs performed through God by Him. That with the predetermined plan and foreknowledge of God had died on the cross and was raised on the third day.

Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself” (Acts 2:38-39 NASB). God used these miracles and Peter’s preaching to add 3,000 people to His Church in one day.

The Holy Spirit at Work

The coming of the Holy Spirit dramatically changed the lives of early Christians. The book of Acts is filled with accounts of the early Church’s remarkable spiritual impact on the surrounding society. A transformation was so evident that nonbelievers accused the Christians in Thessalonica claiming “These men who have upset the world have come here also” (Acts 17:6). The Good News being preached was affecting the livelihoods of those that made money through the sale of idols for the pagan gods and also those of the Jewish faith who wanted to remain under the law.

What a privilege was granted to the believers “For all who are being led by the Spirit of God, these are sons of God (Romans 8:14 NASB). It was this same power that transformed the lives of the early Christians and is at work in the Church today. Paul told Timothy that God’s Spirit is a “spirit of ... power and of love and of a sound mind” (2 Timothy 1:7).

Pentecost serves as an annual reminder that our Heavenly Father is still working with us in miraculous ways through His Holy Spirit. Paul states, “for it is God who is at work in you, both to will and to work for His good pleasure” (Philippians 2:13 NASB).



Day of Pentecost

Shepherd the Flock of God

*“Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God”
(1 Peter 5:1-2 NASB).*

The Apostle Peter uses the picture of a shepherd tending to the flock of God. This illustrates the tenderness that was required in dealing with God’s children. Peter no doubt remembered the words of Jesus “What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying?” (Matthew 18:12 NASB). Showing that the care for one child of God is as important as the ninety-nine, especially when the problems of the world may affect their faith.

Peter by example shows that they were not to lord over the flock. Peter was an Apostle who had been with Jesus for the three and a half years of his ministry and yet here refers to himself “as your fellow elder.” By putting the elders on an equal footing to himself, his words held more weight. He no doubt remembered the commission that he was given recorded in John 21:15-17, “Feed my Lambs, shepherd my sheep, tend my sheep.” Peter had previously denied Christ. He realised that Christ so loved the world that he gave his life for them, even those who denied him, and that he must follow this example and love the brethren as Christ did him.

Reward

Peter reminds them of the heart condition that they would need to lead the flock of God. “Take care of it willingly, as God wants you to, and not unwillingly. Do your work, not for mere pay, but from a real desire to serve” (1 Peter 5:2 GNB). Jesus gives the comparison of a true shepherd and one that is in it for the money. “I am the good shepherd; the good shepherd lays down His life for the sheep. He who is a hired hand, and not

a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and is not concerned about the sheep” (John 10:11-13 NASB).

If the elder takes the position for monetary reward or for the accolades from the flock, he will fail the flock when they most need his help. If he serves with eagerness, with the desire to feed and tend to the flock then he will succeed and is promised an “unfading crown of glory.” Peter reminds them “GOD IS OPPOSED TO THE PROUD BUT GIVES GRACE TO THE HUMBLE” (1 Peter 5:5). The reward is not for now, but to be given at the proper time, to those who prove faithful until death.

Cast Your Anxiety on Him

This is not aimed only at those serving as elders, but also for the sheep in their care. The letter had been written “To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen” by God (1 Peter 1:1 NASB). Being aliens, foreigners, in these countries would cause anxiety. All these areas were under Roman rule and so restrictions would have been placed on the brethren. Some would have been Jews converted to Christianity, others would have been Gentiles converted from paganism. The journeys of Apostle Paul certainly highlighted the trials brought on by Jews trying to convert the Christians back to some form of Judaism through the law. Demanding that circumcision is required, that certain feast days must be observed, and certain food must not be eaten.

At the Jerusalem council this matter was discussed by the Apostles and elders. “After there had been much debate, Peter stood up and said to them, “Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe. And God, who knows the heart, testified to them giving them the Holy Spirit, just as He also did to us; and He made no distinction between us and them, cleansing their hearts by faith. Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear?” (Acts 15:7-10 NASB).

The Gentile Christians came also under other difficulties as well, they had turned from idol worship and were encouraging others to join them. This had a flow on effect to those making idols as recorded. “For a man named Demetrius, a silversmith, who made silver



Jesus is our shepherd.



Reverence for God is vital.

shrines of Artemis, was bringing no little business to the craftsmen; these he gathered together with the workmen of similar trades, and said, 'Men, you know that our prosperity depends upon this business. You see and hear that not only in Ephesus, but in almost all of Asia, this Paul has persuaded and turned away a considerable number of people, saying that gods made with hands are no gods at all. Not only is there danger that this trade of ours fall into disrepute, but also that the temple of the great goddess Artemis be regarded as worthless and that she whom all of Asia and the world worship will even be dethroned from her magnificence'" (Acts 19:24-27 NASB).

Lessons for Christians Today

Apostle Peter wrote about the situation that Christians find themselves in today. "Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, and saying, 'Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation'" (2 Peter 3:3-4 NASB). This warning was not new, as Peter explained, the holy prophets and Christ had given the message which the apostles now passed on through letters and sermons.

There would be scoffers, those that follow their own passions, rejecting the knowledge of God, fearlessly indulging in the wickedness of the world. Their total disregard for God's laws and advocating the permissiveness that is prevalent through the world. Followers of Christ should not be bowled over by this arrogance and blasphemous denial of the Creator but rather see them as a definite indication that the end of the age is near.

A world without moral boundaries produces scoffers instead of thinkers. Many try to use scientific training to say that, since the reality of the Creator God cannot be proved by man's understanding, God must not exist. By rejecting Scripture, mankind has lost its moral compass, leaving them with no way to determine right or wrong, good or bad, truth or lie. In this climate, anyone who claims to know the truth of God's word is a prime target for scoffers.

Christian Values Rejected by the World

Once the reverence of God as a supreme being is removed from consideration, then anything is acceptable. Scoffers redefine marriage as no longer between a man and a woman but between those of the same sex. Other laws of God have been put aside, creating a fantasy world that replaces reality. "For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honour Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools" (Romans 1:20-22 NASB).

The increase of scoffers is a sign of the last days of the Gospel Age. They profess themselves to be wise, but they are really fools. "The fool has said in his heart, "There is no God" (Psalms 14:1). It is critically important that every Christian take seriously the command "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth" (2 Timothy 2:15 NASB). The Heavenly Father has given followers of Christ all the tools that are needed "for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, **by the trickery of men, by craftiness in deceitful scheming**" (Ephesians 4:12-14 NASB).

Gullibility

The most dangerous part is the trickery and the deceitful scheming of men. This is especially so for newcomers to the word of God, or to those who are dull of hearing, not learning and progressing past the elementary principles or the oracles of God. "For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil" (Hebrews 5:13-14 NASB). They will inevitably meet some false teacher who impresses them by his enthusiasm and apparent sincerity. He uses religious words, and so they think he is a true Christian. If they had studied the word of God for themselves, they would be able to see through the deceitful manipulating of God's words. But now they are **carried about** by his **wind of doctrine** and led by unprincipled **cunning** into a form of organised error.

Wolves in Sheep's Clothing

Jesus warned the disciples "Beware of the false prophets, who come to you in sheep's clothing, but

inwardly are ravenous wolves” (Matthew 7:15 NASB). These are teachers who claim to be authorised instructors of God’s word. They often appear unappealing, gentle, showing a believable outward appearance. They use plausible words to lead the flock away from the straight and narrow way. The Apostle Paul also warned, “I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves’ men will arise, speaking perverse things, to draw away the disciples after them” (Acts 20:29-30 NASB).

The risk with the wolves in sheep’s clothing can especially be prevalent at this end of the age. In Matthew 24 the following warning is given “Then if

anyone says to you, ‘Behold, here is the Christ,’ or ‘There He is,’ do not believe him. For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect” (Matthew 24:23-24 NASB). This can only happen if they start to rely on their own wisdom or superiority, instead of putting their trust in the Heavenly Father.

Like the Psalmist, the followers of Christ can say “You are my defender and protector. You are my God; in you I trust.” He will keep you safe from all hidden dangers and from all deadly diseases. He will cover you with his wings; you will be safe in his care; his faithfulness will protect and defend you” (Psalms 91:2-4 GNB).

Things That Alone Count

“Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called” (Ephesians 4:1 NASB).

What are the “things that alone count,” or the “things that belong to our peace?”

Paul in Ephesians 4:2-3 gives the answer to this pertinent and reasonable question. Addressing the faithful in Christ Jesus, He said, “with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace” (Ephesians 4:2-3 NASB). Paul is revealing those “things that alone count” in the character of our Christian walk, which lead to the peace of a good conscience, rich with the fruits of a Christian life, rich in faith, hope, and love.

If these things that accompany salvation are not present then we need to heed the warning to the Laodicean Church, “Because you say, ‘I am rich, and have become wealthy, and have need of nothing,’ and you do not know that you are wretched and miserable and poor and blind and naked” (Revelation 3:17 NASB).

The well-known hymn, “Prayer is the soul’s sincere desire, uttered or unexpressed,” shows the offering of our desires to our Heavenly Father, who can and does hear us and is able to respond and make full provision for all our needs. So, in that surrender of self, in consecration to His will, in childlike confidence and faith in infinite love and goodness, to tell God our innermost desires. Martin Luther wrote “Prayer is not overcoming God’s reluctance; it is laying hold of His highest willingness.”

Paul, when speaking of gifts from the Heavenly Father, wrote “Set your hearts, then, on the more important gifts. Best of all, however, is the following way” (1 Corinthians 12:31 GNB). In the next chapter he speaks of the way and the gifts that might be received but states what desires will last “Meanwhile these three remain: faith, hope, and love; and the greatest

of these is love (1 Corinthians 13:13 GNB). Thus, he reveals that gifts are good, but only if ministered in love; benevolence is good, but not apart from love. Yea, there are other values, but this one is supreme, and the fountain of all perfection and excellency.

It is noteworthy that love is better than our present incomplete knowledge, and greater than even faith and hope. Why? Because it is the end design of the Almighty God and Creator of all things. Love is His brightest glory, the revelation of it leads to the desire for a fuller fellowship, with a deeper love and appreciation toward all those who are seeking the “things that alone count.” In the Christian walk and experience—a moving on to a richer unfolding of the things of the spirit. A life so lived here and now will be the “earnest” of that to come.

Apostle Peter wrote, “These are the qualities you need, and if you have them in abundance, they will make you active and effective in your knowledge of



Peter advised us to develop Christian character.

our Lord Jesus Christ” (2 Peter 1:8 GNB). He goes on to list the various qualities in verses five through seven and then states, “For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ” (2 Peter 1:8 NASB).

What is the solution if Christians feel that they are lacking in knowledge, wisdom, self-control etc. The answer is prayer. “This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us” (1 John 5:14 NASB). The access to the Father is through Christ Jesus: “I am the way, and the truth, and the life; no one comes to the Father but through Me” (John 14:6 NASB).

With the Church at Philippi, Paul had a special connection. He wrote “I thank my God in all my remembrance of you, always offering prayer with joy in my every prayer for you all, in view of your participation in the gospel from the first day until now” (Philippians 1:3-5 NASB). He tells them “How I long for you all with the affection of Christ Jesus.” He saw their love grow not only through words but by action. He wrote “You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you, alone; for even in Thessalonica, you sent a gift more than once for my needs” (Philippians 4:15-16 NASB). When Paul was a prisoner in Rome, they sent provisions, but also Epaphroditus to deliver them and assist him, thus showing their love.

Our Christian fellowship must be based on love, the love that the Heavenly Father and Christ has shown to us. “God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us” (Romans 5:8 NASB). The fellowship cannot be based on our favourite doctrines or on our favourite theories or dogma. It is not that these doctrines are not important but rather the spirit by which we accept those who may have a slightly different opinion. Remember that true Christian fellowship can only be enjoyed in the light, and communion shown by Christ. Remember, Christ is the Touchstone by which all is to be tested, and according to our attitude to Him, we judge and condemn ourselves.

Paul, speaking words of caution to his Philippian brethren, said “Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others” (Philippians 2:3-4 NASB). If we are to be members of the Body of Christ, we have the duty to proclaim the glad tidings of the Messiah with a spirit of love. This may not be easy Christ proclaimed, “And He summoned the crowd with His disciples, and said to them, ‘If anyone wishes to come



Some of the ruins of Philippi, where Paul formed a Christian group

after Me, he must deny himself, and take up his cross and follow Me” (Mark 8:34 NASB). The world with its tinsel and glitter, the false pretensions of countless things of no value. Compare them with the things that alone count, things that make for eternal peace and happiness, and we shall clearly see that outside of Christ all is dross.

The privilege of following Christ and becoming part of His body is only available during the Gospel Age which is drawing to a close. Jesus tells us, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him” (John 14:23 NASB). What a wonderful promise that they will make their abode with those who commit their lives to Christ. Proverbs gives another insight into this privilege. “But he who listens to me shall live securely and will be at ease from the dread of evil” (Proverbs 1:33 NASB). How different from the world around us that lives in fear because of their disintegrating principles, not looking after the needy, not acknowledging God, lacking in love being led astray by Satan. The message to the Christian is “And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect” (Romans 12:2 NASB).

We know that strife and love cannot mix. No body of men can be bound together permanently on the principles of strife and vainglory. Why? Because they are disintegrating principles. They have no place or value, and when viewed in the light of eternity, they cannot be among those things that belong to our peace. Therefore, if we are Christ’s, we must have Christ formed in us; we must have the mind of Christ in us, and we must rule our lives by the new motive, “Love one another.” Only in that way lies peace; only in that way lies the purest joy in all its excellence; only in that way can we be pleasing to God and enjoy spiritual kinship with the Lord Jesus Christ and the members of His body.



"Love your enemies."

God summons us to a new way of life, and our hearts tell us that the things that belong to our peace are not the things that the world is striving for. Rather, let us keep in mind that between the Christ-life and the world-life there can be no compromise. "We cannot serve God and Mammon" at the same time. If we would find rest, we must learn of Him who was meek and lowly in heart (Matthew 11:29).

Christ points out that the Christian life consists of being poor in spirit, in mourning, being meek, hungry and thirsting after righteousness, being merciful, pure in heart, and being peace makers. The difficulty would be the attitude of the world. Christ stated "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me" (Matthew 5:10-11 NASB).

Jesus emphasises "because of me" and proceeds to describe the effect of such living upon the world, saying, "You are the salt of the earth... You are the light of the world" (Matthew 5:13-14 NASB). The Christian believer by his new life in Christ Jesus is light, and as such he must order his life, for the fruit of light appears in every form of goodness, righteousness, and truth. They are instructed "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matthew 5:16). The Son of God does not speak of honouring him but giving all honour to the Father.

Jesus, speaking of the persecutions that would come, warns his followers "You will be hated by all because of My name, but it is the one who has endured to the end who will be saved" (Matthew 10:22 NASB). They would receive their appropriate reward, if they followed His advice "For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven" (Matthew 5:20 NASB).

The Master points to the fact that entrance into the kingdom of heaven will not be upon the basis of legal righteousness, but upon that which far exceeds it — a love of righteousness. We must go beyond the outward form, or we will not enter that kingdom. The requirement is "love our enemies and do good to them that spitefully use us." God has called His people through Christ to wage a new warfare, on a new plane, and with new weapons. He calls us to overcome the evil, and hatred of the world, and the only way this is possible is by using the higher weapons of love, restraint, good will, and the spirit of forgiveness. If we fail here in the things that alone count, we fail as followers of Christ.

One of the most important aspects of the Christian's life is the relationship with the Heavenly Father. Christ stated, "But I say to you, love your enemies and pray for those who persecute you" (Matthew 5:44 NASB). This is the level of love that we are to show to one another and to the world. "Therefore, you are to be perfect, as your heavenly Father is perfect" (Matthew 5:48 NASB).

This word perfect implies full development, growth into maturity of godliness. Paul expressed it in these words: "until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ" (Ephesians 4:13 NASB). That work will not be complete until the image of Christ is engraved upon the heart, and changed by the work of the spirit, transformed into the image of His Son.

What we are in ourselves, what we are to the world, and what we are in our relationship to God, determines life for us, determining what we are to be in the future. Unless we seek and strive after the things that alone count, we shall not hear that "Well done, good and faithful slave. You were faithful with a few things; I will put you in charge of many things; enter into the joy of your master" (Matthew 25:21 NASB). Let us, therefore, regard each passing moment as having a specific character and definite purpose. Let us realise to the utmost, the solemnity of each moment of our Christian life, for we are to utilize the time because "the days are evil." Let us bring intellect and conscience to bear upon all our ways seeking to know God's will, and willing to make the sacrifices required.

It is true there are many minor purposes, but the great end is to form ourselves, with the help of God, "according to the pattern showed" to us in the Sermon on the Mount, in order that it may lead us on to the higher purpose of being changed from the image of the earthly into the image of the heavenly.

The first three beatitudes uncover the aggressive attitudes of life. They show God's invasion of us, taking away our self-sufficiency, our very self-life, getting us ready for the most amazing offensive of love that the world has ever seen. For we read, "For God so loved the world, that He gave His only



Jesus, walking among the candlesticks

begotten Son, that whoever believes in Him shall not perish, but have eternal life” (John 3:16 NASB). God’s tender love for mankind is timeless, lifted above the distinctions of tenses, such as past, present, or future, having no beginning and therefore no end, no growth and therefore no decay.

As surely as the magnet when applied to a dish of sand into which some metal filings have been thrown will draw every little bit of these filings out, so surely will the magnet of His love draw out of earth’s humanity the ones who feel its impulse and its preciousness. It first means we must be knit to God by the Son of His love, separated from evil-separated by the power of His received love; for the root idea of holiness is not moral character, goodness and of action, but it is separation from the world and consecration to God. Yielding to and answering that love, so that it separates us for Himself, is that which alone counts, peace of mind, security and leads to happy submission and He assures us that never will He “forget” any of our works.

The Gospel of Jesus Christ begins with the demand of self-renunciation — “poor in spirit” and ends in the fulness of the “new life.” He who walks amidst the candlesticks will see that each little lamp is fed according to its capacity and need. We must hold up our emptiness and nothingness to Him, and He will fill it with His fulness. Thus, by His grace, out of this nothingness we will grow strong in faith, giving God all the praise and glory. But let us remember while the highest glory of the creature is in being only a vessel to receive, enjoy and show forth the glory of God, by a simple reliance upon Christ, conscious of our deep need, and believingly waiting upon Him. Yes, it is the displacement of self by the enthronement of God. Where God is all, self becomes nothing.

