



## When Will Wars Cease?

*“He makes wars to cease to the end of the earth; He breaks the bow and cuts the spear in two; He burns the chariots with fire” (Psalm 46:9, Scriptures from NASB).*

Russia launched an ICBM (Intercontinental Ballistic Missile) against Ukraine in November. It was the first known use in the war of such a powerful missile. The US embassy in Kyiv was closed for a day due to what it called the threat of a significant air attack. These ICBMs are designed to deliver nuclear warheads, bringing enormous devastation.

Earlier, Ukraine had fired US and British missiles at targets inside Russia. Russian president Vladimir Putin claimed the strike followed Ukraine’s use of Western-supplied long-range missiles fired at military targets deep inside Russian territory. While Poland’s Prime Minister reportedly said the conflict has taken on the nature of a global war, Ukraine President Zelensky used even stronger language: nations are now entering World War III.

Russia is likely closer to a direct conflict with the United States than at any point since the Cuban Missile Crisis in the 1960s. US President Joe Biden had indeed sanctioned Ukraine’s use of American-made long-range weapons against Russia. Putin warned NATO that this could trigger war with the West. As fears of World War III mount, analysts suggest a showdown could occur following the inauguration of U.S. President-elect Donald Trump in January.

Elsewhere, the war between Israel, Hamas, and Hezbollah in the volatile Middle East threatens an escalated regional conflict which will shake up and impact the balance of power in that region of the world. The conflict has now resulted in over 30,000 civilian deaths.

### 9/11/2001 Changed the World

In the foreword to Volume 4, *The Battle of Armageddon*, Pastor Russell wrote: “The majority of the poor and the middle class prefer peace at almost any

price. The masses have no sympathy for anarchy. They realize that the worst form of government is better than none. The masses will seek relief through the ballot and the peaceful readjustment of earth’s affairs for the elimination of evil.”

U.S. President Abraham Lincoln in 1864 said of the ongoing Civil War between the North and South: “Neither party expected for the war the magnitude or duration which it has already attained. Each looked for easier triumph, and a result less fundamental and astounding.” More than three million men fought in the war and as many as 850,000 died. Although the war ended with a rejoining of the country, the resulting impact on society was huge, especially on the South.

In World War I, the death toll was between 15 million and 30 million. In World War II, the deadliest conflict in history, the exact number of deaths is difficult to determine because many deaths went unrecorded. The war involved more than 100 million people from over 30 countries, and the major participants used their entire economic, industrial, and scientific capabilities. While there were continued regional wars following, no other wars had the same outreach.

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The attack in 2001 on the U.S. World Trade Center in New York City redefined world war. Local concerns and regional issues took a back seat to international concerns. Peace and prosperity gave way to civilian insecurity (world travel) and economic uncertainty. Sharp changes in public trust took place: two-thirds of the population of the 1960s said they trusted government to do the right thing. Following 9/11, only 20 percent looked at government as a deliverer from harm and uncertainty about the future.

The long-term effect of today's wars in the Middle East and Eastern Europe, on people and economies, is hard to predict. As Lincoln said, no one expected the Civil War to be so long and so devastating. Many say the South never recovered fully. As the West has been absorbed in the Israeli conflict, Russia has become the beneficiary. Russia has criticized the West for its condemnation of Russia's war in Ukraine while ignoring the "atrocities" of the Middle East. If Israel is ultimately successful in destroying Hamas and Hezbollah, the diplomatic challenges will certainly alter the global status of its Western supporters. Finnish Prime Minister Alexander Stubb summarizes it this way: "What we are seeing is part of a shifting and moving world order. When the (West) leaves power vacuums, someone is going to fill those vacuums."

### **Breakdown of International Law**

The 1864 Geneva Convention was instituted during the American Civil War, which was three years old at the time. The 1853-1856 conflict in the Crimea had returned war to Europe. The Convention was positioned as a response to "a renewal of military activity on a large scale, to which the people of western Europe ... had not been accustomed since the first Napoleon had been eliminated" (Wikipedia). That First Convention brought an international set of laws governing the treatment and care for those participants wounded or captured. Forty thousand soldiers had been left on the fields of Northern Italy in 1859 because there were inadequate facilities and attendants to help them. The International Committee of the Red Cross began in 1863 to provide such care.

Two more Geneva Conventions followed. Finally, the 4th Geneva Convention (GCIV), adopted in August 1949, went into force a year later. It included protection and care for civilians in a war zone. Currently 196 countries are party to the 1949 Geneva Conventions. Two problems exist, however. The 4th Convention only concerns civilians in "occupied" territories, and secondly, has no precedent which would address wars like those in Israel and Ukraine where weapons of mass destruction are used and where terrorist organizations are not countries. Although the GCIV requires parties to distinguish between civilians and combatants, between civilian places and military ones, the lines are blurred between civilians and military. Schools, private homes, construction equipment, businesses, places of worship, and even hospitals may secretly harbor the "enemy."



*Active conflicts continue in Africa and elsewhere.*

The very nature of war has changed, and the definition of soldier has changed. Active armed conflicts not defined as war today include the Democratic Republic of Congo, South Sudan, Ethiopia (particularly the Tigray region), Mali, Burkina Faso, Mozambique, Somalia, Central African Republic, Cameroon, and Nigeria. Fighting is between government forces and armed groups, or armed groups against each other. This has led to widespread civilian casualties and displacement. Those places that had been specifically excluded from bombing due to the GCIV, are now being used to house military forces. This "dual-use" concept is specially illustrated in the Middle East, where hundreds of miles of tunnels were built by Hamas under civilian structures, including hospitals, in order to hide military activities. The Syrian government repeatedly bombed its own people with deadly gas in order to suppress opposition. Saudi Arabia government operations against Houthi rebels in Yemen hit residential areas, medical facilities, funerals, weddings, and water treatment plants. In Ukraine, Russian forces bombed the civilian town of Mariupol, damaging over 75 percent of the city's medical facilities. Millions have been without electricity, water, and heat. The Geneva Conventions have become irrelevant as the lines blur between civilian and military.

### **How Wars Will Cease**

Disputes between nations have in the past been arbitrated on the battlefield, but not so today. Since the 1960s, efforts to employ safeguards to protect civilians in war time have failed. Civilian deaths are now accepted risk as "collateral damage." Many yearn for a day when nations would adopt a sane and righteous method of living with one another in peace. The prophets of the Bible, writing under the inspiration of God's holy Spirit, foretold such a time, explaining that it would come about through the establishment of a world government that would impose just and righteous laws, the keeping of which would assure universal and lasting peace.

This promise can only be fulfilled with the prophetic time indicated at the birth of Jesus. "For 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, the Prince of Peace, Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this” (Isaiah 9:6, 7). The promise that Jesus will establish a government on earth that will eliminate war and administer justice equitably is the prominent theme of the entire Bible.

Jesus’ government will not require treaties, conventions, debates, resolutions, or negotiations. He will appoint administrators who have shown their loyalty to God: “At night my soul longs for You, indeed, my spirit within me seeks You diligently; For when the earth experiences Your judgments The inhabitants of the world learn righteousness” (Isaiah 26:9). Isaiah himself, raised to perfection and appointed as one of the judges on earth to administer God’s laws, will help to assure that peace and justice. Along with him, others of that faithful worthy class mentioned in Hebrews 11 will follow the direction of Christ and his faithful saints with him in glory. “He that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the ceramic vessels are broken to shivers; as I also have received of my Father” (Revelation 2:26, 27).

