

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."
– I Pet. 1:18,19; I Cor. 6:20.**

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.

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.

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?

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 past through the forbearance of God."

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

In the type, the sending away of the scape-goat 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.

