



God Will Provide

“For I know the purposes which I am purposing for you, says Jehovah; purposes of peace and not of evil, to give you a future and a hope” (Jeremiah 29:11 MKJV).

Of all the Old Testament heroes of faith, Abraham surely stands out as one of the greatest. His whole life was a journey of faith from God’s first call to leave home and kindred, and through the various tests which God saw fit to send. To him also were given great and wonderful promises to apply through the seed of promise. Of Abraham it is stated that he was the friend of God.

The greatest of Abraham’s tests of faith was that recorded in Genesis 22:1-19, wherein God asked Abraham to offer up the son of promise, even Isaac. Even here we see that Abraham faltered not but set out with faith and resoluteness to do God’s will.

As Abraham set out, his party consisted of himself, Isaac, and two of his young men, and they journeyed three days towards the place appointed of God. There the young men were left behind, the remainder of the experience being too personal for any outsiders to share. The heart of Abraham no doubt bled as he went on with his beloved son, but we see no wavering of his faith until he stands with knife raised to offer up his son. Just at that point he stands alone before God, with nothing but his faith to support him in the final moments of trial.

In our testing experiences, friends may come so far, but in the final issue we stand alone before God. Do we know Him so well as to be able to trust Him like Abraham in the face of the impossible situation? Abraham had no other seed acceptable to God, nor any prospect of other such seed, nor was there any way but to obey God, yet he believed still that God could do the impossible. How appropriately he is named the father of all them that believe, the faithful seed out of all nations. Let us urge each other on to greater trust like his; God may be calling us to sacrifice some treasure, something we even feel is essential. If we

go ahead in faith and obedience, God will overrule in His own way, just as He did for Abraham.

What a great picture there is here of God’s own giving of His only begotten and well-beloved Son; how beautifully the story of Abraham and Isaac foreshadows the so great love of God in the giving of His first Christmas Gift to mankind and its mighty cost.

Turning now to Isaac, we see a picture of unquestioning obedience to his father, Abraham. Without murmur or complaint, he goes with Abraham the long three days’ journey by foot. How it reminds us of our Saviour’s three and a half years’ journey of service and self-sacrifice over the dusty roads of Palestine. Then, after leaving the two young men, Isaac carried the wood for the offering, even as our Lord bore His own cross to Calvary.

The only recorded conversation between the two is that given in verses 7 and 8. Isaac sees the very evident preparations for an offering and asks what is a very natural question. “And Isaac spoke to Abraham his father and said, My father. And he said, Here am I, my son. And he said, Behold the fire and the wood. But where is the lamb for a burnt offering? And Abraham

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said, My son, God will provide Himself a lamb for a burnt offering. So, they both went together” (Genesis 22:7-8 MKJV). Yes, even if the “lamb” was to be Isaac, the son of promise who was to be a father of nations. The lesson surely is that we too should trust God even where we cannot trace His designs and purposes. The mind of our Heavenly Father is so greater than the limits of men’s minds, and His immediate call to us may make no apparent sense. Why in Abraham’s case should a reasonable God ask for such an apparently futile act. The offering of Isaac would not in itself achieve any purpose or blessing. In fact, humanly speaking, it could only cut right across God’s earlier promise of blessing to all mankind through the seed of promise. With much justification, Abraham might have argued back with God on these lines, yet Hebrews tells us that Abraham believed that God was able to restore Isaac to life, if need be, which we are told is what did happen in a figure. Of course, the testing and proving of Abraham in itself was the glorious purpose of this experience, even as in our lives it is the trial of our faith that teaches patience and strengthens hope.

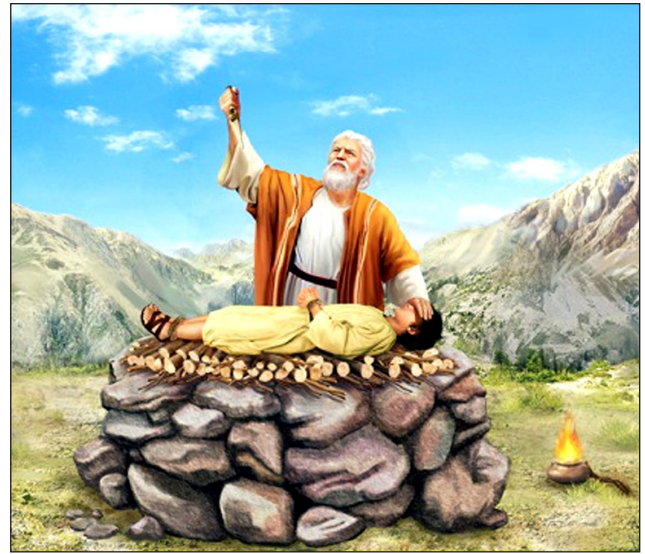
Because of his faithfulness in this last and greatest trial, God confirmed and enhanced His earlier promises to Abraham, and through him and his seed, even Christ, and all of the faith of Abraham, we have been blessed and ultimately shall all mankind be blessed. Though you and I may not see the purpose of God’s dealings with us, let us not murmur or complain, but rather, as did Abraham, believe in our God as the God of all-seeing wisdom and love who does indeed work all things together for good to them that love Him and are called according to His purpose.

Looking again at verse 8, “God will provide himself a lamb.” Yes, there was the ram caught in the thicket, verse 13, and this was offered instead of Isaac. How Abraham’s heart must have rejoiced to see God’s loving hand in this provision; he had trusted that God would provide though he could not know just how or when. So, God will not tempt us beyond what we are able to bear, but with the trial will provide the way of escape when He sees we have learned His will, so that we may be able to bear whatever experiences He sees are best for us.

The Lamb of God

Best of all, this part of the account reminds us of the Lamb of God provided as the perfect sacrifice for the sins of all mankind. God, as a righteous judge, demanded the life sentence of all mankind. All our lives were forfeited by Adam’s sin, but God has provided Himself a Lamb, even our Lord and Saviour Jesus Christ, “the Lamb slain before the foundation of the world” (Revelation 13:8, Rotherham). How wonderful is God’s provision that even before the need existed the remedy for sin had been appointed and prepared.

As it was in the case of the ram offered instead of Isaac, so the offering of our Saviour was a substitutionary one.



Abraham offering Isaac, as God would offer Jesus

God had asked Abraham for the offering of his son, not that Isaac’s death would have atoned for sin or had merit in itself, but that Abraham’s faith and suitability for God’s purposes might be finally tested. Our Lord Jesus Christ has, however, tasted death for every man — in every person’s place — on the cross of Calvary. There He gave up His perfect life that all who by faith, even the faith of Abraham, claim Him as Saviour might escape the penalty and power of sin. In this age, God is drawing to Him only those that He wills for His purposes. But to all who hear His call to their hearts in this time, what a wonderfully rich provision there is in Christ — “the unsearchable riches.”