The prophets foretold and described this divinely-powered rulership. “All the ends of the earth shall remember and turn unto Jehovah; And all the kindreds of the nations shall worship before thee. For the kingdom is Jehovah’s; And He is the ruler over the nations” (Psalm 22:27, 28).

The angel who announced the birth of Jesus said to the shepherds, “Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people” (Luke 2:10). The angel said these great tidings would ultimately reach “all people.” It is the kingdom of Christ which will bring this good news to all the people. The disciples of Jesus thoroughly believed that he was the Messiah, the great King, foretold by the prophets of the Old Testament. They believed that he had come to establish that kingdom of promise, that “government” which would extend its sphere of influence until it embraced the whole earth and brought peace and happiness to all mankind.

However, the disciples mistakenly expected that Jesus would set up this marvelous and powerful government at his first advent. Later, after receiving the holy Spirit at Pentecost, they realized that Jesus must first collect from the earth his class of heavenly administrators, known collectively as the “bride of Christ” (Ephesians 5:22, 23). They will sit at his right hand and aid him in bringing about peace and harmony (Revelation 3:21). This exaltation to heavenly glory

is what Jesus meant by being “born of the Spirit” in the resurrection (John 3:5, 6). The invitation to follow in the footsteps of Jesus and to thus qualify for joint heirship in his kingdom, is extended through the Gospel now. The good news of redemption through Jesus and the opportunity of life that will reach the people through the agencies of his kingdom will occur in the resurrection of all (John 5:28).

### When Will God Intervene?

According to our theme text of Psalm 46:9, wars will eventually cease “to the ends of the earth,” signifying that God will indeed bring an end to all warfare. Millions who believe in God and in His ability to help them do not believe God will ever actually do anything to straighten out the affairs of the nations. They do not understand that God has foretold such a time to do for the people what they cannot do for themselves. They look at history and say, “God hasn’t interfered to establish peace, so why should we expect him to do so now?”

God has before intervened in human affairs. When the world became too wicked, He rained down water until He destroyed the entire human race, save Noah and his family. God delivered the Hebrew people from their bondage in Egypt. He did not intervene to save Jesus from death, because His plan was for His only begotten Son to give His life as the Redeemer and Savior of the world. Yet, God intervened three days later, when He raised Christ from the dead. God’s intervention, or in some cases His non-intervention, is to accomplish His plans and purposes. His ultimate purpose is for man’s eventual and eternal blessing.

Most today likely believe that the world will continue to struggle indefinitely, laboring as best it can to rule itself. Thus, their efforts are to influence governments through the ballot box and to enact things such as the Geneva Conventions, which feebly attempt to bring sanity to the ugliness of war. Most have discarded any idea that Christ’s return is to establish a kingdom of peace on earth. Ezekiel prophesies (Ezekiel 38, 39) that when Israel is well established in the land promised to Abraham and his



*Earth will be a paradise without war.*

descendants, one final war will occur, referred to in scripture as Jacob's Trouble (Jeremiah 30:7). Enemies from the north will attack Israel.

Israel was reestablished as a nation in 1948, so the time for this final battle is ripe and will occur shortly after the Gospel Age called-out ones are faithfully delivered (Revelation 2:10). The coalition described by Ezekiel as Gog is now forming through the events in the Middle East which we witness today. When this attack occurs, and all looks hopeless, God will intervene in the world once again. The battle will likely involve some of the names in the news today: Russia, Iran, China, North Korea, as well as those terrorist organizations without allegiance to a country.

No nations have the weapons described by Ezekiel that are used in the dissolution of this final war: torrential rain, hailstones, fire, brimstone (Zechariah 14). While symbolic, these weapons will be understood not to be of this world. The one-sided battle will produce a final end of war. The defeat of Israel's enemies will be followed by the establishment of the Messianic kingdom authority throughout all the earth.

It will be the climax to the time of trouble which began over a hundred years ago.

The new divine government set up by Christ, administered on earth by those faithful heroes of old, will rule the world in equity as promised in the theme text. All nations will realize their governments are useless and that war is futile. There will be no Congresses, no Parliaments, no United Nations. The Speaker of the House will be the Lord, and His governing elect will be His son, now a glorious divine being, and those who have been selected during the past Gospel Age to be with him and like him (John 17).

“He will judge between the nations, And will mediate for many peoples; And they will beat their swords into plowshares, and their spears into pruning knives. Nation will not lift up a sword against nation, And never again will they learn war” (Isaiah 2:4). The inhabitants of the earth will be anxious to learn of God's ways. They will realize that all of man's attempts at bringing equity, justice, and an end to war have failed. Let us look forward to that day with all diligence!

## Approved Unto God

*“Study earnestly to present yourself approved to God, a workman that does not need to be ashamed, rightly dividing the Word of Truth” (2 Timothy 2:15 MKJV).*

**T**HIS Text does not say, “Study the Scriptures,” but “Study to show yourself approved” — study to know what God would approve. And yet it means, first of all, to study the Revelation He has made. Then, after having come to some knowledge of the Scriptures, we must meditate upon them and consider how the Word is applicable to all of life's affairs. Thus, we would study the nature of everything with which we come in contact, as to whether it is good or evil. The word “study” here is used with very much the same thought as when the Apostle says, “Study to be quiet” (1 Thessalonians 4:11).

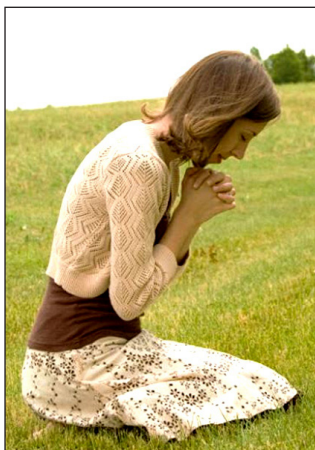
Evidently the central thought of this expression is the approving of ourselves to God, not to men. It is proper enough that we should have the approval of all good men and good women. But our study, primarily, should not be along this line. First, we should study to please God — to be approved of God. We notice that there is a contemplative study, such as David speaks of when he says, “But his delight is only in the Law of Jehovah; and in His Law he meditates day and night” (Psalms 1:2 MKJV) — to see how that Law would work out its height and depth, its length and breadth of influence upon

himself. And so, the Apostles thought here is that it should be our chief aim to please God.

“Rightly dividing the Word of Truth” would signify the proper application of the Word of Truth; the understanding of how and when and where it should be applied and what was the purpose and thought and Plan of the Divine Mind in the giving of this Word of Truth, the Word of God's Message. Up to the advent of our Lord, God's Message had been given chiefly through the Old Testament Scriptures. Then God's Message was attested by Him who came from heaven. Additionally, our Lord left twelve chosen Apostles to be His special mouthpieces, to increase the Word of

Truth, to increase the Word of knowledge, to increase the Word of explanation of the Divine Plan. Everything, therefore, that Timothy could recognise as being the Lord's Message he was to give heed to. For instance, one part of God's Message applies to the past, a part applies only to the Jews, still another part applies to Christians in the present life, and yet another part to their future hopes.

