

*What*  
Pastor Russell  
*Taught*



On the  
Covenants  
Mediator  
Ransom  
Sin Offering  
Atonement



**Pastor C. T. Russell**

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*Special Attention is Called to the INDEX  
at the Back of this Book*

**IT IS OF INESTIMABLE VALUE**

*Study it, Check Items of Special Interest  
Then look up their Explanations*



# To the King of Kings and Lord of Lords

IN THE INTEREST OF  
HIS CONSECRATED SAINTS, WAITING  
FOR THE ADOPTION

*This Work is Dedicated*

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*"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God."*

*"Wherein He hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of HIS will, according to HIS good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of the times, He might gather together in one all things, under Christ,"*

*—Eph. 3: 4, 5, 9; 1: 8-10.*

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LESLIE W. JONES, M. D.

# PREFACE

THE GREAT IMPORTANCE OF A DEFINITE KNOWLEDGE OF THE COVENANTS, THE RANSOM, MEDIATOR, SIN-OFFERING AND ATONEMENT AND THE GREAT LACK OF A CLEAR UNDERSTANDING OF THESE DOCTRINES AMONG BIBLE STUDENTS IN GENERAL

*Impressed the subject strongly upon my mind and credited a desire to assist others; hence this volume.*

*For many years I have realized that the "key" to a clear understanding of all the harmony of Divine revelation lies in an understanding of the "Mystery," "Christ in you the hope of glory"—that the Body of Christ shares with Him in the world's great Sin Offering.*

*Finding that this has been the basis of all of Pastor Russell's writings since 1880, and believing that he has been used of the Lord in a most wonderful manner to make this truth known to all truth-seekers, I have gone through many of his writings upon these subjects and endeavored to classify the same under their respective subjects; also preparing special headings of the central thought in each paragraph; these in turn being brought together in a topical index and each classified under from one to five subjects.*

*Thus with these thousands of references, one is enabled to find a comment upon practically every question that may be raised in connection with these fundamental doctrines.*

*This volume is therefore sent forth with a prayer that all who study it will receive as rich a blessing as I have in compiling same.*

*Yours in HIS service,*

L. W. JONES, M. D.,  
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## INTRODUCTION

# “What Pastor Russell Taught”

on the

*COVENANTS RANSOM MEDIATOR  
SIN-OFFERING ATONEMENT*

## A Companion Book to

“What Pastor Russell Said”

His Answer to Hundreds of Questions

Pastor Russell declared that

**Membership in the Body of Christ**

Is the Only Key to all the Wonderful Harmony of the Divine  
Word, the Basis of all His Presentations  
to the Church Since 1880

### HE SAID:

“It was about 1880 that the Lord drew our attention to other features of his plan previously unseen by us, and so far as we are aware, unseen by others since the days of the Apostles.

“We realized that this further light was Harvest light for the ripening of the wheat, and by no means an evidence of greater wisdom or ability in Bible interpretation on our part. The due time had come and the unfolding with it. The Master who had already been serving us brought forth from the storehouse ‘things new and old,’ RESPECTING THE COVENANTS AND ATONEMENT SACRIFICES. We were astonished at the length and breadth and height and depth of the Divine Plan, and set them forth in a pamphlet entitled *Tabernacle Shadows of the Better Sacrifices*.

"It was through these Tabernacle Shadow blessings that our Lord showed us how and why the Church of this Gospel Age has been called to *heavenly* glory, while the Divine purpose respecting mankind in general is restoration to *human* perfection with everlasting life to all the willing and obedient—to be granted to the faithful in the end of the Millennial Age, when they shall have reached human perfection and the 'paradise restored' shall have been extended to the whole earth.

*"We then understood for the first time, the meaning of the Apostle's words respecting the 'HIDDEN MYSTERY,' namely, that close, intimate relationship between Christ and his faithful followers, the more than conquerors. It was then that we understood the Apostle's words, 'God hath given Christ to be the Head over the Church, which is his Body,' and, 'We are members in particular of the Body of Christ.' 'This is a great mystery; but I speak concerning Christ and the Church.' Oh, yes, this is indeed a hidden mystery—that the Church is completely separated from the world and offered a great prize of glory, honor and immortality, the Divine nature. But we came to see also that this prize was offered on certain sacrificing conditions—not merely upon condition of faith, though faith is the basis of all our hopes.*

"We began to understand why the way during this Gospel Age should be made so 'narrow,' so difficult, while the Lord promised to make the way to eternal life a broad 'highway' during the Millennial Age.

"Now we know what St. Paul meant when he said, 'Let us go forth therefore unto him without the camp, bearing his reproach.' Heb. 13:13. We perceived from this text that he referred to the sacrifices of the Day of Atonement, in which he says that the bodies of those beasts whose blood accomplished sin atonement were burned outside the camp. The type shows that the first of those sacrifices was the bullock, and the second the Lord's goat (Lev. 16); that the priest first killed the bullock provided by himself, and afterward killed the goat provided by the Congregation of the Children of Israel. We saw clearly enough that the bullock represented our Lord's sacrifice and that the only other sacrifice burned outside the camp was the goat, and hence that the Apostle must have referred to US, the Church, the members of the Body of Christ.

"THIS HAS BEEN THE BASIS OF OUR PRESENTATIONS SINCE 1880. WE CONSIDER IT THE ONLY KEY TO ALL THE WONDERFUL HARMONIES OF THE DIVINE WORD, as they are now in our possession by

the Lord's favor. We have no doubt whatever that *our great Adversary would like to take from us* this valuable key to the Divine Plan, which alone explains the 'mystery' of the Gospel Age, which is the Church and her special call—TO THE PRIVILEGES OF SACRIFICE NOW AND THE PRIVILEGES OF GLORY BY AND BY.

"We should be very thankful for the great privilege we have been accorded to share in his 'Cup,' to be 'baptized into his death.' The Apostle Paul declares in the third chapter of Philippians, I count all things as loss that I might win Christ; that I might have fellowship in his suffering; that I might be baptized into his death; share his 'Cup' of suffering; so should we. Paul counted every other interest and consideration as of no value in comparison with this great privilege of the Gospel Age, which is accorded us.

"Now, *if we should ever lose sight of this wonderful privilege*, if we should ever come to the place where we fail to appreciate the fact that we have been invited to share in the Lord's 'Cup,' have been invited to participate with him in this blood of the New Covenant, this blood which is to ratify, to seal the New Covenant, *it would be doing despite to all these privileges and favors* which have been specially given to us, but never given to any other people in the world and never will be given again, a great privilege never offered to the angels, but offered only to the Lord Jesus Christ himself, and those who would have his spirit during this age.

"The lesson to all is, 'Humble yourselves under the mighty hand of God that he may exalt you in due time.' Let us not be heady, high-minded and worldly-wise, but humble, teachable and full of faith in the Divine promises, which are so rapidly fulfilling and culminating.

"Very truly your servant in the Lord,

"C. T. RUSSELL."



While greatly rejoicing in the further clearing up of the subject of the Covenants, as set forth, we have, nevertheless, the sorrowful thought that it may mean the passing on of the light before those who are walking in the light, and the leaving of some of our dear ones in a measure of darkness, which will increase day by day, as they either turn aside or go backward, or even fail to advance—"walking in the light." Yet what can we do? We dare not stop. We must go on, whither the Captain of our salvation leads. Much as we love those who stop, or those who turn aside, it is for us to say, "Where he leads I will follow." This does not signify that every one of the Lord's followers will see this matter of the Covenants immediately, in the same clearness and fulness as do we, and as we have tried to express it. Indeed, some never see great truths with the same clearness as do others, and yet are following on, their hearts leading more rapidly than their reasoning faculties can follow; nor does it signify that we are putting tests upon the flock. The Lord has been putting these tests before us, all through this harvest time, and leading us from knowledge to knowledge and from grace to grace, as we followed his leading.

### *Charged with Denying the Ransom*

Already we hear of circulars being sent about which admonish the friends that Brother Russell is endeavoring to lead the Church away from the Ransom, away from the precious blood of Christ. The argument is that when we say that the New Covenant is not in operation yet, but is to be a New (Law) Covenant between God and the Jewish nation, which will be sealed at the close of this age and be in effect throughout the Millennium, to bless Israel, and through Israel all the nations—this, we are told, is denying the Ransom, denying the blood of Christ. How foolish! We would accredit even the babes in Christ with more knowledge and a better logic on the subject than this. Surely a film or mist of some kind is coming "over the eyes of understanding" of the dear brother who presents this illogical proposition. It is a fact that Christ died for our sins, according to the Scriptures, and that he arose from the dead the third day and that he appeared in the presence of God for us. Those facts stand, regardless of whether they are connected with one Covenant or another Covenant or no Covenant. You and I, dear reader, believed in the death of Christ as our redemption price before we had any knowledge of the Covenants.

### *Justification by Faith in Blood vs. Philosophy of Knowledge of Covenants*

We were justified by faith in the precious blood, and not by our knowledge or ignorance of the Covenants. And this is in harmony with the Apostle's statement that we are justified freely through his blood and have the remission of our sins. Nor is your justification and mine dependent even upon our understanding of the philosophy of the Ransom and the Atonement based upon it. We were justified

by our faith before we understood the philosophy, and our justification still rests upon our faith and not upon the philosophy. But our faith has been made more clear, more substantial by the philosophy. Ask yourself the question, "Where did I get the philosophy of the Ransom and the Atonement, in which I now rejoice?" And, Where did the opposers get their knowledge of the Ransom and of the Atonement? It all came from God and it has come in this harvest time, because it is God's due time to make it known.

*Watch Tower Publications Contain True Philosophy of  
Ransom Atonement*

If there are other publications on the face of the earth which present the true philosophy of the Ransom and the Atonement, outside of those published by the WATCH TOWER BIBLE AND TRACT SOCIETY, we have no knowledge of them and would be glad to be informed respecting them. If there are any other publications on earth which have so clearly and so persistently and so logically set forth the value of the precious blood and the philosophy of the redemption, we would be glad of the fact, and would be pleased to know of them and their authors.

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## **The Ransom and the Sin-Offering**

Z 1916—87

*Pastor Russell's Latest Views vs. Those of the Past.*

Notwithstanding all that we have written on the subjects of the Ransom and the Sin-Offering in the STUDIES IN THE SCRIPTURES, in THE WATCH TOWER and in the TABERNACLE SHADOWS, it would appear that some of our dear readers are not yet clear in respect to these matters. Some even confuse themselves and others by hinting that Brother Russell has changed his views—or that the STUDIES IN THE SCRIPTURES contradict THE WATCH TOWER. These are harmful mistakes. Should our views change we will state the change in no uncertain terms. We therefore make a renewed effort to make plain what we believe to be the proper interpretation of these subjects.

*Ransom-Price the Valuable Thing.*

"The Ransom-Price relates to the valuable thing itself; namely, the blood or death of Christ—a ransom price sufficient for the payment of the penalty of one member of the human family or of all, as it may be applied."—Z'09, p. 309.

*Ransom Re Man's Recovery a Redemption.*

The Ransom work views the matter of man's recovery from sin and death as a purchase—a Redemption. The basis of this thought is the Divine Law, "an eye for an eye, a tooth for a tooth, a man's life for a man's life." (Deuteronomy 19:21.) Adam and his entire race of thousands of millions are in dire distress through sin and its penalty. God has provided a recovery by a Ransom process—purchasing back from their fallen condition.

## *Redemption of Humanity Does Not Mean a Life for Each Life.*

Our first thought naturally would be that to redeem or purchase back, the right of humanity to life, would mean that each member of Adam's race must be purchased by the life of another person, holy, harmless, unsentenced. But looking deeply into God's Plan we find that only one man was tried before the Divine Court—namely, Father Adam; that only Adam was sentenced to death; and that all of his children go into death, not because of their individual trial and death, but simply because Adam, having failed to maintain his perfection, was unable to give his children more life or rights than he possessed. And so it has been throughout the entire period of six thousand years from the time of Father Adam's sentence until now.

### *Economic Feature of God's Plan.*

Here we see a wonderful economic feature connected with the Divine Plan. God would not permit more than one member of the human race to be tried and sentenced to death; for His purpose from the beginning was that the sacrifice of one life should redeem the entire human race. By *one man* the whole trouble came; by *another Man* the whole trouble will be rectified. This the Apostle points out, saying, "As by a man came death, by a man comes also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive—every man in his own order."—1 Corinthians 15:21-23.

### *Value of Jesus' Life Included All of Adam's Posterity.*

Thus we see the value of Jesus' death—that it was not merely for Adam, but included *all his posterity*. We see, too, how necessary it was that Jesus should be "holy, harmless, undefiled and separate from sinners"; otherwise, He, like the remainder of the race, would have been under a Divine death sentence. Because all of Adam's race were involved in sin and its penalty it was necessary to find an *outsider* to be the world's Redeemer; and that outsider, whether angel, cherub, or the great Michael Himself, the Logos, must exchange the spirit nature for the human nature in order to be a *corresponding price*—a Ransom for the first *man*.

### *Why Logos Left Throne of Glory.*

It was not a God that sinned; hence the death of a God could not redeem. It was not a cherub that sinned; hence the death of a cherub could not redeem. It was a *man* who sinned, and the ransom for him must be furnished by the death of a *man*. It was for this cause that the great Logos, in carrying out the Divine Plan for human redemption, left the glory which He had with the Father before the world was, humbled Himself and became a *man*, "was made a little lower than the angels, for the suffering of death, crowned with glory and honor (the perfection of human nature); that He, by the grace of God, should taste death for every man."—Hebrews 2:9.

### *Ransom Price and Ransom Work*

If we have established clearly what a ransom is, and that Jesus was the only One suitable to be a Ransom for Father

Adam, our next point is to show from the Bible that He did give Himself as a Ransom. We have the word of Jesus Himself on the subject (Matthew 20:28); and also St. Paul's testimony, "the Man Christ Jesus, who gave Himself a Ransom-price for all, to be testified in due time." (1 Tim. 2:6.) This proves that the giving of the price sufficient to ransom Adam and all his race was accomplished in Jesus' death at Calvary.

#### *Ransom-Price vs. Ransom-Work.*

But the work of ransoming Adam and his race is much more than merely the providing of the Ransom-price. The thought connected with the word Ransom goes beyond the mere giving and appropriating of the price. It includes the *recovery* of Adam and his race from the *power of sin and death*. Manifestly, this work has not yet been accomplished; indeed, it has scarcely begun. The only disposition thus far of the Ransom, the merit, has been its imputation to the Church, and this only by faith. The Church is not yet glorified as a whole—not yet delivered from the power of sin and death completely. Manifestly, then, it will require the entire thousand years of Messiah's Kingdom to ransom, to deliver, to set free, from the power of sin and death, Adam and all his children. Consequently, the Ransom work, which began more than eighteen centuries ago, is still to be accomplished.

#### *Ransom-Price in Hands of Justice Nineteen Centuries.*

There is no difficulty about the Ransom-price; for that price has been in the hands of Justice for nearly nineteen centuries. But it has been unapplied as respects the world and only imputed to the Church that has been called out from the world during this Gospel Age. The full completion of the Ransoming work will include what the Bible speaks of, saying, "I will ransom them from the *power of the grave*." (Hosea 13:14.) Nor will the Ransoming work be fully accomplished when the last member of the race has been delivered from the power of the grave; for there will still be a great resurrecting work to be done—a raising up out of imperfection of mind, morals and physique, to the full image and likeness of God, lost through Adam's disobedience and redeemed by the precious blood at Calvary.

#### *The Sin-Offering Is Different*

With the thought of the Ransom before our minds, we now investigate the subject of the Sin-Offering, remembering to keep the two subjects separate and distinct. "The Sin-Offering shows the manner in which the Ransom-price is applicable, or effective, to the cancelation of the sins of the whole world." (Z '09, 309.) The Sin-Offering does not require so long a time for its accomplishment as does the Ransom. We have already seen that the Ransoming work has been in progress nearly nineteen centuries, and will be in progress nearly ten centuries in the future, or a total of twenty-nine centuries. But the Sin-Offering will all be completed before the glorious Reign of Christ begins, His Church then being with Him in glory.

#### *Ransom-Price and Atonement Sacrifice Different Pictures of Same Thing.*

The Sin-Offering of Israel's Atonement Day shows us the same sacrifice of Jesus which constitutes the Ransom-

price, but it is a different picture; for it shows how God appropriates the merit of Christ in behalf of human sins. This matter was pictured in that feature of the Law which provided the Day of Atonement. The sin-offerings were its principal feature. There were two. First was the bullock of sin-offering, which was furnished by the priest himself, the blood of which was made applicable to the priest's own family and tribe. This we see represented the death of Jesus, and the primary imputation of His merit to the Church of the First-borns.

#### *The Church Willing Sacrificers.*

This Church consists of two classes. First, is the priestly class, who, like the High Priest, are especially devoted to God and His service, who "present their bodies living sacrifices, holy and acceptable to God, their reasonable service." (Romans 12:1.) In the type these were pictured both by Aaron's sons and by the body of Aaron, he being the head. Thus the Apostle speaks of Christ as being the Head of the Church, which is His Body, we being "members in particular of the Body of Christ."—1 Corinthians 12:27.

#### *The Great Company Unwilling Sacrificers.*

Second, there is the other class of the Church which, although making the same Covenant of Sacrifice, fail to go on obediently to lay down their lives in the Lord's service. They do not draw back to sin and to death, but neither do they go on to the sacrificing stage; hence they constitute a secondary class, servants of the first class. These were typified in the Levites, who were the servants of the priests. These are not to be in the Throne with the sacrificing Priests, the Royal Priesthood, but are to serve God in His Temple. They are not to have crowns of Glory, but will be granted eventually palms of victory. And all not found worthy of a place in either of these classes will die the Second Death.

#### *Special Imputation of Christ's Merit.*

In this picture the Lord shows us a special imputation of the merit of Jesus for the sins of His consecrated people only; and that these, justified by the merit of Jesus, are thus qualified through His merit to be sharers with Him in His glorious priestly functions.

#### *The Secondary Sin-Offering*

The secondary Sin-Offering of the typical Atonement Day was called the Lord's Goat. It was not provided by the typical High Priest, as was the bullock, but was taken from the people. Indeed, two goats were taken at same time, as representing the two classes of the Church. The sacrificing class or priestly class were represented by the Lord's goat. The less zealous of the Church, the antitypical Levites, were represented in the second goat—the Scape Goat. It was the Lord's Goat class, the under priesthood, that constituted the secondary Sin-Offering.

#### *Church Follows Jesus Sacrificially.*

The account says that the Lord's Goat was sacrificed and was in every way dealt with in precisely the same manner as the bullock, which preceded it. Thus the type tells us that

the Church must walk in the footsteps of her Lord, sacrificially even unto death. We should remember that the blood of the bullock was not applied for the sins of the *people*, but merely for the sins of the high priests' family and tribe—typically for the Church. We should also notice that this secondary Sin-Offering, the Lord's Goat, was not offered for the same persons; for they needed no further offering. It was offered by the high priest as a secondary part of his own original offering; and its merit was made applicable to all the people, to bring atonement to all.

*Type and Antitype Agree Re Jesus Appearing for Church.*

In the antitype of the Sin-offering the High Priest, Jesus, completed His own personal Sacrifice at Calvary. Forty days later He ascended up on High, and appeared before the Mercy Seat and presented the merit of His Sacrifice, not for the world, but for the Church. As the Apostle writes, "He appeared in the presence of God for us," the Church—not the world. (Hebrews 9:24.) This is in full accord with what we have just seen in the type.

*Jesus to Present Blood of Goat as His Own.*

Ever since Pentecost the Lord has been accepting the consecrated persons represented in the two goats; and those sufficiently zealous He has accepted as His members, and has been offering them up as a part of His own Sacrifice. Soon He will have finished this work—when the last member of His Body shall have been found faithful unto death. The next step in the antitype will be for the High Priest then to present again at the Mercy Seat the blood of the antitypical Lord's Goat as His own blood—otherwise, the sacrifice of His Church as part of His own Sacrifice. This He makes applicable to the sin of all the people—the *original* sin of all the people.

*All People to Be Turned Over Soon to Jesus.*

At that moment, which we believe is in the near future now, the Father will turn over to the Son all the people, their sins fully forgiven so far as the original transgression is concerned. Forthwith Messiah's Kingdom, established in power and great glory, will begin to deal with the world for its rescue from sin and death, for the ultimate uplift to human perfection of all who are willing and obedient to the regulations of His Kingdom.

*Punishment for Sins Against Light*

Meantime, there will be other sins of the world not included in the Adamic transgression. The Sin-Offerings are merely for Adam's sin and all the various weaknesses and imperfections which flow from that original sin. The other sins will be such as are not to be attributed to human weakness, but which represent more or less of sin against knowledge, against light. Full, wilful sin against full light would bring upon the sinner the Second Death. But only a few have had full light, full knowledge, full opportunity; and hence very few indeed will have sinned unto death.

*Light, Knowledge and Responsibility Go Hand in Hand.*

Wherever the light of the Gosel has gone, however, a certain measure of knowledge has gone, and a certain meas-

ure of responsibility accrues; and God intimates that He keeps a very exact accounting with all. Every sin must receive a just recompense of reward. The penalty of Adam's sin has reached down in a general way over the whole race for six thousand years; but the penalty must be paid for the other sins of which we speak, sins which were more or less wilful, more or less against light and knowledge and which have not been previously expiated, but which have been accumulating since Pentecost.

*World's Accounts Must Be Squared Before New Dispensation.*

Before the New Dispensation can rightly be ushered in with all its blessings, the world's accounts must be fully squared. It will be the settlement of these accounts against the world which will bring the great Time of Trouble such as never was since there was a nation—the Time of Trouble which we believe has begun in the present war, and which will progress until the great catastrophe of anarchy will complete it in the near future. Then the accounts of Justice having been squared in that great Time of Trouble, the blessings of Messiah's Kingdom will immediately begin.

*The Value of the Scape Goat's Suffering*

However, God is a very strict Accountant. As He is sure to count against the world all wilful disobedience, and especially all persecutions of His Church, so also He is willing to give the world credit on account wherever possible. This, we believe, is intimated in the picture given us of a work which followed the Sin-Offerings; namely, the confessing over the head of the scape goat certain transgressions of the people, and the sending away of the scape goat into the wilderness.

*Tribulations on Scape-Goat for Destruction of Flesh.*

Understanding that this scape goat represents some of God's consecrated people who have failed to live up to their privileges, we understand this to signify that these will go into a great Time of Trouble, as represented in Revelation 7:14. There they are represented as coming up out of great tribulation and washing their robes and making them white in the Blood of the Lamb. Those tribulations coming upon the Great Company class, the Levite class, are not tribulations for wilful sins, but tribulations for the destruction of the flesh, in harmony with the Covenant entered into by this class, a Covenant of Sacrifice, which they failed to keep. The sufferings of this Great Company class, we understand, therefore, go as a credit to the world to square the account of the world's sins against light and especially against God's people. The Time of Trouble will be especially against the hypocrites, but the Great Company Class will have their portion with the hypocrites and be bearers of a certain share of punishment due the world.

*Character of Sins for Which World Is Responsible.*

That we may clearly note the character of sins for which the world is held responsible, let us recall the statement of Rev. 6:9-11, "I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held; and they cried with a loud voice, saying, "How

long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? and white robes were given unto them"; and they were told that they should wait "a little season," until their brethren, who also were persecuted, should have the persecutions accomplished in them.

*Divine Requirements at End of Jewish and Gospel Ages.*

Thus the same idea respecting the Divine requirements in the end of the Gospel Age is given to us that Jesus specified in regard to the Jews in the end of their Age. He said that all righteous blood shed on the earth from the time of Abel down, would be required of that generation—to square the accounts. (Matthew 23:34-36.) In the great time of trouble with which the Jewish Age ended, those accounts were squared up to that time. Similarly we expect that all the remaining accounts of the world will be squared during the culmination of the great Time of Trouble—just before us.

*The Inauguration of the New Covenant*

The Apostle, in contrasting the typical and the antitypical Sin-Offering, declares that Jesus, not by the blood of bulls and of goats, but by His own blood, accomplishes the blessings. (Hebrews 9:11-15.) And again, the sacrifices of the antitypical High Priest are styled the "better sacrifices"—in the plural. This points us back to the institution of the Jewish Covenant arrangement, where Moses took the blood of bulls and goats and inaugurated the Law of Covenant, sprinkling first the Tables of the Law, and afterwards the people, with the blood.—Exod. 24:3-8.

*Much People to Be Sprinkled by Moses Required Many Animals.*

The question arises, Why did Moses use the blood of bulls—plural—and of goats—plural; whereas in the type of Leviticus 16 the blood of one bullock and the blood of one goat alone was used? We reply that there was really but the one antitypical bullock, the one Man Christ Jesus who died for us; and that there is really but one antitypical Goat, the one Church, which is accepted by the Lord as His Body, and is associated with, and part of, His sacrifice. But in the inauguration of the Law Covenant, more than one animal of each kind was necessary because of the multitudes of the people of Israel who were to be sprinkled with that blood. The blood of one bullock and of one goat would not have been sufficient; hence the statement, bulls and goats—in the plural—and yet not definitely stated as to how many; for it was really the one bullock and the one goat duplicated as many times as was necessary to provide a sufficiency of blood for the sprinkling of all the people.

*Antitypical Sprinkling of Law and People.*

In the antitype, when the New Law Covenant will be inaugurated by Messiah's Kingdom, the blood of Christ, as represented in the blood of Jesus and also in that of His associated sacrifices, the Church, will be used in sprinkling, or satisfying the Divine Law, first of all. This will be the basis for the turning over, to the Kingdom of Messiah, of the whole world by the Father. Then will progress the work of sprinkling all the people with the blood—the work of cleansing mankind—giving all men the benefits secured by the redeeming blood.



### *The Antitypical Atonement Day*

We trust that from the foregoing our readers will see clearly the distinction between the *Ransom* which Jesus gave and its *application*; and the *Sin-Offerings* of this Gospel Age and *what they signify*. We wish now to impress a further point; namely, that the Sin-Offerings were associated with the Day of Atonement for sin in the *type* and in the *antitype*. The antitypical Day of Atonement began with our Lord Jesus and His sacrifices. The entire Gospel Age has been a part of this Day of Atonement. This Day will witness the full completion of all the sin atonement and more; for all of the Millennial Age will be a part of the antitypical Atonement Day.

#### *Atonement Day Sacrifices Merely a Means to An End.*

The sacrifices of the Day of Atonement are merely the means to an end. The end to be attained is the blessing of the world, and the bringing of the world back to at-one-ment, or harmony, with God. That work will require all of the Millennial Age. It will include the teaching of the world, the restoration of mankind to all that was lost in Adam and redeemed at Calvary. The Sin-Offerings of the Atonement Day merely represent God's Purpose in the use of the Sacrifices which must be completed before the world's at-one-ment with God can begin to go into effect.

#### *Clear Distinction Between Sin-Offerings and Ransom.*

So, then, let us hope that all will henceforth see clearly that the Sin-Offering of the Atonement Day and its Sacrifices constitute a picture of the processes by which God accomplishes the world's blessings; while the *Ransom* is entirely distinct, and shows the work of Jesus alone and its ultimate effect for mankind throughout the whole wide world.

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## **Be Not Forgetful Readers**

Z 1909—108

### *Past and Present Presentations*

We have been astonished at the peculiar statements made by some who should have known better—respecting our recent presentations regarding the Covenants. They declare that we are now contradicting our former presentations, etc. As an answer to their absurd statements two of our readers have requested that we republish the below article, copied, verbatim, from our issue of March, 1880. We also suggest the rereading of "Tabernacle Shadows of Better Sacrifices," first published the same year.

#### *What Is a Covenant*

A covenant is a ratified, unalterable agreement. God has made many covenants with man. (Gen. 6:18; Jer. 33:20, etc.) Three, however, stand out very prominently, as in them have been bound up all the best interests of mankind.

#### *The Abrahamic Covenant*

FIRST: *The Covenant of God to Abraham*. This covenant seems to comprehend and include a blessing on the natural fleshly descendants, as well as upon the higher,

ure of responsibility accrues; and God intimates that He keeps a very exact accounting with all. Every sin must receive a just recompense of reward. The penalty of Adam's sin has reached down in a general way over the whole race for six thousand years; but the penalty must be paid for the other sins of which we speak, sins which were more or less wilful, more or less against light and knowledge and which have not been previously expiated, but which have been accumulating since Pentecost.

#### *World's Accounts Must Be Squared Before New Dispensation.*

Before the New Dispensation can rightly be ushered in with all its blessings, the world's accounts must be fully squared. It will be the settlement of these accounts against the world which will bring the great Time of Trouble such as never was since there was a nation—the Time of Trouble which we believe has begun in the present war, and which will progress until the great catastrophe of anarchy will complete it in the near future. Then the accounts of Justice having been squared in that great Time of Trouble, the blessings of Messiah's Kingdom will immediately begin.

#### *The Value of the Scape Goat's Suffering*

However, God is a very strict Accountant. As He is sure to count against the world all wilful disobedience, and especially all persecutions of His Church, so also He is willing to give the world credit on account wherever possible. This, we believe, is intimated in the picture given us of a work which followed the Sin-Offerings; namely, the confessing over the head of the scape goat certain transgressions of the people, and the sending away of the scape goat into the wilderness.

#### *Tribulations on Scape-Goat for Destruction of Flesh.*

Understanding that this scape goat represents some of God's consecrated people who have failed to live up to their privileges, we understand this to signify that these will go into a great Time of Trouble, as represented in Revelation 7:14. There they are represented as coming up out of great tribulation and washing their robes and making them white in the Blood of the Lamb. Those tribulations coming upon the Great Company class, the Levite class, are not tribulations for wilful sins, but tribulations for the destruction of the flesh, in harmony with the Covenant entered into by this class, a Covenant of Sacrifice, which they failed to keep. The sufferings of this Great Company class, we understand, therefore, go as a credit to the world to square the account of the world's sins against light and especially against God's people. The Time of Trouble will be especially against the hypocrites, but the Great Company Class will have their portion with the hypocrites and be bearers of a certain share of punishment due the world.

#### *Character of Sins for Which World Is Responsible.*

That we may clearly note the character of sins for which the world is held responsible, let us recall the statement of Rev. 6:9-11, "I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held; and they cried with a loud voice, saying, "How

possessing the gates of their enemies (the place of power and control), and be so far above others as to be able to "bless all the families of the earth." "O, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments and untracable his ways; for who hath known the mind of the Lord?"

### *The Covenant of the Law*

Is the *second* covenant we wish to consider. It was unlike the Abrahamic, in that it was *conditional* and two-sided, *i. e.*, it was made between God and Israel and by its arrangements God was bound to do certain things, *if* Israel did certain other things. The one with Abraham was *unconditional*. God said: "I will." etc.; and although that was the Abrahamic covenant, Abraham was in no way obligated. (Circumcision was instituted after the covenant.—Rom. 4:10. It was not Abraham's covenant, but God's entirely; and for this reason it had no *mediator*. (A mediator is one who stands between the parties to an agreement or contract, whose duty it is to see that both parties fulfil their parts of the covenant.) Instead, God swore by himself that he would keep *his covenant*. [See form of oath Gen. 15:8-18 and Jer. 34:18-20.] "*The Law*," is called a covenant. [Compare Gal. 3:17 and 4:24.] It was ordained in the hands of a mediator (Moses, Deut. 5:5), which proves that it contained conditions for its fulfilment; for "a mediator is not of one" (Gal. 3:20), or, not necessary where there was only one party contracting, as in the case of the Abrahamic Covenant.

### *Law Covenant Made With Israel Only*

This (the Law) was not a part of the first covenant, neither was it made with *the people of the world*, but only with fleshly Israel—"And Moses called all Israel and said unto them: Hear O Israel \* \* \* The Lord our God made a covenant *with us* at Horeb. The Lord *made not this covenant with our fathers*, BUT WITH US, even us who are all of us here alive this day." Deut. 5:1-5.

### *The Ten Commandments*

That the *Ten Commandments*, particularly, and the ceremonial law, incidentally, constituted this covenant, is clear from the reading of the remainder of this chapter. A difference between *moral* and *ceremonial* law is now recognized, but it is of men. God called them *one*—"The Law." This Law Covenant was *seemingly* designed as a blessing to Israel, yet *really* by coming under it they condemned themselves; for it is written "cursed [condemned] is every one that continueth not in all the words of the Law to do them." God never intended, therefore, that they should be benefited by this covenant since, "By the deeds of the Law shall no flesh be justified in his sight." What then was the object of this covenant? It had two objects: first, it demonstrated that the natural man as a *fallen* creature, could not live in harmony with God—could not do right or be righteous. And finally it was proved and illustrated that a *perfect man* could keep God's *perfect law*, when Jesus *did* keep it and thereby became heir legally as well as by grace, to all the provisions of both covenants.

### *The Law Until the Seed*

SECONDLY: The Law "was appointed on account of transgressions, till *the seed* should come to whom the promise related." (Gal. 3:19.) God knew the best time, and "in due time sent forth his Son." The law was introduced because the proper time had not come for the development of "the seed" referred to in the covenant to Abraham, and was intended to prevent Israel's becoming degraded like other nations, and to act as a restraint on their fleshly nature, and an educator of self-control, etc. It thus was a "schoolmaster," which, by showing them their own weakness, prepared them to receive Jesus Christ as their *justifier* from the things which the law condemned. (Gal. 3:24.) And it did this very work. By the time the seed was due, it had prepared *some* to receive Jesus.

THIRDLY: It was used as a type, not of the Abrahamic, but of the new covenant, to illustrate the operations and conditions of that covenant, as we shall soon see.

### *New Covenant Not Made With Church*

Is repeatedly mentioned in Scripture. It should not be misconstrued as being God's covenant with *us*—"the seed"; no, that was part of the Abrahamic covenant, and, although in harmony with each other, they are not the same, nor is the "new covenant" made with the church at all. It does not come into operation until the *spiritual seed* as well as the fleshly children, have come into possession of what was promised them under the Abrahamic covenant.

### *New Covenant Conditional Requiring a Mediator*

It, like the *law* which was its shadow or type, is between God and fleshly men—the world. If, therefore, this covenant is between two parties (God and the world), there must be conditions binding upon both; hence there must be a mediator (as in the type) to stand responsible for the fulfilment of the conditions of both. Who, then, is to act as mediator of the new covenant? Let Paul answer: "Jesus, the mediator of the new covenant." [Heb. 12:24.] Yes, Jesus, our Head, is the one, and the only one, who can stand uncondemned before God's righteous law. In him God recognizes his holy Son, separate from sinners, and in Him humanity may, and soon will, recognize their Lord, now highly exalted, but once "the man of sorrows and acquainted with grief, who, by the grace of God, tasted death for every man"; and "who is a faithful High Priest," able to sympathize. Only through him can the world ever be made at-one with God—His great work is *at-one-ment*. He will associate with Him in this work His tried and faithful bride. Now, what are the conditions of this new covenant? They are, as in its type, the law, *do and live*. God can never be a party to any covenant recognizing sin. *Perfect righteousness* ["Be ye perfect"] has always been the condition on which God recognizes or communes with any of His children. Christians in the present age, although *not individually perfect, are reckoned so, being hid in Christ*, and as members of His body are covered by His robes of righteousness. But in the coming time, the imputed righteousness of another will not avail, but "every man shall die for his own sin" [not the sin of Adam], or *vice versa*, live by his own righteousness [perfect obedience].

## *New Age vs. Jewish Age*

It may be asked, then: In what way will the new age under the new covenant differ from the Jewish age under the law covenant? If the conditions of life are obedience to God's perfect law, will it not result, as the law covenant did, in condemning all under it to death? We answer no, the difficulty then was, not with the *law*, but with *man*. Man, in his fallen, imperfect condition, could not keep "the law *ordained to life*." But the conditions of this new covenant on God's part are, that man shall be brought to a condition in which he can obey the perfect law, and always keep it in his heart, as it is written, "Behold the days come, saith the Lord, that I will make a *new covenant* with the house of Israel, and with the house of Judah. \* \* \* This shall be the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my *law* in their inward part, and write it in their hearts, and I will be their God, and they shall be my people, for I will forgive their iniquity, and I will remember their sin no more." "In those days they shall no more say, the fathers have eaten a sour grape, and the children's teeth are set on edge, but every one shall die for his own iniquity."—Jer. 31:31.

### *Proof of New Covenant Being Future*

"And in that day I will make a covenant for them with the beasts of the field and with the fowl of heaven and with the creeping things of the ground and I will break the bow, and the sword, and the battle, out of the earth." (Hos. 2:18. See also Jer. 32:37-41, Ezek. 37:26.) We see clearly that the *new covenant* is yet *future* and also that a great change will be effected in the condition of Israel, who, under the Law previously, were unable to keep it. The trouble then was, "the fathers [Adam and his successors] had eaten the sour grape of sin, and the children's teeth were set on edge" so that they could not keep the Law of God; so the *Day of Atonement* is brought in [the Gospel Age] and during it, they, and all men are redeemed from sin and the curse, through Jesus Christ, who, by the grace of God tasted death for every man. The *man* Christ Jesus, holy, harmless, separate from sinners, was made a curse for us, made sin [*i. e.*, dealt with as the sinner] for us, [he] *who knew no sin*. And it is consequently *after* the gospel age when they are pardoned freely for Christ's sake, and restored to the condition of sinless perfect manhood, that the new covenant comes into force. And to this thought agree the words of Paul [Rom. 11:27], "This is my [new] covenant unto them *when I shall take away their sins*."

### *All Nations To Be Blessed*

The nations are to be blessed also under this *new covenant*, by becoming "*daughters*" to Israel. "I will give them unto thee for daughters, but not by thy (old) covenant."—Ezek. 16:61.

### *A Covenant with Obligations Requires a Mediator*

We have seen that to every covenant to which there are obligations of two parties, there is a *mediator*, or one who stands between guaranteeing the fulfilment of its conditions. As under the covenant of the Law, Moses was the mediator, so is

### *"Jesus the Mediator of the New Covenant"*

And to him God looks for the fulfilment of the Law, and to him Israel and the world look for ability to comply with its conditions. Remember that we, the gospel church, do not come to Christ under the *new covenant*, neither under the "old" or Law covenant, but under a covenant older than either of these [Gal. 3:17], the Abrahamic covenant; as part of "The Seed." "If ye be Christ's [body], then are ye Abraham's Seed and heirs according to (*that*) promise."—Gal. 3:29.

#### *Covenants Sealed with Blood*

As the typical or Law covenant [or "testament"—same Greek word;] was ratified or sealed by Moses its Mediator, with the blood of a bull and a goat annually, so the "*new covenant*" is sealed with the blood of "better sacrifices" [plural] which these represented, viz.: Christ—Head and body.

Moses took a bunch of hyssop and scarlet wool and therewith sprinkled of the ratifying blood mixed with water, both the book (type of the Law) and all the people. (See Heb. 9:19.) So with the New Covenant it must also be ratified with blood; and the mediator of the "*New*," gives his own blood (life,) both *head and body*, during this *gospel* day of sacrifice. And soon when the better sacrifices are complete, the people will be sprinkled with this cleansing blood and with the pure water of truth. It will sprinkle both *book* (law) and *people*, bringing the people into harmony with God and therefore into harmony with his Law. Their teeth will no longer be set on edge; no longer will they, when they would do good find evil present with them; for "All shall know the Lord from the least to the greatest," and "The knowledge of the Lord shall fill the whole earth."

#### *Sprinkling After the Better Sacrifices*

Who will do the sprinkling after the sacrifices are complete? It was Moses in the type; it will be the Great Prophet and Mediator in the antitype—"A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people." (Acts 3:22.) This prophecy belongs to the "Times of restitution of all things," and is quoted by Peter as applicable there.

#### *Antitypical Prophet Now Being Raised Up*

That prophet or teacher—"The Christ"—Head and body is now being "raised up" (to power) and soon the work of sprinkling and cleansing humanity begins; and the soul (person) who will not then obey and be cleansed shall be destroyed. In that age, the sinner a hundred years old will be cut off, though at that age he would be but "a child."—Isa. 65:20.

#### *Sarah—Hagar—Keturah*

Let us briefly review these covenants as they are illustrated in a type or allegory. (Gal. 4:22-31.) Paul explained that Abraham's wife, Sarah, was a type of the cove-

nant made with Abraham, referring to "The Seed." As years rolled by, and no child came, they began to look for a fulfilment in some other way, and Hagar takes the place of a wife and bears a son, who apparently is to be the heir. So the original promise of God meant Christ, but He was not born until "due time," and in the meantime "The Law" was given from Sinai, apparently taking the place of the covenant, and under the law covenant a *fleshly seed* was developed—fleshly Israel. But the Abrahamic covenant had not failed, and after the Hagar covenant had borne fleshly Israel (typified by Ishmael), the true seed of Abraham and heir is born, under the *first* (or Sarah) covenant; *i. e.*, Christ Jesus and the members of His body—spiritual Israel.

#### *Paul Spoke of Only Two Seeds*

This is as far as Paul carries the type, because speaking only of the two *seeds*, natural and spiritual, and the two covenants under which they come into existence. But as we find that God is to make "*a new covenant*," "after those days," we naturally inquire; Why was not this *new* covenant typified by a wife as well as the other two? And upon examination we find it was so illustrated. Turning to Gen. 24:67, we read how Isaac receives Rebecca into Sarah's tent, and she becomes his married wife, etc., illustrating how our heavenly bridegroom will receive His bride at the end of her journey, and bring her into, and associate her with Himself in the enjoyment of all things promised in the first (or Sarah) covenant. Then we read: "*Then, again, Abraham took a wife, and her name was Keturah*," illustrating, as plainly as a type can, the new covenant.

#### *Children Born of Abraham's Wives*

Each of the first two covenants, bore *one* offspring: The first, the "heir of all things" (Isaac—the spiritual Israel), and the second, fleshly Israel, beloved for the Father's sake. But the New Covenant (Keturah) bears six sons, which, taken with the one of Hagar would be *seven*—a complete number—representing that all the fleshly children would be developed under the Hagar and Keturah or "Law" and "New" Covenants. The name Sarah means *Princess*, Hagar means *flight* or *cast out*, Keturah means *incense* or *sweet*; all of which are significant.

#### *Significance of Sarah, Hagar, Keturah*

Oh, how our covenant—the Royal—looms up above all the others! Let us not forget that we must *die* with Jesus, if we would *LIVE* and share in the glorious work of sprinkling and cleansing the world in the next age. "That by means of *death* \* \* \* they which are called might receive the promise of *eternal* inheritance."—Heb. 9:15.

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### **The Three Great Covenants**

Z 1909—27

#### *Light on the Covenants in 1880*

Christendom in general recognizes only two Covenants, the Old or Law Covenant, with Moses as its mediator, and the New Covenant, with Christ as its Mediator. Christen-

dom may be said to know nothing whatever about the Abrahamic Covenant. When rarely they recognize the Abrahamic Covenant at all, or enter it into their calculations, they identify it with the New Covenant. We all inherited this general line of thought through Sunday-School sermons, commentaries, etc. It is not strange, therefore, that we all had this confused conception of this subject. Gradually, as a part of the light due to the Church in the end of this age, we got to see that there are three Covenants, instead of two, as we first supposed. We got to see that the Abrahamic or Sarah Covenant, the original one, is the grandest and best of the three, and that from it the other two proceeded. This light upon the Divine purpose we began to set forth in the WATCH TOWER in 1880, and later elaborated the same thought in the *Tabernacle Shadows of Better Sacrifices*. In the latter we set forth that these Covenants are represented in the garments of the High Priest, in the ephod of two parts, with its shoulder-clasps and jeweled breast plate. However, we did not discern so sharply as we now do the clear-cut distinctions between those three Covenants. And is not this in full accord with the Lord's general dealing with us and with all people throughout the age? Is it not his proposition that the "Path of the just shall shine more and more unto the perfect day"? We believe that it is.

#### *Growth in Grace and Knowledge of the Covenants*

What we now see still more distinctly it is our duty and privilege to lay before the Household of Faith. We remind you, however, that as it took some of us quite a while to get a proper focus upon the Abrahamic Covenant, it may now take some of us a considerable time to still further differentiate between the Abrahamic Covenant and the New Covenant. Remember also that a clear understanding of every detail of God's Plan, while desirable, is not necessarily essential to our blessing thereunder. For instance, we believed in the precious blood of Christ and were justified thereby freely from all things, when we did not at all understand the philosophy of the Atonement—even as the majority of Christian people do not understand it now. The increasing knowledge did not bring increasing justification, but it did bring increased appreciation and love and devotion and opportunity for greater harmony with the Divine purposes better understood.

#### *I.—Grace. II.—Law. III.—Works*

##### *The Sarah Covenant One-Sided, Unconditional, No Mediator*

St. Paul pointed out to us most distinctly that the original Covenant made with an oath to Abraham was in every way the superior one and that it, being a one-sided Covenant, an unconditional promise, has no mediator.

##### *Law Covenant. Added, Called Hagar, Works Required*

St. Paul tells us that the Law Covenant was "added" to the Abrahamic Covenant in God's dealing with the nation of Israel. It is called a Law Covenant because the benefits of that Covenant were offered only to those who would keep the Law in all its requirements—inviolate. He calls it the Hagar Covenant, because it was a bondage and because its offspring, the Jewish nation, could not inherit the promised



blessings and privileges. He tells us that it made nothing perfect, brought nothing to perfection. Although faith had a place and the grace of God had some manifestation towards Israel, yet neither faith nor grace affected their Covenant, which was hard and fast and demanded obedience to the works of the Law—"He that doeth these things shall live by them." Since none could do perfectly, that Covenant of works brought only condemnation of their imperfect works. It had a mediator, Moses, but he was unable to accomplish anything for the people, because of their imperfection through heredity. We properly call this the Law Covenant.

### *Children of the Covenant*

The Apostle points that as Hagar's child was born before Isaac, who represented The Christ, Head and Body, "The New Creation," so the nation of Israel, Moses and all the people baptized into him in the sea and in the cloud, "The house of servants," would be developed before Spiritual Israel, the New Creation—Christ and all the members of the house of sons of spirit-begetting.

### *Sarah Covenant Before and After Law Covenant*

As the Covenant of Grace (Sarah) existed before the Law Covenant was added to it, so it continued to exist after the Law Covenant was set aside as a Covenant, its prize of life eternal having been won by "the man Christ Jesus, who gave himself a Ransom for all." So, then, the Covenant of Grace (Sarah), which preceded the Law Covenant (Hagar) four hundred and thirty years, continued alive during the whole period of the Law Covenant, but without children, and then brought forth the Head of the Seed, Jesus. The Law Covenant was then cast aside—"Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman"—The Christ, the Heir of the original promise, now being developed. From the Scriptural standpoint the Resurrection is the birth; as, for instance, our Lord is the "First-Born from the dead, the First-Born amongst many brethren," and "his brethren," "his members," "his Bride" (three different names for the "elect" Church), must all be brought forth from the dead, all be "changed" to spirit condition before the Seed of Abraham will be complete.

*The "Mystery", Jesus the Head, the Church the Body  
"If Ye Be Christ's, Then Are Ye Abraham's Seed and  
Heirs."—Gal. 3:29*

This is the Mystery—the selection of the Church as the Bride of Christ during this Gospel Age, to be sharers with their Redeemer in the sufferings of this present time, and also in the glory that shall follow. Hence the Apostle was very solicitous that he might have share in "His Resurrection," The Christ Resurrection, "The First Resurrection." Not until that "First Resurrection" is finished will the Seed of the Sarah Covenant be fully born. This is quite in accord with the prophetic statement, "Shall I bring to the birth (deliver the Head), and not cause to come forth (the Body)." (Isa. 66:9.) The intimation is that so surely as Jesus, the Head of the Body, was brought forth in the Resurrection,

born from the dead, so surely will all the members of his Body share with him his glorious "change" from mortality to immortality, from earthly to heavenly nature.

### *Jews Re Membership in the Body of Christ*

What about the Jews under the Law (Hagar) Covenant? Were they on that account cut off from the very privileges and blessings which they so desired—of being Abraham's Seed and heirs according to the promise? We answer, Yes. The Apostle shows that the children of the bond-woman could not be heirs with the children of the free-woman. How, then, did the apostles and others, who were of Israel according to the flesh, come into relationship with Christ and the Sarah Covenant (of grace)? The Apostle tells us that as a human marriage is dissolved by the death of one of the parties, so those of the Jews who could recognize by faith that Christ's death had fulfilled the terms of the Law Covenant could realize that that Covenant was dead, and hence, that they were freed from it and could become married to another—united to Christ. On the contrary any Jew who does not recognize that Christ, by his death, has "made an end of the Law, nailing it to his cross," and who still continues to believe in that Covenant, is as firmly bound thereby as though the Covenant were still alive; just as a woman whose husband was really dead, but she *thought him alive*, could not conscientiously marry another.

### *Did God Deceive the Jews?*

The Apostle explains that all of that nation who lacked proper faith in Christ were cast off, "blinded," not forever, but until the completion of the House of Sons, the New Creation, the spirit members of the spiritual Body of spiritual Israel—The Christ. Ah! but, says one, if they be cast off, "blinded," until the elect Church is complete, then they can have no part in it; and, being under the conditions of the Hagar (Law) Covenant, will they not be in an unsatisfactory state, under a New Covenant? And according to this evidence, did not God rather deceive the nation of Israel, when he entered into the Law Covenant with them at Sinai, knowing that they could not keep it, and could not get life under it, and yet permitting them, so supposing, to put themselves under that bondage? Are not the Lord's ways just and equal?

### *God to Recognize Two Seeds*

Yes, we answer, and the full scope of the Divine purpose when seen is glorious in its harmony. The difficulty in the past has been that we have seen as through an obscured glass, and not face to face. Now we perceive that God intends to recognize two seeds of Abraham, the one heavenly, like unto the stars of heaven; the other earthly, like unto the sands of the seashore. The attempt of the Law Covenant to bring forth the natural seed first was abortive—a failure. First must come the spiritual Christ, Head and Body, partaker of the divine nature, heir of all things. Then God's favor will return to natural Israel. But since the Law Covenant completed its purpose and was demonstrated to be unavailable for them, because of the weaknesses of the flesh, God purposes to make with that nation, and with that nation

alone, a New Covenant. Not a single statement of Scripture identifies the New Covenant with the Gentiles. On the contrary, it is Israel's New Covenant given to displace the Old or Law Covenant. Let us note well that the great mass of the early Church were Hebrews and that the Apostle's references to the New Covenant are almost exclusively in his epistle to the Hebrews. One exception is in Rom. 11:27, where the Apostle, although addressing Christians of Gentile birth, tells them that natural Israel was cast off for their sakes, but is still beloved for the father's sake, and is again to have Divine favor, under a special Covenant. The other (2 Cor. 3:6) refers to the royal priesthood as able (qualified) servants of the New Covenant—dying with Christ for its sealing.—Mal. 3:1.

#### *New Covenant Belongs to Israel Alone*

The more closely we investigate the New Covenant, the more we must be convinced of this fact—that it belongs to Israel alone, including the two nations into which they divided at the death of Solomon—Israel and Judah. Note the statement of the Prophet, "Behold the days will come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah, not according to the Covenant [the Law Covenant] which I made with them when I took them by the hand and led them out of the land of Egypt." The Apostle, endeavoring to prove to the Jews that they could gain nothing under the Law Covenant, points out this prophecy, and tells them that the fact that God speaks for this as a New Covenant implies that a preceding [Law] Covenant had become old, valueless, and was preparing to pass away—"In that he saith, a New Covenant, he hath made the first old; now that which decayeth and waxeth old is ready to vanish away."—Heb. 8:13.

#### *New Covenant Takes Place of Old Law Covenant*

The New Covenant is to take the place of the old and unsatisfactory one. There were two old Covenants, the Grace, or Sarah Covenant, and the Law, or Hagar Covenant. Which did the Apostle mean had grown old, valueless, and would pass away and give place to the New Covenant? Surely there can be no doubt or misunderstanding on this point.

#### *Jesus Became Heir of All*

He meant the Law Covenant, for he says so. He did not mean the original Grace or Sarah Covenant, for he points out that our claim to relationship to God is under that original Covenant, as members of the Body of Christ, members of of the Bride of Christ joint heirs with him. Our Lord Jesus, by his obedience, became heir of all, heir of the original Covenant and heir also of the Law Covenant. Of the people there was none with him, neither Jews nor Gentiles.

#### *High-Calling Open to Both Jew and Gentile*

But by the grace of God there was provision made, as we have seen, that any Jew, seeing that the Law Covenant was dead, nailed to the cross, might become betrothed to Christ. They did not need to wait for the New Covenant, the provisions of which apply only to those on the earthly plane. Instead, by a faith justification and a consecration unto death,

they were counted worthy of begetting to the new nature—betrothal to Christ. And similarly Gentiles, favored of God by the hearing ear and seeing eye of faith, were subsequently privileged to go through the same process, except that they did not need to reckon themselves dead to the Law Covenant, because they never were under it. Otherwise, recognizing Christ's death as the blood of the original Covenant, typified by Abraham's offering up his son, these also were reckoned, justified and, presenting their justified bodies to the Lord as sacrifices, they were begotten of the same holy Spirit as the Jews, to be fellow-members of the same Body—the Body of Christ.

#### *Ancient Worthies re Covenants*

We come now to the other part of the question: What provision has God made for those Jews who bound themselves under the Law Covenant, from Moses' day down to the first advent; and for those who since then have not discerned the death of the Law Covenant and who will not be made aware of it until after the spiritual Seed shall have been completed and glorified? If they have not lost all share and privileges in connection with God's special mercies, where do they come in? We answer that Abraham, Isaac, Jacob and others before the Law Covenant were not bound by it, yet were not in the fullest sense justified to life until the Abrahamic Covenant had been established at Calvary. Their faith, then, entitled them to a share in the merits of that sacrifice. Likewise throughout the period of the Law Covenant, before it was annulled at the cross, there were Ancient Worthies who lived above the masses of their time, and who, although bound by the Law, had above it a living faith in the original Oath-Bound (Sarah) Covenant of Grace. These in the Divine records were entitled to their share of that grace, as soon as the merit of Calvary's sacrifice had been presented on behalf of believers, when Jesus "ascended up on high, there to appear in the presence of God on our behalf." Although they lived while the Law Covenant was alive, they foresaw its death and trusted not in it, but in the superior Covenant of Grace. Hence these in due time will come forth to a life resurrection, not because of their relationship to the Law Covenant, under which they lived, nor because of their relationship to the New Covenant, of which some of them knew nothing, but because of their relationship to and faith in the original (Sarah) Covenant of Grace.

#### *Sealing the New Covenant*

He who knew the end from the beginning knew exactly what Israel would be and do, and was not disappointed, and all of the plans and promises to that nation were made from the standpoint of this knowledge. Although the chief feature of the Sarah Covenant was secured by our Lord Jesus as a trophy of his victory over sin and death, and although he laid down his human nature completely to this end, nevertheless the Divine arrangement is such that the blood of Christ, the merit of his sacrifice of earthly things, must accrue to the benefit of the natural seed of Abraham, because it all goes to seal the New Covenant, which belongs exclusively to fleshly Israel. The opportu-

nity granted to both the Jews and Gentiles to become Joint-Heirs with the Redeemer was based upon their offering themselves to him in sacrifice, and his acceptance of their offerings as his own—his sacrificing them throughout this age as his own flesh—and God's acceptance of them as New Creatures, begotten of the Spirit, as brethren of Christ, or the betrothed of Christ, or members of his Body. Only by thus sharing with our Lord, drinking his cup, being baptized into his baptism of death, surrendering all into his hand, can we have fellowship with him in his sufferings; and his death (including ours) seals the New Covenant in his blood, of which he said, "Drink ye *all of it*." In his cup we are partakers, joint-sacrificers.—1 Cor. 10:16.