This fact is revealed by the very first words of the Sermon on the Mount. The Lord Jesus therein revealed to His early disciples and to us the open gate through which alone we enter the kingdom of heaven, saying, “Blessed are the poor in spirit.”

Moffatt says, “Blessed are those who feel poor in spirit” — not in material things, but rather, recognising that we have nothing in ourselves and being conscious of our spiritual need. It is simply the sense of entire nothingness which comes when we see how truly God is all in all. It is not something which we bring to Him, but the nothingness that makes room for God to work in us His good pleasure.

It was God’s good pleasure to give a set of new commands (laws) unto the children of Israel, “for the law came by Moses.” To them it contained the things that alone counted to them — things which made for peace, happiness, and life. Love of ease and un-

belief kept them from marching on and obtaining the heights of the fulness of God’s promised blessings. Israel failed sadly — failed under law and government — hence, instead of life and blessing, there has been judgment and dispersion. Thanks to God, in spite of Israel’s unfaithfulness, all Israel shall be saved and restored and blessed on the ground of God’s oath-bound covenant to Abraham and his seed.

Through their failure, “grace and truth came by Jesus” to us Gentiles. So let us cherish our opportunities and seek the things of the spirit. It is for us to determine that we shall make our trials, whether little or great, a means to draw us nearer to God. We must let Christ, “the wisdom of God,” choose our path, and at last we shall lift our praises to “Him that is able to keep us from stumbling and to present us faultless before the presence of his glory with exceeding joy.”

Prayer (BSH323)

Prayer is the soul’s sincere desire,
Uttered or unexpressed.
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The majesty on high.

Prayer is the Christian’s vital breath,
The Christian’s native air,
His watchword at the gates of death;
He enters Heaven with prayer.

James Montgomery 1771-1854

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The Bible Teachings

On the Covenants, Mediator, Ransom,
Sin Offering, and Atonement.

This book was published by the Berean Bible Institute in the 1970’s, setting out the Bible teachings on topics eluding many in the Christian world. The insert in this edition of the Peoples Paper is the next part of this 274-page book. Brethren may read more of the content through the Berean Bible Institute’s official webpage.

www.australianbiblestudents.org/wp-content/uploads/2018/06/The-Bible-Teachings-on-the-Covenants2.pdf

Memorial — When He had given thanks, He broke it and said, “This is My body, which is for you; **do this** in remembrance of Me” (1 Corinth. 11:24). **Tuesday, April 4, 2023, after 6:00 pm.**
Information: australianbiblestudents@gmail.com

Class Project: Smile!

The last class I took for my college degree was Sociology. The teacher was inspiring, with qualities I wish every human being had been graced with. Her last project of the term was called “Smile.” The class was asked to go out and smile at three people and document their reactions. I am a very friendly person and always smile at everyone anyway, so I thought this would be a piece of cake.

Soon after, my husband, youngest son, and I went out to a fast-food restaurant one crisp March morning. It was our way of sharing special time together. We stood in line, waiting to be served, when suddenly everyone around us began to back away, and then, even my husband.

I did not move an inch. A feeling of panic welled up inside of me as I turned to see why they had moved. As I turned around, I smelled a horrible “dirty body” odour, and there standing behind me were two poor homeless men.

As I looked down at the short gentleman close to me, he was “smiling.” His beautiful sky-blue eyes were full of God’s Light as he searched for acceptance. He said, “Good day,” as he counted the few coins he had been clutching.

The second man fumbled with his hands as he stood behind his friend. I realized the second man was mentally challenged and the blue-eyed gentleman was his guardian. I held back my tears as I stood there with them. The young lady at the counter asked him what they wanted.

He said, “Coffee is all, Miss,” because that was all they could afford. If they wanted to sit in the restaurant and warm up, they had to buy something. He just wanted to be warm. Then I really felt it — compulsion so great I almost reached out and embraced the little man with the blue eyes. That is when I noticed all eyes in the restaurant were set on me, judging my every action. I smiled and asked the young lady behind the counter to give me two more breakfast meals on a separate tray.

I then walked around the corner to the table the men had chosen. I put the tray on the table and laid my hand on the blue-eyed gentleman’s cold hand. He looked up at me with tears, and said, “Thank you.”

I leaned over, began to pat his hand, and said, “I did not do this for you. God is working through me to give you hope.”

I started to cry as I walked away to join my husband and son. When I sat down, my husband smiled at me and said, “That is why God gave you to me, Honey. To give me hope.”

We held hands for a moment, and we knew that only because of the Grace that we had been given were we able to give. That day showed me the pure Light of God’s sweet love.

In my own way I had touched the people at the restaurant, my husband, son, instructor, and every soul that shared the classroom on the last night I spent as a college student. I graduated with one of the greatest lessons I would ever learn: **unconditional love.**

“We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. But whoever has the world’s goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?” (1 John 3:16-17 NASB)

The Bible Teachings (Part Fifteen)

On the Covenants — Mediator — Ransom — Sin Offering — Atonement

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Pentecostal Blessing

When the high priest had finished the first sacrifice and the offering of His blood He came forth. He manifested Himself at Pentecost and symbolically laid His hands upon the Church in the Pentecostal blessing, by which sacrifice His followers were enabled to be conformed to the terms and conditions of His sacrifice. But after offering the blood of the goat the high priest is represented as having finished his work, he puts off his sacrificial garments and puts on his garments of glory and beauty, typical of the glorious qualities of Christ's character and the honourable mission to which He had been anointed as the world's Prophet, Priest, King, Judge and Mediator. Thus coming- forth he represents our Lord's Second Advent and assumption of divine power, at which time the Church will be with Him as members of His Body, to co-operate in the dispensing of the blessings of the New Covenant to Israel and to all the families of the earth. As on the Day of Atonement the people of Israel put on sackcloth and ate no pleasant food but fasted and waited for the coming out of the high priest in his garments of glory and beauty, so it has been throughout the Gospel Age.

The whole world lieth in the wicked one, overwhelmed in sin and death and corruption. Of them St. Paul declares, "For we know that the whole creation groaneth and travaileth in pain together until now. For the earnest expectation of the creation waiteth for the manifestation of the sons of God" (Romans 8:22,19) — waiting for the High Priest, Head and Body, typified by the glorious garments of the Jewish high priest. Following the picture, a little further we see that the high priest in his glorious garments went to the Altar and lifted up his hands and gave his blessing to the people — the blessing of the New Covenant, the blessing of the forgiveness of sins, the blessing of pouring out of the holy spirit upon all flesh. If in the type a blessing is portrayed, how much greater will be the blessing in reality. As in the type the people arose, threw off their sackcloth and fasting and rejoiced in their forgiveness, so in the Millennial morning the world, coming to an appreciation of the great High Priest and the sacrifices of Atonement, will arise from sin and degradation and death and rejoice in divine favor and in the realisation of the many blessings of restitution set before Israel, as declared by the mouth of all the holy prophets since the world began (Acts 5:20).

With His Own Blood

In the context the Apostle says, "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Hebrew 15:12). Are we asked what people Jesus would sanctify with His own blood? We answer, in the broader sense of the word, "All people"

— all who ever will accept sanctification, cleansing, reconciliation — through Him. We read that He gave Himself a ransom for all. It matters not that He did not apply it at once for all, but merely for us, the Church, the "household of faith." The intention of His sacrifice was for all. This does not alter the fact that thus far the merit of Jesus' sacrifice extends not beyond the "household of faith." In due time through the Church His merit will extend to every creature. Thus, it is written, "They shall obtain mercy through your mercy," and we obtain our mercy through Jesus' death, as He by divine grace, tasted death for every man.

The Scapegoat's Part

Some, without mature thinking, have remarked that the scapegoat cannot represent a spirit being class, because it never went into the Holy nor Most Holy. We reply that neither did the bullock nor the Lord's goat go into the Holy nor Most Holy. It was merely the blood of these that was taken into the Most Holy, and the blood represents the surrender of earthly rights and privileges and life willingly, in pursuance of the divine will or arrangement. The scapegoat, or "great company" class, consists of those who made an offering of themselves and were accepted, but who failed to fulfil the conditions of their sacrifice. Failing to become members of the High Priest's Body and sharers of His glory on the divine plane, these would have had nothing, had the Lord not specially provided for them an experience of tribulation for the destruction of their flesh, that the spirit might be saved in the day of the Lord Jesus.

They had been accepted of the Lord because of their faith and their consecration unto death. Failing to make good their consecration and holding on to the present earthly life, they would lose all, were it not for the arrangement thus made on their behalf for the destruction of their flesh. Nor are we to think of these as a dishonourable class, an unfaithful class, an undeveloped class. None can gain eternal life -under the divine arrangements on any plane of being except as he shall be transformed and be brought to the condition of perfect loyalty to God and His righteousness. Any who do not come up to the highest standard of obedience to God would not be accounted worthy of eternal life in the "great company," or in any other. Having been begotten of the holy spirit they could not reassume their earthly rights and restitution blessings. Those once consecrated and sacrificed are gone forever. If the spirit life be not attained the implication would be the Second Death.

Great Company re Sin Atonement

This "great company" class has nothing- whatever to do with sin atonement, for the scapegoat was neither



The Scapegoat

burned outside the camp, nor was its blood brought into the Most Holy. What, then, is signified by the statement (Leviticus 16:21) that Aaron laid his hands upon the head of the scapegoat and confessed over it all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat?

Sins Confessed Upon Head of Scapegoat

The sin atonement effected by the blood of the bullock and the blood of the Lord's goat represented the atonement for original Adamic sin and all the weaknesses and imperfections traceable directly thereto. Since the blood of these two animals made satisfaction for all such sins of all the people, it is manifest that none retrained to be confessed upon the head of the scapegoat. What sins, then, were those which Aaron confessed upon the scapegoat's head? We reply that they were such trespasses as those our Lord taught us to pray for, saying, "Forgive us our trespasses, as we forgive those who trespass against us." If we freely forgive those who trespass against us, God will freely forgive us our trespasses. But He did not forgive original sin, but instead, sentenced us to death on account of it and provided His Son as our Redeemer. These trespasses are shortcomings, imperfections, etc., as represented in carelessness or indifference or wilfulness or any other failure to do the Lord's will the very best, we know how. The Lord represents that He keeps a very strict account of all the world's affairs. He explains that the severe tribulation which came upon the Jewish nation in the close of its harvest time was a retributive experience. In that awful trouble with which their age ended, as our Lord foretold, the Lord required all the righteous blood shed from the time of righteous Abel down to about that time. In a word, every injustice cries out for vengeance, for retribution, for penalty. The great original sin, whose penalty is death, our Lord Jesus has paid, dying, the just for the unjust.

But there are many sins, many injustices of the past, as well as of the present which are still unaccounted for to justice. For instance, in Revelation we read that the

souls under the altar cried, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Revelation 6:10). Justice is merely waiting for the full number of those persecuted for righteousness' sake to be completed and then the punishment will come. The great time of trouble, with which this age will end will, like the time of trouble which closed the lavish Age, signify a time of settlement of the claims of Justice. The "great company," failing to sacrifice during the acceptable time, will be permitted to share a considerable measure of that trouble coming upon the world — to cancel, if you please, a measure of the troubles due to come upon humanity in general. When that time shall come these dear friends, represented in the "great company," will rejoice in their share of suffering and destruction of the flesh, that they may be saved as spirit beings in the day of the Lord Jesus. And what they shall suffer of the iniquities of the world will mean that much less for others in that day of trouble.

"Fellowship in His Sufferings"

That our Lord suffered, the Just for the unjust, the Scriptures clearly set forth — not merely the amount of pain which He experienced, or, in old English suffered: He suffered death on account of sin. We suffer with Him. We are partakers of His sufferings. Our Lord's most severe sufferings were probably in Gethsemane, where, we read, that He was in a great agony and that "Of the people there were none with Him;" even the faithful, beloved eleven Apostles were drowsy and could not watch with Him at that hour. But they could not comprehend His trouble — that the programme of the next few hours meant so much to Him. He knew that in His covenant made at Jordan He had given up His earthly rights and privileges. He knew that now His entire dependence as respects a future life rested upon a resurrection from the dead and He knew, too, that if He had not performed the divine will perfectly, completely, that He could not be granted the glorious resurrection change and the eternal glory on the spirit plane. Thus, we read that He offered up strong crying and tears unto Him who was able to save Him out of death and that He was heard in that thing which He feared. He feared death — not that He doubted the heavenly Father's promise that if His sacrifice was faithfully performed, He would tie granted a glorious resurrection. He feared that unintentionally He might have made some error, might have failed to perform some portion of His consecration vow. He feared, therefore, lest there had not gone the full measure of the cloud of incense into the Most Holy to cover the mercy-seat and to indicate that He had been faithful to the last degree in His sacrificing. Then it was that the angel appeared to strengthen Him. What the strengthening was is not revealed, but most evidently it pertained to the things, which He feared. Undoubtedly the angel, as the Father's representative, assured Him about His faithfulness; that His sacrificing had been acceptable in the Father's sight. At once a great calm came, in which the great storm of anguish, which had threatened but a moment before to wreck His mortal body subsided. Thenceforth we behold Him the calmest of the calm — before the high priests

enduring the contradiction of sinners against Himself in the presence of Pilate and the rabbis, led to the cross He was the most self-possessed of all of whom we have any knowledge on the occasion. When His disciples forsook Him, it was He who interposed that they be not pursued but let go their way. When Peter denied Him, it was He who calmly looked towards Peter, reminding Him of the prophecy. On the way to Calvary, it was He who spoke words of peace to the weeping women, saying, “Weep not for me, but rather for yourselves.” How different are the experiences of Christ’s followers! We have Him not only as an example and as a teacher, but as our Protector and as our Advocate. We may indeed have strong consolation because He has assured us that He has not only appeared for us, but that He is able to succour us in every time of need. He is still Head of the Church, which is His Body. He is well supervising the interests of all His members. He is still saying to us, as He did to His disciples of old,

“This Is My Blood — Drink Ye All of It”

Whoever fails to clearly see that the Church at the present time is the members of the Body of Christ can never understand how the Church is to share her lord’s sacrifice, as represented in His cup. After our Lord at the last Supper had Himself partaken of the fruit of the vine, He handed the cup to His disciples, saying, “This is my blood of the New Covenant, shed for many for the remission of sins. Drink ye all of it.” Not only did our lord drink of the symbolical cup before giving it to His disciples, but He drank of the same actual cup, the partaking of which He requires of us as evidence of our loyalty as His disciples. This is the cup of shame, of sorrow, of indignity, of self-denial on behalf of others. The Master spoke of it as the cup which the Father had prepared for Him. He left some of it for us, that we might have the privilege of sharing in His sufferings and of the glory that shall follow as soon as the last member of His mystical Body shall have been glorified. When He passed the cup to His disciples at the Memorial Supper, His words, “Drink ye all of it,” not only meant that all who would be His disciples must drink of that cup, but also meant that His followers must drink all of it, must leave none of it. In other words, the sufferings of Christ belong exclusively to this Gospel Age, marked by His own sufferings at its beginning and terminating with the revelation of His glory in the Kingdom.

There will be none of the sufferings of Christ for the world to drink of during the Millennial Age and there will be no opportunity for any of them to become joint heirs with the Redeemer. The Master said that this cup was the blood of the New Testament — the new will, His will or Testament, by which He is bequeathing His earthly rights and earthly honours to the earthly seed of Abraham and to the world of mankind through them. It is His blood that was necessary for the sealing of the New Covenant, and we were invited to share His cup, to share the sealing, and to share the dispensing of the New Covenant blessings to Israel and the world. Whoever does not drink of this cup, whoever does not share in the sufferings of Christ — the same sufferings which He experienced, as members

of His Body — cannot share with Him His Millennial throne of glory, by means of which the New Covenant blessings will be established with the world.

Drinking His “Cup”

Mark this intimation that His followers must be sharers with Him in His sufferings and mark the declaration that the same must -participate in the same sufferings if they would sit with Him in His throne. Harken to the two disciples as they inquired of Him just before His death if they might sit, the one on the right hand and the other on the left in His Kingdom. Jesus replied, “Ye know not what ye ask, Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with? They say unto Him, we are able” (Matthew 20:22). When they asserted their willingness to die with Him He assured them that they would indeed share with Him His throne and indeed drink of His cup and share His baptism of death and have place in His Kingdom.

Holding Fast the promises

Let us hold fast to these precious promises. If others lose their hold and claim that they can no longer thus see with us, our pity should be for them that the light that they had has gone from them. Let us not smite the blind, but rather be kind and generous toward all. The greater the number of the blind, the greater is the blessing and privilege of those who do see. Let us rejoice in our privileges and use them, let us remember the Master’s words, “If the light that is in thee become darkness, how great is that darkness .” Such are in a more pitiable condition than the world who never saw. Let us remember, too, that all kinds of blindness are more or less contagious and let us guard our spiritual sight as one of the most precious boons given of the Lord (Z1909, 201).

RANSOM POINTS TO BE REMEMBERED

Ransom Used in Scriptures

Whenever the word Ransom is used in the Scriptures it has the sense of ransom-price according to the Greek — a corresponding price, a sufficient price.



Jesus provided our Ransom

Meaning of Ransoming

Ransoming signifies the application of the ransom-price. Thus, when we read that our lord Jesus gave Himself a ransom-price for all, the meaning is that His sacrifice, finished at Calvary, is a sufficient price to effect the ransoming of all mankind, if so applied or when so applied.

Providing and Applying Ransom-Price

Our lord laid down His life; He died on our behalf; He gave our ransom-price into the Father's hands when He offered Himself without spot to God. But the putting of that meritorious sacrifice into God's hands and the application of that merit to mankind are two different matters.

Laying Down the Ransom-Price

The laying down of the ransom-price was finished at Calvary; but the application of it was not even begun for fifty days. Three days our Redeemer was dead — arising on the third day. Then for forty days He was with the disciples, appearing occasionally for their instruction. Then He ascended upon high, there “to appear in the presence of God for us,” and promptly on the fiftieth day, Pentecost, the outpouring of the holy spirit upon God's believing, and consecrated servants and handmaidens began.