To any who have not yet made God’s provision their own, the Christmas season again presents the challenge of the cross of Christ. The human race, dead in sin, sorrow, and suffering, desperately needs the grace of God, and we praise Him that He has provided blessing beyond human conception to be revealed in due time. But to those who have the ear to hear and the heart to respond, now is the acceptable time, now is the day of salvation. The need of each one of us for a Saviour requires no emphasis; in our own hearts we know it is truly so. Why not then take God’s provision to our hearts now — accept God’s greatest of all gifts at this Christmas time, and make the new year a year of new life and joy in Christ. May His holy Spirit speak to each of us at this season, and if we have not yet laid hold on life in Christ may we receive grace to heed the call and to follow Christ in full devotion to His will and service. For us all, may His spirit make the new year one of renewed zeal for His service, for more love for the brethren, for greater trust in His all-seeing overruling day by day.

Let us all earnestly seek to be built up in faith, through trial though it be, to learn the daily lessons of submission and obedience, knowing that He who has provided the Lamb of God to take away the sin of the world, even your sin and mine, will day by day provide all our needs through His riches in glory by Christ Jesus.

The Sin Offering of Atonement

“He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 John 2:2).

Jesus instructions to his disciples, “Do not go into the way of the Gentiles, and do not enter a city of the Samaritans” (Matthew 10:5 NKJV), are interesting, considering that he preached to the Samaritans and used the story of the Good Samaritan to show the Jewish people how they had strayed interpreting the Law.

The Gospel message speaks of the good tidings that God has given his only begotten Son to take Adam’s place in death, which has made possible the wonderful statement of John in our theme text. This highly esteemed gift of God to mankind is the center of his eternal purpose to take out from among men a people for his name, and through them, in association with Jesus, eventually reestablish the human race in perfection here on earth. The process by which this is accomplished is the Sin Offering, a term with typical significance showing the manner and the sequence in which the value of Christ’s sacrificed life is used to carry out God’s grand objective for man’s salvation. “For it is impossible for the blood of bulls and goats to take away sins” (Hebrews 10:5).

The doctrine of the Sin Offering is very important. We acknowledge that we are not justified by the extent of our understanding, but by the fullness of our faith (Romans 3:28, 5:9). Nevertheless, clearer understanding enhances our appreciation and enlarges our faith in the Heavenly Father and his great divine plan of the ages.

A Ransom for All

As we have studied, the word ransom signifies “a price to correspond” (1 Timothy 2:6, 1 Corinthians 6:20). Adam was disobedient and a sinner, and because of this he was condemned to death (Genesis 2:17, 3:19). And because he was the potential father of the human race, the sentence not only affected him, but all of his children — the human family. Before Adam sinned, he was perfect and therefore the one chosen to be his Redeemer had to be correspondingly perfect. But there were no perfect human beings since all inherited Adam’s condemnation, and all had sinned. So, God sent Jesus, who was holy, harmless, and separate from sinners (Hebrews 7:26) to be the ransom for Adam and the entire human race. When, therefore, Jesus died on Calvary’s cross, a sufficient price had been laid down to redeem Adam and all his progeny. In the strictest sense of the term, the ransom-price thus provided was the great and only efficient offering for sin that was acceptable to the Heavenly Father (Galatians 3:13). However, this merit has not as yet been placed in the hands of justice on behalf of

Adam and his race, although it has been almost two thousand years since it was provided.

The Merit of Jesus’ Sacrifice

What did Jesus do with the merit of his own sacrifice? The Scriptures tell us that forty days after his crucifixion Jesus ascended to his Father (Acts 1:1-9). The Apostle Paul states, “For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us” (Hebrews 9:24). The “us” spoken of in the text are the footstep followers of Jesus, the household of faith during the Gospel Age. This entire transaction was pictured in the Law. Jesus, speaking to the Jews, said, “Had ye believed Moses, ye would have believed me; for he wrote of me” (John 5:46).

The writings of Moses, in the sixteenth chapter of Leviticus, furnish us with a beautiful illustration of how the merit of Christ is used to accomplish the eternal purpose of the Heavenly Father. Here is described how the atonement for the sins of the Israelites was accomplished. We are told by the Apostle Paul in Hebrews 13:10-13 that those ancient ceremonies were types or pictures — the reality of which is the sacrifice for sin by Jesus and his footstep followers during the Gospel Age (Hebrews 9:10-14). The humanity of these real sin offerings was pictured on the typical Day of Atonement in the animals; the new creature was pictured in the high priest. The Tabernacle itself was constructed with three compartments — the Court, the Holy, and the Most Holy. The Court represented justification, perfect humanity. The Holy pictured the spirit-begotten condition. The Most Holy well illustrated heaven itself — the presence of God.



Torah Scroll, such as would contain Leviticus 16

The Typical Day of Atonement

It is important to remember then, in applying this type, that the Court of the Tabernacle represents our justified humanity; the Holy represents the spirit-begotten condition of those pictured in the Court; and the Most Holy represents heaven itself, our resurrection hope.

There were three animals principally that were used on the typical Day of Atonement — a bullock, and two goats. Lots were cast by the high priest to determine which of the goats was to be called the Lord's goat and subsequently used as a part of the Sin Offering. The remaining goat became the scapegoat. The first sacrifice on the Day of Atonement was the bullock. Aaron took the blood of the bullock, together with live coals from the altar in the Court, and his hands full of incense, into the Holy of the Tabernacle. There he placed the live coals upon the Golden Altar and crumbled the incense over the burning coals. Soon the compartment was filled with the smoke and aroma of the incense. But Aaron had to wait in the Holy until the smoke of the incense had penetrated into the Most Holy before he could enter into this compartment with the blood and sprinkle it upon the Mercy Seat. The Most Holy, we remember, represented the presence of God himself.

How beautifully this incense identifies with the perfection of our Lord Jesus and the way his sacrifice was offered for the three-and-one-half years of his ministry. It was a sweet perfume unto God, for it showed the love and zeal with which his life, represented in the blood, was poured out. After the incense had penetrated into the Most Holy, the blood of the bullock was taken within and sprinkled upon the propitiatory, or lid of the Ark of the Covenant, which pictured God's justice. This offering was for Aaron and his house (Leviticus 16:11). The Lord's goat was then slain in the Court and its blood also was taken by the same high priest, Aaron, into the Most Holy and sprinkled on the Mercy Seat. The blood of the goat was handled exactly as was the blood of the bullock. This offering was for the people (Leviticus 16:16).

Antitypical Meaning

Antitypically, the bullock represented our Lord Jesus, and his offering — the merit of his sacrificed life — was presented to God in heaven itself. The Apostle Paul, in Hebrews 9:24, states, "For Christ is not entered into the holy places made with hands, which are [merely] the figures of the true; but into heaven itself, now to appear in the presence of God for us." The apostle is pointing back to the Tabernacle, when the high priest, on the Day of Atonement, sprinkled the blood of the bullock on the propitiatory. This was a picture or a figure of the reality.

It is well to notice that there was a difference between the statement of the Apostle Paul and the sixteenth chapter of Leviticus. Aaron applied the blood for himself and his house. The reason Aaron



Two goats presented on the Day of Atonement

included himself was because he was an imperfect man. It was necessary, therefore, that an atonement be made for him also. This was not required for Jesus, because he was perfect. He was holy, harmless, and separate from sinners.

