

## **INTERESTING QUESTIONS LIFE RIGHTS WERE NEEDED**

*Question.* – Could Christ become the Everlasting Father to the world if He did not have earthly life-rights at His disposal?

*Answer.* – If our Lord Jesus did not possess the right to earthly life as an asset, in order to give that right to Adam and his race during the Millennial reign, then He could not properly be spoken of as the Father of that race. He could not *regenerate* the race unless He had a life to give, an earthly life.

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## **WE ARE "IN CHRIST A SWEET SAVOR TO GOD"**

*Question.* – Should the sweet incense burned by the high priest, and which represented the perfections of the man Jesus, be understood as having been offered also by the members of the body of the high priest, the under priests? If so, how was this shown?

*Answer.* – Since there is nothing in the account in Leviticus that says that the incense was offered a second time, it is rather improbable that it was offered twice. And yet the thought is there that the sacrifice of the Church, made acceptable by the Atonement effected through Jesus' death, must continue to be presented until death, that these members might eventually be received into glory. "As our Lord was, so are we, in the world." As He was rendering obedience day by day, so are we rendering obedience day by day. As the spirit of loving zeal was demonstrated in His case, so in our case; otherwise we should not be permitted to be members of that Body.

So we might say that the incense which He offered up, in a certain sense and to a certain degree, represented the whole Church, which is

His Body; for in harmony with the Divine intention, before the foundation of the world, He was to be the Forerunner, the Representative and the Advocate of those who would be accepted as His members. Hence, in offering up His own perfections, He was offering up that which would, by imputation, be our perfection, as His members.

In view of the fact that nothing was said about offering the incense the second time, and since we do not go into the Holy as individuals, but as members of His Body, we are safe in saying that we are, "*in Christ*, a sweet savor to God," though a bad savor to the world. "Be ye, therefore, followers of God, as dear children; and walk in love, as Christ also hath loved us and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor." "For we are unto God a sweet savor of Christ." (Eph. 5:1,2; 2 Cor. 2:15; Rev. 8:3,4.) "Therefore, let us offer the sacrifices of praise to God continually"; "for with such sacrifices God is well pleased." – Heb. 13:15,16.

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## **ALL IN THE COURT IN FAVOR WITH GOD**

**Question.** – Could any one be in the Court condition without being in God's favor?

**Answer.** – The Court of the Tabernacle represented a condition of Divine favor. But the Tabernacle represented Divine favor in a still higher sense and degree.

In the present time the Court represents the condition of all those who, exercising faith in God, are approaching nearer and nearer to Him and His service. Such are in favor with God because of their spirit of loyalty to Him, which leads them to go on step by step to know and to do His perfect will. God's perfect will respecting all those called in this Age is that they shall present their bodies living sacrifices, holy and acceptable to Him through the imputed merit of their Advocate – their

Redeemer. But if, after full opportunity to know and to do His will, these hold back and refuse to make a consecration, from that time onward theirs will be a backward course in which there will be less and less of Divine favor, until they will be back again in the world. But even then **[R4922 : page 430]** God's purposes for them are generous, for they may share with mankind in general the gracious provisions of the New Covenant for the thousand years of Messiah's reign.

Those who make the covenant of sacrifice and thereby pass from the Court into the Holy enter into the highest favor with God, as children of God and joint-heirs with Jesus. But if, later, they fearfully hold back and neglect to complete their sacrifice, they may not remain in so close a fellowship, but will eventually be expelled into the Court. There they will, indeed, be in God's favor as the Great Company class, unless they entirely draw back, in which event their portion will be the Second Death.