Proof that the Church Had Been Ransomed

Pentecost was the proof that our glorified lord had applied the merit of His sacrifice, had applied His blood as our ransom-price. Pentecost was therefore a proof that the Church had been ransomed — that the antitypical sprinkling of His blood by our great High Priest on the Mercy-Seat, or Propitiatory, “for us” had been accomplished, and that it was satisfactory to Justice, and that our sins were cancelled. Thereupon the High Priest began at once His secondary offering of His “members” — “living sacrifices, holy and acceptable unto God” (Romans 12:1). This in the type was represented by the killing of “the lord's goat” — “the goat of the sin-offering that is for the people” (Leviticus 16:15).

Ransom-Price All Necessary for the Church

The ransom-price all went for the atonement of our sins when the great High Priest appeared “for us.” That ransom-price bought us (1 Corinthians 6:20); but was applied for no others and blessings came upon no others. It is “for all” (1 Timothy 2: 6) but has not yet been so applied.

Philosophy of Applying Ransom-Price

It took all of that merit or ransom-price to make atonement for our sins — because it was so applied. It would have required all of it for even one man's release. It is because the penalty or sentence of death passed “upon all men to condemnation,” through one man's



Jesus is our heavenly shepherd

offense or sin, that the one man's death can be applied for more than one man's release from condemnation. But whatever the number it is applied for, it takes it all to effect the release from condemnation.

High Priest Now Has No Merit to Apply

So, then, the High Priest, having applied the entire ransom-price “for us,” “on our behalf” (Hebrews 9:24), for the blemishes or condemnation of those now accepted as His members and His house — the household of faith — it follows that He has no merit

now remaining to apply for the world. The ransom-price which was sufficient for one man or for all men was applied only “for us,” “for our sins.”

The Hope of the World

Ah, it has not been forgotten in the divine purpose, and in due time it will be ransomed — “the precious blood,” the ransom-price, will be applied on the Mercy-Seat for the sins of all the people! The holy spirit will be poured out upon all flesh.

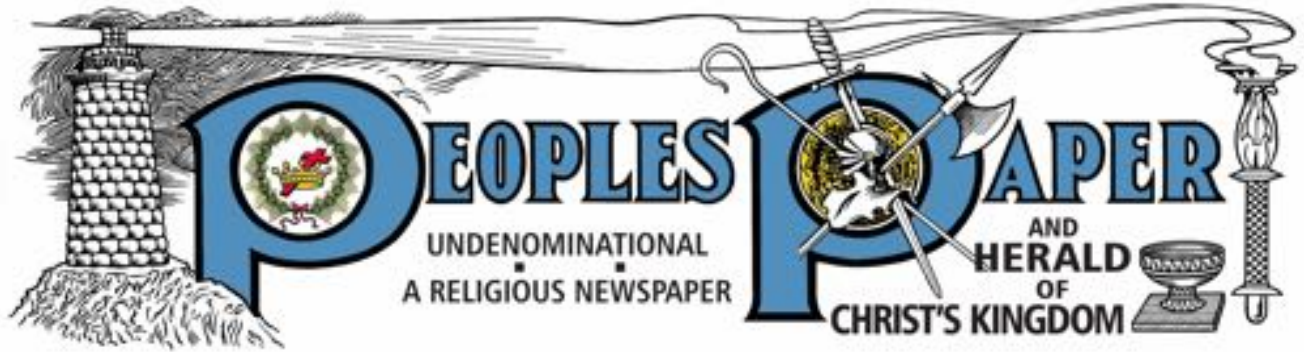
Re Church Paying World's Ransom-Price

What! Will the Church pay the world's ransom-price? Not so! It is the Divine arrangement that in all things He (Jesus) should have the pre-eminence. Jesus' merit, as we have seen, is now fully in use — accredited to us who are of the household of faith, for our justification by faith. We are counted, or reckoned, as possessing the earthly rights and life forfeited by Adam and redeemed by Jesus.

But this reckoning or justification is confirmed to us of God by the holy spirit's begetting to a new nature only because of our consecration vow to the lord that we would lay down our lives, sacrificing all those earthly interests and rights as He did — walking in His steps, being baptised into His death, drinking of His cup of ignominy — partaking with our Head of “The blood of the New Covenant,” by which as a legacy or Testament the ransom-price blessing shall in due time be bequeathed to natural Israel — with the proviso that all mankind may be blessed by becoming Israelites indeed on the human plane of restitution — Abraham's earthly seed — as the sands of the sea for multitude.

Re Returning Ransom-Price to High Priest

Note, then, that the one ransom-price, laid down by our Lord at Calvary, was all paid over to Justice “on our behalf,” “for us,” as was acknowledged at Pentecost and since, by the holy spirit upon the lord's servants and handmaidens. Note also that the restitution rights which we are now using as sharers in our lord's sacrifice must all be surrendered back to Justice before the Great High Priest can present that same ransom-price again on behalf of the world, under the New Covenant conditions.



The Rebirth of a Nation

“Therefore behold, days are coming,” declares the LORD, “when it will no longer be said, ‘As the LORD lives, who brought up the sons of Israel out of the land of Egypt,’ but ‘As the LORD lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.’ For I will restore them to their own land which I gave to their fathers”
(Jeremiah 16:14-15 NASB).

April 70 CE, about the time of the Passover, was when the Roman General Titus allowed pilgrims to enter the city for the Passover. This was a trap, as Titus refused to allow them to leave the besieged city. The Romans encircled the city, cutting off supplies and driving the Jews to starvation. By August 70 CE the walls were breached and most of the remaining population was massacred. The final stand of the Jews was at Masada, a mountain fort where the siege ended with the suicide of the remaining revolutionaries in 73 AD.

The Diaspora

This brought about the final *Diaspora* of Jews from their homeland. The *Diaspora* began long before AD 73. Firstly, the Assyrians conquered Israel scattering the Jews all over the Middle East, followed by Nebuchadnezzar deporting the Judeans in 597 and 586 BC.

Imagine how many times the Jews must have read these verses in Jeremiah and wondered whether they would ever be fulfilled. They were driven from their homeland and spread throughout Africa, Asia, and Europe.

During the *Diaspora*, lasting 1875 years from 73 to 1948, the Jews have experienced over eighty expulsions from many countries in Europe. In many countries they were barred from owning property, so they invested in businesses, especially jewellery and finance, resulting in them being blamed for the economic woes of the different countries. Christians claimed the Jews killed Christ. Christians also despised them for their “chosen people” belief, claiming that Christians were now the chosen people. Their religious practices and way of life made them stand out as different.

The period after the Jews were driven from Israel was very difficult, as Jeremiah prophesied, “I will first doubly repay their iniquity and their sin, because they have polluted My land; they have filled My inheritance with the carcasses of their detestable idols and with their abominations” (Jeremiah 16:18 NASB). They also rejected God’s son, failing to recognise him as the Messiah. Jesus stated, “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings ... Behold, your house is being left to you desolate!” (Matthew 23:37-38 NASB).

Mark Twain’s Observations

In 1867 Samuel Clemens, better known by his pen name Mark Twain, wrote on arrival in the Holy Land, “Palestine sits in sackcloth and ashes. Over it broods the spell of a curse that has withered its fields and fettered its energies.” His description of Jerusalem reads, “Renowned Jerusalem itself, the stateliest

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name in history, has lost all its ancient grandeur, and [has] become a pauper village; the riches of Solomon are no longer there to compel the admiration of visiting Oriental queens; the wonderful temple which was the pride and the glory of Israel, is gone.”

The picture presented by Mark Twain certainly would not entice the Jews to return to Israel. Jeremiah’s prophesy states, “Behold, I am going to send for many fishermen,” declares the LORD, “and they will fish for them; and afterwards I will send for many hunters, and they will hunt them from every mountain and every hill and from the clefts of the rocks” (Jeremiah 16:16 NASB).

The first Aliyah was between 1881 and 1903, mainly from East Europe and Yemen. The conditions were harsh with many of those returning suffering from hunger and disease. Their inspiration was mainly the traditional idea of the holiness of the land. In 1910 the first Kibbutzim was established by members of the Bilu movement, consisting mainly of Russian immigrants. This allowed them to do communal farming as well as to have schools and religious meetings.

Troubles in their Return

The Ottoman Empire made it difficult for the Jews to purchase land, restricting the number that could immigrate to Israel. World War 1 saw the British forces entering Palestine and defeating the Ottoman Empire at the Battle of Megiddo, in September 1918. Palestine came under British administration from 1918 to 1948. This was ratified by the League of Nations with the purpose to give administrative advice until they were able to stand alone.

With the rise of Nazism in Germany, the persecution of the Jews began. From 1933 to 1938 hundreds of legal measures were taken to exclude Jews from public life. Businesses and synagogues were destroyed and many Jews that had the means tried to leave Germany. Many that could leave found that they were prevented from entering Israel by the British.

The antisemitic violence started by Germany spread to France, Hungary, England, and the United States. With the outbreak of World War 2 the German government put in the plan, “The Final Solution.” It was the term for the Nazi plan for the extermination and genocide of the Jews during World War II. The Holocaust took the lives of 90% of the Polish-Jewish population, two-thirds of the Jewish European population. That was around six million Jews in total.

The Nazi holocaust, which engulfed millions of Jews in Europe, proved anew the urgency of the re-establishment of the Jewish state. This would solve the problem of Jewish homelessness by opening the gates to all Jews and lifting the Jewish people to equality in the family of nations.



David Ben-Gurion, May 14, 1948 — Declaration of statehood

On November 29, 1947, the General Assembly of the United Nations adopted a Resolution for the establishment of an independent Jewish State in Palestine. This certainly fitted the second part of Jeremiah’s prophesy.

United Nations Recognition

The Resolution of the General Assembly of the United Nations read “HEREBY PROCLAIM the establishment of the Jewish State in Palestine, to be called ISRAEL. WE HEREBY DECLARE that as from the termination of the Mandate at midnight, this night of the 14th and 15th May, 1948, and until the setting up of the duly elected bodies of the State in accordance with a Constitution, to be drawn up by a Constituent Assembly not later than the first day of October, 1948, the present National Council shall act as the provisional administration, shall constitute the Provisional Government of the State of Israel.”

The British began to remove their troops towards the end of April 1948 from Palestine. On May 14, 1948, David Ben-Gurion, the chairman of the Jewish Agency for Palestine, announced the formation of the new state of Israel.

This year celebrates the 75th anniversary of the rebirth of the Nation of Israel. This edition of the Peoples Paper looks at the prophecies that relate to the formation of the State of Israel.

Two historical articles are included. “Progress in Palestine” by Bro Albert Hudson in 1948 and the article “Sequencing Harvest Prophecies” by Bro Ernest Martin in 1967.

How we look forward to the promise for Israel “It will no longer be said to you, ‘Forsaken,’ Nor to your land will it any longer be said, ‘Desolate’; But you will be called, ‘My delight is in her,’ And your land, ‘Married’; For the LORD delights in you, And to Him your land will be married” (Isaiah 62:4 NASB).

Ezekiel 37, The Words of Prophecy

*“Again he said unto me, Prophesy upon these bones, and say unto them,
O ye dry bones, hear the word of the LORD” (Ezekiel 37:4).*

In the year 2023, Israel is over 3,800 years old but it is also 75 years young. God has brought the State of Israel up from the dead among the nations of the earth. God will soon reveal Israel as the leader of the nations.

God’s **word** in the scriptures reveals His methods for the restoration of Israel. A process which will settle all of Israel’s debts of disobedience while also fulfilling His merciful promise to father Abraham. All nations will soon be blessed through Abraham’s children, the modern State of Israel.

We are living in the fearful and wonderful time when God’s miracle of Israel, rising among the nations, can only be seen in the **word** of God by the eye of faith. The prophesied destruction of earthly governments, religions and society will be a dramatic and counter intuitive experience for all mankind, until they too receive faith in God’s **word**. We are on the doorstep of entering into God’s righteous Kingdom, in which all mankind will be blessed by God’s righteous rule in wisdom, justice, power and love.

The **word** of prophecy to the bones is the first of seven events on the time line of Ezekiel’s prophecy. It is the precise moment in time which begins the restoration of Israel, the most dramatic event of the closing of the Gospel Age.

The seven stages of the “valley of dry bones” **word** of prophecy are: (1) Prophecy to the bones, (2) Noise, (3) Shaking, (4) Bones coming together, (5) Sinews, flesh and skin but no breath, (6) Prophecy to the four winds and (7) Breath comes into them and they live (Ezekiel 37:7-10).

The **word** of the LORD to the bones signals the start of the ingathering of the scattered Jewish peoples from all over the world. It marks the beginning of God’s restorative work regarding the Nation of Israel but also of His powerful creative work. It is a restorative work in that God is returning His people back to His land and into a covenant relationship with Him. It is a creative work in that God is preparing a new heart for his people, which will be given to them at the prophecy’s end, just before us in the stream of time.

“And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God” (Ezekiel 11:19-20).

The command to fulfill Ezekiel’s **word** of the LORD to the bones was surely given to our Lord Jesus Christ shortly after his invisible return in 1874. As Jehovah’s master workman, it is fitting that our

resurrected Lord Jesus Christ would again take the role of the Creator’s master builder and execute this amazing restorative and creative work — at the same time Jehovah and our Lord Jesus Christ are finishing the New Creation.

The Oath-Bound Covenant

Isaiah records a powerful and unconditional oath made to Israel by Jehovah. This oath is important to the valley of dry bones prophecy because of its reference to world events which occur during our Lord’s Second Presence; the Time of Trouble.

“For this is as the waters of Noah unto me; for as **I have sworn** that the waters of Noah shall no more go over the earth, so **have I sworn** that I will not be wroth with thee, nor rebuke thee. For the mountains may depart, and the hills be removed; but my lovingkindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah that hath mercy on thee” (Isaiah 54:9-10, RVIC).

The two phrases “**I have sworn**” and “**have I sworn**” come from the Hebrew word *sheba*, the Hebrew word for the number seven. This is the only scripture which contains two instances of this Hebrew word.

With this word of prophecy, Jehovah is sealing an oath to His people of Israel with a double repetition — perhaps to emphasize its verity. This may be God’s method of confirming that the **seven stages** of the valley of dry bones prophecy will lead to the establishment of His oath-bound covenant with Israel.

It is set to begin fulfillment from the return of Christ forward. The reference: “the mountains may depart, and the hills be removed,” associate the fulfillment



Valley of dry bones

of this oath-bound covenant with the complete restoration of Israel coincident with the destruction of the other nations.

Today, we see Jehovah's loving kindness toward Israel; and soon, after Israel's ascent among the nations, Israel will experience Jehovah's promised covenant of peace. This is the promise, this is the wonderful reward to Israel, by means of Jehovah's mercy.

Bones are The People

“Therefore, behold, I will allure her, and bring her into the wilderness, and **speaking comfortably unto her**. And I will give her her vineyards from thence, and the valley of Troubling for a **door of hope**” (Hosea 2:14-17, RVIC).

The timing and action of God speaking comfortably to Israel in this prophecy correlates to Ezekiel's prophetic “word of the LORD to the bones.” Both prophecies commenced in 1878, the beginning of God's work of regathering the Jews to His land of Israel.

In 1878, the establishment of the city of Petah Tikva (Hebrew for Door of Hope in Hosea 2:15) was among the first visible signs of God's ingathering of the scattered Jewish peoples from all over the world. Today, with a population of 250,000 Israeli citizens, it is the third largest city in the Tel-Aviv metropolitan area and the fifth largest city in Israel.

There are three critical ingredients to the establishment of a nation: the people, their language, and their land. Between 1878 and 1948, Jews from over sixty countries came to the Promised Land. They would learn a new language and cultivate a land that was barren for almost two thousand years. As a nation, they formed a democracy, developed a leading social architecture, laid the foundation for a thriving economy, developed a strong military, and would become a leading technological player among the nations of the world, all in just seventy years from their national beginnings! But prophetically, this is just the beginning! David Ben Gurion said; “A State does not exist until its principles are internalized inside every person's heart.” While the principles of modern-day Zionist Israel are alive and strong in the heart of most Jews in Israel today, as a nation, they are yet to receive a new heart from God, a new life, and a new national relationship with the God of their fathers.

The Two Fig Trees

Jesus cursed the fig tree in 33 AD and set in motion the demise of the Nation of Israel. In 1878, 1845 years later, Jesus set in motion the fulfillment of Jehovah's prophecy for the miracle of the restoration of the Nation of Israel. In 33 AD, Jesus observed that fruit was missing from the fig tree (a metaphor of Israel's missing spiritual fruitage). As an object lesson, Jesus then cursed that fig tree and its leaves shriveled up



The fig tree is a symbol of the nation of Israel.

and died in just 24 hours. This was the prophetic signal respecting the fall of Israel that would be complete just 35 years later in 68-70 AD.

1948 marks the new beginning that Jesus prophesied about in his Great Prophecy of Matthew 24:32-35 and Luke 21:29-30. 1948 AD is the appointed time for the reversal of his curse of the fig tree; its fulfillment begins with ‘leaves’ (national life) and ends with the “fruit” (of a new national heart of flesh) of Jeremiah 31:31-34. The events referred to in Jesus' Great Prophecy of Matthew 24 take place throughout the harvest of the Gospel Age, over the space of more than 150 years.

The Prophet Amos provides context to Jesus' parable of the fig tree; “And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God” (Amos 9:15, RVIC). That planting of the fig tree in the land preceded the appearance of their leaves of national life in 1948.

Isaiah provides another prophetic “periscope” to what we see happening in Israel today.

“And therefore will Jehovah wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: for Jehovah is a God of justice; blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem; thou shalt weep no more; he will surely be gracious unto thee at the voice of thy cry; when he shall hear, he will answer thee. And though Jehovah give you the bread of adversity and the water of affliction, yet shall not thy teachers be hidden any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left” (Isaiah 30:18-21, RVIC).

Nations Rejected the Jews

Between 1882 and 1914, 2.5 million Jews left eastern European countries and Russia. Most arrived in the USA and built thriving Jewish communities which in turn became rich in the arts, sciences and popular culture. A tiny fraction of those emigrating

Jews went to the Promised Land of Israel. Later, during the onslaught of WWII, many Jews who tried to follow those who left earlier had nowhere to go, because the USA and Canada had closed their borders.

In 1897, Theodore Herzl's opening statement at the first Zionist Congress included: "we are here to lay the foundation stone of the shelter of the Jews." In retrospect, Zionism created the "new Jew," not the Jew who was trampled on throughout Gentile history, but the Sabra: a rugged individual, confident in his/her ability to succeed. Today the Jewish people are pouring their heart and soul into their own culture instead of the culture of their gentile host countries. They are experiencing the cultural richness of living in their own land and of speaking their own language. They finally live in the cities of their ancestors with the ability to invest in their future and in the future of their children.