A Willing Sacrifice

What did Paul mean when he stated that Jesus appeared in the presence of God for us? When Jesus died on the cross, wasn't that enough to redeem us and the whole world of mankind? The Scriptures state that he died for our sins, but "was raised again for our justification" (Romans 4:25). In John 10:17 we read the words of Jesus, "Therefore doth my Father love me, because I lay down my life, that I might take it again." This does not mean that he is going to take his fleshly life back, because he has given that life for the life of the world. His purpose was to take the value of that life. He said, "No man taketh it from me" (John 10:18). In other words, he did not forfeit his life as Adam did. He said, "I lay it down of myself." This was a willing offering by our Lord Jesus for "us" and the whole world of mankind. "He is a propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2).

Again, in John 10:18 we read, "No man taketh it from me, but I lay it down of myself. I have power [the right] to lay it down, and I have power [the right] to take it again. This commandment have I received of my Father." God gave him the authority to do this. When Jesus died on the cross, the ransom-price was provided. But God purposed that this offering had to be made in a certain place, just as Aaron had to offer the blood of the bullock, not in the Court, or the Holy, but in the Most Holy, representing heaven itself. This was the figure or picture of the true. After Jesus died on the cross, had he not later appeared in the presence of God according to the plan of God, the entire arrangement would have been to no avail. "As in Adam all die, so also in Christ shall all be made alive" (1 Corinthians 15:22,23, "Christ the first fruits"). This was the offering for sin, and it had to be accomplished exactly according to instructions. Jesus

gave the only perfect offering for sin, and he followed the Lord's arrangement in presenting it.

“A Priest Forever”

It was not possible for Jesus to function as a priest and offer sacrifices here on earth, because under the Law, which was in effect at the time, only the Aaronic priesthood was so authorized. In Hebrews 7:12 the apostle states, “For the priesthood being changed, there is made of necessity a change also of the law.” It is important to notice how Paul analyzes this statement. “For he of whom these things are spoken pertaineth to another tribe [he was not of the tribe of Levi, but the tribe of Judah], of which no man gave attendance at the altar.” No one from the tribe of Judah had any authority to make an offering for sin, and this included our Lord. In verses fourteen and fifteen we read, “For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for after the similitude of Melchisedec there ariseth another priest.” In other words, there had to be another priesthood — the Melchisedek order of which Jesus was the head — in order for him to make an acceptable offering unto God (Psalms 110:4).

In Hebrews 8:1-4 we read, “Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens.” Jesus, after his resurrection, assumed his role as the head of the heavenly priestly order of Melchisedec. Then Paul continues, “A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” Men made the first, the typical Tabernacle. But the Lord shaped a true tabernacle — the church of the Gospel Age. “For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the Law.”

When Jesus appeared on high in the presence of God for us, he appeared as a priest after the order of Melchisedec, because that offering had to be made in heaven. When we, as the footstep followers

of Jesus, have completed our part in his offering (for it is in his offering that we have been invited to participate), the merit of his sacrifice which has been applied on our behalf must then be returned to God to be subsequently applied on behalf of the world of mankind.

It can be clearly seen that the ransom-price and the Sin Offering are closely related. Jesus provided the ransom-price when he died on the cross. It is impossible that any other person could share in this, for it was only he that was perfect and acceptable to God as a sacrifice. It was the ransom-price that Jesus presented to the Father for us. We received the full value of it, and by it we are justified — our humanity is reckoned just. Because of this we are made acceptable to God as a sacrifice, and we are invited to be sharers with Jesus in his sacrificial offering. We add nothing to it nor do we take anything from it, but by the experiences we have in our walk as footstep followers of Jesus, we are enabled to develop the fruits and graces of the Spirit which are necessary if we are to attain to the heavenly reward.

The Lord's Goat

Our part in the sacrificial offering for sin was pictured in the Lord's goat. We believe that all the called, justified, and spirit-begotten of the church of the firstborn developed during the Gospel Age were represented in the two goats. When the high priest cast lots to see which would be the Lord's goat, Jehovah was picturing the selection of the more than overcomers to be members of the church. And it is only these who are counted as being represented in the Lord's goat and who become sharers in our Lord's offering for sin. The remaining goat pictured the Great Company, who did not share in the offering for sin. The sacrifice of the Lord's goat, which was accomplished in exactly the same manner as that of the bullock, pictured the church of the Gospel Age who faithfully endeavored to walk in the footsteps of Jesus.

The Apostle Paul, in Romans 6:3, states, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” We were baptized into his death; we became sharers in his death, not our own. In verses four and five he continues, “Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” When we indicated our willingness to participate in our Lord's offering and were justified, we began laying that justified life down in sacrifice as Jesus did, and by doing this we were counted as sharing in his death. This is not our offering, but his offering. When the last member of the body of Christ has been offered up, then the same merit that justified these footstep followers of Jesus will be used by the heavenly Father on behalf of the remainder of the



High priest Aaron, representing Jesus, our High priest

world of mankind.

Recall to mind the statement that was made at the beginning of this study that described what the Sin Offering is — the Sin Offering pictures the manner and sequence in which the merit of the ransom sacrifice is applied. First it is applied on behalf of the church, and then on behalf of the world of mankind. The only way we share in it is that the value or merit is passed on to us first, in order that we might be reckoned as worthy to share in our Lord's death. The church does not share in the ransom, which had already been given and accepted before the church was formed.

The Sufferings of Christ

The sufferings of Christ are not the Sin Offering. In the Bible, suffering never atones for sin. It is only the blood that is effective as a means for the cancellation of sin. (Leviticus 17:11, Hebrews 9:22). The sufferings have only to do with proving and perfecting those who would be partakers of the Sin Offering. It is only those who overcome the world and its influences who become those typified by the Lord's goat. Those

who do not fully overcome are represented in the scapegoat and become a part of the Great Company.

In Hebrews 5:8, 9, we read, "Though he were a son, yet learned he obedience by the things that he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." His sufferings perfected Jesus as a new creature. In 1 Peter 2:21 we read, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps." As we endeavor to walk in the footsteps of Jesus, we are to meet the experiences the Heavenly Father permits in the same spirit as Jesus met his. If we do these things, we will develop in our spiritual minds the fruits and graces of the Spirit, without which we could not be acceptable as part of the offering for sin (Galatians 5:22, 23).

The Apostle Peter summarizes our lesson with these words, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Peter 5:10).

Abram and Lot

"Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife; and they went out together from Ur of the Chaldeans in order to enter the land of Canaan; and they went as far as Haran and settled there" (Genesis 11:31 NASB).

Abram's journey to the promised land started with God's instructions "Go forth from your country, and from your relatives and from your father's house to the land which I will show you" (Genesis 12:1 NASB). It is interesting that God's instructions included "from your relatives," and yet we read "So Abram went forth as the LORD had spoken to him; and Lot went with him" (verse 4). This would cause conflict later in Abram's journey.

Abram's journey took him through the land of the Canaanites, it would be a nomadic lifestyle, a tent as his abode waiting for "the city which hath foundations." Once Abram arrived at Shechem, it was here that the LORD appeared to Abram, previously He had called or spoken but as Abram exhibited his faith the LORD then promised "To your descendants I will give this land" (Genesis 12:7), and it was there that Abram built an altar to the LORD. There is no record of Lot being spoken to by the LORD, nor did he build an Altar to the LORD.

Test of Faith

"Now there was a famine in the land; so, Abram went down to Egypt to sojourn there, for the famine was severe in the land" (Genesis 12:10 NASB).