### *Israel's Loss Our Gain, Our Gain Israel's Gain*

Thus while natural Israel had been counted enemies for our sakes, for the Gospel's sake, our only opportunity for gaining the great prize is in connection with the sealing of a New Covenant between God and Israel. How beautifully the features of the Divine program balance! Their loss was our gain, and our gain through sacrifice becomes their gain; and, altogether, the Lord will be glorified.

### *When the New Covenant Will Be Sealed*

As already shown, the New Covenant will not be sealed, ratified, until the sacrifices of The Christ shall have been finished. And the finishing of these sacrifices closes the work of this great Day of Sacrifice and Atonement. With the second presentation of the blood of Atonement in the Most Holy, at the end of this age, the New Covenant with Israel will be sealed, and the blessing of the Lord will begin to Israel, "For this is my Covenant with *them*, when I shall take away their sins."—Rom. 11:27.

### *Abraham's Two Seeds All Nations Blessed*

Not only did the original promise indicate two seeds of Abraham—one as the stars of heaven, and the other as the sands of the sea—but St. Paul elaborates this thought, saying of the promise, "It is of faith, that it might be by grace, to the end that the promise might be sure to *all* the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all (including you who are Romans); as it is written, I have made thee a father of many nations." We have seen how Abraham, as a type of God, is the father of the spiritual Seed and how through Christ, by the provision of the New Covenant, the Jewish nation, dead under the Law Covenant, is to be regenerated by The Christ, the Mediator of the New Covenant; and that this regeneration will commence at the close of this Gospel Age and the opening of the Millennial Age. But these are only two—"the (Church) holy nation," and the (Jewish) chosen nation. How do all nations come in? It will not do to say the Body of Christ, the Bride class, fulfils this prophecy, because, although they were taken out of the nations, they are not all nations, and do not even represent all nations. Each first died to his earthly estate and nationality, before he was begotten of the holy Spirit to be a member of the holy nation, the New Creation.

### *Christ and Ancient Worthies Channels for World's Blessing*

The Scriptures distinctly show that Christ and his Church, spirit beings, must constitute the Kingdom class, but they also show that the Ancient Worthies, and through them the nation of Israel under the New Covenant, will become the representatives of the heavenly Kingdom amongst men. It will be with these that the blessing of the Lord in the Millennial morning will begin. Thus we read of Jacob's trouble, that he shall be saved out of it and that the Lord will restore their judges as at the first, and their law-givers as at the beginning—the Ancient Worthies resurrected on the earthly plane. (Jer. 30:7; Zech. 12:7.) The New Covenant will be the Law Covenant over again, only that it will have the better Mediator—The Christ, Head and Body, who will be able to make allowances for the imperfections of Israel's heredity. *The sins of the past will all be forgiven, their physical blemishes waiting for restitution. They will be dealt with according to what they are, allowances being made in each individual case, and each will be required to heed the voice of the antitypical Moses. "And it shall come to pass that every soul which will not heed that Prophet, shall be utterly destroyed from amongst the people."*—Acts 3:23.

#### *Hope for the Many Nations*

#### *Divine Government in Hands of Ancient Worthies*

Since God's favors are thus marked out for the heavenly and the earthly Seeds of Abraham—the earthly through the heavenly—it follows that the blessing of the other nations will come about through their affiliation with these. In other words, we may understand that the Divine Government established in Israel in the hands of the Ancient Worthies will be the center of Divine favor, and the people of other nationalities must come to this center for their supplies of truth and grace. Thus the Prophet represents the matter, saying, "Many nations shall go and say, Come and let us go up to the mountain (Kingdom) of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the Law shall go forth from Mount Zion (the spiritual Kingdom) and the Word of the Lord from Jerusalem (the center of the earthly Kingdom)."—Micah 4:2.

#### *All Nations to Become Israelites*

As thus all nations, peoples, kindreds and tongues shall be brought gradually to an appreciation of the Divine Plan; they shall all be blessed with Restitution privileges and opportunities and with an enlightenment from the rays of the Sun of Righteousness, which then through the appointed channels will be flooding all the earth. Thus will the original Covenant have its amplified fulfilment; first, in The Christ, the spiritual Israel; secondly, under the New Covenant with Israel after the flesh; and through these bless all the families of the earth, so that all the willing and obedient may gradually attain to the standards of the children of God and be possessed of the "liberties of the sons of God"—freedom from sin, sorrow, pain and death. As the old Law Covenant was with Israel only, so the New (Law) Covenant will be with Israel only. Other nations will share it by becoming Israelites, "Proselytes of the gate," not under the old but under the New Covenant. (Ezek. 16:60, 61.) "He that hath an ear to hear, let him hear."

### *Church's Relationship to New Covenant*

"Know your calling." Let us who have accepted the Divine call in Christ bear in mind that, according to the Apostle's declaration, we are the children of the Sarah Covenant. We are the Bride of Isaac, and his Joint-Heirs, of whom it is written, "If ye be Christ's, then are ye Abraham's Seed and heirs according to the promise." Our only relationship to the New Covenant is that the Father drew us to Jesus and Jesus covered us with his robe of righteousness and thus made it possible for us to be called to joint-fellowship with himself in the "better sacrifices," participation in the "cup" of suffering and death—"the blood of the New Covenant"—for the sealing of the New Covenant for Israel, under which all the families of the earth will get a blessing. Thus in the divine purpose our Lord's death or blood justified the Church and (with the Church's) will seal the New Covenant for Israel and through Israel will become effective to all of Adam's race. "As all in Adam die, even so all in Christ shall be made alive—every man in his own order."

### *Church's Relationship to Christ*

The Church comes into Christ as his Members or Body or Bride. Israel will come into The Christ family as children "Instead of thy fathers shall be thy children." And this same privilege shall extend to all—to become regenerated "in the regeneration" when we shall sit with him on his throne.

### *The Everlasting Covenant*

Both the Abrahamic Covenant and the New Covenant are Scripturally styled "The Everlasting Covenant," in contrast with the Law Covenant, which passed away, a failure because of its unprofitableness." (Heb. 7:18.) The one is perpetuated in the other, even as the spiritual Seed (spiritual Israel) will rule and bless through the earthly Seed (fleshly Israel). Note the Scripture testimony that the original Grace (or Sarah) Covenant is everlasting. (Gen. 17:7, 13, 19; 2 Sam. 23:5; Psa. 105:8-10.) Note other Scriptures which apply the same term prophetically to the New Covenant. (Jer. 32:40; 31:31, 32; Ezk. 16:60.) Note carefully the context in each instance, that the reference is to the Millennium.

### *The Blood of the Everlasting Covenant*

The blood of the Everlasting Covenant is the "blood of Jesus," his sacrifice, through the merit of which believers are now "justified by faith" under the Grace or Sarah Covenant (not by the New Covenant which does not yet exist and which is to be made only with Israel). And the blood or sacrifice of Jesus is "the blood of the New Covenant," yet to be established with Fleshly Israel, just the same only that by the Father's good pleasure Jesus is now accepting the "little flock" as his members and counting their sacrifice or blood as a part of his own.

### *The Father's Drawing Now*

Note how this is set forth in Isaiah 55:1-3. Here believers of this Gospel Age are described as those who hunger and thirst after righteousness. Under the Father's drawing

they come to Jesus *now*. They are not of those who, blind and deaf under Satan's power, love darkness rather than light and will need the Kingdom regulations and corrections to make them bow and confess, under the New Covenant arrangement with Israel and indirectly with all nations.

### *Sure Mercies of David*

To these hungry, thirsty, seeing, hearing, believers the Lord offers the "fatness" or cream of the Everlasting Covenant, saying, Obey and your soul shall live and I will give unto you the sure or promised mercies of David. David means beloved and is another name for the Redeemer, the antitypical King of Israel by Divine appointment.

### *Call of Gospel Age in Prophecy*

This prophecy evidently, therefore, is the prophecy of the call of this Gospel Age to share with Jesus the glory, honor and immortality of the Kingdom. Note the context, "A nation that thou knowest not shalt thou call, and a nation that knew thee not shall run unto thee." (V. 5.) Unquestionably this is the Church—Spiritual Israel, "a holy nation," a peculiar people, chosen out of all nations to the heavenly Kingdom of the Millennium.

### *Messiah Given for a Covenant*

Note the description of Christ Jesus and his "Body" in Isaiah 42:1-7. Note that Messiah is "*given*" for [sacrificed in the interest of] a Covenant to *the people* (Israel) and for a light to the nations or heathen, to enable them all to come in that light under the blessings of Israel's New Covenant.

### *Church Perfected Through Blood of Everlasting Covenant*

Come now to Hebrews 13:20, "Now the God of peace who brought again from the dead the Great Shepherd of the sheep (Jesus), *through the blood of the Everlasting Covenant make you perfect.*" Does this refer to our justification from Adamic guilt and reconciliation to God? Not at all. The Father will have nothing to do with us (except to "draw us to Jesus for justification and consecration) until *after* our justification. Then his mighty power which brought our Great Shepherd from the tomb to glory and immortality begins to mightily work in us to will and to do his good pleasure." (Phil. 2:13.) If we abide in his love he will perfect us as *New Creatures* by the privileges granted us of sharing in the sufferings of Christ—*participating in the shedding of the blood of the Everlasting Covenant*, which as the New Covenant will bring blessings to Israel and then to the world. The Greek word here rendered "perfect you" signifies "knit you together," that is, make you completely one with the Shepherd as his "members" both in sufferings and in glory to follow.

### *Church Sanctified Not Justified by Blood of Everlasting Covenant*

Note also that in Hebrews 10:29 it is the blood of the Covenant that *sanctified* and not the blood that *justified* that, sinned against, merits the Second Death. We were justified by faith in the blood of Jesus. We were sanctified by our consecration to drink of his cup—the blood of the New Cove-



nant. Only those who have *gone on* to this second degree and presented themselves as sacrificers (Romans 12:1) and have been accepted and sanctified by the begetting of the holy Spirit, as members of the "Body" of Christ and sons of the Highest, *can* commit the sin unto death. "If any man [thus presented and sanctified] draw back my soul shall have no pleasure in him. But we are not of those who draw back unto perdition"—Second Death.—Heb. 10:39.

#### *Scriptures Which Mention New Covenant*

Let us now briefly refer to all the Scriptures which mention the New Covenant that we may note their full harmony with the foregoing. We have already examined the one statement connected with our text and see that it applies to the closing of this age—a shaking of the nations and everything out of harmony with God, preparatory to the establishment of the Kingdom, as the foundation of the New Covenant blessings to the world during the Millennium. There are just eight other texts in the New Testament which refer to the New Covenant:

#### *Mediator of a Better Covenant*

(1) "For this cause he is made Mediator of a better Covenant [not better than the Grace or Sarah Covenant, but better than the Law Covenant], which was established upon better promises." (Heb. 8:6.) Our Lord Jesus had already begun the work necessary to his fulfilling this office of Mediator of the New Covenant. He had laid the foundation, but he had not yet accepted to himself all the members the Father intended and foreknew and predestinated. We notice from the context that the contrast still is between the Law Covenant and its Mediator Moses, and the New Covenant, superior because of its better Mediator, the Messiah. Moses could offer only imperfect sacrifices, but Christ, by antitypical sacrifices of the bullock and goat (himself and his Body), makes satisfaction for the sins of the whole world, and prepares to mediate the New Covenant, which God has promised shall be his channel for blessing Israel and the world.

#### *New Covenant With Natural Israel Only*

(2) In the succeeding verse (8) the Apostle supports his argument by a quotation from the Old Testament promise to Israel of a New Covenant, saying, "Behold, the days come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah." Clearly this does not refer to Spiritual Israel.

#### *New Covenant Not for Spiritual Israel*

(3) Neither does the next reference to the New Covenant, which is a part of the same quotation from Jer. 31:31, refer to Spiritual Israel—"Not according to the Covenant that I made with their fathers. . . . For this is the Covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people."—Heb. 8:8-10.

#### *New Covenant Operative Later*

The days referred to in the above are "after" the days of this Gospel Age. The Apostle goes on to say, "And

they shall not teach every man his neighbor and every man his brother, saying, *Know the Lord; for all shall know me from the least to the greatest, and I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.*" This is a description of what will take place during the Millennium, and not a description of what we see about us today. God has not yet put his laws into the hearts of the house of Israel, and they are not his people, as he states they will be at the proper time in the end of this age when the New Covenant becomes operative. Compare Acts 15:15.

#### *Paul Taught Law Covenant Would Perish*

(4) "In that he saith, a New Covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Notice that the Apostle is not saying one word about the New Covenant being for the Church of Christ. His readers understood very well that they came in under the Sarah Covenant. But certain Judaizing teachers insisted that they must be under the Hagar Covenant, as well as under the Sarah Covenant. And this is what the Apostle is disputing. He is making clear that the (Hagar) Law Covenant would not continue, but perish, and that, in God's due time, he would provide a New Covenant to take its place with Israel.

#### *Jews Must Be Redeemed from Dead Works of Old Law Covenant*

(5) It was necessary that Jews be redeemed from the "dead works" of the *old* Law Covenant and that a New one be made for them by Christ—Head and members. The old one was sealed by the blood of *bulls and goats*, but the New one by "better sacrifices." Antitypically the blood of the bullock has been offered, and soon that of the goat will be presented.—Heb. 9:14-23.

#### *Better Sacrifices Require No Repetition*

(6) "This is the Covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts and in their minds will I write them; and their sins and iniquities will I remember no more. Now, where remission of sins is, there is no more offering for sin." (Heb. 10:16-18.) The Apostle is arguing along general lines. He would have his hearers understand that when an acceptable sacrifice has been offered to God for sins, the transaction is a closed one, and the sacrifice needs no repetition. He shows that this will be so in the future for the world. When the "better sacrifices," sealing the New Covenant, shall have been offered to God by our Redeemer, and accepted by him, it will mean the cancellation of all condemnation. On the strength of this work for the future the Apostle urges that we, the Body of Christ, whose sins have been atoned for by our Lord, the first sacrifice of the Day of Atonement (in the type the bullock), may count that our sins are completely cancelled, and will be remembered against us no more. "For by one suffering he (Christ) hath perfected forever them that are sanctified": all justified by faith, who proceed to full consecration and sanctification. If numbered amongst the sanctified, we may know that our sins are completely obliterated.

ated from the Divine record, so far as justice is concerned, and that we have entered upon a new record as New Creatures and will be held accountable only for trespasses against our covenant to the Lord, our vow—by which we became members of the Christ, the Seed of Abraham, and heirs of the great (Sarah) Covenant of Grace.

#### *Paul Applies New Covenant to Israel*

(7) "For this is my Covenant to *them*, when I shall take away *their* sins. As concerning the Gospel *they* are enemies for *your* sakes; but as touching the elect, *they* are beloved for the fathers' sake." (Rom. 11:27, 28.) There is no room to doubt that the Apostle here is referring to Israel's Covenant, the New Covenant, which God will make with them after this Gospel Day. The Apostle says the Covenant will be made when, or at the time that the Lord will "take away their sins." That time has not yet come. Israel is still under Divine condemnation, though we are now privileged to speak comfortably unto them and to assure them that the time for their deliverance is nigh, the time when the Mediator of the New Covenant will have taken on the last members of the spirit Body, the Gospel Church, "changed" by the power of the First Resurrection; the time when he will mediate that New Covenant, satisfy the demands of Divine justice on behalf of the world, as he already satisfied it on behalf of the Church. Then he will become, as previously intended and declared, the great Mediator of the New Covenant between God and mankind in general—the Church being the exception, under the Covenant of Grace. Then will he begin his Millennial Kingdom: "For he must reign until he shall have put all enemies under his feet, and the last enemy that shall be destroyed is death." Then all who drank of his "cup," the blood [sacrifice] of the New Covenant, as members of the Spiritual Seed, will reign with him.—Gal. 3:29.

#### *Church Approaching Mount Zion*

(8) "But ye are approached unto Mt. Zion, . . . to the New Jerusalem, . . . to the general assembly and Church of the Firstborns, . . . and to Jesus, the Mediator of the New Covenant and to the blood of sprinkling." (Heb. 12:24.) Here spiritual Israel is pictured as an army marching and the things at the farther end are seen and to be reached. Jesus reached the end of the way long ago, but the Church of Firstborns is not there yet. Jesus is the Mediator, but he has accepted the Church as his Bride, his Body, and waits for her arrival. The picture shows that the New Law Covenant will be established as the old Law Covenant was, only on a higher plane and through a greater Mediator and by better sacrifices.—Acts 3:23.

#### *Work of Gospel Age Higher than New Covenant*

Not one of these references to the New Covenant makes the slightest suggestion that it is applicable to the Church. A reference to the original prophecy from which the Apostle quotes shows that it could not apply to the Church, for we there read that the Lord "will take away their stony hearts out of their flesh, and give them an heart of flesh." This is exactly the Restitution Work which will begin with Israel and extend to all the families of the earth, but it is not at

all the work of this Gospel Age, which is far higher. The Lord does not give the "little flock" hearts of flesh, but, justified by faith, allows them to *sacrifice* the flesh and begets them to a new nature, the glorious Seed of Abraham, through which all the families of the earth shall be blessed, by the inauguration of the New Covenant, sealed, made operative by the merit of the blood of Christ.

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## Abraham's Three Wives

Z 1909—222

A correspondent objects to our suggestion that Keturah, Abraham's third wife, represented the New Covenant, as his secondary wife, Hagar, represented the Law Covenant, and his primary wife, Sarah, represented the Covenant of Grace, "the New Jerusalem, the mother of us all," the mother of the promised seed, Isaac, typical of Christ Jesus the Head and the Church his Body, as the Apostle declares in Galatians 3:29; 4:28.

### *Keturah a Wife of Abraham*

The objection is that Keturah was not a wife, but a concubine or secondary wife, and that Abraham had several of these, according to Genesis 25:5, 6, where we read, "Abraham gave gifts to the sons of his concubines." The claim further is that Abraham was already old at the time of Isaac's birth and that the probabilities are that he had several concubines while Sarah was still living.

### *Keturah Typical, Though Paul Does Not Mention Her*

We reply that there is always room to speculate in contradiction to the plain statements of Scripture; so that the worldly-wise and all who lack faith in the Divine record will have abundant opportunity to stumble themselves. The Scripture record is clear to the effect that Abraham's companion, fully recognized as his wife and joint-heir, was Sarah, and that her son was specially recognized as Abraham's heir. As for Hagar and Keturah, the record is similarly explicit—that they bore children to Abraham—the former with Sarah's consent and as her special representative, the latter after Sarah's death. Whether these two women be termed secondary wives or concubines matters nothing and we need not quibble over a point of no consequence. Evidently concubine is the name which preferably describes the relationship of these two women to Abraham. And this was eminently proper, since it was evidently the Divine intention, as declared by the Apostle, that Abraham himself should be a type of the Almighty, Sarah a type of the Abrahamic Covenant, and her son Isaac a type of The Christ, the Messiah, the Prophet, Priest, Mediator, King, Judge, through whom the blessing of the Almighty should ultimately proceed to all the families of the earth. The Apostle carries out this figure by showing that Hagar, the bondwoman or concubine, represented the Law Covenant, and that her child Ishmael represented the Jewish people, born under that Law Covenant. The Apostle shows that they could not be both children of the bondwoman and children of the free woman. He

shows that the Jews, in order to become united to Christ and members of the spiritual Isaac, the heir of all, must become dead to the Law Covenant and be married to Christ, begotten of the holy Spirit; otherwise they could have neither part nor lot in the spiritual Seed of Abraham. The Apostle does not carry the figure on and declare that Keturah typified the New (Law) Covenant. We believe that this omission was of Divine intention, because the time for this particular feature of the Divine program to be clearly understood was not yet due.

### *Isaac and Church Do Not Have Two Mothers*

One thing, however, can be clearly seen by all who have the eyes of their understanding open and their spiritual senses exercised, and that is that Isaac did not have two mothers. It was the same Sarah who from the first was recognized by Abraham as his mate and only full and proper wife, who for so long was barren, but who finally bore Isaac, the seed of promise. Similarly the Sarah Covenant, which was barren for centuries, at our Lord's First Advent bore him as the Antitypical Seed of Abraham. Then also the Hagar or Law Covenant and her child, the Jewish nation, were "cast out." In the Apostle's figure of Galatians 4:28 he represents the spirit-begotten, faithful overcomers of the Church, as members of the Antitypical Isaac, the Spiritual Seed of the Sarah Covenant. "We, brethren, as Isaac was, are the children of the promise." In the picture he gives us in Galatians 3:29 the Apostle presents the Church as the Bride of Isaac and his joint-heir—now betrothed and in the end of the age to be married to him, and to enter into his mother's tent—to enter into all the blessings and privileges that belong specially to this great Covenant which God made with Abraham and which he confirmed with an oath.

### *Hager and Keturah, Like Old and New Covenants, Were Additions*

The record in Genesis 24:67 and 25:1 shows that after Sarah's death Abraham took Keturah as his wife—not, however, as taking the full place of Sarah as his joint-heir, as the word *wife* in olden times evidently signified. She was accepted as his companion in a secondary sense without disparagement to the first wife Sarah and her son Isaac, to whom Abraham "gave all that he had." We submit that Keturah is a very proper figure of the New (Law) Covenant, as Hagar was of the old Law Covenant. It is not the Oath-bound Covenant, which relates to the Spiritual Seed, which becomes heir of all. As the Law Covenant was no part of the original one, but merely an addition to it—so likewise the New Covenant is an addition to the Oath-bound Sarah Covenant. As the children of Hagar and the children of Keturah did not inherit the original promise, *so neither will those who inherit the New Covenant be fellow-heirs with those who inherit as members of Isaac or as his bride and joint-heir.*

### *New Law Covenant Supercedes Old Law Covenant, Not Abrahamic*

We therefore deny that it is possible for anybody to be logically, truthfully or Scripturally a child of two Cove-

nants or two mothers at the same time. And on the other hand we urge the reasonableness of the proposition that if the Law Covenant was represented as a mother and a concubine wife the New (Law) Covenant, to take its place, should also logically appear as a concubine wife. We also urge upon the attention of all that the word "New" implies, as the Apostle suggests, that another had become old and ready to vanish away. It was not the original Oath-bound Covenant which vanished away, but the Law Covenant. Hence the New Covenant did not take the place of the original or Sarah Covenant, but is to take the place of the old Law Covenant as a New (Law) Covenant under a new Mediator, superior to Moses.—Acts 3:22, 23.

### *Jesus re Two Covenants or Mothers*

The query is raised, Was not our Lord the child or seed of two Covenants or two mothers, since we read that he was "born under the Law (Hagar) Covenant" and the Apostle teaches that he was the Seed of the original or Sarah Covenant?

We answer, No! If our Lord Jesus had kept the Law Covenant merely and had not consecrated his life, had not sacrificed it, he might thus have had eternal life as an earthly being. Then truly he might have claimed to be Abraham's seed and heir of all earthly things. But, then, he could not have been the *promised* seed; for the promised seed was to "bless all the families of the earth"—implying the resurrection of the dead. This *blessing ability* could be our Lord's not by keeping the Law and becoming Hagar's wonderful son, but by sacrificing all of the *earthly* blessings proffered by the Hagar Covenant, accepting *instead* the spiritual privileges of the Sarah Covenant. Let us get clearly in mind that it was not the "man Jesus," but the "new creature" Jesus who became heir of all and who liveth to bless Israel and all nations. Similarly *only* such believers as have become New Creatures, begotten of the holy Spirit, are members of the great Prophet, Priest, King, Mediator and Judge which God is now raising up as the Seed of Abraham to bless the world.

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## **The Seed of Abraham and Its Work**

Z 1909—243

### *Faith In Divine Foreknowledge an Important Lesson*

Divine foreknowledge is one of the great lessons which God will impress. God would have us know that every feature of his plan was premeditated, forearranged from before the foundation of the world. He would have us recognize the fact that he is working all things according to the counsel of his own will, according to fixed rules, and principles which are unchangeable. This lesson is one of the principal objects served by a Divine revelation; a secondary object is the blessing of a certain class in sympathetic accord with God by giving them in advance such information respecting Divine purposes as would enable them to rejoice therein and to co-operate therewith.

### *The Scroll in the Divine Hand*

A beautiful word-picture of this Divine foreknowledge and prearrangement is given us in the fifth chapter of Revelation. There Jehovah, the Emperor of the Universe, is pictured upon the throne, and in his hand a written scroll, sealed with seven seals. That sealed scroll represents the Divine plan which God purposed in himself from before the foundation of the world, but which he had revealed to no one, no, not to the angels, neither to the Son. (Matt. 24:36.) In a word, all that has occurred since creation—the permission of sin, the fall, the Covenant with Abraham, the Law Covenant with Israel, the coming of Jesus, the Pentecostal blessing, the gathering of members of the Church—all these things were foreknown to the Father and provided for. Additionally, that scroll contains a record of all that is happening now, and all that will occur throughout the Millennial Age, down to its very close—down to the time when every creature in heaven and in earth and under the earth shall ascribe, praise, honor, glory and dominion to him that sitteth upon the throne and to the Lamb forever.—Rev. 5:13.

### *Lion of Judah the Worthy One*

In the picture John notes a proclamation made throughout heaven and earth, inquiring for anyone worthy of the great honor of having this scroll of the Divine purpose committed to his care—to be opened, to be executed in harmony with the Divine purpose. He looked to see who the worthy one might be, but none was found worthy. Then he wept. It seemed to John too bad that God should have some great, wonderful purposes which might come to naught because no one was worthy to be the Divine executor in respect to the plan. But his tears were checked by the angel, who said, "Weep not: Behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." And John said, "And I beheld, and, lo, in the midst of the throne . . . stood a Lamb as it had been slain." And to the Lamb was given the scroll. Then all the angels of God worshipped the Lamb, saying, Thou art worthy to receive glory, and honor, and dominion, and might, and power, etc.

### *Jesus Reveals the Father's Plans in Due Season*

Applying the picture, we see the signification. Until our Lord was slain, until he had given his life as man's redemption price, there was no being in all the universe worthy to be the executor of the Divine purposes. By our Lord's loving obedience to the Father's will—even unto death, even the death of the cross—he proved himself loyal to the last degree. Him the Father raised from the dead, and when he had ascended up on high the proclamation went forth, Let all the angels of God worship him. He is the Lamb of God who was slain, and by his death redeemed a condemned world of mankind, and merited the Father's confidence that to him might be entrusted every feature of the Divine program. "He is worthy." From that time on every feature of the program would be under his supervision and he would open the seals and see to the execution of every feature of God's gracious purposes. He had prom-

ised his Church that whatsoever things the Father would reveal to him, he, in turn, through the holy Spirit and by his providences, would reveal to his faithful ones, to those walking in his footsteps of full consecration.

### *The Gospel Beforehand*

St. Paul speaks of the Gospel's having been preached beforehand to Abraham, saying, "In thy Seed shall all the families of the earth be blessed." Here was a vague statement of the Divine purpose, relating to the blessing itself as an acorn would be related to an oak tree. Similarly, seed-thoughts respecting coming blessings had previously been given, though with much less definiteness. Directly after the fall God had declared that the Seed of the woman should yet bruise the Serpent's head. In other words, he foretold that evil should not always triumph. Again, through the Prophet Enoch a seed-thought had been given in his prophecy, "Behold, the Lord cometh with his holy myriads, to execute judgment." But to Abraham the message was so much more explicit as to make it worthy to be termed a part of the Gospel, a part of the good tidings now more fully made known unto us who are in Christ Jesus.

### *God Re-affirms Promise*

Abraham no doubt expected that Isaac, the son of promise, would be "the Seed," or the offspring, through whom the blessings would come; but when Isaac was grown and nothing wonderful was accomplished through him, God confirmed to him, and subsequently to Jacob, his son, the same Abrahamic promise, assuring them that "the Seed" was still future, and implied that the promise meant a nation instead of an individual—a nation of Abraham's Seed, Abraham's children. And this feature of the Divine arrangement was made manifest at Jacob's death, when the blessing was passed on from him, not to only one of his children, but to *all of them* collectively. There he pronounced them a nation of twelve tribes, and indicated that to them as a whole descended this Abrahamic promise—that they, as the Seed of Abraham, inherited the promise, "In thy Seed shall all the families of the earth be blessed."

### *Jewish Nation Held Together by God's Promise*

This promise held that nation together for all the centuries down to Christ—yea, it still holds them together as a peculiar people, separate from all the other nations of the world. St. Paul and the other Apostles refer to this repeatedly. St. Paul says, *Our twelve tribes instantly (incessantly) serving God, hope to come to the fulfilment of this Abrahamic promise—the blessing of all the families of the earth through them.*—Acts 26:7.

### *Law Covenant Did Not Disannul Abrahamic Promise*

As St. Paul points out, the Law Covenant was added to the Abrahamic Covenant so far as the nation of Israel was concerned—to continue until the promised Seed should come. He is particular to add that the Law Covenant itself did not disannul or make invalid the original Covenant, which was of Grace and not of Law. (Gal. 3:17.) He was particular also that we should see that the Law Cove-



nant "made nothing perfect"—it accomplished no real information or restitution. It did, however, set forth in types and allegories some wonderful lessons illustrative of great Divine principles of truth and righteousness—lessons which were beneficial to the Jewish nation, natural Israel, and also to the Gospel Church, which constitutes spiritual Israel.

### *A Remnant Blessed Between Jacob and Christ*

During the period from the death of Jacob to Christ, while the Law made nothing perfect, a few of that nation, exercising faith above and beyond the Law Covenant, were blessed by the *underlying* Abrahamic Covenant. These the Apostle enumerates in Hebrews 11. They had this testimony, that they died in faith, and that thus "they pleased God," although they did not by obedience to the Law Covenant secure the blessing which it proposed. Those faithful ones will get through Christ what the Law Covenant could not give them, for, because of inherited weaknesses, they were unable to fulfil the requirements of the Law Covenant.

### *Impossible for Imperfect Man to Keep God's Perfect Law*

Let us keep in mind that the Law Covenant was *added* to the Abrahamic Covenant because of transgression—to show to the Israelites and to all the impossibility of an imperfect man's keeping the Divine Law, and also to manifest in due time our Lord Jesus, who, born under the Law Covenant, kept its provisions faithfully. By so doing, says the Apostle, Christ "magnified the Law Covenant and made it honorable." Previously it might have been claimed that the Divine Law was too rigorous and that nobody could possibly keep it; that it would be impossible for a man to love God with *all* his heart, *all* his mind, *all* his being, *all* his strength, and his neighbor as himself. But when Jesus did this, and did more in sacrificing himself, the just for the unjust, it demonstrated the fact that God had not given an impossible Law; it demonstrated that the fault lay with mankind; that they had lost the original perfection with which the Creator had endowed them.

### *Why Jesus Was Born Under Law Covenant*

We read that our Lord was born under the Law Covenant "that he might redeem those who were under the Law" Covenant. So far as other peoples were concerned, he might have been of any other nation and redeemed Adam and the remainder of the world, but in order to preserve equitably to Israel the special blessing of God's Covenant with Abraham it was necessary that Christ should be of that nation, "born under the Law, that he might redeem those who were under the Law." That nation had been separated from the other nations of the world for the very purpose of giving the illustrations already referred to, and God would see to it that they should not be disadvantaged by reason of his having used them thus. The blessed opportunities offered them under the Law Covenant through the typical sacrifices, etc., lifted them above the other nations and gave them, as it were, a *second trial* for eternal life. In common with the remainder of mankind as children of Adam they had one trial and one condemnation through him; and then, under

the Law Covenant arrangement and its mediator, Moses, another trial for eternal life was granted to that nation; but it was lost because none of them did keep or could fulfil the requirements of that Law Covenant. The day was saved for that nation as respects that Law Covenant, by which they were bound, by the fact that Christ became a Jew and by obedience to the Law Covenant gained all of the rights which it held out.

#### *Blessing of World Necessitated Jesus Giving Up Earthly Rights Secured Under the Law*

The rights gained were earthly rights—human perfection, an Eden home, fellowship with God and the dominion of earth; as recited by the Prophet, "Dominion over the beasts of the field, the fishes of the sea, and the fowls of the air." Had Christ kept these rights, which were properly his through obedience to the Law, he could indeed have brought a great blessing to the Jews, instructing them along the lines of health and morals; and through Israel these blessings and instructions might have been imparted to all other nations. But as the race was under Divine sentence of death, it would not have been possible for Jesus to give mankind perfection of mind or body. The blessings of the Seed of Abraham in that event would have been very limited indeed, and then only to such as would exercise faith and obedience similar to the faith and obedience which Abraham exercised.

#### *Jesus' Reward for His Obedience*

Instead of keeping the earthly rights which his special birth and obedience to the Law made possible to him, Jesus, in harmony with the Father's program, sacrificed these earthly rights at once—as soon as he reached manhood's estate, 30 years. He gave up all *earthly rights* and interests and privileges. His consecration was complete; he symbolized it by a water immersion at Jordan. The Father accepted it, and forthwith gave him the begetting of the holy Spirit to a new nature. For the three and one half years of his earthly ministry our Lord persistently sacrificed his earthly life and every earthly interest, finishing the sacrifice at Calvary when he cried, "It is finished." On the third day thereafter the Father raised him from the dead to a newness of life—again on the spirit plane of being. This was the reward for his obedience to the Father's will in the sacrificing of his earthly rights and privileges as the perfect man.

#### *Messiah Holds Earthly Rights as an Asset*

So, then, as the glorified one in his resurrection, Messiah was a spirit being, "partaker of the Divine nature," and had at his command all those earthly rights and privileges which he had sacrificed, which he laid down in death in obedience to the Father's will. He had these now as a possession, as an *asset* which he might dispense, which he might *give* to others.

#### *Urged Not to Forget that the Law Covenant Promised Only Earthly Life, Blessings and Dominion*

Let us not lose the thread of the thought: The Law Covenant promised earthly life and earthly blessings and

earthly dominion—*those which Adam had lost*. Whoever would keep the Law should have these. Christ Jesus, as the keeper of the Law, had the right to these and laid them down. And now, being exalted, it is these *earthly blessings* and earthly rights which he has to dispense—to the Jew, or to all mankind, or to such an elect or select number of mankind as he may please, and as will be in accord with the Father's program outlined in the scroll sealed with seven seals.

### *Why Antitypical Melchisedec Was Promised*

When the Israelites found that Moses could not give them eternal life, and that even under David and Solomon they did not reach the pinnacle of power and influence in the world to bless mankind, they might well have been discouraged. Hence God, through the prophets, sent them further enlightenment to the effect that they could never accomplish the Divine purpose of blessing the world except as he would send them a Messiah, an Anointed One, a King and Priest after the order of Melchizedek. When Messiah should come as the great Priest, and the great King, he would be able to do for them under a New (Law) Covenant what Moses and Aaron had not been able to do for them under the old Law Covenant.

### *God's Law Covenant to be Replaced*

It was in connection with this promise of Messiah that God told his covenanted people that he would replace the Law Covenant under Messiah, the antitype of Moses. He said: "It shall come to pass, saith the Lord, after those days, that I will make a New Covenant with the house of Israel and with the house of Judah; not according to the (Law) Covenant which I made with them when I took them by the hand to lead them out of Egypt, but I will make a New Covenant with them, and their sins and their iniquities will I remember no more, and I will take the stony heart out of their flesh, and I will give them a heart of flesh, and I will write my Law in their inward parts."—Jer. 31:31.

### *Israel Looking for the Glorious Messiah*

Israel was looking for this glorious Messiah greater than Moses, who would introduce to them and put them under a better, a New (Law) Covenant, and under more favorable conditions by which they would more fully accomplish the Divine purposes in their own hearts, and be prepared, qualified, to introduce those blessings to all the families of the earth, as they had been expecting to do from the beginning.

### *Why Jews Were Permitted to Crucify Jesus*

We can see a reason why the Lord kept secret from the Jews in general his identity; for, as the Apostle Peter says, "had they known they would not have crucified the Lord of glory." They did it in ignorance. (Acts 3:17.) We can see it was necessary that Christ should die; that he should lay down his earthly rights and earthly life and receive of the Father the higher life, and a spiritual realm, in order that he might have the *earthly blessings to give*, to

dispense to Israel and to the world. We can see that otherwise no blessings of a permanent and eternal character would have been possible; hence, as our Lord explained to the disciples after his resurrection, "It was necessary that Christ should suffer and (then) enter into his glory."

### *Jesus' First Work Not With the Jews*

Now the question arises, What disposition will the risen and glorified Jesus make of these *earthly rights* which in his death he had secured by his sacrifice of them? The most reasonable, the most natural thought to us would be: Surely having consecrated the *earthly rights* he will confer these upon Natural Israel: He will at once become King and Priest to that nation, and in harmony with their hopes cherished for more than sixteen centuries he will exalt Israel as a nation. He will open their eyes. As the prophets have declared, "They shall see out of obscurity"; and "They also that pierced him shall mourn," and he will "pour upon them the spirit of prayer and supplication."—Zech. 12:10.

### *Jesus Cast Off Jews Instead of Blessing Them With the New Covenant*

But Jesus did nothing of the kind. Instead of so doing, he cast off the nation of Israel, saying, "Your house is left unto you desolate." He did not establish for them the New Covenant; he did not bless them at all. They have been the most outcast nation of the world for the nearly nineteen centuries since they crucified him. No wonder the Apostle asks, Has God cast away his people whom he foreknew?—the people to whom he made the promises and covenants?—the people whom he encouraged in every way to believe that they were his special people and would be specially used by him in carrying the blessings of the Divine Law and instruction to all nations? Has God set aside all his promises?

### *The "Mystery" to be Revealed—God Has Not Abandoned Original Plan*

We shall see presently that God has not in any degree abandoned his original program as respects the nation of Israel—"the seed of Abraham" according to the flesh and according to the Law Covenant. Here comes in "a Mystery," as St. Paul explains. This Mystery he declares was hidden from previous ages and dispensations, and is now made manifest only to the saints, the the holy ones taught of God. It is still a *Mystery* to Israel after the flesh. It is still a *Mystery* to the world of mankind in general; for the world knoweth us not, even as it knew not the Master. The world does not perceive that God is selecting a "Little Flock" to be with Christ, members of his mystical Body—members of the spiritual Seed of Abraham.

### *The Mystery Shall Be Finished*

In his last symbolic message to the Church, the Lion of Judah, who received the scroll of the Divine purpose, informs the saints, to whom it is "given to know the *Mystery* of the Kingdom of Heaven," that the *Mystery shall be finished*; but not until the days of the voice or sound-

ing of the seventh trumpet—in the end or close of this Gospel Age and the dawn of the Millennial Age. Who ever is interested may profitably search the Word respecting this Mystery class, its calling, its selection, its testing, its completion, its glorification; but only those who are begotten of the holy Spirit will be able to *understand* in the sense of fully appreciating these “deep things of God” which “God has revealed unto us (the Mystery class) by his Spirit, for the Spirit searcheth all things, yea the deep things of God.”—1 Cor. 2:10.

### *The “Mystery” Class*

This Mystery class is composed of such as have the faith of Abraham and the obedience of Abraham—beginning with our Lord and continuing from Pentecost down to the close of this Gospel Age. It is upon these that Christ's blessing of forgiveness, reconciliation, and earthly favors lost by Adam and redeemed by himself were conferred.

### *Christ Has Something to Give Away*

Call to mind that he has something to give away—*earthly rights* and privileges which were his by virtue of his keeping the Law Covenant. Those were not spiritual rights and privileges which he secured through keeping the Law, but earthly ones only. He got his spiritual and higher privileges and honors as a reward for the sacrifice of himself. What he has to give to *us* therefore is not spiritual life and honors and dominion, but the earthly. These come to us in the nature of a bequest. The earthly life and the earthly rights which Jesus sacrificed are willed or bequeathed to all those of the faith and obedience of Abraham. But here comes another feature of this Mystery. It is not enough that we have the faith of Abraham and his loyalty to righteousness; an additional matter is necessary. All who would become sharers of this gift of Christ must now, in addition to faith and obedience to righteousness, take up their cross and follow Christ as the Captain of their salvation; they must walk in his footsteps in the narrow way of self-sacrifice, even unto death. Any who do not thus will and thus covenant cannot be his disciples now, whatever blessing they may obtain by his grace later on. He is now, during this Gospel Age, making a special selection of a special class, “elect, precious.” These he styles his Bride, members of his Body, the Royal Priesthood, his Jewels. These various names indicate his high appreciation of this specially called class.

### *Through the Spiritual to the Natural*

Let us keep in memory the Apostle's words that “God hath not cast off natural Israel whom he foreknew” and to whom pertained the promises, the giving of the law, etc.; he has merely turned them aside temporarily during this Gospel Age, that in the interim he may develop a spiritual Israel, a Royal Priesthood, a Holy Nation, a Peculiar People, to be the Bride of Messiah, or otherwise his “Members.” This “Mystery” is working no disadvantage to the Jew, but really is a further step in the Divine program in fullest accord with the original Covenant made with Abraham. The

seed of Abraham was to be of two parts: (1) As the stars of heaven and (2) as the sands of the seashore. The Mystery class developed during this Gospel Age are the Spiritual Seed, symbolically pictured as the stars of heaven, while the natural seed of Abraham is yet to become as the sand of the seashore. The Apostle refers to both of these seeds (Rom. 4:16)—“Not to that only which is of the Law, but to that also which is of the *faith* of Abraham; who is the father of us all.” The old Law Covenant brought not forth the seed to Abraham, but the New (Law) Covenant will bring forth many children—as the sand of the seashore. The only children of Abraham thus far developed are those who are the Seed of Abraham according to faith.

#### *All of Christ's Blessing Goes to the "Mystery" Class*

As we have already seen, all of Christ's blessing goes to this faith class, the “Mystery” class, according to a program which the world does not understand, but with certain conditions attached which obligate all who receive this blessing to become *dead* to earthly aims and hopes and ambitions, and thus as members of the Body of Christ to have fellowship in his sacrifice of the *earthly things* that they may have fellowship and share with him in the heavenly part of the blessings of the Abrahamic Covenant. “If we suffer with him we shall also reign with him; if we be dead with him we shall also live with him.” “To him that overcometh will I grant to sit with me in my throne.”—2 Tim. 2:11; Rev. 3:21.

#### *The Death of the Testator*

The Apostle explains that no will or testament or bequest is of validity so long as the testator liveth. Whatever covenant or agreement may be had, it awaits a final sealing or completion by the death of the testator. The Apostle applies this to Christ. By his death Jesus passed on to us, the Church, the benefit of his merit; namely, the *earthly rights* or “justification” to all that was lost in Adam and redeemed by the precious merit of Christ's sacrifice finished at Calvary. In accepting these earthly blessings we, as his members, agreed to the terms: namely, that we also surrender our rights to these as servants or “ministers of the New (Law) Covenant”—that these earthly blessings secured by your Lord's obedience and death should thus pass through us and still be the Redeemer's asset to be given to Israel, under Israel's New (Law) Covenant.

#### *Israel Still Outcast, Evidence Body of Christ Not Complete*

The fact that Israel is still outcast from God's favor is merely an evidence that the Body of Christ is not yet completely sacrificed, for bear in mind that the Covenant is of no validity until the death of the testator. The Lord Jesus, the primary testator, has accepted believers, as “members of his Body,” and he is working in them by his holy Spirit to will and to do the Father's good pleasure—that they may lay down their lives in sacrifice, filling up that which is behind of the afflictions of Messiah. As soon as the last member of the Church shall have died as a member of his Body, the New (Law) Covenant with Israel will be sealed—sealed with the blood of the testator, *the death of the testator*, the death of the Christ, Head and Members.

Meantime the resurrection change of the Church as the Body of Christ will have brought the Testator as a whole to the plane of glory, honor and immortality. On this plane the Christ, Jesus the Head, and the Church, his mystic Body, will be in antitype the great Prophet, the great Priest, the great King, the great Judge, the great Mediator between God and mankind in general. Then will come the time promised in the Scriptures when this Great One, this Glorified One, the Seed of Abraham on the spiritual plane, will begin the work of blessing all the families of the earth, under the conditions of the New (Law) Covenant, to be made with Israel first.

### *Why Christ Passed His "Cup" Along*

Our Lord when discussing his sacrificial sufferings, referred to them as his "Cup." In the Last Supper, the memorial of his death, referring to this Cup symbolically, he said. "This is the blood of the new testament, which is shed for many for the remission of sins: drink ye all of it." (Matt. 26:27, 28.) That *Cup*, which symbolized our Lord's death, our Lord's sacrifice of his earthly rights, was sufficient of itself to have sealed the New Covenant. He needed not to ask the Apostles, or us, or anybody, to become his disciples and to share his sufferings, to share his Cup, and to share the rewards of these—his glory, honor and immortality. But he passed the Cup along, passed the merit to us; or, rather, passed the merit of his sacrifice *through us*, his disciples, his followers. He did this because it was a part of the Divine program; for, as St. Peter declares, "The God and Father of our Lord Jesus Christ hath begotten us." He who foreknew Jesus foreknew us also by Jesus. This was no change of the Divine program. It was surprising to us merely because it was a *Mystery* not previously made known—that we should be made fellow-heirs with Christ in the sufferings of this present time and in the glory that shall follow.

### *Scriptures Leave No Doubt About Church Sharing Jesus' "Cup"*

However some may oppose this and claim that we do not drink, do not partake of the sufferings of Christ, the Scriptures leave no doubt about the matter. They declare of the symbolic Cup that Jesus, after he had supped, gave it to his disciples, saying, "Drink ye all of it"—not only must all partake of my Cup who would be my disciples, but *drink all of it*, leave none of it. The drinking of the Lord's cup, the sharing of his sacrifice, must all be accomplished during this Gospel Age; none of it is to be left for the future. There will be no *sufferings of Christ* during the Millennium; there will be no drinking of this Cup. By that time "the glory to follow" will have been ushered in, and under the reign of righteousness thus instituted there will be no sufferings for righteousness' sake, but only for evil doing, because the reign of righteousness will have commenced.

### *Sharing Christ's Glory Depends Upon Sharing His "Cup"*

Let us remember, moreover, the Lord's words to the other disciples who made special request that they might sit with him in his throne, the one on his right hand and the other on his left. He said, "Ye know not what ye ask; can ye drink of the Cup that I drink of?" Only those who drink of his Cup may sit with him in his throne; only those who share in the sufferings of Christ will share in his glory, honor and immortality; only those who are thus partakers with him are members of the Spiritual Seed of Abraham, through which the blessings will pass to the Natural Seed in due time, and through them to all the families of the earth. "If ye be Christ's (his disciples indeed), then are ye Abraham's Seed and heirs according to the promise"—according to the highest feature of that promise, the spiritual feature.—Gal. 3:29.

### *"Mercy Through Your Mercy"*

We have already shown from the Scriptures that it is part of the Divine program that the natural seed of Abraham shall receive its blessings through the Spiritual Seed—Messiah the Head, the Church his Body. We have already shown that this Great One is to be the Mediator of the New (Law) Covenant, which will bring to Israel actually the blessings hoped for under the old Law Covenant, of which Moses was the mediator. We have seen how and why this Spiritual Messiah, Head and Body, will be able to do for Israel and all who come under that New (Law) Covenant far better things than Moses, mediator of the old Law Covenant, could do. We have seen that the New Mediator has something to present to Justice on behalf of Israel—something to give to Israel; namely, *earthly* blessings, *earthly* rights, *earthly* restitution to all that was lost in Adam. We see that these were secured by Jesus through keeping the Law; that he surrendered them, or sacrificed them in his obedient death, and that he gave them to the household of faith during this Gospel Age *on condition that these earthly blessings should not be retained but sacrificed by all whom he would accept as members*. Now we see that it is these same *earthly* blessings that are to be dispensed during the Millennial Age, first to Israel and, secondly, to all people under the New (Law) Covenant.

### *All Israel Shall be Saved*

Notice how the Apostle Paul states this matter clearly and concisely in few words in Romans 11:25-36. There he tells us that we should think not of Israel as being cast off forever, but merely disfavored of God for a limited period—during the time of the calling and approving and acceptance of the elect number of spiritual Israel, whose first members were gathered from the Jewish nation and whose completeness is to be made up from amongst the Gentiles. He tells us that when this elect number of Spiritual Israel is complete, God's favor will return to Natural Israel, "Jacob," and then "All Israel shall be saved"—recovered from the blindness and stumbling which came upon them when God thrust them aside until first Spiritual Israel should be gathered. The Apostle explains that then God will fulfil



his promise to Israel: "For this is my Covenant unto them, when I shall take away their sins." Thus the Apostle shows that the New (Law) Covenant promised to Israel, in which their sins will be cancelled and remembered no more, comes at the close of the Gospel Age and not at its beginning.

### *The Deliverer Must Be Born*

The Apostle explains (vs. 26) that before the New (Law) Covenant with Israel could become effective the Deliverer must come out of Zion; for it will be he that shall turn away ungodliness from Jacob. Zion is another name for the New Jerusalem, of which the Apostle says, She is the mother of us all. Zion was typically represented in Sarah, Abraham's wife, who was the mother of Isaac. Isaac was a type of Christ—of Jesus the Head and the Church his Body; as the Apostle declared, "We, brethren, as Isaac was, are the children of promise"—the Seed of Abraham. (Gal. 4:28.) Zion was again typified by Rachel, Jacob's wife, and the two classes of the Church were represented in her two sons, the first of whom, Joseph, was a child of promise, the second the child of tribulation—Benjamin. Joseph, who came to the throne of Egypt through much tribulation, typified the Christ, Head and Body. Benjamin, his brother, born of the same mother, the same Covenant, did not reach the throne, but typified the "great company" class, who will have a special relationship and nearness to the Deliverer. Benjamin's name, "Son of my pain," (Benoni), shows his identity with the "great company"; his mother died in the travail of his birth.

This is again expressed by the prophecy which says, Before she (Zion) travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. Shall I bring to birth (the Head) and not cause to bring forth? (the Body)—Isa. 66:7-9.

### *Entire Gospel Age Required for Birth of Great Deliverer*

Zion brought forth the Lord, the Head of the Church, the Head of the Great Deliverer, eighteen centuries ago. Very shortly all the members of his Body will come forth, similarly born from the dead in the "first resurrection." *Thus shall a nation be born at once to the spirit plane*, "a Royal Priesthood, a Holy Nation, a Peculiar People"—distinctly separate from all others of God's creatures, partakers of the divine nature, higher than angels and men. Then in a great time of trouble the "Great Company" will be born to the spirit plane, though not to the throne and not to the divine nature. Thus the spiritual children of Zion will be complete, and the blessing will turn to natural Israel.

### *Israel to be Blessed by Deliverer With Great Company as Servants*

The Deliverer horn out of Zion, the Christ, with the "Great Company" as servants or ministers of the great God, shall begin the work of blessing "Jacob"—natural

Israel. Discerning these things, it is for all who have named the name of Christ, for all who have been accepted as members of his Body and inducted into this "Mystery," to be earnest, to be zealous, in making their calling and election sure, that they may not only come into the Body of Christ, but by obedience to the instructions of the Head they may abide in him and grow in grace and in his character likeness, and be prepared for birth to the plane of glory, that they may have a share in the work of the Kingdom, making effective to Israel and to the world the New (Law) Covenant for the blessing of all families of the earth.

### *They Are Not All Israelites*

The blessings of the New (Law) Covenant are distinctly shown to be Israelitish. But this will not hinder these blessings from extending to all nations and peoples and kindreds and tongues. By circumcision of the heart, all who will may come into the Holy Nation which Israel will then be. Thus it is written in the prophets, "The Law shall go forth of Zion (the heavenly Kingdom), and the Word of the Lord from Jerusalem" (the earthly phase of the Kingdom). "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Micah 4:2.) Thus all through the Millennial Age Abraham's Seed will be increasing, in harmony with the prophecy, "I have constituted thee a father of many nations."

### *Faith Necessary for Blessing Under New Covenant*

But it would be a mistake for us to suppose that God's blessing under the New (Law) Covenant will come to the seed of Abraham, Isaac and Jacob, merely along fleshly lines. On the contrary, we are to suppose that the blessing of the New Covenant will apply first to Abraham and his natural seed who had his characteristics of faith and obedience, and who were developed or proved in the past. St. Paul refers to these, saying, "These all died in faith, without having received the things promised them, God having provided some better thing for us (the Church, Spiritual Israel), that they without us should not be made perfect."—Heb. 11:40.

### *Blessings of New Covenant to Ancient Worthies First*

"They shall obtain mercy through your mercy," as the Apostle explains. (Romans 11:31.) It will, of course, be God's mercy, but through Jesus Christ, and it will of course be the mercy of Christ Jesus, but through the Church—"your mercy." Thus will the blessings of God be passed on. The blessing coming to the Ancient Worthies will not be for themselves alone, but be passed on by them in turn to all who will come to the faith and obedience of Abraham. Undoubtedly at first this class will consist chiefly of the natural Israelites, but later, as we have shown, it will consist of many people, of many tongues, and of many nationalities. All of these, enlightened by the great Sun of Righteousness, will be brought to know the

great Messiah, and to understand the principles of righteousness involved in the laws of the great Jehovah. These the new Mediator will most clearly set forth, until every knee shall bow and every tongue confess, until "the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, and until there shall be no need to say to the neighbor or to the brother, Know thou the Lord, because all shall know him from the least unto the greatest of them, saith the Lord."

### *The Necessity for the New Covenant*

If the Abrahamic Covenant was all-comprehensive, and included all the blessings which God intended, why was it necessary or expedient to add either the old Law Covenant or the New (Law) Covenant? We have already considered the value of the old Law Covenant as an addition to the Abrahamic Covenant, hence now we confine ourselves to the consideration of the advantage gained by the addition of the New (Law) Covenant.

### *Faith Like Abraham's Is Necessary*

When we read that "Without faith it is impossible to please God," and that Abraham pleased God by reason of his faith, we may know assuredly that none could be acceptable to God as Abraham's seed except such as had similar faith to his. Additionally, as God tested Abraham's faith, and obliged him to prove it by works of obedience, so we may be sure it would be with all who ever will be acceptable to God—that as Abraham's seed they also should have faith attested by works.

### *A Little Flock*

The comparatively few who exercised faith, and wrought righteousness in harmony therewith, up to the time of Christ, are reviewed by the Apostle in Hebrews 11. These were few indeed as compared with the millions of their time. These alone, therefore, could be counted as participants in God's favor because of Abrahamic faith and obedience. During the Gospel Age a similarly small class has been gathered out of every nation, people, kindred and tongue—called by the Gospel message, and tried and proved by the narrowness of the way of obedience. These consecrated ones, and no others, of this age could be acceptable to God for his blessing of eternal life, because these alone manifested the faith and the obedience exemplified in Abraham.