European Jews Were Divided

Some European Jews were philosophically against the creation of the State of Israel because they did not want to "force" God's hand. Many of the ultra-Orthodox Jews also refused to support the nation of Israel because it was founded by the secular Zionist movement. But Hitler changed that, and today, the ultra-Orthodox Jewish community (8% of all Jews in Israel) represents the fastest growing demographic in Israel.

The ultra-Orthodox are called Haredim (plural) after the Hebrew word *khared* which means "those who tremble before God." The prophet Isaiah recorded a wonderful prophecy to those who tremble

at God's word; "Hear the word of Jehovah, **ye that tremble at his word**: Your brethren that hate you, that cast you out for my name's sake, have said, Let Jehovah be glorified, that we may see your joy; but it is they that shall be put to shame" (Isaiah 66:5). The Prophet Zechariah seems to indicate that the Jews closest to the word of God during Jacob's trouble will be the first to opt-into the New Covenant relationship with the God of their Fathers. "And the chieftains of Judah shall say in their heart, The inhabitants of Jerusalem are my strength in Jehovah of hosts their God" (Zechariah 12:5).

The word "Israel" means 'to struggle with God' and men. Herzl's work provided a psychological point of motivation in the Jewish consciousness. His Zionist idea grew into a movement which would attract all types of Jews from around the world to this tiny nation, sanctified by God, and given to His returning people. The land promised to Israel was God's land (Joel 3:2). It was a land without a people waiting for a people without a land. Herzl's work rattled throughout Jewish culture and ignited the soul of emigrating peoples. God was speaking comfortably to His chosen people!

The Jewish national anthem Hatikva (The Hope) was written in 1886 with only one verse; "As long as within our hearts The Jewish soul sings, as Long as forward to the East to Zion, looks the eye — Our hope is not yet lost, It is two thousand years old, To be a free people in our land, The land of Zion and Jerusalem." It is different from other national anthems because it does not discuss battle or conflict. Instead, it is contemplative, written in a minor key, and impossible to march to.

The Sabbath Legacy

Throughout the Jewish diaspora, the benefit of the Sabbath was almost without equal in both its purpose of family unity and in its ability to preserve Jewish memory. The Sabbath kept a dispersed people united in their diaspora and ready to receive the promised restoration.

No other ethnicity or nation in history prescribed a day of rest. The Jewish Sabbath implied a powerful social ethic in that it demonstrated that the laborers were equal to their employers and that both are equal before God. Throughout history, the Sabbath was a time for rest and spiritual reflection. While the Gentile nations defined nationalism by their power, the Sabbath helped define Jewish nationalism, even in their diaspora, as a desire to triumph over materialism. The contemplative Sabbath, as well as Jewish culture and tradition, developed an innate spirituality in many Jewish people which helped them focus on the importance and development of faith and family instead of merely worldly wealth. Still, the LORD gave the Jewish people the ability to gain wealth. "But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth; that



Theodore Herzl, of the First Zionist Congress



The Four Winds of trouble will breathe life into Israel.

he may establish his covenant which he swore unto thy fathers, as at this day” (Deuteronomy 8:18).

In addition, the Jewish repetition of “next year in Jerusalem” allowed them, throughout the diaspora, to picture themselves in Jerusalem in their mind’s eye. By the time God’s favor returned to the Jewish people, they could already envision themselves being in the land.

In ancient times, the seeds of the miracle of the restoration of Israel were planted within Jewish tradition. Jews who kept and preserved those traditions faithfully throughout the Jewish diaspora prepared the generations of Jews since 1878 to receive the return of God’s favor and effectively act on it.

A powerful and timely influence over the worldwide Jewish diaspora occurred in 1891 (five years before Herzl wrote his pamphlet, “The Jewish State”) by a Ukrainian Jew named Hayyim Nahman Bialik. Bialik wrote the poem “To The Bird” to an imaginary bird which recently returned to him from a trip to the land of Israel. Many Jews, both in Eastern Europe and around the world, saw Bialik’s powerful poem as a reminder of the promises of their own return to their Jewish homeland found in the words of Jeremiah, Isaiah, and the Psalms. In the modern voice of his lovely poem, Bialik reminded the Jews that they had a home in the Promised Land. In some ways, he laid the groundwork for Herzl’s Zionist idea in the worldwide Jewish consciousness.

Noise, and Shaking

The second and third steps of the prophecy occurred as a series of geopolitical struggles of power between the leading nations during the late 1800’s and early 1900’s. The fall of the mighty Ottoman Empire which once ruled the Holy Land and the rise of the British Empire with Benjamin Disraeli, a Jewish Prime Minister, was divinely orchestrated to allow Jews to purchase land in the Promised Land.

Bones Coming Together

The fourth step of the prophecy saw the gathering and ascendancy of Jews who were no longer shackled by European nations which prohibited their position in local or national government.

Sinews, Flesh and Skin

The fifth stage of Ezekiel’s prophecy began to be realized in 1948 when Israel declared itself to be an independent State and rose from the ashes to become a secular nation among the world’s nations. Our Lord Jesus Christ prophesied about the Fig Tree in Luke 21:29-32 that would bring forth the leaves of political life while the world waits for the coming spiritual fruitage of the final stages of Israel’s ascendancy among the nations.

The Four Winds

The sixth stage of prophecy is just before us in the provinces of God’s plan. Zechariah 14:2-3, Joel 3:2 and Revelation 7:1-2 confirm the events of the final battle of Armageddon.

Breath Comes and They Live!

Jacob’s Trouble will feature the desperation of the Jews in the face of their enemies, the resurrection of the Ancient Worthies and the “no way out mentality” that will lead to the opening of their eyes to the salvation of Jehovah and the blessing of the New Covenant that God will make with the house of Israel.

Conclusion

The blessings and difficulties which followed the Jews throughout their diaspora kept many of them separate from the temptations of earthly power which seduced Christianity. In addition to the Jews keeping the Sabbath as a sacred time to enrich the soul, the Sabbath has also “kept” the Jews by providing a natural insulation from the corruption of their Gentile hosts and captors. Whether they knew it or not, the bones (the Jewish people) were activated by the word of the LORD when it was given in 1878.

Ezekiel’s prophecy of the valley of dry bones contains the seven-step process of the restoration of the Jews to their land, the restoration of the land itself and, in the end, their restoration back to a covenant relationship with the LORD of Hosts, the God of their fathers. “And it shall come to pass that, like as I have watched over them to pluck up and to break down and to overthrow and to destroy and to afflict, so will I watch over them to build and to plant, saith Jehovah” (Jeremiah 31:28, RVIC).

Have you seen the bones come together? Do you see the sinews flesh and skin powering a mighty nation right before your eyes? Watch and wait for the prophecy to the four winds and get ready to behold the majesty of our God!

Genesis chapter one tells us that Jehovah used his words to **create** the heavens and the earth. Similarly, in the Ezekiel prophecy quoted above, Jehovah used his words to signal the **creation** of the modern State of Israel. We would do well to let the word of God do its work of transformation in our spirit as he builds His New Creation.

— Todd Alexander

Progress in Palestine

“Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle” (Zechariah 14:3).

“**T**he establishment of the State of Israel is the answer to two thousand years of prayer and the beginning of a new epoch in Jewish history. The vision of Theodore Herzl and the sacrifice of generations of pioneers have brought about the fulfilment of the Zionist dream. The Zionist Federation of Great Britain and Ireland joins Jews everywhere in gratitude to Almighty God that this fateful event in Jewish history has been experienced by this generation of the Jewish people” (From a proclamation issued by the Zionist Federation after the announcement of the setting up of the State of Israel).

After four months of conflict, it is interesting to take stock of the position to date. Notwithstanding the fact that seven Arab states have joined forces in an attempt to push them into the Mediterranean, the Israelis have not only held the territory originally allotted them by UNO, but have also captured, and now hold, Arab Galilee and the towns of Nazareth, Jaffa and Acre, and the main part of Jerusalem. A great number of Arabs have left the country and their place has been taken by Jewish immigrants; it is unlikely that the Arabs will ever come back. The State of Israel, whatever its final form as agreed by UNO, has come to stay, and the Arab rulers will very soon be hard put to it in explaining this fact, and the failure of their military operations, to their own people.

The Western nations will make their peace with Israel and begin to bargain for trade agreements. Trans-Jordan, at least, among the Arab states, will follow suit. And although we who are students of the Word of God know that this is not the gathering “with supplication and weeping” that was foretold in ancient time and for which we look; although we must realise that there is evidently a further phase of development to be revealed before we can say “this is the end.” yet the significance of this year’s events is great and



A river of life will flow to the world (Zechariah 14:8).

the things we now see going on before our eyes must be playing some part in, making some preparation for, the real gathering of those true-hearted sons of Israel who will build “the land of unwallled villages.”

Under the Constitution of the State of Israel, now being framed, the President of the State is responsible for appointing the Commander-in-Chief of the armed forces of Israel, acting upon the advice of the Minister of Defence. In this, as in so many things, Israel has taken its stand with the “kingdoms of this world.” Can it then avoid sharing their destiny. The “Holy Nation” of the Last Days will look to, and trust, God for their defence and it is then that He will “go forth and fight as when He fought in the day of battle” (Zechariah 14). How evident it is that a great change of heart must come to that people before we can expect prophecy to be fulfilled.

In the first six weeks following the establishment of the State of Israel on 15th May, 1948, sixteen new settlements were established in various parts of the country. In the same period, despite the troubled condition of affairs, thirty thousand immigrants entered the land. Mr. Moshe Shapiro, member of the Cabinet of Israel, stated at a recent Israeli State Council meeting that between 200,000 and a quarter million immigrants will come to Israel yearly. Immigration at this rate would double the present Jewish population of Palestine in three years.

There is now a constant stream of immigrants going into the Holy Land. By the end of 1948, it is estimated, the Jewish population will number 805,000, an increase of nearly 20 per cent since the withdrawal of British forces in May. During 1949, it is expected, another 150,000 will enter, and in a few years’ time, it is thought, the nation may be three or four million strong. (The population in the time of Christ is estimated to have been about five million -- there is evidently space enough). It is evident that all the tortuous policies of the Western nations and all the opposition of the Arab peoples cannot prevail against this tide.

Under the Constitution of the State of Israel, now being framed, the President of the State is responsible for appointing the Commander-in-Chief of the armed forces of Israel, acting upon the advice of the Minister of Defence. In this, as in so many things, Israel has taken its stand with the “kingdoms of this world.” Can it then avoid sharing their destiny. The “Holy Nation” of the Last Days will look to, and trust, God for their defence and it is then that He will “go forth and fight as when he fought in the day of battle” (Zechariah 14).

— BSM, November 1948

Israel and the Holy Land in God's Plan

*"The law shall go forth of Zion, and the word of the Lord from Jerusalem"
(Micah 4:2).*

We all realize that Israel and the Holy Land have been very prominently in the news of late, with the short and decisive war between Israel and the Arab nations in the Middle East early in June. People who read their Bibles must know that events happening in which Israel and the Holy Land have a part must have some connection with the Bible; indeed, must have an outstanding connection with Bible prophecy, inasmuch as the Bible, written throughout many centuries, relates events associated almost exclusively with the people who dwelt in or were closely related with the people of the Holy Land. The fact that God chose the region of the Holy Land for the creation on earth of our first parents, Adam and Eve, and placed them in the Garden of Eden in that locality, impresses us that it must be a most important region on this planet, Earth.

It is not surprising, then, to find after the Flood in Noah's day that when God selected certain men to serve Him, they were invited to inhabit the area which is now clearly defined as the Land of Israel or the Holy or Promised Land. God invited them to inhabit that land.

The name Israel first appears in the Bible in Genesis 32:27, 28. We have here a reference to the angel with whom Jacob is said to have wrestled. "And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Apparently, God could see in this man Jacob such an earnest, determined, prevailing spirit that he was now given this special name of Israel. Israel was the grandson of Abraham, whose name was also changed from Abram, who was called in Genesis 14:13 — "Abram the Hebrew" — because he was a descendant of Eber. So, we have the names Israel and Hebrews, which are often used interchangeably. The name Hebrew signifies "crossed over," or "the other side." Abraham and his family seem to have been called Hebrews, partly at least, to express a distinction between the ancient races east and west of the River Euphrates, Abraham having "crossed over" to the west on his journey to the land which

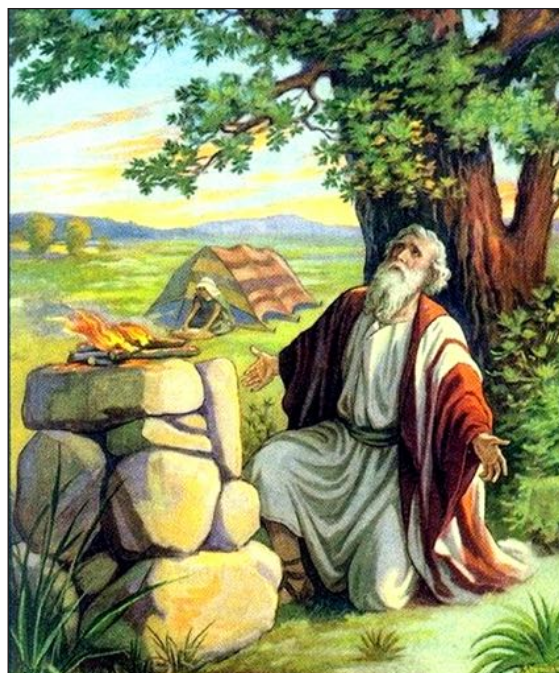
God had promised him.

Beginning with Abraham

God's special dealings with this people began with Abraham, as recorded in Genesis 12:1-3. "Now the Lord (Jehovah) had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." This message to Abraham was a wonderful promise indeed. If Abram obeyed God's voice, left his own country and travelled west, he could inhabit this land God promised to him. Then read Genesis 12:6, 7, and Genesis 13:14-17. These are very definite promises. From Genesis 15:18, we read — "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." We would like to stress that statement the Lord made — He is going to give the land to Israel from the Nile to the Euphrates. Israel is now just a little strip along the Mediterranean coast. Early in June they took the Sinai Peninsula, but this is only a small portion of what was promised to them. We know that today, as never before, this promise is on the way to fulfilment.

God's promise to Abraham was finally confirmed in Genesis 22:15-18. We remember this was the occasion when God tested Abraham in asking him to sacrifice his son of promise, Isaac. Because Abraham had taken God at His word, and was willing to sacrifice that son of promise, counting that God was able to raise him from the dead to fulfil the promise, he obtained this further manifestation of God's favour and blessing.

It is of great importance, then, to note that Isaac was the seed through whom the covenant blessings were to pass to his son Jacob. Jacob's name was changed to Israel, and we have a further important promise in 1 Chronicles 16:13-18. So the covenant with Abraham was confirmed to Isaac, to Jacob and to the children of Israel.



Abraham offering to God at Shechem.

New Testament References

It is good also to find reference in the New Testament confirming, as we would expect, what is stated in the Old Testament. One citation along this line is found in Hebrews 11:8-11. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. .. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Abraham knew he was going to pass away in death. But our Lord said on one occasion, speaking of His kingdom time, "Abraham rejoiced to see my day; and he saw it, and was glad." Abraham saw it by faith. God's plan to bless all the families of the earth was to be carried out in that wonderful day of Christ, the Millennial Age.

Another quotation is that given by Stephen when taken before the Sanhedrin and found in Acts 7:2-7. This is a review of the period of time from Abraham down to the time when Israel was delivered from bondage in Egypt and brought back to the promised land. In this connection we have God's instructions through Moses after the deliverance from Egypt in Exodus 19:3-6. This was a very wonderful promise to Israel in the wilderness, surely. After the giving of the Law and the entry of the Israelites into the Promised Land, we know they had varied experiences because of their disobedience to the Lord's instructions; and God allowed them to be taken into captivity for punishment. They returned under the power of Rome and were in expectation of their promised Messiah when the first advent of Jesus was near. Jesus was sent by God especially to Israel, as stated by Paul in Galatians 4:4, 5.

Our Lord came to the people under the law of Moses. When Jesus began His ministry and selected the twelve apostles, He gave direct instructions as found in Matthew 10:5, 10; and the instructions were applicable for a period of 7 years, 3+ years before and after the Cross. "These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." This was God's plan first of all, that our Lord and His disciples should take their ministry to Israel only. There were plenty of "lost sheep" in Israel at that time, but most of them did not respond to the invitation of their Messiah to be brought back into harmony with their Law Covenant.

Only a handful of Israelites indeed accepted Jesus, and the rest were blinded. Our Lord selected a handful from the multitude of Israel during His 3+ years' ministry. Hence it was, that when Jesus presented Himself to Israel as He rode into Jerusalem on the ass, that His disciples rejoiced, in fulfilment of prophecy, but the Pharisees, as usual, were in opposition. This record is given to us in Luke 19:37-44. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this



Jesus teaching his disciples

thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, because thou knewest not the time of thy visitation."

Later, in the 21st chapter of Luke, Jesus gave a further account of the events to follow their full rejection and crucifixion of Himself as their King (Luke 21:20-24). "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh ... there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." How truly has this prophecy been fulfilled! The Israelites have been scattered into all nations since the rejection and crucifixion of their Messiah, from about AD 70, following Jesus' words in Matthew 22:38, when He said, "Your house is left unto you desolate." He knew that in a matter of hours He would be crucified."

Most Bible students agree that the "Times of the Gentiles" was a period of about 2,500 years, ending about 1914/18. This period must not be confused with another Scriptural term, "the fulness of the Gentiles," used by the Apostle Paul in Romans 11:25. Let us note the difference between the two similar terms. Romans 11:25 says, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Here Paul is speaking of the blindness of Israel in respect of their Messiah and the heavenly calling. This blindness would continue until the full number of the Bride of Christ was taken from the Gentiles as a whole. Not that God restricted any Jews coming in during this period. Individual Jews could come in just as readily as any from the Gentiles. But the majority would be taken out from the Gentile nations. Blindness in part would remain with Israel as far as the selection of the Bride of Christ was concerned.



Permission to reproduce the cartoon has been kindly granted by the London "Daily Express." This cartoon appeared in the Melbourne "Herald" on 3rd June, just two days before the outbreak of war between Israel and Arab countries. How apt is the artist's impressions, in line with Bible prophecy.