Abram's faith in God's protection was tested. He moved from the land of promise to Egypt, denying that Sarai was his wife for fear of his life, resulting in Sarai being taken to Pharaoh's house. It is then that the LORD intervened with great plagues on Pharaoh and his household (Genesis 12:11-20).

Our spiritual nourishment can never be obtained from the wisdom of this world (symbolic Egypt). But if we find ourselves on holy ground (the place of separation) in a condition of spiritual famine, feeling that we lack something. Let us abide close to our altar with the Lord. Having once made a mistake, let us immediately, like Abram return to that higher ground.

Their Separation

Abram, with Lot returned to Bethel, to the place where Abram had built an altar to the Lord and here, he called on the name of the LORD (Genesis 13:1-5). Lot and Abram had walked together since the start of their journey from Ur, but this was soon to end. Abram had been treated well by Pharaoh resulting in an increase in his stock and male and female servants (Genesis 12:16). This increase in temporal prosperity would bring strife. In chapter 13 we read, "Now Lot, who went with Abram, also had flocks and herds and tents. And the land could not sustain

them while dwelling together, for their possessions were so great that they were not able to remain together. And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock" (Genesis 13:5-7 NASB).

Here we see Abram as the peace-maker "Please let there be no strife between you and me, nor between my herdsmen and your herdsmen, for we are brothers. Is not the whole land before you? Please separate from me; if to the left, then I will go to the right; or if to the right, then I will go to the left" (Genesis 13:8-9). Lot was given first choice of the land. "Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere—this was before the LORD destroyed Sodom and Gomorrah — like the garden of the LORD, like the land of Egypt as you go to Zoar. So, Lot chose for himself all the valley of the Jordan, and Lot journeyed eastward. Thus, they separated from each other" (Genesis 13:10-11 NASB).

Lot's choice is interesting, the valley of the Jordan was well-watered, like "the garden of the LORD" but with evil in its midst (Genesis 13:13). Lot could represent those who live religious in outward things, striving to please God and mankind, but succeed in doing neither. They take the right steps because others take them, making sacrifices because others do so. They are righteous but wholly unable to walk where the men of faith venture, as they resolutely press on to what they perceive are the best things of the world.

Lot's Decline

Lot's decline was gradually shown by him first settling in the cities of the plain (Genesis 13:12). Then, later he settled in Sodom (Genesis 14:12), even sitting in the gate of Sodom.

Lot's decline is illustrated by what happened to this area of the Jordan valley, once fertile and productive, ending in the lifeless Dead Sea of today. Lot soon became involved in the battle of four kings (Babylonia) against the king of Sodom and Gomorrah, being taken captive along with his possessions. Once Abram heard of this, he led his three hundred and eighteen strong men to rescue Lot (Genesis 14:1-17).

While these things happened to Lot, Abram remained on the high ground living with faith in the Lord's promises. He received the blessing from Melchizedek (Genesis 14:18-19) and to him alone God revealed the destruction of Sodom and Gomorrah.

It appears that Lot was accepted in Sodom and in the evening was found sitting at the gate of Sodom, possible being granted the official position at the seat of justice (Genesis 19:1, 9). The arrival of two angels really was a test for Lot. They were invited



Abram and Lot

into his home for the night, rather than staying in the town square. Trouble soon arose. "Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter; and they called to Lot and said to him, 'Where are the men who came to you tonight? Bring them out to us that we may have relations with them'" (Genesis 19:4-5 NASB).

Lot, instead of calling upon the Lord, tried to solve the problem by offering his two daughters. This was not what the town's men wanted. It was then that the angels acted, blinding those who wished them harm. Lot endeavoured to please the Lord. He pictures those who try to be righteous and hold onto the truth but fail to grasp its inward spirit. True believers dwell apart from the world with God. Like Lot, some are taken in by the sensual things of this life. Lot, who strove to improve Sodom, which was doomed to failure. Similarly, the world cannot be saved at this time.

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Contrasts of Divine Revelation

"A double-minded man is unstable in all his ways" (James 1:8 ESV). The Apostle John expands this thought. "Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. The world is passing away, and also its lusts; but the one who does the will of God lives forever" (1 John 2:15-17 NASB).

Lot had settled in Sodom but found no peace there. Apostle Peter wrote "and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day by their lawless deeds)" (2 Peter 2:7-8 NASB). Lot's problem was his choice of friends. "Therefore, whoever wishes to be a friend of the world makes himself an enemy of God" (James 4:4 NASB).

The Heavenly Visitors

There is a quite a contrast in the timing of the divine messengers who came to Abram and Lot.

Abraham — "Now the LORD appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day. When he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw them, he ran from the tent door to meet them and bowed himself to the earth" (Genesis 18:1-2 NASB).

Lot — Note, Abraham received three visitors, one of them the Logos, the frequent spokesman of God.

He received them in the heat of the day, picturing the light of full favour. Lot received two messengers in the evening, picturing the fading light.

“Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed down with his face to the ground” (Genesis 19:1 NASB).

Their Place of Residence

Abraham — Up high by the plains of Mamre in his tent door, temporary place of abode. He was alert, looking out over the land, the land of promise. He was separated from the world with faith that God would do what he promised. He received none of the promised land having to buy land to bury Sarah in a cave in the field of Machpelah in Mamre.

Lot — Lot had a house, a permanent dwelling amongst the worldly people in the lowest level of the plain in Sodom. He was sitting at the gate, a place of power, possibly hoping to correct the faults of others, he even called them brethren (Genesis 19:7).

The Reception for Their Guests

Abraham — He ran to greet them, showing his enthusiasm and the desire to offer them hospitality. and said, “My Lord, if now I have found favour in Your sight, please do not pass Your servant by. Please let a little water be brought and wash your feet and rest yourselves under the tree; and I will bring a piece of bread, that you may refresh yourselves; after that you may go on, since you have visited your servant.” And they said, “So do, as you have said” (Genesis 18:3-5 NASB). His offer is readily accepted.

Lot — Lot does not appear to show the same enthusiasm. “He rose to meet them and bowed down with his face to the ground” (Genesis 19:1 NASB). Although welcoming, he did not run with the same enthusiasm as Abraham. His invitation was originally denied “No, but we shall spend the night in the square.” Lot then strongly urged them to stay. Unfortunately, their communion with Lot was marred by the Sodomite men surrounding his house demanding to have relationships with the two visitors.

Lot’s experiences that night could be blamed on him trying to appease two masters and thus unable to satisfy either, the Lord or the world. “Ye cannot serve God and Mammon” (Matthew 6:24). Abraham as much as was possible had separated himself from the world.

The Feast Provided for the Guests

Abraham — “So, Abraham hurried into the tent to Sarah, and said, “Quickly, prepare three measures of fine flour, knead it and make bread cakes.” This is a very generous amount of bread. Abraham also ran to the herd and took a tender and choice calf and gave it to the servant, and he hurried to prepare it (Genesis 18:6-7 NASB). Abraham spared no expense or effort to serve his guests. “So, Abraham hurried into the tent

to Sarah, and said, ‘Quickly, prepare three measures of fine flour, knead it and make bread cakes.’ Abraham also ran to the herd and took a tender and choice calf and gave it to the servant, and he hurried to prepare it” (Genesis 18:6-7 NASB).