And so, as we get the matter rightly divided before our minds, we get the true understanding, the special enlightenment needed in our day, and we are enabled to rightly divide the Word better than did



*Applying Christian conduct*



our fathers, so that today we can see, as our fathers did not see, the teaching of God's Word respecting the "high calling" and "restitution" — the spiritual portion of blessing for the Church and the human portion of blessing for the world. We also see something about the times and seasons- which apply to the Church.

Thus, in our day, to rightly divide the Word of Truth necessitates the taking cognisance of everything that seems to be of the Lord and that throws any light upon the Word, and thus we may be able to "rightly divide" it. We must always bear in mind that in the Scriptures of the Old Testament "holy men of God Spake as they were moved by the holy spirit," and that the Lord also said of the Apostles: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven" (Matthew 18:18-20).

We are not to forget that the Lord promised that He would guide His people in the way of the Truth and show them things to come. We are to "study" to show ourselves approved-study the doctrine and endeavour to have our course of conduct harmonise with it — study to perform faithfully the duties of a loyal soldier of the cross of Christ.

The Christian soldier must study to perform even the smallest duty in a manner creditable to his calling; he must not permit himself to become entangled with other things which do not relate to his duties as a soldier and thus be side-tracked. The Christian soldier who turns aside to seek some personal, temporal advantage to the detriment of his duties as a soldier is to that extent an unfaithful soldier and likely to be drawn out of the ranks entirely.

"Study to show yourself approved." Study the Word; study yourself, that you may become well acquainted with yourself; that you may know your talents for service-in what direction they lie, and what are your weak points and how they may be guarded against — that you may know both your abilities and your shortcomings. Then study to avoid error and to shun all foolish questions and profane and vain babblings. Remember that only "the foundation of God standeth sure" that all other foundations are worthless and that all other theories must come to naught. But "Nevertheless the foundation of God stands sure, having this seal: "The Lord knew those who are His." And "Let everyone who names the name of Christ depart from iniquity!" (2 Timothy 2:19 MKJV).

There is much significance in the word "study", and it is important to note that this Divine injunction is given to the Church, to those who are believers in Christ and who have consecrated their lives to His service. Having been reckoned cleansed from sin, we are to give all diligence to the work of studying to make this reckoned cleansing, this imputed righteousness, an actual thing, to the extent of our ability. It is purely of Divine grace that we are reckoned righteous before we are actually so. Looking at our hearts and seeing in them not only our good and honest intentions, but



*Jesus, teaching Godly principles*

also our desire for righteousness, and our efforts to become righteous in the way He would approve,

God accepts the will for the deed. Accordingly, He counts us as righteous now and treats us as His children, since we have been redeemed from the curse and have accepted His gracious provision for reconciliation.

Let us, then, study our hearts to see that we are striving daily to cast out all the old leaven of sin; to be sure that we are not content to allow it to remain in us and work in us; otherwise, we prove by our course that our love for righteousness is growing weaker. Happy are those who find that they are not merely working down the leavened mass occasionally and allowing it again and again to ferment, but are casting it out, by constantly resisting sin, by cleansing their thoughts, words and deeds with the Truth and cultivating the blessed "fruits of the Spirit" — love, joy, peace, etc.

Only the studious find the way to Divine approval and acceptance. Let us study to see that our lives are an honour to the cause we have espoused; that we abstain from even the appearance of evil; that we circumspect in all our conversation, in our conduct-watching our thoughts, our lips, our lives. Let us study to be diligent in every duty, performing it with a ready mind and with joy and gladness of heart. Let us never lose sight of the fact that we are soldiers, and that as true soldiers we are to learn to "endure hardness."

A soldier has many trivial duties to perform, and he is as really doing his duty as a soldier when he is polishing his armour, foraging, cooking his meals, cleaning camp, or building bridges for the army to pass over, as when he is fighting the enemy. Such things are incidental work but are necessary and entirely consistent with his commission as a soldier and should not be regarded as entanglements and hindrances. These duties cannot be disregarded nor carelessly done without a measure of unfaithfulness.

So, with the Christian soldier. The routine of life-housework, shop work, daily toil, anything, everything, incidental to a proper and honest provision of "things needful" for ourselves and those dependent upon us for support as well as for provision for the prosecution and care of the Lord's work — all this is a proper part of our engagement as soldiers of the Lord.

The Apostle Peter was as truly serving the Lord when catching the fish from whose mouth he got the coin with which to pay his Master's taxes and his own, as when proclaiming, on the day of Pentecost, the "raising up" and ascension of the Lord. The Apostle Paul was as truly a soldier of the cross and doing his proper work as such when making tents (rather than be chargeable to any) as when at Mars Hill he

preached Jesus and the resurrection. Whatever is done with a view to the glory and honour of the Lord, the Captain of our salvation, or for the benefit of any of our fellow-soldiers, or for our own preparation for this warfare, or in the discharge of obligations which our Captain has recognised and approved, is proper work for us as soldiers and is not entanglement in the affairs of this life.

## Words of Choice Silver

*"The tongue of the righteous is as choice silver" (Proverbs 10:20 NASB).  
"O Lord, open my lips, that my mouth may declare Your praise" (Psalms 51:15 NASB).*

IT is not only when we stand to speak before the Lord's brethren, but day by day in all that we have to say one to another, at home, at work or wherever we are placed that we desire that it will be the Lord who will open our lips and give us just the right words to speak that will praise Him and edify others. As Psalms 19:14 so well expresses it, "Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD, my rock and my Redeemer" (NASB). This should be our prayer that the words of our mouths and the meditations of our hearts may be acceptable in God's sight.

We are all constantly aware how much we need our Heavenly Father to teach us to speak correctly. Even with the best intentions and desires, words are so easily spoken that may hurt or stumble another or that may cause the hearer or us later regret and sorrow. Words that are carelessly spoken can never be taken back and how we often wish such words had never been spoken.

At times we find it hard not to speak when we should be silent; at other times when we should speak, we hesitate and an opportunity to comfort, to encourage or to correct, to witness for Jesus Christ may be forever lost.

The author of the book of Proverbs from which the topic is taken has much to say on the right ordering of our words. In many picturesque ways, he highlights how the wise words of the righteous can be a source of rich blessing and refreshing to others, while those of the foolish or the careless can bring sorrow.

A Greek philosopher Dionysius of Halicarnassu (60 BC-5 BC), is recorded as saying "Let your speech be better than silence or be silent." This is surely sound advice, as speaking too much, if it does no greater harm, will very effectively prevent us from listening and learning of others. The Apostle James tells us "This you know, my be-

loved brethren. But everyone must be quick to hear, slow to speak and slow to anger" (James 1:19 NASB), and we read in Proverbs "He who restrains his words has knowledge, And he who has a cool spirit is a man of understanding" (Proverbs 17:27 NASB).

Between close friends, words are often unnecessary, and much can be conveyed in the silence of mutual fellowship and understanding. This is true too as we wait on the Lord. We need to listen more than we speak, for the Lord knows our hearts' desires and our needs better than we can express and He is ready to speak to our hearts in quiet hour of waiting on Him.