But Jerusalem being trodden down "until the times of the Gentiles be fulfilled" would be completed about 50 years ago, in 1914-1918. The Church or Bride of Christ is not yet complete.

The question might be asked, what happened when the times of the Gentiles were fulfilled? A most outstanding event was the capture of Jerusalem from the Turks in December 1917, without bombs or gunfire. This has been described as a Divine miracle. With the capture of Jerusalem and all Palestine from the Turks, came the opening of this ancient Holy Land to immigration, and the establishment of a Jewish National Home. This was the "beginning of the end" of Gentile domination over the land of Israel, the Holy Land.

The story behind Jerusalem's easy capture is of great interest and importance. It has been stated that as General Allenby approached with his army, he wondered how he could best take the city without too much damage. While he was trying to formulate plans for capturing, yet sparing the city, an enemy runner reached his Turkish commandant, and reported that a strong army was approaching, led by a powerful general named Allah-Bey (Allenby). The news quickly spread among the superstitious Moslem troops, and the Magic name Allenby was understood by all of them to be Allah-Bey — which meant, "The prophet of Allah." Terrified by what to them was a sacred name, they refused to fight against a "prophet of Allah", fearing Allah's displeasure; and the commandant finally gave orders to hastily evacuate the holy city, ere "Allah-Bey" arrived.

Since World War I

Since the First World War it is common knowledge what progress has been made in the land of Israel. Against great odds, a Homeland has been established,

and during the Second World War much persecution of the Jews hastened their return to the Holy Land. Such Scriptures as Jeremiah 16:14-16 seem to have their definite fulfilment in the period from about the Second World War. "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

The "fishers" the Lord sent were inducements, to encourage the Jews to go to their land. Then, later, thousands were hunted from Europe and the northern countries. Many were lost in the process, but they will be resurrected and will have their inheritance. They will go back to the Holy Land in God's due time.

Jeremiah 31 helps us to see the wonderful days in which we ourselves are living as we behold the events in the Middle East, and particularly in connection with God's chosen people Israel. Read verses 1-12. We know that this prophecy speaks definitely of what has been going on, and will still go on, in the Holy Land. It does not mean that all their troubles are passed, but it does mean, as these prophecies show, that they are being established in the Holy Land to stay there forever. They are never more going to be plucked up from the Land of Promise, the land God promised to Abraham, from the river of Egypt to the great river Euphrates. This is to be fulfilled, perhaps even in the nearer future than we have realized.

Jeremiah 30

Then in Jeremiah 30:18-20 we read, "Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places ... Their children also shall be as a foretime, and their congregation shall be established before me, and I will punish all that oppress them." That is a definite statement by the Lord Himself. Do we think such Scriptures apply to our times? Let us hear again the Lord's message through Zechariah 12:2, 3 — "Behold, I will make Jerusalem a cup of trembling unto all the people round about... And in that day I will make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." This proves definitely that no-one is going

to prosper in any scheming and boasting in respect of Israel and the Promised Land. “Those that burden themselves with Israel shall be cut in pieces.”

We know that from the establishment of Israel as a State in 1948 there were those who sought to hinder its progress. We think of those opposing Israel at the present time, boasting last May that they were going to drive Israel into the sea, and made the taunting remark that Britain and France would not be with them this time. In 1956 Britain and France were coupled with Israel for a short while. But four days was sufficient for this stunning victory. God no doubt was with Israel and gave them the ability. They probably thought they gained the victory themselves, but in the real “Jacob’s trouble” they will know for sure that the Lord delivered them from greater menacing enemies.

From Jeremiah 30:4-7, we read, “All faces are turned into paleness! Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.” Jacob (Israel) will be saved out of the trouble. Yes, but many difficult days lie ahead; see Ezekiel 38:8-23. These verses seem to indicate that Israel will be “dwelling safely” when the final trouble comes upon them. “Surely in that day there shall be a great shaking in the land of Israel ... And I will plead against him with pestilence and with blood and I will rain upon him great hailstones, fire and brimstone. Thus, will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord (Jehovah).” See also Ezekiel 39:23-29.

Ezekiel 37

From Ezekiel 37:7-14, 24-28, we read of the restoration of Israel in most outstanding language. “Thus, saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves and bring you into the land of Israel.” The “graves” in which Israel has been buried during the centuries of the Dispersion are evidently the different countries or nations in which they have been domiciled. They have been hidden in a grave condition, so to speak. Some have been in one grave, some another, but all

have been “dead” as far as their national hopes were concerned. “My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen (all nations) shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.” What a prophecy that is! We accept it fully, knowing that it is absolutely sure of fulfilment, for the Lord Jehovah has spoken it on behalf of Israel.

While our subject applies to natural Israel, it is well to remember that all the time God has scattered the Israelites throughout all the nations during the Gospel Age, He has been taking out a people for His name for His heavenly kingdom, mainly from the Gentile nations. As we have seen, “blindness in part has happened to Israel, until the fulness of the Gentiles be come in.” With this selected company complete, and Armageddon and Jacob’s trouble in the past, we read, “The law shall go forth of Zion (the heavenly phase of the kingdom) and the word of the Lord from Jerusalem” (see Micah 4:1-4).

Our subject would not be complete without reference to the wonderful resurrection hope for all mankind, including all Israel and Gentile nations who have ever lived. Our Lord Jesus “tasted death for everyman.” and so the promise is that all in the death condition “shall hear His voice and come forth.” Israel with their Ancient Worthies as leaders on earth will have an honoured place in interpreting the wonderful truths of God’s Word to the nations at large, being guided from above by Christ and His Church in heavenly power and glory. All the nations of the earth shall see the salvation of our God through the blessings He will bestow on Israel first of all. We surely rejoice in such a plan of God to bring about the salvation of humanity, all on account of the sacrifice of Christ, Israel’s Messiah, whom they rejected then, but will receive with open arms when delivered out of all their afflictions. “All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord’s: and he is the governor among the nations” (Psalms 22:27, 28).

— *People Paper, August-September, 1967*



The Sea of Galilee in Israel

Sequencing Harvest Prophecies

“Repent ye therefore, and turn around, that your sins may be blotted out, that so there may come seasons of refreshing from the face of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old”
(Acts 3:19-21. Scriptures from Revised Version Improved and Corrected).

Peter’s words assure us that prior to the establishment of God’s earthly Kingdom, Jesus would return. His return will trigger a sequence of events that will remove “the present evil world” (Galatians 1:4) and establish a new world without evil. “Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and hastening the presence of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness” (2 Peter 3:11-13).

While we pray anxiously for this Kingdom to come soon, God moves on a timetable unknown to us. We do know from scripture, however, that the transition to this new world of righteousness involves changes to every aspect of earth’s organization — religious, social, political and financial — and includes every country on earth. Because of the enormity of this task, we can expect it to take a long time by our standards. However, by examining scriptures alluding to this transition, we may discern the progress in fulfilling Peter’s statement that the present order of things will be “dissolved.”

Three Levels of Activity in the Harvest

- “For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first; afterwards we that are alive, that are left, shall together with them be caught up in the clouds, to a meeting with the Lord in the air: and so shall we ever be with the Lord” (1 Thessalonians 4:16-17).



Jesus is present during the harvest.

- “Behold, he cometh with the clouds; and every eye shall see him, even they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen” (Revelation 1:7).

These two scriptures lay out a path for us to determine the sequence of activities that begin with our Lord’s return. This sequence can be divided into three simultaneous tracks: a spiritual track; an Israel track; and a world track. Events in one track can be prerequisites for events in another track, such as the marriage of the Lamb occurring just prior to Armageddon, or Israel coming under the New Covenant before the rest of the world of mankind. Let us examine each of these tracks.

A Spiritual Track

Before Jesus reveals himself to the world, his followers must be with him in glory. “For ye died, and your life is hid with Christ in God. When Christ who is your life, shall be manifested, then shall ye also with him be manifested in glory” (Colossians 3:4). This means that there is a somewhat silent beginning to this process, because Jesus is working behind the scenes, invisible to man. Paul says that before he reveals himself to the world, he raises those saints who have been sleeping in the grave since the day Stephen was stoned, since they must be with him when he is manifested in glory.

Yet, the work of calling, developing, and glorifying those who are living during this harvest period of the Gospel Age must go on. “and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: truly I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants” (Luke 12:36-38). “And another angel came out from the temple, crying with a great voice to him that sitteth on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe. And he that sitteth on the cloud cast his sickle upon the earth; and the earth was reaped” (Revelation 14:15-16).

While this harvest of earth goes on, God is executing a progressive judgment upon Christendom: “And I saw another sign in heaven, great and marvellous, seven

angels having seven plagues, which are the last, for in them is finished the wrath of God” (Revelation 15:1). “And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues”(Revelation 18:4). Once the entire body of Christ is called, chosen, faithful and resurrected, the spiritual track is complete except for the final resolution of those composing the “great multitude” of Revelation 7:9-16. These endure a tribulation for a time as the world track is completed.

An Israel Track

The regathering and restoration of Israel, with its ultimate deliverance during Jacob’s Trouble, also begins with the Lord’s return (Acts 1:6; 3:21). This involves a long process which we have witnessed over the past century. Consider the following timeline relating to just the regathering of the children of Israel. Each of these brought renewed focus to Jewish activity in the land of Israel, including restoration of land, the independence of the Jewish people, and the refocus on Jerusalem.

- 1878** — Establishment of Petah Tikvah — the first Jewish settlement
- 1897** — The first Zionist Conference to discuss a homeland for the Jewish people
- 1916** — The Tripartite Agreement which set the borders of the Modern Middle East
- 1918** — The British Mandate over Palestine began
- 1922** — Britain created Transjordan for the Arabs
- 1937** — The Peel Partition set a plan for the division of Palestine
- 1939** — British restricted Jewish immigration to Palestine
- 1947** — United Nations Partition Plan rejected by the Arabs
- 1948** — Declaration of Jewish Statehood followed by the Arab-Israeli war — there are approximately 600,000 Jews in Israel
- 1950** — Jewish Law of Return enacted, Jordan ceded the West Bank to Israel
- 1956** — The Sinai War with the Arabs
- 1967** — The Six-Day War with the Arabs
- 1973** — The Yom Kippur War with the Arabs
- 1979** — The Egyptian-Israeli Peace Agreement
- 1989** — A mass exodus of Jews from the former USSR
- 1996** — For the first time since 135 AD, there were more Jews in Israel than in any other country — over 5,600,000
- 2020** — Signing of the Abraham Accords brings peace to Israel from some of its neighbors



South African Jews

Since the 1990s, a steady stream of South African Jews, American Jews, and French Jews either have purchased property in, or moved to, Israel. Jeremiah prophesied of this day: “Therefore, behold, the days come, saith Jehovah, that they shall no more say, As Jehovah liveth, who brought up the children of Israel out of the land of Egypt; but As Jehovah liveth, who brought up and who led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them. And they shall dwell in their own land” (Jeremiah 23:7, 8). The exodus from Egypt is estimated to have been about two million Israelites. In the past 100 years, almost four times that number have made *aliyah* to Israel (Zechariah 10:6).

Much lies ahead yet in order for the nation to be brought under the New Covenant. “Behold, I will make Jerusalem a cup of reeling unto all the peoples round about, and upon Judah also shall it be in the siege against Jerusalem. And it shall come to pass in that day that I will make Jerusalem a burdensome stone for all the peoples; all that burden themselves with it shall be sore wounded; and all the nations of the earth shall be gathered together against it” (Zechariah 12:2, 3).

When the Jewish population of Israel is completed, Jehovah acts to bring the Israel track to completion: “And Jehovah will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but Jehovah will be a refuge unto his people, and a stronghold to the children of Israel. So shall ye know that I am Jehovah your God, dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.”

The event ending the Gospel Age and introducing the Millennial Kingdom will be the time called in scripture, “Jacob’s Trouble” (Jeremiah 30:6-8). Although associated in scripture with the deliverance of Israel, it is also a key element in the judgment upon Babylon. Couched in the language of Ezekiel’s day (chapters 38 and 39), it describes a time when a league of nations will attempt to enter the land of Israel to spoil it. At that time, new leadership will

have risen in Israel — the Ancient Worthies — who have introduced a new order of government based upon trust in Jehovah’s protection. As such, it will be a time when Israel appears to be vulnerable: “I will go up to the land of small unwalled towns; I will go to those who are quiet, living, all of them, without fear of danger, without walls or locks or doors” (Ezekiel 38:11 Bible in Basic English). The ensuing battle will see the complete destruction of this group going against God’s chosen people. It will initiate the end of the present evil world. Ezekiel 38:8 indicates a long period of preparation leading up to this final battle: “He shall be prepared after many days and he shall come at the end of years” (Rotherham Translation). It is during this long preparation period that Jehovah is also dealing with the world track—the elements of Babylon, in preparation for its complete destruction.

A World Track

The destruction of present-day Babylon is pictured by almost every prophet of the Jewish Testament. Let us note a few:

- “The waste city is broken down; every house is shut up, that no man may come in. There is a crying in the streets because of the wine; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction. For thus shall it be in the midst of the earth among the peoples, as the shaking of an olive tree, as the gleanings when the vintage is done” (Isaiah 24: 10-14).

- “And the angel cast his sickle into the earth, and gathered the vine (grape-clusters) of the earth, and cast it into the winepress, the great winepress, of the wrath of God” (Revelation 14:19.)

- “And the great city came to be divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath” (Revelation 16:19).

- “And a strong angel took up a stone as it were a great millstone and cast it into the sea, saying, Thus with violence shall Babylon, the great city, be cast down, and shall be found no more at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a mill shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived” (Revelation 18:21-23).

Revelation 18 says that Babylon, after the destruction of its Economic, Social, Political and Religious elements, will be found no more at all. This destruction is carried out during this same period of time as the establishment of Israel and the culmination of the call of the church. During the past 100-plus years, great changes in world systems through six stages have weakened the elements of Babylon:

- The Panic of 1873 triggered the first “Great Depression” in the United States and abroad. Lasting from September 1873 until 1878/9, the economic downturn then became known as the Long Depression after the Great War of 1914-1918 and the stock market crash of 1929. The collapse of the financiers sparked economic turmoil.

- The Great War of 1914-1918.

- World War II — As fighting came to an end in 1945, people the world over faced for the first time the unprecedented extent of destruction and loss of life caused by World War II. As the costs of victory came into devastating focus, the diplomatic responses, rising global tensions and social disruption followed. The aftermath of this conflict showed that World War II was truly “the war that changed the world.” Sixty million people died in the Second World War

— more than in any other war before. The majority of those killed were civilians, and they lived on all continents. Nearly every human family felt scarred in some way.

- The East versus West struggle of 1945-1989 — Following the defeat of the Axis powers, an ideological and political rivalry between the United States and the USSR gave way to the start of the Cold War. The subsequent race for superior military power sparked an era of espionage, wars over the spread of communism, and a build-up of nuclear arms that threatened global annihilation. The Revolutions of 1989, also known as the Fall of Communism, was a revolutionary wave that resulted in the end of most communist states in the world. The collapse of communism in Europe from 1989 onwards led to profound changes not just in those Central and East



Great Babylon is under judgment.



1989 fall of the Berlin Wall

European states that cast of communism, but right across the continent.

Trends of the recent past have resulted in reputable forecasters predicting another Great Depression, likely within the next decade. These trends include an ageing global population, overspending by most governments for social programs, high debt to productivity ratios causing inflation or even hyperinflation. While economies in the past have recovered from depressions, the multitude of circumstances today make such a recovery unpredictable. Armed

conflict, the redrawing of international borders and a shrinking world population lacking the ability to support future benefits will only be resolved with a marked change in the management of the world. Fortunately, we know that the new management will usher in peace and the beginning of righteousness in the Kingdom of God.

Armageddon not the End, But the Beginning

As the final stage of our Lord's harvest work, the Bride class will be complete as Armageddon commences (Exodus 12:29). Devoted individuals in the Christian world will encourage Israel to look to Jesus (Song of Solomon 5:8-6:1). With the Ancient Worthies on the scene, Israel will come into harmony with God's arrangement, and gradually blessings will flow to others in a world weary of trouble. Let us rejoice in the knowledge that better times are ahead for all. While now we see in a mirror darkly (1 Corinthians 13:12), each of us must continue to watch world events with an eye of faith. The inauguration of the Kingdom will be the greatest event the world has ever seen! "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth" (Psalms 46:10).

— *Len Griehs*

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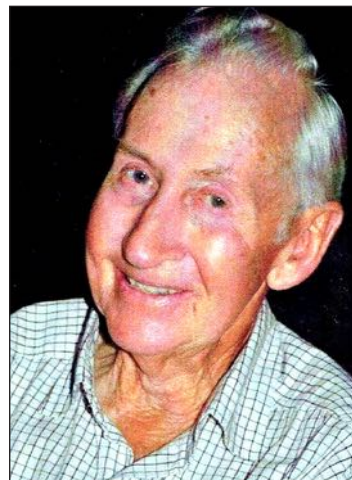
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Australian Bible Students General Convention

Online — Friday-Sunday, 26-28 January
Details in October Peoples Paper



In Memory

Br. David Stone

28 June 1932 to
11 April 2023

Aged 90 years

Br. David was introduced to the truth 55 years ago. He was active with the Adelaide Class. As a farmer it was not always possible to attend

the meetings or conventions. His favorite time on the farm machinery was when he could listen to convention tapes. When He could, he travelled to Nambour and Melbourne to attend the conventions and helped with the Adelaide conventions. In his last years he joined the brethren for studies by phone. He was a dedicated and knowledgeable brother that will be missed by all that knew him.