Lot — “He prepared a feast for them, and baked unleavened bread, and they ate” (Genesis 19:3 NASB). The word translated feast is more correctly rendered a banquet of wine (Esther 5:6, 7:7, Isaiah 25:6). The Septuagint renders it “a drinking” an acceptable service but not as costly as Abraham.

Both made sacrifices, but it was only Abraham who gave “a tender and choice calf.” Paul reminds us “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship” (Romans 12:1 NASB).

Their Respective Families

Abraham — Then they said to him, “Where is Sarah your wife?” And he said, “There, in the tent.” (Genesis 18:9 NASB) (The angels knew Sarah’s name) Sarah had been instrumental in preparing the bread cakes for the meal. Unlike when Abraham was in Egypt, he did not try to pass off his wife as his sister.

Lot — In Lot’s case there is not mention of his wife being involved in the preparation of the meal. When the messengers were in danger, Lot did not call on the Lord for assistance but tries to appease the men of Sodom with the offer of his virgin daughters.

While we are in this present evil world our purest principles are in danger of being abused. Lot had hoped to change the world that he lived in. His principle, like ours can be put in danger of perils or defilement. “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).

Attention to the Guests

Abraham — “He prepared and placed the food before them; and he was standing by them under the tree as they ate” (Genesis 18:8 NASB). He was there as their servant, giving his full attention to them.



Abraham with angelic visitors

Lot — “But Lot went out to them at the doorway, and shut the door behind him,” (Genesis 19:6 NASB) Lot had to leave the guests and handle the problems of the world that he chose to live in. Lot found that the men of Sodom actually held him in contempt.

Jesus states that those who like Lot, try to live in the spirit and in the world “but the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful” (Mark 4:19 NASB).

Message from the Angels

Abraham — “I will surely return to you at this time next year; and behold, Sarah your wife will have a son.” (Genesis 18:10 NASB) The long-awaited son of promise was to come. Abraham was also warned of the destruction that was to happen. In declaring the fate of Sodom to Abraham, the Lord spoke to him as a friend, saying, “the LORD said, “Shall I hide from Abraham what I am about to do” (Genesis 18:17).

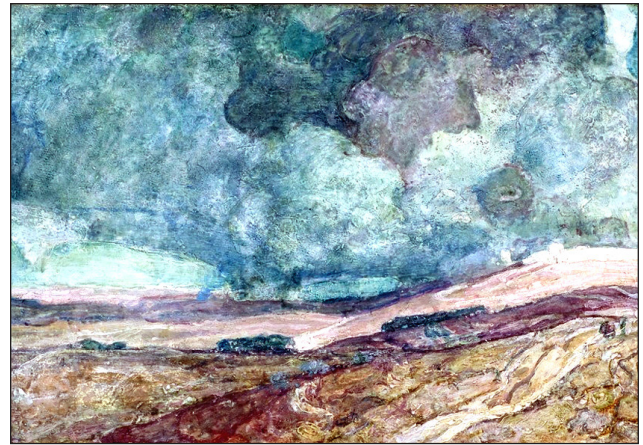
Lot — The message to Lot was a warning. “Whom-ever you have in the city, bring them out of the place; for we are about to destroy this place, because their outcry has become so great before the LORD that the LORD has sent us to destroy it.” (Genesis 19:12-13 NASB)

The Reactions of the Hearers

Abraham — “And Abraham replied, “Now behold, I have ventured to speak to the Lord, although I am but dust and ashes” (Genesis 18:27 NASB). The LORD had confidence in Abraham and did not hide what he was to bring upon Sodom and Gomorrah. Abraham was so concerned that he pleaded with the LORD not to destroy the cities if there were even ten righteous in the city. Abraham looked down on the destruction of Sodom and Gomorrah. There is a wonderful statement about Abraham “that God remembered Abraham and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived” (Genesis 19:29 NASB).

Lot — Lot acted quite differently when he received the message “for we are about to destroy this place, because their outcry has become so great before the LORD that the LORD has sent us to destroy it” (Genesis 19:13 NASB). There was no pleading to the LORD to save the city. The only message was to his family “Up, get out of this place, for the LORD will destroy the city. But he hesitated. So the men seized his hand and the hand of his wife and the hands of his two daughters, for the compassion of the LORD was upon him; and they brought him out, and put him outside the city” (Genesis 19:15, 16).

Lot compromised all three parts of the angel’s command! Lot was told to flee to the sanctuary of the mountains so as not to be swept away with the destruction. He pleaded to be allowed to go to a small town Zoar (little). Mountains were a symbol of God’s dwelling place, but it appears that he did not believe



Destruction of Sodom

God could deliver him there. Maybe he was still not willing to leave the world behind. His father’s name Haran meant mountaineer indicating that Lot whose name means “covered” should have had confidence in the Lord.

If we follow Abraham’s example, we are promised “You are My friends if you do what I command you. “No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you” (John 15:14-15 NASB). To the worldly Jesus speaking of the Holy Spirit states, “And He, when He comes, will convict the world concerning sin and righteousness and judgment” (John 16:8 NASB).

After the Destruction

Abraham continued to faithfully follow the Lord’s direction and testing’s, even to being willing to sacrifice his only son. The apostle Paul states, “By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going” (Hebrews 11:8 NASB).

Lot changed his mind after arriving in Zoar. “Lot went up from Zoar, and stayed in the mountains, and his two daughters with him; for he was afraid to stay in Zoar; and he stayed in a cave, he and his two daughters” (Genesis 19:30 NASB). His safety had been assured by God if he went to Zoar. The move to the cave in the mountains was a disaster. The daughters got Lot drunk with wine, “Thus both the daughters of Lot were with child by their father” (Genesis 19:36 NASB). The resulting births started the Moabite and Ammonite nations.

Lessons for the Christian

As Christians we have a bird’s-eye view of these two patriarchs who illustrated the proper and improperly steps for those who wish to draw near to God. Abraham and Lot walked together since leaving Ur until they went their separate ways. Abraham continued to walk with God in faith. Lot on the other hand put trust in his own wisdom and that of the world. Abraham lived

in tents; Lot had a more permanent dwelling in a cave. We are given the follow encouragement. “For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens” (2 Corinthians 5:1 NASB). Why? Because we walk by faith not by sight.

Jesus uses the example of Lot’s wife. “Remember Lot’s wife. Whoever seeks to keep his life will lose it, and whoever loses his life will preserve it” (Luke

17:32-33 NASB). Lot’s wife had turned back, failing to remember the warning “Escape for your life! Do not look behind you, and do not stay anywhere in the valley; escape to the mountains, or you will be swept away.” We cannot look back without the risk of losing what is before us.

“No one, after putting his hand to the Plow and looking back, is fit for the kingdom of God” (Luke 9:62).

Divine Paradoxes

“Because thy loving kindness (favour) is better than life, my lips shall praise thee” (Psalms 63:3).

There are two ways in which this text may be viewed, both of which are very proper. One way is to consider it merely from the viewpoint of the Psalmist and what he meant. The other is to consider it from the standpoint of prophecy. We understand the Prophet David to mean that to have God’s favour is more desirable than life; that is to say, he would rather die than live without divine favour. The other way, of viewing it prophetically, is to suppose that here, as in many other places, the Psalmist represented The Christ, Jesus the Head and the church His members.