### *Result If Christ's Work Had Been Limited to Gospel Age*

So, then, we see that if Christ, after redeeming the world, had merely sought out of it such as could exercise Abrahamic faith and obedience, and had blessed these with eternal life, the sum total of his work would have been comparatively small. He would have been on the spiritual plane and the others would have received from him the blessing of restitution, and nothing more.

### *Length and Breadth*

But note the breadth and length and height and depth of the Divine Wisdom and Grace, which provided a more stupendous plan. Under its provisions the "Little Flock" be-

come joint-heirs with Christ in the heavenly Kingdom as the Royal Priesthood, and the "Great Company" become the spiritual assistants of that Priesthood—the antitypical Levites. And, additionally, by the New Covenant arrangement the great Prophet, Priest, King, Judge, becomes the Mediator between God and the world of mankind in general. He will not deal with them merely on the basis of faith, because in their fallen condition few indeed could be benefited thereby, because few could exercise the necessary faith and obedience. Indeed, as we have seen, the majority of those capable of exercising faith and obedience have *already been found*. The New Covenant takes over Israel through the Ancient Worthies and incidentally all of that nation and all of every nation willing, under the enlightening influences of the Millennial Kingdom, to come into accord with the Mediator and to be taught of him. He will enforce obedience, to the intent that the fallen and degraded members of the race may learn what righteousness is and what justice and love are. He will exemplify to them the rewards of obedience and the penalties of disobedience, that they may learn the benefit of righteousness—and all come to a knowledge of God, not by faith merely, but by demonstrations. It will be after the Millennial Kingdom shall have lifted mankind out of degradation and sin, out of imperfection of mind and morals, that their final testing will come.

#### *God's Law Will Stand Forever*

God's law will stand forever. Only the willing and obedient will be partakers of the grace of life eternal; all others will die the "Second Death." But we have every reason to believe that as a result of the Millennial Kingdom, the reign of righteousness, the restitution work, the enlightenment of mankind, the bringing of all to a knowledge of the Truth, many will learn righteousness and become servants thereof, and in full accord with the Divine Law: come to love God with all their heart, with all their mind, with all their being, with all their strength, and their neighbor as themselves.

#### *Value of the New Covenant*

Thus we see how much more can be accomplished by the Seed of Abraham, the Christ, Head and Body, through the method adopted by the sealing of the New (Law) Covenant, and the establishment of the Kingdom, than could have been accomplished without the New Covenant, under the Abrahamic Covenant *alone* with its terms of faith and obedience.

#### *Apostle Paul Enthusiastic Over God's Plan*

Is it any wonder that after having pictured this matter of the rejection of natural Israel, the gathering of Spiritual Israel, and the subsequent giving of God's blessings through Spiritual Israel to reclaim natural Israel, the Apostle should become enthusiastic? It is any wonder that he concludes with the exclamation, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Who knew of this wonderful, deep, hidden plan of Jehovah? Who counseled him to make it thus? The Apostle's conclusion

is that such depths of wisdom and knowledge and grace prove that the plan of God is superhuman; that no man ever thought out this plan. As the heavens are higher than the earth, so are God's ways higher than man's ways! Of him, and through him, and by him, are all these things, and to him be glory forever.

## Ancient Worthies Under Faith Covenant

Z 1909—45

The question may arise, Under what Covenant are the Ancient Worthies acceptable with God? Since they died before Christ and the opportunities of spiritual begetting, they were not favored with the high calling to membership in the Body of Christ, the elect Church. This the Apostle emphasized in Heb. 11:39, 40. He informs us that they "pleased God," but that apart from us, The Christ, they shall not be made perfect. In the Divine order the Church is to be the first-fruits of God's creatures. "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." (Jas. 1:18.) Notice further that the Apostle's list of these includes Abel and Enoch, before the flood, and before even the Abrahamic Covenant was made. It also includes some who lived during the period of the Law Covenant, and who were therefore under it. How, then, should we classify these, as respects the three great Covenants, represented by Sarah, Hagar and Keturah?

### *Distinction Between Abrahamic and Law Covenants*

The matter becomes very simple when we recognize the prime distinction between the Abrahamic Covenant and the Law Covenant that was added to it. The first was of faith, not without works. The second was of works, not without faith. As the Apostle says, the conditions of the Law Covenant were, "He that *doeth* these things shall live by them." (Rom. 10:5.) We are also reminded that the Sarah Covenant is of faith and not of works, but that where the faith is right, the works will "attest" the faith, even though they be not perfect; and that if judged by our works we would be condemned. The entire Jewish nation failed in the Covenant of "works of the Law;" yet a few individuals of that nation, rising by their faith superior to that Covenant, trusted not to it, but to the original Covenant of Mercy, Grace—the Sarah Covenant. These are the Ancient Worthies mentioned by the Apostle. He specifies that it was by faith they did and endured. According to their works they were condemned by the Law Covenant, but according to their faith they were acceptable to God, along the lines of the Sarah Covenant, even though they could not receive their blessing under it, until first the promised Seed should come and the blood of that Covenant be shed. Similarly Enoch and Abel, because of their *faith*, were acceptable to God and listed with the *faithful* of the Law Covenant, as in Divine favor, and subject to the blessing of the Sarah Covenant, because, although they lived before Abraham, they had the *Abrahamic faith* in the sense that, like Abraham, they trusted God for the grace which he is willing to bestow upon those who love him and seek his favor.

## *New Covenant a NEW Law Covenant*

The New Covenant will really be a *New Law Covenant*, or a New Covenant of works of the Law. The old or first Law Covenant was faulty and insufficient for Israel, not because the Divine Law upon which it was based was faulty, nor because it was an unreasonable demand, but because men were imperfect, "born in sin and shapen in iniquity," and already under a death sentence, because of Adam's transgression. The Law Covenant had in Moses a faithful mediator, loyal both to God and to the Israelites, but he was incapable because his own life also was forfeited. God has made provision, therefore, that a New Law Covenant take the place of the Old, and has provided a new Mediator, who has already given his life as a redemption price—Jesus, the Head, and the Church, the Body. The finish of the sacrifice is in sight. The Head and many of his members have already, as New Creatures, passed beyond the veil. Soon the last member of the Body will have been thus "changed" and then the blood of the New Covenant will be sprinkled on behalf of "the sins of all the people"—the people of the Covenant, Israel, with an open door for all peoples to become sharers of their New Covenant blessings, even as we (Gentiles) are now privileged to share the Sarah Covenant blessings which belonged "to the Jew first." That sprinkling will be acceptable to God and efficacious for the blotting out of the sins of the whole world. This is abundantly attested in the Scriptures and in the types of these "better sacrifices."—Heb. 9:23.

### *Great Prophet, Priest, Judge, King—Head and Members Co-operate*

Forthwith the Great Prophet, Head and members; the Great Priest, Head and members; the Great Judge, Head and members; the Great King, Head and members, will begin dealing with Israel and through Israel with the world. They will rule, bless, instruct and uplift so many as are willing, "And it shall come to pass that every soul that will not hearken to that Prophet, shall be utterly destroyed from among the people." (Acts 3:23.) The New Law Covenant will operate exactly as the Old Law Covenant did, except that the "better sacrifices" sealing it will be fully efficacious, and not need to be repeated from year to year; and the power and glory of its Mediator will be superior, and the results of his work correspondingly great and lasting.

### *New Covenant a Covenant of Works*

This is testified to additionally by the statement of Revelation, which pictures the Millennial epoch, with its great white throne of justice and mercy, before which all the dead, small and great, will stand—for trial; not to see whether they were sinners or not, for that is conceded. All were sinners. Nor will it be to see whether or not God is willing to forgive them, for that is conceded—the sacrifice of Christ will then have been accepted as a full "satisfaction for the sins of the whole world." Their judgment or trial, like ours, will be to determine whether or not they will come into fullest harmony with God, and have his blessing of joy and eternal life, or, otherwise, be "destroyed from amongst the people." They will not be judged according to their faith,

because they will be under the New Covenant of Law and works. As it is written, "They were judged every man according to their works."—Rev. 20:13.

### *Church and Ancient Worthies Judged by Faith, Not by Works*

They will be assisted step by step out of imperfection of mind and body up to perfection, including perfect works, which will be their standard or test. On the contrary the Gospel Church and the Ancient Worthies have not been judged according to their works, but according to their faith—works having been demanded to the extent of ability, as attesting faith. We are not helped out of the blemishes of the fallen nature, but instantly reckoned as lifted out of them, or as having them covered with a mantle of grace.

### *Original Covenant Promised Blessing to all Mankind*

Bearing in mind the facts and conclusions above will assist us greatly in understanding our subject, the relationship of the Covenants to each other and to mankind. The original Covenant promised a blessing that should reach all mankind—a redemption from the Divine sentence, and an opportunity for the return to harmony with God, through faith and heart obedience. This promise has in some respects already had its fulfilment, as we have seen. God has already accepted, yea, been willing to lead or to draw, all who exercised faith in him and a hearty desire to live in harmony with his will. Already, in this sense of the word, the original Covenant operated before the flood, and since the flood, and toward Abraham, and toward all of Israel, who had the spirit of obedience and faith, and during this Gospel Age has operated amongst mankind in all nations and tongues. But a comparatively small portion of the race has received the blessing, because so small a proportion were in a condition to exercise "the faith of Abraham."

### *Adding to Original Covenant not a Disadvantage*

While at first it might appear that the adding of the Law Covenant was a disadvantage and similarly that the adding of the New Covenant might, in some respects, be a disadvantage or a curtailment or abridgment of the original, all-comprehensive Grace or Sarah Covenant, yet this is really not so. While the Law Covenant did condemn the nation, because they did not have the faith, it did bring a blessing to many of that nation—many more than were developed in other nations, which had no such Law Covenant, with its limitations, threatenings, chastisements, etc. The New Covenant will be still more successful. It will follow the reign of Grace under the Sarah Covenant and be a reign of Law. As it is written, "Righteousness shall he lay to the line and justice to the plummet, and the hail shall sweep away the refuge of misrepresentations."—Isa. 28:17.

The Redeemer and his followers will no longer be a flock of sheep for the slaughter, reviled amongst men, but to the contrary, they shall be the kings and priests, clothed with glory, honor and immortality, before whom "Every knee shall bow and every tongue confess to the glory of God." (Rom. 14:11.) The King shall rule in righteousness and princes shall execute judgments in the earth.

## *Works and Punishments Under New Covenant*

Faith, giving place to sight, the test will be works, according to the ability; and everything less than the ability will receive stripes and corrections in righteousness. That reign of Law and good works will thus be rightly tempered to the condition of each individual, and the result, we believe, will be marvelous—the bringing of thousands of millions to perfection, in harmony with God. So far from the New (Law) Covenant being an abridgment of the Abrahamic (Sarah) Covenant it will be an *extension of it* which will make its blessings much farther reaching. The original Covenant now gathers those who can and will exercise faith and obedience. Its usefulness would thus be at an end, were it not for the added New (Law) Covenant, which, ignoring the lack of faith and obedience, will take hold of the world and, by chastisement and instructions, force obedience and knowledge and then gradually develop the heart-obedience of Abraham in so many of them as possible and destroy the others. Thus Abraham, “the father of the faithful,” will become under the New (Law) Covenant the “father of many nations”—a multitude, as the sand of the sea—as well as the father of the faithful under the original Sarah Covenant of faith and grace.

### *God's Arrangement Through Covenant Best*

Thus we see that the influence of the original Covenant, after electing a Faith Seed, both natural and spiritual, will, through these by the New (Law) Covenant, bless a far greater number than by any other method conceivable. Thus again the Lord shows us how much greater are his arrangements than any which the human mind could have planned. Surely no flesh can glory in his sight. The more we see of his plans, its purposes, his methods, the more must we glorify him and realize our own nothingness, insignificance!

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## **Law-Righteousness and Faith-Righteousness**

Z 1909—228

### *Divine Law the Standard for All*

Although the Church is not developed under a Law Covenant—neither the old Law Covenant nor the New (Law) Covenant—nevertheless it is being measured by the Divine Law standard; as the Apostle says, The righteousness of the Law is fulfilled in us who are walking not after the flesh but after the Spirit.—Rom. 8:4.

### *The Jew Failed to Keep the Divine Law*

The Jew under the Law Covenant was unable to be justified because unable to keep the letter of that Law, and because Moses, the mediator of that Law Covenant, had no merit or grace to contribute to the people which would excuse them from the letter of the Law and make the spirit of that Law available for their justification.

### *The New Law Covenant Will Require Obedience to the Divine Standard*

The New (Law) Covenant, like the old one, will require obedience to the letter of the Law of God, and not



merely to its spirit. The rule of that Covenant will be, "He that doeth these things shall live by them." What advantage, then, will accrue under the New (Law) Covenant above and beyond that which the Jew enjoyed under the old Law Covenant?

### *Difference Between Those Under Old and New Law Covenants*

We answer, The difference will be that the New (Law) Covenant will have the better Mediator, who will have the right during the existence of the Millennial Kingdom to instruct, and chasten, and reward, and assist, and uplift all who will be obedient to him, so that by the close of the Millennial Age all who desire eternal life, all who appreciate righteousness, or who could be made to appreciate it, will have been brought up to that perfect condition mentally, morally and physically which Adam enjoyed but lost by sin, and which Christ redeemed by the sacrifice of himself.

### *Mediation Will Last a Thousand Years*

The mediation will last for the thousand years, and at its conclusion the world will be turned over to the jurisdiction of the Heavenly Father—Christ will "deliver up the Kingdom to God, even the Father." (1 Cor. 15:24.) They will be delivered up *perfect*, mentally, physically, morally, and be all that Adam was, plus the experiences received through the reign of evil and through the subsequent reign of righteousness. Thus the old Law Covenant and the New (Law) Covenant have special points of similarity, and we see the difference between the two to be, as St. Paul points out, that the New (Law) Covenant has the better Mediator, who is able to cancel the sins that are past and to take away the stony heart, and by restitution processes restore the heart of flesh. Additionally, he will instruct mankind to that condition where they can if they will keep the Divine Law perfectly, both in letter and in spirit.

### *Object of Gospel Age Lost Sight of*

This was lost sight of in the dark ages. The real object of this Gospel Age—the selection of the members of the antitypical Moses, the antitypical Mediator of the New (Law) Covenant—the *mystery*—became obscured. No future age for the blessing of Israel and the world was acknowledged. Instead the New Covenant was considered as but another name for the Adamic Covenant, to which, instead, it is to be an addition.

### *Sarah Covenant Different, Required no Mediator*

The Covenant under which we become Abraham's Seed—i. e., the Abrahamic Covenant (the Sarah Covenant), had no law provision and no mediator. It was a one-sided Covenant, and needed no mediator. It was made with one who believed God, who was justified by his faith, and whose faith was tested by obedient works to the extent of his ability. To this tested, proved man, Abraham, God gave the great promise, "In thee and in thy Seed shall all the families of the earth be blessed." This was the Covenant

to which was added the oath of confirmation. That promise and that oath become our strong consolation, our anchorage of hope, because we have become united to Christ as his members—members of the *Spiritual Seed of Abraham*, which is to bless natural Israel and the world by the long-promised New (Law) Covenant, of which we are being made able ministers or servants.

### *Christ Accepted by Obedience to Law, Church Accepted by Faith and Obedience to Extent of Ability*

To Christ the original Covenant came with the Law "added," and he inherited by obedience to the Law. He is now accepting us separate and apart from the Law on condition of *faith and obedience to the extent of our ability*. To us the righteousness of the Law is counted as fulfilled when we walk, *not after the flesh, but after the spirit of the Law*, because we thus give evidence that if we had perfect ability we would keep the Divine Law perfectly. And we who have been accepted as *members of the Body of Christ* have entered into a covenant of sacrifice as respects the earthly nature, and to be copies of our Redeemer to the extent of our ability—in heart, in will, and, so far as possible, in deed.

### *After Testing Church, God Will Accept Her Fully*

After testing us thus, if found faithful, God will accept us fully and grant us spirit bodies like unto our Redeemer's. It is thus, as *New Creatures in Christ*, that we may be the *Spiritual Seed of Abraham*, and members of the Body of the great Mediator, the great Prophet, Priest King and Judge, who during the Millennial Age, under the New (Law) Covenant sealed with his blood, shall establish righteousness in the earth, and lift up the willing and obedient of humanity out of sin, degradation and death to harmony with God and everlasting life.

### *Church Not Justified Under Any Covenant*

Is it asked, Under what Covenant is the Royal Priesthood, the Church of the First-Born, justified? We answer, under no covenant. Our justification, like that of Abraham, is by faith. As it is written, "Abraham believed God and it was counted unto him for righteousness. Now it was not written for his sake alone that it (righteousness) was imputed to him, but for us also to whom it shall be imputed, if we believe on him who raised up Jesus, our Lord, from the dead; who was delivered for our offenses, and was raised again for our justification."—Rom. 4:3, 23-25.

### *Paul Shows Abraham Justified Before Circumcision Ordinance*

St. Paul in this connection points out that Abraham was not justified because of his circumcision, for he was justified by faith and reckoned righteous before he was given the seal of circumcision. Likewise, he was not justified by the Covenant made with him, but the Covenant was made with him because of his faith, and his justification through faith. And thus it is also with all of us who are counted Abraham's Seed. After being justified by *faith*, we are granted the privilege of becoming dead with Christ, and thus becoming members of his Body, the spiritual Seed of Abraham, whose circumcision is that of the heart.—Gal. 3:29.

## The Abrahamic Covenant Not the New Covenant

Z 1909—313

What answer should we give to those who are now endeavoring to "teach" that the Abrahamic Covenant, which had no mediator, was merely a promise on God's part and not a Covenant at all? They claim that God's promise to Abraham was merely a preliminary statement and that the New Covenant was sealed and made effective by the death of our Lord Jesus, and that he, as the Mediator of the New Covenant, mediates first between God and the Church, and that during the Millennial Age, he will mediate further between God and the world of mankind.

### *Promise vs. Covenant*

It seems scarcely worth while to make any answer at all to such an unreasonable and unscriptural presentation of the matter so far as "teachers" are concerned. However, bold statements and misapplied texts sometimes carry weight with the unstable and Scripturally unlearned; hence we feel justified in examining this question publicly. As for the claim that a promise is not a Covenant, that is doubtless true in a legal sense, as between men. So an attorney would say that a mere promise without consideration would be of no binding force in the human courts of law, because men's minds and plans are subject to change; and that any man may change his intentions and not be held responsible for his change, if there were no binding agreement or covenant or consideration given. But surely this is not true of any promise of God, who cannot lie, whose promise cannot be broken. God's promise, therefore, is most absolutely a covenant and binding agreement. All the weight of Divine veracity binds it. But, lest human weakness and unbelief should doubt the Divine Word, God condescended to make his promise a Covenant in the most binding and authoritative manner conceivable. He bound his promise with an oath.

### *God's Promise to Abraham a Covenant*

The Scriptures over and over again refer to God's words with Abraham, not only as a promise, but as a Covenant. As, for instance, before it was made, God said to Abraham, Come out of thine own land into a land that I will show thee, and I will make a Covenant with thee. It was in harmony with that promise that Abraham removed to the land of Canaan, where God declares that he did make a Covenant with him, to the effect that in his seed all the families of the earth should be blessed. The prophet tells us that that Covenant was confirmed three times to Abraham with an oath—again to Isaac and again to Jacob. (See Gen. 17:19; 22:18, 26:4; 28:14.) This which the Apostle styles *The Promise* (particular and special above all promises) is also called a Covenant thirteen times in the Book of Genesis alone, besides numerous other references which anyone can find with a concordance.

### *The Oath-Bound Covenant*

It seems strange indeed that a desire to establish a theory could warp the judgment of any Christian Bible

student to such an extent that he would endeavor to ignore the greatest of all imaginable Covenants on record—the Covenant on which all of our hopes as Christians depend. Harken to the Apostle Paul's estimation of this Covenant as stated in Hebrews 6. Urging the Israelites to patience and faith that they might inherit the promises, St. Paul says, "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, . . . for men verily swear by the greater and an oath for confirmation is the end of all strife. In this matter God, desiring more abundantly to show unto the heirs of the promise the immutability [the unchangeableness] of his counsel [or purpose], confirmed the promise by an oath; that by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." The Apostle thus shows that the Abrahamic Covenant (without a mediator, because it was unconditional) was firmly bound in a manner that would be satisfactory even amongst men, namely, by an oath.

### *God's Oath*

How much more convincing is God's oath, making sure, unchangeable that basic Covenant made with Abraham, assuring the *heirs* of the promise ("us") that ultimately all mankind will receive a blessing, and that it would come through us. (Gal. 3:29.) The Apostle tells us that that oath was intended of God for us rather than for Abraham, to give us strong consolation, that *we* might lay hold firmly of the hope set before us in that promise—that Abrahamic Covenant. He adds (v. 19) that we have this hope as an anchor of the soul sure and steadfast within the veil, whither Jesus has entered as our forerunner, to whom we are approaching—as members to our Head. He is the Head of that Seed of promise. We, the members of his Body, will shortly follow him beyond the veil and share his glorious work of blessing the nations, beginning with Israel, under a New Covenant. We, as the adopted members of the Body of Christ, are directly the beneficiaries of the original Covenant, whose other features of blessing the world will all be worked out through us—under the New Covenant arrangement with Israel.

### *Paul and the Abrahamic Covenant*

Surely there is no consistency or reason in ignoring this great Oath-bound Covenant made in Abraham's day, consummated by the Divine oath. If it were not a Covenant, or if, as a Covenant, it was not ratified or made operative until the days of Jesus, why should the Apostle say that the Law Covenant was *added to the Abrahamic Covenant 430 years after* the Abrahamic Covenant was made? Evidently St. Paul considered the Abrahamic Covenant well established, for he adds that the Law Covenant afterwards instituted *could not disannul* the Abrahamic Covenant (Gal. 3:17). It must have been a thoroughly completed Covenant, *firmly bound with the Divine oath*, else the statement that it could not be disannulled would be an untruth.

Hearken again to St. Paul's discussion of the matter with the Galatians. He says, "This I say, that the Covenant, that

was confirmed ("previously ratified"—Strong's Lexicon) before of God in Christ, the Law [Covenant], which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." As showing the inferiority of the Law Covenant in comparison to the Old (original) Abrahamic Covenant, St. Paul tells us (Gal. 4:22-31) that Abraham's two wives, Sarah and Hagar, were allegorical; that the son of Sarah represented The Christ, the Church, Head and Body, while the son of Hagar represented the nation of fleshly Israel. He says, "Which things are an allegory: for these are the two Covenants; the one from the Mount Sinai, which gendereth to bondage, which is Hagar, which corresponds to Jerusalem which now is, and is in bondage with her children." On the contrary, he declares that Sarah corresponds to Jerusalem which is above and free, the mother of us all. He adds, "We, brethren, as Isaac was, are the children of the promise." (V. 28.) It required nearly seventeen centuries for the development of Hagar's son, Fleshly Israel, under the Law Covenant. The Son of Sarah [the original or Abrahamic Covenant], has already been more than eighteen centuries in process of development. Through him all nations shall be blessed. He secured earthly-life-rights by his obedience; he sacrificed or laid these down at Calvary; he during this age has made them available to his "Body," and soon will be ready to give them as a *legacy* to Natural Israel and the world.—Rom. 11:31.

### *Israel Realized Value of Abrahamic Covenant*

Israel realized the value of this Covenant made with Abraham: it constituted the basis of all their hopes and faith and trust. They supposed that the Law Covenant needed to be added to it, and therefore they accepted it as an amendment; but they continually trusted, hoped, in the original Covenant, as St. Paul says, "Unto which promise our twelve tribes, instantly serving God, hope yet to come." (Acts 26:7.) It was after Israel had become discouraged with their inability to keep the Law that God encouraged them, by assuring them that he would make a New Covenant with them, which would operate more favorably—more to their advantage. And so he will. By the end of this Gospel Age, after having selected the Spiritual Seed of Abraham, the New Covenant with Israel will go into effect. As it is written, "This is my Covenant with them, when I shall take away their sins. The Deliverer (Mediator, Prophet, Priest, King) shall come out of Sion (the Gospel Church) and shall turn away ungodliness from Jacob (natural Israel).—Rom. 11:26, 27.

### *Gospel Church Not the Seed of Two Mothers*

Undoubtedly then we may assure all who have the hearing ear, that the Gospel Church is not the seed of two mothers or Covenants, but of one, and that that one is the Sarah Covenant, the old, original, oath-bound Covenant. Sarah had but one child, Isaac, who typified The Christ, Head and Body—the heir of all. "We, brethren, as Isaac was, are the children of the promise"—heirs of the great privilege of blessing all the families of the earth, as members

of the great antitypical Mediator of Israel's New Law Covenant, which will displace and supersede the old Law Covenant.

*"After Those Days I Will Make a New Covenant"*

In Jeremiah 31:33 we read, "after those days," as setting a date for the New Covenant. Why is this? And what days must precede the making of the New Covenant?

*Chastisement of Israel  
Seven Times of Punishment*

God foretold that if Israel would be faithful he would bless them in every sense of the word, but that if they would walk contrary to him, he would walk contrary to them and chastise them "seven times for their sins." (Lev. 26:28.) This expression in this connection is, with variations, repeated three times. In one instance the word "*MORE*" is used. "I will chastise you seven times *more* for your sins." The Hebrew word rendered more, according to Strong's translation, would properly be rendered "*continuously*."

*Seven Times Not Literal*

This threat of punishment we interpret to mean, not that the Lord would give Israel seven times as much punishment as they should have, but that he would punish them *seven times* (seven years) more (continuously) for their sins. These seven times or seven years were not literal years surely, for they received more punishment than that on numerous occasions. The seven times we interpret as symbolical years, in harmony with other Scriptures—a day for a year, on the basis of three hundred and sixty days to a year. Thus the seven times would mean  $7 \times 360$ , which equals 2520 literal years. And the word *more* or *continuously* would signify that this period of 2520 years would not be the sum of all their various years of chastisement at various "times," but this experience of 2520 years of national chastisement would be one *continuous* period.

*Seven Times End 1914*

Next we should ask, Has there been such a continuous period of disfavor in Israel's national history? The answer is, Yes. In the days of Zedekiah, the last king to sit upon the throne of the kingdom of the Lord, the Word of the Lord concerning the matter was, "O, thou profane and wicked prince, whose time has come that iniquity should have an end: Take off the diadem! Remove the crown! I will overturn, overturn, overturn it [the crown, the kingdom] until he comes whose right it is, and I will give it unto him." (Ezek. 21:25-27.) This period of 2520 years, or seven symbolic times, will expire, according to our reckoning DAWN-STUDIES, Vol. II., Chap IV.) in October, 1914. In other words, the period of Gentile times, of Gentile supremacy in the world, is the exact parallel to the period of Israel's loss of the kingdom and waiting for it at the hands of Messiah.

*Israel Unready at First Advent*

Messiah at his First Advent found them unready as a nation to be his bride, to share with him as the Spiritual Seed of Abraham, and it has required, as God foreknew and fore-

told, all this intervening period to select Spiritual Israel, the royal priesthood, the "holy nation," the "peculiar people," the Body of Christ, the Body of the Mediator between God and mankind.

### *"Those Days" and "Seven Times" Synonymous*

These are the "days" referred to in Jeremiah's prophecy respecting the New Covenant, "after those days"—after the "seven times" of Israel's chastisement will come the time of God's favor under the New Covenant, with its better Mediator—the great Prophet, Priest, Mediator, Judge and King—Jesus the Head and the Church his Body, Jesus the Bridegroom, and the Church his Bride and joint-heir.

### *Paul Explains Israel's Cast-Off Condition*

Note how this corresponds to a nicety with St. Paul's explanation in Romans XI. He points to the fact that all of God's blessings were in the Abrahamic Covenant, which as a root had developed Israel as a nation—the seed of Abraham according to the flesh. The living Israelites were branches of that olive tree (vs. 16-21). Had they been in the right heart condition, "Israelites indeed," they would as a whole have been accepted by Christ as his members—allowed to remain members or branches in the olive tree, which represented Abraham's Spiritual Seed. But they were not ready, and hence all except the few who became Spiritual Israelites were broken off, because of unbelief. During this Gospel Age the places of the broken off branches have been filled by called and chosen ones of every nation, people, kindred and tongue. Thus Spiritual Israel has become the "holy nation" or kingdom class, under the headship of Messiah, as his prospective Bride or Body or Royal Priesthood.

### *Israel's Rejection Not Perpetual*

The Apostle reminds us (vs. 25-29) that Israel's rejection from Divine favor is not perpetual, but merely in respect to this High Calling to membership in the Spiritual Seed of Abraham, membership in the Body of Messiah, the great antitypical Prophet, Priest, Mediator, King, who, when complete in the end of this age, will begin the great work of blessing all the families of the earth. The Apostle assures us that in the Divine Plan Israel will have a share in that work of blessing the world, but on a lower plane than that of the Spiritual Seed. They, as the natural seed of Abraham, will be the first to receive blessings from the glorified Mediator under the New Covenant which will be made directly with that nation, as foretold by the Prophet Jeremiah (31:31)—"after those days" of the sealing of that Covenant by the great Mediator with his blood.

### *Israel's Sins Removed Before Establishment of New Covenant*

St. Paul refers directly to this New Covenant to be made with Israel at the end of this age (v. 27), saying, "This is my Covenant unto them (natural Israel), when I shall take away their sins." (Rom. 11:27.) The taking away of their sins is a necessity for them, before they can receive this New Covenant, because God makes no Covenant with sinners.

Israel's sins were not cancelled by our Lord when he ascended up on high and appeared in the presence of God for us—according to the type sprinkling the blood on the Mercy Seat for the sins of those for whom it was applied—us, “the household of faith”—not them, not Israel in the flesh, nor any others, than “us.”

### *Lord's Goat Typical of Church*

According to the type a second sin-offering was to be made; “the Lord's goat” was also to be sacrificed by the Priest and its blood sprinkled upon the Mercy Seat, not for the household of faith, but “for all the people.” That Lord's goat, as we have seen, typified the Church, the Body of Christ, made acceptable for sacrifice through the merit of Christ's blood and sacrificed by our High Priest throughout this Gospel Age. We delight in this sacrifice and “present our bodies living sacrifices, holy, acceptable to God, and our reasonable service,” because we are assured that if we suffer with him, and be dead with him in *his sacrificial death*, we shall also live with him and reign with him in his *Mediatorial Kingdom*, which will bless Israel and the world.—Rom. 12:1.

### *“Those Days” and Joel's Prophecy*

This same expression, “after those days,” occurs in connection with Joel's prophecy of the outpouring of the holy Spirit. Through him the Lord declares the ultimate pouring out of the Divine blessing, the holy Spirit, upon all flesh; but he informs us that it will be “after those days.” It is still future; hence here is another evidence that this expression, “after those days,” signifies after the completion of the work of the selection of the Church—the Bride of the Messiah—the Mediator, the Christ. The Lord proceeds to say through the prophet that his holy Spirit would first be poured out upon his special servants and handmaidens, “during those days.” And it has been so: ever since Pentecost, the holy Spirit has been for the servants and handmaidens of the Lord, and for no others. It cannot reach the others—the world of mankind in general—until “after those days.” The same thought is expressed by the Apostle when he says that “our Lord is a propitiation [a satisfaction] for our sins [the Church's sins—throughout this Gospel Age], and not for ours only, but also for the sins of the whole world” [in due time].—1 John 2:2.

### *Secondary Application of Merit*

This secondary application of the merit of our Lord upon the Mercy Seat, on behalf of the world, corresponds to the second sprinkling of the blood on the Atonement Day—“the blood of the Lord's goat”—“his own blood” “on behalf of all the people.” sealing for them, consummating, the New Covenant.

### *Why New Covenant Delayed*

Why has the New Covenant been so long delayed? We reply that, although it was promised centuries before Christ, it did not become an assured fact until our Lord Jesus died. His death was sufficient to have sealed that New Covenant and at once to have brought in restitution blessings to Israel, and through Israel to the world in general, if the



Redeemer, when he ascended on high, had so applied the merit of his sacrifice. But it is evident that he did not so apply it; first, by the fact that Israel's restitution did not begin there, and has not begun yet, and will not begin until "after those days." Secondly, it is proven by the other fact that the merit of Christ's sacrifice, which was not given to Israel for the sealing of Israel's New [Law] Covenant, was given to another class, to a new nation, to Spiritual Israel, and has been applicable to and brought manifest blessings to her during all these centuries of the Gospel Age.

### *Our Lord a "Surety" of the New Covenant*

So, then, in the Scriptural language, that which our Lord did do in connection with the promised New Covenant between God and Israel at his first advent, was that he became a "surety" and guarantee for its later fulfilment. (Heb. 7:22.) From that time, therefore, the New Covenant may be considered as assured or legislated or guaranteed, but not put into force, because, as the Apostle declares, a testament or will is of no binding force until the death of the testator. In harmony with the Divine Plan the Redeemer applied the merit of his sacrifice to a special class "called" and "drawn of the Father" during this Gospel Age, to be members, to join with him in his sacrifice. These were to receive of his fulness, his merit, as the atonement for their sins, and then they were to drink of his blood or share in his death, that his blood or the merit of his sacrifice might as a blessing pass through them and permit them by sacrificing restitution blessings to attain the divine nature and glory. (2 Peter 1:4.) None of these may *keep* the blessing of restitution privileges. Each was obliged in advance to pledge his life in sacrifice with his Lord before his final acceptance and begetting of the holy Spirit to joint-heirship with the Head in his glory, honor and immortality. So then the reason that the New Covenant promised in Jeremiah's day and assured by our Lord's death has not yet gone into effect and become operative in restitution blessings to Israel and the world is, that *the death of the testator* has not yet been fully accomplished; for the testator, through whom Israel will get that great blessing of the New Covenant, is not our Lord Jesus alone, but The Christ, Head and Body.

### *Natural Israel and Spiritual Israel re Mercy*

To this agree the words of the Apostle again, namely, that natural Israel will "obtain mercy through your [Spiritual Israel's] mercy." (Rom. 11:31.) The laying down of the restitution rights received by us from the Lord through faith in his blood is our sacrifice of the same, the dying of the Testator's Body. (2 Cor. 4:10.) Israel is to be the beneficiary of this testament, this legacy, this will, the merit of which is all as Jesus said, "in his blood," in his cup, which we must drink.

### *Baptized Into Moses—Baptized Into Christ*

If the Church are to members of the great Mediator, why are not Israel, who were baptized into Moses, (1 Cor. 10:1, 2) thus made members of the Mediator of the Law Covenant?

### *Israel's Types Complex—Unlearned in Danger of Wrestling Scriptures to Their Own Injury*

The Divine arrangement which used Moses, Aaron, the tribe of Levi and all Israel as types is complex, so that the unlearned and unstable are in danger of wresting them to their own injury. Whoever will begin with the Passover type of the deliverance of the first-born and proceed with the history of the typical people down to the time when they entered Canaan and then turn to the death of Christ as the antitypical Passover lamb and attempt to parallel the experiences of the Church and the world with the experiences of Israel, will find himself thoroughly confused until he comes to understand that in Israel a number of types mingled and overlapped.

#### *First-borns Passed Over vs. Deliverance of Israel*

For instance: Recognizing the Passover lamb as typical of our Lord Jesus and his death; and recognizing the first-born of Israel spared "in that night" as typical of Spiritual Israel, we know that "that night" typified this Gospel Age. We know also that the following morning typified the Millennial morning. The deliverance of Israel through the Red Sea would therefore seemingly typify the final deliverance of the whole world of mankind from the bondage of sin and death, typified by Pharaoh and his army. Similarly the overthrow of Pharaoh's army would seemingly represent the ultimate destruction of Satan and every evil influence at the close of the Millennial Age. That the the end of that type.

With the end of that type another began; for the march of Israel toward Mt. Sinai, where they entered into covenant relationship with the Lord, typified the approach of the Gospel Church and of the whole world to the condition of things pictured by St. Paul in Hebrews 12—the end of this Age, and a time of trouble and the establishment of the New [Law] Covenant with Israel for the blessing of all the families of the earth. And following this, the wilderness journey constitutes still another type representing God's people and the failure of many to enter into his rest, because of lack of faith. Subsequently the smiting of the rock by Moses and his not being permitted to enter the promised land is yet another type. The crossing of Jordan is still another type. The appointment of Joshua, the new leader, instead of Moses, is still another type. The falling of the walls of Jericho is still another type. Israel's conquering the various enemies in the land of Canaan is still another type.

#### *Baptism of Israel Into Moses Typical of World's Baptism in Millennium*

Coming back now to the first-mentioned of these types—the one which began with the killing of the Passover lamb, the sprinkling of its blood, the eating of its flesh during "that night" in which the firstborns were *passed over* and spared—we notice that the feature of the type which has to do with "*the Church of the Firstborn*" and this Gospel Age was passed before the time when the Israelites as a nation were baptized into Moses in the sea and in the cloud. Consequently that baptism into Moses evidently pictured, not the baptism of the Church of the Firstborn into Christ's *death*, but the baptism of the whole world of mankind into Christ's *life* during the Millennium.

## *Israel Into Liberty or Life vs. Church Into Sacrificial Death*

The Church passes from justification of life into *sacrificial death* with the Lord to become members of the Mediator's "Body." But the Israelites passed through the sea and the cloud, not into death, but into liberty—into freedom as a nation. That baptism into Moses evidently therefore represented the deliverance of the groaning creation into the liberty wherewith Christ proposes to make free all who will come unto him in response to his drawing during the Millennial Age. Thus the Apostle tells us that, as Jesus already is the Head of the Church, which is his Body, so ultimately he will be the Head of all creation, because it is the will of God "to gather together in one all things under one Head."—Eph. 1:10.

### *Pyramid of Chart Illustrates Christ the Head*

This we have sought to illustrate in the Chart of the Ages in *DAWN-STUDIES*, Vol. I. In the pyramid of that chart we show our Lord Jesus the Head, the Church his Body, the Great Company, Fleshly Israel restored, and ultimately all nations brought under the one Headship. The same thought that the world will become Christ's in the possessive sense is expressed by St. Paul. When telling of the resurrection he says, "There shall be a resurrection of the dead, both of the just and of the unjust—Christ the firstfruits; afterwards they that *are his* at (during) his presence." (1 Cor. 15:23.) The Apostle expresses the same thought that the world will be brought under the control and under the name of Christ, saying, "In whom the whole family of God, both in heaven and in earth, is named."—Eph. 3:15.

### *Church of First-born Not Illustrated in Israel's Baptism Into Moses*

So then in this type of Israel's being baptized into Moses we have a suggestion of what belongs to the Millennial Age, but no suggestion whatever appertaining to the Church of the Firstborn during this Age—no suggestion of a baptism into Christ's sufferings and death. Indeed, nowhere in that type is the association between the Head and the members shown. It merely pictures to us the Lamb of God slain, and our privilege of being spared or passed over from death into life in this Gospel Age—before the general deliverance of mankind from the power of sin and death.

### *Must Adam First Be Redeemed?*

Accepting the Scriptural presentation that "By one man's disobedience sin entered into the world, and death as a result of sin, and thus death passed upon all men, for that all are sinners" (Rom. 5:12-19); accepting also the declaration of Scripture, "As by man came death, by man also comes the resurrection of the dead" (1 Cor. 15:21); also the assurance that "As all in Adam die, even so all in Christ shall be made alive" (1 Cor. 15:22), shall we understand that Adam must first be redeemed and atoned for before any of his children can receive reconciliation? If so, should we understand that Adam was included amongst the believers, the household of faith, on whose behalf Jesus, our great High Priest, appeared and made satisfaction for sin when he appeared in the presence of God for us?

### *Adam Not Included in Ancient Worthies*

Most assuredly we should not! St. Paul did not mention Adam in his list of Ancient Worthies in Hebrews 11. On the contrary, our expectation for Adam is that as a man of the world class, "all people," his sin will be atoned for in the end of this age, when the great High Priest shall antitypically sprinkle his blood on the Mercy Seat for the sins of the whole world, "all the people," as at the beginning of this age he made atonement for our sins—the Church's. Our expectation also is that Father Adam will be one of the last to be awakened from the sleep of death and be brought forth to the privileges, blessings, opportunities and testings of the Millennial Age.

### *Restitution Begins With the Living*

Our thought is that the restitution blessings will begin with the generation living at the time of the inauguration of the Mediator's Kingdom; that it will deal first with these and bring them to a measure of recuperation before beginning with any of those who sleep in the dust of the earth; and further that those of the sleepers who went down into death most recently will be the first to come up, while those who went down first will be the last to come up. In other words, the first shall be last and the last shall be first. Our thought is that quite probably the awakenings of the world will be in response to the prayers of their friends during the Millennium; and that those living at any time will be specially interested in praying for such as were their acquaintances or relatives. We can see no reason why Father Adam should take any precedence in connection with the work of redemption. While it is true that he was the man through whom sin and death entered the world, nevertheless amongst the thousands of millions of his children he has no pre-eminence in the sight of Justice, whose record respecting humanity we understand to be: One man's sin—penalty, Death.

### *Justice Does Not Recognize Individuals*

Likewise, although our Lord Jesus is the one who paid our penalty, yet Justice in her records would probably take no particular note of that fact, but would merely enter the record, One holy, harmless, undefiled man died and made appropriation of the merit of his death for the household of faith. Later we may assume the records of Justice read, The merit of the one man who died, the Just for the unjust, which was appropriated to "the household of faith," having been laid down again sacrificially, is now applied again—this time "on behalf of all the people" not included in the first application.

### *Justice Did Not Separately Condemn Adam's Children*

The sacrifice of the man, Christ Jesus was sufficient for the sins of the whole world, and that ultimately it will be made available for the cancellation of the sins of the world is because Justice in the condemnation merely sentenced Father Adam as a man and has paid no attention to his children in the way of separate condemnation, but counted them all as members of the one man. Hence the death of Jesus

could have been applied for anyone of Adam's race, or for any number of them, or for all of them, including Adam. And this last will be the ultimate result.

## **Moses a Mediator Before Aaron a Priest**

Z 1909—325

### *Institution of Priesthood vs. Time of Trouble*

The record of the institution of the priesthood, the establishment of the tabernacle service, etc., comes after the account of Israel reaching Mt. Sinai—after the account of the mountain quaking and smoking and the terrible sights and sounds referred to by St. Paul (in Hebrews 12:26-28), which, we understand, prefigured the great time of trouble we are expecting, in which society will be shaken and mankind be prepared for the establishment of the Mediatorial Kingdom of Christ under the New Covenant. How shall we understand this fact? How can we harmonize it with the Scriptural thought that our Lord became High Priest more than eighteen centuries ago, when he offered up himself and later as Priest presented his blood on our behalf at the heavenly Mercy Seat; and that since then he has been gathering and sacrificing the body of under-priests, and that he, as the Head and they as the Body, will shortly be revealed as the antitypical Moses, the Mediator of the New Covenant?

### *Types Not Always in Sequential Order*

We must remind our readers afresh that the various types of the Scriptures do not follow one another in sequential order. Moses assuredly was a type of Christ—Head and Body. (Acts 3:22.) Just as surely Aaron was a type of Christ Jesus, and his sons types of the Church, the Body of Christ, the Royal Priesthood. King Solomon in some respects was a type of Christ. As the rich, the wise, the famous king, his fame was world-wide. Similarly Melchizedek was a type of Christ, in him being blended the kingly and the priestly offices. These types could not all be worked out in one person and at one time; hence we do not so find them. When thinking of Moses as a type of the Mediator between God and men, we should consider him as St. Peter explains, as composed of Head and members, and that God has been raising him up during this Gospel Age. Our Lord, the Head, first was raised to the plane of glory, honor and immortality. Later all of his faithful ones, sharers in his sacrifice, will be sharers in his Divine nature and glory, and will be raised up with him by a share in his resurrection (Phil. 3:10), "the first resurrection," which includes only the blessed and holy. These, his members, shall live and reign with Christ a thousand years and be unto him and unto the Father kings and priests for the blessing of mankind.—Rev. 20:6.

### *Moses vs. Christ as Mediator*

In considering Moses, the mediator of the Law Covenant, as typical of The Christ, the Mediator of the New Covenant, we should view him from this standpoint—as one Head and many members, just as we would Melchizedek, who rep-

resents our Lord, the Head, and the Church, his Body, the Royal Priest of the future. On the contrary, Aaron represents the same great Priest from a different standpoint, because his typical work related to Christ and the Church in the present life only—as a *sacrificing priesthood*—up to the end of the sacrificial work, the sprinkling of the blood of atonement in the most holy on the Mercy Seat and the *inauguration of the new dispensation of glory and blessing*. His service, also, in some degree, shows the Millennial work of cleansing humanity from sin and that both the High Priest and the underpriests, his members, will be associated in that work.

### *Two Types Could Not Be Expressed Simultaneously*

Since the two types could not be expressed simultaneously it was every way better that the mediator type and the institution of the Law Covenant, typical of the New Covenant, should precede all sacrificing; yea, precede the appointing and setting apart of the priesthood, even though the active work of the Mediator of the New Covenant cannot begin until the close of this age, when the sacrificing of the “better sacrifices” shall have been completed. Coming first in the record no one who rightly understands the types could misunderstand this to teach that the antitypical Mediator must first come forth and institute the New Covenant, before the antitypical priesthood would come forward and make the sacrifices, the sin-offerings which would make possible the institution of that New Covenant. We have been surprised that anyone could be so blind as not to see that the sacrifice of Christ is the very *basis* of his work as the Mediator of the New Covenant. Hence he could not be in any sense either a part or all of the antitypical Moses, until after serving as the antitypical Aaron. The correctness of this thought is also borne out by the fact that Aaron was older than Moses.

### *Answering Argument re Priesthood Was Not Inaugurated Until After Sealing of Law Covenant*

It follows, then, that those who raised the objection that *the Church could not be members of the Body of the Mediator*, because the priesthood was not inaugurated until after Moses had mediated and sealed the Law Covenant, put themselves in a very foolish light and show the shallowness of their argument. For if this be an argument against the Church being members of the Mediator’s Body, it would be an equally strong argument against our Lord Jesus, the antitypical High Priest, being the Head of that Mediator.

*The harmony between the two types is shown in the fact* that in the end of the Atonement Day, after Aaron had offered the sacrifice of “the bullock for (instead of) himself” as the sin-offering for his body and his house, the household of faith, and after he had subsequently offered “the Lord’s goat” and applied its blood on behalf of all the people, then, as the antitypical Priest, Head and Body, completely clothed in the garments illustrative of his authority and power, he was accompanied by Moses, the mediator, to the altar.

Thus we read:

“Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of Jehovah appeared unto all the people.”—Lev. 9:23.

# The New Covenant in the Book of Hebrews

Z 1909—339

## *New Covenant Not for Church*

If the New Covenant, in no sense of the word, belongs to the Church—that is to say, if we are not under the New Covenant, if it belongs merely to Israel, and through Israel to the world, why does the Apostle have so much to say concerning it in the Book of Hebrews?

## *Necessity for Book of Hebrews*

To appreciate the necessity for the Book of Hebrews, we must mentally take our stand back in apostolic days and get our bearings as though we were living there under those conditions. Thinking of matters from this sympathetic standpoint the answer to this question is very simple, very plain. The early Church for seven years after our Lord's baptism, for three and a half years after his cross, was composed exclusively of Jews. Not until the end of Israel's promised "seventy weeks" of special favor could the Gospel message go outside of that nation at all. We remember that Cornelius, a just man, who prayed always and gave much alms, was the first one from the Gentiles to be received. In his case we remember how it was necessary for God to specially prepare St. Peter for such a remarkable change in the Divine method of dealing.

## *Jews and Gentiles on Equality Caused Disturbance*

We remember that years after this, the question of receiving the Gentiles and eating with them, or in any sense of the word recognizing them as being on equality with the Jews, was one which caused continual disturbance in the Church and amongst the most prominent of the apostles of the time. Years after Cornelius had received the holy Spirit teachers from Jerusalem went to Antioch and found that there Gentiles were received on an equal footing with the Jews in the Church of Christ without in any sense of the word subscribing to Moses and the Law Covenant. They were shocked and expressed themselves in such positive terms that the Antioch Church sent Paul and Barnabas with others to Jerusalem that a full conference on the question might be had. Guided of the holy Spirit the apostles reached right conclusions, yet even Peter was so little in sympathy with these conclusions that years after we find St. Paul reproving him for dissimulation and refusing to eat with the Gentile brethren when Jewish brethren were in the company—through deference to the Law Covenant, which somehow all Jews felt must be recognized and subscribed to. St. Paul seems to have been one of the apostles who early got the proper focus on this subject.

## *Judaizing Teaching Affected Gentiles*

We find that this Judaizing teaching was not only in the ascendancy in Palestine, but that its influence in considerable measure affected the Gentiles. St. Paul's Epistle to the Galatians, for instance, shows how many of them, Gentiles by birth, had been misled into believing that whatever blessings they might enjoy through Christ and the original

Abrahamic Covenant, they must also become amenable to the Law Covenant. Note that the Apostle's letter to the Galatians is almost exclusively devoted to this subject, and remember that the Galatians were not Hebrews, or, at least, the majority of them were not. In that epistle he found it necessary to show that he had equal authority with the other apostles as a teacher—that the Galatians might know that he was as well qualified as the others, and as fully authorized to instruct them respecting their obligations; that his word was authoritative; that the Gentiles were not under the Law Covenant, but under the Grace Covenant—the original Abrahamic Covenant. He recounts that he did not get his instruction or his knowledge of the Gospel from the Apostles at Jerusalem, but that, so far as it was concerned, he had under the Lord's Providence been their instructor, rather than they his instructor.—Gal. 2:1-14.

#### *Paul's Argument in Galatians re Law Covenant and Gentiles*

Note carefully the Apostle's appeal in Galatians III., "O foolish Galatians, who hath bewitched you, that ye should not obey the Truth, before whose eyes [of understanding] Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the spirit by the works of the Law, or by the hearing of Faith?" etc. His entire argument in this chapter is to show that the Law Covenant never was over or binding upon the Gentiles, but only upon the Jews. He shows also that the Law Covenant, instead of advantaging the Jew, condemned him, so that the Jew needed to be specially redeemed from the curse or sentence of that Law Covenant, by our Lord's death by *crucifixion*. Throughout this chapter St. Paul contrasts the Law Covenant, from which the Jews were desirous to get free, with the original Abrahamic Covenant, which had only free children. He shows that the Gentiles were received under this Abrahamic Covenant of grace (favor), whose blessings are conferred on a basis of faith and not on a basis of works, as under the Law Covenant.

#### *Paul's Argument that Binding Obligations Necessitate Mediator*

St. Paul shows further that the Law Covenant had Moses for a Mediator, because that Covenant placed binding obligations of obedience to the Law upon all who came under it. But, reasons the Apostle, the original Covenant made with Abraham was not so. It imposed no binding obligations, and therefore it needed no mediator and had no mediator. "Now a mediator is not a mediator of one, but God is one." (Gal. 3:20.) That is to say, a mediator is not necessary to a Covenant in which only one person is bound. In the case of the Abrahamic Covenant this is so: God is the one person bound by that Covenant; hence there is no need of a mediator for that Covenant to see to the faithful performance of the contract. However, as there was no mediator to guarantee a contract or Covenant on God's side, he gave to Abraham and to all who would be of his faith, the best possible guarantee that God did not make the Covenant lightly, in a trifling manner or thoughtlessly; for, in addition to pledging his Word, God gave his oath—that the Covenant was secure, sure, could not fail. It was this that gave Israel such great hope in that Oath-Bound Covenant.



## *Law Covenant Did Good Service to the Jews*

The Apostle proceeds to show that the Law Covenant did a good service for the Jews in that it prepared them and brought them to Christ, the great Teacher; that by hearing his message, his invitation, they might exercise obedient faith, sacrificing faith, and, being baptized into Christ, might put on Christ—become members of his Body. All such, Jew and Gentile, bond or free, male or female, would be members of the one Body, of which Christ Jesus is the Head. This chapter winds up with that forceful statement, "If ye be Christ's, then are ye Abraham's Seed and heirs according to the promise"—the Covenant made to Abraham.

### *Galatians Not Under Law Covenant*

All this argument was to show the Galatians that, so far from needing to get under the Law Covenant, they had no need of it whatever, and those who were under it needed to get out from under it, in order to be able by faith to accept Christ as their Redeemer and Justifier, and by faith to consecrate their lives unto death, that they might be acceptable to God as members of the Body of Christ.

### *Paul's Argument Against Error of Getting Under Law Covenant*

The fourth chapter to the Galatians continues the argument, the expostulation against the error of wanting to get under the Law Covenant, until, with tears in his pen, the Apostle writes, "My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice (to one of sternness), for I stand in doubt of you. Tell me, ye that desire to be under the Law (Covenant), do ye not hear the Law?" Do ye not realize its bondage, its impossible exactions? "Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised [every Jew], that he is a debtor to do the whole Law. Christ is become of no effect unto you, whosoever of you are (trusting that you are) justified by the Law (Covenant); ye are fallen from grace."—Gal. 4:19-21; 5:2-4.

### *Law Covenant a Burning Question in Early Church*

We have, perhaps, said sufficient to prove that the question of the Law Covenant was a burning question in the early Church, not only with the Hebrews, but also with the Gentiles. It seemed impossible, especially for the former, to learn that the Law Covenant, after having been in force, with all the wonderful paraphernalia of the Jewish dispensation, its laws, its sacrifices, etc.—that it, after all, was not necessary and that a Gentile could really have access to the Abrahamic Covenant through Christ easier than could a Jew.

### *Book of Hebrews Written to Counteract Powerful Error*

It was to counteract this powerful error of that day that St. Paul wrote the Epistle to the Hebrews. It certainly has been a valuable epistle to the Gentiles, but it was written specially to the Hebrews, and because of their tenacious adherence to the Law Covenant, from the dominating influence of which they seemed not to be able to free themselves.

## *Book of Hebrews Written to Prove New Dispensation*

The Epistle to the Hebrews was written to prove that a totally new dispensation of Grace, and not of Works, had been ushered in through Jesus at Pentecost. He would have them see that Moses' faithfulness as a servant and Head of a typical priesthood, was inferior to Christ and the Royal Priesthood, of which he is the Head. He would have them see that Moses and his house were types and servants or illustrations of good things to come; but that Christ and his "elect" are sons of God, who will minister the real blessings in the future. He would have them see that there was a Canaan rest to which Moses led the willing and obedient priests and people of Israel, and that there is a greater rest which remains for the people of God, to which Christ will lead his people; and that those who by faith accept of Christ now may enter by faith into his rest in advance, now, in their hearts.

## *Book of Hebrews Teaches the Coming of a Greater Priesthood*

Noting that the Hebrews were long accustomed to look to the earthly priests and yearly ministrations for the *cleansing away of sin*, the Apostle calls attention to the fact that the Lord Jesus is the High Priest of a new order of priests and that his Church are those under-priests. Answering their objections that Jesus was not of the tribe of Levi, and therefore not entitled to the priesthood, he shows them that God had already foreshown that there would be a new priesthood of a different kind; that Melchizedek was a type of that new priesthood. He gives the intimation that while Jesus and his Church in the flesh in their sacrificing work were typified by Aaron and his sons, nevertheless the real work of this higher priesthood is a future one of glory, when Jesus, the great Priest, and the Church, his Body, an under priesthood, associated with him, will be installed in a kingly, as well as a priestly office, and in ruling, as well as teaching authority. These glories of the Christ in the Royal Priesthood of the Millennial Age were not at all represented in Aaron, but were quite well represented in Melchizedek, who was a king at the same time that he was a priest. His greatness was shown, in that Abraham did him homage and paid tithes to him. And since Levi, the Father of the priestly tribe, was in Abraham's loins at the time that the tithes were paid, therefore he and all his sons inferentially paid tithes to Melchizedek and thus the Melchizedek order of priesthood was recognized as higher than the Aaronic.