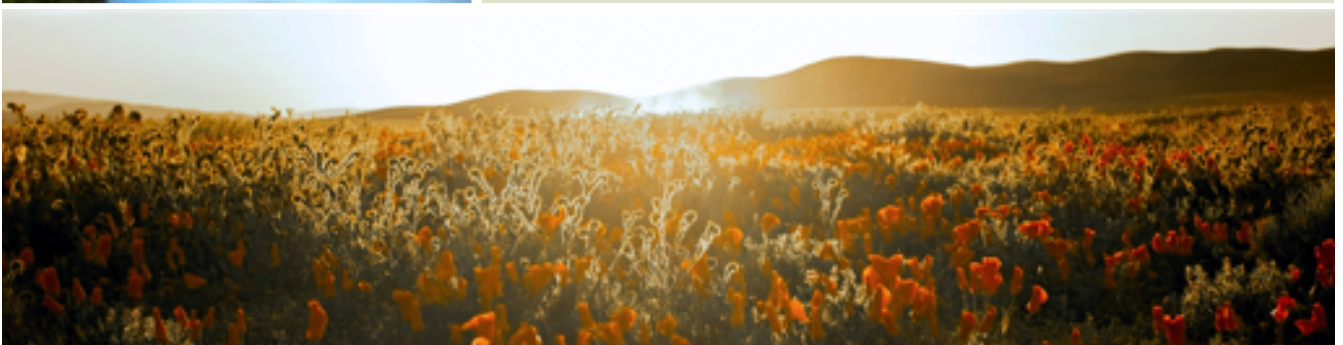
Hail to the Brightness

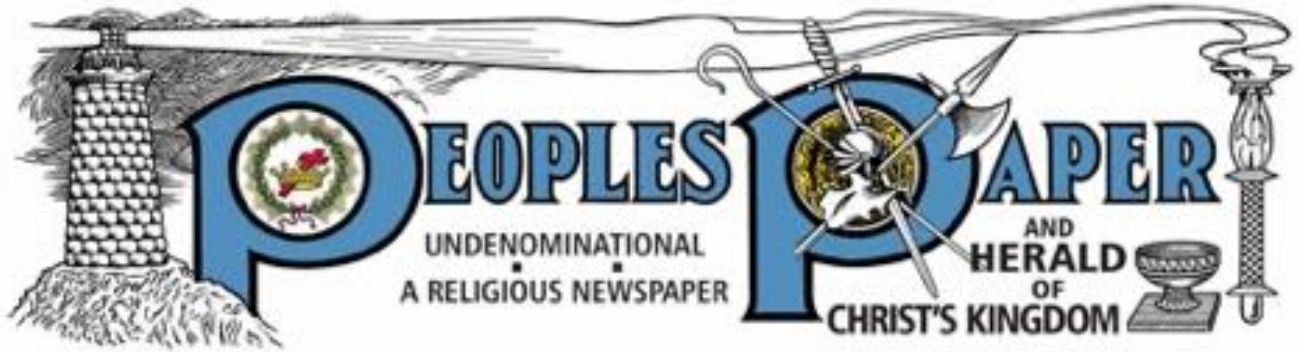
Hail to the brightness of Zion's glad morning!
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning!
Zion in triumph begins her glad reign.

Hail to the brightness of Zion's glad morning!
Long by the prophets of Israel foretold!
Hail to the millions from bondage returning!
Gentiles and Jews the blest vision behold.

See, in the desert rich flowers are springing,
Streams ever copious are gliding along;
Loud from the mountaintops echoes are ringing,
Wastes rise in verdure, and mingle in song.

See, the dead risen from land and from ocean;
Praise to Jehovah ascending on high;
Fallen are the engines of war and commotion;
Shouts of salvation are rending the sky.





God Has Promised

“We have many great promises that God has given us. These promises strengthen our faith and give us hope in our trials. Let us consider one of these promises. “God is faithful, and He will not let you be tempted beyond your ability, but with the temptation [trial] He will also provide the way of escape, that you may be able to endure it” (1 Corinthians 10:13 ESV).

This promise of God assures us that no trial or temptation in our life can be so difficult that we cannot bear it. No trial can be so severe that it can separate us from the love of God, or harm us as new creations.

In this chapter, Paul tells us about the escape of Israelites from Egypt to the promised land. He tells us about the trials and temptations they had to face and about the failures they made. In verse 11 Paul says, “Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come” (1 Corinthians 10:11 ESV).

Thus, he shows that these temptations of Israelites were told for us, spiritual Israel, so that we could learn from their experiences, and it would help us in our escape from the antitypical slavery of Egypt, this present sinful world, to our promised land, the heavenly kingdom of God.

And we know that the call of us, the ecclesia, the called-out class, is a “high calling” to co-heirship with Christ. It is a call to become a member of God’s divine family in heaven.

As we walk in this antitypical wilderness journey from the world to our promised reward, God allows us to face difficult experiences to teach us to be suitable for the work of the kingdom of God. If we are faithful in these trials, it shows our faithfulness to the Lord. God has promised that he will oversee all these experiences and will not allow anything to be too difficult or harmful for us as new creations.

Paul shows us in this chapter, five different temptations that the Israelites endured. These were (1) Lusting after evil, (2) Idolatry, (3) Sexual immorality, (4) Tempting Christ, and (5) Murmuring. Let us look at these different trials.

(1) Lusting After Evil

Of this first trial Paul states, “Now these things took place as examples for us, that we might not desire evil as they did” (1 Corinthians 10:6 ESV).

This incident is told in Numbers chapter 11, where it says, “And the mixed multitude in their midst **lusted with great lust**. And the sons of Israel also turned and wept, and said, who shall give us flesh to eat? We remember the fish which we ate freely in Egypt, the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; there is nothing at all besides this manna before our eyes ... and Jehovah struck the people with a very great plague. And he called the name of that place Graves of Lust, because there they buried the people that **lusted**” (Numbers 11:4-6,34 NKJV).

The Israelites were not thankful to God for those blessings they received. They did not honour God, even though God had saved them from slavery in Egypt and provided them with sufficient provisions to live every day in the wilderness. The temptation was too great for them and very soon they began to lust those pleasures they had enjoyed in Egypt.

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For us, Egypt is a type of the present sinful world from which God has called us out. Even though we may have unpleasant experiences in our wilderness journey God wants us to overcome the temptation to **lust after the worldly and sinful things** which we left behind when we accepted God's call. We should also not tell the Lord what good he should offer us in this world, but through faith trust in his guidance. He knows best how we are able to flee the spirit of this world. Our requests should always be according to His will, not according to our old earthly will. Our Father knows what we need before we even ask him. And he is willing to give good gifts to his children.

(2) Idolatry

Paul mentions the second trial in verse 7, "Nor should we be **idolaters**, even as some of them, as it is written: 'The people sat down to eat and drink and rose up to play'" (1 Corinthians 10:7).

This refers to the incident when Moses was on Mount Sinai to get the tablets of the testimony. This is told in Exodus chapter 32, "When the people saw that Moses delayed coming down from the mountain, the people gathered themselves together to Aaron and said to him, 'Up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.' ... And he [Aaron] received the gold from their hand ... and made a **golden calf**. And they said, '**These are your gods**, O Israel, who brought you up out of the land of Egypt!' ... And they ... offered burnt offerings and brought peace offerings. And the people sat down to eat and drink and rose up to play" (Exodus 32:1, 4, 6 ESV).

Moses was gone forty days. It was a long time for the people. Moses was God's representative to them. His absence for a long time was a test of faith, trust, and patience for them. They wanted a visible representative of God while Moses was gone. In this situation worldly wisdom seduced them and they did not trust in God when they could not see him with their own eyes.

When we have left the slavery of sin behind us, we have to walk by faith and not by sight. Sometimes we may have experiences where we lose sight of the Lord. Do we then turn to the gods we worshiped in the past when we were in the world? **Idolatry** means **worship** given to **any person, system, or thing — except to the Lord**.

The golden calf of spiritual Israel can be **earthly career, position, fame, honour**, etc. They give themselves completely to it, devoting their time and energy to it. They treat it like God, worshipping it.

The love of **money** and all that it can buy can also lead to idolatry. Others worship some **person**, and they like to do everything to gain their favour.

One idol is **sectarianism**. It resembles the true worship of God, but he who becomes a worshiper of an earthly system is willing to bind himself both hands



Egypt, a type of the present world

and feet thinking that it is the right way to serve God. For the true spiritual Israel, the only thing we should worship is God.

(3) Sexual Immorality

Paul mentions the third trial in verse 8, where he says: "We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day" (1 Corinthians 10:8 ESV).

This incident is told in Numbers chapter 25, where it says: "And the people began to **fornicate** (sexual immorality) with the daughters of Moab. And they called the people to the sacrifices of their gods. And the people ate and bowed down to their gods. And Israel joined himself to Baal of Peor. And the anger of Jehovah was kindled against Israel. ... And those that died in the plague were twenty-four thousand." (Numbers 25:1-3, 9)

When we consider the sexual immorality of spiritual Israel, we are often warned about it in Revelation. In chapter 17 we are told, "Come, I will show you the judgment of the great prostitute who is seated on many waters, with whom the kings of the earth have committed sexual immorality, and with the wine of whose sexual immorality the dwellers on earth have become drunk" (Revelation 17:1-2 ESV).

The use of the words "sexual immorality" in these cases seems to point to its antitypical meaning of the **forbidden union of Christ's virgin bride class with the world**. The forbidden connection between the world and the sanctified people of God. We cannot join in the spirit with those that do not have the spirit of the Lord but have the spirit of the world.

(4) Tempting Christ

The fourth case is told in verse 9, which says: "Nor let us **tempt Christ**, as some of them also tempted Him and were destroyed by serpents" (1 Corinthians 10:9).

This incident is told in Numbers chapter 21, where it says: "And the soul of the people was very discouraged because of the way. And the people spoke

against God and against Moses, Why have you brought us up out of Egypt to die in the wilderness? For there is **no bread**, neither is there **any water**. And our soul **hates this light bread** [manna]. And Jehovah sent fiery serpents among the people” (Numbers 21:4-6).

This seems to describe the temptation of spiritual Israelites to **lose their appreciation for spiritual things, the truth of Christ, the bread of life**, and thirst instead for the hopes of this world. They **tempted the Lord** and spoke against the guidance of the Lord. Such surrender to worldly hopes endangers them to the bites of the great serpent of sin, whose poison destroys their spiritual life. This text teaches them to look to the crucified Christ so that they can recover from the bite of the serpent.

When they “look” to Christ who became a ransom for us and died for us, then they will see the lesson of submission to divine providence, that they may recover from the bite of the serpent.

(5) Murmuring

The fifth case is told in verse 10, which says: “Nor **murmur** as some of them also murmured and were destroyed by the destroyer” (1 Corinthians 10:10).

Israel had come to the border of promised land and had sent spies into the land. The spies did not believe that Israel would be able to conquer the land and refused to enter the land, making false statements about what they had observed. As a result, Moses led Israel back into the wilderness where they would be for the next 40 years. Then came the event that Paul seems to refer to. This is told in Numbers chapter 16. It tells how the leaders of the people “**gathered themselves against Moses**” (Numbers 16:3). They said that they are as qualified as Moses to lead the people and serve in holy matters. But God destroyed these rebels. (verses 30-35) Many Israelites were on the side of the rebels. They accused Moses of being responsible for the deaths of the rebels. And in the plague that followed nearly 15,000 Israelites died (verses 41-49).

The lesson of this example for spiritual Israel seems to be that we should wait for God’s guidance in the journey. Christ is the antitype of Moses, he is our leader, our head; and **no one can exalt himself and take this leadership from him**. And we are not to follow anyone who thus **murmurs** against the Lord.

The Lord may lead us through a long and difficult wilderness journey to the promised land, but we should never **complain** against the Lord. We should always trust in the Lord so that we never **murmur** against his guidance.

Conclusion

Israel was not able to trust the Lord in their wilderness experiences. There were only two men from all the adult Israelites who left Egypt that finally entered into the promised land (Numbers 14:21-24, 26:65).

We have received God’s high calling to escape from this present sinful world. Through our experiences God strengthens us so that in our hearts and minds we could leave behind everything that belongs to this present world and that we would be ready to enter our promised heavenly reward. If we trust the Lord in all our trials and temptations and are faithful to him, we are given the promise that is quoted in the beginning, “God is faithful, who will not allow you to be tempted above what you are able, but with the temptation also will make a way to escape, so that you may be able to bear it.” What a comforting promise this is.

The Lord allows us to have trials, but he will control all of them. In James 1:12 it is said, “Blessed is the man who endures temptation, because having been approved, he will receive the crown of life which the Lord has promised to those who love Him.” These trials cannot harm us as new creatures. This is also what we are promised in Romans 8:38,39, “For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.”

All Power is Given Unto Him

“Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there shall be no end”
(Isaiah 9:6,7).

The Apostle John wrote, “The Father sent the Son to be the Savior of the world” (1 John 4:14). Much is involved in saving the world from the bondage of sin and death. The *Logos*, the beloved Son of the Creator, first was “made flesh,” being born into the human family and maturing to manhood (Luke 2:1-20). The purpose of Jesus’ birth

as a human was completed at Calvary, when he cried out, “It is finished” (John 19:30). There he gave his flesh, his humanity, in death that the world might have life.

But this was far from being the completion of the entire divine purpose as centered in Jesus. God sent his Son to be the Savior of the world, therefore further

features of the plan of salvation must be accomplished by him. It was for this purpose that he was raised from the dead, and as he testified, “all power” was given unto him (Matthew 28:18). Through this “all power” Jesus is to become the Head, the chief ruler of a world-wide “government,” the perfect functioning of which is his responsibility — “The government shall be upon his shoulder.”

This aspect of the divine plan of salvation was not due to be accomplished at the first coming of Jesus. Paul wrote of a future day, urging Timothy to faithfulness, “until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see: to whom be honor and power everlasting” (1 Timothy 6:14-16).

In this text Paul speaks of the “appearing” of Jesus, and that he dwells in “the light which no man can approach unto; whom no man hath seen nor can see.” We are not to suppose that Jesus will ever appear in a manner which will make it possible for him to be seen by human eyes. It is the events associated with his return that reveal the fact of his presence. Important among these events is the establishment of his kingdom, the “government” which rests upon his “shoulder,” will increase until it covers the whole world.

Revelation 17:14 informs us that Jesus, the “Lamb,” is the “Lord of lords, the King of kings.” Paul informs us that he will reign until all enemies are put under him, and that finally even the great enemy Death will be destroyed (1 Corinthians 15:25,26).

“Wonderful Counsellor”

Jesus will be much more to mankind than a Ruler. The many titles the Bible assigns to Jesus indicate the various ways in which he will serve the people in that great kingdom project of blessing “all the families of the earth” (Genesis 12:3).

After telling us that the government will be upon His “shoulder,” Isaiah says, “His name shall be called Wonderful Counsellor” (RSV). In the Hebrew text, the word translated “Counsellor” means to advise. In chapter 11 Isaiah writes again concerning Jesus, saying, “The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ... and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears” (verses 2, 3).

What profound “advice” is given in his Sermon on the Mount. What keenness of perception is manifested in his encounters with his enemies, and in answering the questions of his friends. The chief priests and Pharisees sent officers to bring Jesus to them, but they returned without him, explaining, “Never man spake like this man” (John 7:46).



Jesus is our Wonderful Counsellor.

All these qualities of wisdom, perception, kindness, and understanding, were possessed by the man Jesus. How much they have all been enhanced in the highly exalted Jesus to whom has been given “all power,” that great “King of kings and Lord of lords.” He will be a Wonderful Counsellor to all mankind who, under his rulership, learn to put their trust in him.

“Mighty God”

Isaiah informs us that this Wonderful Counsellor will also be the “Mighty God.” The Hebrew word here translated “God” is *el*, meaning strength, or mighty one, and is applied in the Bible to any deity, even to human princes and rulers (Isaiah 46:6, Ezekiel 28:2). The name Jehovah, on the other hand, is applied exclusively to the Almighty God, the Creator of heaven and earth.

That Jesus is a Mighty God is apparent from all the scriptural testimony concerning him since he was raised from the dead and highly exalted to the “right hand of the Majesty on high” (Hebrews 1:3). During his pre-human existence as the “word” (Greek: *Logos*), or representative of Jehovah, he was a mighty god, and now he is exalted far above the nature and position he enjoyed with his Father before the world was. How appropriate, then, that one of his titles should now be the “Mighty God.”

Jesus said that it is the Heavenly Father’s desire that “all men should honor the Son, even as they honor the Father” (John 5:23). In Hebrews 1:6 we learn that all the angels have been instructed to worship the Son. In this same chapter, prophecies are quoted from the Old Testament concerning the highly exalted Jesus, which read, “Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God [Jehovah], hath anointed thee with the oil of gladness above thy fellows” (Hebrews 1:8,9, Psalms 45:6,7).

Throughout the period of his righteous reign Jesus will be recognized as the “Mighty God,” and will be worshiped as such. Many of the Old Testament promises of kingdom blessings, while they indicate

Jehovah God to be their author, will be fulfilled by the exalted Jesus, who is now the “holy arm” of the Creator which will be “made bare” during the kingdom period, when “all the ends of the earth shall see the salvation of our God” (Isaiah 52:10).

By the mouth of his holy prophets God made promises of blessings which would be dispensed to the nations through the Messiah, the great Savior and King whom He would send. When this kingdom is fully established, and its rich blessings of peace, security, health, and life are flowing out to the people, they will recognize them as the fulfillment of God’s promises and will say, “This is our God; we have waited for him ... we will be glad and rejoice in his salvation” (Isaiah 25:9).

The fact that the people will accept these kingdom blessings as reaching them from God, does not mean that the “mighty God [el],” Jesus, will not be the one who is then reigning over the nations. It simply means that Jehovah’s promises are then being implemented by the Messianic kingdom arrangements, in which Jesus will be the supreme ruler. This arrangement will continue throughout the thousand years of his reign (Revelation 20:4,6). Then the last enemy, even death, shall have been destroyed, and as Paul explains, all enemies shall have been put under the feet of Jesus. Paul explains further, “When he saith all things are put under him, it is manifest that he [Jehovah God] is excepted, which did put all things under him [Jesus]. When all things shall be subject unto him [Jesus], then shall the Son also himself be subject unto him [Jehovah God] that put all things under him [Jesus], that God may be all in all” (1 Corinthians 15:25-28).

How clear it is also that while unlimited authority and “all power” is given to Jesus, to be exercised during the period of his reign yet when the purpose of that reign shall have been accomplished, this beloved and highly exalted Son of the Creator shall be subject to him “which did put all things under him.”

“Everlasting Father”

Another title given to Jesus is “Everlasting Father.” The literal meaning of the word “father” is, “One who has begotten a child.” Implied, therefore, is the thought of life-giver. Jesus will be the life-giver to the world during the thousand years of his reign. “The hour is coming,” Jesus said, “when the dead shall hear the voice of the Son of God; and they that hear shall live” (John 5:25-29). Jesus will give life by restoring the dead to life.