Our consecration is unto death. God has invited us to present our bodies living sacrifices, holy and acceptable unto Him, and He has given us exceeding great and precious promises for the life to come. Therefore, because of our love for Him and for the principles of righteousness for which He stands, we are not merely willing to lay down our lives, but glad to lay them down. We are glad to lay down our human lives in doing the things that are pleasing to God.

Another of David’s Psalms gives us the thought that in God’s favour is everlasting life (Psalms 30:5). These paradoxical statements are in harmony with the other divine paradox, that “he that loses his life shall find it.” He that surrenders his earthly life shall gain glory, honour, immortality, the divine nature. We are glad that we can appreciate these glorious things represented in the divine favour extended to the church and we gladly lay down our lives. We have chosen the better path.

“Therefore, my lips shall praise thee.” The Scriptures declare “for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation” (Romans 10:10 NASB). We

may say that to live righteously is one of the best ways of proving our obedience to the Lord. Yet there are some who try hard to live pleasing to the Lord, who might be restrained from making a confession of Him. There are reasons for the blessing which we receive from confession. One reason is that it is a witness to the world — showing forth the praises of Him who called us out of darkness; and a second reason is that this witnessing has a good effect on ourselves. We enlist our natural forces to support this witness, and thus bring into unison all the powers of our nature.

The preaching of the Gospel brings opposition. If our Lord had gone about casting out demons, healing the sick, etc., and had not told anything about the divine plan, He would probably have been looked upon as a fine character — as a man going about doing good. But because he preached differently from the scribes and Pharisees, and His preaching of the truth infringed upon the teachings of those about Him, it roused their ire.

So, it is today. All the persecution comes about from making known the truth. In no time that we know has this not been true. In the dark ages and through the Gospel Age, preaching the truth has brought upon those telling the good tidings, persecutions from those

whose minds have been benighted by the prince of darkness. In proportion as we open our lips and tell of the Gospel of the Lord, we are opposed by Satan and those who are blinded by him. With the lips one might praise God, and with the lips he might injure men. The lips of this class consecrated to God — those who are laying down their present life in His service — should be devoted to His praise, to showing forth the glorious character and loving kindness of our God, to telling forth the wonders of the divine plan, which is marvellous in our eyes.



The Psalmist David

Out of the Abundance of the Heart

“For out of the abundance of the heart the mouth speaks ... For by your words you will be justified, and by your words you will be condemned” (Matthew 12:34, 37 ESV).

The above words of our Lord indicate that the heart and the mouth are under very special scrutiny, the former representing the individual character, and the latter being an index of the character. It is in this same view of the matter that these words of wisdom were penned — “Keep your heart with all vigilance, for from it flow the springs of life. Put away from you crooked speech and put devious talk far from you” (Proverbs 4:23-24 ESV). The indication is clear that a right condition of the heart is necessary to right words, for “out of the abundance of the heart the mouth speaks,” as experience testifies to every man. It is therefore just that our words should be a criterion of judgment in the Lord’s estimation, as He tells us they are.

Our first concern, then, should be for the heart, that its affections and dispositions may be fully under the control of divine grace, that every principle of truth and righteousness may be enthroned there; that justice, mercy, brotherly kindness, faith, meekness, temperance, and love may be firmly fixed as the governing principles of life. If these principles be fixed, established in the heart, then out of the good treasures of the heart, the mouth will speak forth words of truth, soberness, wisdom, and grace. Of our Lord Jesus, whose heart was perfect, in whom was no sin, neither was guile found in His mouth, it was said, “Grace is poured into thy lips,” and again, “All bare him witness and wondered at the gracious words that were coming out of his mouth” (Psalms 45:2, Luke 4:22).

So wise, just, and true were the Lord’s words that though His enemies were continually seeking to find some fault, it is said, “And they were not able in the presence of the people to catch him in what he said, but marvelling at his answer they became silent” (Luke 20:26 ESV). And others said, “No one spoke like this man” (John 7:46 ESV). Thus our Lord left a worthy example to His people, which the Apostle urges all to follow, saying — “Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person (Colossians 4:6 ESV). And Peter adds, “If any man speak, let him speak as the oracles of God” — wisely and in accordance with the spirit and mind of the Lord. Again, it is written, “Keep your tongue from evil and your lips from speaking deceit.” “Whoever keeps his mouth and his tongue keeps himself out of trouble.” “The words of a wise man’s mouth win him favor, but the lips of a fool consume him. The beginning of the words of his mouth is foolishness, and the end of his



From an abundant heart

talk is evil madness.” “Be not rash with your mouth, nor let your heart be hasty to utter a word before God, for God is in heaven and you are on earth. Therefore, let your words be few” (Psalms 34:13, Proverbs 21:23, Ecclesiastes 10:12, 13, Ecclesiastes 5:2. ESV).

Job, in the midst of all his afflictions, was very careful not to sin with his lips. He knew that his words would be taken by the Lord as an index of his heart, and he was careful to keep both the heart and his words right. “He said to her, ‘You speak as one of the foolish women would speak. Shall we receive good from God, and shall we not receive evil?’ In all this Job did not sin with his lips” (Job 2:10 ESV). “The LORD gave, and the LORD has taken away; blessed be the name of the LORD” (Job 1:21 ESV). There was no spirit of rebellion in a heart out of whose abundance came such words of loving submission, patience, and faith under severe testings, and that, too, without a clear vision of the divine wisdom in permitting them.

The Psalmist puts into the mouths of God’s consecrated and tried people these words of firm resolution — “I said, ‘I will guard my ways, that I may not sin with my tongue; I will guard my mouth with a muzzle, so long as the wicked are in my presence’” (Psalms 39:1 ESV). How necessary to the stability of Christian character is such a resolution, and the self control which develops under an adherence to it. The world, the flesh, and the devil oppose our way; there are fightings within and storms without, and many are the arrows and darts aimed at the righteous, and the safe attitude of the Christian in the face of the opposition of the world is to be silent, and to allow the Lord to work all these trials for our good, for the servant is not above his Lord. As Jesus took the opposition of sinners against Himself with such humble patience, so should we. “Therefore let us go to him outside the camp and bear the reproach he endured” (Hebrews 13:13 ESV). Jesus also stated, “Blessed are you when

people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man!" (Luke 6:22 ESV).

The Psalmist suggests, "I will guard my ways, that I may not sin with my tongue; I will guard my mouth with a muzzle, so long as the wicked are in my presence" (Psalms 39:1 ESV). Again it is written, "Whoever guards his mouth preserves his life; he who opens wide his lips comes to ruin" (Proverbs 13:3 ESV).