## *Jesus a Priest Before He Came Into the World*

With this foundation for his subject the Apostle (Heb. 7:18-22) points out that it evidently was not God's intention to allow the Law Covenant to stand perpetually, nor to allow its priestly arrangements to continue forever. He proceeds to show that prophetically Jesus was made a priest by Divine appointment long before he came into the world—that God said of him, "I have sworn and will not repent; thou art a priest for the age after the order of Melchizedek" (Heb. 7:21)—not after the order of Aaron. This oath shows that the priesthood of Jesus was superior to the priesthood of

Aaron which was established without any Divine Covenant of this kind. "By this much was Jesus made a surety of a better testament or Covenant." That is to say, the fact that God by his oath had recognized this higher order of priesthood particularly implied that in due time a New Covenant would supplant the Law Covenant, which the Hebrews felt must be perpetual.

### *Not Paul's Argument that New Covenant Had Been Established*

The Apostle does not argue that the New Covenant had been established, nor that the new priesthood had been established in its office of combined kingship and priesthood. He merely points to the fact that such a New Covenant is assured by God's promise, which implied the doing away with the Law Covenant and its priesthood, and the introduction of a better one. He proceeds to show that Israel and the world needed a higher order of priesthood than the Aaronic to inaugurate the reign of righteousness under the New Covenant. He points to the two sacrifices of Leviticus XVI. and intimates that our Lord will fulfil that Day of Atonement type by two offerings; first, for his own sins (not for his individual sins, for he had none), but for the sins of those accepted during this Gospel Age as the under priesthood, the "members of his Body"; and then later a second sacrifice for the sins of the people—the world in general.

### *When Christ and Church Were Offered in Sacrifice*

He tells us that the typical work of Atonement by the Levitical priest repeated this Atonement work every year (on the Atonement Day), but that our great Priest does it once for all time in the great antitypical Day of Atonement, in which he offers up himself—first individually, and secondly his members, collectively. In this connection we are to remember that as Christ offered himself in sacrifice at Jordan, and not at Calvary, so also he offered his Body, the Church, collectively in sacrifice at Pentecost. As the laying down of the life of the man Christ Jesus proceeded through three and a half years, and was finished at Calvary, so likewise the laying down of the life of the Church has proceeded since Pentecost, and it will not be finished until the last member of the Body shall have suffered with him—been faithful even unto death.

### *Sacrificing Only Figuratively Finished When Paul Wrote Hebrews*

This was shown in the type; for, after the priest had sprinkled the blood of the bullock, he appeared at the door of the tabernacle and laid his hands (power) upon the head of the Lord's goat (which represented his consecrated Church) and slew it. We see, then, how this entire work of sacrificing may have been said to have been accomplished at the time when St. Paul wrote the Book of Hebrews. The Apostle does not proceed to tell of the consummation of this Gospel Age, but drops the matter here by showing the two sacrifices performed. That he does wish us to understand that the second sacrifice of Atonement was offered at Pentecost is evidenced by the fact that he speaks of the Church as under-priests *in* the holy, enjoying the light of the golden

candlestick, the table of shewbread and the golden altar privileges, and waiting until the testings shall have been completed and we shall have passed beyond the veil, even into heaven itself, where the blood of this second sacrifice of Christ will then be offered in the propitiatory on behalf of the world.

### *Mediator of a Better Testament*

Hebrews VIII. opens with the words, "Now of the things which we have spoken this is the sum: We have an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister (servant) of the sanctuary and of the true tabernacle." Verses 3-5 show that the sacrificial work already referred to was a necessity before he could enter the still higher work of distributing to Israel and the world the blessings of God's favor secured by the "better sacrifices." The glorious High Priest in heaven has a more exalted service (ministry) than the earthly priests and, accordingly, he is the Mediator of a better Covenant or Testament than the Law Covenant. The Apostle is here showing that our Lord's sacrificial work needs not to be continued throughout eternity; but that he has been exalted to the heavenly plane, and has another work to accomplish, namely, as the Mediator of a better Covenant than the Law Covenant. He is trying to get their minds away from the thought that they are under the Law Covenant. If he can convince them that Christ is the antitype of Moses and the antitype of Aaron, he will thus convince them that there must be a higher Covenant and arrangement for the blessing of the world than the Law Covenant in which they were trusting and which they considered indispensable. The remaining verses of the chapter and Jeremiah 31:31 show that such a better Covenant was in contemplation.

### *Paul and Hebrew Christians re New Covenant*

Neither St. Paul nor the Hebrew Christians at Jerusalem and elsewhere to whom he wrote this epistle, had any thought that they were living under the provisions of the New Covenant. As he shows in Chapter 6:19, 20, they were all hoping in the Abrahamic Covenant; but some of them had the erroneous thought that they *additionally* needed the Law Covenant and that it would be perpetual. St. Paul's argument is that God never intended it to be perpetual, but merely to prevail for a time as a schooling until Christ should come as the antitype of Isaac—the antitypical heir of the Abrahamic Covenant. He now shows that The Christ is in due time to be the Mediator of the New Covenant with Israel as a proof that their old Law Covenant was not intended to last forever. Why should they be trusting in the old Law Covenant, when God distinctly tells that "after those days he will make a New Covenant with the house of Israel," and that Messiah (with his members now being selected) is to be the Mediator of that New Covenant, and is merely waiting for the completion of the Church to finish all the ministrations necessary to put that Covenant into operation—the blessing of Israel and all the families of the earth?

## *Paul's Contrast of Typical and Antitypical Arrangements*

Chapter IX. contrasts the typical arrangements made for the service of the Law Covenant and the making of its blessings effective to Israel, with the arrangements for the service of the New Covenant to make its blessings effective to Israel and all people who shall eventually avail themselves of its privileges. All the paraphernalia of the Tabernacle and the work incidental to the typical sacrificing, were so much necessary to the putting of that Law Covenant into effective operation for all the people of Israel. And similarly on a spiritual plane there are antitypes, including better sacrifices, all of which are incidental to the putting of the New Covenant into operation for Israel and that all mankind may avail themselves of its privileges. The antitypical priest has appeared—"Christ being come an High Priest of good things to come." Those future good things represent the glorification of the Body of Christ, the blessing of Israel and all the families of the earth.

### *Dead Works of the Law vs. Blood of Christ*

All those blessings on a higher plane are abundantly provided for in God's arrangement. For if the typical arrangements of the Law Covenant needed a cleansing from sin by blood, and if the blood of bulls and goats, etc., typically accomplished this, how much more full of value should we esteem the sacrifice of Christ—how much more able to purify our consciences! Shall we not esteem the blood of Christ aside from the Law Covenant sufficient for our sins? And, as believers in his merit, shall we not conscientiously drop dead works of the Law Covenant and trust to something higher, even to the merit of the antitypical High Priest? It is for this cause, or to this end, that he is the Mediator of the New Covenant, so that eventually all Hebrews condemned to death under the Law Covenant may be released from it (as in Romans 11:27 he declares will be the case as soon as the elect, the Body of the great Deliverer, the great Mediator, the great Priest, shall have been completed).

### *Hebrews Nine Shows Special Work of Christ on Behalf of Jews*

In Hebrews 9:15 St. Paul shows that there is a special work of Christ on behalf of the Jews: they being under the death sentence of the Law Covenant, Christ's death *on the tree* was necessary for them, because that was the special "curse" of the Law. Thus a basis is laid, whereby all the transgressions of the Hebrews under the Law Covenant may be fully cancelled, under the provisions of the New Covenant when it shall become effective. (Rom. 11:27.) Not only so, but this special redemption of the Hebrews enabled those called of God from that nation during this Gospel Age to receive a share in the promise of the eternal inheritance—as members of Christ under the original Abrahamic Covenant.

### *Death of Victim Before Ratification of New Covenant*

Then follows a statement of the general principle—that where a Will or Testament is made, the death of the testator is implied, and only after the death of the testator

could its blessings be enjoyed. Our Lord having earned a right to human perfection and human life by obedience to the Law Covenant conditions, laid down those earthly rights in sacrifice, in harmony with the Father's will. And, when raised from the dead a New Creature of the Divine nature, he possessed those earthly rights which he laid down as a ransom-price for mankind, with the right to dispose of them. His Testament or Will disposing of those earthly rights could have been so made as to give them at once to fleshly Israel by sealing for them the promised New Covenant. But instead the Testator gave those earthly blessings to the household of faith, those called out from the nominal Jewish Church during and after his earthly ministry, and to "us" of the Gentiles since, on condition that they *join in his sacrifice*, "suffer with him," "be dead with him," participate with him in the glorious privileges of the Abrahamic Covenant for the blessing of the world under the New Covenant provision.

#### *Death of Both Head and Body of Victim Necessary*

The brethren understood that they were called to be "members of the Body of Christ" and that it would be after the completion of this "Body" that the Lord's favor would return to natural Israel, and that he would build again the tabernacle of David which had fallen down; that through them as members of the great Benefactor or Mediator of the New Covenant, a blessing might go to the world and "that the residue of men might seek after the Lord, and all the Gentiles upon whom God's name is called." (Acts 15:16, 17.) The brethren addressed were reminded that the death of the Testator was necessary to these: not only the death of Jesus as the original testator to give the blessing to the Church, his Body, but also the death of the Church, his members, under his Headship, to again serve as Testator, and to die, so as to leave those restitution rights for the benefit of Israel and the world under the New Covenant.

#### *Central Purpose of the Book of Hebrews*

Let us never lose sight of the central purpose for which this Book was written—that it was to prove that the Law Covenant must give way, give place, to the New Covenant. Hence all the things connected with the typical Law Covenant should be expected to have antitypes in connection with the antitypical New Covenant. Thus the sacrifices of the Law, which came at the beginning of their year on the Day of Atonement, before the sins of the people could be forgiven, must here find parallel in "better sacrifices" than the bullock and the goat. The New Covenant cannot go into effect until these antitypical sacrifices are accomplished. He thus proved the inferiority of everything Jewish and connected with the Law Covenant; that all Christians might see that instead of going back to that or holding on to it, they should rather be grasping, looking forward to the antitypes, and grasping their share in the "better sacrifices."

In verse 24, of the 9th chapter of Hebrews, the Apostle indicates how much of the sacrificing has already been finished; namely, that the High Priest has gone into the "most holy," "now to appear in the presence of God for us"—for Spiritual Israel. But he adds we must not expect him to do this every

year, as it was done in the type. We must not think that Christ's sacrifice could avail us only in conjunction with the Jewish institutions as additional thereto. To so suppose would imply that such annual sacrifices would have been necessary from the foundation of the world. But this was not the case: Abraham and others were justified by faith before the Law Covenant was instituted. In the end of the age Christ appeared to put away sin by the sacrifice of himself. And as men-priests are appointed to die, as symbolically represented in the animals they sacrificed, and as they after this passed into the Holy, and were there put on judgment, or tested before they entered the "Most Holy," so Christ was offered once to bear the sins of many, and, to them that are looking for him, he shall appear the second time, not as a sin-offering, but to grant the salvation secured by the merit of his sacrifice—to inaugurate the New Covenant, and as its Mediator to set up its kingdom for the overthrow of sin and death and the establishment of righteousness and life.

### *Two Offerings In One*

Christ was *once* offered to bear the sins of many, the Apostle says. The type shows us *two offerings*, yet the two were parts of one. The first represented the Head, and the second, the Body. The two sacrifices of the Day of Atonement were really one, because the second was based upon the first. The offering as a whole was evidently for the sins of the whole world. Evidently, as the Apostle says, the next thing to be expected, to be waited for, is his finishing his sacrificial work, finishing the sprinkling of the blood the second time, and then coming out, as typed in the high priest clothed "in garments of glory and beauty," representative of his elements of glory and power. He will stand forth as the Mediator of the New Covenant, the great Messiah, Prophet, Priest, King and Judge.

### *Recognizing Under-priests as Members of the High Priest*

Only those who recognize that the under-priests are the *members* of the High Priest can appreciate this picture. The Lord by his own blood *justified* us, his Church, his prospective members, when "he ascended up on high, there to appear in the presence of God for us"—as our Advocate and High Priest—to sprinkle the Mercy-Seat—to satisfy divine justice *on our behalf*. He began his secondary offering of his "*members*" as soon as the Father accepted his offering for us—at Pentecost.

### *Lord's Goat vs. Consecrated at Pentecost*

There "the Lord's goat" was killed, sacrificed, and the ignominious burning outside the camp commenced. What was done with those ready on Pentecost has continued to be done with their successors since for now nearly nineteen centuries. The sacrificing, burning, etc., have continued, just as in the figure of the High Priest's anointing, the oil ran down to his feet, so antitypically the holy Spirit has come upon each "member" accepted as a joint-sacrificer. The Lord meantime sits at the right hand of Divine favor, awaiting the *consummation* of the burning of his sacrifice—expecting or waiting until then to make the final sprinkling of his

blood "for all the people" before Justice shall turn over to him the control or dominion of the world for reconstruction during the Millennium under the terms of the New Covenant.

### *Appearing the Second Time*

The *appearing* a second time is to the waiting people—the groaning creation waiting "for the manifestation of the sons of God" in the glory of the Kingdom. (Rom. 8:19, 22.) It is wholly different from his coming, or *parousia*, during the harvest time to the Church. His *appearing* will be in power and great glory, yet only to be recognized by Israel and the world as they shall look for and seek for his Kingdom. "When he shall *appear* we also [his members] shall *appear* with him in glory."

### *Sanctified Through the Offering of the Body*

In the 10th chapter St. Paul proceeds along the same line, proving that Jesus is the great High Priest. He represents him as saying, "Lo, I come to do thy will, O God." (V. 9.) Christ there began the taking away of the first, the typical Covenant, that he might establish the second, the antitypical Covenant. Verse ten shows how we, who have become his *disciples*, are sanctified by accepting his will and saying, as he did, "Lo, I come to do thy will, O God." We are sanctified through the offering of the Body of Jesus Christ, because we, accepted as *members of his Body*, are set apart to this great priestly, kingly, mediatorial work with him. Incidentally notice here that previously we were "justified" through the merit of Jesus' sacrifice, but that now we are sanctified through the *offering of the Body*. It is only as we obtain this great privilege of sacrificing as members of his Body that we can have any expectancy of participation with him in his glory. This Body was offered once for all. The individual members of the Church are not offered separately. The one "Lord's goat" represented the one entire Body of Christ, the "little flock," all who, during this Gospel Age will be accepted as members and lay down their lives in sacrifice with him. In verse twelve St. Paul shows that this one sacrifice of Christ (in two parts, Head and Body) having been offered (the Head at Jordan, the Body at Pentecost), our Lord rests from any further sacrificing, knowing that full satisfaction will be effected by the work already accomplished.

### *Perfection of Mankind Awaits Consummation of Church's Consecration*

The great Priest has since waited until the Father's time for putting all things of earth into subjection under him; because by the one offering (in its two parts) he hath perfected forever them that are sanctified. That is to say, the first part of his offering justified his members and their participation in the second part effected their sanctification and secured for them a share in the First Resurrection. Moreover, the perfecting of all mankind who shall eventually be saved during the Millennium will be the result of Christ's one sacrifice in its two parts (bullock and goat). As a result of these "better sacrifices," eventually all mankind shall have an opportunity of becoming sanctified, holy, perfect.



The Apostle says that the holy Spirit through Jeremiah's prophecy (31:31) witnessed to this, testified to this ultimate efficacy of the antitypical priest's work. Then he quotes this reference of the New Covenant, "after those days," and assures us that when the time of remission of sins shall have come, there will be no more offering for sin. Thank God that with the end of this Age, when the sufferings of the Body of Christ will be finished, then, all sacrificing opportunities being ended, the opportunities for blessing mankind through the merit of those sacrifices will be only beginning!

### *Under-Priests Now Entering the Holies*

In verse nineteen the Apostle reverts to the fact that while this great work is still *incomplete*, we, brethren [prospective under-priests], may have the boldness [courage] to enter into the holiest by the blood of Jesus, by a *new* and living way, which he has consecrated *for us, through the veil*, that is to say, his flesh; we may by faith realize ourselves as under-priests, members of the High Priest's Body, joint-sacrificers with him and under his ministration. We may enjoy now the privileges and blessings of the Holy and be assured that, as *members* of the great High Priest, and Mediator, we may ultimately go beyond the veil, even into heaven itself, entering that glorious plane of life *through sharing with him in his death*. This special way he consecrated for us as the High Priest, by making the merit of his death, typified by the blood of the bullock, applicable to us, permitting us in the strength of that justification to sacrifice with him and to become his members in glory.

### *Forsake Not Assembling*

St. Paul exhorts all these fellow-members to hold fast to their faith, to provoke one another to love, to not forsake the assembling of themselves, etc. If Moses' Law inflicted a death penalty, assuredly the one who would willingly transgress under greater light would suffer a more severe punishment. The punishment of those under Moses' Law was death, but not Second Death, because they had not secured release from the first death; but for us who have been released by "faith in his blood" and who have been consecrated, joined with him in sacrifice—for us to do despite to all these favors and privileges of God's grace; for us to ignore the great High Priest, for us to count as a common thing our engagement, our consecration to share with our Lord in his death, in his sacrifice, in the blood of the New Covenant, this would mean the taking of ourselves completely out of all of the Divine arrangements intended for our blessing. Verse thirty shows that this is no idle suggestion of the Apostle. We are to remember him with whom we have been dealing, him through whose mercy in Christ we have been justified and him whose holy Spirit we received as an earnest of our inheritance when we presented our bodies living sacrifices, in harmony with his call, that we might become joint-heirs with Jesus in glory. To forfeit all this would be a fearful thing—the Second Death.

However, the Apostle urges, let us not be discouraged, but remember our past experiences, our illumination, and the afflictions which we then endured, and let us not cast away our confidence, and faithfulness, for the reward will be great. Chapter eleven deals with the faithfulness of God's people during the past ages and dispensations, and, closing, tells us that there is a reward for all of those faithful ones in God's great plan, but something far better still for us, the members of the Body of the Messiah, the Mediator, Priest and King, so that they, without us, should not be made perfect; or, as St. Paul says in Rom. 11:31, "Through your mercy they also may obtain mercy." And then, through them under the New Covenant, Israel and all the nations will receive their intended share of the same Divine mercy, passed through Christ and then through the Church, his Body.

*Consecrated Should Consider Ancient Worthies*

Chapter twelve still addresses this consecrated priestly class. It suggests that these servants and handmaids, specially begotten of the holy Spirit, specially called, having the "high calling," specially devoted to sacrifice, should think of the Ancient Worthies and the faithful witness for God and the Truth which they bore—to which they witnessed by their martyrdom, that these may strengthen us and encourage us to run faithfully in the race that is set before us. He urges that these prospective kings and priests look away from the afflictions and persecutions incidental to their sacrifice and loyalty to Christ; that they look to Jesus, the author of their faith, who is also to be its finisher; that they remember his example and what he endured and that everyone whom the Father accepts into the house of sons under this call must expect to have chastisings, disciplines and various testings of faith and obedience for the development and crystallization of character. He exhorts (V. 15) that we shall watch diligently, lest any fail of attaining to the full privilege of God's grace. And he warns that roots of bitterness may come and defile, and also that, yielding to the pleasures of sin for a season, would signify the selling of this great birthright—that Esau got the mess of pottage, but that Jacob got the birthright by his self-denial, and that similarly we are to endure.

*The Inauguration of the Law Covenant Typed the Institution of the New Covenant*

The reason for all this carefulness on the part of the consecrated under-priests is that they have not come to (have not approached) Mt. Sinai and the wonderful sights and scenes incidental to the inauguration of the Law Covenant, but they have approached (Strong's lexicon, *come near*) to Zion, a Mountain and City of the living God—the Heavenly Jerusalem. We have come so near to the antitypical Mount, the Kingdom of God, so near to the antitypical New Jerusalem that we already by faith behold that New Jerusalem, that glorified Church, the Bride, the Lamb's Wife, from which the blessings are to flow to Israel and the world, as figuratively coming down from heaven to earth. We are surely nearer to that glorious consummation than was the Apostle. If he could say that the Church of Christ, following him,

their leader, had approached or were approaching or coming near to that heavenly Kingdom condition, how truly may we assent to this today. "Evidently now is our salvation nearer than when we first believed"—nearer than when the first members of the Body of Christ walked in this narrow way of self-sacrifice.

### *Contrasting Things Expected Soon With the Past*

The Apostle proceeds to contrast the things which we may soon expect at the inauguration of the New Covenant with Israel with those things which occurred as types in the inauguration of the Law Covenant. He continues:—

Not only are we approaching or *coming nearer* every day to the heavenly Jerusalem, the Kingdom condition, but also *coming nearer* to our association with the holy angels, whose numbers are innumerable, whereas ours are limited—144,000. More than this, we are approaching, *coming near*, to the "general assembly of the Church" by participation in the "First Resurrection"—"His Resurrection" (Phil. 3:10), for we are "members of his Body." Additionally we are approaching God, the Judge of all; soon we shall be ushered into the presence of the great King Eternal. As the Apostle declares, our Lord, our Redeemer, our Advocate, having had charge of us during the period of our schooling and sacrificing, and as the Father's representative, having raised us from the dead to glory, honor and immortality, "will present us faultless before the presence of his glory with exceeding joy." (Jude 24.) He is the Judge of all. To fall into his hands now, during the sacrificing period and before we have finished our course, would mean to fall out of the hands of our Redeemer and Advocate and to insure condemnation to the Second Death. But, then, to be presented before him faultless will signify that the great Judge will approve us, even as he approves all the holy angels.

### *Spirits of Just Men Made Perfect*

Additionally we are approaching, or *coming near*, to the "spirits of just men made perfect." This would seem to apply to the "great company," who will be justified in spirit through destruction of the flesh, though they fail in their sacrificing agreement and will not, therefore, be of the Body of the Christ, Priest, Mediator, King of glory. Next we read that we have *come near* to Jesus, the Mediator of the New Covenant. He was prophesied from of old to be the Messiah of Israel and the Messenger or Mediator of Israel's Covenant. He is our Bridegroom, our Advocate, our Head. We, his members, shortly will be forever with our Lord and see him as he is and share with him the glorious work of his Mediatorial Kingdom, by which Israel first, and through Israel all the nations, will receive the blessing of the Spiritual Seed of Abraham.

Then the New Covenant, having been sealed, so far as Divine Justice is concerned, by the application of the precious blood, passed through the Church and made effective "for all the people," the time will come for the application of the blood of sprinkling to all the people—during the Millennium.

### *Type and Antitype of Sprinkling Law and People*

In the type we read that in instituting the Law Covenant, Moses sprinkled first the Book of the Law, representing

Divine Justice, and then, on the basis of this satisfaction, his Mediatorial work began toward the people, and was typically represented by the sprinkling of them with the same blood of the Covenant. So in the antitype. Our Lord's blood (the blood of the bullock, Leviticus XVI.) was applied on our behalf—on behalf of his Body and his house, and secured the forgiveness of our sins and opened the "new and living way" for our sanctification—for our privilege of sharing with him in "his death," partaking of "his cup." Finally, when the Church shall have finished using the blood, and, by God's grace through it, shall have attained to Divine nature in glory, that same merit (as the blood of the Lord's goat) will be applied "for all the people" at the close of this Age by sealing the New Covenant.

### *Settling All Claims of Divine Justice*

This second application for the people, "For the sins of the whole world," will settle completely all the claims of Divine Justice against every member of Adam's race and put the future interests of all into the hands of the Mediator—Jesus, and the Church, his Body. Forthwith the work of reconciliation manward will begin. This is represented as the sprinkling of the people with the blood of the New Covenant.

Each one of Adam's race, as he comes into proper relationship with the Lord, will receive his share of the sprinkled blood until, by the close of the Millennial Age, when the great Mediator shall turn over his Kingdom to the Father, every member of Adam's race will have had the fullest opportunity to enjoy his share in this sprinkling. Does that symbolical sprinkling in any sense of the word imply condemnation, responsibility for the blood of Christ, as in Abel's case, when his blood figuratively was said to call to God for vengeance upon his murderers? Oh, no! While the death of Christ and of many of his members has been of violence, yet this fact will not call for vengeance, because the life was voluntarily surrendered a *sacrifice for the sins of the world*. The sprinkling of the blood of the New Covenant upon all the people during the Millennial Age, then, will mean the impartation to each one of his share in the great blessing secured by the sacrifice accomplished by our Lord, "the Lamb of God which taketh away [eventually] the sin of the world."

### *"Him that Speaketh from Heaven"*

The Apostle intimates that our ascended and glorified Lord is to speak from heaven at the time indicated, the time to which we approach or come near. The prophet tells us that all the blind eyes shall be opened to see him, to recognize his dominion; and that all the deaf ears shall be unstopped to hear, to comprehend, his message. And St. Peter, speaking of that same time, declares, "It shall come to pass that the soul that will not obey that Prophet (Jesus the Head and the Church his Body raised up during this Gospel Age) shall be destroyed from amongst the people."—Acts 3:23.

### *A Warning from Paul*

The Apostle interrupts his argument respecting the future, to throw out a cautionary suggestion to the under-

priests, the members of the Body of Christ, saying, "See that ye refuse not him that speaketh." Our eyes and our ears have been opened in advance of the world's. We have been greatly blessed by this Divine favor. But our responsibility is proportionate to our favor. If we refuse the instructions of our Head, our Lord; if we submit ourselves not to the disciplines in the School of Christ; if we neglect to share in his death and to present our bodies living sacrifices, in harmony with our covenant; if we, as the branches, do not bear the fruit of the Vine, our trial for eternal life may end adversely.

### *Speaking Yet Once More*

Resuming his narrative of the great thing to which we approach, or come near, the Apostle continues to contrast between these coming things pertaining to the New Covenant with the inauguration of the typical Law Covenant. He says, "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven"—the earth symbolizing society, and the heaven symbolizing ecclesiasticism. The Apostle comments on the prophecy, saying that this expression *yet once more* implies such a thorough work of the shaking that everything that is temporary, out of accord with the Divine order, shall be shaken out, so that, at the beginning of the Mediatorial Kingdom and the administration of the New Covenant nothing will remain in power or organization except those things which *cannot be shaken*, because of their harmony with God.

### *Holding Fast*

Continuing this thought that then we shall be with our Lord as his members, participating in his Mediatorial work, we read, that Since, therefore, we are to receive an unshakable Kingdom, with reverence and godly fear we are to hold fast to the grace of God bestowed upon us, which will permit us to serve God acceptably (not only now sacrificially, but also in the administration of the Kingdom), for gracious as our God is, he is consuming fire towards all unrighteousness.

### *Exhortation to Follow Christ as Goat Followed Bullock*

The Apostle concludes the Epistle with exhortations to the Royal Priesthood, giving helpful suggestions as to brotherly love, hospitality, contentment, submission to those whom we believe to be over us in the Lord. (Chapter XIII., Vs. 7-17.) He tells us to avoid new Gospels and to remember that as the earthly priesthood was nourished by the things of the altar, so we have a right to eat of a spiritual altar of which others may not eat. He then calls attention to the sin-offering (V. 10), that they were all burned outside the camp. Jesus, as the antitype of the bullock, was not only crucified outside the gate of Jerusalem, but suffered as an outcast from the social and religious systems of the time. St. Paul urges that we, as the Royal Priesthood (typified by the Lord's goat of Leviticus XVI.), shall also go forth sacrificially outside the camp to suffer with Christ social ostracism, and with deadness toward the world. He fixes by this passage our identity with "the Lord's goat" of

Leviticus XVI. by assuring us that only the blood of the sin-offerings is taken *within the vail*—to sprinkle the mercy-seat. He also identifies this sin-offering by suggesting that the *bodies* of those beasts whose blood propitiated for sin were *burned* outside the camp. In exhorting the Church to follow the Lord in this experience, he clearly identifies our Lord with the bullock of the Day of Atonement and the Church with the Lord's goat, which followed all of the bullock's experiences.

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## Questions On the Covenants

Z 1909—139

*Question*—(1) From Exodus 24th it appears that it was the blood of the peace-offerings and of burnt-offerings (not of sin-offerings) which sealed the Law Covenant. Should we not understand the same to hold in regard to the new Covenant?

### *Same Sacrifices from Different Standpoints*

*Answer*—The sin-offering, burnt-offering and peace-offering evidently pictured the same sacrifices, but from different standpoints. In every case we would understand the bullocks to represent our Lord Jesus and the goats to represent the Church, the under-priesthood. The sin-offerings represented the sufferings of Christ and of all who walk in his footsteps as respects their relationship to the Lord, "*Outside the camp*," and their course as New Creatures inside the *holy* and ultimately beyond the second vail in the *most holy*. And it shows the merit of the sacrifice eventually applied on the mercy-seat, and for whom applied—the blood of the bullock first, for the Church; the blood of the goat afterward, for all the people.

### *The Burnt Offering*

The burnt-offering shows the same sacrifices but from a different standpoint—that of Divine acceptance. It shows that the offering was made to God and accepted by God as a whole, even though, as shown in the sin-offering, the sufferings were inflicted by men and the services rendered unto men.

### *The Peace Offering*

The peace-offering (Lev. 3) would appear to be another view or picture of the same sacrifices, representing the willingness of the individual who sacrificed—that nothing was of compulsion, so far as God was concerned; and that there was peace between God and the sacrificer, so that the offering was not made for his own sins.

### *Peace and Burnt Offerings re Sealing Law Covenant*

So then, it seems very appropriate that, as described in Exodus 24, it was the blood of peace-offerings and burnt-offerings that sealed the Law Covenant. The sin-offering feature has to do with the satisfaction, but the burnt-offering and peace-offering imply that the sacrificers voluntarily lay down their earthly rights in the interest of those who will be blessed under the New Covenant and that God accepts these sacrifices as sealing that New Covenant—entirely aside from the Atonement for Adamic sin, accomplished by the same sacrifices, viewed from the standpoint of the sin-offering.

### *Fleshly vs. Spiritual Israel re Requiring Mediator*

*Question*—(2) The children of Israel, whom God called his firstborn, his own people, etc., had and needed a mediator. Should we not correspondingly expect that Spiritual Israel would require a mediator?

*Answer*—The children of Israel, from God's standpoint, were a typical people—they represented typically *all* who would ever become Abraham's seed, on the heavenly and the earthly planes. Thus it is written, "I have made thee a father of *many* nations." All who will ultimately be saved to relationship with God out of many nations were well represented in the many tribes of Israel.

God took one of those tribes, the tribe of Levi, and separated it from the others for his own special use and as a channel for the blessing and instruction of the other tribes, which represented all the families of the earth. That tribe of Levi, as we have already seen, typified the "household of faith"—all those who will be brought into harmony with God through the Sarah division of the Abrahamic Covenant. These all, as a household of faith, are together styled the firstborn and are developed under the Faith or Grace Covenant, and not under the New (Law) Covenant.

The tribe of Levi itself was divided, a priestly class being selected, and the remainder of the tribe assisting or serving under them. So in the antitype—a "little flock," a priestly class, is selected for the pre-eminent position and constitutes "Abraham's Seed" on the highest plane, the Divine nature. This class, The Christ, is composed of Jesus, the Head, and the Church, his members. As the center of the Divine blessing this Royal Priesthood, of which the Redeemer is the Head, has a variety of titles and of offices—King, Priest, Judge, Law-Giver, Mediator, Father—and each of these titles indicates a special feature of its service as the Seed of Abraham in blessing all the families of the earth, represented by the remaining tribes.

The other tribes of natural Israel did need a mediator and the mediator was in the specially set apart tribe, Moses represented the entire priestly class and the tribe of Levi in his various functions as mediator between God and the nation.

### *Church in Heart Harmony*

It is true that God did sometimes speak of natural Israel as his first-born, and similarly Ishmael was the first-born of Abraham. The Apostle Paul calls our attention to this very matter, telling us that natural Israel corresponds to Ishmael, the son of Hagar, who represented the Covenant of bondage. Spiritual Israel constitutes the Church of the First-Born, the Body of Christ, and was never in bondage, being a child of the free woman, "the Heavenly Jerusalem, the mother of us all." The Covenant of Grace was represented by Sarah. It had no mediator and needed none. Why does it need no mediator? Because those chosen under this Covenant of Grace are all at heart loyal to God, lovers of righteousness and haters of iniquity. These the Father was pleased to receive into his family, in response to their faith and consecration. They became members of the Body of the Mediator, who, during the Millennial Age, will represent God to mankind, enforcing his laws and in his name uplifting the willing and obedient.

## Questions on the Covenants Continued

Z 1910—13

### *Jews Called from First Covenant Receive Promise of New Covenant*

(1) Please explain Heb. 9:15, viz., Revised Version—“And for this cause he is the mediator of a *New Covenant*, that a death having taken place for the redemption of the transgressions that were under the *first Covenant*, they that have been called may receive the promise of the eternal inheritance.”

(1) This text shows a contrast between the old Law Covenant and the New [Law] Covenant. The original or Abrahamic Covenant, under which Christ and his Body as the Spiritual Seed of Abraham is being developed, is not in the discussion. The Apostle wrote to those who still trusted in the Law Covenant and declared that it was necessary, not only to believe in Christ, but also to keep the Law and to be circumcised, in order to have any Divine favor. This the Apostle is *controversing* as untrue. He shows that the Law Covenant mediated by Moses was typical of a superior New Covenant, of which Messiah is the Mediator.

Moses' Covenant was *already dead*, to the extent that the prize it offered had been won by Jesus. It is *still alive*, however, upon all the Jews as a bondage from which they could get free only in one of two ways; either by dying to the Law Covenant and to all its hopes and prospects and renouncing all earthly restitution rights and thus becoming a joint-heir with Christ as a member of Messiah's Body during this Gospel Age; or, accepting the other alternative, get free from the old Law Covenant by transfer, when the New [Law] Covenant shall go into effect as its substitute, at the beginning of the Millennium. Then all Jews and their appurtenances will be transferred from Moses, the incompetent mediator, to the Messiah of glory, the competent Mediator of the better Covenant, whose provisions will bless Israel and all the families of the earth willing to come in under its benevolent provisions.

This text has no reference to any except Jews who were under the old Law Covenant. It does not at all refer to Gentiles. It shows that God's provision is that Messiah is the Mediator of Israel's New Covenant and that his death, when so applied, will be sufficient to cancel the transgressions of Israel under their old Law Covenant. This will make it possible for them as a nation yet to attain the earthly part of the Abrahamic Covenant's provision for Abraham's earthly seed, as the sand of the sea shore. Thus eventually Israel as God's "*called*" nation will receive all that they ever expected—and more. Israel's promises were not heavenly or spiritual, but earthly: "*All the land* that thou seest to thee (Abraham) will I give it, and to thy seed after thee"; and as the chief nation of earth they were to teach all nations "every man under his own vine and fig tree."

Those promises are sure as God's word. They merely wait until the "Mystery" of a multitudinous Mediator shall be finished (in sacrifice and in resurrection glory). Then



the "Mystery" Mediator will have *sealed* Israel's New Covenant by his death as its Testator. Then the "called" nation of Israel will "receive the eternal inheritance" for which they have waited more than thirty-five centuries. St. Paul explains this further in Romans 11:27-29, 31.

#### *Providing and Paying the Ransom-price*

(2) I understand the Man Christ Jesus, by the sacrifice of his human life, paid the ransom price for the whole world.

(2) As elsewhere shown, our Lord's sacrifice did not pay for the sins of the world, but did provide the ransom price, which he will later present to Justice on behalf of the sins of the world.

#### *Church No Part, If Ransom Had Been Paid*

(3) Then he could offer his "footstep followers" a share in that sacrifice.

(3) Your argument is not logical. If our Lord had finished his work of sacrifice he could not give his footstep followers a share therein.

#### *Our Lord Did Not Seal New Covenant*

(4) If he did not then at his death seal the New Covenant with his blood and become mediator of that *New Covenant*, could he offer the Church a share in his mediatorial work?

(4) The Scriptures nowhere say that our Lord sealed the New Covenant with his blood. Neither was it necessary for him to seal the New Covenant before he would be its Mediator. He was the Mediator of the New Covenant in the Divine purpose and promise centuries before he became the man Christ Jesus. He was the Mediator of the New Covenant when born in Bethlehem in exactly the same sense that he was then the Savior of the world: not because he had sealed the New Covenant nor because he had saved the world, but because he was the One through whom the world's salvation and the New Covenant for its blessing were eventually to be accomplished.

Our Lord has not yet saved the world, nor has he acted as the Mediator of the New Covenant; but he will accomplish both purposes during the Millennial Age; and at its conclusion the prophecy will be fulfilled, "He shall see of the travail of his soul and shall be satisfied." Our Lord was privileged to offer his Church a share with himself in his Mediatorial Kingdom on condition that she would *share in his cup* of suffering and self-sacrifice—share in *his baptism into his death*. So doing she shall share his reward of glory, honor and immortality in "his resurrection." (Phil. 3:10.) And sharing his glory and throne as his joint-sacrificer and joint-heir of the promise she would be with him pointly the Mediator between God and men—the world—during the Millennial Age—the work of reconciling the world, or so many of them as may prove willing to receive the blessing of regeneration.

#### *A Covenant and the Law of a Covenant*

(5) I understand the New Covenant is the *law of love*; am I right?

(5) You are not right. There is a difference between a covenant and the *law* of a covenant. God's Law given to Israel summarized was, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being and with all thy strength; and thou shalt love thy neighbor as thyself." That Law is perfect and will be the basis or Law of the New Covenant. Moses as a Mediator under his Covenant purposed to help Israel to keep that Law, and God covenanted to give them eternal life, if they would do so. But they were unable to keep that Law perfectly in act and thought and word, and hence they reaped its condemnation of *death* and not its proffered blessing of *life*. Under that Covenant Moses was privileged to arrange sacrifices and offerings for sin, and thus year by year to cleanse the people for a year at a time from their original condemnation. But he had no means of actually blotting out their sins and no power or right to actually restore them to perfection and ability to keep that Law.

The New Covenant will have the same Law exactly, but the Mediator having by then paid over to Justice the ransom-price of the world, secured by his own sacrificial death, will then have full charge of mankind and be fully empowered to deal mercifully with their imperfections and to help them step by step out of their sin and death condition back to perfection, and to cut off the rebellious in the Second Death. At the close of the Millennium he will present the willing and obedient to the Father actually perfect.

Thus it will be seen that God's dealings with mankind under the typical Law Covenant, and under its antitype the New Covenant, is along the lines of *actual obedience* to the Divine Law, and not along the lines of *reckoned* obedience through faith. As obedience to the old Law Covenant held the reward of human perfection and life, so the rewards of the New [Law] Covenant will be similar—eternal life or eternal death.

Quite to the contrary of both of these arrangements, the Church is now called to a "heavenly calling" under the Abrahamic Covenant—to be members of the Body of Christ, who, with Jesus her Head, will constitute the Mediator of the New Covenant. The Church is "not under Law, but under grace," not judged according to the flesh and earthly restitution, but judged according to the heart and intention; and required to *sacrifice restitution rights* to the attainment of "the high calling" life and glory on the spirit plane as members of the Mediator of the New Covenant.

#### *New Commandment Higher than New Covenant*

(6) Please explain John 13:34—"A new commandment I give unto you, that ye love one another." Was it a forerunner of the New Covenant he was about to seal for them?

(6) No, that "New Commandment" represents a higher law than was given to the Jew under the Law Covenant, hence higher also than will be given to Israel and mankind under the New Covenant. The New Commandment mentioned by our Lord is not the Father's commandment at all, but the command of our Head, our Teacher, to all those who have entered the School of Christ and who are hoping to be-

come "members" of the Anointed One—members of the Mediator, Prophet, Priest and King of the new dispensation. Justice could not give this new command: all that Justice could command is expressed in the Law given to Israel, namely, supreme love for God and love for the neighbor as for one's self. This *new* commandment which the Lord gave applies only to the Church of this Gospel Age. In effect it is this: If you would be my disciples, if you would share my throne and glory and immortality, you must have my spirit. You must *do more* than keep the Law. You must be *more* than just. You must be self-sacrificing. If you would share my glory I command and direct that you love one another *as I have loved you*. (John 15:12.) I have loved you to the extent of laying down my life for you **sacrificially**. You must have this same spirit and cast in your lot with me in self-sacrifice, or you cannot be my disciples, nor share my glory, and associate in my work as the Mediator for the blessing of Israel and mankind. Whosoever will be my disciple must take up his cross and follow me, that where I am there shall my disciple be. Surely no one can doubt the Saviour's meaning—my disciples must die with me.

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### **"He Is Not a Jew—Outwardly"**

Z 1910—106

*"He is not a Jew who is one outwardly, . . . but he is a Jew who is one inwardly, and circumcision is that of the heart."*—Romans 2:28, 29.

#### *Christians Falsely Claim to Be Jews.*

Those who argue that the Church is under the New Covenant, instead of under the Abrahamic Covenant, symbolized by Sarah, as the Apostle says, are perplexed with the plain prophecy of Jeremiah 31:31-33. It distinctly declares that New Covenant provision to be for the house of Israel and the house of Judah—the ten tribes and the two tribes of the Jewish nation. Perplexed, they answer that they are Jews; that all Christians are Jews, and that the New Covenant prophecy, therefore, applies to them and *proves* that it has already been established and that they are enjoying its provisions.

#### *Romans 2:27 Not Applicable to Christians.*

In reply, we ask them first of all to read the context from verse 27 to the close of the chapter. It seems difficult to imagine a mind so twisted and blinded that it would be unable to see that the entire passage is for the Jew—natural Israel. There is not the slightest reference to Spiritual Israel or any spiritual experiences.

#### *Christians Not Jews Under Law Covenant.*

In desperation they quote the text at the head of this article in *proof* that they are Jews and therefore in New Covenant relationship with God. But, alas for them, they thus go from one misinterpretation to another! If they will look up the context of the above text they will find that it applies not to spiritual but to natural Israel. It is a portion

of St. Paul's argument showing that *the Jew was not justified* by being under the Law Covenant; and that he could be justified only by accepting Christ as his Redeemer from the sentence of the Law Covenant incurred by his inherited imperfection. Note the argument—verses 17-24.

#### *Both Jews and Gentiles Under Condemnation.*

The culmination of the Apostle's argument is found in the next chapter (3:9, 10) in the words: "What then? are we [Jews] better than they [Gentiles]? In no wise; for we have before proved both Jews and Gentiles, that they are all under sin [condemnation]. As it is written, There is none righteous, no, not one." See the further argument of verses 19-29.

#### *Paul's Argument, Jews Must Become Dead to Law Covenant.*

St. Paul's constant argument was that it was not necessary for Gentiles to become Jews in order to become Christians, but that the Jew must become dead to the Law and the Gentile become dead to sin in order that both might become one in Christ Jesus—Christians.

#### *Note Further Misinterpretation*

Let us ask these bewildered brethren a few simple questions, that they and we may know just where they do stand on the question of their being *Spiritual Jews*.

#### *Neither Jew nor Greek in Christ.*

Is it as "new creatures in Christ" that this claim to being Jews is put forth? Yes, they answer. We reply with the Apostle's words, "There is neither Jew nor Greek" in Christ. Besides, the New Covenant proposes restitution and applies to those whose stony hearts are to be changed to hearts of flesh. Where is there a spiritual promise to the Jew? And the new [Law] Covenant would condemn every imperfect person, as did the Old one. "Ye are not under the Law [Covenant], but under Grace."—Rom. 6:14.

#### *Not Jews Under New Covenant Before Becoming New Creatures.*

"Ah, yes," they answer, "We erred in stating that we are Jews and under the New Covenant as 'new creatures.' We will change that answer and say rather, that as Jews we were justified under the New Covenant and then became 'new creatures' and members of Christ under the Abrahamic Covenant."

#### *The Jew Has No Advantage Over the Gentile.*

You are making a bad argument worse, by a further confusing of the Scriptures. The natural Jew could get free from the condemnation of the Old Law Covenant only by renouncing it—dying to it and becoming alive toward God as a member of The Christ. What advantage would accrue to a Gentile, to get under another Law Covenant, new or old? None, surely!

#### *Christ Laying Foundation During Gospel Age.*

Christ is the Mediator of the New [Law] Covenant to bring as many as possible of Adam's race back into full

harmony with God. During the Gospel Age he is laying the foundation for his great work first making satisfaction for their sins. Soon the antitypical Atonement Day will end and satisfaction for the sins of the world will be made. Forthwith the world will be turned over to him, and his mediatorial reign will begin.

*Mediation Not Individually but for World Collectively.*

His mediation will not be for each person individually, but for the world collectively. He will reign or mediate for a thousand years, and *not until its close* will he deliver over to the Father—Justice—those whom he will succeed in uplifting out of sin and death conditions. During all the time he *mediates* the world will have no direct dealing with the Father, but only with the Mediator of the New Covenant.

*Redeemer-Advocate vs. Redeemer-Mediator.*

On the contrary, the Church of this age is justified and accepted by faith, as was Abraham, and is backed by "the blood of Christ." Then, upon consecration to be "*dead with him,*" they at once come into relationship with God as "members of the Body of Christ." Thank God for our portion of blessing under the Abrahamic Covenant and our glorious Redeemer-Advocate! And praise God for the world's coming blessing under a Redeemer-Mediator!

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**"Able Ministers of the New Covenant"**

Z 1909—51

St. Paul says, "Our sufficiency is of God: who also hath made us able ministers (servants) of the new testament (New Covenant); not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."—2 Cor. 3:5, 6.

*Servants or Ministers of New Covenant*

How could St. Paul and the other apostles be servants of a New Covenant, if no such New Covenant is yet in existence? A similar question might be raised respecting our Lord's statement that his memorial cup represented the blood of the New Testament, the New Covenant. The answer to these queries is: (1) There will be no blood of or from the New Covenant after it has been completed. The blood of the New Covenant is the blood prepared in advance of the Covenant, wherewith to seal it and make it obligatory—make it a Covenant. Our Lord's words respecting the cup were uttered before he died. The cup was symbolical and pointed forward to his own death. It was offered only to his followers, and not to the world. It was shed for them, and was the basis for their reconciliation to the Father; but it was to be in due time the blood of the New Covenant—the blood with which the New Covenant would be sprinkled, sealed, made efficacious. It was offered to the Church more than eighteen centuries before the time for the sealing of the New Covenant, to grant the Church, the overcomers, the privileges of participation with Christ in his sacrifice, not only in the sense of justification, but also in the sense of sanctification, or death with him.

## *Symbol of Drinking "Cup"*

This St. Paul most distinctly asserts in 1 Cor. 10:16, saying, "The cup of blessing, is it not the communion of the blood of Christ?" The drinking of that cup symbolizes our fellowship in the sufferings of Christ, our common union in all of the afflictions that came upon him—our death with him. By the time all of the members of the Body of Christ shall have taken part in this cup, the time will have come for the application of the merit of that communion cup, that united sacrifice of the Body, with and under the Head sealing the New (Law) Covenant with Israel, and, through Israel, for the benefit of mankind. When the disciples asked if they might not sit in his throne, the one on the right hand and the other on his left, he asked, "Are ye able to drink of the cup that I drink of?" (Mark 10:38.) All who would sit in the throne must drink of the cup. All who will faithfully drink of the cup shall sit in the throne as members of the Body of Christ—"the Bride, the Lamb's Wife."

### *Ministers and Covenant Ready Before Sealing*

Take an illustration: Suppose the Declaration of Independence or some important document were about to be signed and sealed. The document itself might be printed and while in the process of being signed might be spoken of as the covenant, agreement or declaration, although it would not be such a document, even after being printed, until duly signed and sealed. Similarly the ink might by law be specified to be of a certain kind, and the person having charge of it might speak of it as the ink used, in the sense that it was the ink designed to be used in the signing of that Covenant when the proper time should come. Similarly the person designated to be the mediator of that covenant might be so spoken of in advance of the signing. Similarly those of his suite, who would accompany him as assistants and who would need certain preparation before they would engage in this service, might be spoken of as the ministers or servants of that Covenant, even though it had not yet been signed and really made a covenant.

### *Church Now Qualifying as Ministers*

Thus the Apostle speaks of himself and others as able servants of the New Covenant. He does not mean that the New Covenant is in effect, in operation, but that in view of this New Covenant which God has promised shall ultimately be signed and sealed and made effective, he and others, the entire Royal Priesthood, are servants of that Covenant, ministering, or serving its interests and fully qualified of the Lord to do so. Of ourselves we have no righteousness, no merit, that could be made effective for the sealing of that New Covenant with Israel. But, being justified by faith in the blood of Christ, we are made able or competent to serve the interests of the New Covenant. We serve it by laying down our lives as Joint-Heirs with our Redeemer for its sealing, and subsequently putting it into operation.

### *Church Now Act as Ambassadors*

Our position is that of ambassadors for God, explaining to men his mercy and his provision of the New Covenant,

through which all may be blessed and recovered if they will. So many as receive our message with joy and turn from sin to follow our Lord may be invited to become members of the Body of Christ, the Body of Messiah, the Body of the Mediator, the Body of the great Prophet, the Body of the great Priest, the Body of the great King of the Millennial Age. So, then, we are ministers of the New Covenant in that we are laying down our lives in its service, in its interest, although it is not yet a Covenant, but merely a promise. We are not only laying down our lives, but seeking out fellow-members of the Body of the Anointed One and assisting them in the laying down of their lives, under the assurance that these better sacrifices will soon be finished and their application be made by our glorious Head, and we with him in glory.

#### *Not of the Letter, But of the Spirit*

Even with our dealing with the world we can serve them to some extent, as servants of the New Covenant, for we can make known to them something of its terms, which some of them may grasp by faith and others may not. We can explain to them that this New Covenant which will go into effect evidences Divine mercy and sympathy for mankind. We cannot minister to them the letter of the New Covenant, because it has not been sealed. We can merely tell them of its spirit and endeavor to show to them the import, as respects the future, that justice and mercy will be tempered together for all. If the New Covenant were sealed now, the conditions are not such as would make it a blessing, for Satan is still the Prince of this world, sin abounds, and the Kingdom which is to bring deliverance has not yet been set up. The New Covenant is a Covenant of Law and of Works made possible—the same exactly as the Law Covenant, except with a better Mediator. If, therefore, the letter of the New (Law) Covenant could be enforced now, it would be a great disadvantage to all coming under it and, as the Apostle suggests it would be unto death. Hence it is much better for the world that it is not sealed and operative and that we who are connected with it as prospective members of its Mediator merely explain to the opposing world the spirit of that Covenant, which can profit and enlighten and encourage only those who are feeling after God, and who have no heart rebellion against him.

#### *New Covenant Not Yet Operative*

Thus a believer in the Lord Jesus, justified by faith in his blood, would have the right to look forward to the Millennial Age and the blessed privileges of the New Covenant then to be inaugurated. And to the extent that he would live in accord with the conditions of that New Covenant, he would be the better prepared for the blessed privileges which will then be brought to the world. But he could not come under the letter of the New Covenant if he chose, for it has not yet been sealed. He could merely by faith come under its spirit.

#### *Present Work of Ministers of New Covenant*

But the special work of these ministers or servants of the New (Law) Covenant is to make known to such as are interested in a looking forward to the New Covenant and its blessing by faith, that God has some better thing for us—

for the called and chosen and faithful, namely, that by consecration unto death, by drinking of his "cup," we may be counted in as members of the Body of the Mediator, under the higher, the Abrahamic Covenant. "And if ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."—Gal. 3:29.

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## The New Covenant and the New Testament

Z 1909—78

These two words in our English are the same word in the Greek. The explanation of the matter is this:

### *Blessings Upon Abraham for Jesus Only*

The blessings of God upon Abraham were ostensibly given to the Jewish nation, but not actually so. A hidden meaning, or spirit, made that blessing, under the Law, applicable only to Jesus, who alone kept the Law and inherited its blessings.

### *Heirs of Abrahamic Covenant*

Secondly, That spiritual inheritance of the Law blessing came to all those who accepted Christ as the end of the Law and became united to him by consecration unto death. Thus, Spiritual Israelites are the heirs with Jesus of everything pertaining to the Abrahamic Covenant.

### *Object of Jesus Keeping Law*

However, our Lord's object in keeping the Law was not merely to gain life for himself, but by dying and getting the new nature for himself to be able to give to natural Israel, in harmony with the Divine law, the blessings which they had originally received, but were unable to retain through weakness of the flesh. Thus, through Jesus' death, a testament—good-will—or blessing, was entailed upon natural Israel; but instead of giving them that blessing at once, by Divine arrangement it is given first to Spiritual Israel, the "Holy Nation," the "Royal Priesthood," the "Peculiar People;" it is given to these conditionally—that they will not keep it to themselves, but dying as members of the Body of Christ, they will join their Head in his will, or testament, giving *all those earthly rights as the Seed of Abraham*, to fleshly Israel.

### *Ministers of New Covenant*

Thus Jesus was the minister, or servant, of the New Covenant which God proposed to make with Israel. Although he had a right to all that is to go to Israel, he kept it not, but freely surrendered it for us and them. We as his brethren, justified through faith in his blood (not through faith in the New Covenant), were permitted to become "able ministers of the New Covenant or New Testament"—able or fully qualified by our justification and by the terms of our sanctification, to be associated with our Lord and Head as sharers in his sufferings, proclaimers of his grace, announcers of the New Covenant, and assistants one of another as members of his Body in the filling up of the sufferings of Christ to the intended end.



# The New Covenant Harmony With God

Z 1910—76

(Outline approved by Pastor Russell.)

*All Features of Divine Plan Classified by Covenant.*

DEAR BROTHER RUSSELL:—

The secret of the Lord (the Divine Plan) is (already) with (understood by) them that fear (reverence) him, and (in addition to this favor) he will (future tense—in due time, through “that servant”) show them his covenant (which, when understood, will order and classify all the features of that plan).

## *Essence, Philosophy, Logic of Sin-Offering.*

It has been on my mind for some time to write to you in regard to the New Covenant, and having been requested by several brethren to do so, I gather that possibly it is the Lord's will. But first let me express my thankfulness to the Lord, and to you as his servant, for all the truth that is shining for us clearer every day, through THE WATCH TOWER articles. I have particular reference to the article in the Nov. 15 TOWER, under the caption, “Ransom Points to Be Remembered.” To my mind the essence, the philosophy and logic of the Sin-Offering doctrine is all stated there in a few words, an unanswerable argument. Praise the Lord!

## *A Covenant with Adam Implied.*

When Vol. 5 was published, I read it and comprehended *some* of its beauties. Some three years ago you requested my opinion of the Swedish translation of Vol. 5. I therefore read sections of it critically, comparing it with the original. On page 27, Studies (pages 28 and 29 Dawn), I read something which riveted my attention, that had escaped me in previous readings. It was this: “When father Adam was perfect, in complete harmony with his Creator, and obedient to all his commands, a *covenant* between them was implied, though not expressed; the fact that life in its perfection had been given Adam . . . and the additional fact that . . . if he would violate his faithfulness to the great King, Jehovah, by disobedience, he would forfeit his life . . . —this implied, we say, a covenant or agreement on God's part with his creature that his life was everlasting, unless he should alter the matter by disobedience, and bring upon himself a sentence of death.” Thus Adam's condition before he fell was a *covenant* condition. To this agrees Hosea 6:7 (margin and Revised Version), “They have all like Adam broken the covenant.” This thought is the key.