Of our Lord and Saviour, it is recorded "And all were speaking well of Him, and wondering at the gracious words which were falling from His lips" (Luke 4:22 NASB). This referred to His public utterances, but even more precious to His disciples would be the cherished words spoken to them alone by the wayside. Our Lord being filled with the spirit was able perfectly to match the words to the occasion, whether of rebuke, of comfort, or of reassurance.

We are all very conscious of shortcoming in this sphere of Christian experience, the Apostle James so aptly speaks to us saying, "For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well" (James 3:2 NASB). James then goes on to give the illustration of the horse's bridle which although small in itself is able to determine the course of the whole animal, and of the ship's helm, which also is not of significant dimensions, but is able to control the course of the whole vessel. So too, the tongue can set the course for human progress, for good or evil. James counsels believers to seek the wisdom which is from above to guide both our words and our works, for "The wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering,



Reading Biblical advice

without hypocrisy” (James 3:17 NASB). These surely are the qualities we need in our speech.

Despite the waywardness of the tongue, the word in season is a rich opportunity for Christian witness. As the lovely consecration hymn tells us this aspect of our lives has also been dedicated to God’s service.

Take my voice, and let me sing  
Always, only, for my King;  
Take my lips, and let them be  
Filled with messages from Thee,  
Filled with messages from Thee.  
*(Frances Ridley Havergal, 1836-1879)*

To neglect such an opportunity for service will deprive us of blessing. It may mean great loss to one we might well have helped along life’s way.

How often we see the wonderful floral display at a funeral service and wonder how much more pleasure the gesture could have given to the one while he or she could have appreciated it. So, with the word of comfort or of encouragement or of edification, how easy it is to leave it until too late. “Let not the sun go down upon your wrath” (Ephesians 4:26) is a sound principle, highlighting that tomorrow may indeed be too late, and the root of bitterness that might today have been eradicated may live on to blight another day or perhaps to remain unremoved. So today, the Lord may call upon any of us to be ready to speak with soothing power, a word in season as from Him to weary ones in needful hour, and we need to be ever ready to obey and faithfully carry out His call to us.

“Out of the abundance of the heart the mouth speaks” (Matthew 12:34), and hence our words will testify how closely we are seeking daily, by His grace, to live near to Him. To do and speak His will alone, and how we are seeking the heavenly wisdom to flavour our every thought, word and deed. All of us have been richly blessed as we have heard the testimony of many a tried and tested saint of God, speaking from the depth of personal experience of God’s grace and daily keeping power. Many of these have never stood before an audience, but they have been richly used to bless others as they have recounted how God’s grace has sustained them and we have echoed the sentiments of the author of Proverbs as we have listened and meditated on their words, “The tongue of the righteous is as choice silver, The heart of the wicked is worth little. The lips of the righteous feed many, But fools die for lack of understanding” (Proverbs 10:20-21 NASB). We need the same personal experience, that out of the abundance of hearts filled with His grace and love, we may speak words of rich blessing to others.

Choice silver speaks to us of great beauty, the beauty of Christlikeness, of Christ’s love and gentleness in our words. It speaks of purity, of silver perfectly refined, that the dross of careless or foolish

expression may be thoroughly purged out and leave only “that which is good to the use of edifying, that it may minister grace unto the hearers” (Ephesians 4:29). Again, choice silver speaks to us of rich value, that what we have to say may in no way be empty or frivolous nor have any element of hypocrisy, but be wholly sincere and precious, being the vehicle for the message we have heard of God and of which we ourselves have been fully persuaded.

The choice silver referred to in the text may possibly refer to the household treasures that would be brought out on some special occasion perhaps to set before an honoured guest. These treasures would be jealously guarded and kept spotless, to be brought out at the appropriate time for the joy both of guest and owner.

With the Psalmist, our prayer may well be “Set a guard, O LORD, over my mouth; Keep watch over the door of my lips” (Psalms 141:3 NASB), that we may be preserved from saying anything that may dishonour our Saviour, or in any way stumble another in the Christian way. In Luke 21:15, Christ promised His followers that in the hour of severest trial, He would give them a mouth and wisdom which all their adversaries should not be able to gainsay or resist. It was not in rehearsing what they should say, but in constant trust in the Lord and waiting on Him, that their hearts might be ready and prepared to be the vessel for the words. Surely this is the principle for all life’s situations. If the heart is fully attuned and filled with the love of God, then our words will be also imbued with the sweet influences of our Saviour’s character.

It has been said that all our words should pass three tests and unless they can pass all three, then it is better they be left unsaid. -Is it true? Is it kind? Is it necessary’?

For the Christian, truth is not the negative quality of being not false, but it must be the whole truth from every angle. Many statements that are quite true are completely misleading, but the Christian’s words must not only be true, but they must also be fair to all concerned, not omitting any facet of the truth. If there is any doubt, then the words cannot pass this test.

Again, our words need to be measured against the standards of perfect love so well outlined in 1 Corinthians 13, “For love is kind and suffers long, is not easily provoked and thinketh no evil.” How easy it is to fall short on these counts and to believe the worst of others. How important it is also that we be sure that God is really calling us to speak. We may feel it is essential for us to point out something that is wrong but unless it is the Lord’s commission it cannot prosper and may well work mischief, which would be far from our desires. On the other hand, if we are assured our Father is calling us to speak, we need not be ashamed but with boldness and in love we should carry out His bidding, at all times watching carefully lest in any way we stumble another, especially those



whom the Lord speaks of as His little ones.

“Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person” (Colossians 4:6 NASB). Here the lovely quality of grace is again commended, the grace so evidenced in our Saviour, the embodiment of love and kindness towards others. The thought of seasoning with salt is also very appropriate, so that our words may have rich flavour, that they may have that touch of individuality in them. This is often what impresses us — the personal touch in one another’s words, as used by our Heavenly Father.

Our desire then is that our Father’s love and wisdom may guide our every thought and word aright and that we may glorify Him in every thought, word and deed. We need also that our judgments of others’ words be kind and generous, giving them the benefit of any

doubt, remembering our own frailty and hesitancy of speech and how easy it is ourselves to convey a false impression altogether.

Let us take every opportunity to praise God for His love and care and to glorify our Saviour in the daily round and common task. As we love to serve Him and minister to others, let us resolve by His grace that our words will be words of choice silver, beautiful, pure and rich in blessing to others in the Christian way.

“Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father” (Colossians 3:16-17 NASB).

## The Tabernacle Which the Lord Pitched

*“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).*

As we contemplate the doings of God’s people, Israel, both in the individual experiences of men like Jacob and others, and in the experiences of the people collectively as they journeyed through the wilderness, we find innumerable lessons to guide us. Time and again as they are brought to our mind in God’s Word, certain incidents serve as a strengthening and refreshing influence.

“Search we may for many years, still some new, rich gem appears.”

How wise indeed has been God in so ordering and overruling the affairs of this people, Israel, that His spiritual, antitypical Israel should be so warned, admonished, exhorted and strengthened all down through the Gospel age to this day.

While we would question the manner in which some earnest, but sometimes misinformed folk confront men in meeting halls, and even in the street with the question, are you saved? we would acknowledge that it is the question of greatest moment to every man’s real welfare.