So, we see what importance the Lord attaches to our words, for if our words are rebellious, or disloyal, or frivolous, or flippant, or unkind, unthankful, unholy, or impure, the heart is judged accordingly on the principle that "out of the abundance of the heart the mouth speaks" (Luke 6:45 ESV). Thus, our words in all the varied circumstances of our daily life are bearing testimony before God of the condition of our hearts, and the Psalmist puts this prayer into the lips of all the Lord's people — "Set a guard, O LORD, over my mouth; keep watch over the door of my lips! Do not let my heart incline to any evil, to busy myself with wicked deeds in company with men who work iniquity and let me not eat of their delicacies!" (Psalms 141:3-4 ESV). "Let the words of my mouth and the meditation of my heart be acceptable in your sight, O LORD, my rock and my redeemer" (Psalms 19:14 ESV). "My lips will pour forth praise, for you teach me your statutes. My tongue will sing of your word,

for all your commandments are right. Let your hand be ready to help me, for I have chosen your precepts. I long for your salvation, O LORD, and your law is my delight" (Psalms 119:171-174 ESV).

In many things we are all faulty. If any one does not err in word, he is a perfect man, able to control the whole body (James 3:2). But such a man does not exist; we all need to continually plead the merit of our Saviour and Advocate, while we strive daily to perfect holiness in the reverence of the Lord. Therefore, let your words be few; let them be thoughtful and wise, as uttered before God, and not rash, hasty, and ill considered. Let your conversation be as becomes the Gospel of Christ. The Apostle Paul reminds us "Finally, brothers, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things" (Philippians 4:8 ESV). Thus, out of the good treasure of the heart we shall be able to speak words of truth and soberness, and so honour and glorify Jesus and our loving Heavenly Father.

"Endeavour to be patient in bearing with the defects and infirmities of others, of what sort soever they be: for thou thyself also hast many failings which must be borne with by others"
(Thomas A. Kempis, 1380-1471).

“For This He Did Once”

The Bible Teachings (Part Twenty) – Covenants, Mediator, Ransom, Sin Offering, Atonement

“For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners and made higher than the heavens: Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s; for this he did once, when he offered up himself” (Hebrews 7:26, 27).

Book of Hebrews Was Written to Combat The Thought That the Law Covenant was Perpetual.

Had St. Paul written this epistle for the purpose of explaining the typical and antitypical Sin Atonement, he would have written differently. Up to this time he was merely combating the prevalent thought amongst Jews of his day that the Law Covenant and its priestly arrangements were Divinely intended to be perpetual. Whoever so thought would be unable to discern the fact that God intended a new priesthood, symbolised by Melchizedek — one combining the kingly with the priestly office. Until the Jews could get this view of the matter, they could not properly understand:

(1) That the Jewish nation and priesthood and sacrifices and legal code must pass away.

(2) St. Paul would show them the Divine intention

of a New Covenant with a new high priest and new under priests and better sacrifices for its institution.

(3) Only by so seeing could they comprehend the Gospel message: that Christ the New Creature is the High Priest of a new order and that we, "His members," are the under priests of that new order, as spirit-begotten New Creatures. Only from this standpoint could they comprehend how the spirit begotten Jesus, as the Priest, could put to death Jesus in the flesh and make of Him a sin-sacrifice. Only from this standpoint could they understand how the members of Christ, under the headship of the glorified High Priest, could follow in His footsteps of sacrifice and, begotten of the holy spirit as New Creatures, present their bodies as living sacrifices, holy and acceptable to God through the merit of the High Priest already entered into the Most Holy as

their Advocate and the Mediator of the New Covenant for the world. Only from this standpoint could they understand how we are called of God to suffer with Christ, that by and by we, His members, may share His glory — as His Bride.

Claim that Both Bullock and Goat Represent Jesus

Our text declares that Christ our High Priest “needeth not daily (continually) as those typical high priests, to offer up sacrifices- first, for his own sins, and then for the people’s — “for this he did once, when he offered up himself.” Turning to the record of Leviticus 16, we find that the typical Priest made two offerings: the first “for himself and his house,” and the second for all the remainder of “the people” of Israel. The first sacrifice was a bullock. The second was a goat. These St. Paul elsewhere refers to as the typical “better sacrifices” (Hebrews 9:23). Let us meet the question squarely. What is signified by these two sacrifices — the bullock and the goat? Our opponents, and indeed everybody else, say that the death of our Lord Jesus is the antitype of both- the slain bullock represents Him and the slain goat represents Him. They tell us that both sacrifices took place at the same time, being finished at Calvary.

Admonished to Study Tabernacle Shadows

We recommend to all a careful prayerful review of the teachings of “Tabernacle Shadows” — a re-examination of the first principles of the “mystery of God.” Meantime we briefly rehearse certain features of the teachings applicable to the text under consideration.

First for His Own Sins

In the preceding verse (26) the Apostle declares our High Priest “holy, harmless and undefiled, separate from sinners.” We should not, therefore, understand his statement in the 27th verse, that Jesus offered up sacrifice “first for His own sins” to mean the contrary of what he had just stated- that our Lord had no sins. We should understand him here, in harmony with his statement elsewhere, to refer to the Church as the Body of Christ. The “Head” was perfect, but the “Body” was imperfect. The Head needed no covering during the day of sacrifice, but the Body needed the white linen garments symbolical of justification. It is the Church, therefore, that is referred to as “himself,” His “members,” for whom He offered the first sacrifice — His personal sacrifice finished at Calvary. [Paul referred to the High Priest as a whole — Head and Body. “He (the father) hath chosen us in him (Christ) before the foundation of the world” (Ephesians 1:4).]

Himself — the Household of Faith

The Leviticus account shows that this first offering was not for himself only, but also “for his house” — in the type the house or tribe of Levi; in the antitype



Jesus, who gave himself for us

the “household of faith” — the “great company.” We cannot think of any objection that any reasonable mind could offer to this explanation, which is the only one that in any sense of the word fits the facts. At one time we supposed that only these two classes were intended to be saved. And as a matter of fact, no others are yet saved in any sense of the word. Unbelievers have not escaped the “condemnation that is upon the world.” The unregenerate have not received the mark of Divine acceptance of the holy spirit. “The whole world lieth in the Wicked One” — unto this day (1 John 5:19).

Privilege to Become Dead with Him

The type shows us that the great Priest not only sacrificed, but additionally that he made appropriation of the merit-of that sacrifice in the “Most Holy” before he offered the second sacrifice — “the Lord’s goat.” How was this fulfilled? We reply that forty days after our Lord completed His sacrifice at Calvary and arose from the dead, He ascended on high, appeared in the presence of God for us (His members or Body and His house). He applied the merit of His sacrifice on our behalf, and secured for all consecrated believers of this Gospel Age full reconciliation with the Father and full privilege to become dead with Him to earthly interests and restitution favours, and alive with Him to the glories, honours, and immortality of the spirit nature.

Manifestation of the Father’s Acceptance

The manifestation of the Father’s acceptance of the arrangement was given at Pentecost. The disciples and others, “about five hundred brethren,” had already exercised justifying faith and had already consecrated to be dead with Him, but this arrangement could not go into effect until it had the Father’s approval. And God could not approve nor consider our sacrifice “holy and acceptable” (Romans 12:1) until our great Redeemer, the Chief Priest of our order, had appeared for us and applied on our behalf the merits of His sacrifice — justifying us to restitution rights. As soon as these were properly credited to us, our sacrifice of them could be accepted, and no sooner. Hence the Pentecostal blessing signifies:

Significance of Pentecostal Blessing

- First, that our Lord's sacrifice was every way acceptable to the Father.

- Second, that it had been applied to the household of faith, including His proposed Body.