## *God Supplied Life, Adam Was to Render Obedience.*

(1) Adam was in covenant relationship with Jehovah, Vol. 5, SCRIPTURE STUDIES, page 27 (pages 28 and 29 in DAWN). It was not a covenant or agreement in words, but an agreement of Adam's whole being with God's law, a oneness resulting from the fulfilling of mutual obligations—God supplying life and its blessings, Adam rendering obedience.

### *Adam Broke the Covenant.*

(2) Adam broke this covenant condition (Hos. 6:7, margin and Revised Version).

### *God's Plan to Restore Adam to Covenant Relationship.*

(3) God's plan is to restore the race into this oneness, this covenant condition, which Adam lost.

### *Adam's Future Foreshadowed in Typical Israel.*

(4) This (future) perfect union or covenant condition was foreshadowed in and by an imperfect (typical) union or oneness between God and Israel. The Law was "a shadow of good things to come."

### *Law Covenant Made During Third Day.*

(5) The Law Covenant was made on (or during) the "third day"—two days being preparatory.—Exod. 19:10, 11.

### *New Covenant Will be Made During Greater Third Day.*

(6) The New (Law) Covenant will be made during the Millennial "day"—the Jewish "day"—the Gospel "day" being preparatory.

### *Moses as Mediator Made Known God's Terms.*

(7) Moses was the Mediator or "go between" of the Law Covenant. He went back and forth between God and the people, making known God's terms, and bringing back their response.

### *Christ as Mediator Will Make Known God's Terms.*

(8) The Christ will be the Mediator or "go between" of the New (Law) Covenant. He will make known to the world God's terms for human sonship and covenant relationship, and bring back their response.

### *Title "Mediator" Applied to Moses Only While Covenant Was Being Made.*

(9) The title of Mediator applied to Moses *only while the Covenant was being made*. Only "at that time" did he stand "between" God and Israel as *Mediator*. (Deut. 5:5.) His prominence afterwards in Israel's affairs was in great measure due to the imperfect covenant he established, which necessitated the *repetition* of its prominent features, renewing the covenant yearly, on the atonement day. In these *repetitions* Aaron represents the Mediator in his sacrificing and subsequent blessing the people, while Moses represents the Law—Justice—which the Mediator satisfies—a different type from that of the "third day." (Lev. 9:23.) TABERNAACLE SHADOWS, page 82, last paragraph, and page 83, first paragraph.

### *Christ Mediator Only While Establishing New Covenant.*

(10) The Christ will be the Mediator *only while he* (gradually) establishes the New Covenant, but his prominence will (like Moses') continue after his mediatorial work is ended. He will, for instance, be Jehovah's agent in destroying the unworthy ones at the close of the Millennial Age, and be highly esteemed to all eternity by the restored world.

### *Jews Blessed in and with a Law Covenant.*

(11) The Jews were blessed *with* a Law Covenant on the "third day" and were blessed *in* it for a whole age (in proportion to their faithfulness to it).—Rom. 3:1, 2.

### *World Will Be Blessed in and with a New Law Covenant.*

(12) The world will be blessed *with* a New Covenant being gradually made during the Millennial Day, and will be blessed *in* it to all eternity, an "ever"—"lasting" condition of perfection and union with God.

### *Making Covenant, Writing God's Law in Men's Hearts.*

(13) Jeremiah (31:31-33) states that the *making* of the New Covenant *consists* of a writing of God's law in men's hearts. When the law has been fully written; the union, not only of their wills, but of their whole being, with God will be accomplished—the covenant condition being fully attained.

### *Book or Law Sprinkled and Justice Satisfied Before New Covenant.*

(14) Before this New Covenant or perfect union between God and men can be consummated, a twofold work must be done. (1) The "book" must be sprinkled—Justice must be satisfied, and (2) the people must be sprinkled (cleansed, restored—see WATCH TOWER, 1909, page 110, second column, paragraphs 2-4).—Heb. 9:19, 20.

### *New Covenant Not in Force Until End of Millennium.*

(15) The New Covenant will thus be mediated for a thousand years, and consequently will not be in force as a finished thing until the end of that time. THE WATCH TOWER, 1909, page 110, first column, paragraph 2, expresses this thought thus: "And it is consequently after the Gospel Age, when they are pardoned freely for Christ's sake, and restored to the condition of sinless perfect manhood, that the New Covenant comes into force."

### *Justification and Consecration Necessary Before Covenant Relationship.*

(16) God has never entered into covenant relationship with any who have not first been both justified and consecrated.

### *Faith and Circumcision Necessary with Abraham Before Covenant Relationship.*

(17) Abraham must be justified (by faith) and consecrated (by circumcision) in order to be in covenant relationship with Jehovah.—Gen. 7:9-14.

### *Israel, Egypt, Pharaoh and Baptism into Moses Re Covenant Relationship.*

(18) Israel must leave Egypt (type of the world) and be freed from the dominion of Pharaoh (type of Satan and sin), and they must be (typically) consecrated,—"baptized into Moses" (Vol. 1. STUDIES, page 279, paragraph 2), before they could enter into a (typical) covenant relationship with Jehovah.

### *Reckoned vs. Actual Justification Re Covenant Relationship.*

(19) As *reckoned* justification ceases with the end of the Gospel Age (Vol 6, STUDIES, page 112, paragraph 1), the world must be *actually* justified and consecrated in order to enter into covenant relationship with Jehovah. Their consecration is the antitypical circumcision on the antitypical eighth day. They will prove their full consecration by standing the test coming to them in the "little season" which is the beginning of the eighth thousand-year day.

### *Males and Females in Type and Antitype.*

(20) In the type, females were ignored. Only *males* were received *into* the Law Covenant, by circumcision, on the eighth day. In the antitype, at the end of the seventh thousand-year day, the beginning of the eighth thousand-year day, *only males will be received into the New Covenant*—restitution having previously lifted them to Adam's condition before he was divided into sexes. See TABERNACLE SHADOWS, page 101.

### *The Law and Covenant Different.*

(21) The *Law* was one thing, and the *Covenant* based upon that Law quite another thing. See WATCH TOWER 1894, double number (Oct.), treating the Sabbath. The Law was the terms, while the Covenant was the *condition* which followed, a condition of oneness and harmony. While the Jews were "under" the Law, under obligations to keep it, they were not "under" the Covenant but *in* it. The Scriptures do not speak of any being *under* any covenant, nor do they give that thought, but always *in* a covenant—*under* obligations of law in order to be *in* a covenant condition of blessing.

### *Cannot Mediate a Covenant After It Has Been Made.*

(22) The English usage of the word mediator forbids the thought of mediating a covenant after it has been made. To illustrate: Russia and Japan were at war with one another. After awhile they were willing to consider peace negotiations, but according to international customs and rules they could not directly confer with one another, but only through a third party, a mediator. Ex-President Roosevelt volunteered this service, and by and by peace was concluded. The President then stepped back, his mediatorial work was finished. He had *effected a covenant* between the two parties. It would be untrue to say that he continues to mediate this covenant or agreement all the time it lasts. So with Christ: He will not establish the New Covenant at the beginning of the Millennial Age and then mediate it afterwards, but the New Covenant will be the *result* of his work.

### *Law Covenant a Failure Because People Were Imperfect.*

(23) The Law Covenant was a failure, as far as giving life was concerned, because Moses introduced the people in their imperfect condition into covenant condition with Jehovah, and, being unable to keep the Law, the base of their covenant condition, they were condemned to death.

## *New Law Covenant Will Succeed Because People Will Be Perfected.*

(24) The New (Law) Covenant will be a success because the Christ will make mankind perfect *before* he will introduce them to Jehovah, into covenant condition with Him, when they can fully keep that Law upon which the New Covenant will be based. If the New (Law) Covenant were made with mankind at the beginning of the Millennial Age, or at any time during that age, its Law, being applied to them when they entered the Covenant, would condemn them as the Jews were. And since the world will not then have *imputed* righteousness, they will be in a more or less sinful or imperfect condition. THE WATCH TOWER, 1909, page 314, column 2, paragraph 2, expresses this same thought that God cannot enter into any covenant with sinners, which corroborates the foregoing.

(25) From the time that Moses killed the animals whose blood was used in making the Law Covenant—from that time and on he was the mediator of it until he had consummated it—he was actually working on the first feature of it.

### *A Mediator Signifies a Covenant in Process.*

(26) The opponents of the Truth point us to the present tense of Heb. 9:15 and 12:21, etc., and think they have an unanswerable argument for their view. But allowing the present tense, as we must do, is not that very thing the strongest argument against their theory? To illustrate: Mr. A. is building a house. From the time that the spade is stuck in the ground to excavate for the foundation, the actual work having begun, Mr. A. can truthfully be said to *be building* (present tense) his house, and may be spoken of as the *builder* of the house, although there is no framework in sight yet. So Christ, from the time he took the first *actual step* towards making the New Covenant is engaged in working on it—on its first feature, satisfying Justice—laying the foundations of the house, so to speak. And since the *type* was due to cease when the *first actual work* on the New Covenant was begun, it follows that no difficulty is encountered in saying that the *typical significance* of the Law (not the Law itself) ceased when Christ presented his sacrifice at Jordan, thus giving full play to Heb. 10:9. See WATCH TOWER Bible comments against this verse. And as Mr. A. has no house to live in until he is through with building it, so there is no New Covenant for men to be brought into as long as the Mediator is not through with his work of making it. In other words, *Where there is a mediator, there is a covenant in progress, but not consummated yet, and where there is a covenant consummated there is no longer any mediator, his work being done.*

### *Three Stages of New Covenant.*

(27) As in building a house there are three stages, (1) laying the foundation, (2) the actual building of it, and (3) the dwelling in it when finished; so the New Covenant. (1) One age is consumed in satisfying Justice; (2) Another age in the actual making of the covenant [bringing of men into line with its provisions—EDITOR],

and (3) Mankind being in it [in covenant relationship with God—EDITOR] to all eternity. What a wonderful covenant it must be when it takes two ages to make it!

*Typical Significance of, but Not Law Covenant Itself Ceased.*

(28) While the typical significance of the Law Covenant ended when the antitypical Mediator came and began to work on the New Covenant, the Law Covenant itself did not cease, and will not cease as long as Abraham's posterity continue to bind themselves to it by being circumcised on the eighth day. The condemnation feature thus rests upon them yet.

*Theoretically Removing Wedding Garment.*

(29) The opponents accuse us of taking off the wedding garment. But on the contrary, *they* are doing that very thing theoretically. If a man, after attaining perfection at the close of the Millennial Age, should say, "I need a mediator," would he not ignore and deny his perfection? He surely would. But the perfection which the world will attain to actually at that time is reckoned to us now. If we, after being justified, reckoned perfect, should say, I need a mediator, would we not ignore and deny our reckoned perfection? It surely would seem so. With much Christian love,

Your brother and fellow-servant of Christ,

D. KIHLGREN.

REPLYING.

*Blessings Before New Covenant in Full Operation.*

DEAR BROTHER:—

Your letter is much appreciated. I am in very good accord with it. Incidentally I might say that although the New Covenant will not reach full operation until the close of the Millennium, nevertheless the *blessings* of the New Covenant will begin to go into effect as soon as the great Mediator shall have applied the merit of his sacrifice "for all the people." This blessing will begin with the Ancient Worthies, because they already are acceptable with the Father. Under the New Covenant provisions they will immediately get the blessings of restitution to human perfection. They will represent Israel and thus the blessings will proceed through Israel to all mankind.

*World Not Introduced to Father Until End of Millennium.*

The mediating of the New Covenant with mankind during the thousand years of Christ's mediatorial reign will mean the gradual bringing of the willing and obedient nearer and nearer to the standard of human perfection—by the rewards and punishments of that "day of judgment." The world will be *under the blessed provisions and experiences mediated for them by The Christ*, but will not be individually introduced to the Father—brought into covenant relationship with God. At the close of the Millennium the perfected world (all rebels being destroyed in the Second Death) will be introduced to the Father on the covenant terms of full regeneration of both mind and body at the hands of the Mediator. Thus it is written, "I the Lord

will give thee for a covenant of the people." (Isa. 42:6.) In other words, while the Covenant will not be in a finished or completed condition until the end of the Millennium, its blessed provisions for the uplift of mankind will operate from the time the Millennial reign begins.

Your brother and servant in the Lord,

C. T. R.

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## Does Our Lord Now Own the Human Race?

Z 1910—199

If a man were purchasing a building, had entered into negotiations for it, had signed a contract and were making arrangements to secure the money to apply it in payment for the building, it would be very appropriate, as soon as he had signed the contract, to say, this is the owner of the building. In the strict sense of the word, however, he would not be the owner until he had paid the price and *all the receipts were properly given, and, instead of the contract, he had the deed.* A contract is an agreement for the carrying out of a project; the deed witnesses the transaction actually accomplished.

### *Jesus' Right to Title "Lord of All."*

As far as the contract was concerned, our Lord Jesus entered into it with the Father; and in view of his having given to the Father the ransom-price—"Even as the Son of Man came to give his life a ransom for many"—he already has a claim to being Lord of all, in a prospective sense, not in the actual sense, as there are millions of people on earth today of whom he is not Lord; their knees have not bowed; their tongues have not confessed. So he is not their Lord in the absolute sense, but his work is progressing, and, in view of the authority which will yet be exercised by him and of the work which he will yet do, the Father speaks of him prophetically as "Lord of all."

### *The World Asleep in Jesus*

We will here consider certain Scriptures as having a bearing upon the matter. We mention first the Scripture which says that the world "sleep in Jesus." (1 Thess. 4:14.) How can they sleep in Jesus, unless Jesus owns the world, may be asked? We answer that they sleep in Jesus in exactly the same way that Abraham and all Israel sleep and all the kings and prophets are said to be asleep. Not that Jesus at the time of their death had paid a ransom-price for mankind, nor had come into the world to do so, but because, in the Divine Plan, God had made arrangements for the entire transaction and had guaranteed that a Redeemer would be found, that a ransom-price would be given, and that all mankind would be recovered from the tomb. Further, God himself spoke from that standpoint when he said that he was the God of Abraham and of Isaac and of Jacob, speaking as though they were really not dead at all, but merely asleep, waiting for him.

Similarly, all who believed God could speak of and think of all who were dead as merely asleep for the time and awaiting the resurrection, even though Jesus had not yet come. The same is true since Jesus came and died. It is

now still more reasonable and proper for us to say that all "sleep in Jesus," because now he is identified as the one who has given himself a ransom-price for all. It is not that the price has been applied for all, but merely that he has placed in the Father's hands his sacrificed life, which is his to appropriate and which is sufficient "for the sins of the whole world." (John 3:16.) It has not as yet been appropriated for the world, but merely for the Church, for the price is first a satisfaction for our sins, the Church's sins, and afterwards for the sins of the whole world.—1 John 2: 2.

#### *The Church Alone Redeemed Thus Far.*

We will next consider the text, *Ye were redeemed with the precious blood of Christ.* (1 Pet. 1:18, 19.) The reference here is to us, the Church, and does not extend beyond the Church to the world. It does not imply that the world is redeemed as yet. Jesus' merit, of course, is all-sufficient for the whole world, but he has not yet appropriated it for all men.

#### *Only Church Yet Bought.*

We will consider another text, "*Ye are bought with a price.*" (1 Cor. 6:20.) This text, similarly, speaks not of the world, but of the Church. It is the "*Ye*" class that were bought, and even they were not bought when Jesus died at Calvary. There, indeed, he committed to the Father's hands a price (Luke 23:46) sufficient for all; but it was not then appropriated for anybody—not even for us, not until his resurrection and ascension, when "he appeared in the presence of God for us." (Heb. 9:24.) Then *we* were bought. "*Ye were bought with the precious blood of Christ.*" His blood was made the offset so far as believers are concerned.

#### *As Yet Jesus' Propitiation for Church Only.*

Another text: "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.) We answer that he was a propitiation, satisfaction, for our sins, in one sense of the word, when he died, but the satisfaction *had not then* been applied for our sins. When he died the merit of his death was a satisfaction-price for the sins of the whole world, also, but it was not applied for the sins of the whole world. When he ascended up on high he appeared for us, the Church class, and made satisfaction for our sins. Therefore, as we believe and make consecration, our sins are remitted. His merit is additionally the satisfaction for the sins of the whole world; but he has not yet applied it for the world, hence the world is not free from the penalty of sin; it is still under condemnation. Concerning us, however, the Apostle says, "*We have escaped the condemnation that is on the world.*" And again he says, "*We were children of wrath even as others.*" The others, we see, are still children of wrath. Why? Because the satisfaction for their sins has not yet been made. The great Redeemer has the satisfaction price; it merely awaits the due time for application.

#### *Christ's Death and Resurrection Both Necessary.*

Notice another passage, "Christ died and rose and revived that he might be Lord both of the dead and of the



living." (Rom. 14:9.) This text very appropriately states the valuable transaction accomplished by our Lord. His death was a necessary feature of the redemptive work. His raising and revival were also necessary features. And further, he could not have been Lord in any other way than by the Father's proclaiming him "Lord of all," and "Let all the angels of God worship him." But while he is proclaimed to be Lord of all, it will take time to bring about the recognition of it. In harmony with this, the Apostle says, "In the fullness of time God will gather together under him (Jesus) all things in heaven and earth." But it will take the fullness of time, the fullness of the Millennial Age, to accomplish this gathering together under him and making him Lord of all. So we see that prophetically and by Divine appointment he already has that office, but now he waits until his enemies shall be brought under him or made his foot-stool, and all things shall be subjected to him.

#### *"A Ransom for All."*

We next consider the text, "He gave himself a ransom for all, to be testified in due time." (1 Tim. 2:6.) The giving of himself as the man Christ Jesus was when he presented himself at Jordan and surrendered all to the Father's will. This work of surrendering his earthly life and all his earthly rights was fully accomplished at Calvary when he cried, "It is finished." He had finished the work the Father had given him to do. He had given himself to be "a ransom for all," and his death-merit is sufficient to constitute a ransom for all, as soon as it shall be so appropriated. Thus far, we see, it has been applied only for us who believe, and the time for its application for the remainder of the world will be at the beginning of the Millennial Age; but it will not reach all of the human family at the beginning.

#### *When Christ's Merit Is Fully Set Free.*

While our Lord's merit is fully appropriated during the Gospel Age for all who come unto him, it will be fully set free when the last of the consecrated ones shall have passed beyond the veil. His merit has been imputed to them for the very purpose of enabling them to be sacrificers and when it shall have been released by the death of the last of the consecrated, it will be again at his disposal for appropriation. Then the great High Priest will make the second sprinkling of the blood—not on *our* behalf, because we shall have no further need of it, having by that time become perfect as New Creatures beyond the veil, members of his Body. The second sprinkling will be on behalf of "all the people"—all who will come under the New Covenant arrangement—"to the Jew first, and also to the Gentile"; all who will desire, when they come to sufficient knowledge, under that New Covenant, to come under the merit of our Lord's ransom-price; and those who will fail to thus come, will reject the ransom-price and hence the blessings of restitution.

#### *Blessing to Come Gradually.*

All these blessings will come gradually, not instantaneously, not by faith, but actually, by restitution processes. All through the Millennial Age The Christ will be giving men the benefit of our Lord's ransom or "corresponding price,"

and the full benefit of this price will not have been given until the work of the Millennial Age shall have been finished and shall have brought to perfection all who desire to be God's people, upon God's terms, as God never intended to give his blessings to any but those who desire to be in harmony with him on his terms. God never intended to do anything for those who are willingly and intentionally contrary, such as Satan.

#### *Dying for Church Also for World Harmonized.*

It may be asked how the foregoing will conform with the text, "That he (Jesus), by the grace of God, should taste death for every man." (Heb. 2:9.) We answer that this is God's great work which he purposed in himself before the foundation of the world—that the ransoming of Adam and all his race should be accomplished through the death of Christ. Thus he tasted death for every man, whether the benefit of it was received on the Day of Pentecost, or later, during the Age, or whether they will get it at the beginning of the Millennial Age. It is for every man that he "tasted death," that he might give them the blessings that will come to the world of mankind down to the completion of the Millennial Age, and, if obedient, to all eternity.

#### *Led Captivity Captive.*

"He ascended up on high and led captivity captive"—or, as another translation gives it, and we think more correctly, "He ascended up on high leading for a multitude of captives." This passage shows that he was the leader of all the captive race. We, the Church, follow first; the "Great Company" follow next; the Ancient Worthies will follow soon afterward, and at the end of the Millennial Age he will bring in the remainder of the race. They will all be led forth, all delivered from the power of sin and death.

#### *The Price One Thing—the Application of It Another*

"For when we were yet without strength, in due time Christ died for the ungodly." This passage does not state that Christ made an application of his merit for the ungodly; it merely states that God arranged his plan so that it was necessary for Christ to die for the ungodly. Why did God so arrange it? He arranged it on behalf of, or in the interest of, the ungodly—not merely the Jews and those who were, as some of us may have been, desirous of harmony with God, but for all the ungodly. The merit of his death was intended by the Father to be applicable to every member of the race, the ungodly race of Adam, all of them sinners and more or less depraved and degraded and out of the way.

#### *Object for Which Price Was Given.*

Now, then, the object for which the price was given is one thing and the application of it is another. The purpose of Christ's death was to redeem the world, to be the world's ransom-price, that he might be the restorer of all. But in this Plan there are time and order; the work progresses step by step. The first step was for Christ himself to secure eternal glory by his own obedience to death and to have as an asset something that he could give away—his earthly life, which he had not forfeited.

### *Steps in Application of Price.*

The next step was that he should ascend up on high and apply this price. He appeared as advocate for a special class of humanity. What special class? We answer, he appeared for all those from among men who should desire to come into harmony with God, who should desire to accept God's favor and to become members of the Body of Christ under an invitation or programme that God had arranged. When he appeared for these he imputed the merit of his sacrifice on their behalf, and thus all this merit is absorbed, so to speak, in this one work first undertaken, this work of justifying and assisting this special class who desire to walk in Jesus' step, desire to suffer with him that they may also share with him the heavenly glory. He does this, not by first giving them earthly restitution, but by simply *imputing* his merit to them.

### *Imputation of Merit.*

This imputation of his merit, coming to those who have turned from sin, who are believing on the Lord Jesus Christ, and have consecrated themselves to God, covers their Adamic sin and makes up for all deficiencies of their flesh, so that they can "present their bodies living sacrifices, holy and acceptable to God, their reasonable service." (Rom. 12:1.) In other words, he becomes endorser for these. They are not sufficient of themselves, but he guarantees for them that if they will faithfully perform this laying down of their lives, his merit will continue to be applied for all their imperfections. These are the Royal Priests, whom he in one picture represents as his Bride, and in another as members of his Body. These are "more than conquerors."

### *Great Company and Second Death Classes Re Merit.*

Then comes the secondary class, not up to this standard—a class that does not voluntarily, heartily and cheerfully lay down their lives in the desire to please the Father and do his will. These, nevertheless, are loyal at heart and are restrained from full sacrifice only through "fear of death," through fear of what it will cost them. They will be tested to the point that they will be obliged ultimately to lay down their lives, and to do so with a willing mind. They fail of coming off more than conquerors because of permitting experiences designed to test them to retard their progress in the matter of gaining the high position offered them, thus they become the Second Company. There is, also, a third class, those who die the "Second Death," who "draw back unto perdition."

### *Merit Not Available Until All Three Classes Finish.*

By the time that these three classes shall have finished their course, all the merit that Christ imputed will be available again as at first: all will be at his disposal afresh. Then it will be applied in the sealing of the New Covenant which will be made with Israel but which will be broad enough to include every individual of all the nations of the earth who will be willing to come under the same terms and to become the children of Abraham through faith and obedience.

### *"The Redemption of the Purchased Possession"*

In this connection let us consider the text, "In whom ye also trusted after that ye heard the Word of Truth, the

Gospel of your salvation, in whom also after that ye believe ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the *purchased possession*."—Eph. 1:14.

### *Church's Inheritance.*

The holy Spirit now granted to the Church is the earnest or foretaste of our inheritance. What are we to inherit? We are to "inherit all things." First of all we are to inherit the Divine nature, and secondly, we are to inherit the great Abrahamic promise that through us, in union with our Lord Jesus, as members of his Body, all the families of the earth shall be blessed. We speak of ourselves as being of the Lord's purchased possession, and when we are changed to receive his glory, this part of his possession will be complete and we shall be perfected with him and be under his direct control.

### *The World a Part of the Purchased Possession.*

After this another feature of the same possession, and linked in as part of this same promise, will become operative. The precious blood will then be applied to seal the New Covenant on behalf of the sins of all the people and the work of recovering the still larger possession will progress until the close of the Millennial Age, when the whole possession will have been brought into line and everything subjected to his rule and turned over to the Father.

### *Abundance of Grace.*

We will also consider the passage, "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Christ Jesus, hath abounded unto many."—Rom. 5:15.

In this text the Apostle evidently does not mean to be understood as saying that the full abundance of grace had then *reached* the many, because that would be an untruth. It is now 1800 years since the Apostle's day, and the abundance of grace has not yet reached the majority of men. So we must understand him to mean that this abundance of grace that is in Christ according to the Father's plan and arrangement and purpose, is *yet* to reach the many. The world is yet in its sins, and Israel is yet in its sins and will not be recovered until after the Church shall have been glorified, as the Apostle says (Romans 11:27), "For this is my Covenant unto them, when I shall take away their sins."

### *Grace Not Actual but Abounded Through Promise.*

Since this grace has not yet gone to the Jews, nor to the Gentiles in general, the only way in which it *has abounded* is *through the promise of God* that the death of Christ will yet be made efficacious for all. Therefore, speaking from this prophetic standpoint, it is plain to be seen how Jesus is the Savior of the world, although he has not yet finished the work of saving the Church and will not do so until the end of this Age. Similarly he will not be the Savior of the world in the full sense until the end of the Millennial Age. Some he will never save, because they will refuse the grace of God; and yet he is, according to the Scriptures, the Savior of all men—the Savior of the world.

## *A Savior in Prospect.*

He was the Savior of the world, according to the Scriptures, when he was born. The message of the angels was, "Unto you is born this day in the City of David a Savior, which is Christ the Lord." He was a Savior in the prospective sense—not because of what he was then, as a babe, and not merely because of what he has yet accomplished, but because, according to God's promise, of what he will effect up to the time when he shall deliver up the Kingdom to God, even the Father. "He is a Savior and a great one," "able to save unto the uttermost all that will come unto the Father through him." (Isa. 19:20; Heb. 7:25.) He is now saving *us* in a partial sense, by *hope*, because we have come unto the Father through him, according to the arrangement of this Gospel Age. He will yet save us in the fullest sense in the "First Resurrection." The saving of the world will then begin, when he shall awaken them from death; but they will not be fully saved, will not attain full restitution nor gain eternal life, except as they shall exercise faith and obedience. He opens the door. He makes the way. He provides all the arrangements by which they may know and obey.

The whole earth is a part of the purchased possession and shall be filled with the glory of God. And if any knee will then refuse to bow and any tongue refuse to confess and any fail to accept of the favor of God, there will be nothing further for him. He will be doing "despite to the spirit of grace" and will die the "Second Death."—Heb. 10:29; Jude 12.

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## **Jesus Did Not Forfeit Human Life**

Z 1910—206

A forfeited life is not a sacrificed life. If our Lord had forfeited his life it would not have been a sacrifice. A life that is forfeited is a life that is taken away for some just cause or reason; but his was taken without a cause. He suffered. As to how he suffered and why he suffered the Scriptures are quite distinct in telling us—"he presented himself without blemish unto God." That is to say, he purposed to do God's will; he bowed to God's will; he consecrated his whole life to the doing of God's will. To test his loyalty and obedience to the full, God required that he should be obedient, submissive, "unto death, even the death of the cross." His life was not taken from him, either by God or by men; as he himself declared, he could have called for Divine aid, according to Divine arrangement, and more than twelve legions of angels would have protected his life: "No man taketh away my life; I lay it down of myself." So, then, in this matter of Jesus' sacrifice, it was neither that man took away his life, nor that God demanded it, but God gave him the opportunity of demonstrating his loyalty. This involved a sacrifice in that it put him into the place where to do what God desired to have done, meant a giving up of all his earthly rights and privileges.

### *Application of Merit Not Made in Advance.*

When he came to the time of his death he did not make application of his merit in advance, saying, "I do this for such a purpose and such a thing, and I apply whatever merit

there is in my obedience to such a purpose." He did nothing of the kind. There was no such application made. When we speak of Christ's death as the Ransom-Price for the sins of the whole world; when we say that "he gave himself a Ransom for all," we are taking into consideration other features of the Divine arrangement by which it will be possible for the Lord Jesus to apply the merit of that sacrifice on behalf of the world of mankind as their Ransom-Price. This will be accomplished in its due time. (1 Tim. 2:5, 6.) It was not accomplished when he died, but was to be accomplished subsequently.

### *The Father Pleased to More Than Fulfil His Promise.*

After our Lord had manifested his obedience even unto death, the Father was well pleased to fulfill to him all and more than he had ever intimated or promised. Hence he raised him from the dead—not in the same condition in which he was previously—a man—but in the glorious condition of the divine nature, "far above angels, principalities and power and every name that is named." It would have been possible for the Father to restore our Lord Jesus to the earthly nature; but that would not have been, as we understand it, in keeping with his promise that there would be a special reward for this special obedience—"the joy that was set before him."

### *Jesus Had the Right to the Earthly Nature*

When our Lord Jesus, therefore, was raised from the dead by the Father on the third day, to this glorious nature which he now possesses—so much better than the earthly condition—he had a *right* also to the earthly nature. He would not, of course, have thought of exchanging the higher condition for the earthly condition; and especially since such a change would frustrate the entire plan of God. To explain: Suppose our Lord Jesus, having been raised from the dead to the glory of the Father, to the divine nature, had said, "Father, I greatly appreciate your kindness and favor towards me in thus highly exalting me; but now I prefer the human nature." If we could imagine his saying such a thing, we cannot see but that he would have had the *right* to it, as he had never forfeited his human life. He merely laid it down. He submitted himself in obedience to God; and if in his resurrection he had preferred the earthly nature, it would have been entirely proper that he have it back again. But to have taken it back would have been to undo all the work he had started out to do. He would thus have given away the heavenly nature, which was far more desirable, and respecting which he himself said, "Father, glorify me with the glory that I had with thee before the world was." He would in this way have ignored not only his own expressed preference in the matter, but also the Divine Plan, order and arrangement, as it was God's will that he should have this high nature and that he should also have the *right* to earthly life, the earthly nature, that he might bestow the earthly nature, with all of its rights and privileges, as the "Ransom," or Corresponding Price, for Adam's forfeited life and all of its earthly privileges.

## *Imputing His Merit Now to Those Who Covenant to Sacrifice It*

Actually our Lord has not yet ransomed all, but he gave himself, in the sense of performing the sacrifice, more than 1800 years ago. But he has not yet applied the merit as the Ransom-Price for all the world. What is he doing with the Ransom-Price all this time? The Ransom-Price was placed into the hands of the Father. When Jesus died he said, "Into thy hands I commit my spirit." The Lord Jesus, therefore, as the Great Messiah, has the right to all those things which he intends to bestow upon the whole world of mankind—Adam and all his race. He will give them all the opportunity of becoming people of God. What is he doing with the merit in the meantime? He is imputing it to any individual from amongst Adam's race who desires to come into full relationship with the Father, on condition that such individual follow in his footsteps and lay down his earthly life as he laid *his* down. To each one of this kind, who comes to him, the Lord imputes his merit at the moment he makes his consecration to sacrifice, and this imputation of the Lord's merit makes him acceptable with the Father, who begets him as a New Creature. Thenceforth such are New Creatures, and their earthly life is given up as Jesus' life was given up—in sacrifice. All of these, therefore, who are now invited to come under this special arrangement through the use of the merit of Christ's death, come under the *imputation* of that merit, not the *bestowment* of it.

### *Illustration of Imputing and Applying Merit.*

There is a difference between imputing the merit and bestowing it. For instance, if we hand you \$100 we bestow \$100 upon you, passing it directly to you. But if we endorse your note for \$100 we are imputing to you \$100. In the case of the Church it is an imputation; there is actually no passing of the merit over. What our Lord has to give is the right to human life, the human privileges which were Adam's originally and which he lost—all that he had. That right to human life our Lord has to give away, but he is not giving it away now. He is keeping it to give to the world in due time. He is now merely imputing to us the merit, or that which corresponds to the endorsement of our contract with the heavenly Father, if we desire to enter into such a contract.

### *The World Will Retain the Earthly Life-Rights Purchased for Them*

Coming back to the statement made foregoing, that this merit is to be given on behalf of the world, we should qualify it and say that the merit is not to be given for the *whole* world, but merely, as the Scriptures outline, "for all the people." "The people," however, are not the entire world, but all who will come into Covenant relationship with God during the period of the Great Mediatorial Kingdom. These are the only people for whom the merit will be applied. Whoever will reject this opportunity and refuse to become one of the people, rejects all the opportunities that are to be granted and does not, therefore, receive restitution to human life. Such are not made perfect. They do not

get human rights at all. They will receive an awakening from death, but this will not be Restitution. This will be merely the first step from which they may, if they choose, take the further steps leading to the Restitution blessings. "It will come to pass that the soul that will not obey" that Great Mediator, that Great Prophet, Priest and King, the great "Prophet like unto Moses raised up from amongst your brethren"—of which Jesus is the Head and the Church of this Gospel Age are his Members—"the soul that will not obey that Prophet shall be destroyed from amongst the people."—Acts 3:19-21.

### *The Soul That Will Not Hear That Prophet.*

This is in harmony with the Scripture to the effect that "he that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth on him," continues on him; he never gets out from under the wrath of God. He had the opportunity; he was brought to a knowledge of the Truth; he was brought to the place where it was his privilege to come under the arrangement of the New Covenant blessings which will be extended to all through Israel. But if he fails to make use of that opportunity and to become one of God's people, then he does not get out from under the wrath at all. He dies under the original wrath of God and without going to the end of the Millennial Age—without becoming one of the restored ones.

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## **What Did Jesus' Death Effect?**

Z 1910—215

Here we raised the question, What did Jesus accomplish by the offering of himself, begun at Jordan and finished at Calvary? Did he purchase the world? No. Did he redeem the Church? No. What did he do? He secured the *price*, the ransom-price, sufficient whenever applied, to effect the cancellation of the sins of the whole world, but he had not yet applied it. Neither the world nor the Church was as yet released from Divine condemnation, or brought into full fellowship with God. Although there were five hundred brethren, who had accepted Christ and become his followers, the Father had not yet accepted these. They had offered themselves in consecration to walk in the footsteps of Jesus; they had taken up their cross to follow him; they had been justified to fellowship with God, even as Abraham, but they had not been justified to sonship and life. Hence, they could not have earthly or restitution life. Neither could they present their bodies living sacrifices, holy and acceptable to God, because they were still sinners from the Divine standpoint. No appropriation of Jesus' merit had yet been made in their case. When Jesus ascended up on high, forty days after his resurrection, he commanded representatives of these, about 120, to tarry at Jerusalem in the upper-room until they should be endued with power from on high—until the Father should recognize them—until the Father should accept the sacrifice which they had already made. But first Jesus, as their Advocate, should appear in the presence of God for them, and make such imputation of his merit to them as to cover their blemishes, and permit Divine Justice to accept them as "living sacrifices, holy and acceptable to God."



### *Pentecost Marked Acceptance of Jesus' Sacrifice.*

We remembered that it was on the fiftieth day that the holy Spirit came upon the waiting ones. That was the first intimation to them that the Redeemer had been acceptable to the Father, and that he had imputed to them his merit, and that the sacrifice which they had already made was acceptable to the Father in the Beloved One, and that they were no longer merely justified to friendship, but had come into the position of sons, into covenant relationship with the Father. Thus it is written of the Jews, "He came unto his own, but his own received him not; but to as many as received him, to them gave he power (privilege) to become sons of God, even to them that believed on his name", which were begotten not of man nor of will of the flesh, but of God—begotten of the holy Spirit. Thus they became sons of God, members of the anointed Body of the great Messiah, Prophet, Priest, Mediator, King, Judge, appointed for men, on their behalf to effect reconciliation between God and men during his Millennial reign.

### *Both Jews and Gentiles Called.*

Meantime the same work has been progressing throughout all these eighteen centuries. Others have been called, both from the Jews and from the Gentiles, to be the followers of Jesus, his under-priests—the Church of the first-borns whose names are written in heaven. As soon as this work shall have been accomplished, the great Mediator, the antitype of Moses (Acts 3:22, 23), raised up from amongst his brethren, will be completed. Then the Mediatorial Kingdom will begin the blessing, uplifting and reconciling of the world. Meantime we thank God for the fact that "we have an Advocate with the Father, Jesus Christ the righteous." Jesus as the perfect man, the fleshly seed of Abraham, might have accomplished considerable in the way of helping mankind. As one who committed no sin, whose life would have been secure to him, even though it required twelve legions of angels to protect him, he might have been a glorious earthly prince.

### *The Man Jesus Not Able to Accomplish Restitution.*

But even as a great ruler amongst men, he would not have been able to accomplish the Divine Purpose of blessing mankind with full uplifting out of sin and death conditions to life eternal. As the man Jesus he could not have accomplished restitution for the race because he would have needed his own human life and rights for himself. The *man* Jesus, therefore, could not have been "the Seed of Abraham" mentioned in the Abrahamic Covenant, that in the Seed of Abraham all of the families of the earth shall be blessed. To become this Seed he must first attain to spirit being, just as the record shows he did. By virtue of his sacrifice of his earthly nature, and by virtue of God's having raised him from the dead to the heavenly plane as a reward for his obedience, he has his earthly rights to give to Justice as the *ransom-price* for what Adam lost. The Redeemer is the "Seed of Abraham" on the spirit plane, and during this Gospel Age he is finding his Bride and bringing her to the same spirit plane with himself as his associate and joint-heir

in all the great work of the Millennium—the blessing of all the families of the earth. Thus it is written, “If ye be Christ’s then are ye Abraham’s seed (spiritual) and heirs according to the promise.”—Gal. 3:29.

### *Life Laid Down, Not Paid Over*

Do we see clearly what Jesus sacrificed, what he laid down? He gave himself, he submitted himself to whatever might be the Father’s will, but he did not forfeit his earthly life by committing sin so that it should be taken from him. Neither did he barter or exchange it for the heavenly nature. He merely submitted or laid down his earthly rights, in harmony with his own words, “I have power to lay down my life and to receive it again; authority to say this I have obtained from my Father.” No man took it from him, in the sense that no man had that power, since God had promised that, “he that keepeth the Law shall live by it.” Therefore, our Lord’s life would have been protected had he not voluntarily submitted and laid it down.

### *Laid Down Life That He Might Receive It.*

He laid it down that he might receive it again. He laid it down in the Father’s hands, saying: “Into thy hands I commit my spirit.” Then Jesus’ rights to earthly life, earthly protection, earthly honor and glory, earthly dominion and power all belonged to him as a New Creature when he arose from the dead. He had lost and forfeited none of his earthly rights. Those earthly rights are the basis of all the blessings of God through him to Adam and all of his race. Jesus had nothing else to give away. He needs nothing else; because, in the merit of this sacrifice there is a *corresponding price* for the first Adam, and a sufficiency for all.

### *Jesus Does Not Give Church His Earthly Rights.*

However, Jesus does not give the Church his earthly nature, and earthly rights, but keeps these to give to the world during the Millennium. Indeed, our calling is a heavenly one, and we should feel somewhat disappointed if instead of the heavenly we should receive the earthly or restitution blessing. But since Jesus does not give us these restitution blessings, and since he has no other merit to give to us or to anybody, what does he do for the Church? what is our hope in Christ? what is the philosophy of it?

### *Merit in Hands of Justice Unappropriated.*

The answer is, that this merit which shortly *is to be appropriated* as the ransom-price for the sins of the whole world, was already in the hands of Divine Justice, unappropriated, when our Lord ascended up on high, there to appear in the presence of God for us, the household of faith—to present our cause to the Father. As our Advocate he declares to the Father that we are anxious to become members of the elect Church, his Bride, his Body. In harmony with the Divine arrangement he appropriates a share of his merit to us, so that our sacrifices might be acceptable to God.

### *Responsibility of New Creature.*

Thus, instead of giving us the restitution blessings, which are *for the world*, our Redeemer, our Advocate, *imputes* to

us of his righteousness, and on the strength of it the Father reckons us holy and acceptable, and immediately accepts our sacrifices. Thenceforth we are dead as human beings and our only standing in God's sight is as "new creatures." But, we have this treasure in imperfect earthen vessels, in which the new creature cannot do all that it would. It is the new creature, however, that God is testing and proving—the new creature is on trial, not the flesh. The new creature has no Original Sin, nor is it responsible for the Original Sin of the old creature, which was justified and *accepted of God in sacrifice* and therefore gone. The responsibility of the new creature is that it shall keep its heart in the love of God, in loyalty to him. Correspondingly, of course, it will strive to keep the body, the flesh, in harmony with the Divine regulations. Its zeal and energy in controlling the flesh and bringing every thought and word and act into accord, as nearly as possible with the Divine will, shows the degree of its love and zeal.

#### *Past Sins—Daily Trespasses*

The new creature needs not to apologize, nor ever to remember the weaknesses and imperfections of the flesh appertaining to the period preceding the sacrifice. By faith the new creature should remember that old things have passed away, and all things have become new, for thus the Apostle declares, "There is now, therefore, no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." Our Advocate did a thorough work as respects the sins of our flesh: they are past and *gone* through the forbearance of God. (Rom. 3:25.) The Father did a perfect work in reckoning us dead indeed to everything of the past, and in begetting us by the Spirit as new creatures—sons of God. It is for our faith to grasp the situation and to enjoy it.

#### *Fleshly Imperfections.*

However, as new creatures we are imperfect in that we have only the old body with its blemishes through which to serve the Lord. Because of antagonism of the legally dead flesh, "We cannot do the things which we would." What shall we do as respects our failure to come up to all the requirements of the Lord, because of our fleshly imperfections? Shall we say to ourselves and to each other, God knows that these imperfect things of daily life are not willingly ours as new creatures, and therefore we need not confess them?

#### *Christ's Imputation Does Not Cover Future Blemishes.*

We answer that this would not be the proper course. The imputation of Christ's merit to our consecrated sacrifice merely covered the blemishes against us *at that time*, but did not cover blemishes future. Hence, daily we should remember before the throne of heavenly grace the imperfections and blemishes of each day and hour, and should ask Divine forgiveness for these through our great Redeemer. Thus he taught us, "Pray ye, Forgive us our trespasses, as we forgive them that trespass against us." This would not relate to Original Sin, which could not thus be forgiven. It relates to our subsequent shortcomings, after we have become children of God through the begetting of the holy Spirit. Thus, the Apostle writes, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

### *"Forgive Us Our Trespases"*

Our Advocate not only imputed his merit for our past sins, but he is still with the Father and has an abundance of merit. Our Advocate has merit sufficient to cover the sins of the whole world, and therefore to cover all our blemishes. Hence, when we go to the Father through him, we may realize that provision has already been made for the covering of our trespases, but that we can obtain forgiveness only through prayer. God doubtless intended a great blessing in making this arrangement. He intended that each time we come to the throne of grace, we should earnestly repent of our imperfections, and earnestly promise him that we will strive against them in the future. He would thus encourage us to earnestly seek to fortify our characters along the line of these weaknesses, that we might become stronger and stronger in the power of the Lord and in his might, and be strengthened unto every good work.

### *Earthborn Clouds.*

When thus we come to the Lord to obtain mercy and to find grace to help in every time of need, and promise continued and increased zeal in fighting the good fight, it puts us on our honor, as it were, and makes us more careful respecting our future course. If perchance we fail again along the same lines, we are properly abashed. Then comes an important testing to us. The suggestion comes that we should refrain from going to the Lord in prayer; that we should feel too much humiliated to go to him. If these suggestions be followed, the result will be alienation, coldness. The earthborn cloud will hide from us the heavenly Father's face. Even if we do not go off into greater outward sins, such a course would mean a loss of fellowship, which is very important to our growth in grace and knowledge.

### *"Without Spot or Wrinkle"*

Every error, every slip, every mistake, is a spot upon our wedding garment and should be repented of and expunged. With great humility we should go to the Master that we might have such spots promptly cleansed away; as it is written, "The blood of Jesus Christ cleanseth us (new creatures) from all sin." Thus we are able to abide in his love. Those who neglect this matter may find themselves increasingly careless respecting the spotlessness of their robes, until perhaps, if they do not fall completely into the Second Death, they find their garments bedraggled and unfit for the wedding. The Bride must be without spot or wrinkle or any such thing, and the arrangement on her behalf by her Bridegroom is ample to this end. Those, therefore, who for any reason allow the spots to accumulate, and do not have them cleansed, will have a further test and be obliged to decide to return like the sow to her wallowing in the mire of sin, and thus come under the condemnation of the Second Death, or else, as members of the Great Company, they must wash their robes and make them white in the blood of the Lamb, in the great tribulation with which this age will end.

## Ransom

Z 1909—61

### *Ransom—Difference Between Price of and Value of Its Application*

Our Lord Jesus gave himself a Ransom (corresponding price for all mankind) at the beginning of his ministry, at the moment of his consecration. He continued that giving throughout his public ministry for three and one-half years. He finished the sacrifice of himself, the "man Christ Jesus," at Calvary. When the Father raised him from the dead, he was the possessor, so to speak, of the value of his previous sacrifice, which he was at liberty to offer as he pleased. The making of the sacrifice was one thing and the applying of its merits was another thing. As, for instance: Mr. A is in trouble, requiring \$5000 for his relief. Mr. B has a property which he can sell for \$5000—enough to pay A's debt. When he sells the property A's debt is not paid, but merely B now has the amount, the price, which he can give for A's relief, if he will; and it is for him to elect how and when and where it shall be applied. Christ gave all that he had in order to purchase the world and the treasure which he saw therein—Adam and his family, sold under sin and death. When our Lord ascended up on high he did something with the merit of his sacrifice which brought a blessing to a certain class (the household of faith). That he made reconciliation for their sins is the Apostolic statement, and the giving of the holy Spirit at Pentecost was in demonstration of the fact. But it is equally clear that our Lord did not make an application of his blood to all mankind, because the holy Spirit did not come upon all mankind, nor did any message come to them declaring the forgiveness of their sins.

### *Ransom—Value Not Yet Applied for the World*

On the contrary, the subsequent Apostolic declaration was that "the whole world lieth in the wicked one," and that only the Church, the household of faith, has "escaped the condemnation that is upon the world." Furthermore, the Apostle's declaration is not that our Lord appeared in the presence of God as our Mediator, nor as the world's Mediator, but that he appeared in the presence of God as our Advocate—but not as the world's Advocate. All this is very plain, if our minds and hearts are in condition to receive it; but of course it will not be clear, and is not to be understood nor to be clear under any other circumstances.

### *Gospel Church Separate from World*

Just what Jesus did when he ascended upon high we are not more particularly informed by the Apostle; but he pointed us to the types, the Law. Looking there we note the various details of the typical atonement day of Israel, which foreshadowed:

(1) The forgiveness of sins for the HOUSEHOLD OF FAITH, under the Abrahamic Covenant with believers.

(2) The subsequent forgiveness of the sins of all the remainder of the world by preparing for the sealing of the New (Law) Covenant with the blood of Christ.

This division separating the Gospel Church from the world was very distinct in the picture, and also distinct in

the teachings of our Lord and the apostles. Our Lord said, "They are not of the world, even as I am not of the world." (John 17:16.) He ordained them to go and bring forth fruit—permanent fruit, everlasting fruitage. The Apostle declares of our Lord, "He is a propitiation (satisfaction) for our sins (the Church's) and not for ours only, but also for the sins of the whole world." (1 John 2:2.) Here again a sharp line of distinction is drawn between the "elect" Church and its blessing, and the non-elect world and the blessing that will come to it in due time.

### *One Sacrifice in Two Parts*

Looking into the type again (Leviticus 16) we see that there are two separate and distinct sacrifices, and that they were not offered to God upon the mercy-seat both at the same time:—

(1) The blood of the bullock was first shed and first offered.

(2) The blood of the goat was subsequently offered.

### *Did Jesus Die Twice?*

Our Lord did not die twice and the two animals did not represent him—except as Head and Body. Not only so, but the type distinctly tells us that the two offerings of the blood upon the mercy-seat were applicable to different classes, the first, applied to the tribe of Levi, included the priests. The second applied to all the remainder of the people of Israel. Will anyone claim that our Lord Jesus died twice, first for the antitypical Levites, and second for the remainder of mankind? Christ certainly died once for all. What, then, is the meaning of these two sacrifices and distinctly separate applications and separate acceptances and separate blessings?

### *Tabernacle Shadow's Testimony re "Hidden Mystery"*

We have already answered this question in **great detail** in the little booklet entitled, "Tabernacle Shadows of Better Sacrifices," a fresh reading of which we commend to you all as an elaboration of the "hidden mystery" of the fellowship of the Church, the Royal Priesthood, with Jesus the great High Priest, in the sufferings, the sacrificings of this present time, and in the glorious work and blessings of the future. Remember, too, that this treatise was first published in 1880. We therein show that no man can redeem his brother, and that it is because all are sinners, all under death sentence. We show also that our Lord's death, represented by that of the bullock, applied on behalf of the household of faith, justifies them freely from all sin and permits them to become "holy and acceptable sacrifices." (Rom. 12:1.) We show that the sacrificing was all done by the Lord, that our part ends in our presentation of ourselves living sacrifices, and that if we maintain this condition of self-denial our Lord counts us as *New Creatures, members of his Body*, and our flesh his flesh, and its sufferings and death his sufferings and death.

### *Sacrifice of THE Christ Progressive*

Thus the sacrifice of Christ, Head and Body, has progressed for over eighteen centuries. We believe that the con-

summation is near at hand. When the High Priest shall have accepted the last member of his Body, and shall have finished the sacrificing, he will apply, beyond the veil, the blood, his own blood—the blood of his members—on the mercy-seat, on behalf of all the people. Then will be due that which the Lord promised through the Prophet Joel—that he would pour out his "Spirit upon all flesh," just as at the completion and offering of the first sacrifice he poured out his "Spirit upon his servants and handmaidens" at Pentecost. Who that has spiritual eyesight cannot see this? And if we once saw it and it is now becoming dim to any of us, what is the remedy? All such should go immediately to the great Physician for eyesalve. They should haste in fear lest complete blindness and outer darkness overtake them. Fasting, prayer and heart-searching and a hearty acceptance of the Vow we earnestly recommend.

### *Jesus as a MAN Was the Ransom*

Note that it is not our Lord in some pre-human condition who gave himself a ransom for all, but the MAN Christ Jesus. His is a Ransom for all, in that through his sacrifice alone all mankind shall be rescued from the sentence of sin and death and given an opportunity to hear and accept the good tidings of eternal life. The Ransom is none the less for all mankind, because it was first applied to the Church and then made applicable to mankind through the Church. The water we drink is none the less from the sky because it comes to us through pipes and faucets.

### *Use of Word "Mediator" re "Covenants" "Mediator Between God and Men"*

As already noted, we believe that whenever the word mediator is used in the Scriptures it relates to a covenant between parties who are alienated. God and the world are at enmity. God has condemned the world, because of sin. That condemnation still rests upon the world (except that small portion of it which has been justified by faith.) The "world still lies in the Wicked One"—is still under condemnation. A Mediator was necessary—someone to go between and reconcile these alienated parties. Our Lord Jesus came into the world to be the Saviour of the world as well as the Saviour of the Church. The work which Jesus did, his sacrifice, was in the Divine program with a view to his becoming the Mediator between God and mankind in general—the world, sinners. That purpose will be carried out, though it has not yet been done. It is proper to speak of our Lord Jesus as Mediator and to speak of the New (Law) Covenant as though it were already mediated, because the matter is fully intimated, foretold, promised, by the Lord, who cannot lie, and is in process of accomplishment. God will make such a Covenant with the House of Judah and the House of Israel after these Gospel days. (Heb. 8:8-10.) He will provide a Mediator, who will then, during the Millennium, mediate between God and man. It is a part of the Divine program that our Lord Jesus will be that Mediator. It is, therefore, proper to speak of him as such now—to speak of the things which are not yet as though they were. This in no degree contradicts the thought that this Mediator is growing day by day—adding members.

## *Delay in Mediatorial Work*

Why should there be any delay? If the man Christ Jesus was the Mediator and the plan for a New Covenant was unalterably fixed in advance, why should it not be ratified at once? We answer again that this was one feature of the "Hidden Mystery"—"Christ in you, the hope of glory. (Col. 1:26, 27.) It is a part of the Divine purpose that Jesus, the Mediator of the New Covenant (he whose merit furnishes the price and who shortly will apply that price for the sealing of the New (Law) Covenant be the Head of the Church, which is his Body—"members in particular of the Body of Christ." (1 Cor. 12:27.) In the Divine purpose the antitypical Isaac is to include the Church. "Now we, brethren, as Isaac was, are the children of the promise"—the children of the Faith Covenant. (Gal. 4:28.) Jesus the Mediator, by Divine arrangement, accepts members, who must be his joint-sacrificers, and by and by be his joint-heirs.

### *Church Not Included in Word "Men"*

This Church class is not included in the "men" of our text—not included in the world, "Ye are not of the world, even as I am not of the world." (John 17:16.) "The world," "men," need the great Mediator to reconcile them to God. And the New Covenant and the Kingdom which it will inaugurate are Divine provisions which shall bring blessings for the world, for men, to chasten them, to break their hearts, to cause every knee to bow and every tongue to confess to God's glory. The Church, as the Bride, not only shares in the sufferings of this present time, but also in that glorious work of reconciling "men," "the world," to God by the power and forces and influences of the Millennial Kingdom.

The class now accepted by the Lord as separate from the world needs not the drastic measures of the Millennium to cause them to bow and to confess. They are a special class, who, in the midst of sin, love righteousness and hate iniquity. They are like their Lord and Redeemer, of whom it is written, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness (holy Spirit) above (Head-over) thy fellows."—Heb. 1:9.

### *Works Enemies—Not Heart Enemies*

But some one may inquire, Does not the Apostle speak of some of the "household of faith" as having once been aliens, strangers, foreigners, from the commonwealth of Israel? Yes; so was Cornelius all of that as a Gentile, yet he revered God and gave much alms to the people. But as a Gentile he was naturally an alien from Israel's privileges and blessings until, so far as the Gentiles were concerned, Christ made an end to the Law Covenant, nailed it to his cross, and admitted Gentiles to his favor and to the still greater blessings of the original Covenant.