In the next verse the meaningful word “For” is used. “For as the Father hath life in himself; so hath he given to the Son to have life in himself.” Originally, God alone possessed immortality. Jesus was given immortality when he was raised from the dead. It seems that here the additional thought of being able to impart life to others is implied. “In him we live, and move, and have our being” (Acts 17:28). Now that Jesus is exalted to the divine plane of life, he also is a source of life.

The willing and obedient will be restored to perfection and enabled to live everlastingly. Thus, Jesus will not only be a life-giver, or father, to the world, but to all who pass the tests of that time, he will give life that will be everlasting; so, he will be the “Everlasting Father.”

“Prince of Peace”

This designation is perhaps the best known of all the titles which the Bible assigns to Jesus. While not used by the angel who announced the birth of Jesus to the shepherds on the Judean hills, the chorus of the heavenly host praising God and saying, “peace on earth,” has been a continuous reminder of it. We think of peace in contrast with war, and we know that because of the rulership of Christ, war will be abolished. “They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Micah 4:3).



Jesus will bring peace on earth.

Jesus’ further function as “Prince of Peace” is revealed in that song of the angels on the night he was born in Bethlehem. “Glory to God in the highest, and on earth peace, good will toward men” (Luke 2:14). The message of the angels was that the birth of Jesus was an expression of God’s good will “toward” all men, an expression of good will that would eventually lead to universal “peace on earth.”

When our first parents transgressed God’s law and were sentenced to death, divine favor was withdrawn from them. Sin and selfishness began to rule in the hearts of men, which led to bitterness and hatred toward one another — in families, in communities, within nations, and among nations. Basic to this prevalence of strife among men has been their alienation from God. They have been in rebellion against him and his laws of righteousness and love. When God sent his Son to be the Savior of the world, it was an expression of his good will.

In Romans 5:1 Paul uses the expression “peace with God” to describe the blessed relationship that

See POWER, continued on page 10 ...

The Bible Teachings on the New Covenant

Classes Developed Under Original Abrahamic

“**Y**e shall all die like man,” or as men, writes the Lord through the Prophet (Psalms 82:7). There are three classes developed under God’s original Covenant with Abraham — the Grace or Sarah Covenant.

(1) The “little flock” of under priests — members of the Body of the High Priest. These suffer with Him, sharing “His death,” “His cup,” “baptised into His death.”

(2) The “great company,” who consecrated unto death and were begotten of the spirit, but who “through fear of death were all their lifetime subject to bondage.” These must die, but not as parts of Christ’s Body, not as parts of His sacrifice. They must suffer “the destruction of the flesh, that the spirit [new nature] may be saved in the day of the Lord Jesus.”

(3) Those who wilfully turn from and repudiate their consecration to sacrifice must die the Second Death. These are described by St. Paul as treating despitefully the one who paid their ransom-price and accepted them as His members, sanctifying them apart as His joint-sacrificers and joint-sharers of His glory in connection with the great work of mediating the New Covenant, under which Israel and the world will be blest (Hebrews 10:29).

Death of All Sanctified

All these three classes, all whose justification and sacrifice of sanctification were accepted by the lord — as evidenced by their receiving the holy spirit as His servants and handmaidens — all these must die before the New Covenant with Israel and mankind will be sealed. They must lay down all earthly justification and earthly rights, forever, before the one ransom-price can be back into the hands of Justice to the credit

of the High Priest, that He may therewith appear in the presence of God to make an atonement with His ransom-price for the sins of all the people. Then, at the close of this age and the opening of the Millennium, our lord, who as the man Christ Jesus gave Himself a ransom price for all, will have presented that price “for all.” Thus “He is the propitiation (expiator — Strong’s Lexicon) for our sins (the Church’s sins), and not for ours only, but also for the sins of the whole world” (1 John 2:2). The expiations are separate and distinct, but the one sacrifice, finished at Calvary, is the ransom-price by which both expiations are to be affected (Z. 1909-349).

THE RANSOM WORK

Physical Sufferings Re Ransom

Question — Were the physical sufferings of our Lord Jesus requisite to the ransoming of humanity?

Answer — The ransom, or corresponding price which our lord Jesus gave, consisted in His being the Perfect Man. With all the rights of Adam and in these being surrendered or given up to death regardless of whether His death would be an easy or a painful one. The Scriptures state that “it pleased the Father to bruise Him,” not indicating by this, however, that our Heavenly Father took pleasure in the sufferings of His Son, but that this was His pleasure as far as His Plan of Salvation, etc., were concerned. He put severe tests upon this One who would be the Redeemer of mankind, not only to develop Him as the beginning of a new creation (Hebrews 2:10) and to prove His character, but also to manifest to us and to angels and to all creatures the wonderful obedience of the lord Jesus and His worthiness of the high exaltation to the divine nature and all the glorious offices to be accorded Him. Hence the Father provided that He must be “led as a lamb to the slaughter,” and He also provided, in the Jewish law, that the extreme curse of that law should be a death penalty on the tree. “Cursed is everyone that hangeth on a tree.”

Christ’s Sufferings Not Necessary, But Expedient

These provisions, we understand, were not of Divine necessity, but of Divine wisdom and expediency. It was necessary that Christ should suffer that He might enter into His glory — before He could be the qualified High Priest, and ultimately accomplish the work of Mediator between God and the world of mankind; hence His sufferings were permitted for the testing, the proving of Himself. And so, with the sufferings that come to the Body of Christ, the Church. They are



Jesus’ offering will lead to the Millennial Blessings.

for our own development. The Father deals with us as with sons. He lovingly chastises and corrects us that He may thereby fit and prepare us and demonstrate our worthiness of the glorious reward which He has arranged for us with our lord, and under Him.

Christ's Death Furnished Ransom-Price

We get the right view of the entire matter, we believe, when we see that the death of Jesus was not the ransom; that it did not accomplish the ransom-work, but simply furnished the ransom-price; and that the ransoming with that price is a matter that is done in the "Most Holy" — in heaven. To explain: He ascended up on high, having to His credit the price or value sufficient to ransom the whole world, but none of it yet applied for anyone. He has appropriated the merit of that ransom-price to the Church, imputing this merit to them during this Gospel Age, to cover their Adamic sins and to make good, to compensate for, the imperfection of their mortal bodies, thus enabling them to present sacrifices which God can and will accept through the merit of their Advocate.

Ransom-Price in Reservation for World

But that ransom-price, so far as the world is concerned, is still in reservation and will be given on behalf of them, as represented by the "sprinkling — of the blood" at the end of the Day of Atonement, shortly now, in the beginning of the Millennial Age, to seal the New Covenant and to put into operation all the glorious provisions which God has made for the world.

Jesus' Work Re Its Value in God's Sight

We believe it to be a very important matter to keep distinctly separate the work which Jesus did and the value of that in God's sight as an asset, something to His credit on the 'heavenly account and something which He now applies to us, and by and by will give in perpetuity to mankind as their ransom-price.

The Same Vail Untaken Away

Question — Please explain this text: "And not as Moses, which put a vail over his face that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded, for until this day remaineth the same vail untaken away in the reading of the Old Testament, which vail is done away in Christ" (2 Corinthians 3:13).

Abolishing Law Covenant

Answer — It was the intention that the Law Covenant should not be perpetual, because of the imperfections connected therewith. It has not yet been abolished, however, in the sense of being totally set aside. It is still operating and is still a condemnation upon those who are under it. But "to those who are in Christ Jesus," there is now no further condemnation; it is abolished so far as they are concerned.



Jesus provided our Ransom at Calvary.

A Believer Accepts God's Offer of Glory, Honor, and Immortality

The thought, then, would be that the Apostle is here speaking of the Law Covenant being abolished in the sense that it is condemned or that its passing away is arranged for "Christ has become the end of the law for righteousness to everyone that believeth," not to everyone who has given merely an intellectual assent, but to all who believe in the Scriptural sense — to all those who become His followers, all those who so thoroughly believe His message as to accept the wonderful provisions He has offered; for it may properly be said that no one is fully a believer who does not accept God's offer of glory, honour and immortality — a proposition so wonderful that anyone whose faith grasps it would sacrifice every other thing imaginable that he might avail himself of its offer.

Belief in Ratio to Obedience

If, therefore, some obey partially, the inference is that they believe only partially; but if they believe fully, then all the arrangements are made for them whereby they may make their "calling and election sure"; hence the frequent statements that "all things" are for believers — those who believe in the proper, full, thorough sense. So "Christ is the end of the law" to all these, and the arrangement is that all the world shall yet have the opportunity of coming to a full knowledge and full belief, during the Millennial Age. The whole Jewish nation will be granted an opportunity of transfer from the Law Covenant, under Moses, to the New (law) Covenant, under the glorified Christ, in His Mediatorial Kingdom (Z. 1909-170).

PASSOVER AND ATONEMENT DAY SACRIFICES

The celebration of the Passover raises the question, Did the sacrifice of the Passover lamb in the 14th day of the first month represent the same thought as the sacrifice of the Atonement Day on the 10th day of the seventh month.

Passover Lamb Represents Sacrifice for Church Only

We answer, No, not exactly. These two types were put at opposite ends of the year; the one at the beginning of the religious year and the other at the beginning of the secular year. The secular year began in the fall and the religious year in the spring. The Passover sacrifice in the beginning of the religious year represented particularly the sacrifice of our Lord Jesus on behalf of the Church only, while the Atonement Day sacrifice in the beginning of the secular year illustrated the sacrifice of Christ and also the sacrifice of the Church, the “royal priesthood,” and the broader work thereby accomplished “for all the people.”

Deliverance of Israel No Part of Passover Picture

The Passover lamb did not represent Jesus the Head and the Church, his Body. It represented specifically our Lord Jesus, “The Lamb of God.” It was prophesied of our Lord that not a bone of Him should be broken; and the same was commanded respecting the Passover lamb. It was to be roasted whole and not a bone of it was to be broken in the eating. Furthermore, the Passover lamb and its blood affected, preserved, “passed over,” the first-born ones only, representatives of the Church of the First-borns only. The deliverance of the others is no part of the Passover picture.

Atonement Day Sacrifice Re Passover

In the Atonement Day sacrifice, there is a distinct difference. Two sacrifices were offered — one for the high priest’s body and his family and the other sacrifice “for all the people.” The first, as we have already seen (in “Tabernacle Shadows”), represents our Lord’s death on behalf of the Church and the entire “household of faith.” The second sacrifice on the Day of Atonement represents the death of the Church as the antitype of the Lord’s goat “for the sins of all the people.” The same high priest offered both and typified our Lord Jesus and His work of first performing His own sacrifice; and secondly offering us, whom He accepts as His members.

Bullock Only for Consecration of Priests

In the account of the consecration of the priests a bullock only is shown as the sin-offering (no goat because it was not “for the people”). Then a burnt offering is shown, which represents both the Lord and the Church in their united and yet divided position and relationship. A ram was killed and divided into pieces and washed, and then the pieces were laid in order, in relationship to the head, upon the Lord’s altar; and the entire lamb was the burnt offering. This represents the relationship of the Church, the members of the Body with the Lord, the Head of the Body (Exodus 29:10-18).



Atonement Day Sin Offerings were burned outside the camp.

“Burned Outside the Camp”

Another item connected with the sin-offering of the Atonement Day sacrifice is well worthy of notice as totally different from that of the Passover; namely, that they alone were to be burned outside the camp. The bullock was burned first and secondly the goat (Leviticus 16:27, Exodus 29:14). The burning represented the gradual destruction of the flesh. Outside the camp signified ostracism, rejection of men, dishonour. The Apostle says that our Lord thus suffered outside the camp and that we should arm ourselves with the same mind, with the full intention of suffering with Him as His members. St. Paul emphasises this fact saying, “For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin (offering), are burned outside the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Let us go forth therefore (as the Lord’s goat) unto Him outside the camp, bearing His reproach” (Hebrews 13:11-13).

Notice that here the Apostle is pointing back to the typical sacrifices and comparing them with the better sacrifices of Christ and the Church; and that he exhorts us to share in Christ’s sacrifice — to recognise ourselves as members of the Lord’s goat class who go through experiences outside the camp similar to those which our Lord endured — He typified by the bullock, we by the goat.

Church’s Part Does Not Lessen Value of Christ’s Blood

Nothing in this, nor in anything we have ever written, controverts the idea that our Lord Jesus gave His own blood as our sacrifice and that He finished the sacrifice for us at Calvary in His own body on the cross. Then it was, according to the Apostle, that the time came for His exaltation to be the spiritual Head over the spiritual Body. He was not that spiritual Head in the flesh. It was after His resurrection that He became the Head of the Church, His Body. And the Church became His members only as spirit-begotten New Creatures, when their mortal bodies have been

presented in sacrifice and accepted. In accepting us as New Creatures the High Priest accepts our sacrificed wills and then tests us respecting the accomplishment of it, counting the blood of our sacrifice as His own, because it was His that justified ours and made ours possible.

Study Necessary

Here we perceive the advantage of those who have wisely improved their time in the study of these truths which God caused to be prepared for their nourishment. Those who have been faithful in the study, and who lived according to it, are now strong. Others are now weak and liable to be carried about with every wind of doctrine. We cannot too strongly urge, dear friends, the necessity for spiritual nourishment — through meetings and particularly through reading. No amount of hearing can take the place of reading. Moreover, we advise connected, consecutive reading — especially the six volumes of Scripture Studies. Our minds are leaky vessels and many who have read the Study series several times find that their later readings reveal to them matters which they did not see earlier (Z. 1909-132).

“IF WE SUFFER WITH HIM”

“The spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint-heirs with Christ, if so be that we suffer with Him, that we may be also glorified together” (Romans 8:16,17).

Our Common Salvation

St. Jude speaks of “our common salvation” — a salvation from sin, from death, from human imperfection to human perfection — to all that God intended that our race should be, to all that our race lost through Adam’s disobedience. The Divine provision



We have faith in Jesus as our redeemer and teacher.

is, as expressed by our Lord, “to seek and to recover that which was lost” (Matthew 18:11).

Now Faith Counted for Righteousness

The world is to be sought and to be recovered during the Millennium, its period for judging (disciplining) and trial for life eternal. Then the faithful and obedient of all people will obtain full Restitution and life eternal. But now — in advance — this “common salvation” comes by faith to a certain class — to those who have the hearing of faith and the eye of faith, and obedient hearts. These, by virtue of the merit of Christ applied to them when Jesus “ascended up on high there to appear in the presence of God for us” — these are reckoned as having all the advantages of restitution imputed to them on account of their faith. They do not get restitution actually but reckoned. Their faith is counted to them for righteousness or perfection.

Discrimination in Divine Providence

Why is there this discrimination in Divine providence — that some now hear the voice of the Son of Man and live through Justification of Faith, while others will not hear the voice of the Son of Man and come to life and perfection until the Millennium and then actually and not reckoned? “Verily, verily, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear (obey) shall live” (John 5:25).

Faith in Blood, Not Covenant, Necessary

The answer is that this is a part of the “Mystery” of God; that the Lord is now seeking for and electing a special class, to be joint-heirs with His Son — joint-sufferers with Him in His sacrifice and joint-sharers in His Kingdom glory, “the bride, the lamb’s Wife.” The special arrangement permitting these to be justified by faith instead of actually justified (or perfected) is with a view to their being privileged to offer a proper sacrifice — “holy, acceptable to God, their reasonable service” (Romans 12:1). This Justification by faith is necessary because nothing unholy or unclean may come to the Lord’s altar, as the Law clearly taught, and the types clearly showed.

Every sacrifice for the Lord’s altar must be “without spot or blemish.” Every member of our race was spotted and blemished by inherited sin and imperfection, and hence the necessity for the Divine provision of Justification by faith — not faith in Covenant, but faith in the precious blood of Christ, “the lamb of God which taketh away the sin of the world.” This faith grasps the fact that while the sin of the world has not yet been taken away by the lamb of God, and the world still lies under condemnation, nevertheless the merit of the blood has been applied on behalf of the “household” of faith — and in due time will be made efficacious, under the New Covenant, for the bringing of forgiveness to every creature, with the opportunity of eternal life.

POWER, Continued from page 5 ...

exists between God and those who now, by faith, accept Christ and become his disciples. Very few during the present age have risen above their superstitions and their fears, and by faith entered this blessed relationship of “peace with God.” Confusion concerning God and His wonderful plan of salvation have hindered the vast majority from finding God, even though many have sought after Him.

This does not mean that God’s plan of salvation through Christ has failed. It simply means that the time in that plan for the enlightenment of the people has not yet come. It will be during the thousand years of Christ’s reign that this will be accomplished. It will be then that “the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isaiah 11:9). The “veil” of superstitions pertaining to God will be removed, permitting the people to understand his loving plan for their eternal happiness (Isaiah 25:6-8).

A Mediator

If we think of the title, “Prince of Peace,” as signifying a peacemaker, it helps us to visualize the more complete role Jesus plays in the Father’s loving plan of reconciliation and salvation. The title mediator suggests the same function, and in 1 Timothy 2:3-6 we read concerning Jesus, “This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.” A mediator between God and men is a peacemaker, and it is as such that Jesus serves as “Prince of Peace.”

Here we see that this loving plan for being reconciled to man is of his authorship. That is why Paul refers to him as “God our Savior.” Jesus is the Savior of the world in that he carries out the Father’s plan for the redemption and recovery of the lost race from sin and death. Therefore, the angel announced, “Unto you is born this day in the city of David, a Savior, which is Christ the Lord” (Luke 2:10). But God is the “Savior” in the sense that He is the author of the plan of salvation in which all will be given an opportunity to return to harmony with Him and live.



Christ is the mediator between God and men.

It was Jesus as a perfect man who could give himself a “ransom,” a substitute, a corresponding price for the forfeited life of Adam. While he gave his flesh in sacrifice, it is intensely meaningful when referring to this aspect of the divine plan to associate it with his life on earth as a perfect man — the “man Christ Jesus.” Jesus’ sacrificial work as a man laid the foundation for his mediatorship between his Heavenly Father and the fallen human race, and it will be during his millennial kingdom that he will serve as Mediator, or Peacemaker.

In Due Time

The fact that more than 1900 years have passed since Jesus gave himself a ransom for all does not imply that there has been any failure of the divine plan for establishing peace between God and men. There is a “due time” for every feature of the divine plan. There was a “due time” for Jesus to die for the sins of the world, and, as Paul assures us, a “due time” for this great fact to be “testified,” or made known to all.