- Third, the Church there waiting at Pentecost was representative of the entire Church and household of faith of this entire Age.

- Fourth, the importation of the holy spirit — signified God's acceptance of the Church's sacrifice already tendered — signified the killing of the Lord's goat as represented in the type. Thus, the two sacrifices of the great antitypical High Priest have already been performed, though the second one has not yet been completed.

The first one Jesus made at Jordan, when "He offered up Himself." There the Father's acceptance of His sacrifice was indicated by the descent of the holy spirit upon Him in the water. That sacrifice He finished at Calvary, as we have seen. His second sacrifice — "the Lord's goat" — was offered at Pentecost and acknowledged by the holy spirit. This work of sacrifice in the various members has progressed for over eighteen centuries. Soon, we believe, all the sufferings of the Body of Christ will be accomplished. Already the members have begun to go beyond the veil and to be joined to the Head. Soon the last member will have completed his share in these sufferings of Messiah and shall have passed beyond the veil. Then a little while longer and the special tribulations of the close of this Age upon the "great company" class will serve for the destruction of their flesh, that they may attain spirit conditions on a lower plane than the Body of Christ (1 Corinthians 5:5).

The Consummation

Thus, will be accomplished first, the glorification of the Head; secondly, the union of the members to the Head will complete the glorious High Priest, who, as Prophet, Priest, and King, will be the great Messiah, the great Mediator of the New Covenant, which through natural Israel will bless all the families of the earth. The scapegoat class will constitute the servants of the glorified Priest.

Why Paul Says, "This He Did Once"

Does anyone inquire why our text says, This he did once, after specifying two offerings, "first for his own sins, and then for the people's"?

"Once" Used in Sense of "Already"

We reply, that when the Apostle wrote these words the High Priest had already made both sacrifices, and had sat down on the right hand of the Majesty on High, awaiting the time when the last member of His Body



Pentecost Blessing, the holy Spirit

shall have suffered with Him faithfully unto death — awaiting the end of this Age — for the inauguration of the great Mediatorial Kingdom which is to bless Israel and the world. "Once" is here used in the sense of already. This He did already.

"Daily "Used in Sense of "Continually"

Do any inquire what is meant by "daily" in the statement, "Who needeth not daily to offer up sacrifice"? We reply that the word daily here is used as we frequently use the term, in the sense of continually. We have already called attention to a similar

illustration, where Daniel's prophecy speaks of antichrist taking away the daily sacrifice. We have shown that this signifies that antichrist set aside the merit of the continual sacrifice of Jesus. (See Volume 3, *Studies in the Scriptures*, page 25.)

The "Better Sacrifice" Offered but Once

As a matter of fact, the sin-offerings here described were not performed every day, but merely on a certain day every year — "year by year continually," or time after time on the appointed day of the year. In this text the thought would be that our High Priest needs not to be continually repeating His "better sacrifices," as did the earthly priests year by year, repeat the types.

The once doing of this sacrificial work in the beginning of this appointed "Atonement Day" is sufficient for all time. And as the High Priest, when the first sacrifice was finished, applied its merit for justification to His Body and to His house, so at the end of the second sacrifice — the sacrifice of the Lord's goat, which typified His "members," He will present the blood of that sacrifice to God on behalf of the world. But He will not apply it directly on behalf of the world, because the world is in no condition to be reconciled to God; hence we are shown that with the blood of these two sacrifices the High Priest will seal or negotiate the New Covenant with Israel, that under its terms all the families of the earth will have the privilege of its blessings — the mediatorial blessing.

In the type the blood of the goat was sprinkled upon the Mercy Seat or propitiatory, just the same as the blood of the bullock, but for a different purpose. As the first was for the Body, the "members," and the household, the second was not for those, but for all the people of Israel other than those represented in the tribe of Levi. The antitype of this is clear and shows us that the great High Priest will apply the blood of the antitypical goat on behalf of all the world of mankind, who by restitution and instruction will be brought into relationship with God as His Israel — under the terms of the New Covenant.

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While it is our intention that these columns be used for teachings strictly in accord with the Lord’s Word, we cannot accept responsibility for every expression used, either in the correspondence or in the discourses reported.

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Australian General Convention

Friday 24 to Sunday 26, January, 2025

Theme: 2 Peter 1:4, Bible Study: 2 Peter 1:2-8

<https://meetings.dialpad.com/room/australianconvention> — Program available in

August on the Australian Bible Students website.

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 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 at:

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

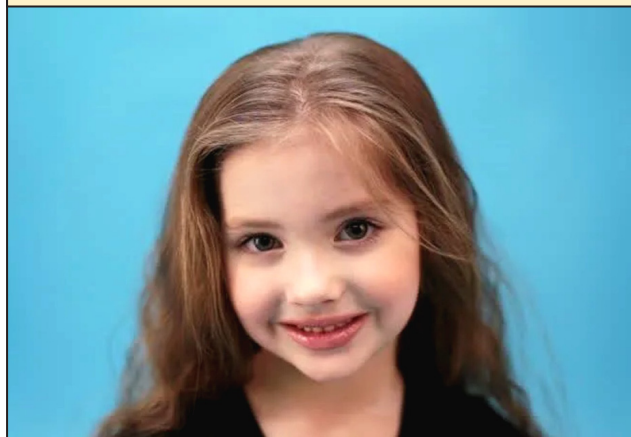
Using Love to Obtain

There was once a little girl who knew the way to get just what she wanted from her daddy. If it was a pair of skates, or a new hat, she came rushing up to him as he sat in his easy chair, and nestling in his arms said, “Daddy, I love you so. You are the best daddy ever. I would just do anything for you.” Then, sooner or later, when she wanted something very badly, in the end Daddy would pay.

There were other times when errands were waiting for someone to run them, or when Daddy was tired and wanted quiet, that his little girl seemed to forget how much she loved him. Of course, she was just a thoughtless young lady, and not consciously hypocritical. She was also quite, quite human. Many of the sons and daughters of Adam find words easier than conduct, promises simpler than performance, and loving words cheaper than loving deeds.

— A. C. Frey Collection

“If a brother or sister is without clothing and in need of daily food, and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not give them what is necessary for their body, what use is that?”



How Faithful?

What contemplations will be ours
When sinks life’s setting sun,
As we review in closing hours
The race which we have run?

Will noble deeds, and kindly act
And faithful service to our king,
Disclose a life of sacrifice
Of love obedient to his will?

Or have the days been vainly spent
And opportunities let go,
With world and pleasure crowding in
While work for God the morrow waits?

Blessed Bible

*BLESSED Bible, precious Word!
Boon most sacred from the Lord;
Glory to His name be giv'n
For this choicest gift from heav'n.*

*'Tis a ray of purest light,
Beaming through the depths of night;
Brighter than ten thousand gems
Of the costliest diadems.*

*'Tis a fountain, pouring forth
Streams of life to gladden earth;
Whence eternal blessings flow,
Antidote for human woe.*

*'Tis a mine, aye, deeper, too,
Than can mortal ever go;
Search we may for many years,
Still some new, rich gem appears.*



**Every good thing given and
every perfect gift from above,
comes down from the Father
of lights, with whom there is no
variation or shifting shadow.
(James 1:17 NASB)**