### *Church at Heart Never Opposed to Light and Truth*

But does not the Apostle say that some who had become saints had been liars and abominable persons, "alienated,



and enemies in their mind by wicked works," and could the world be worse than this description? (Col. 1:21.) We answer, So far as works are concerned, and the divine standards. Yes, "that every mouth may be stopped, and all the world may become guilty before God," both Jews and Gentiles. (Rom. 3:19.) But such as at heart were not opposed to the light and Truth, had a different standing in the Divine estimation. Through ignorance and weaknesses they were like the whole world, yet in other respects they were very different and differently estimated by the Lord. These, because of their right-heartedness, were blessed in being drawn to Christ by *the Father*, that they might be justified by *faith in the precious blood*, and that they might be sanctified by a knowledge of the Truth, and that thus they might become associates in the sufferings of Christ and in his coming glory and work. During this age *only such* are drawn, and only such received: "No man can come unto me, except the Father which sent me, draw him." (John 6:44.) Of such "elect" St. Paul says, "If God be for us who can be against us." "He who began a good work in us is able to complete it." These needed the blood and could not be justified without the Redeemer's sacrifice, but they do not need that he should mediate the New (Law) Covenant for them, since they are acceptable under the better, the Faith Covenant, made with Abraham.

We see the difference in the present time: Some, under the influence of error, are terrified with fear of eternal torment, and may live outwardly according to high standards, loving sin, but fearing to practice it. When the Truth reaches such and their fears are dispelled, they have no special inclination toward piety. Others, on the contrary, hearing of the Lord's grace and wonderful providences, are drawn, constrained, to become followers of Jesus, even at a cost of sacrifice and temporal interests. This latter class need no mediator to whip them into harmony with the Divine Laws. To the extent of their ability they delight to do God's will. This faith and its spirit of obedience God counts to them for righteousness. These, after justification by faith in his blood, are invited to become *members* of The Christ. A sufficient number of these will be found to complete the membership of his Body, and to fill up the sufferings of Christ, and to constitute the very "elect" members of the Mediator for the world—men.

### *Christ, Head and Body, the Antitypical Moses*

Let us remember that Moses was the mediator of the Law Covenant, which failed, not because of being a poor Law, but merely because its mediator was incapable of doing for the people all that they needed. God purposes to give to that nation, and other nations through them, The Christ, the better Mediator under a New Covenant or Agreement, to be sealed with his blood—the merit of his sacrifice applied indirectly through the Church. Remember how St. Peter, after telling about the times of Restitution to be inaugurated at the Second Coming of Jesus, says, "For verily Moses said unto the fathers, A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto

me." (Acts 3:22.) The Prophet like unto Moses began to be raised up in the person of our Lord Jesus, the Head. The raising up process has continued throughout this age, and shortly will be completed. That antitypical Moses, Christ and the Church, Head and Body, is to mediate the New Covenant so long promised between God and Israel. That the Apostle is not speaking of anything yet accomplished is evident from the context, "It shall come to pass that the soul that will not obey that Prophet shall be utterly destroyed from amongst the people." (Acts 3:23.) All who do not obey Jesus during this Gospel Age are not destroyed; but, under the great Mediator between God and men, the antitypical Moses, who shall rule the world during the Millennium, the Scriptures will be fulfilled—all that will refuse divine favor under that New Covenant will be utterly destroyed.

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## Office of Advocate and Mediator Contrasted

Z 1916—220

### *The "Mystery of God."*

The fact that the Church is "the Mystery of God" has become more clear within the last twenty years. We know that Christ and the Church are separate and distinct from the world in every particular. They are neither under the old Law Covenant nor under the New Law Covenant, but are a peculiar people, called, sanctified, developed, under a special Covenant by themselves, in which none of the world will ever participate. This the Scripture styles the Covenant of Sacrifice: "Gather My saints (holy one) together unto Me (saith the Lord); those that have made a covenant with Me by sacrifice." (Psalm 50:5.) This special class of saints, or holy one, who make the Covenant of Sacrifice have as their Head the Lord Jesus Himself. When this company shall have completed their Covenant by Sacrifice (this present Age will end. Moses of the Law Covenant given to Israel represented specially the Law Covenant which will be given to the world through the antitype of Moses—The Christ. In other words, the Mediator of the Law Covenant was one man; but the Mediator of the New Law Covenant of the Millennial Age is the new Man, of which Jesus is the Head—and the Apostle declares that the members are made up of those elected from Jews and Gentiles.

### *"Better Sacrifices" Basis of New Covenant.*

From the time of Jesus down, the Mediator of the New Covenant has been in process of selection, and the "better sacrifices," as the basis for the New Covenant have been in process of offering. During this Gospel Age Jesus has not exercised His office as Mediator for the World; and the world has no relationship with God, but still lies in the Wicked One. The Mediator Himself has been in process of development. As the Apostle declares, God raised up Jesus *first* and since has been raising up the Church, and soon will finish the raising up. It is this Mediator or Prophet of whom St. Peter speaks in Acts 3:22, 23. (See also 1 Timothy 2:5, 6.) No mediating can be done until the Mediator of "many members" has qualified for the office. His qualification consists

of His sacrificing, according to His Covenant of Sacrifice. The Christ, Head and Body, are, therefore, the Mediator for the world in a prospective sense—in the same sense as Jesus, the Babe, could be spoken of as the Savior and the King. He is only now becoming the King and has yet saved only a few of His people.

*Distinction Between Work of Mediator and Work of Advocate.*

There is a wide distinction between the work of a *mediator* and the work of an *advocate*. The Great Mediator between God and man—The Christ of glory—will fill His mediatorial office for a thousand years and complete it only by the end of that time, when He will deliver over to the Father, fully reconciled, all who can be brought into harmony with the Divine arrangement. The work of an advocate is different, and according to the Bible, relates only to the work which Jesus accomplishes on behalf of the Church during this Age. The Church will need no advocate in the future. The world has no advocate now. "We have an Advocate with the Father, Jesus Christ the Righteous." It is Jesus *individually* who is the Advocate for us—"the Church, His Body." He advocates our cause—first of all by imputing to us the merit of His sacrifice, thus making us presentable in the Father's presence and acceptable as sons of God. Because of this Advocacy, we have received the Holy Spirit and are New Creatures in Christ. As New Creatures we still need our Advocate, because we *cannot* do the things that we would—perfectly. We have imperfections of the flesh, which, as New Creatures, we cannot fully control. Hence we need a Throne of Grace and an Advocate through whom we may maintain our present relationship with the Father, and thus not be condemned with the world.

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## **The Ransom Not the Sin-Offering**

Z 1916—310

*Distinction Between Sin-Offering and Ransom.*

*Word "Ransom" in Old Testament and New Testament.*

The word "ransom" in the Old Testament seems to be used less definitely than in the New Testament. In the Old Testament, the Hebrew word translated *ransom* is *kopher*, and signifies a covering, a protection, as when we read, "The wicked shall be a ransom for the righteous" (Proverbs 21:18)—their covering, their protection. The righteous are few and unimportant in the world; and laws would not generally be made especially for their protection. The laws of society are made for the masses of the people—not for the saints; but those laws made for the people in general we—the Lord's saints—have as a covering.

*"Ransom"—A Covering in Old Testament.*

The Prophet David declares that no man can give a ransom for his brother. (Psalm 49:7.) That is to say, all mankind are imperfect through the Adamic fall. All are sinners; therefore none could stand before God in the sense of justifying themselves; and thus unable to justify *themselves*, they would be wholly unable to justify *another*—their brother.

Here the thought is very similar to that attaching to the word "ransom" in the New Testament, showing that to be such a ransom, or covering, requires perfection, righteousness, which no man of all our race possessed, except the Man Christ Jesus, "holy, harmless, undefiled, separate from sinners," who was therefore able and qualified to give Himself "a Ransom for all, to be testified in due time."—1 Timothy 2:6.

*"Ransom"—A Corresponding Price in New Testament.*

The word used in the New Testament Greek for "ransom" is very explicit; it signifies a price to correspond, or a *corresponding price*. The implication is that something was lost that needs to be re-purchased, redeemed, bought back; and the thing which is competent to purchase it back must be of *equal value* to the thing lost or forfeited—no more, no less—a "corresponding price."

*Why a Ransom Was Necessary*

The thing that was lost by Father Adam for himself and all of his family was the right to life. As the perfect man, God's arrangement provided him with the privilege of living forever on condition that he would be obedient, loyal to his Creator. His sin was disloyalty, disobedience, and its penalty was death—the forfeiture of the right to live. Thus, because of Adam's disobedience, he came under the death sentence, "Dying, thou shalt die." (Genesis 2:17, margin.) Adam's children were born to him *after* he had thus forfeited his life-rights, and he was unable to give them more than he possessed—a dying nature. Thus we read: "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all, for that all have sinned, etc.—Rom. 5:12.

*God's Dignity Must Be Preserved.*

God reveals to us in His Word that while He wishes to be merciful and to receive us back to Himself all the willing and obedient of the race, nevertheless He must maintain the dignity of His own Law and cannot set aside the death sentence except upon the conditions which He has arranged; viz., a Ransom. If Adam is ransomed from the sentence of death, Justice will have no further claim against his life, and the ransomer would have the right to restore Adam and his race. But no ransomer could be found amongst all the family of men; for all were sinners—none was perfect, all had inherited the blemishes of sin. Hence God's arrangement—the sending of His Only Begotten Son to be the Redeemer, the Ransomer, of Adam and his family, and ultimately to be the Restorer of all that was lost.

*A Great Reward Attaches to Carrying Out Divine Plan.*

To this service—to this carrying out of the Divine Program—God attached a very great reward of glory, honor and immortality. The Logos, "The beginning of the creation of God," "the first born of every creature" (Revelation 3:14; Colossians 1:15), accepted the Divine arrangement gladly and humbled Himself. Leaving the honors and favors of His high position on the spirit plane, He was made flesh in order "that He by the grace of God, should taste death for every man" (Hebrews 2:9) as the Ransomer of Adam. St.

Paul tells us of Him as the One "who for the joy that was set before Him, endured the cross, despising the shame," and now as a result, "is set down at the right hand of the Throne of God" (Hebrews 12:2), henceforth expecting, waiting, until the time shall come for Him to bless Adam and his race for whom He has already died—waiting that the Father in due time, after the selection of the Bride Class, may put all things in subjection under Him—under the Messiah—that He may reign a thousand years for the uplifting and blessing of those for whom He died.

### *The Philosophy of the Ransom*

As the sinner was the perfect man, Adam—in full harmony and fellowship with God and only a little lower than the angels and crowned with glory and honor as a perfect human being—so the one who would redeem him, or be his ransom, must have all these qualifications. He must be a *man*, and a *perfect man*; in him God's image and likeness must be complete; he must be crowned with the glory and honor of *perfection*; he must be "holy, harmless, undefiled, separate from sinners" and in full fellowship with God.

### *God's Requirements Met.*

All these requirements were fully met in the Man Christ Jesus when He was thirty years of age, at which time He presented Himself at Jordan to complete and confirm His consecration unto death, giving Himself a Ransom-price for all the race, to be testified to them all in due time. As a bullock could never take away sin by its death, neither could an angel or other spirit being ever take away sin by dying for Adam. Under the Divine arrangement, the Redeemer must be a corresponding-price to the one redeemed. Jesus was all this; nothing more was either necessary or possible. There was *nothing lacking* in the merit of the perfect Man to redeem the first man and his family; nothing therefore that the Church could give or do that would help in the matter. Justice could accept *only* the corresponding price.

### *Ransom-Price in Hands of Justice.*

That Ransom-price, that Corresponding-price for Adam, has already been placed in the hands of Justice. Jesus did this in His consecration at Jordan, in that He agreed to do the will of the Father even unto death; and on the Cross He declared, "Into Thy hands I commit My spirit"—the spirit of life, His right to life, which He had not forfeited, either by sin or otherwise. That Ransom-price, or Price sufficient to redeem Adam and all of his race, has been in the hands of Justice as a deposit ever since, and is there now—still unapplied. It cannot be applied piecemeal, a little to each one; when applied, it must be applied for *all* at the same moment.

### *Why Merit Must Be All Applied At One Moment.*

Why must it be applied all at one moment? Because it is the one life. It would require the entire merit of Christ's sacrifice to recover Father Adam from his condemnation, and it would require the entire merit of that sacrifice for any one of the children of Adam. The Ransom cannot be divided up into millions of parts and a little piece given to each member of the race. The whole sacrifice of Christ was necessary for

each one of the race, and is sufficient for the entire race, when it shall be so applied. It is to be applied for the entire race, but not until the Father's time has come for turning over the race to the Redeemer—not until His appointed time for the Redeemer to take possession of the race as King of kings and Lord of lords, to establish over them His glorious Kingdom, to release them from the power of sin and death and to give them all the Restitution privileges which His Ransom-sacrifice makes possible.

### *The Sin-Offering*

In the meantime, another feature of the great Heavenly Father's Plan is working out—an arrangement by which a certain number of the children of Adam may become associates with Jesus in the suffering of this present time and in the glory that is to follow. This feature of the Plan is *not* the providing of a Ransom; for that was already provided in the death of Jesus; but this plan is to provide an under-priesthood who are eventually to be kings with the Savior—a Royal Priesthood. Evidently, therefore, the Sin-offering must not be confused with the Ransom-price; for the Ransom-price is complete, and was complete before the Church was invited to come into this position of self-sacrifice.

#### *What the Jewish Day of Atonement Pictured.*

The Jewish Day of Atonement pictured the entire work and operation of the Sin-offering, which began in the person of Jesus. The death of Jesus was typified by the killing of the bullock on the Day of Atonement. That was the great sacrifice for sins—a Sin-offering which was made by Jesus, who offered up Himself. He was *both* the *anointed Priest* of God and also the *devoted Sacrifice*. The merit of that Sacrifice might have been applicable to all the people; but if so, there would have been no room for the sacrifice of the Lord's Goat Class, the sacrifices of the under-priests, who, if faithful, are by and by to be made the Royal Priesthood of the Millennium. In the type, the High Priest allows the merit of his sacrifice to be applied to himself and his house—himself representing the Church which is Christ's Body; his house representing the Household of Faith, the consecrated one who will fail to become members of the Body of Christ and will instead be on the spirit plane, "a great multitude" who will serve God day and night in His Temple—in the Church glorified.

#### *Offerings Made During the Gospel Age*

This passing of the merit of Jesus, Sacrifice, first of all, to and through His Church does not diminish the merit of that sacrifice nor its value, for every one who shares in that merit, participates on condition that he will surrender his earthly rights, following in the footsteps of Jesus. The priestly class includes those who keep their covenant arrangement, voluntarily and heartily lay down their lives in the Lord's service. The Great Company Class is composed of those who have failed to fully surrender their earthly lives and rights, and will therefore have these earthly rights taken from them through great tribulation. Any others who receive of the Lord's favor during this Age and fail to get into one or the other of those classes—if they fail to become mem-

bers of either the Royal Priesthood or of the Levite-servant company—cannot retain any Restitution blessings or privileges, but will die the Second Death. Thus the entire merit of Jesus, designed for Adam and his race, merely passes through the Church Class, the consecrated one, on its way to Adam and his race. The Church having the opportunity, by reason of this arrangement, to share with Jesus in suffering for righteousness' sake—the great High Priest accepts our consecrated beings and makes them part of His sacrifice, and the full measure of His merit as the Ransom-price passes on to humanity to give Adam and his family Restitution privileges for a thousand years.

*"Better Sacrifices" Not Made by Church but by High Priest.*

These are the better sacrifices and offerings for sin not made by us, but made by the great High Priest whom the Father has appointed for the purpose. This great High Priest has been completing His sacrifice for sins; first His own flesh, and then the flesh of all those who have come unto the Father through Him during the past nineteen centuries. He will soon complete His sacrificial work, and glorify with Himself those who suffer with Him—making of them His consorts in His Messianic Kingdom. Then He will apply on behalf of all mankind the merit of the sacrifice which He finished at Calvary and which He has merely *loaned* or imputed to the Church during this Gospel Age.

*When Justice Will Have No More to Do with Mankind.*

This Sacrifice will be given fully, completely, everlastingly, to Justice, appropriated as the full offset of Original Sin. Forthwith Adam and all of his children will be turned over by Justice into the hands of Jesus. Divine Justice will have no more to do with mankind. All will be under the administration of the Millennial Kingdom. For a thousand years the Redeemer, the Ransomer of the race, will teach, reward, punish, deal with humanity for their instruction in righteousness and their uplift from the sin and death condition, giving to every one a full opportunity for returning to perfection.

*Result at End of Millennium Age.*

At the close of the thousand years, Messiah having accomplished everything possible for every member of the race, will turn over all to the Father and will say to the sheep class, "Come, ye blessed of My Father, inherit the (earthly) kingdom prepared for you from the foundation of the world." (Matthew 25:34.) All others, found unworthy of everlasting life, will be destroyed in the Second Death, symbolically pictured as a devouring fire.

Thus we have striven to make plain the distinction between the Ransom-price and the *application* of the Ransom-price, and the Sin-offering and the blessings resulting to the Church from the privilege of participation in those sin-offerings—the sufferings of **Christ**.

*Christ's Merit Not Divided.*

*Three Interesting Questions*

We take occasion here to answer some related queries:

*Question.*—Is it proper to say that we, the Church, re-

ceive by imputation "a certain portion" or "our share" of the merit of the Ransom *now*—during the Gospel Age?

*Answer.*—The person using this language might have the proper thought, but would not be using the best words in which to express that thought to avoid being misunderstood. As above shown, all the merit of Christ is necessary to each member of the race. If we divided up the merit of Christ, nobody would have enough. If it were all given to *one*, the others would get *none*. God's Plan, therefore, is to hold that Ransom-price in reserve until the due time for the inauguration of Messiah's Kingdom, and then apply that price and transfer the whole race at one time to Jesus—to the Messianic Kingdom. Then during the Millennium, it might be proper to say that every one will be receiving the Restitution blessings as his share or participation in the Ransom merit; but strictly speaking, the whole blessing of the whole world is the ransom blessing.

#### *Not a Portion but the Entire Merit Imputed.*

*Question.*—If the Ransom has not yet been applied, apportioned, credited, to the race on the Books of Justice, and if we who are of the Church are members of the world, how do we participate in the Ransom blessing?

*Answer.*—The entire Ransom merit being in the hands of Justice, the one who *owns* that merit, Jesus—in harmony with the Father's Plan—imputes it to the whole company who will accept the offer of this Gospel Age and surrender themselves sacrifices to walk in the Master's footprints. There is quite a difference between *giving* and *imputing*, just as there would be a difference between *giving* a man a thousand dollars and *imputing* to him a thousand dollars by *endorsing his note*. Jesus, as our great Advocate, imputes to us, or endorses us to the full extent of our contract with the Father. Our contract is that, like Jesus, we will surrender our earthly rights.

#### *Church Not Worthy Only as Advocate Endorses.*

The Heavenly Father could not recognize us as worthy of entering into such a contract, except as our great Advocate endorses for us, or guarantees us, in the matter. What does He guarantee? He guarantees that we shall lay down our lives—that our earthly lives shall be fully surrendered in due time.

#### *Three Classes for Whom Jesus Becomes Surety.*

As we have seen, there are three classes for whom Jesus becomes Surety, Guarantor. First are those who fully and completely carry out their contract, both in letter and spirit, laying down their lives voluntarily, after the Master's example. These will be the "more than conquerors," the members of the Body of the Anointed. Next will come the Great Company class, who will eventually be *conquerors*, but *not* "more than conquerors." Because conquerors, they will be granted everlasting life on the spirit plane; but because of lack of zeal and love, they will fail of the election as members of the Body of Christ.

#### *Some Neither Conquerors nor More Than Conquerors.*

Third, there are those who will be neither more than conquerors nor even conquerors, but *failures*—turning back



to sin, like the sow to her wallowing in the mire. These will die the Second Death. Our great Advocate, the High Priest, having *endorsed* for all of these, will thus be ultimately free from all *liability* for them in that they all will have *died* according to the *flesh* and none of them will *receive* or *retain* Restitution rights or privileges. Those Restitution blessings will be fully and completely released when the last member shall have gone into death.

#### *While Church in Flesh Restitution Blessings Impossible*

*Question.*—Would it be proper for us to suppose that the world might begin to receive its share of Restitution blessings while some of the members of the Church are still in the flesh?

*Answer.*—No! This would be an *impossible* thought. The whole merit of Christ is mortgaged by the imputation which Jesus has made of His merit to the company consecrating during this Age. This mortgage must be released fully, completely, before the New Covenant can be sealed and put into operation for giving Restitution blessings to Adam and his race. Hence, we are not to expect any Restitution, either of the Ancient Worthies or others, until the Little Flock shall have passed beyond the evil of the Great Company class shall have passed through its tribulation.

## **Ransomer, Redeemer, Sin-Offering, Atoner, Advocate Mediator**

Z 1909—87

### *Blessings Lost Through Quarrelling*

Admitting that we are not justified by the degree of our knowledge of the Divine Plan, but by the fulness of our faith, we are, nevertheless, deeply interested in every expression of the Scriptures bearing upon the philosophy of the great fact which the arms of our faith have grasped as a whole. The *fact* was as large when first we laid hold upon it as it is today, but we did not see its details as we now see them. And quite possibly there may be certain features which will yet more fully open our eyes of understanding in the future. Our proper attitude is one of gratitude to God for knowledge of the blessed *fact* that his forgiveness of sins is somehow or other made possible to us through the death of Jesus. It was the appreciation of that *fact* which justified us and drew to the Lord in consecration, saying, "The love of Christ constraineth us." (1 Cor. 5:14.) Since that blessed moment it has been our privilege to go on and on, growing in grace and in knowledge and appreciation, in love and self-sacrificing obedience. Let us continue in this way and permit no amount of philosophizing to rob us of the blessings and privileges already secured. Some seem in danger of so doing—in danger of quarreling over philosophies which they cannot see; and, by the wrong spirit fostered through the quarreling, they seem in danger of losing all the blessings ever enjoyed. Let us not follow such a course, but, while maintaining our justifying faith and spirit of devotion, let us seek to appreciate every feature of Divine Truth presented to us in the Divine Word.

### *The Ransomer and the Ransom*

The Gospel message is the good tidings respecting a Ransom sacrifice, on account of which God may be just and yet be the justifier of the believer. Of the Ransomer God gave the first intimation to father Abraham, yet without explaining the particulars. He merely intimated that in some manner Divine Justice would be satisfied by Abraham's offspring, the Messiah, and that in consequence a blessing would go through his Seed to all the families of the earth. When our Lord was introduced as the Seed of Abraham he made the first statement of the philosophy of the Divine Plan by which, as Abraham's Seed, he was to bring the promised blessing. He declared, "The Son of man came to give his life a ransom for many." (Matt. 20:28.) This comprehensive statement of the Ransom was not elaborated—no details were given. However, in the Law to Israel, God prefigured and elaborated the Ransom, not in such a manner that all would understand it, but in types and shadows, which in his "due time" he proposed should be made clear and plain to such as would have the proper eye of understanding, enlightened by the holy Spirit.

### *Sin-Offering of Atonement*

The word Ransom, as we have already pointed out, signifies a price to correspond. Adam, disobedient and a sinner, was condemned to death and needed to be Ransomed or Redeemed or Purchased back from death and from the condemnation of Justice. As he was but one man, so it needed but one man to Redeem him, to Ransom him. But it needed a perfect man, and there was none such. And so God sent Jesus, holy, harmless and undefiled, to be the Ransom of Adam and incidentally of his race, because all were involved through his disobedience. When, therefore, Jesus "died, the just for the unjust," on Calvary, a price sufficient had been laid down to redeem Adam and his race.

But this merit has not yet been placed in the hands of Justice. Merely the merit of the sacrifice of a perfect human life was laid down in death, and it belonged to our Lord Jesus when the Father raised him from the dead by his own power.

### *Jesus Appears for Church*

What did the risen Jesus do with the merit of his own sacrifice? We answer, that forty days later he ascended up on high, there to appear in the presence of God for us—believers, the "household of faith." This was pictured in the Law. As Jesus said, "Moses wrote of me." (John 5:46.) In the type Aaron, the high priest, typified the consecrated Jesus anointed with the holy Spirit, the High Priest of our profession. As Aaron took the blood of the hulloek, which represented his own blood or life or sacrifice, and went with it into the Most Holy and sprinkled it upon the mercy-seat to make for himself (and the under-priests) and for his house (the tribe of Levi) atonement for sins, so did our Lord Jesus do in the antitype. He took not the blood of the bullock, but "his own blood," the merit of his own sacrifice. He sprinkled it not for the literal priests and Levites, the typical people, but for the antitypical Royal Priesthood, and Levites (or servants) of the "household of faith."

### *Divine Philosophy of Ransom*

What has this to do with the Ransom? We answer, This is the philosophy of it, as set before us in the Scriptures. It is not God's intention nor our expectation that all or many will be able to understand this Divine philosophy. As our Lord says, It is "given" to some to understand and not "given" to others. (Matt. 13:11-17.) We write in hope of assisting only those to whom it is "given to know the Mysteries of the Kingdom of Heaven." We write not to those outsiders to whom it is not intended these mysteries shall be understood or made known—either because they never came into the right attitude of heart to receive them, or because they subsequently left that proper condition of loving devotion, humility and teachableness.

### *Merit Passes Through Body*

So, then, our Ransom sacrifice was presented before the Father when Jesus ascended upon high after his resurrection; and, according to the God-given type, it was presented, not for all the people, but merely for the antitypical "household of faith." The Sin-Offering, the offering which Christ made to Divine Justice in offset to man's sin, was the Ransom. None but he could have given it, as we have shown, and he could have given it for one of the race only, or for all of the race of Adam, as he might choose to apply it. As a price it was sufficient for all, but for how many of the all he would choose to apply it rested entirely upon himself and the Divine Plan, which he was following, although, as the type shows, he did not apply it for all, but for merely the "household of faith"—"for us." Nevertheless it is ultimately to apply for all, "a ransom for all," not only in the sense that it was sufficient to meet the penalty for all, but additionally in the sense that it will yet be made available to all—indirectly—by passing the merit through the "household of faith," through the "members of his Body."

### *Illustration, Springs and Pipes*

The waters of a great spring are set apart for the supply of a great city. To serve the intended purposes it is passed through numerous pipes and spigots. It is the same water in each spigot because from that same spring. In partaking of its refreshment we might indeed refer to the spigot from which we drew it, or we might refer to the spring itself or sometimes to the one and sometimes to the other. So in thinking of the merit of our Lord Jesus' sacrifice we should remember that all sin-atonement merit sprang from our Lord's sacrificial death—whenever applied and however. He is the Ransomer. His blood is the blood of Atonement for the sin of Adam, which brought the death sentence upon him and his race. No one adds to that Ransom and no one takes away from it. In the divine plan it is appropriated to the Church, "the elect," in order to let us have the privilege of joining our Lord, as his "members" and by dying with him; as sharers of his sacrifice we merely pass his merit on to natural Israel and the world through the New Covenant. He is the spring, we are the pipes.

*Father Draws During Gospel Age, Son During Millennium*

In *Tabernacle Shadows of the Better Sacrifices* (published in 1880) we have already elaborated this subject. We

therein show that Christ, instead of applying the merit of his sacrifice directly to the whole world, eventually effects the same thing by applying his merit to the comparatively small class drawn of the Father during this age. The Father draws (John 6:42) to the Son for "justification by faith in his blood" those who love righteousness and hate iniquity, and who are feeling after God, if haply they might find him. The Son receives these and acquaints them with the fact that he has already made atonement for sin and presented it on behalf of "every one that believeth." And then he guides them to the further privilege of this Gospel Age—that they may become joint-sacrificers with him and thus become his Bride and Joint-Heir in his Mediatorial Kingdom, which is soon to be established for the blessing of the unbelieving world—yet undrawn, unjustified, unblessed. The Son will draw them during the Millennium.—John 12:32.

### *The "Mystery"*

Why should the merit of Christ Jesus be thus placed upon the "household of faith" and not upon the world of mankind in general?

We answer that this feature of the Divine Plan of the Ages is, as yet, a "Mystery" to all except the "saints." To the latter God reveals this great privilege—that by it he will "bring many sons to glory," under the Captaincy of Jesus, and that these will be called "his brethren," "his members," "his bride," according to the various standpoints of observation. In order that they may share his nature and his glory they must share his sufferings, "his death"; thus, since he must suffer, the just for the unjust, so these, being justified through faith in his blood, must similarly suffer, the just for the unjust, as his "members," and as "filling up that which is behind of the afflictions of Christ"; not afflictions left behind in the sense of the Redeemer's incompetency to make the full Atonement for the sins of the whole world, but sins left behind in the sense that our Lord did not apply his own merit directly to the world of unbelievers. Their sins are left behind that the merit of Christ, passing *through* the elect Church, might benefit them just as much in the end, and additionally might give the "elect" of this age the opportunity of suffering with their Lord and Head, in order that in due time they might be glorified with him.—Col. 1:24.

### *Bullock and Goat Treated Alike*

This is all clearly shown in the type of Leviticus 16. As the High Priest's own personal sacrifice is represented in the bullock, so the sacrifice of his adopted members, justified by his blood, is shown in the secondary or supplemental sacrifice of the goat. All who have studied the subject remember well that everything that was done to the bullock was done to the goat, and that thus our Lord in advance foretold and illustrated that all who will be members of the "elect," the Royal Priesthood, must be copies of God's dear Son, the great High Priest, by whose sacrifice they were justified. Again, these are they who are called to walk in the footsteps of Jesus, in the "narrow way"—the way of self-sacrifice, self-denial, the way of the cross.

We have repeatedly called attention to the fact that these highly honored ones were originally "children of wrath even

as others," and many of them "strangers and aliens from God," but brought nigh unto him "by the blood of the cross" and still closer through the sufferings of this Gospel Age, this antitypical Atonement Day of sin-offerings.

### *Two Sin-Offerings in Type and Antitype*

Who cannot see that our Lord offered himself once for all, a sin-offering? and that Christ dieth no more than "once for all"? Who cannot see that there were two distinct sin-offerings in the type—the bullock and the goat? Who cannot see that there are two sin-offerings during this Gospel Age, our Lord, our Redeemer, the center of all the merit, and the sacrifice of his Church, his Body, to whom his merit is applied? Who cannot see that these two offerings, the bullock (Jesus) and the goat (the members of his Body), are the "better sacrifices" mentioned by the Apostle Paul? (Heb. 9:23.) Who cannot see that these are the sin-offerings which alone were burned outside the camp? (Lev. 16:27.) Who cannot see that the Apostle urges us to present our bodies living sacrifices and to "Go forth unto him without the camp, bearing his reproach"? (Heb. 13:13.) So surely as two and two make four, we who go without the camp with our Lord are therefore participants in the sin-offerings, exactly as the Apostle declares.

### *Church, Not World, Have Advocate*

We have an Advocate with the Father, Jesus Christ, the Righteous. The world has no advocate with the Father, because they do not believe and have not accepted Jesus as their Redeemer and Advocate: he has not "appeared" for them, but "for us." When he appeared in the presence of God for us, just after his ascension on high, he presented his merit for believer's "sins that are past by the forbearance of God." He did not apply his merit for our future sins, transgressions, trespasses, weaknesses, ignorances, etc. As the basis of his work as our Advocate, our Lord retained a measure of his abundant merit for this purpose, with a view to having us come daily to the throne of the heavenly grace to obtain mercy—not for the original sin, which for believers is past, through the forbearance of God, but for our daily trespasses of ignorance or weakness. So he encourages us to remember that the imperfections of our earthen vessel need be no hindrance as New Creatures, spirit-begotten, because for all these human weaknesses "we have an Advocate with the Father, Jesus Christ the Righteous." Thus we are exhorted to keep our garments unspotted from the world, because if we are in the right condition of heart we may appreciate the privileges of going to the throne of grace and having every trespass of weakness and ignorance blotted out, washed away.

### *Justice Satisfied for Church's Sins Only*

Thus our Lord is the Atoner "for our sins and also for the sins of the whole world." But there is a difference. Our sins are represented in one part of the sin-offering, the bullock, and the sins of the whole world are represented in the other part, the goat. (Heb. 13.) He has already made satisfaction for our sins. Now he is offering his "members" in sacrifice that we may share his sufferings and glory. He is

passing his merit through us that he may apply it "in due time" "for the sins of the whole world." Surely the merit of the Atoner is not decreased in any wise by reason of its passing through those whom he accepts and whom the Father accepts as his "members" on the larger scale!

### *Illustration of Wheat and Corn*

This is the thought which our Lord suggested, saying "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24.) The immediate fruitage of our Lord's death was the bringing forth of the Church and the "household of faith." The dying in turn of those grains accepted as part and parcel with the original is to bring forth in the Lord's due time the appointed crop suggested by the Prophet, saying, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."—Psa. 72:16.

### *Ransom, Redeemer, Mediator Not Synonymous*

The word "Mediator" is not synonymous with the words "Ransomer," "Redeemer," etc. *On the contrary there could be no use for a Mediator until first a Redeemer had ransomed mankind.* The word "mediator" is Sripturally used in connection with the establishment of the Covenants, *and never otherwise.* For instance, "Moses, the mediator of the Law Covenant," and Christ, "the Mediator of the New Covenant." Notice, however, that Aaron, the priest, did not mediate any Covenant; neither does Jesus, as the antitypical Priest, mediate a Covenant. It was the work of the priest to offer sacrifices for sins, and this our Lord has been doing for nearly nineteen centuries, as the antitypical High Priest. All of the antitypical priesthood must offer up "sacrifices holy and acceptable to God," else they cannot be of the "Royal Priesthood."—Rem. 12:1.

### *Moses Typified Greater Christ as Mediator, Not as Priest*

But notice further that Moses typified the greater Christ—Jesus the Head and the Church his "members." As, for instance, in Acts 3:23 St. Peter says, "For Moses verily said unto the fathers, a Prophet (Teacher and Mediator) shall the Lord your God raise up unto you from amongst your brethren, like unto me; him shall ye obey in all things, whatsoever he shall say unto you; and it shall come to pass, that every soul, which will not obey that Prophet, shall be destroyed from amongst the people." The antitypical Moses here pictured was undoubtedly the glorified Christ, Head and Body, in his instruction of the world during the Millennium. It is certainly not true that all are destroyed who disobey the Lord at the present time. It is this antitypical Moses taken from amongst the brethren that God has been raising up during this Gospel Age. Our Redeemer and Lord was raised up first to be "Head over the Church which is his Body." Since then the members are being raised up from the world, separated from the world to the Lord and the Millennial work.—Eph. 1:23; 4:4, 12, 16; 5:30; Col. 1:18; 3:15.

Moses was not the typical priest and made not the typical atonement for sin; that was the work of the priest—Aaron. *Moses as the mediator of the Law Covenant typified The Christ, Head and Body, Mediator of the New Covenant.*

However, that it might be seen that the work of the Mediator of the future in the sealing of the New Covenant will be vitally identified with the Atonement work, we have the declaration of the type that Moses used in sealing the Law Covenant, the typical blood of both *bulls* and *goats*. The lesson of this most distinctly is that the greater Mediator, Jesus the Head of the Church, his "Members," will seal or sprinkle the New Covenant with the blood of both of the sacrifices, the meritorious blood of the antitypical bullock (our Lord, our Redeemer), and also the blood of his "members" (the Church), the antitype of the goat.

### *Gradual Development of Divine Plan*

Looking back at the original Covenant made with Abraham, it is like a closed-up telescope. For hundreds of years natural Israel seemed to be the Seed of Abraham, to whom the promises were made and through whom all the nations of the world would be blessed. Yet after more than sixteen centuries the telescope was slipped out a notch and matters so completely changed that the Jew does not know what happened unto this day. The thing which did happen was that Christ Jesus came and *personally* became the Seed of Abraham, by obeying the Law. Then, by *dying* for Adam's race, he was exalted to be the Spiritual Seed of Abraham. Then he was ready to give the earthly part of Israel's blessings to as many as would receive them—by *justification by faith*. Bewildered Israel held off and the favor went to the few of that nation and to thousands of others previously in darkness—Gentiles. These, after accepting the blessed privilege of human justification, were invited to surrender it, to sacrifice it, as their Redeemer had done.

This work of sacrificing has been going on for more than eighteen centuries, and soon will be finished. When the sacrificing finishes, to whom will the blessed privileges of fellowship with God and Covenant privileges then be given? We answer that the Apostle and the prophets declare that it will be given to Israel again, but not by their own Law Covenant, but by a Law Covenant which the Lord will make with them at that time. The Redeemer and his sacrificing associates, his "members" or "Bride," will act as Mediator of the New Covenant between God and Israel.—Ezek. 16:60, 61; Rom. 11:27-32.

### *New Covenant not Confined to Those of Jewish Birth*

Furthermore, the blessed privileges of that New Covenant will not be confined to those of Jewish birth, but all the nations of the earth will be privileged to become "Israelites indeed," without guile, and to come under the terms, conditions and blessings of that New Covenant.

Thus eventually the blood of Christ shall extend in its efficacy and blessing, not only to the "household of faith" of this present time, but to the Jews in the next age and through them to all nations. It will be none the less the blood of Christ that will bless and whose efficacy will restore all na-

tions to fellowship with God because (1) Spiritual Israel and (2) Natural Israel shall have been associated in conveying the blessing to all nations.

### *Priest and Mediator Always Separate*

Have in mind, then, that a priest never is a mediator of a Covenant and that a mediator of a Covenant is never a priest to offer sin-offering and make atonement. What God has thus distinctly separated in his Word, we do well to keep separate in our thoughts and words, else our poor heads will become confused over terms, even while holding fast to certain facts.

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## **The Ransom and the Sin Atonement**

Z 1909—201

### *A Body Prepared*

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

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

### *Man's Ransom-price*

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



## *Why Jesus Left Heavenly Glory*

So the Apostle assures us that the man Christ Jesus came to our relief. He left the glory of the heavenly nature and took the human nature, for the very purpose of sacrificing it in order that he might be our Redeemer; because Justice required a man's death to redeem the man (Adam) who had sinned.

### *Jesus' Death Made Ransom-price Negotiable*

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

### *Jesus' Ransom-price Sufficient for All*

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

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

### *Ransom vs. Atonement*

Now that, simply told, is the story of the *Ransom*,—and all of it. If Jesus, when he ascended up on high, had chosen to use that Ransom-price, or Ransom-value (which he then had in his hand), on behalf of all mankind, then indeed it would have been a sufficient price for all. But he did not do so. The story how he does apply

it is elsewhere told, and that is called the atonement for sin. The account of how our Lord applies his Ransom *merit* is shown in the typical sacrifices of Israel's Atonement Day.

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

### *Why Jesus Was Born Under the Law*

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

### *Christ the Central Figure*

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

### *Mixing Pictures*

Now, if we mix these all up, and ask, How could the Bridegroom marry the members of his own Body, or how could the Captain marry his own soldiers, or marry the stones of the Temple, you see what confusion we would

have. Each picture, therefore, must be recognized as more or less separate and distinct if we would make any progress in understanding the Scriptures. In *each* picture there is a lesson, but we must not mix it up with other pictures. So, then, get distinctly in mind what the Ransom is, and leave it where it is; do not take it away from there and mix that thought with that of atonement or mediation. The Ransom was that which our Lord gave, and which could not be given by anybody else, and which needed not to have any repetition. But it did not show the *application of Jesus' merit*. He merely "gave himself a Ransom, to be testified in due time."

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

### *Sin Atonement By Sacrifice*

The Apostle in our text is discussing sin atonement. He points us to one particular picture illustrating his subject. In the typical service the Jews made various offerings and sacrifices—thank-offerings, peace-offerings, sin-offerings, etc. The sin-offering picture is the only one of these we are now looking at and discussing. The sin-offering for the nation was made annually, on the 10th day of the 7th month, which is styled the Day of Atonement. The offerings or sacrifices for sins, through which the Atonement or Reconciliation with God was effected, were made on this Day and lasted as valid for a year, at the end of which the whole procedure was repeated. The Apostle refers to this offering of bulls and goats year by year continually and tells us of the "better sacrifices" made by our Lord Jesus, which need no repetition, because actually canceling sin. We are to remember, however, that this one sacrifice of himself, which forever perfects all who come unto God through him, began with the sacrifice of our Lord Jesus in his own person and has been continued by him throughout this Gospel Age in the persons of his Church, his followers. These are invited to present their bodies living sacrifices, holy and acceptable to God and their reasonable service. As the High Priest accepts any of these sacrifices the consecrated one is begotten of the holy Spirit and henceforth counted as a member of the Body of The Christ—a member of the Body of the High Priest, who is doing the sacrificing. In this sense of the word the "better sacrifices" of the High Priest, which began eighteen centuries ago, when he offered up his flesh, continue in his followers as they offer up their flesh, which is acceptable in sacrifice, because of the High Priest—in his name, in his merit, as his sacrifice. In this sense of the word the whole work of the Day of Atonement is the day of sacrifice—though in another sense of the word, as shown by the type, it is divided into two parts—the sacrifice of the Head and the sacrifice of the Church, the members of his Body.

### *The Typical Picture of Atonement*

In Leviticus 16th chapter we have the divinely arranged picture of the Day of Atonement and its sacrificial work. The high priest took a bullock, which was for himself—

which represented himself—and slew (sacrificed) it. The bullock represented our Lord as a man; as expressed in the Scriptures, "A body hast thou prepared me." (Heb. 10:5.) Subsequently two goats were brought and tied at the door of the Tabernacle. These were taken from, or represented the congregation, the people of Israel, and were typical of the household of faith, the Lord's consecrated people—two classes of them, the "little flock" and the "great company." How beautifully the type shows that these have not bodies especially prepared for sacrifice. This is particularly shown in the statement that the goats were taken of or from the congregation of the children of Israel for a sin-offering, while no such statement is made respecting the bullock. In other words our Lord, by reason of his miraculous birth, was perfect, actually so—"holy, harmless, undefiled, separate from sinners." We, his disciples, however, imperfect, are of the world, children of wrath, even as others. Taken from the world our imperfections are reckonedly covered by the merit of Christ's sacrifice—by the first part of his sacrifice, atoned for by the blood of the antitypical bullock, the blood of Christ. We remind you that the Apostle points out that our Lord's sacrifice took place at the beginning of his ministry and was finished at its close; who could not be the sin sacrifice until his thirtieth year, under the Law. And it is written that just as soon as he became thirty he made the sacrifice: "Now when Jesus began to be about thirty years of age he cometh to John at Jordan to be baptized of him." We may be sure that he arrived in time to present himself in sacrifice to the Lord, at the very earliest possible moment. There it was, the Apostle tells us, that he fulfilled the prophecy, "Lo, I have come, as in the volume of the Book it is written of me, to do thy will, O God. Thy law is written in my heart." "There," says the Apostle, "he taketh away the first that he may establish the second." In other words, there he began to set aside the typical for the "better sacrifices." The offering of himself was instantaneous, but the presentation of his body to the trials and difficulties of life continued throughout the three and a half years of his ministry and finished on Calvary. He consecrated himself in a moment, to give up all, even life itself, in the Father's service. But the actual giving of time, influence, strength, vitality, lasted three and a half years. From the moment of his consecration at baptism he was reckonedly dead and, at the same moment, begotten of the holy Spirit. He was reckonedly alive as a new creature, an embryo spirit-being, during the three and a half years, the flesh being consumed and the new nature growing strong in the Lord, developing in harmony with the Divine will. At the cross the sufferings of the flesh, the consumption of the sacrifice, was complete, finished; and on the day thereafter the new nature was raised to perfection by the Father's power, a glorious spirit being, invisible to the dead world, but manifested to the disciples under various forms and under various circumstances, to prove to them that he was no longer dead, and the other fact, that he was no longer the man Jesus, but the glorified spirit Jesus. Thus the Apostle says, "He was put to death in the flesh, but quickened in the spirit."

### *The Three Burnings—Sacrifices*

In the type the fat, etc., were put upon the brazen-altar in the Court and all the remainder was burned, except the blood, outside the camp. The high priest took the blood, and his two hands full of incense and the fire from the altar and passed immediately into the holy, into the light of the golden candlestick. On the altar, which stood between the candlestick and the shew-bread, he placed the fire and then crumbled the incense upon it. We read that the incense penetrated into the Most Holy. This was necessary. The significance of the statement is that the incense offered by the high priest was another picture, as seen by the Almighty. It was a sweet incense to God. It went before our Lord into the Most Holy and there rested upon the mercy-seat. Notice, then, the three burnings. The one in the Holy represented the Divine view of the sacrifice of Christ during the three and a half years of his ministry. The burning of the fat on the brazen-altar in the court represented our Lord's sacrifice as seen by his disciples and faithful followers, the justified ones—about five hundred brethren. And all who since have come into this condition of justification have by faith seen that same sacrifice. The burning of the carcass outside of the camp represented our Lord's sacrifice as viewed from the standpoint of man. To them it is an improper use of time and energy. To them his life had an evil odor, as they considered him a companion of publicans and sinners. The three burnings, outside the camp, inside the court and in the first of the holies, together represented our Lord's sacrifice from these widely different standpoints. When one ended, all ended—when our Lord was crucified. His sacrifice was finished then. He passed beyond the veil in the resurrection to follow. Yet our Lord's work was not finished at Calvary in another sense. It was merely begun. He had finished the first part of his sacrifice—the sacrifice of his own person, the body prepared. But he had a larger work yet to do, namely, according to the Father's plan, the acceptance and sacrifice of a Church class—"the Church of the firstborn, whose names are written in heaven." The Head of this Church had finished his sacrifice and become the Lord of glory, but the remainder had yet to pass through similar experiences to his—walking in his footsteps.

#### *He Appeared For Us*

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

### *The Two Goats Represented All the Consecrated*

Next look at the other part of the type or picture. After offering the blood of the bullock the high priest came out and laid his hands upon the goats, as already described, and accepted one of them as the Lord's goat for sacrifice and the other as a scape-goat for destruction. The casting lots indicated that the high priest had no choice as to which should be the sacrifice. Even so all who make consecration to the Lord are eligible to sacrifice and the Lord is no respecter of persons, but willing to accept all who are faithful to their covenant obligation. Those two goats, as we shall show, represented or typified the consecrated Church of this Gospel Age, who from the world have presented themselves to the Lord. The Lord's goat represents the members of the Body of the High Priest; the scape-goat represents the less faithful of the Church, the "great company," the antitypical Levites. In the type we read that the high priest laid his hands upon the Lord's goat and smote it, killed it, and took of its blood and did therewith even as he had done with the bullock, while its fat was similarly placed upon the brazen-altar and its flesh burned outside the camp. This fact illustrates the Church having part in Christ's sufferings and filling up that which was left of his afflictions. This is true not only of the apostles, but also of all who have since sacrificed their all in the interests of the Lord, the Truth and the brethren.

### *The Antitypical Bullock and Goat Identified*

In our text the Apostle identifies the Lord with the bullock and his faithful people with the goat. He reminds us that no other sacrifices than those of the sin-offering were ever burned outside of the camp, and no other sacrifices ever had their blood sacrificed and sprinkled in the Most Holy to make atonement for sin. Then the Apostle says, "Let us go with him (Jesus) outside the camp, bearing the reproach with him." These, then, are the "better sacrifices" which do take away sin, as explained by St. Paul. The effect of this great sacrificing work of the high priest during this one sacrifice Day of Atonement will never need repetition. It will thoroughly accomplish the Divine purposes. It will effect the full reconciliation of the world. The merit, of course, is in the sacrifice of the bullock. The bullock represented our Lord Jesus, while the goat represented a multitude of 144,000. The laying down of our lives in the Lord's service accounts nothing of real value—*nothing that would of itself ever take away sin*. The entire merit of our sacrifice is through the justification which first applied to this goat class through the merit of the bullock's sacrifice.

### *High Priest Counted Blood of Goat Part of His Sacrifice*

The type tells us that the high priest, counted this blood of the goat as a part of his one sacrifice, the one sacrifice by which all will be blessed who ever attain to everlasting life. The high priest presented the blood of the goat for a highly different purpose than that for which he had previously applied the blood of the bullock. The blood of the bullock was for the high priest and the mem-

bers of his household. The blood of the goat was for all the remainder of the people of Israel. In the antitype the blood of Christ avails for his consecrated saints, the "little flock," the "royal priesthood," and for the Levites, the "great company," while the sacrificial merit of the Church, the Body of Christ, he applies on behalf of all the people, the world—as many of the world as desire to avail themselves of the glorious opportunities of reconciliation.

### *Pentecostal Blessing*

When the high priest had finished the first sacrifice and the offering of his blood he came forth. He manifested himself at Pentecost and symbolically laid his hands upon the Church in the Pentecostal blessing, by which sacrifice his followers were enabled to be conformed to the terms and conditions of his sacrifice. But after offering the blood of the goat the high priest is represented as having finished his work. He puts off his sacrificial garments and puts on his garments of glory and beauty, typified by the glorious qualities of Christ's character and the honorable mission to which he had been anointed as the world's Prophet, Priest, King, Judge and Mediator. Thus coming forth he represents our Lord's Second Advent and assumption of divine glory and power, at which time the Church will be with him as members of his Body, to co-operate in the dispensing of the blessings of the New Covenant to Israel and to all the families of the earth. As on the Day of Atonement the people of Israel put on sackcloth and ate no pleasant food, but fasted and waited for the coming out of the high priest in his garments of glory and beauty, so it has been throughout this Gospel Age. The whole world lieth in the wicked one, overwhelmed in sin and death and corruption. Of them St. Paul declares, "For we know that the whole creation groaneth and travaileth in pain together until now. For the earnest expectation of the creation waiteth for the manifestation of the sons of God" (Rom. 8:22, 19)—waiting for the High Priest, Head and Body, typified by the glorious garments of the Jewish high priest. Following the picture a little further we see that the high priest in his glorious garments went to the Altar and lifted up his hands and gave his blessing to the people—the blessing of the New Covenant, the blessing of the forgiveness of sins, the blessing of pouring out of the holy Spirit upon all flesh. If in the type a blessing is portrayed, how much greater will be the blessing in reality! As in the type the people arose, threw off their sackcloth and fasting and rejoiced in their forgiveness, so in the Millennial morning the world, coming to an appreciation of the great High Priest and the sacrifices of Atonement, will arise from sin and degradation and death and rejoice in divine favor and in the realization of the many blessings of restitution set before Israel, as declared by the mouth of all the holy prophets since the world began.—Acts 3:20.

### *With His Own Blood*

In the context the Apostle says, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. 13:12.) Are we asked

what people Jesus would sanctify with his own blood? We answer, in the broader sense of the word, "All people—all who ever will accept sanctification, cleansing, reconciliation through him." We read that he gave himself a ransom for all. It matters not that he did not apply it at once for all, but merely for us, the Church, the "household of faith." The intention of his sacrifice was for all. This does not alter the fact that thus far the merit of Jesus' sacrifice extends not beyond the "household of faith." In due time through the Church his merit will extend to every creature. Thus it is written, "They shall obtain mercy through your mercy," and we obtain our mercy through Jesus' death, as he by divine grace, tasted death for every man.

### *The Scape-Goat's Part*

Some, without mature thinking, have remarked that the scape-goat cannot represent a spirit being class, because it never went into the Holy nor Most Holy. We reply that neither did the bullock nor the Lord's goat go into the Holy nor Most Holy. It was merely the blood of these that was taken into the Most Holy and the blood represents the surrender of earthly rights and privileges and life willingly, in pursuance of the divine will or arrangement. The scape-goat, or "great company" class, consists of those who made an offering of themselves and were accepted, but who failed to fulfil the conditions of their sacrifice. Failing to become members of the High Priest's Body and sharers of his glory on the divine plane, these would have had nothing, had the Lord not specially provided for them an experience of tribulation for the destruction of their flesh, that the spirit might be saved in the day of the Lord Jesus. They had been accepted of the Lord because of their faith and their consecration unto death. Failing to make good their consecration and holding on to the present earthly life, they would lose all, were it not for the arrangement thus made on their behalf for the destruction of their flesh. Nor are we to think of these as a dishonorable class, an unfaithful class, an undeveloped class. None can gain eternal life under the divine arrangement on any plane of being except as he shall be transformed and be brought to the condition of perfect loyalty to God and his righteousness. Any who do not come up to the highest standard of obedience to God would not be accounted worthy of eternal life in the "great company," or in any other. Having been begotten of the holy Spirit they could not reassume their earthly rights and restitution blessings. Those once consecrated and sacrificed are gone forever. If the spirit life be not attained the implication would be the Second Death.

### *Great Company re Sin Atonement*

This "great company" class has nothing whatever to do with sin atonement, for the scape-goat was neither burned outside the camp, nor was its blood brought into the Most Holy. What, then, is signified by the statement (Lev. 16:21) that Aaron laid his hands upon the head of the scape-goat and confessed over it all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat?



## *Sins Confessed Upon Head of Scape Goat*

The sin atonement effected by the blood of the bullock and the blood of the Lord's goat represented the atonement for original Adamic sin and all the weaknesses and imperfections traceable directly thereto. Since the blood of these two animals made satisfaction for all such sins of all the people, it is manifest that none remained to be confessed upon the head of the scape-goat. What sins, then, were those which Aaron confessed upon the scape-goat's head? We reply that they were such trespasses as those our Lord taught us to pray for, saying, "Forgive us our trespasses, as we forgive those who trespass against us." If we freely forgive those who trespass against us, God will freely forgive us our trespasses. But he did not forgive original sin, but instead, sentenced us to death on account of it and provided his Son as our Redeemer. These trespasses are shortcomings, imperfections, etc., as represented in carelessness or indifference or wilfulness or any other failure to do the Lord's will the very best we know how. The Lord represents that he keeps a very strict account of all the world's affairs. He explains that the severe tribulations which came upon the Jewish nation in the close of its harvest time was a retributive experience. In that awful trouble with which their age ended, as our Lord foretold, the Lord required all the righteous blood shed from the time of righteous Abel down to about that time. In a word, every injustice cries out for vengeance, for retribution, for penalty. The great original sin, whose penalty is death, our Lord Jesus has paid, dying, the just for the unjust. But there are many sins, many injustices of the past, as well as of the present, which are still unaccounted for to justice. For instance, in Revelation we read that the souls under the altar cried, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10.) Justice is merely waiting for the full number of those persecuted for righteousness sake to be completed and then the punishment will come. The great time of trouble with which this age will end will, like the time of trouble which closed the Jewish Age, signify a time of settlement of the claims of Justice. The "great company," failing to sacrifice during the acceptable time, will be permitted to share a considerable measure of that trouble coming upon the world—to cancel, if you please, a measure of the troubles due to come upon humanity in general. When that time shall come these dear friends, represented in the "great company," will rejoice in their share of suffering and destruction of the flesh, that they may be saved as spirit beings in the day of the Lord Jesus. And what they shall suffer of the iniquities of the world will mean that much less for others in that day of trouble.