Mankind has fallen; they are sinners and are condemned to death-extinction of life. No one can dispute the fact that death is universal; it comes to all, and none expect to escape it. But if there is a way to be saved out of it, who will be foolish enough to ignore it. The majority of mankind today remain unconvinced that there is any hope of escape; to them death ends all. But if a glimmer of hope appears, wise indeed is the man who takes his stand alongside Paul’s jailer, he said, “Sirs, what must I do to be saved?” They said, “Believe in the Lord Jesus, and you will be saved, you

and your household” (Acts 16:30-31 NASB) — and as uncompromising as Peter stated of Christ “And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved” (Acts 4:12 NASB). It remains the same today.

Adam, after his transgression, was the first one to feel the bands of death taking hold. It must have been a frightening experience for one who, up to that time, had not even to think of death, for he had dwelt in the security of eternal life as he lived in obedience. Adam would be quick to sense the change that had come, and we can assume that he would immediately reflect as to how the damage could be repaired, and he be restored to harmony again with his Creator. Of course it was too late, and he and all mankind were compelled to taste the transgression to the full.



Adam and Eve, losing their Edenic home



It is probable that Adam instinctively would know the principle of justice and that sacrifice would be needed for redemption and atonement. Genesis 3:21 could have intimated it to him; “The LORD God made garments of skin for Adam and his wife and clothed them.” Previously (verse 7), Adam and Eve had attempted to provide a covering for themselves. The animals that were slain to provide the skins for a covering for them would in all probability be the first of God’s creation to be slaughtered and suffer death. The verse is brief, and the very omissions are significant.

Adam, a wonderful being physically, mentally, and morally, far superior to all other earthly creation, had under his dominion the lower animals; he called them all by name, implying that they responded to his will and word. In the perfections of paradise Adam would love them and they him. What a sacrifice must have been involved in the necessity that had arisen for taking their lives, all because of Adam’s transgression.

We have witnessed the grief of children who have lost in death a dog, cat, bird, or other pet animal that had become endeared to them as a companion. Adam’s grief must have been accentuated greatly as the blood of these, his faithful companions, was shed. A little later Adam was to witness the actual death of one of his sons, as the result of murder at the hands of another son. Truly the draught has been a bitter one that he, and all his posterity have had to drink because of disobedience to the Creator.

Time went by, and in a tabernacle in the wilderness (a temporary building erected by man’s hands under God’s direction) was shown forth in type and ritual the method by which God would accept offerings for sacrifice to temporally offset the results of sin. While this arrangement by God for the shedding of the blood of animals in sacrifice continued as a typical covering for sin, it never removed the condemnation, and fresh offerings had to be made from year to year. All this pointed forth to the great antitypical sacrifices which would forever release Adam and his progeny from the bondage of sin and death and restore the harmony and perfection Adam had enjoyed before and had craved ever since his fall.

What a happy day it will be for Adam when he finds himself restored to the harmony, perfection, and glory of paradise again. What lessons he will have learned, and what adoration he will have for God who provided the substitute, and for the Redeemer who made the sacrifice to make it all possible. With what profound interest he and his posterity will follow the story of history, as they trace it through the arrangements of a tabernacle set up in a wilderness, and discern blossoming out from that, the real sacrifice enacted in the true tabernacle which the Lord pitched and not man.

It is not possible to attempt to trace every feature of the tabernacle in the wilderness that had bearing on the great sacrifice made for sins by our dear



*Jesus, who gave himself for us*

Redeemer. The ceremonial sacrifices, seen and carried out in the tabernacle, were the pictures or “shadows” of the real sacrifices that took place in the true tabernacle without ocular demonstration to men.

The words of another serve here, and we quote—“When He (Christ) came, He undertook to carry out the provisions of the Law, not to offer the blood of animals, but to offer Himself. That is why when He came into the world He said, “SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE in them” (which are offered according to the Law), then He said, “BEHOLD, I HAVE COME TO DO YOUR WILL.” He takes away the first in order to establish the second. (Hebrews 10:8-9 NASB). Consider the nature of His humility and sacrifice. It was not necessary for Him to offer anything for Himself, for He was the perfect Son of God ... All the circumstances of His life were ordained by God and any resistance thereto would have constituted sin. He said, ‘The cup which my Father hath poured out, shall I not drink it’? It left no room for the exercise of his own will; therein lay the completeness of His sacrifice ... Unlike the offerings of Israel, His were done in the heart, in the spirit, and could be seen only with the eye of faith. He did not enter a visible tabernacle, but the one the Lord pitched—the Divine purpose itself. (Hebrews 9:11, 12). He humbled Himself even to death on the cross and the Father who sees in secret’ understood and approved —it ascended to Him as a sweet-smelling savour and His approval was demonstrated by raising Christ from the dead. ... Thus, by His sacrificial life He went to the Father and asked for the redemption of His people. He broke down the barrier of sin so that thereafter they could go to the Father clothed in His righteousness. God’s justice was satisfied and there was no further need to offer tokens.”

The point desired to be especially impressed from this quotation is the secretiveness of our Lord’s sacrifice within the true tabernacle. The deepest sufferings of our Lord were within. A few only of our Saviour’s sufferings throughout the 3 years of His consecrated life are recorded in the Holy Scriptures;

innumerable others were not mentioned. It would seem that His mental agonies on the cross were more keenly felt than even the physical. What must He have endured when one of His own chosen disciples turned against Him and betrayed Him. The incident of Matthew 12:46-50 might well contain more than we think. Jesus' tender love for His mother could well have caused severe tugs at His heart strings, as He quietly demonstrated that His Father's business must come first just then, and did not allow Him at the time even to enquire the nature of their request; as also the incident of Jesus discerning His mother in the crowd as He was about to die, and His commending of her to John's care. The half has never been told of the mental anguish that our Master must have endured.

The disciples of Jesus are said to "fill up that which is behind" of Christ's afflictions in their earthly experiences, and in these they need the assistance of their High Priest who ministers to them in the true tabernacle. Many are the proofs that the Apostles endured such experiences, and every one of God's true people down the age have had or are having them. Despite the fact that Paul, like his leader and Lord, was a man of sorrows and acquainted with grief, he was ever rejoicing (calmly happy) in the Lord, so that he could say, And Paul said, "I would wish to God, that whether in a short or long time, not only you, but also all who hear me this day, might become such as I am, except for these chains" (Acts 26:29 NASB). The "chains" were very real and he felt them keenly, and he could not find it in his heart to wish that others should have them; but he knew, nevertheless, that all who took their stand beside the same Lord would have "chains" of some kind, so he admonishes in other places to regard them as but light in comparison with the glory to be theirs later on.

With Paul it was often prison things that fettered him, but though our "chains" be not so, they can be just as real. Opposition of wife or husband, son or daughter, mother or father, or any other in a home, employer or employee at work, or any such like, can be a severe and continual "chain" keenly felt and giving rise to innumerable incidents that cause extreme mental anguish and suffering. But, dear friends, we are in the true tabernacle which the Lord pitched, or has prepared, and every incident is witnessed by Him—every hidden sorrow of heart is known to Him. True, the world may know little of our real anguish, and even the brethren be scantily apprised of it, but the Lord knows it all. He who "sees in secret" understands and approves, and it ascends to Him as a sweet-smelling savour; and in due time His approval will be openly demonstrated as He raises us in resurrection to participate in our Lord's glory.