God does not save men in their ignorance. When, through Adam the human race was condemned to death, God “gave them up,” writes Paul (Romans 1:24-26). They “changed the truth of God into a lie,” he declares, and darkness pertaining to the will and plan of God settled down upon mankind. The Prophet Isaiah wrote, “Darkness shall cover the earth, and gross darkness the people” (Isaiah 60:2). Throughout all the centuries since man was driven out of Eden this condition has prevailed. Practically all the human race have gone down into the sleep of death knowing nothing of the “only name” given under heaven among men, whereby they must be saved (Acts 4:12).

But they are not lost forever. Paul writes that it is God’s will for “all men to be saved, and come unto the knowledge of the truth” (1 Timothy 2:4). The word “saved” as used in this text, denotes a rescue from the sleep of death, and an awakening to consciousness.

Paul explains that this awakening from the sleep of death is to make possible the receiving of a knowledge of the truth. “The dead know not anything” (Ecclesiastes 9:5). Therefore, no one in death could receive a knowledge of the truth. They must first be saved or awakened from death. This, as we have explained it, is the fact that “there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all” (1 Timothy 2:5,6).

Not until, in “due time,” this truth is made known to the people will they have an opportunity to accept God’s grace through Jesus, be reconciled to their creator, and receive the opportunity of living forever. Thus, we see that the work of “Prince of Peace” in re-establishing peace between God and men began by the sacrifice of his humanity as a “ransom for all.” In “due time,” during the thousand years of his kingdom, it will continue. It will be then that all in death will hear his voice awakening them to life, that they may

have testified to them the loving provision which has been made whereby they might obtain eternal life.

Referring to the awakening of the dead by the “Mighty God” to whom has been given “all power in heaven and in earth,” the Prophet Isaiah wrote, “The ransomed of the Lord shall return ... with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isaiah 35:10). The thought of a whole race returning from death singing songs of praise to God, and with hearts filled with joy, should not be difficult to believe, for we know that He who has promised it is abundantly able to perform all his good pleasure. Sorrow and sighing shall “flee away.” Though weeping has continued throughout the long nighttime of the reign of sin and death, we are given the assurance that “joy cometh in the morning” (Psalms 30:5).

Truly, the glorified Jesus will rule with understanding, who will be as a “Mighty God” to his subjects and who will give life everlasting to those who obey his laws. In addition, will re-establish their oneness and harmony with the great Jehovah God, the Creator of heaven and earth. Nor will all these glorious attributes be manifested on merely a local basis. “Of the increase of his government and peace, there shall be no end,” wrote Isaiah, meaning that his influence will continue to expand until it embraces all

nations, and people.

Isaiah concludes this prophecy with the assurance, “The zeal of the Lord [Jehovah] of hosts will perform this” (Isaiah 9:7). When Paul wrote concerning the period of the kingdom of Christ, explaining that during that time “all things were put under him,” he asserted that the Heavenly Father was excepted. Our Heavenly Father has never given up, nor will he ever give up his position of supreme headship in the universe. He has asked us to worship his Son, and he has entrusted to his Son the great work, through his death and through the rulership of his kingdom, of rescuing the world of mankind from the curse of sin and death.

Jesus is the exalted representative of Him in the accomplishment of this plan of salvation. In the prophecy of Jesus’ conception and birth recorded in Isaiah 7:14, he is given the name “Immanuel,” meaning “God is with us.” From the standpoint of Jesus’ zeal for his Father’s plan, and his accomplishment of every aspect of it, this name is appropriate. In him, and through him, the “zeal of the Lord of hosts” performs all the good pleasure of Jehovah toward his human creatures so that ultimately all the earth will be filled with his glory, and all nations shall rejoice in his salvation (Psalms 67:2,3).

Lessons From the Jewish Feasts

“Speak to the sons of Israel and say to them, ‘The LORD’s appointed times which you shall proclaim as holy convocations — My appointed times are these’ (Leviticus 23:2 NASB).”

The twenty-third chapter in Leviticus sets out for the Israelites, through Moses, the holy days, the times, and the seasons as they were appointed by God. Each of these Holy days had a special meaning to the Jewish Nation and provide lessons for the Christians today.

The Sabbath

“For six days work may be done, but on the seventh day there is a sabbath of complete rest, a holy convocation. You shall not do any work; it is a sabbath to the LORD in all your dwellings” (Leviticus 23:3 NASB).

The Israelites had six days in which to provide for their families and the seventh day was set aside to worship the Almighty. It is interesting that other feasts were to be observed in the sanctuary, the tabernacle, or the temple. The sabbath was to be **as a day of rest** observed wherever they were on that day including private homes or even while travelling.

The Lord’s Passover

“In the first month, on the fourteenth day of the

month at twilight is the LORD’s Passover” (Leviticus 23:5 NASB).

This was firstly to remind the Israelites how the Angel of death had Passed over the first born of Israel, but which killed the first born of both man and beast of the Egyptians. On entering into the promised land there was a change, remembering when Jehovah had led them out Egypt, from bondage to freedom. The lamb was slain on the fourteenth day about 3.00 pm.

Feast of Unleavened Bread

“Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. ‘On the first day you shall have a holy convocation; you shall not do any laborious work. ‘But for seven days you shall present an offering by fire to the LORD. On the seventh day is a holy convocation; you shall not do any laborious work’ (Leviticus 23:6-8 NASB).

The fifteenth was the day that the Jews left Egypt a joyous occasion which would be remembered throughout the years ahead, right through to the time of Jesus. The lamb was eaten on the 15th day. It is

interesting that they were not to do laborious work on the first and the seventh day. They were to work in agriculture, manufacturing, or equipment repairs. They could bake bread, boil, or roast meat and travel, things that they could not do on their sabbath day.

Feast of Weeks

‘You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. ‘You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the LORD’ (Leviticus 23:15-16 NASB).

In Exodus this festival is explained. “You shall celebrate the Feast of Weeks, that is, the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year” (Exodus 34:22 NASB). At the Passover it was the time of the barley harvest while the festival of weeks was at the start of the wheat harvest. Lastly came the feast of ingathering because at this time all the fruits of the earth, the corn, wine, and oil, and all others were gathered in; and this was towards the close of the old year, and at the beginning of the new year (Exodus 23:16). Similar to the feast of unleavened bread, the command was “You shall do no laborious work.” “It is to be a perpetual statute in all your dwelling places throughout your generations.”

An interesting point is brought out in verse 17, “You shall bring in from your dwelling places two loaves of bread for a wave offering, made of two-tenths of an ephah; they shall be of a fine flour, **baked with leaven** as first fruits to the LORD” (Leviticus 23:17 NASB). All the offerings to Jehovah were to be first born males without blemish or the first fruits of the harvest. The bread at the Passover was unleavened as well as for the feast of unleavened bread, that is, without fermentation. However, for this offering they were allowed to bring loaves made with wheat and leaven.



Pentecost (Feast of Weeks)

Feast of Trumpets

“Speak to the sons of Israel, saying, ‘In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation. You shall not do any laborious work, but you shall present an offering by fire to the LORD’ “ (Leviticus 23:24-25 NASB).

It took place on the first day of the seventh month, Tisri (September/October), which was the commencement of the civil year. The blowing of trumpets called the sons of Israel together for a solemn holy convocation. It is suggested that this time was a period of ten days for self-examination and repentance, leading up to the Day of Atonement.

Day of Atonement

Ten days after the sounding of the trumpets, the Lord again spoke to Moses saying “On exactly the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD. You shall not do any work on this same day, for it is a day of atonement, to make atonement on your behalf before the LORD your God. If there is any person who will not humble himself on this same day, he shall be cut off from his people” (Leviticus 23:27-29 NASB). This not only included the Jews but any alien that sojourns among them.

The rules and the penalties on this day were strict, there was to be no work at all, as the penalty was death. It was to be a perpetual statute throughout their generations wherever they lived. Earlier in Leviticus the purpose of the day is set out “for it is on this day that atonement shall be made for you to cleanse you; you will be clean from all your sins before the LORD” (Leviticus 16:30 NASB). The whole of chapter sixteen is devoted to setting out the procedures that the high priest had to carry out to atone for the sins of the people during the previous year.

The Feast of Tabernacles (Booths)

Five days after the Atonement Day sacrifices Jehovah instructed Moses to tell the people, “Speak to the sons of Israel, saying, ‘On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD. On the first day is a holy convocation; you shall do no laborious work of any kind. For seven days you shall present an offering by fire to the LORD. On the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly. You shall do no laborious work’” (Leviticus 23:34-36 NASB).

The feast of tabernacles was for seven days unto the Lord; the design of which was partly to give thanks for the fruits of the earth, now all gathered in; but chiefly to remember the dwelling of the children of Israel in tents and booths during their forty years’ abode in the wilderness. Verse 36 states that there would be seven days of continuous offerings, but the nature of those



Jesus in Jerusalem during the Feast of Tabernacles

offerings was not given. “You shall live in booths for seven days; all the native-born in Israel shall live in booths, so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the LORD your God” (Leviticus 23:42-43 NASB).

What purpose do these instructions have for the Christian? “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work” (2 Timothy 3:16-17 NASB).

Paul, writing to Timothy, reminded him that the scriptures were inspired by God and were not only profitable then, but for students today.

Other scriptures give us further insight into what this meant. “When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, having cancelled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross” (Colossians 2:13-14 NASB).

The feast days were part of the laws that were to bring the Jewish nation to Christ. They were to remind them of the sinful condition as well as the mercy that Jehovah showed them while they were in Egypt and during the journey to the promised land.

The Law Covenant

These feast days, the ten commandments, the many laws that set out how they were to function as a nation, were all set out for them by Moses. When Moses was given the laws, the Israelites made promises to God. “Then Moses came and recounted to the people all the words of the LORD and all the ordinances; and all the people answered with one voice and said, ‘All the words which the LORD has spoken we will do!’” (Exodus 24:3 NASB). Moses read the book of the covenant on front of all the people and Moses

reminded them “Behold the blood of the covenant, which the LORD has made with you in accordance with all these words.”

There are people that feel that Christians should be under the Ten Commandments. For the Jews it was a matter of keeping the letter of the Law. Apostle James sets out the problem of the Law: “For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all” (James 2:10 NASB). Only one person was able to perfectly follow the law and that was Jesus Christ. When one looks at the Ten Commandments, five were very negative, with many “shall nots.” Jesus taught the disciples the spirit of the Law with the statements “YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.” And “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.” “On these two commandments depend the whole Law and the Prophets” (Matthew 22:40 NASB).

The Sabbath Day

Through Christ’s sacrifice Paul tells us “But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter” (Romans 7:6 NASB). There are Christians that still stipulate that we must keep the Sabbath. Like the Pharisees, they added burdens for followers of Christ in the keeping of the Sabbath. Jesus said to them, “The Sabbath was made for man, and not man for the Sabbath. So, the Son of Man is Lord even of the Sabbath” (Mark 2:27-28 NASB).

Br. Russell wrote, “To the Christian, every day is a Sabbath” (R4996:5). God’s consecrated people rest as God rests — in faith, hope, and trust. But also, “there remaineth a rest for the people of God” (Hebrews 4:9), a different rest from that which we now enjoy — an actual rest after the resurrection change. Jesus assures us, “Come to Me, all who are weary and heavy-laden, and I will give you rest” (Matthew 11:28 NASB).



Christ is our Passover lamb.

The Passover

The Passover was observed by Jesus during His life on earth. The last Passover was observed on the evening that Jesus was betrayed. It was at the end of this Passover meal that Jesus signalled that a change was to happen. It was now that the memorial of his great sacrifice ending in his death on the cross is remembered. “And when He had taken some bread and given thanks, He broke it and gave it to them, saying, “This is My body which is given for you; **do this in remembrance of Me.**’ And in the same way He took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood’ “ (Luke 22:19-20 NASB).

The Passover was a commandment that the Jews had to observe. The memorial was a request, one that we keep in remembering the great Sacrifice that was made on our behalf. “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes” (1 Corinthians 11:26 NASB).

Feast of Unleavened Bread

The Jews were required to clean out all the leaven in their houses. Leaven symbolised sin and so the feast pictures a life where malice and wickedness are put away. For the Christian there was no requirement to keep the feast, however it characterizes a life without sin. “Therefore, let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth” (1 Corinthians 5:8 NASB). Br Russell writes that it “Represented the joy, the peace, the blessing, which resulted to the first-borns of Israel from their passing over, and typified the complete joy, peace and blessing which every true Christian experiences through a realization of the passing over of his sins through the merit of Christ” (R5642:4).

Feast of Weeks

The feast of weeks was fifty days after the offering of the wave-sheaf. This is precisely the period between the resurrection of Christ and the baptism of the Holy Spirit at Pentecost (Acts 2:1-4). There are various pictures that can be drawn from this Old Testament

feast. The wave-sheaf, picturing Christ, had no leaven as he was perfect without sin — while the leavened loaves represented Church members, still sinners, but covered by Christ righteousness (2 Corinthians 5:21). Another picture can be the bringing of the two loaves, the Jews and the Gentiles, both groups’ sinners, to be present to the Heavenly Father and His son though the merit of Christ’s sacrifice. Br Russell gives this thought, “The two wave loaves offered on the fiftieth day, Pentecost, represented the presenting of the Church before God and its acceptance through the merit of the great High Priest, indicated by the anointing of the holy Spirit at Pentecost” (R2271:1).

Feast of Trumpets

The feast of trumpets was to make the people aware, a call for the Jews to prepare for the Atonement Day, a time to reflect. This happened ten days before the Atonement Day. One picture that could be drawn from this is the call of John the Baptist to the Jews. “Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, ‘Repent, for the kingdom of heaven is at hand.’ For this is the one referred to by Isaiah the prophet when he said, ‘THE VOICE OF ONE CRYING IN THE WILDERNESS, MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT!’” (Matthew 3:1-3 NASB). They were to prepare for the coming of the Messiah. Sadly, not all heeded the call with the right heart condition. “But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, ‘You brood of vipers, who warned you to flee from the wrath to come?’ “ (Matthew 3:7 NASB).

The Atonement Day

The Atonement Day was separated from the Passover by six months. It corresponded to the time that Jesus presented himself to John the Baptist at the Jordan to be baptised. John recognised Jesus and announced, “Behold, the Lamb of God who takes away the sin of the world!” (John 1:29). Jesus’ baptism was not for the remission of sins but an outward sign of his commitment to do his Father’s will. He laid aside all worldly ambitions and started his three-and-a-half-year period as a sacrificing priest culminating in his death on the cross. “But emptied Himself, taking the form of a bondservant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross” (Philippians 2:7-8 NASB).

As Christians, we too must make the decision to give up worldly ambitions and to use our talents and our finances to do God’s will. Our baptism is the outward show of our heart condition. We are not perfect, as we still have our old body, the flesh, which is at war with our new creature. “Now those who belong to Christ Jesus have crucified the flesh with its passions and desires” (Galatians 5:24 NASB).

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Convention

Australian General Convention

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<https://meetings.dialpad.com/australianconvention>
Friday 7-9 pm, Sat. 9 am-4 pm, Sun. 9 am-1 pm
Information: australianbiblestudents@gmail.com

The Bible Teachings

On the Covenants, Mediator, Ransom,
Sin Offering, and Atonement.

This book was published by the Berean Bible Institute in the 1970's, setting out the Bible teachings on topics eluding many in the Christian world. Pages 6-9 in this edition of the Peoples Paper is the next part of this 274-page book. Brethren may read more of the content through the Berean Bible Institute's official webpage.

www.australianbiblestudents.org/wp-content/uploads/2018/06/The-Bible-Teachings-on-the-Covenants2.pdf

A Grandmother's Promise

WHEN my son was about ten years of age, his grandmother promised him a stamp album for Christmas. Christmas came, but no stamp album, and no word from Grandmother. The matter, however, was not mentioned; but when his playmates came to see his Christmas presents, I was astonished, after he had named the other gifts received, to hear him add, "And a stamp album from Grandmother."

After I had heard it several times, I called him to me and said, "But, Georgie, you did not get an album from your grandmother. Why do you say so?"

There was a wondering look on his face, as if he thought it strange that I should ask such a question, and he replied, "Well, Mama, Grandma said, so it is the same as ..." I could not say a word to check his faith.

A month went by, and nothing was heard about the album. Finally, one day, to test his faith, and really wondering in my heart why the album had not been sent, I said, "Well, Georgie, I think Grandma has forgotten her promise." "Oh, no, Mama," he quickly and firmly said, "she hasn't."

I watched the dear, trusting face, which looked very sober for a while, then brightened as he said, "Mama, do you think it would do any good if I should write to her, thanking her for the album?" "I do not know," I said, "but you might try it."

A rich spiritual truth began to dawn upon me. In a few minutes a letter was prepared and committed to the mail, and Georgie went off whistling his confidence in his grandma. In just a short time a letter came back saying, "My dear Georgie: I have not forgotten my promise to you of an album. I tried to get such a book as you desired, but could not get the sort you wanted; so I sent to New York. It did not get here until after Christmas, and it still was not right, so I sent for another. As it has not come as yet, I am sending you three dollars to get one in Chicago. Your loving Grandma."

As he read the letter, his face was the face of a victor. "Now, Mama, didn't I tell you!" came the words from the depths of a heart that never doubted, that against hope, believed in hope that the stamp album would come. While he was trusting, Grandma was working, and in due season faith became sight.

It is so human to want sight when we step out on the promises of God, but our Savior said to Thomas, and to the long line of doubters who have since followed him:

"Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed" (John 20:29 NASB).

— A. C. Frey Collection

Will Your Anchor Hold?

WILL your anchor hold in the storms of life?
When the clouds unfold their wings of strife;
When the strong tides lift and the cables strain,
Will your anchor drift, or firm remain?

We have an anchor that keeps this soul
Steadfast and sure while the billows roll;
Fastened to the Rock which cannot move,
Grounded firm and deep in the Saviour's love.

Will your anchor hold in the straits of fear?
When the breakers roll and the reef is near;
While the surges rage, and the wild winds blow,
Shall the angry waves then your barque o'erflow?

Will your anchor hold in the floods of death,
When the waters cold chill your latest breath?
On the rising tide you can never fail,
While your anchor holds within the veil.

Will your eyes behold through the morning light
The city of gold, and the harbour bright?
Will you anchor safe by the heavenly shore,
When life's storms are past for evermore?

Written by Priscilla Owens 1829-1907
Music by William J Kilpatrick 1838-1921