### *"Fellowship in His Sufferings"*

That our Lord suffered, the Just for the unjust, the Scriptures clearly set forth—not merely the amount of pain which he experienced, or, in old English suffered: he suffered death on account of sin. We suffer with him. We are partakers of his sufferings. Our Lord's most severe sufferings were probably in Gethsemane, where, we read, that he was

in a great agony and that "Of the people there were none with him;" even the faithful, beloved eleven apostles were drowsy and could not watch with him at that hour. But they could not comprehend his trouble—that the programme of the next few hours meant so much to him. He knew that in his covenant made at Jordan he had given up his earthly rights and privileges. He knew that now his entire dependence as respects a future life rested upon a resurrection from the dead and he knew, too, that if he had not performed the divine will perfectly, completely, that he could not be granted the glorious resurrection change and the eternal glory on the spirit plane. Thus we read that he offered up strong crying and tears unto him who was able to save him out of death and that he was heard in that thing which he feared. He feared death—not that he doubted the heavenly Father's promise that if his sacrifice was faithfully performed he would be granted a glorious resurrection. He feared that unintentionally he might have made some error, might have failed to perform some portion of his consecration vow. He feared, therefore, lest there had not gone the full measure of the cloud of incense into the Most Holy to cover the mercy-seat and to indicate that he had been faithful to the last degree in his sacrificing. Then it was that the angel appeared to strengthen him. What the strengthening was is not revealed, but most evidently it pertained to the things which he feared. Undoubtedly the angel, as the Father's representative, assured him about his faithfulness; that his sacrificing had been acceptable in the Father's sight. At once a great calm came, in which the great storm of anguish, which had threatened but a moment before to wreck his mortal body subsided. Thenceforth we behold him the calmest of the calm—before the high priests enduring the contradiction of sinners against himself in the presence of Pilate and the rabbis. Led to the cross he was the most self-possessed of all of whom we have any knowledge on the occasion. When his disciples forsook him, it was he who interposed that they be not pursued, but let go their way. When Peter denied him, it was he who calmly looked towards Peter, reminding him of the prophecy. On the way to Calvary it was he who spoke words of peace to the weeping women, saying, "Weep not for me, but rather for yourselves." How different are the experiences of Christ's followers! We have him not only as an Example and as a Teacher, but as our Protector and as our Advocate. We may indeed have strong consolation because he has assured us that he has not only appeared for us, but that he is able to succor us in every time of need. He is still Head of the Church, which is his Body. He is still supervising the interests of all of his members. He is still saying to us, as he did to his disciples of old,

*"This Is My Blood—Drink Ye All of It"*

Whoever fails to clearly see that the Church at the present time is the members of the Body of Christ can never understand how the Church is to share her Lord's sacrifice, as represented in his cup. After our Lord at the last Supper had himself partaken of the fruit of the vine,

he handed the cup to his disciples, saying, "This is my blood of the New Covenant, shed for many for the remission of sins. Drink ye all of it." Not only did our Lord drink of the symbolical cup before giving it to his disciples, but he drank of the same actual cup, the partaking of which he requires of us as an evidence of our loyalty as his disciples. This is the cup of shame, of sorrow, of indignity, of self-denial on behalf of others. The Master spoke of it as the cup which the Father had prepared for him. He left some of it for us, that we might have the privilege of sharing in his sufferings and of the glory that shall follow as soon as the last member of his mystical Body shall have been glorified. When he passed the cup to his disciples at the Memorial Supper, his words, "Drink ye all of it," not only meant that all who would be his disciples must drink of that cup, but also meant that his followers must drink all of it, must leave none of it. In other words the sufferings of Christ belong exclusively to this Gospel Age, marked by his own sufferings at its beginning and terminating with the revelation of his glory in the Kingdom. There will be none of the sufferings of Christ for the world to drink of during the Millennial Age and there will be no opportunity for any of them to become joint-heirs with the Redeemer. The Master said that this cup was the blood of the New Testament—the new will, his will or Testament, by which he is bequeathing his earthly rights and earthly honors to the earthly seed of Abraham and to the world of mankind through them. It is his blood that was necessary for the sealing of the New Covenant and we were invited to share his cup, to share the sealing and to share the dispensing of the New Covenant blessings to Israel and the world. Whoever does not drink of this cup, whoever does not share in the sufferings of Christ—the same sufferings which he experienced, as members of his Body—cannot share with him his Millennial throne of glory, by means of which the New Covenant blessings will be established with the world.

### *Drinking His "Cup"*

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

### *Holding Fast the Promises*

Let us hold fast to these precious promises. If others lose their hold and claim that they can no longer thus see with us, our pity should be for them that the light that they had has gone from them. Let us not smite the blind, but

rather be kind and generous toward all. The greater the number of the blind, the greater is the blessing and privilege of those who do see. Let us rejoice in our privileges and use them. Let us remember the Master's words, "If the light that is in thee become darkness, how great is that darkness." Such are in a more pitiable condition than the world who never saw. Let us remember, too, that all kinds of blindness are more or less contagious and let us guard our spiritual sight as one of the most precious boons given of the Lord.

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## Ransom Points to be Remembered

Z 1909—349

### *Ransom Used in Scriptures*

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

### *Meaning of Ransoming*

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

### *Providing and Applying Ransom-price*

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

### *Laying Down the Ransom-price*

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

### *Proof that the Church Had Been Ransomed*

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

## *Ransom-price All Necessary for the Church*

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

### *Philosophy of Applying Ransom-price*

It took all of that merit or *ransom-price* to make atonement for our sins—because it was so applied. It would have required *all* of it for even one man's release. It is because the penalty or sentence of death passed "upon all men to condemnation," through *one* man's offense or sin, that the *one* man's death can be applied for more than one man's release from condemnation. But whatever the number it is applied for, it takes it *all* to effect the release from condemnation.

### *High Priest Now Has No Merit to Apply*

So, then, the High Priest, having applied the *entire ransom-price* "for us," "on our behalf" (Heb. 9:24), for the blemishes or condemnation of those now accepted as *his members* and *his house*—the household of faith—it follows that he has no merit now remaining to apply for the world. The *ransom-price* which was sufficient for one man or for all men was applied only "for us," "for our sins."

### *The Hope of the World*

Ah, it has not been forgotten in the Divine purpose, and in due time it will be ransomed—"the precious blood," the *ransom-price*, will be applied on the Mercy-Seat for the sins of all the people! Then the holy Spirit will be poured out upon all flesh.

### *Re Church Paying World's Ransom-price*

What! Will the Church pay the world's *ransom-price*? Not so! It is the Divine arrangement that in all things he [Jesus] should have the pre-eminence. Jesus' merit, as we have seen, is now fully in use—*accredited to us* who are of the household of faith, for our justification by faith. We are counted, or reckoned, as possessing the earthly rights and life forfeited by Adam and redeemed by Jesus. But this reckoning or justification is confirmed to us of God by the holy Spirit's begetting to a new nature *only because of our consecration vow* to the Lord that we would lay down our lives, sacrificing all those earthly interests and rights as he did—walking in his steps, being baptized into his death, drinking of his cup of ignominy—partaking with our Head of "the blood of the New Covenant," by which as a legacy or Testament the *ransom-price blessing* shall in due time be bequeathed to natural Israel—with the proviso that all mankind may be blessed by becoming Israelites indeed on the human plane of restitution—Abraham's earthly seed—as the sands of the sea for multitude.

### *Re Returning Ransom-price to High Priest*

Note, then, that the *one ransom-price*, laid down by our Lord at Calvary, was all paid over to Justice "on our be-

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

### *Classes Developed Under Original Abrahamic Covenant*

"Ye shall *all die* like men," or as men, writes the Lord through the Prophet, (Psa. 82:7.) There are three classes developed under God's original Covenant with Abraham—the Grace or Sarah Covenant. (I.) The "little flock" of under-priests—members of the Body of the High Priest. These suffer with him, sharing "*his death*," "*his cup*," "baptized into his death." (II.) The "great company," who consecrated unto death and were begotten of the Spirit, but who "through *fear of death* were all their lifetime subject to bondage." These *must die*, but not as parts of Christ's Body, not as parts of his *sacrifice*. They must suffer "the *destruction of the flesh*, that the spirit (new nature) may be saved in the day of the Lord Jesus." (III.) Those who wilfully turn from and repudiate their consecration to *sacrifice* must die the Second Death. These are described by St. Paul as treating despitefully the one who paid their ransom-price and accepted them as his members, sanctifying them apart as his *joint-sacrificers* and *joint-sharers of his glory* in connection with the great work of mediating the New Covenant, under which Israel and the world will be blest.—Heb. 10:29.

### *Death of all Sanctified*

All of these three classes, all whose justification and sacrifice of sanctification were accepted by the Lord—as evidenced by their receiving the holy Spirit as his servants and handmaidens—all these must die before the New Covenant with Israel and mankind will be sealed. They must lay down all earthly justification and earthly rights, forever, *before the one ransom-price* can be back into the hands of Justice to the credit of the High Priest, that he may *therewith* appear in the presence of God to make an atonement with his *ransom-price* for the sins of all the people. Then, at the close of this age and the opening of the Millennium, our Lord, who as the man Christ Jesus gave himself a *ransom-price* for all, will have *presented* that price "for all." Thus "he is the *propitiation* [expiator—*Strong's Lexicon*] for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." (1 John 2:2.) The expiations are separate and distinct, but the one sacrifice, finished at Calvary, is the *ransom-price* by which both expiations are to be effected

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## **The Ransom Work**

Z 1910—170

### *Physical Sufferings Re Ransom.*

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

The Ransom, or corresponding price which our Lord Jesus

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

#### *Christ's Sufferings Not Necessary but Expedient.*

These provisions, we understand, were not of Divine necessity, but of Divine wisdom and expediency. It was necessary that Christ should suffer that he might enter into his glory—before he could be the qualified High Priest, and ultimately accomplish the work of Mediator between God and the world of mankind; hence his sufferings were permitted for the testing, the proving of himself. And so with the sufferings that come to the Body of Christ, the Church. They are for our own development. The Father deals with us as with sons. He lovingly chastises and corrects us that he may thereby fit and prepare us and demonstrate our worthiness of the glorious reward which he has arranged for us with our Lord, and under Him.

#### *Christ's Death Furnished Ransom-Price.*

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

#### *Ransom-Price in Reservation for World.*

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

### *Jesus' Work Re Its Value in God's Sight.*

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

#### *The Same Vail Untaken Away*

*Question.*—Please explain this text: "And not as Moses, which put a vail over his face that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded, for until this day remaineth the same vail untaken away in the reading of the Old Testament, which vail is done away in Christ"—2 Cor. 3:13, 14.

#### *Abolishing Law Covenant.*

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

#### *A Believer One Who Accepts God's Offer of Glory, Honor and Immortality.*

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

#### *Belief in Ratio to Obedience.*

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



## Passover and Atonement Day Sacrifices

Z 1909—132

Our recent celebration of the Passover has raised the question, Did the sacrifice of the Passover lamb on the 14th day of the first month represent the same thought as the sacrifice of the Atonement Day on the 10th day of the seventh month?

### *Passover Lamb Represents Sacrifice for Church Only*

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

### *Deliverance of Israel no Part of Passover Picture*

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

### *Atonement Day Sacrifices re Passover*

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

### *Bullock Only for Consecration of Priests*

In the account of the consecration of the priests a bullock only is shown as the sin-offering (no goat, because it was not "for the people"). Then a burnt-offering is shown, which represents both the Lord and the Church in their united and yet divided position and relationship. A ram was killed and divided into pieces and washed, and then the pieces were laid in order, in relationship to

the head, upon the Lord's altar; and the entire lamb was the burnt-offering. This represents the relationship of the Church, the members of the Body with the Lord, the Head of the Body.—Ex. 29:10-18,

### *"Burned Outside the Camp"*

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

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

### *Some Gone Blind*

Some who were once of us, but who have gone out from us, are doing all in their power to shake the faith of any with whom they have influence. Although they have professed for years to see eye to eye with us (the fulfilment of this type and the fellowship of the Church with her Lord in these very sufferings of the present time), they now seem to have gone blind as respects these things and to be anxious to blind and confuse as many others as possible. What we have presented above is what we have been presenting for the past twenty-nine years to the best of our ability—showing, proving the Mystery of this Gospel Age to be that the elect Church is *privileged to suffer with Christ as his members*, and, by and by, to be glorified with him as members of the one Body, of which he is the Head.

### *Church's Part Does not Lessen Value of Christ's Blood*

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

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

### *Pastor Russell Urges Study*

Here we perceive the advantage of those who have wisely improved their time in the *study* of these truths which God caused to be prepared for their nourishment. Those who have been faithful in the study, and who lived according to it, are now strong. Others are now weak and liable to be carried about with every wind of doctrine. We cannot too strongly urge, dear friends, the necessity for spiritual nourishments—through meetings and particularly through *reading*. No amount of hearing can take the place of reading. Moreover, we advise connected, consecutive reading—especially the six volumes of the *Dawn-Studies*. We remind you afresh that many are now following the suggestions of a mother and her daughter who some time ago wrote a letter to the *Tower* telling that they had found that they could read the entire six volumes within a year by reading twelve pages per day. They had followed this course for one year and had begun it for the next. The suggestion has been taken up by several with excellent results and we commend it to you all. Our minds are leaky vessels and many who have read the *Dawn-Study* series several times find that their later reading reveal to them matters which they did not see earlier.

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### **“If We Suffer With Him”**

Z 1909—154

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

### *Our Common Salvation*

St. Jude speaks of “our common salvation”—a salvation from sin, from death, from human imperfection to human perfection—to all that God intended that our race should be, to all that our race lost through Adam’s disobedience. The Divine provision is, as expressed by our Lord, “to seek and to recover that which was lost.”—Matt. 18:11.

### *Now Faith Counted for Righteousness*

The world is to be sought and to be recovered during the Millennium, its period for judging (disciplining) and trial for life eternal. Then the faithful and obedient of all peoples will obtain full Restitution and life eternal. But *now*, in advance, this “common salvation” comes *by faith* to a certain class—to those who have the hearing of faith and the eye of faith, and obedient hearts. These, by virtue of the merit of Christ applied to them when Jesus “ascended

up on high there to appear in the presence of God for us"—these are reckoned as having all the advantages of restitution *imputed* to them on account of their faith. They do not get restitution actually, but *reckonedly*. Their faith is counted to them for righteousness or perfection.

### *Discrimination in Divine Providence*

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

### *Faith in Blood, Not Covenant, Necessary*

The answer is that this is a part of the "Mystery" of God; that the Lord is now seeking for and electing a special class to be joint-heirs with his Son—joint-sufferers with him in his sacrifice and joint-sharers in his Kingdom glory, "the Bride, the Lamb's Wife." The special arrangement permitting these to be justified by *faith* instead of *actually* justified (or perfected) is with a view to their being privileged to offer a proper sacrifice—"holy, acceptable to God, their reasonable service." (Rom. 12:1.) This Justification by faith is necessary because nothing unholy or unclean may come to the Lord's altar, as the Law clearly taught and the types clearly showed. Every sacrifice for the Lord's altar must be "without spot or blemish." Every member of our race was spotted and blemished by inherited sin and imperfection, and hence the necessity for the Divine provision of Justification by *faith*—not faith in Covenants, but faith in the precious blood of Christ, the Lamb of God which taketh away the sin of the world." This faith grasps the fact that while the sin of the world has not yet been taken away by the Lamb of God, and the world still lies under condemnation, nevertheless the merit of the blood has been applied on behalf of the "household" of faith—and in due time will be made efficacious, under the New Covenant, for the bringing of forgiveness to every creature, with the opportunity of eternal life.

### *Characterlikeness of Jesus*

But under which Covenant does God purpose to receive the *faith-justified* ones as *sacrificers*? The answer is that the Divine proposal to the Redeemer that he sacrifice and as a reward of his sacrifice be highly exalted to the Divine nature and glory—this blessing (which belongs only to Jesus and was applied only to his sacrifice) has by the gracious plan of God been extended to include all those of this Gospel Age who have the character likeness of the Redeemer. They are invited to share in his sacrifice, and are promised that if faithful they shall share in his glory.

### *Justice re More than Jesus' Life*

But what sacrifice is this? Could Justice call for more than a life for a life—the death of Jesus as the *ransom-price* for the death penalty of father Adam? Surely not.

Justice has no voice in the present proceeding of Grace. Justice, however, cannot interfere, if it is agreeable to the Great Judge and the Redeemer to accept a "little flock" of justified believers as members under the Redeemer as Head. This very matter pleased the Father and pleased the Son, and is, therefore, a part of the Divine program. These members are "elect according to God's foreknowledge through sanctification of the spirit and the belief of the Truth." (1 Pet. 1:2.) Their selection is not a change in the Divine program, for they were "chosen in him before the foundation of the world." (Eph. 1:4.) Their selection was unexpected of the angels and of men and hence was a "mystery" and still is a "mystery" to mankind. "The world knoweth us not, even at is knew him not." (1 John 3:1.) But the selection of this class was always the Divine purpose. "The God and Father of our Lord Jesus foreknew us also by Jesus."

### *Same Program for Master and Members*

Whatever, therefore, was the Divine program for the Master, the Forerunner, the Chief-priest, is the Divine program for his *members*—they must "walk in his steps"; they must "suffer with him"; they must "fill up that which is behind of the afflictions of Christ." If any decline so to do, he loses his place as a member of the Body. We know, nevertheless, that the full number of the "elect" will ultimately be found and every one of them will be *sacrificers*, for none others are *members of his Body*. It is the spirit of the Head coming upon these that produces the sacrifice of the flesh (the justified flesh) "holy, acceptable to God."—Rom. 12:1.

### *Object of Jesus' Sacrifice*

There is only one object in the sacrifice which God has provided for, the sacrifice which Jesus accomplished, and is accomplishing in all those who will become his members—that is a *sacrifice for sin*. It is presented to God, holy and acceptable. In this respect it differs from other sacrifices which men make; as, for instance, a father or mother may sacrifice comfort or even sacrifice life, on behalf of their offspring, but such sacrifices, however appropriate, are not the *sacrifice of Christ*—are not of the "better sacrifices" typified in the sacrifices of the bulls and the goats.

### *Blessed Are Your Eyes*

St. Paul calls our attention to the fact that only those sacrifices which were burned outside the camp were a *Sin Offering*. Next he shows how our Lord was the sin offering. Then he points out how, if faithful *members of his Body*, we also must suffer outside the camp—as members of the sin-offering—represented in "the Lord's goat." This sacrifice is not yet completed. It is in process. Hence the Apostle's expression, "Let us go to him outside the camp, bearing *his reproach*"—just as the slain goat was carried outside the camp and there consumed as the bullock had been. (Heb. 13:11-13.) These matters, dear readers, are amongst the "deep things of God which no man knoweth except by the spirit of God." (1 Cor. 2:10.) The world

knows nothing about them. "To you it is given to know the mysteries of the Kingdom of God, but to outsiders all these things are spoken in parables." (Matt. 13:11.) *Outsiders* are in what the Scriptures term "outer darkness"—the darkness which belongs to this present time of ignorance and superstition. (Matt. 25:30.) The few have been permitted to enter into the banqueting halls and to see the glorious beauties of the riches of Divine grace. Blessed are your eyes that see and your ears that hear. As for those who never saw they properly have our sympathy, nor should we expect so much of them as of ourselves who have been blessed with this knowledge of this important sacrifice and of its glorious reward. Furthermore, as we are now in the sifting and testing time, it must not surprise us if some who once saw eye to eye with us in these matters become blind to them and drift into the "outer darkness" as respects these matters and others—we know not how far. Truths so interweave that one lost or perverted injures presently the beauty of the entire fabric.

### *Sifting and Testing*

Our expectation must be that the differences will increase and that the loss of spiritual sight will ultimately extend to other features of the Divine Plan. We have nothing but sympathy to express for such. Indeed to us their case is most pitiable. It is practically a hopeless case, too, whereas some of those who have never seen and never tasted we may hope will yet see and taste of this grace. But of those who see and then become blind our Lord says, "If the light that is in thee become *darkness*, how great is the darkness." (Matt. 6:23.) It would be better not to have known the way of Truth than to have departed from the holy command. It is not for us to judge one another, but to leave all in the Lord's hands, assured that he makes no mistake. We may have thought their hearts all right, when the Lord may have seen them to be all wrong. But the results will show. And what we could not read, and should not have attempted to read of unfaithfulness to the Truth, will be manifest of themselves in the Lord's time and way. Let us not forget that he that sanctifieth and they that are sanctified (his *members*) are all *one*. He is in us all. In our consecration we lose our humanity and all of its rights, exchanging these for our spiritual membership in the Body of Christ.

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### **"For This He Did Once"**

Z 1909—153

*"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."—Heb. 7:27.*

#### *Book of Hebrews*

In studying the Book of Hebrews it is well to keep in memory that the Apostle's thought was not to give a detailed explanation of the types of the Law, but merely to prove to the Jews that they should look beyond the high priests and the under-priests of the Aaronic order for a

greater Higher Priest of our profession (order) and a superior under-priesthood, "a royal priesthood." In the text above quoted St. Paul is drawing attention to the fact that a repetition daily and yearly of the sacrifices of the Law on a higher plane is not to be expected, but rather that the One Priest (Christ, Head and Body,) in the one antitypical Atonement Day accomplishes the entire work which will usher in full forgiveness and reconciliation to all the people. This in type was done in the one Atonement Day and the antitype of that Atonement Day is not yet ended. It will close with the end of this Gospel Age. It will close when the last member of the Body of Christ shall have suffered with the Lord, "Filling up that which is behind of the afflictions of Christ."—Col. 1:24.

### *The Anointed One*

The first offering of the Day of Atonement was the bullock, which typified the man Jesus. It was because of this offering and by the act of consecration that our Lord became the Anointed One—"the High Priest of our profession." As the spirit-begotten High Priest our Lord for three and a half years offered up himself, his manhood, in sacrifice. He finished that offering, typified by the bullock, at his death. Then, as shown in the type, he took the blood of the bullock and proceeded into the Most Holy, "there to appear in the presence of God *for us*"—the "household of faith."

### *Goat Follows Bullock*

In the type the typical high priest, after offering the first sacrifice and after applying its blood on behalf of the body (the under-priest) and his house (the tribe of Levi), laid his hands on the Lord's goat and slew it and did with it as with the Bullock, except that its blood when taken into the Most Holy was differently applied—on behalf of the other eleven tribes, who represented all nations, peoples, kindreds and tongues of humanity.

### *Two Parts of One Sacrifice*

These two offerings and their distinctly separate sprinklings of blood were both parts of the one Atonement Day service—"this he did once." Two deaths are clearly shown and two blood sprinklings; and on behalf of two different classes; but they were parts of the one sin atonement. Just so our Lord, during his earthly ministry, was dying daily, yet it was one sacrifice; so also when we fill up a share of his sufferings, dying daily, it is part of his sufferings and sacrifice, which he is still accomplishing in us once for all—this he does once and will never repeat. All sacrificing of this sort will end with this age—he will accept no further members of the Body of Christ, no additional members to "the royal priesthood."

### *Fellowship of Mystery*

As we have repeatedly shown, the first Atonement Day sacrifice was our Lord's sacrifice of his own flesh, the man Jesus, and the second sacrifice was that of his *adopted members*—those justified by his blood and consecrated to his service even unto death. These accepted by the Lord are

sacrificed by him as parts or members of himself; and their blood (death) is counted in as a part of the blood of Christ—"dead with him." This is the "Mystery" hidden from previous ages and generations. The "*fellowship* of this Mystery" was granted to the Jews and Gentiles of the "little flock" of the called and chosen and faithful.

#### *Lord's Hand (Power) on Head of Antitypical Goat at Pentecost*

Our Lord as the High Priest laid his *hand* upon the "Lord's goat" at Pentecost. His *power* (hand) there came upon his followers accepting their consecration and bringing to them the trying experiences as *his members* which faithfully endured will, according to the Divine plan, grant them a share with him in his divine nature and Kingdom. It is not the suffering of the Church that counts, but the sufferings of Christ. It is because we are counted in as *members* of Christ, "members in particular of the Body of Christ," that we are permitted to be his members on the spirit plane and to share the glories and honors of our Head. "If we suffer with him, we shall reign with him." "If we be dead with him we shall live with him."

#### *Sufferings of Christ Continue in His Members*

Thus the sufferings of Christ, while in the one sense of the word ended at Calvary, in another sense of the word continue in his members; this is a "*Mystery*" to many. The sufferings of Christ are still in process and his faithful ones are still filling them up. St. Peter tells us that the prophets of old spake of the sufferings of Christ and of the glories that should follow. The sufferings of Christ Jesus were followed by his personal glorification, demonstration of which was given at Pentecost; but the glory mentioned in this text has not yet been accomplished. It awaits the completion of the sufferings of Christ—the sufferings of the members: "For if one member suffer, all the members suffer with it." (1 Cor. 12:26.) "When he shall appear in glory, we shall appear with him." We shall be *glorified together* if we suffer with him as his members.

#### *When Millennial Kingdom Will be Ushered In*

With the Jews there was a Day of Atonement every year, with its sacrifices repeated year by year continually. But with Christ there is hut one antitypical Atonement Day and when its "better sacrifices" shall have been accomplished—when the great antitypical High Priest shall have finished the work of offering up himself, including his members, thereafter there will be no more sufferings of Christ for anybody to fill up. The glory of the Millennial Kingdom will then be ushered in. The sins of the whole world will be blotted out so far as God is concerned and the High Priest of our profession will be a Priest upon his throne (Head and members) after the order of Melchisedec.

### **"Present Your Bodies Living Sacrifices"**

Z 1909—376

#### *Result of Failure to See the "Mystery"*

Whoever fails to see that the Church as "members" of the Christ suffer with him *sacrificially* (after being "justified



by faith in his blood"), will be logically bound by and by to interpret the *sacrifices* and *sufferings* in some other way. This our opponents already do. They say that we offer *mercy* "the sacrifice of thanksgiving" (Psa. 116:17), "the sacrifice of praise to God."—Heb. 13:15.

### *Sacrificing of Thanksgiving—Wrong Application*

True, we answer, the word sacrifice is used in that broad sense, even though it is a pleasure rather than a sacrifice to praise God, as the word sacrifice is now generally used. This sacrifice under the Law was represented in the "peace-offerings" and "thank-offerings." But St. Paul also urges us, "Present your bodies living sacrifices, holy and acceptable to God." (Rom. 12:1.) He as well as the Master intimates that there is a more difficult sacrifice than the offering of praise before us when we forsake all and take up our cross to follow him in the narrow way. St. Paul urges, "Let us go to him outside the camp, bearing the reproach with him." He identifies these words with the Sin-offering by pointing out that the blood of both the bull and the goat of sin-offering was taken by the Priest beyond the second veil into the Most Holy. He identifies it again by his reference to the burning of *both* "outside the camp." Compare Hebrews 13:11-13 and Leviticus 16:27. If once you saw the beauty of this application of the "better sacrifices" and see it not, confess the blindness that has come upon you and seek the precious eyesalve of Divine supply.

### *Sufferings of the Church and the Great Company*

So far from the "sufferings of Christ," which we experience, being sufferings for sins, the reverse is true. Even the "great company" suffers not for its own sins, but suffers the "destruction" of their *justified flesh* (as the "scape-goat"), because they fail to *sacrifice it*.

### *What "The Acceptable Time" Means*

This is the *one* peculiar and destructive feature of the Gospel Call of this Gospel Age, differentiating it from the preceding and the succeeding ages: Some of the past, from Enoch to John, had the sacrificing spirit and did lay down their lives in the service of the Lord and righteousness, but God did not accept them as *sacrificers*. Our Lord's great sacrifice was necessary first for our *actual* justification before God. Since then is the opportunity for believers who have the same sacrificing spirit—"Present your bodies living sacrifices, holy and acceptable to God." "*Now* is the acceptable time"—"the acceptable year of the Lord"—the time in which God will accept your sacrifices, because he accepts you as "members" of the Body of the Christ, the Great High Priest, the Great Mediator of the New Covenant.—Isa. 61:2; Luke 4:19; 2 Cor. 6:2; 1 Pet. 2:5; Eph. 1:6; Rom. 12:1.

### *Limitation of "The Acceptable Time"*

In the future age "the acceptable time" will be past—the Antitypical Atonement Day will be at an end. Satan will be bound and none will any more suffer for righteousness sake.

## *Ancient Worthies In the Next Age*

Now note the import of this. The Ancient Worthies will get restitution blessings as a part of the world. "Instead of thy fathers, they shall be thy children." (Psa. 45:16.) They will be the first-born children of "the everlasting father." Under the new order of things they will be made the earthly agents or representatives of the Kingdom. And the world will get restitution blessings also as under the New Covenant they obey the great Mediator. But *why is this?* Is there partiality with God that we of this Gospel Age alone of all mankind have the offer of a *spiritual* or *heavenly* inheritance?

### *Does Call of Church Instead of Ancient Worthies Show Partiality?*

No, we answer! The *gift* in every case is the same, namely *restitution of earthly rights* secured by our Lord's *sacrifice of his earthly rights*. The whole difference is that we live in the "acceptable year (or time) of the Lord" and willingly take advantage of the privilege afforded. That privilege is restricted to those who have ears of faith and hear the "glad tidings" now, and fleeing from sin become servants of righteousness and present their "bodies living *sacrifices* holy and acceptable to God." We receive of our Redeemer *earthly restitution rights* by faith, and *sacrifice these* with whatever we have of earthly advantage. All such are accepted as "members" of the Christ, under the Redeemer their Head, the Prophet, Priest, Mediator and King of the world.

### *Beguiling Others of the Prize*

Whoever sees this sees "the Mystery hid from past ages and dispensations, but now made manifest unto the *saints*—Christ in you [which is, that you are his 'members,' and that this fact is the only ground for your] hope of glory." Whoever helps to *blind* those who have once seen this great "Secret of the Lord" (Psa. 25:14) is *beguiling them* of the prize (2 Cor. 11:3), whether he knows what he is doing or not. Whoever loses sight of the *fact* will cease to strive for it. And the fact that the Lord led into the light of "Present Truth" and showed us the "Secret," the "Mystery," implies that he would not let us be plucked out of his hand and away from his leading unless the *heart* was at fault.

### *Re Those Who Lose Sight of the "Mystery"*

Nor is it necessary for us to specially *condemn the hearts* of those who are now losing their sight of what they once claimed to see as clearly as we. Some of them may be merely blinded by dust and may be recovered; and find their *chief trial* along the line of *humility* in the matter of acknowledging their error. Let us neither do nor say anything to make their way back more difficult. Let us apply the principle rather to ourselves. Let us find comfort, peace and joy as well as caution in the assurance that if our hearts are *loyal*, God by myriads of agencies is able and willing to keep our poor heads!

## "Sold all that He had and Bought"

Z 1909—379

### *Parables Illustrating Difference Between Ransom-price and Sin-offering*

Two of our Lord's parables are very assistful to a proper understanding of the difference between the *Ransom-Price* and the *Sin-Offering*. "The Kingdom of Heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the Kingdom of Heaven is like unto a merchantman, seeking goodly pearls, who, when he hath found one pearl of great price, went and *sold all that he had, and bought it.*" (Matt. 13:44-46.) The Kingdom of Heaven, the Millennial Kingdom, its glory and honors and its privileges in connection with the world's restitution, constitute the great prize peculiar to this Gospel Age. This prize never before was possible of attainment, and opportunity to attain it will end with this age, when it will be established in power and great glory at the Second Coming of our Lord—at which time "we shall appear with him in glory." This prize was first presented to our Lord Jesus; as we read, "Who for the joy that was set before him, endured the cross, despising the shame and is set down on the right hand of the Majesty on High." This is the same prize or high calling which has since been set before us.

#### *Process by Which Kingdom Is Obtainable*

The two parables under consideration illustrate the process by which this Kingdom is obtainable. Our Lord left the glory of the Father and humbled himself to become "the *man* Christ Jesus." But this humbling was no part of the Ransom nor of the Sin-Offering. It was preparatory work. A perfect man had sinned and had involved the entire race in his death condemnation, and only a perfect man could pay the price for one or any number or all of the sinners. When our Lord reached the age of thirty years, the age of manhood according to the Law, he was ready to be put on trial for his own life, that by loyalty under tests he might prove his worthiness of everlasting life on the human plane. Only such a tested, proven, perfect man could be the world's *ransom-price*.

#### *What Our Lord's Keeping the Divine Law Did*

Our Lord's keeping of the Divine Law was not the ransom-price of the sinners. It merely demonstrated that our Lord could be an acceptable ransom-price for all. The giving of his life at thirty years in consecration was finished at Calvary. By that consecration, by the things which he suffered, by the laying down of his life, he laid down the world's ransom-price. It mattered not that the testing of his personal loyalty and his consecration of himself unto death were simultaneous. It was just as proper that it should be so as it was that he should have been tried and tested first and should subsequently have surrendered his life willingly as man's ransom-price.

## *Selling All*

This feature of the work—the laying down of his life—is illustrated in the parables under consideration by the statement, "Sold all that he had." As in the parable the selling of all that the merchant had did *not purchase* the field or the pearl, but merely secured the price which was sufficient afterward for its purchase, so, our Lord's surrender of his life and all of its rights and interests sacrificially in the world's behalf did *not purchase* the world—did *not pay* the price—but merely secured the ransom-price for the sins of the world, to be *applied* afterward as he may please.

### *Securing and Using Ransom-price Different Transactions*

As in the parable the price was afterward used in the purchase of the treasure, so in the reality our Lord's payment of the price to Justice corresponded to the buying of the treasure, the buying of the pearl. In other words, the ransom-price of the world was secured by our Lord by the sacrifice of his human life, but the use of that price for the purchase of the treasure was a later and a totally different transaction. It was after our Lord had risen from the dead and sojourned with his Apostles forty days and had ascended up on high that he "*bought us* with his own precious blood." "He appeared in the presence of God *for us*" and there applied on our behalf the merit or ransom-price which previously cost him his life.

### *Buying Treasure in Field Illustrates Purchase of Church*

Those whose eyes of understanding are open to a discernment of "the mystery of God" will readily see the further application of the parable to us, the Lord's followers and members. By the grace of God our Lord paid the price and *bought us* for whom he appeared. He did not buy the world, but the "Church." He "*loved us and bought us with his own precious blood.*" "*Ye were redeemed (bought) not with corruptible things, but with the precious blood of Christ.*" (1 Pet. 1:18, 19.) But this application of the ransom-price to us is provisional, conditional. To be of the class included in this purchase requires that we shall not only flee from sin and believe in the Lord Jesus Christ unto justification, but that additionally we must have our Lord's character-likeness and must, like him, sell all that we have, that we might share with him in his great work and thus *pass his merit on* for the purchase of the world—for the cancellation of the sins of the whole world, at the close of this age.

### *Must Have Christ's Spirit of Sacrifice*

Whoever has not the Spirit of Christ in this sacrificing is none of his. And whoever, after thus consecrating his life, draws back does so unto perdition, destruction. (Heb. 10:39.) Whoever seeks to preserve his life—the restitution life imputed to him through the merit of Christ—will lose his eternal life. (Mark 8:35.) (This principle is applicable to the Church only, during this age. The rule will be the reverse for the world during the Millennium. Whereas we receive of Christ *restitution rights to sacrifice them* as his

members and to gain the new nature with him, the world will get *restitution* rights to keep them everlasting and never to sacrifice them.)

### *The Merit All From the One Man*

In the transaction, be it noted, the merit, the value, all proceeded from the *one man*—the man Christ Jesus. No more was needed. No more was demanded by Justice for the sins of the whole world. So to speak, our Lord Jesus loaned to the "elect" the merit of his righteousness, imputing it to us by faith as a wedding garment. Thereby he qualifies us as his members and in his name to share in his sacrificial work in order that we may be permitted to share with him in his Millennial Kingdom glory and its great uplifting work for the world of mankind.

It is the merit of Jesus which now temporarily is loaned in justification by faith to the Church and which must be sacrificed again by us as his "members"—that is to constitute eventually the ransom-price of the whole world of mankind, who are to be blest during the Millennium.

### *Condition for Sharing His Resurrection*

The condition upon which we may share the Millennial Kingdom with our Lord is that we shall walk in his steps; that we shall suffer with him; that we shall drink of his cup; be partakers of the blood of the New Covenant, which, at the end of this age, will be sealed for Israel and the world. Thus we shall be sharers in the sufferings of Christ, by immersion *into his death*, in order that, in due time, we may share also in "*his resurrection*."

### *Counting Cost and Selling All*

Who cannot see the force of these parables? Who cannot note that our dear Redeemer counted well the cost, then laid down his life—sold all that he had? And who does not remember that he calls upon us to sit down and count the cost of being his disciples? The field will be bought. The precious pearl will be secured by our Lord, in harmony with the Father's arrangement. And more than this, the faithful elect Church will secure a share therein as members of his Glorified Body. How important, then, that we count the cost in advance and that we count not our lives dear unto us, that we may win the prize, the pearl, the treasure!

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## **"Give Thee For a Covenant"**

Z 1910—6

### *Christ, Head and Body*

Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate

heritages that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places."—Isa. 49:7-9.

### *Earthly Inheritance and Mediator Different*

Full often have we made application of this Scripture to our Lord, the Head, and the Church, his Body. We now call attention particularly to the feature which declares, "I will preserve thee and give thee for a *Covenant* unto the people, to establish the earth," etc. Notice the fact that the people and their earthly inheritance are here differentiated from the great Mediator of the Covenant, through whom the people are to be blessed. Our Lord has not yet received the heathen for an inheritance and the uttermost parts of the earth for a possession. He has not yet regathered and blessed natural Israel and made them the special channels of his blessings to mankind. For more than eighteen centuries he has been waiting at the right hand of majesty for his foe to be turned over to him—for the time to come when he shall take to himself his great power and reign. The beginning of that reign will be the binding of Satan. Then the blessing and uplifting of the groaning creation will follow. Gradually the world will be prepared to resume covenant relations with God at the close of the Millennium.

### *Ministry of the World's New Covenant*

Why the delay? Why did he not begin the work at once, immediately after he ascended up on high? The Scripture answer is that, in harmony with the Divine Plan, he has been waiting for the "members" of his Body to join with him in sacrifice in the sufferings of this present time, that they may share with him as his "members" in the glorious work to which he has been appointed as the spiritual Seed of Abraham. (Gal. 3:29.) From this standpoint all the work of God's people during this Gospel Age is so much of the ministry of the world's New Covenant—serving that New Covenant by getting themselves and each other ready for the future work of glory at the expense of self-denials

*as respects earthly things and the present life.*

### *Paul's Application to the Church*

Note St. Paul's application of our text to the Church. He quotes the passage as applicable to the Body of Christ, saying, "We, then, workers together, beseech also that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted [the antitypical Atonement Day], and in the day of salvation have I succored thee: behold, now is the accepted time [when we, like our Lord, may sacrifice earthly rights and restitution privileges and thereby attain the spiritual blessing of our "high calling of God in Christ Jesus"]; behold, now is the day of salvation"—the great salvation to the Divine nature.—2 Cor. 6: 1, 2.

### *No Room for Question*

Reading again the prophecy from which this quotation is made—our text—we perceive that there is no room to question that the entire Christ Head and Body was given as a Covenant for the people, the world, to institute general times

of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.—Acts 3:19-21.

### *Blood of New Covenant Signifies "Better Sacrifices"*

We see, in this connection, also the appropriateness of our Lord's speaking of his "Cup" of suffering and death which he invited his faithful to share with him as being not only his own blood shed for us, but also "the blood of the New Covenant shed for many," in which we are privileged to *participate*. Those who see and who appreciate the privilege rejoice to be accounted worthy to have *fellowship* or participation with Christ in his sufferings and sacrifices, that they may have share with him also in his glories and work. The blood of the New Covenant signifies the "better sacrifices" by which God has been pleased to arrange to bring the whole world *anew* into Covenant relations with himself.

### *The Ministry of Reconciliation*

"If any man be in Christ, he is a New Creature: old things are passed away; behold, all things are become new. [Such are already back into harmony or covenant relationship with God.] And all [these] things are of God, who hath reconciled us to himself by Jesus Christ [brought us back to covenant relationship], and hath given to us the ministry of reconciliation: to wit, that God was in Christ, *reconciling the world* unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech men by us; we pray men in Christ's stead, Be ye reconciled to God. For he [God] hath made him [Jesus] to be sin [offering] for us [him], who knew no sin; that we might become God's righteousness in him."—2 Cor. 5:17-21.

### *Four Distinctly Separate Parts*

The careful student will note in the words quoted four parts distinctly separate: God, our Lord Jesus Christ, the Church, and the world. God and the world are in opposition. Divine sentence of condemnation passed upon all the human family, determining that they were out of covenant relations with God—imperfect, unable to keep the Divine requirements, and therefore under death condemnation. In due time God sent forth his Son, with the avowed object to reconciling the world. Jesus did not even attempt to do so. He confined his efforts entirely to the Jewish nation and amongst them to the seeking for the "lost sheep," as many as the Father would draw to him.

### *Him that Hath Ears to Hear*

Having finished his ransom-sacrifice, he ascended on high and *applied it*, not for the world, but for those who should believe on him and become his followers by consecration. The Apostle was one of these, as he explained to others, and incidentally to us of the same class today. The results of our Lord's appropriation of his merit on our behalf, was our consequent harmony with God and share in the reconciliation, not done by our Lord, but in a measure committed to us, his "members." He says, as above quoted, "God hath recon-

ciled us to himself through Jesus and hath given to us the ministry [service] of reconciliation"; not the service of our own reconciliation, which is already passed, but the service of making known to the world the great fact that through the merit of Christ's death, whosoever wills may return to harmony with God, be reconciled to him. Our message is that his reconciliation is eventually to reach the whole world, but that, at the present time, it is intended only for "him that hath an ear to hear."

### *Church's Ministry as Ambassadors*

As ambassadors for God, as "members" of The Christ, it is our ministry or service in the world to carry the message to all who can hear it—to persuade men, to encourage them by word and example, to be reconciled to God—to accept his terms and conditions and to submit themselves fully to his will. This ministry or service in the present time affects merely the gathering of "the household of faith," including the "elect," but this is not the end of the service. Those faithful in the present work of the ministry of reconciliation will be counted worthy by the Lord of a share in the glorious work of the future. The reconciliation of that time will differ from the message of the present time. Now we persuade, we urge, we entreat, we lay down our lives for the brethren. We seek by word and example to encourage, to entice them to the Lord—to have fellowship in his sufferings and in our ministry.

### *The Church's Ministry of the Future*

The ministry of the future will be entirely different—it will be glorious. Instead of suffering and sacrificing and being rejected of men, the future reconciliation work will be accomplished on a plane of glory. Our Lord and Head, glorified, will be the King of kings and Lord of lords. We, his humble followers, will be "changed" by the power of the First Resurrection and, as "members" of his "glorious Body," we will sit upon his throne. We will exercise under him the office of Prophet, Priest, King, Mediator between God and men, the world. No longer will men be entreated, but, on the contrary the Law shall go forth from Mt. Zion and the Word of the Lord from Jerusalem. (Isaiah 2:3.) And "the soul that will not obey that Prophet shall be destroyed from among his people," after full, fair warning and helpful advice.—Acts 3:23.

### *Present and Future Ministry of Reconciliation*

This ministry of reconciliation committed to the Church, now and hereafter, is sometimes referred to as the ministry of the New Covenant—the service of bringing Israel in covenant relationship with God *anew*. These royal priests serve the New Covenant by way of making ready, under the guidance of their Head, the sacrificing of their restitution rights as underpriests. The duties and privileges of this "royal priesthood" are now a sacrificing service; by and by a reigning, restoring and teaching service. "As he was, so are we in this world."—1 John 4:17.



## *The Righteousness of God in Him*

Verse 21 above quoted tells how our Lord became the sin-offering for *us*, the household of faith, and that this is in order that *we* might be made the righteousness of God in him. In other words, we his "members" may be the channels through whom his merit would be applied for the propitiation of the world's sins, under the terms of the New Testament, or bequest, in his blood. This is in harmony with the Apostle's statement that God's mercy through Christ will be extended to Israel through the Church. As it is written, "They shall obtain mercy through your mercy." It is God's mercy through Christ which will pass through the Church to natural Israel to whomsoever wills of all the families of the earth. Thank God for the privilege of this ministry of reconciliation committed unto us!—Rom. 11:27.

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### **"For This He Did Once"**

Z 1910—10

*"Such an High Priest became us, who is holy, harmless, undefiled; . . . 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."—Heb. 7:26, 27.*

*Book of Hebrews Written to Combat Thought 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. As heretofore shown, 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, symbolized 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 underpriests 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 underpriests 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 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 XVI. 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." (Heb. 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 anti-type 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.

#### *First for His Own Sins and then for the People*

We request them to explain why two animals should be killed to represent the one death of Jesus, but they cannot answer. They merely repeat that they believe the two sacrifices were one and simultaneous—that they merely represented two aspects of the same sacrifice. We ask if that be so, why did the Apostle state the matter so differently—"First for his own sins and then for the sins of the people." Why was this same order distinctly marked in the Day of Atonement type? (Leviticus 16.) They have no answer. We ask them further how they understand the statement that the High Priest offered sacrifice first *for his own sins?* Did our Lord Jesus have sins of his own which needed a sacrifice? Was he not holy, harmless and undefiled? Again they have no answer.

#### *Present Views Harmonious with Early Presentations*

The answer to this question presented twenty-nine years ago, when the pamphlet, "Tabernacle Shadows of Better Sacrifices," was first published, is the only answer consistent with the facts and the testimonies of Scripture. Those who now are opposing these teachings once believed the presentations of "Tabernacle Shadows" or claimed that they did. Now their blindness is so sudden and so complete that they hesitate to admit that they ever believed our presentations. To beginners they endeavor to make it appear that THE WATCH TOWER has suddenly changed its teaching on this subject.

#### *Admonished to Study Tabernacle Shadows*

We recommend to all WATCH TOWER readers 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.

### *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 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, none 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 favors, and alive with him to the glories, honors 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" (Rom. 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 impartation 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 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 Cor. 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 Said, "This He Did Once"*

Do our opponents 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 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 our opponents 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 Vol. III. STUDIES, page 25.)

### *The "Better Sacrifices" 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 antitypical "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.

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

Both sacrifices were made by the priest, not by the bullock, nor by the goat; and when our Lord shall present the blood of his secondary sacrifice—the blood of his Church, "holy and acceptable to God" (Rom. 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. (Heb. 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, or, we might say, they were loaned to us, or made ours reckonedly 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 baptized by baptism into his death, we shall thus share life and blessings on the spirit plane and sit with him in his Throne.—2 Tim. 2:12.

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## **The Redemption Price and Its Application**

Z 1910—141

*"Ye were redeemed, not with corruptible things, such as silver and gold . . . but with the precious blood of Christ."*  
—1 Pet. 1:18, 19; 1 Cor. 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 Fulfil 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 past 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 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.

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## Wresting the Scriptures

Z 1909—215

*"They that are unlearned and unstable wrest . . . the Scriptures to their own destruction."*—2 Pet. 3:16.

### *Repudiation of Foundation of Spiritual Hopes*

An instance in point is found in the columns of a journal, the editor of which was once an earnest co-laborer with us in the promulgation of the Harvest Truth. While still assenting to the fact that we have been in the Harvest for thirty-five years and that it will shortly end, he tells his readers that he apologizes to God that for nearly eighteen years he has been preaching what he now believes to be a serious error, namely, that the Church of Christ has a share in her Redeemer's sufferings, a share with him in his sacrifice as members of his Body, filling up that which is behind of the afflictions of Christ—suffering with him that they may also reign with him, becoming dead *with* him that they may also live with him on the spiritual or heavenly plane.

This Editor now calls all this darkness, and evidently thinks that just at the close of the Harvest he has struck the match and lighted a fresh lamp which shows that the path he was previously traveling was a wrong one and the light which previously shone on his pathway was of the Adversary. He has not yet given up *all* of the beautiful Harvest Truths, but we may reasonably expect that with this repudiation of the foundation of all spiritual hopes he will shortly conclude that everything that he saw on coming out of Babylon was a delusion, and that he will return fully to the "outer darkness" of Babylon. "If the light that is in thee becomes darkness, how great is that darkness," said our Master.

### *Loss of Light Cause of Personal Antagonism*

Said Editor seems to have become sour towards us personally, for some reason unknown to us. The alienation or bitterness of spirit presumably led to a desire to find fault with us. And since our personality is sunk in the service of the Truth, personal antagonism finding no other course led to an attack upon the truths which we present. How much the Adversary had to do with twisting and warping of judgment we do not know. How much others may be responsible by reason of over-encourage-



ment or evil suggestions we do not know. But we do believe that the Lord will not allow any outside influence to separate from himself and his Truth any whose hearts are loyal to him.

This case is not parallel to the one of which our Lord said, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part." (Mark 9:39, 40.) This is a case of direct opposition—a direct attack upon the Harvest Work, which he had been serving for years—a direct attack upon the very doctrine which, next to the Ransom, lies close to the foundation of our hopes. This erstwhile Brother is now seeking to disrupt the Harvest Work to the best of his ability. He would have the Lord's people everywhere follow him into outer darkness under the delusive cry, "We were all blinded and misled by 'The Watch Tower'; but now, Eureka! I have fortunately found the true light which the Lord was anxious to give us earlier in the Harvest but did not succeed in getting to us until now near the close."

### *The Lord's Work Cannot be Disrupted*

But, dear readers, we need have no fear of any disruption in the Lord's work from that quarter, or from any other. If this Harvest message and its service be of God it cannot be overthrown. If it be not of God we would be glad to have it overthrown, that we and others might be delivered from error. Oh, how the Adversary would like to convince us that our present Lord had served us with poisonous food and that we should straightway leave his table and go elsewhere to satisfy our hunger and thirst for righteousness and Truth. These and other efforts will be successful merely to the extent of sifting out those not worthy of the Truth. The others who remain will be stronger than ever, by reason of the agitation of the subject of the Covenants, Sin-offerings, etc.

### *The Communion Cup*

Twenty-nine years ago we were publishing some features of Present Truth respecting the Second Coming of our Lord, the time of Harvest, the Millennial Age, the Times of Restitution; but up to that time we had been in a measure of confusion, darkness, respecting the heavenly and the earthly promises. We saw that the Church had promise of heavenly and spiritual nature and glory. We saw also that the promises to the world were seemingly of an earthly nature, that they would build houses and inhabit them, plant vineyards and eat the fruit of them, etc. We had not fully discerned why this distinction of natures and were inclined to wonder why we could find nothing in the Scriptures to intimate that at the close of the Millennium the world would be granted the heavenly nature.

### *Light on God's Plan about 1880*

It was about that time, 1880, that the Lord drew our attention to other features of his plan previously unseen by us and, so far as we are aware, unseen by others since the days of the Apostles. We realized that this further light

was Harvest light for the ripening of the wheat, and by no means an evidence of greater wisdom or ability in Bible interpretation on our part. The due time had come and the unfolding came with it. The Master who had already been serving us brought forth from the storehouse "things new and old," respecting the Covenants and the Atonement sacrifices. We were astonished at the length and breadth and height and depth of the Divine Plan and set them forth in a pamphlet entitled *Tabernacle Shadows of the Better Sacrifices*.

### *Tabernacle Shadow Blessings*

It was through those Tabernacle Shadow blessings that the Lord showed us how and why the Church of this Gospel Age has been called to heavenly glory while the Divine purpose respecting mankind in general is restoration to human perfection with everlasting life to all the willing and obedient—to be granted to the faithful in the close of the Millennial Age, when they shall have reached human perfection and the "paradise restored" shall have been extended to the whole earth.

### *First Understanding of "Hidden Mystery"*

We then understood for the first time the meaning of the Apostle's words respecting the "Hidden Mystery," namely, that close, intimate relationship between Christ and his faithful followers, the "more than conquerors." It was then that we understood the Apostle's words, "God hath given Christ to be the Head over the Church, which is his Body," and "We are members in particular of the Body of Christ." "This is a great mystery; but I speak concerning Christ and the Church." Oh, yes, this is indeed a hidden mystery—that the Church is completely separated from the world and offered a great prize of glory, honor and immortality, the Divine nature. But we came to see, also, that this prize was offered on certain sacrificing conditions—not merely upon condition of faith, though faith is the basis of all our hopes. This "high calling" proffered is justification from sin as the reward of faith, but it additionally held out the promise to the justified that if they would suffer with Christ as his members, they should also be glorified together with him in his heavenly Kingdom and be with him and sit upon his throne and share his glory.

### *Why Gospel Age Is a Narrow Way*

Now we began to understand why the way during this Gospel Age should be made so "narrow," so difficult, while the Lord promised to make the way to eternal life a broad, "high way" during the Millennium. Ah, yes! all is clear from this standpoint, and the Apostle's words were full of meaning to us as we read, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." (Rom. 12:1.) Now we saw the two steps; first, justification by faith, and, secondly, an entrance into this grace of the "high calling" by being begotten of the holy Spirit. As expressed by St. Paul, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by

faith into this grace wherein we stand, and rejoice in the hope of the glory of God," which is to be revealed in our Lord and in us as his members in his Kingdom. Now we know why St. Paul was so anxious to fill up a measure of the afflictions of Christ and we were stimulated also to follow his example, filling up a share of Christ's afflictions, which he left for us. Now we know what St. Paul meant when he said, "Let us go forth therefore unto him without the camp, bearing his reproach."—Heb. 13:13.

### *Light on Hebrews 13:13*

We perceived from this last text that he referred to the sacrifices of the Day of Atonement mentioned in the context and in which he says that the bodies of those beasts whose blood accomplished sin atonement were burned outside the camp. The type shows that the first of these sacrifices was the bullock and the second the Lord's goat (Levit. 16); that the priest first killed the bullock provided by himself, and afterward killed the goat provided by the Congregation of the Children of Israel. We saw clearly enough that the bullock represented our Lord's sacrifice and that the only other sacrifice burned outside the camp was the goat, and hence that the Apostle must have referred to *us*, the Church, the members of the Body of Christ.

### *Basis of Presentations Since 1880*

This has been the basis of our presentations to the Church for these twenty-nine years. We consider it the only key to all the wonderful harmonies of the Divine Word, as they are now in our possession by the Lord's favor. We have no doubt whatever that our great Adversary would like to take from us this valuable key to the Divine Plan, which alone explains the "*mystery*" of this Gospel Age, which is the Church and her special call—to the privileges of sacrifice now and the privileges of glory by and by. The Apostle made no mistake.

### *Merit Does Not Belong to Us*

Not anything of the merit belongs to us. Now, and first and last and all the time we have shown that the merit belongs to our dear Redeemer, who, by reason of the "body prepared" for him for the sacrifice of death, was able to become justifier of all who trust in him. Our justification came by faith in his blood, and hence any merit and all merit would be his, not merely on that account, but also because our begetting of the holy Spirit was based upon our full consecration to be dead with him.

### *The Things No Longer Seen*

These are the things said Editor tells us that he no longer sees—that our sufferings as members of the Body of Christ are part of *His sufferings*. All this he now claims is a mistake. That we are to reign with him *because* we suffer *with him* is claimed to be an error. Some day if he will tell us we shall be glad to know any other reason why we do suffer and with whom else we suffer; *what* we do sacrifice and *for what* we sacrifice and *what* useful purpose our sacrifice will ever accomplish. Possibly some may find

ways of applying these Scriptures, but we are sure they will find no interpretations satisfactory to our minds other than that we have already found connected with the "mystery." Our friends in the nominal churches have wrestled with these Scriptures for centuries in a kind of hazy bewilderment, not knowing how to intelligently apply them and not understanding the "mystery," because the due time for its unfolding did not come prior to the Harvest.