We may even, at times, when assisting others to a

### Sometimes I Must Wonder

SOMETIMES I almost wonder if my Lord doth really know  
About the many little things that wound my poor heart so.  
I can but wonder if He knows the anguish of my soul,  
When tempests beat upon my head, and surging billows roll;  
  
I wonder if He hears at night my weary, longing sighs,  
I wonder if He sees the tears that tremble in mine eyes!  
I wonder if my burdens weigh upon His tender heart,  
And in my many sorrows, if His great love shares a part!  
  
Ah! no, I will not wonder, I will silence every fear,  
I've read that "in His bottle He doth treasure up each tear;"  
I know that He who heeds the smallest sparrow when it falls,  
Will surely, surely hearken when His own child feebly calls;  
  
I know that He who stilled the waves on Galilee's dark sea,  
Will bid the storms of life, "Be still," that rudely threaten me.  
Ah! no, I do not wonder, I am sure my Lord doth know  
About the many, many things that wound my poor heart so!

— *Poems of Dawn*

knowledge of God's truth, become apprehensive for fear that one may also receive our "chains." Every Christian may feel like Paul, and could say, My friend, I wish you most earnestly the truth that I enjoy, but not my chains. But we should not falter, for though every Christian will have their chains, they will also receive the same consolatory joys that has enabled every Christian to continue in the way rejoicing.

Some of you may even have read a letter or email in recent time, telling of a brother who had long time diligently searched the truth while still connected to his denomination of the nominal church. Just occasionally he would meet with a little group of Bible Students who did what they could to assist him. At last convinced, he knew he must take his stand.

He had not pursued his studies secretly from his wife, and she knew something of his struggles to get things straight. Now, in his decision, he was open too, and frankly confessed that he was through with his previous connections, and in future intended only to meet with the little band of Bible Students. His wife replied in the words of Ruth to Naomi in Ruth 1:16, "Where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God, my God." How lovely!

That dear Brother and Sister would receive their "chains" also, we know; but He who (symbolically speaking) walks amid the golden candlesticks of His sanctuary has a faithful oversight of each individual member, and what wonderful things He has in store for each one that "overcomes."

Yes, the life that is ministered to us by our great High Priest, the minister of the sanctuary — are all hidden within the true tabernacle.



## “Under His Wings”

*“He will cover thee with his pinions, and under his wings shalt thou take refuge:  
His truth is a shield and a buckler” (Psalms 91:4 ASV).*

**T**HE 91st Psalm very clearly applies to the church and would seem to be especially applicable to the church in the end of this age. But since it is addressed in a personal way, as though to one person, it may be The Christ, as a whole, that is referred to, from the Head to the last member of the body. Our Lord Jesus had trials and difficulties and needed protection and care. He went to the heavenly Father and sought the necessary aid. And so, with all the Lord’s people continually.

But the Psalmist seems especially to refer to our day: “A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.” Of course, there have been times in the past when thousands have fallen through persecutions, etc., but the falling away mentioned here seems to be the falling away from God’s people. Many will be turned aside, injured, wounded, if not killed, in the great battle pictured.

This battle, we understand, is at the conclusion of this Gospel Age. The powers of darkness are now specially arraying themselves against the consecrated people of God, and all associated with them. There never was a time when God’s people, as a whole, had so large opportunities or so great success as Christendom has had in the past century. Under the attacks of Satan that have been in progress for the last fifty to one hundred years, many have fallen into unbelief, Higher Criticism, infidelity, the various features of which are represented as a great pestilence. We see that there is a pestilential infidelity abroad in the land. Its leaders are misled by the adversary — quite probably without any such intention on their part.

Very probably in the future, as they see the truth, many of these will acknowledge their error; but for the time being there is a great drouth in Christendom. Many of the ministers are preaching what they themselves doubt. They have fallen from grace, fallen from divine favour, fallen from an appreciation of the Word of God.

This Scripture points out, too, the members of this Christ class living in our day, “He shall give his angels charge over thee, lest thou dash thy foot against a stone.” All the members have a relationship to the Head and to one another.

These “angels” we understand to represent divine promises and helpful assistances of the saints. These “angels” are represented as bearing up the feet, that they may not stumble over the stone of stumbling at this time. The prophet Isaiah wrote “And he shall be for a sanctuary; but for a stone of stumbling and for

a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem” (Isaiah 8:14 ASV). The true followers of Christ instead of stumbling over this stone, they will be lifted up by it to greater appreciation and higher conditions. The feet shall not be moved.

In the figure of our text, these who are to be covered represent all who are of this one class. As a hen gathered her brood under her Wings, so God will be as a mother-hen to His people and will gladly gather them close to Himself and give them the necessary protection — under His wings. They may fully trust that all things shall work together for their good, because they are His, abiding “under the shadow of the Almighty.”

The Almighty here represents Himself as a mother-bird. The patience of the mother-bird with her young is remarkable, and she would sacrifice her own life for her little nestlings. So, the Lord represents that He is ready to do anything for the protection of His own, who are under His care. Jesus would have received the Jews thus under His protecting care; but the people as a nation did not appreciate their need, and hence were overthrown in a great time of trouble. Jesus speaking of the Jews at his time on earth stated, “O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” (Matthew 23:37 ASV).

We might exercise a particularity of inspection of our text and say that the word feathers might carry a little further thought than the word wings. “He shall cover thee with his feathers, and under his wings shalt thou trust.” The soft, downy feathers under the mother-hen’s wings serve to keep the little chicks warm and to shield and hide them from enemies that would attack them. Not only the strong sheltering wings, but also the feathers of the mother-hen’s breast are used to protect her young.

We have seen alarm on the part of a mother-hen at the approach of danger and heard her cluck to her little ones. Then they would run to her, nestle under her wings, and seem perfectly satisfied and free from fear in their place of safety. Presently you would see the little heads or eyes peeping out; but the chicks felt perfectly secure.

And so, with us. Our heavenly Father’s love and care and protection are His wings and His feathers, shielding us from all harm, keeping us warm and safe. He is able to make every experience in life work out for our good. We are, however, to remember that the

promise that God will make all things work together for our good is a promise to the new creature, not to the old creature. Oftentimes the interests of the new creature and of the old creature are diverse. God has an interest in all that concerns us, but He overrules our temporal affairs for our best spiritual interests. If we were too prosperous, it might not be of advantage to us as new creatures.

Our temporal affairs may be permitted to go awry. We are not wise enough to know what is for our own best interests as new creatures, and what would help us the most in our fight against the world, the flesh, and the devil. We are, therefore, to flee to the Lord and accept whatever experiences may come, as those which will be best for us; and we are to seek to get the designed lessons of faith and obedience from them.

## Both Sacrifices

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

### Both Sacrifices Made by the Priest, Not by Bullock or Goat

When our Lord shall present the blood of His secondary sacrifice — the blood of His Church, “holy and acceptable to God” (Romans 12:1) — He will be presenting “His own blood” — not yours, not mine. Our individuality was all, surrendered to our Lord at the beginning, so that His faithful followers, even in their earthly lives, are reckoned as His “members” and their flesh as His flesh. Moreover, since all the merit which justified us and made our sacrifice acceptable was appropriated to us by our Redeemer — loaned to us for the purpose of sacrificing it — is it not eminently proper that the results should be spoken of as His blood? It surely is!

### Surrendering and Appropriating Earthly Rights are Different

Take another view of the matter. Our Lord at His consecration surrendered up all His right to earthly things as a man, as an act of obedience to the Father’s will. He did not appropriate those earthly rights to the world or to anybody (Hebrews 9:14). Those earthly rights, therefore, were to our Lord’s credit in the heavenly accounts — at His command, to be used as He might please. When the Father rewarded His obedience with high exaltation to a spirit nature in His resurrection, it left Him with those human rights to His credit for His disposal. He had not disposed of them to anybody, up to the time that He “ascended up on high.” Then He appeared in the presence of God for us — as our Advocate, He applied those earthly rights to us — not thereby giving us heavenly blessings, but restitution rights, represented in His sacrifice of the earthly things. But it was not the Divine Plan to give the elect those earthly restitution blessings to keep, and thereby to cut out natural Israel and the whole world from restitution.

### Restitution Rights Loaned to Church

Those restitution rights were given to us conditionally — we might say, they were loaned to us, or made ours reckoned for a time, and for a purpose. The

purpose was that we, accepting these by faith, might consecrate them to the Lord unreservedly — even unto death — that thus the merit loaned to us would go back again to the credit of our Redeemer, in order that He might use that merit over again, applying it the second time for the release of natural Israel and the world from condemnation and death. Meantime the blessing granted to us through this loan or imputation of restitution earthly rights secured by our Lord’s death, gives us the privilege of sacrificing those earthly rights as members of the Body of Christ. And this in turn gives us the right, the privilege, of sharing with Him in His glory. “For if we suffer with Him, we shall also reign with Him.” If we drink of His cup and be baptised by baptism into His death, we shall thus share life and blessings on the spirit plane and sit with Him in His throne (2 Timothy 2:12) (Z1910, page 10).

### THE REDEMPTION PRICE AND ITS APPLICATION

“Ye were redeemed, not with corruptible things, such as silver and gold ... but with the precious blood of Christ” (1 Peter 1:18, 19, 1 Corinthians 6:20).

### Price and Application of Price Different

Our lord’s sacrificed life constitutes the price of redemption, but His having the price and the application of the price are properly considered two things. He applied the price for believers when “He ascended up on high, there to appear in the presence of God for us” — the Church, the household of faith, the consecrated ones. And the Scriptures show us that He will later apply this price for all mankind — that it is intended for all ultimately but has not as yet been applied for all.

### Church Members Were and World Still Is Under Condemnation

Hence the Scriptures declare that the “world still lieth in the wicked one”; that mankind are still “children of wrath.” We were “Children of wrath even as others” still are, but we have escaped the condemnation that is on the world, because the merit



of Christ's sacrifice has been applied on behalf of believers and we came under the terms of that application when we believed the lord, turned from sin, accepted the Redeemer by faith, and made a consecration. Then we were begotten of the holy spirit of the lord.

### **Resurrection of Great Company vs. Ancient Worthies**

It might be asked: Since our human life is sacrificed at the time of our consecration and begetting of the holy spirit, will it be true that, when the last member of the Body of Christ has offered himself in sacrifice and is spirit-begotten, all the imputed life rights so sacrificed will be in the hands of our lord? And if this be true, would it be necessary for all the Tribulation Class to be resurrected before the blood or merit could be applied for the sealing of the New Covenant? And again: Might not the New Covenant be sealed and the Ancient Worthies brought forth as the first-fruits thereof before the resurrection of the Tribulation Class?

### **Great Company Must Fulfill Their Covenant of Sacrifice**

The sacrifice is unto the Father and accepted by the Father, and, so far as we will be concerned, the matter might be considered as ended at the time the last consecrated member of the Body of Christ has made his calling and election sure. But on the other hand, the "great company" class entered into an arrangement, not with confidence in their own ability to accomplish anything for themselves, but because of the specific arrangement made that the Redeemer would cover all their sins, all the imperfections and shortcomings that were theirs at the time of their consecration, which the Apostle speaks of as "the sins that are passed through the forbearance of God."

### **Advocate Continues in Office Until Great Company Finishes**

The lord Jesus offered to be their Advocate with the Father and to be with them, an ever-present help in time of trouble. He promised to be their Advocate in respect to all the trials and difficulties of life, and in their battles with the flesh and in the occasional manifestations of the imperfections of the flesh, contrary to the will of the New Creature. He agreed to advocate for all this, and hence His interest in these members of the "great company" will continue after the "Little Flock" class shall have been dealt with and shall have passed beyond the vail. And since the basis of His advocacy is the merit of His sacrifice, the maintaining of His standing as their Advocate would seem to require that He should retain for this purpose, in the hands of the Father, the merit of His sacrifice, and hence would not yet apply it for the sealing of the



*Abraham, a notable Ancient Worthy*

New Covenant for Israel and through Israel for all the world.

In the type, the sending away of the scapegoat into the wilderness toward the close of the Day of Atonement and no account being given of its destruction, might seem to imply that the "great company" and their experiences would not be taken into consideration at all beyond the time of the sending away of the goat; but the argument foregoing seems to prove conclusively that the merit of Christ must continue applicable until the last member of the "great company" class shall have

suffered the complete destruction of the flesh which he failed to give up voluntarily (Z1910, page 141).

### **AFFLICTIONS OF CHRIST FOR CHURCH AND WORLD**

St. Paul writes, "I fill up that which is behind of the — afflictions of Christ in my flesh, for His Body's sake, which is the Church" (Colossians 1:24). How should this text be understood in harmony with the thought that the Church is represented in the sacrifice of the lord's goat, whose blood was sprinkled "for all the people"? Laying Down Our Lives for the Brethren.

We are to "lay down our lives for the brethren" (1 John 3:16) in serving them, but the merit of that sacrifice and its application at the end of this age, at the close of the antitypical Atonement Day, is a different matter. The merit of the sacrifice — Jesus' merit passed through His "Body" — when presented to Justice on the Mercy Seat by the High Priest is quite another matter from the spending of the strength. Who will claim that the Apostle in this text meant that he or we could do sacrifice for the Church's sin? Our Lord will properly apply the merit as His own "for the sins of all the people."

### **Jesus Laid Down His Life in Service for Israel, Not World**

The same principle holds true in respect of our Lord's sacrifice. He did not lay down His life day by day in the service of the world, but in the service of God's peculiar people, Israel, and especially in the service of such of those as evidenced that they were "Israelites indeed, in whom was no guile."

### **Sacrificing Restitution Rights and Privileges**

Although the merit of Christ's sacrifice (after being passed through the Church selected from Jews and Gentiles) is ultimately to be applied for the cancellation of "the sins of the whole world," He did not in any sense or degree lay down His life in serving the world. He said to His disciples, "Ye are not of the world, even as I am not of the world" (John 17:16). And in sending them forth to preach the Gospel, He charged them

not to go to the world, saying, “Go not into the way of the Gentiles and into any city of the Samaritans enter ye not; for I am not sent save to the lost sheep of the house of Israel.” In a word, then, it matters not to Justice how our lord’s life was consumed or laid down — instantly, or during three and one-half years — it was a sacrifice or giving — up of certain earthly rights belonging to Him — an asset, a virtue, a price which He, as a New Creature, was privileged to dispense and did give to us, the “household of faith.” Likewise, the “household of faith,”

being justified through the merit of Jesus’ sacrifice presented to Justice, was invited to become dead to earthly rights with Him — to sacrifice restitution rights and privileges. It matters not how, in God’s providence, our lives may be spent or in what kind of service they are consumed — at the washtub, in the store, in the pulpit, or otherwise; the restitution rights are sacrificed and those rights in the end will be made available to natural Israel and to the world under the New Covenant arrangement. “They shall obtain mercy through your mercy” (Romans 11:31). We are to have no preference as to how our sacrifice will be accepted of the Lord; but, if different doors are opened to us, we should follow the Apostle’s exhortation and, as far as possible, “do good unto all men, especially unto the household of faith,” “laying down our lives for (in the service of) the brethren.” We have nothing to do, as sacrificers, with how our lord, the great High Priest, will ultimately apply those restitution privileges which we sacrifice in the sealing of the New Covenant.

What is the relationship between the sacrificed Passover lamb and the Atonement Day Sin Offering?

### **Passover Lamb for Firstborns Only**

These types view sin atonement from two different standpoints. As we have frequently heretofore shown, Jesus the Lamb of God was the antitype of the Passover lamb. The Passover, observed by the Jews yearly in the spring, memorialised the passing over or saving of the firstborns of Israel at the time when all other firstborns of Egypt were slain by Divine decree. The death of that lamb, which typified the death of Jesus, was therefore not for all the people, but merely for the firstborns who were passed over “in that night.” The “household of faith” are Scripturally represented as “the Church of the firstborns” and that night typified this Gospel Age, when gross darkness covers the earth and will continue to cover it until the Sun of Righteousness with healing in His beams will arise, ushering in the Millennial Day. Then there will be a general deliverance of all Israelites from bondage to Egypt, the world. In other words, when the Millennial morning shall be ushered in,



*Jesus is our Passover Lamb.*

the passed over Church will alone have been spared or passed over or been delivered from death by the efficacy of the blood of the Lamb. However, the general deliverance of people resulted, and so deliverance will come to all who will accept it during the Millennium. Only the Church are being passed over now. The general deliverance of the world will be in order soon. That deliverance could not in God’s order take place without first the passing over of the firstborn.

Thus we see that the typical Passover lamb, represented our Lord Jesus alone and that we, His Church, His members, are not at all represented in that lamb and its death. Thus the Apostle says, speaking of that lamb, our Lord Jesus, Christ our sacrifice is slain; therefore let us. Keep the feast.”

### **Atonement Opposite End of Year from Passover**

The Day of Atonement sacrifices were Divinely placed exactly at the opposite end of the year, apparently to disassociate the two types. They give a detailed illustration of the work of atonement, so far as God is concerned. As shown in Tabernacle Shadows the Day of Atonement as a whole represented the entire Gospel Age — “the acceptable day” of sacrifice. The bullock, which represented the priest, was the type of our lord Jesus in the flesh. Its sacrifice typified His death, “the Just for the unjust.” The application of its blood was efficacious for the members of the high priest’s family — the under-priests, “himself,” his body, and for his entire “house,” the house of the tribe of Levi. It applied to none other. Then came the second sacrifice of the Atonement Day — “the Lord’s goat.” It was not sacrificed for the priest nor for his house, but for “all the people.” It represented Christ’s Bride, the Church.

It and “the goat” were supplied by the people and therefore represented mankind in a general way, while the bullock was furnished by the priest and represented Jesus’ flesh — “a body hast thou prepared me” “for the suffering of death.” The Lord’s goat was treated just as the bullock was treated — just as we are assured that the Bride class must suffer with Christ and have similar experiences to His. At the close of the Atonement Day of sacrifice, otherwise called “the acceptable year of the Lord,” and, again, “How is the acceptable time,” the time in which God will accept us as sacrifices — the blood of “the lord’s goat” was sprinkled in the Most Holy as was the blood of the bullock.

The antitype of this will be at the close of this age, when the merit (blood) of Christ, passed through the Church, will be applied on the Mercy Seat “for the people” — atoning for their sins and sealing the New (law) Covenant and its Mediatorial Kingdom.



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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**

24 to 26 January 2025

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

<https://meetings.dialpad.com/room/australianconvention> — Program available 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. 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](http://www.australianbiblestudents.org/wp-content/uploads/2018/06/The-Bible-Teachings-on-the-Covenants2.pdf)

## **Reversing the Hands of the Watch**

I have a watch here — when wound up, it runs straight forward until it needs winding. By a fixed law, in conformity with the very structure of the timepiece, its hands move only in one direction while they move at all. Yet when I find that it is too fast, I move the hands backward; I interrupt the usual movement, but I violate no law. The watch could not have turned back its own hands and corrected itself, but a superior intelligence interferes for a proper end. Have I suspended or violated any law? Or have I simply brought a new law to bear which, though not in ordinary operation, is entirely consistent with the laws which govern the movements of the watch?

As I examine more minutely the structure of this delicate mechanism, I observe a remarkable fact: the maker of this watch has made provision for just such a reversal of that law by which both minute and hour hands move only forward. He has provided for a backward movement, when the intelligent owner chooses, without any interference with this exquisite arrangement. While I turn back the hands, I disturb no wheel, and there is not even one tick the less; and yet, left to themselves, the hands of that watch never could change their direction of movement.

Who is competent to say that, when God reverses the hands on the great dial of nature, He has made no provision for such reversal?

— A. C. Frey Collection

“And the wolf will dwell with the lamb, And the leopard will lie down with the young goat, And the calf and the young lion and the fatling together; And a little boy will lead them. Also the cow and the bear will graze, Their young will lie down together, And the lion will eat straw like the ox” (Isaiah 11:6-7 NASB).

## **Memorial Observance**

The Lord’s Memorial this year falls on Friday, 11 April, 2025, after sundown. An online service will be provided for Brethren starting at 1900 hours AEST. Details of the service can be obtained by emailing — [australianbiblestudents@gmail.com](mailto:australianbiblestudents@gmail.com)

*“Do this in remembrance of me”*  
(1 Corinthians 11:24-28).

## The Passing of the Year

Look not with sadness on the passing of the year,  
Behold it as you would a sunset glow  
That streaks the sky with red and gold “ere night  
descends, To say, “Fair day, “tis time for you to go.”

Regrets will come, for resolutions oft we break.  
The unsaid word, the duty never done.  
Lessons O so hard to take and understand --  
Ah! but have you counted victories won?

God turns a brand new page within our book of life  
For us to start a chapter fresh and new.  
Forget the blots and errors of the pages past,  
Remember, God in love forgets them too.

So greet the New Year coming in with upturned face.  
Upon the ladder-rung we can't stand still  
But must climb upward, step by step to reach our goal,  
And thus our fondest hopes we shall fulfill.

— Poems of the Way

**The steadfast love of the LORD never ceases;  
his mercies never come to an end;  
they are new every morning;  
great is your faithfulness.**

(Lamentations 3:22-23, ESV)