### *The Blood of the Covenant*

This erstwhile co-laborer now assaults us and charges that we have committed the sin unto death, in connection with this application of the Scriptures—because we claim that we suffer with him; that we share in his sufferings (Christ's) and not some other suffering. If this position is true we have been under the Second death condemnation for twenty-nine years and this co-laborer has been under it for eighteen years. Yet those years were the most blessed of our experience and, we presume, also of his. And this doctrine during these years has been the "key" to the "Mystery of God," which has brought more Christians to a full and deep consecration to the Lord than anything else ever known since the Apostle's day.

### *Under Second Death Condemnation*

There certainly is plenty of inconsistency connected with the position of this Brother, and with that of all others who ever leave the light of Present Truth. For instance, the Scriptures intimate clearly enough that any who ever commit this sin unto death cannot be renewed unto repentance, seeing that they have crucified the Lord afresh and put him to an open shame. (Heb. 6:6.) If, then, this doctrine of the Church's participation with our Redeemer in his sacrifice as his "members" is the "counting of the blood of the Covenant an unholy thing." (how) could this Brother claim that, after eighteen years of such delusion and Second Death worthiness, he has now escaped such a condemnation and obtained a special blessing from God and a special privilege to light a new torch and to call the Lord's sheep in an opposite direction?

### *Trumpet Tongues to Warn*

But let us examine the ground of this serious charge respecting which this Editor waxes eloquent, saying, "We do not know any consideration on which we would occupy their position. Oh, that we had ten thousand trumpet tongues to warn those who accept this latest of the last-day delusions. It is a test! Who will be on the Lord's side?" We agree that it is a test and that it will fully discover those who are on the Lord's side; those who will share of his cup, share in his sufferings—none others will share in his glory.

### *Scriptures Used by Opponents*

Notice the Scriptures which this new light-bearer assures us condemn all who have been believing that they were sharing the sufferings of Christ as the condition by which they might hope to share his glory future. It reads, "If we sin willingly after that we have received a knowl-

edge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."—Heb. 10:26-29.

This marvelous exegete lifts his hands in horror and, pointing at this Scripture and then at us and the thirty thousand or so who similarly believe, he intimates that he has gotten out of this Second Death condition and that he is willing to help all of us out, if we will follow him, and subscribe for his Journal. On the contrary, the very Scripture he quotes tells that there is absolutely no hope for the class described in these verses, because "there remaineth no more sacrifice for their sins." They consumed their share in the merit of Christ's sacrifice.

### *Wresting Scriptures*

The Apostle speaks of wresting or twisting the Scriptures and it may easily be surmised that a considerable amount of wresting and twisting of this Scripture needs to be attempted in the endeavor to make it serve this Editor's purposes. He lays all his stress upon the words, "Counted the blood of the Covenant wherewith he was sanctified an unholy thing." To serve his purpose he has twisted the Scripture thus, "Has counted the blood of the Covenant wherewith he was sanctified a thing shared by a number." The attempt is to prove that all who claim to have fellowship with Christ in *his* death or, as the Apostle says, "to be dead with him," "to be baptized into his death," thus participate in the blood of the New Covenant, which Jesus is sealing with his own blood and in which he invites us to be partners and share—all these are guilty, according to this indictment, based upon this Scripture, of "treading under foot the Son of God and counting the blood of the Covenant wherewith they were sanctified an unholy thing."

### *Losing One's Bearings*

This expositor has lost his bearings altogether. The Apostle tells us that we were justified through faith in the blood of Jesus and he here speaks of those who had gone on after justification through the blood of Jesus to sanctification through the blood of the Covenant. What is the difference between justification and sanctification and between the blood of Jesus which justifies and the blood of the New Covenant which sanctifies?

### *Justification by Faith in Christ's Blood re Sanctification by Blood of Covenant*

We answer that there is a great difference—two distinctly separate transactions are thus brought to our attention. Nowhere in the Scriptures are we said to be justified by a New Covenant or by any Covenant; nor by the blood of the New Covenant; nor by the blood of any other Covenant. We are justified by faith—faith in the blood of Jesus

as our Redeemer. Our justification comes as soon as we accept the great fact that we were sinners and that Jesus gave his life for our redemption and accept our share in that redemption by faith. It is only those who are thus justified by faith in his blood that are invited to become his disciples, his followers, his joint-sacrificers and his joint-heirs in glory, as members of the great Prophet, Priest, King, Judge and Mediator, who will come in power with great glory as soon as the last member of his Body shall have been perfected through a participation in the sufferings of Christ. Let us keep in memory the fact that only the justified are called to this "high calling," this great privilege of participation in Christ's Covenant, the blood of the New (Law) Covenant. This being true, it will be readily seen that the Apostle is referring to this consecrated class—"sanctified through the blood of the Covenant."

### *The "Cup" Which Jesus Drank*

Get the thought that our Redeemer, "the man Christ Jesus," laid down his life that he might seal the New (Law) Covenant with Israel and through Israel with the world. He consecrated his earthly life and laid it down in death with this in view. His ignominy and death are symbolically called *his cup, of which he drank*. He offers a portion during the Gospel Age to justified believers, proposing that if they drink the cup with him, if they suffer with him, he will accept such as "members of his Body." The Father will beget them of the holy Spirit and in due time they shall be born from the dead in "his resurrection," as his glorious Body and sharers with him in the work of dispensing the New (Law) Covenant blessings to Israel and to the world.

### *Accepting Jesus' Proposition*

All who accept his proposition are counted in with him as messengers of the Covenant or servants of the Covenant—those whose lives have been devoted, consecrated, sacrificed with a view to the establishment of this New (Law) Covenant, by which the Christ, including the Church, as the Seed of Abraham, will bless Israel and all the families of the earth. The Apostle says, "We are made able ministers of the New (Law) Covenant"—that is to say, qualified servants of that Covenant. Part of our service we perform at the present time in serving our great Head and the fellow-members of his Body, "edifying one another and building one another up in the most holy faith." (Jude 20.) But in a larger sense of the word we are being qualified or made able servants of the New (Law) Covenant by present experiences, which we shall put to effective service when the New (Law) Covenant shall go into force and the Millennial Age be inaugurated.

### *Counting Blood of Covenant a Common Thing*

We trust that we have made clear the fact that our consecration, our sanctification, our acceptance of the Lord, our sacrificing with him, and our final glorification with him, are all in connection with the great Work which he has undertaken, namely, the mediating of the New (Law) Cove-

nant between God and mankind in general. We were called out from mankind in general, from the world, for these very purposes—that we might be made members of this "mystery" class, the Mediator's Body. Hence our *sanctification* was in connection with "the blood of the New (Law) Covenant." Had it not been for the New Covenant and our invitation to share in its mediation with our Redeemer, there would have been no present Call to glory and honor and immortality and joint-heirship in the Kingdom. Hence, when the Apostle is speaking of those who "count the blood of the Covenant a common thing," we should understand that he meant that some who desert the Lord, renounce his teachings, renounce their consecration, do disrespect to this special call to joint-heirship. The Apostle explains that this is because they do not sufficiently appreciate the value of this consecration, the value of this "blood," the privilege of sharing with Christ in his sacrifice. They count the statement, To be dead with him, an ordinary thing. They lose sight of its real value. They lose sight of what they really undertook to do when they made a consecration unto death. They lose sight of what it meant to present their bodies living sacrifices. Having changed towards the Lord, they no longer count their covenant to be dead with him as a *sacred* obligation, but rather as an ordinary matter, a *common thing*.

### *Participation with Christ*

The Brother whose inconsistency of argument we are criticising tells us that his contention is supported by the Greek text—that the Greek word rendered unholy in Heb. 10:29, *koinos*, really should be translated "a thing shared by a number." He would apply this to *us* and all who see with us; because we say that the blood of Christ, the cup of Christ, is shared by a "little flock" of Christ's disciples, who become dead with him, suffer with him during this Gospel Age. Our answer is that the Brother has not dipped deeply enough into the Greek. The Greek word which would have suited his purpose is *koinonia*, which signifies *partnership*, or literally, *participation*, as defined by Strong's Unabridged Dictionary. The same dictionary defines *koinos* to mean *common, defiled, unclean*. In other words, while the thought of participation is in both of these words, the one has the unclean thought connected with it, while the other has the clean and pure thought of partnership. Manifestly the thought we present of participation with Christ in the sufferings of this present time and his glory to follow is not the common or unclean thought of *koinos*, but the partnership and participation thought of the other Greek word, *koinonia*. This is our answer to the charge and to the misinterpretation of the Scriptures to support it.

### *Communion of Blood and Body of Christ*

But let us look a little further in the same direction and see what we find. We turn to 1 Cor. 10:15-17 and hearken to the Apostle saying, "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the communion of the Body of

Christ? For we, being many, are one bread and one Body; for we are all partakers of that one bread." This passage is very plain and clear as it stands in the English, but when we point out the Greek word twice rendered *communion*, in respect to the blood and in respect to the Body of Christ, the passage becomes doubly forceful. This Greek word is *koinonia*, which signifies partnership, literally, participation.

### *All Members of Body Participate*

Here the Apostle tells us that all the *members* of the Body of Christ have *koinonia*, participation in the blood of Christ, of the one cup, and in the Body of Christ, the one loaf now being broken, that through the operation of the New (Law) Covenant sealed with his blood, Israel and the world may be fed with the bread of life. Of course no one can be convinced against his will, but we hold that all of the Lord's people enlightened under his Spirit should be able to see that the Apostle commends, approves, endorses, that which said Editor condemns and by twisting of the Greek, endeavors to make out to be the basis of his own Second Death condemnation and yours and ours.

### *Institution of Memorial Supper*

We have pointed out for years that on the same night in which our Lord was betrayed he instituted a Memorial of his own death, substituting it for the Jewish Passover Supper and setting forth the bread and cup, as representing his flesh and blood, as instead of that of the passover lamb, saying, This do as often as ye do it in remembrance of me—not in remembrance of the lamb, nor of the type, as in Egypt, but looking forward and recognizing the antitype. He wished them to realize him as the lamb and the Church as the first-born saved during the night of this Gospel Age, and ready to go forth in the morning of the Millennium, typified by Aaron, the high priest, his sons, the underpriests and the tribe of Levi, their servant-associates, typified on the other hand by Moses, the great Law Giver and Mediator. As it is written, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:22, 23.

### *Passing Merit Through Church*

God raised up Jesus to be the Head of this great antitypical Mediator. And during this Gospel Age he is raising up the Church of the First-borns as *members* of his Body. Shortly the whole will be complete, and then, as the great Mediator of the New (Law) Covenant, this antitypical Mediator will seal that Covenant with his blood, with the merit of his sacrifice, which he is now passing through the Church, which is his Body, permitting us to share in his sufferings, that we may also share in his glory.

### *Earthly Rights Surrendered to Seal New Covenant*

This share of Christ's sufferings is symbolically represented in his "cup," styled the blood of the New Cove-



nant, New Testament, New Will. By his death the Lord surrendered his *earthly* rights to seal that New Covenant and by permitting justified believers to join with him in his sufferings, he permits us to share as his Body-members in this sealing of the New (Law) Covenant.

### *Sharing Jesus' "Cup"*

Consequently when he passed the disciples the "cup" he did not mean them to understand that the drinking of that cup meant their justification. They were already justified. Already he had said to them, "Now ye are clean through the word I have spoken unto you." "Ye are not of the world, even as I am not of the world." By passing the "*cup*" to them, saying, All of you drink of it, and, Drink ye all of it, he meant, I thus symbolically give you the privilege of sharing in my sufferings, which are symbolically represented in this cup. I am laying down my life to seal that New (Law) Covenant long promised of the Father and, if you would be members of the Spiritual Seed of Abraham, now is your opportunity. You are already justified by faith. My death will make that effective to you and you will be sprinkled from all consciousness of evil. All that was preparatory, and with a view to giving you this opportunity of sharing in my cup of ignominy, of death, of woe, of sacrifice. If you suffer with me, if you drink of my cup, you shall sit with me in my throne. If you do not drink of my cup you shall not sit with me in my throne.

### *Partaking Intelligently of the Bread*

All Christ's faithful members who partake intelligently of the bread, understand it to mean not only our Lord's broken body, but also the broken body of his Church, as St. Paul explains. And similarly the "cup" was both Christ's blood or sacrifice and ours if we accept it at his invitation and partake with him. As to our argument in respect to our sharing the Lord's cup, this Brother was apparently so anxious to get rid of it that he declared in so many words that our Lord *did not drink of it*. Let us see whether Jesus drank of one cup representing one set of sufferings and gave his followers another cup representing a different kind of sufferings. Is this true? What say the Scriptures? We read particularly, "The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, *when he had supped*, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."—1 Cor. 11:23-25.

The records in the four Gospels leave the matter of our Lord's drinking of the cup indefinite, though they clearly intimate that he first drank and then gave to his disciples. But the Apostle Paul, as above, makes the matter positive.

### *Kingdom Glory Depends on Sharing Jesus' "Cup"*

Furthermore, notice our Lord's words to the two disciples who requested special nearness to himself on his Throne in the Kingdom. He said, "Can ye drink of the

cup that I shall drink of? and be baptized with the baptism that I am baptized with?" When they assented their willingness he assured them that he would see to it that they should have the opportunity and thus gain a seat in the Throne, though he could not tell them how near to himself they would be, since this would be arranged of the Father. Have we any doubt as to what cup he meant and what baptism? Surely not, because the Master's cup was that of suffering, ignominy and death. Ours must be the same "cup," his cup, else we shall have neither part nor lot in his Kingdom glory.—Mark 10:38-40.

## **Afflictions of Christ For Church and World**

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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." (Col. 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" (I 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 to 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 wash-tub, 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." (Rom. 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.

### *The Passover and the Atonement Sacrifices*

What is the relationship between the sacrificed Passover lamb and the Atonement Day sin-offering?

#### *Passover Lamb for First Borns 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, memorialized 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, 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 the 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 is 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 scape-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, "Now 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.

### *Bullock and Goat Represented High Priest*

Both of these animals represented the High Priest: the bullock, our Lord and Head, and the goat, his Body, the Church. When the high priest sprinkled the blood of the bullock, it represented "his own blood," the merit of his own sacrifice. He applied it for us, not for the world; hence only believers and not the world in general have had the blessing secured by our Lord's sacrifice, thus far. Meantime, according to Divine intention, the Church has been gradually in process of selection—according to willingness in sacrificing earthly interests—walking in the footsteps of our Lord; filling up the sufferings of Christ; laying down their lives for the brethren. Our presentation of ourselves to the Lord was at the door of the tabernacle, as represented by the tethering of the goat there. Thus we offered ourselves and, when we were accepted, our sacrifice as the Lord's goat class began. This acceptance was indicated by the killing processes. Henceforth we ceased to be men and were recognized on a new plane as "members of the Body of Christ," without any headship of our own. Consequently, when at the end of the Day of Atonement sacrificing the antitypical High Priest shall make a further presentation of the blood of the goat upon the mercy-seat, it will be "his own blood" in two senses of the word:

### *His Blood in Two Senses*

(1) It will be his own in the sense that all the merit was originally his and appropriated to us in order that we might have the opportunity to share with him in sacrifice. The sacrificial merit merely passed through us, "the Lord's goat" class. We were favored by the privilege accorded of "suffering with him that [in due time] we might be also glorified together with him." It is not necessary to question whether our sacrifice could add anything to the *merit* of the transaction, because no more merit was necessary than that which our Lord had and which he applied on our behalf.

### *Merit in Church's Work*

Undoubtedly there is a *merit* in the Church's work, else the Scriptures would not so indicate. But if we were actually perfect instead of reckonedly perfect, it would still be true that only *one man* was directly condemned by Justice and hence the death of only *one man* was needed to constitute the ransom-price of the whole world. Justice does not object to the extra sacrifice, however. Yea, Justice has promised a great reward to the 144,000 joint-sacrificers—that they may become joint-heirs with Christ Jesus, their Lord and Head. Justification is a free gift from God through Jesus our Lord; but "the high calling" is everywhere classed as a *reward of merit* intended only for "him that overcometh"; "They shall walk with me in white, for they are *worthy*," although when *drawn* by the Father to the Son we were "sinners," "defiled," "children of wrath"; but ye are washed, ye are sanctified—but ye are justified in the name of our Lord Jesus and by the spirit of our God."—I. Cor. 6:11.

### *Mean Things Made Clean*

"That which God has cleansed call not thou unclean." While God called "the mean things," he does not leave them thus, but justifies by faith in Christ, and sanctifies by the Truth, by giving them opportunity to share in Christ's sacrifice; to share in Christ's "cup" of the blood of the New Covenant shed for them and for many; to share Christ's baptism into death; thus to *learn obedience* even unto death in the school of Christ; and finally to share in his glory, honor and immortality—the divine nature.

The cleansing of justification by faith is for the very purpose of cleansing us that we might be acceptable sacrifices on his altar. See Malachi 3:3; Rom. 12:1.

### *All the Church has Belongs to the Great Bridegroom*

(2) The blood (merit) which our Lord will apply as soon as the Church shall have finished her share in his sacrifice will be "his own blood," in the sense that he accepted or adopted us as his members, we losing our personality in the transaction in the same manner that a bride loses her name and her individuality at marriage. All that we have and are belong to the great Bridegroom, and we are delighted that he is pleased to count us in with himself in any sense of the word in connection with his sufferings of this present time, and the glories which will follow.

### *Lamb of God re Sin of the World*

John the Baptist declared of Jesus, "Behold the Lamb of God which taketh away the sin of the world!" The type of the Passover shows the death of the lamb only in connection with the firstborn of Israel. Its blood on the doorposts was for the protection of the firstborn, and not for the remainder of Israel. Since the firstborn represented "the Church of the firstborn" now in process of selection, and since the others of Israel represent those of the world who will ultimately be saved from the bondage of Pharaoh and Egypt (typifying Satan, sin and present worldly conditions), how can we apply John's words, namely, "Behold the Lamb of God which taketh away the sin of the world"?

#### *Only Church of First-born Passed Over*

If there were no other Scriptures on the subject, we would be at a loss to know how to understand the discrepancy. However, other Scriptures show us that the Church of the Firstborn, passed over in this night of this Gospel Age, will be the Church of Glory soon. Then, under the headship of Christ, it will constitute a Royal Priesthood, which, during the Millennial Age, will bless mankind with assistance, instruction and uplifting influences of every kind. The Lamb of God has not yet taken away the sin of the world. He began to lay down the *ransom-price* at his baptism at Jordan. He finished this at Calvary. He ascended up on high with that *price* in his hand, so to speak, and presented it not for the world but for the Church. As the Apostle declares, "He ascended up on high there to appear in the presence of God for us"—for the household of faith—for the antitypical priests and Levites. Other Scriptures show us that the merit of Christ when passed through the Church will be made available in the end of this age for the sin of the world. Thus and then the Lamb of God will take away the sin of the world—in God's due time and order.

#### *Moses Not a First-born*

The separateness of the types is here again duly noted: Moses was not one of the firstborns, but Aaron, his brother, was. In this type, therefore, Moses does not appear. Subsequently while all the passed-over ones were, by Divine direction, exchanged for the tribe of Levi, the priestly tribe represented those firstborns, and Aaron, the high priest, became the representative of our Lord, the High Priest of our profession or order.

#### *The Ransom-Price and the Sin-Offering*

The ransom price relates to the valuable thing itself, namely, the blood or death of Christ—a ransom price sufficient for the payment of the penalty of one member of the human family or of all, as it may be applied. The sin-offering shows the manner in which the ransom-price is applicable or effective to the cancellation of the sins of the whole world. As already shown, under Divine arrangement, the ransom-price was first made effective toward the Church and justified freely every believer in an acceptable attitude of mind—an attitude of consecration to be a loyal follower of the Lord Jesus. Secondly, at the end of this

age, the ransom-price having been applied to the Church and used by her and laid down in death again, will be available in the hands of the great High Priest as the sin-offering, the Atonement price for the sins of the whole world—aside from the household of faith already justified through its merit.

### *Illustration of Difference Between Ransom and Sin-offering*

Let us give an illustration: Suppose a man possessing property valued at \$10,000. Suppose a number of friends of his had been kidnapped and were held as hostages by bandits, a ransom-price of \$10,000 being demanded for their release. Suppose that our friend sold his \$10,000 property and got the cash with a view to paying their ransom-price. That cash would be the ransom-price for the liberation of his imprisoned friends. No less sum would do. No greater sum was necessary, for one or for all. The selling of the property and the getting of the ransom-money into his possession would not constitute a satisfaction for his friends. That must come later. At his convenience he could take this ransom-price and apply it for one of the captives or two or more, or even for all. The application of the money, whether in one portion or in different portions at different times, corresponds to the presentation of the sin-offering on behalf of sinners.

### *Providing us. Paying Ransom Price*

When the property was sold its money value was the *ransom-price* of those sinners, even though not applied. So Jesus gave himself, surrendered his life as a ransom-price sufficient for the sins of the whole world, and in the interest of the world of mankind. This work he began at Jordan and finished three and a half years later at Calvary. The moment he died the ransom-price was complete, was laid down. But this *value* was not turned over to Justice and made applicable to mankind when Jesus died, nor three days later when he arose from the dead, nor forty days later when he ascended up on high. A little later, after he had ascended on high, he appeared in the presence of God for us (for the household of faith) as our Redeemer, our Advocate, our great High Priest. He had in his possession the *merit* of his own sacrifice, the ransom-price, and there and then he offered it on our behalf. This is shown in the type by the High Priest taking into the Most Holy the *blood* of the bullock, which represented his human sacrifice, the ransom-price which he possessed. He took that blood or ransom-price into the "most holy" and there sprinkled it upon the Mercy Seat and before the Mercy Seat, thus applying it for us (for his Body, the "little flock") and for his house—the household of faith.

### *Believers Reckonedly Given Earthly Rights Conditionally*

As we have heretofore shown, this value or ransom-price is freely applicable to every conservative believer giving reckonedly earthly rights, perfection and privileges. But these are given to us conditionally, upon our covenant to sacrifice them, after the example of our Redeemer, our Lord. When we agreed to thus sacrifice we were accepted

as members of his "Body." We there lost our identity with humanity and were begotten of the holy Spirit, and were thenceforth recognized as New Creatures in Christ Jesus—"members in particular of the Body of Christ," sharing with him now the privileges of the Holy (the light of the candlestick, the shew bread, and the privileges of the golden altar) with the agreement that in due time, as "his members," we shall pass beyond the veil into the Most Holy, to be thereafter with the Lord. That time will mark the completion of "his resurrection"—the First Resurrection. Thereafter the great High Priest, Head and Members, in glory, in the Most Holy, will offer his second sacrifice, namely, his ransom-price sacrificially passed through his Church, his Body. The merit of the Head having thus passed through the members of the Body is virtually the same sacrifice as the first one, but now is ready to be applied afresh. The type (Lev. 16) shows this application as "the blood of the Lord's goat," and that it was applied on behalf of "all the people."

### *Justice Fully Satisfied at End of Gospel Age*

Thus with the end of this age Christ will offer to Justice (represented in the Mercy Seat) full satisfaction for the sin of the world—the Adamic sin. This will be acceptable to the Father and forthwith the entire world will be turned over to the great Messiah, Prophet, Priest, King, Judge, Mediator between God and mankind—that he may do with them as he wills. In harmony with the Father's arrangement, our Lord will at once begin to exercise the functions of his offices, including those of Mediator of the New Covenant. Israel, cast off, will be reclaimed. "The law shall go forth from Mt. Zion (spiritual Israel) and the Word of the Lord from Jerusalem (the Kingdom on the earthly plane). The blessing of the Lord will eventually reach all the families of the earth through Israel. "The knowledge of the Lord shall fill the whole earth." The blessings of restitution, identified with the new Mediatorial Kingdom, may be attained by all mankind by their acceptance of the New Covenant conditions—by their becoming Israelites indeed.

### *Is There Merit In Our Sacrifices?*

Is there or is there not a value and merit in the *sacrifice* which the Church is invited to participate in, in harmony with the Apostle's words, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service?"—Rom. 12:1.

### *Church's Justification Solely on Ground of Jesus' Merit*

We are accustomed to say that we are saved from wrath and made the children of God, not for any work or merit or righteousness on our part, but purely, solely, by the grace, the favor, of God; and that any attempt on our part to proffer to the Lord good works, would be rejected by him, because as "children of wrath" we can do no work that God could accept, being sinners and under just condemnation. Hence the forgiveness of our sins, our reconciliation to the Father, must be purely and solely upon the grounds of Jesus' merit and sacrifice—his ransom sacrifice.

This is all exactly true and just as we have presented



it for years, and as we still hold and present it. This grace, this forgiveness, this reconciliation, is what we Scripturally term "justification by faith"—not by works! However, *after* being justified by faith, *after* being reckoned of God as freed from Adamic imperfection, through the applied merit of our Redeemer, we are on a new footing entirely, where we may do works acceptable to God, and, more than this, where we are required to do those works. Cancellation of sin, the legal covering of our blemishes, is made operative to us only when (acting upon our faith justification) we become followers of our Redeemer and covenant to walk in his steps. Then we received the begetting of the holy Spirit and started as embryo New Creatures, as prospective members of the Body of Christ, the Royal Priesthood. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) But when we responded to the Divine "call" and entered into a covenant of sacrifice with Christ (Psalm 50:5) to be dead with him, to suffer with him, and when the holy Spirit was received as God's acceptance of this contract, thenceforth works, self-denials, sufferings, faithful endurance, were expected, yea, were required.

#### *Works Required After Justification*

Everyone who thus becomes a branch in the True Vine obtains a possession without works, without merits of his own; but, having become a branch, it is required of him that he should bring forth fruit. Did not our Lord explain this matter, saying, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away (cuts it off from fellowship in the Vine); and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:1, 2.) So our justification was through faith a free gift from God through Christ Jesus our Lord; but from the moment of our sanctification it has been our privilege to bring forth fruit and to labor while it is called today and to be servants and ambassadors of God. We are God's servants doing a preparatory work in the interest of the New Covenant which God hath promised from long ago, and of which our Lord Jesus, at his death, became a *surety* or *guarantor* (Heb. 7:22), and which is soon to be sealed with the merit of his sacrifice, "his blood," after it shall have served its present purposes of justifying the household of faith and thus giving them the opportunity of suffering with Christ and of entering into his glory. In a word, those justified by faith and sanctified in Christ Jesus are required to work out of their own salvation with fear and trembling, while God works in them by his holy Spirit, the promises of his Word and his providences.

#### *Bodies Prepared for Sacrifice*

There is, therefore, according to the Scriptures, in God's sight a labor, a work, a sacrifice, possible for the Church and a merit in the faithful performance thereof. Of our Lord Jesus it is written, "A body hast thou prepared me" "for the suffering of death." (Heb. 10:5.) The bodies, of believers born in imperfection, by reason of the fall, are not fit for sacrifice. With our minds we desire to do the

will of God, but our bodies are imperfect. Instead of preparing for us special bodies for sacrifice the Lord provides through Jesus' sacrifice a justifying merit which covers, in his sight, all the blemishes and imperfections of those who have the spirit of loyalty and obedience and who undertake the consecration vow as members of the Body of Christ. The Body of Jesus, specially prepared for the sacrifice, was holy, harmless, undefiled, separate from sinners. Our bodies are made holy and acceptable to God, not actually, nor by a covenant, nor by a mediator, but by a Redeemer, "through faith in his blood."

### *Jesus' Merit a Willing Mind*

The merit in our Lord was that of the willing mind, the obedient heart which delighted to do the Father's will, in the perfect body in which it was tested to "obedience even unto death, even to the death of the cross." With us also, the thing that is meritorious in the sight of the Father is the willing mind, the obedient heart, though in an imperfect body, reckoned perfect through faith in the precious blood. We are assured that our trial, our testing, renewed wills, minds, hearts. The various members of the Body of Christ vary greatly as respects physical conditions, blemishes, heredity, environment, etc. In every case the Divine tests are not to prove our flesh, which is conceded to be actually imperfect and unworthy, but which is ignored in this testing and counted dead. It is thus as New Creatures that God is testing, and to us he says, "Ye are [reckonedly] not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." (Rom. 8:9.) And again, "Wherefore henceforth know we no man after the flesh." (2 Cor. 5:16.) God knows us according to the spirit, the will, the heart, the intent.

### *The New Creature Only Does Acceptable Works*

It is the New Creature which does acceptable works which will be rewarded in the Kingdom. And the rewards will vary as shown by our Lord's parables of the Pounds and the Talents; and as shown in the Apostle's words, "As star differeth from star in glory, so also will be *The Resurrection, the Church Resurrection*. In conclusion then—as men we cannot commend ourselves to God by any works possible to us, because we are all imperfect and our works would be imperfect. But as new creatures our willing services and sacrifices are "holy and acceptable to God" and our reasonable service.

### *Our Merit Not Demanded by Justice*

If, then, it be true that the Church has a merit as a New Creation; that her sacrifice is holy and acceptable in the sight of God, why should we declare that all the merit of the redemptive plan is the merit of Jesus, and that no portion of that merit which secures the cancellation of the world's sin is from the Church?

### *Jesus' Sacrifice Sufficient*

It is not because the sacrifice of the Church has no merit, but because that merit is not needed, and therefore not called for, in Divine arrangement, that it is not thus

acceptable. Our Lord's sacrifice was a sufficient price for the sins of the whole world; and it pleased the Father to allow that one sacrifice to be efficacious for the sins of the whole world, instead of allowing merit of ours to commingle with it. The commingling of the merit of the Church with the merit of the Lord might be misunderstood by angels or men to signify that the merit of Jesus was insufficient to be supplemented with the merit of the sacrifice of the Church. It was because not needed, because, in the Divine arrangement, only the one man, Adam, was on trial—only he was directly sentenced to death. None of his race was so sentenced. We all merely share in the effects of his death sentence.

### *Use of Jesus' Blood Before Sealing New Covenant*

When in due time God sent forth his Son with a specially prepared body to be Adam's Redeemer, the merit of his sacrifice was sufficient as an offset for Adam's sin, and hence sufficient to cover all the effects of that sin in Adam's race. There was, therefore, in our Lord's sacrifice a sufficiency of merit for the sins of the whole world. Before using it for the world, before applying it for the sealing of the New Covenant, with Israel and all nations through Israel, our Lord Jesus, in harmony with the Divine program from before the foundation of the world, used this merit upon the household of faith, "Even as many as the Lord your God shall call." (Acts 2:39.) After giving us the benefit of it and requiring it of us again he (and we associated with him) will apply his merit on behalf of "all the people." We with him, and under him as our Head, will be the great Mediator between God and men—the world—the Mediator of the New Covenant of which we are now, with him, ministers and servants engaged in the preparatory operations. It pleased the Father, and therefore pleases all who are in harmony with him, that in our Lord Jesus all fulness should dwell—that the full credit of the redemptive work should thus be in him, and that the merit of our sacrificing should not be counted in, as it is not necessary. As all things are of the Father, so, according to his purpose, all things shall be of the Son, and we by him, and the world by him.

### *"Jesus' Blood" and "the Blood of the New Covenant"*

The Scriptures repeatedly mention the fact that we are *justified* by faith in his blood—in the blood of Jesus. They also speak of the blood of the Covenant wherewith we were *sanctified*." (Heb. 10:29.) And again in Hebrews 13:20, 21 we read, "Through the blood of the everlasting Covenant make you *perfect*." How shall we understand this? Do these Scriptures all three refer to the same thing?

No, these Scriptures do not refer to the same thing. The first one relates to us as natural men, sinners, before we made our consecration to the Lord and became New Creatures. We, as members of the fallen race, were first justified by faith through the merit of Christ's blood. This justification lifted us from the plane of sin and death condemnation, to a standing with God of life and harmony. From this standpoint we were invited to become joint-

sacrificers with Jesus Christ our Lord—sharers with him in his great work for mankind, namely, the sealing of the New Covenant with his blood, and ultimately the blessing of the world during the Millennium under the conditions of that New Covenant. So, then, it was after we had been justified by faith in the blood of Jesus that we were *sanctified*, set apart, consecrated through or in connection with "the blood of the New Covenant"—by our consecration to be dead with Christ, to be buried with him by baptism into his sacrificial death—to drink of his cup of suffering, ignominy, shame, death—to partake of or share his blood—set apart or devoted to the serving of the New Covenant for Israel and the world. It was on account of our entering into this great engagement that the Heavenly Father *sanctified* us or set us apart, separated us from the world by begetting us to a new nature through his holy Spirit. "Ye are not of the world, even as I am not of the world."—John 17:16.

### *Blood of Everlasting Covenant*

The text cited in the last question, "The blood of the everlasting Covenant make you perfect," refers not to a perfecting of the flesh—not to anything which refers to us as natural men. It refers to us as New Creatures who have been begotten of the holy Spirit because, after we were justified through faith in the blood of Jesus, we presented our bodies living sacrifices, holy and acceptable to God as *part and parcel of our Lord Jesus' sacrifice* and, under his Headship, to be associated with him in his sacrifice for the sealing of the New Covenant; and by and by to be associated with him in the glorious work of establishing that New Covenant, after it shall have been sealed for the blessing of Israel and the world. It is through our obedience to our Sacrificial Vow to "be dead with Christ" as joint-sacrificers in connection with the sealing of the New Covenant that we may become members of his Body, the Vine. It is this sacrificing with him which will make us *perfect as New Creatures* and give us a share with our Lord in his glory, honor and immortality. Thus we see that justification by faith in the blood of Jesus is the first step, by which believers separate themselves from the world according to the will of God; and that participation with our Lord in his sacrifice is the second step of sanctification. There could be no such step of sanctification, no perfecting as new creatures of the "divine nature" had it not been that God granted us the privilege of sharing with our Lord in his **sacrificial death**, in his work of sealing the New Covenant with his blood.

### *Majority of Christians Fail to Consecrate*

The majority of Christians, of course, have gone no further than the first step of justification through faith in the blood of Jesus. Failing to go on, to "present their bodies living sacrifices" and to thus share with Christ in his sacrificial death, they are not privileged to understand "the mystery of God" (Rev. 10:7), which is "Christ in you the hope of Glory" (Col. 1:27)—your membership in the Body of Christ, your share with him in present sufferings and future glory.

### *Sitting at Jesus' Side*

When the disciples James and John said to the Master, "Lord, grant that we may sit, one on thy right hand, and the other on thy left hand, in thy Kingdom," they were already *consecrated*, in the sense of agreeing to take up the cross to follow after Jesus in the narrow way. But the Father had not yet accepted their consecration, and set them apart, and did not do so until Pentecost. Our Lord Jesus, therefore, addressed them not as New Creatures, but as justified men, when he answered their request, saying, "Ye know not what ye ask! Can ye drink of the cup that I drink of and be baptized with the baptism (into sacrificial death) that I am baptized with?"—Mark 10:37, 38.

#### *Drinking of "Cup" vs. Justification by Faith*

Here we see that drinking of the cup—drinking and partaking of the blood of the New Covenant shed for us and for all for the remission of sins and being baptized with Christ's baptism into a sacrificial death—was a wholly different matter from justification by faith. They were already justified by faith, but could not sit on the throne unless they would be sanctified by participation in Christ's death.

#### *One Mediator, Jesus*

St. Paul declares that there is "one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." (I. Tim. 2:5, 6.) Should we understand this one Mediator, the man Christ Jesus, to refer to the complete Christ, Head and Body, as when the Apostle declares that the Church shall ultimately "come unto the full stature of a man in Christ?" (Eph. 4:13.) And again he declares that God is selecting some from amongst the Jews and some from amongst the Gentiles, "that of the twain he might make one new man."—Eph. 2:15.

#### *God Foreknew Church as Part of Mediator*

We admit that such an interpretation as the question suggests has considerable force, and that much could be said in its favor, inasmuch as the Apostle tells us that God, who foreknew our Lord Jesus, foreknew us also, and hence foreknew the share he had provided for the Church in the "filling up of that which is behind of the afflictions of The Christ."

#### *"Man Christ Jesus" Refers to Jesus Only*

However, this is not the interpretation of this text which appeals to the Editor as being probably the Apostle's thought. While the matter is concededly an open question, we prefer the thought that the Apostle by the words, "The man Christ Jesus, who gave himself," refers to our Lord Jesus personally and not at all to the Church, his Body. We hope to give in our next issue a thorough examination of this text.

#### *Able Ministers of the New Covenant*

In what sense was our Lord Jesus "the Messenger of the Covenant" and in what sense are we the "able ministers (or messengers) of the New Covenant"?—Mal. 3:1; 2 Cor 3:8.

Our Lord was the Messenger of the New Covenant by a divine promise. Israel was aware that their Law Covenant under its Mediator Moses had not brought to them the long-expected blessings implied in the Abrahamic Covenant. God had promised that at a future time he would make a New Covenant with them (Jer. 31:31), thus implying that they were right in not expecting much from the Law Covenant. Of course, a New Covenant would imply a new mediator for that Covenant. This Moses himself had foretold, saying, "A prophet (teacher, mediator) shall the Lord your God raise up unto you of your brethren like unto me" (but greater). (Acts, 3:23.) They understood that this great Prophet or Mediator would be Messiah, and they consequently longed for and delighted in the prospect of his coming.

### *Messenger of the Covenant*

This is the thought behind Malachi's prophecy, "He shall come, even the Messenger of the Covenant, whom ye delight in." Of course at that time our Lord had not yet become the messenger or servant of the Covenant, hence this was merely a prophecy respecting his future work. He became the Messenger or Servant of the New Covenant at Jordan, when he consecrated his all unto death as the ransom-price for the world (its application in due season). He there began to serve the New Covenant by providing the price, the blood, which should ultimately seal the New Covenant or make it effective. The laying down of his life was not the sealing of the Covenant, however, but merely a preparatory work. He there became the "surety" or guarantor that in due time the New Covenant would be sealed and made effective. In his sacrifice of himself our Lord was serving a Covenant not yet sealed, but merely promised or guaranteed.

### *Church Now Ministers of the New Covenant*

Similarly the Lord is now gathering his Church, a "little flock," to be members of the antitypical Prophet, Priest, King, Judge, Mediator between God and the world of mankind during the Millennium. These called, chosen, spirit-begotten, are "able ministers of the New Covenant," after the same manner as their Lord—walking in his steps. They minister or serve the New Covenant as an attorney serves in drawing up an agreement or Covenant. It will not be a Covenant until sealed, but, while it is in process of preparation it is spoken of as a Covenant and, in writing the agreement, the attorney is serving that agreement by putting it into shape, arranging for its sealing, etc. So Christ and his members are able or qualified ministers or servants of the New Covenant which God has promised and in which the hope of Israel and the world is centered.

In what way do Christ and the Church now minister for or serve that New Covenant? In various ways:

(1) In gathering the members of the Body of the great Mediator.

(2) In learning and teaching to others the lessons necessary to qualify for the position.

(3) In preparing the blood with which it is to be sealed—"his blood," "Jesus' blood," appropriated first to the Church and ultimately, after having served its purpose in the justification of the Church, to be passed on for the blessing of the world through the sealing of the New Covenant with Israel.

## Drinking the Lord's "Cup"

Z 1910—12

"Are ye able to drink of the cup that I shall drink of?"—Matt. 20:22.

"The cup which my Father hath given me shall I not drink it?"—John 18:11.

"The cup of blessing which we bless, is it not the *communion* [*koinonia*, partnership or participation—Strong's Concordance] of the blood of Christ?"—1 Cor. 10:16.

St. Paul knew of only *two cups*—the cup of the Lord and the cup of devils.—1 Cor. 10:21.

Did our Lord drink of his own cup? And was it *his* cup which he passed to his disciples? And is it not this cup in which we must have "*participation*" if we would sit with him in his throne, and share also in due time *his cup* of joy in the Kingdom?

If our Lord did not *participate* in his own cup, but gave it all to us (his Church) to drink, in what sense would it be his cup which the Father poured for him and in which he allows us to participate?

### *Beguiling from Prize*

Let no man *beguile you from the prize* by voluntarily (without reason) submitting to and reverencing as messengers (of Truth those who thus far have given no evidence of teaching ability in that God never sent you any message through them). They are merely intruding into what they admit they have *not seen*. Their fleshly mind being vainly puffed up they fail to hold the Headship of the Lord and the *membership* of the Church as his Body. They fail to recognize that "God hath set the various members in the Body of Christ." Hence they fail to see that the "Body" having nourishment, eating of the living bread and drinking of the cup, is knitted together and "increaseth with the increase of God."—Col. 2:18, 19.

### *Stress Upon Importance of "Drinking the Cup"*

Some dear friends think that we are laying too much stress on the importance of our drinking of the cup of which our Lord drank. The above quotation shows that our Lord laid similar stress on it. Neither James nor John nor any one can sit on His throne unless he drink of Christ's cup. Our opponents make a serious error in thinking that the Lord's "cup" symbolizes *justification*. On the contrary, only the justified by faith are privileged to drink of His cup. The cup symbolizes the *means of our sanctification*, by which we exchange our justified earthly rights for the heavenly inheritance and joint-heirship.

## *Apostles Obligated to Wait Before "Drinking of Cup"*

The Apostles, when invited to drink of the cup, were already justified by faith—counted, like Abraham and others of the past, worthy of *actual restitution* under Israel's New Law Covenant when the due time should arrive. But they could not actually drink of the Redeemer's cup and be "baptised with his baptism" "into his [sacrificial] death" until he as their Advocate should appear in the presence of God for them. Then the holy Spirit at once came upon them recognizing them as Christ's "members"—his "brethren," his fellow or joint-sacrificers, who have a share or *participation* in his cup.

### *Sufferings of all the Christ are Sacrificial*

All the sufferings of Christ are *sacrificial*. "As he is, so are we in this world." (1 John 4:17.) The sufferings of the Head are the sufferings of the Body and the sufferings of the Body are the sufferings of the Christ as a whole. "If one members *suffers* all the members suffer with it."

### *Sufferings as a Christian*

Our opponents who are losing their sight on this subject answer, that our sufferings are not like those of our Lord, because his were *sacrificial*, whilst ours are expiatory or because of our sins and weaknesses. Nay, we answer. St. Peter says that some indeed suffer as busybodies and evil-doers; but he declares, "If any man suffer *as a Christian*, let him glorify God on this behalf." A Christian suffers as Christ suffered, not for his sins, but for his right-doing. Jesus was *just*, we are *justified by faith*. He consecrated his *just self* to death in obedience to God's invitation. We in obedience to the same invitation consecrate our *justified selves* to be dead with him, to be baptised with his *death-baptism*, to drink of his sacrificial cup and by partaking of it to become his "members" in glory and participators in the work of his Mediatorial Kingdom.

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## **Counting the Blood Common**

Z 1910—147

*"Of how much sorer punishment suppose ye shall be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified, an unholy thing [a common thing], and hath done despite to the spirit of favor."—Hebrews 10:29.*

### *Despising God's Laws.*

The Apostle is here evidently contrasting Moses and his Law with the Antitypical Moses and the greater Law. Any one who despised the Law of Moses, the arrangement made and established through the typical Law Covenant, was condemned to death, a sentence from which he is to be released through the merit of Christ. Since that condemnation was merely of a temporal character this does not affect his eternal interests.



### *Condemnation Under Old vs. New Law Covenant.*

It is evident that there is a difference between these two condemnations—that if any one should come under the condemnation of the Antitypical Moses his punishment would be even more severe. This severer, or “sorer punishment,” we understand to be the “Second Death”—utter annihilation. If any one despises the Law of God, in any particular, as expressed through Christ and the New Covenant arrangement, he will be worthy of the Second Death. This principle, we see, will apply all through the Millennial Age, in the sense that any and every one who, after being brought to a knowledge of the provisions and favors that God has brought to him through Christ, shall then treat the matter lightly and fail to reciprocate such love, fail to be obedient to this arrangement for his relief, will be counted unworthy of receiving any more favor of God and will go into the Second Death. Evidently, however, the Apostle is not here considering what will happen at the end of the Millennial Age, and we merely mention it incidentally to show the wide scope of the comparison between Moses and Christ.

### *Counting Blood Common, Applicable to Church Only.*

The Apostle is not applying this text, however, to the world, but to the Church. All the context shows that he is addressing the Church, those who have been begotten of the holy Spirit, those whose sins have been covered by the imputation of Christ’s righteousness and who, in the strength of that covering, are justified, have presented their bodies living sacrifices. For what purpose do we thus make consecration? It is in answer to our Lord’s invitation to drink of his “Cup”; to be baptized into his death; to suffer with him as members of his Body, that we may reign with him and be his members on the plane of glory, members of the Spiritual Israel, the Spiritual Seed of Abraham, for the great work of blessing natural Israel and through natural Israel, all the families of the earth.

### *Responsibility for Great Light.*

So, then, the Apostle, in bringing this matter to our attention, is discussing the Church and what will happen if any of us—not any of us who have merely turned from sin, and have realized that Christ is the great Atoner for our sins—no, but those of us who have been justified through faith in his blood and have been sanctified—those of us who should then fall away.

### *Those Invited to Participate in His Blood.*

We remember that on the night of our Lord’s institution of the last Supper, the same night in which he was betrayed, when he took the cup he said, “This cup is my blood of the New Covenant, which is shed for many for the remission of sins.” God’s intention regarding this blood, as the blood that will seal the New Covenant, is that it should be efficacious to the remission of all the sins of Adam and his children. This was the purpose, the object for which our Lord’s blood was shed. “This is my blood,” and your blood. It is the blood or life that I am giving, that I consecrated when I was begotten, and that I am to relinquish today upon

the cross (for it was then the same day or part of the same day in which he was crucified). This which is mine today—the blood that will seal the New Covenant between God and men—I invite you to participate in. “Drink ye all of it.” *All* of you drink of it and drink *all* of it. Leave none. The invitation to participate in this blood, this cup, is never to be given to any other people or class but you—you who are specially called for this purpose. Not only you Apostles to whom I now speak, but all those who shall believe on me through your word, and who similarly shall make this consecration and undertake to be baptized into my death, I invite to drink of my cup.

#### *Participation in Christ's Blood the Greatest Privilege.*

The Apostle asks concerning this cup of which we participate in the communion, “Is it not the participation of the blood of Christ?” (1 Cor. 10:16.) We answer, Yes. Is not the blood of Christ the blood of the New Covenant? Are we not, therefore, participating in the blood of the New Covenant? In the participation, therefore, in that blood, by the invitation of our Lord, are we not sharers in his “Cup” and all that pertains to it? Yes. What does this mean to us? *A great deal.* We should be very thankful for the great privilege we have been accorded to share in his “Cup,” to be “baptized into his death.” As the Apostle Paul declares in the third chapter of Philippians, I count all things as loss that I might win Christ; that I might have fellowship in his suffering; that I might be baptized into his death; share his “Cup” of suffering; so should we. Paul counted every other interest and consideration as of no value in comparison with this great privilege of the Gospel Age, which is accorded us.

#### *Losing Sight of Participation Privilege Is Counting Blood Common.*

Now, if we should ever lose sight of this wonderful privilege, if we should ever come to the place where we fail to appreciate the fact that we have been invited to share in our Lord’s “Cup,” have been invited to participate with him in this blood of the New Covenant, this blood which is to ratify, to seal the New Covenant, it would be doing despite to all these privileges and favors which have been specially given to us, but never given to any other people in the world and never will be given again, a great privilege never offered to the angels, but offered only to the Lord Jesus Christ himself, and those who would have his spirit during this age.

#### *Despising God's Arrangement.*

If, then, we lose our appreciation of that “Cup” and say that it is only an ordinary thing, only such as all nominal Christians have thought it to be; only turning away from sin and trying to live an upright life; it is not a special sacrifice; it is not a participation in the blood of Christ at all, nor drinking of his “Cup,” then we are despising and rejecting all the privileges that were offered to us specially, above those offered to any other people. It would signify that we had despised the whole arrangement and that something was wrong with our hearts—providing, however, we

did it intentionally, willingly, knowingly, after we had seen that this is the privilege of sacrifice, after we had known that we were accepted as members of Christ, to "suffer with him, that we might also reign with him."

### *Turning Away from Clear Knowledge Is Rejecting Blood.*

For all such as have ever had this clearer knowledge and appreciation, to turn away is to reject this "blood of the Covenant," and to do despite to it, and to fail to use the privileges offered. In undertaking to use these privileges they had first, of necessity, to make the sacrifice of the earthly nature. It therefore follows that there is nothing left for them, for they have scorned the new nature and the Lord's provisions which are obtainable only through participation in the sacrifice of Christ. No opportunity for restitution is left *them*. Hence the only thing for them is that which is appropriate for those who despise God's arrangement after they have once understood it, and that is the Second Death.

### *The Sorer Punishment.*

The "sorer punishment" mentioned by the Apostle (Heb. 10:29) is the "sin unto death." Are we competent to point out who have committed that sin? For our own part we would prefer not to exercise judgment in the matter, but merely to say that such judgment is for the Lord. We will not make any decision until we see the Lord's judgment.

### *Not to Judge Those Losing Sight of Participation Privilege.*

The Apostle says that we are not to judge one another. If, for instance, you should say, I believe that Jesus died and that he is our Redeemer, but I have lost that idea which I once had of our being invited to become dead with him; to share with him in his suffering at the present time and later the glory that shall follow—should we then say to you, Oh, you have committed the sin unto death; you have despised the blood of the Covenant wherewith you have been sanctified, and therefore, having no restitution privileges to go back to, you have practically gone into the Second Death condition? We answer, No. We do not understand that it would be for us to judge you or to decide respecting you, because we do not know to what extent your previous declarations were true. We do not know that you ever understood what you were doing when you thought that you had made a full consecration. Perhaps you did not understand yourself. Therefore, we prefer to say that since we are not sure in the matter it is not for us to judge. However, we are to remember what the Scriptures say in this connection, "The Lord will judge his people." If, therefore, we should see that, after you had rejected the blood of the Covenant by which you have been sanctified or specially set apart as a sacrifice, as a member of the Body, God had turned you aside apparently and had withdrawn all light from you and had thrust you out of his favor, to the extent that we could see this, we would be justified in saying to ourselves at least, whether we mentioned it to another or not, that the Lord was dealing with you.

### *Reject Truth, Lose Light.*

We cannot imagine that if anyone would reject the Lord in any sense of the word it would still leave him in the light of Truth. We must understand that if anyone rejects the Lord, the light of Truth will gradually pass from him, and he will see no more than many do, no more than a nominal church-goer or any worldly person. Such passing into outer-darkness is a sign that the Lord's favor has been lost. To what extent it has been lost we might not wish to determine, but if, in conjunction with this, there is manifested the character of the Adversary, the spirit of Satan—anger, malice, hatred, envy, strife—then we should conclude that the Spirit of the Lord had left and that the loser was dead—"twice dead, plucked up by the roots"—Jude 12.

### *No Prayer for Incurable.*

It would not be worth while to pray longer for such a one, especially after we had done all in our power. God is willing to do all that can be done, but he has certain fixed laws and principles, and if anyone has once enjoyed these and then scorned them, the Lord would not change his principles for any prayers, even though offered carefully with tears.

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## **The Gifts and Calling to Israel**

Z 1910—183

*"For this cause he [Christ] is the Mediator of the New Testament [Covenant], that by means of death, for the redemption of the transgressions that were under the first Testament [Covenant], they which are called might receive the promise of eternal inheritance."—Heb. 9:15.*

### *Paul Addressing Hebrew Christians.*

The Apostle, we must remember, was addressing Christian Hebrews who were in perplexity in respect to the Law with Abraham. Many of the Hebrews, therefore, after coming into Christ, accepting him as the Redeemer, felt that somehow they must still maintain their relationship to the Law Covenant, its ordinances, etc. The Apostle, in his Epistle to the Galatians, attempted to counteract this erroneous theory, which he calls a Judaizing influence. He told them that if any of those who were Gentiles by birth should in their mistaken zeal and earnestness become Jews by being circumcised, thus coming under the domination of the Law Covenant, they would thereby be indicating that they had forfeited their standing in Christ; and, as he pronounced it, Christ would profit them nothing.—Gal. 5:2.

### *Paul Teaching Hebrews Broader Thoughts.*

In his Epistle to the Hebrews St. Paul wished the Christian Hebrew brethren to take the larger, broader, truer thought respecting the Law Covenant and everything pertaining to it—its sacrifices, its mediator, its Law. He wished them to recognize it as merely a *typical* Covenant; that it

prefigured a New Covenant; that its mediator typified a better Mediator, The Christ; that its bulls and goats of sin-offering typified the better sacrifices by which the New Covenant would become operative, the better sacrifices being those of the better Mediator—Jesus the Head and the Church his Body.

*Privileges of Gospel Age Those of Sacrifice.*

St. Paul had already pointed out that the privileges of this Gospel Age, so far as the Church is concerned, are chiefly those of sacrifice—that “if we suffer with Christ, we shall reign with him; if we be dead with him, we shall live with him”; that we must seek to copy him in self-denial and self-sacrifice and be baptized into his death, if we would share his Kingly honor, his service as the great Prophet, Priest, and King of the Millennial Age, to bless Israel and all the families of the earth.

*Shed Blood Necessary Before Covenant.*

In his endeavor to make this matter plain (Hebrews 9:13, 14), St. Paul points out that before the Law Covenant went into effect, it was necessary that blood should be shed; saying, “For if the blood of bulls and goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?” Here is a contrast between the institution of the Law Dispensation, the Law Covenant, and the institution of the New Covenant. And the first effect of this better blood which is to seal the New Covenant is to cleanse *our* consciences from dead works. The Apostle does not here refer to it as having been for all Israel, but for those Jews who had become Christians but had been bound by the Law previously, that they might see that now the true sacrifice had come; that this was sufficient to satisfy all the claims of Justice and put away from their minds all consciousness of sin, to assure them that all of their sins were thus covered and that they might now render acceptable service to the living God. “And for this same cause [that is, because his blood was sufficient to cancel *all* sin] he is the Mediator of the New Testament.” He has not only purged *us* from a consciousness of sin, that we may serve God and become members of the Body of Christ and accept him as our Advocate and trust in his finished work on our behalf, but he has by the same sacrifice made such an arrangement with God and with Justice as will constitute him the Mediator of the New Covenant for all Israel. The Apostle is not here saying that the New Covenant is operative now, nor that we are *under* this Covenant; quite to the contrary. He is speaking of the Jewish nation, as we shall see.

*“Called” of Hebrews Nine Not the High Calling.*

The remainder of the fifteenth verse (Heb. 9) declares, “By means of death for the redemption of transgressions that were under the first Testament [or Law Covenant], they which are called might receive the promise of the eternal inheritance.” We are not, therefore, to consider the ones here

"called" as referring to those who receive the High Calling—joint-heirship with Christ, the Spiritual Seed of Abraham—but we are to understand the Apostle here to mean the Jewish nation that was called—all of this Jewish nation who would come into accord with the Divine arrangement. The same Apostle (Rom. 11:27) says, "For the gifts and the calling of God are not to be repented of." That is to say, God having called the Jewish nation to be his peculiar people, having made them definite promises respecting the blessing of all nations, has no thought or intention of abrogating those promises. Every Covenant, every promise that God has ever made and everything that he has ever done, he has foreknown its full import and its results, and he has done nothing hastily. Israel, therefore, is the nation which he has foreknown to be the one he will use in connection with his work of blessing all of the families of the earth; as the Apostle says (Romans 11:27), "For this is my Covenant with them, when I shall take away their sins."

### *The Blindness Upon the Jewish Nation Is a Mystery*

In the 25th verse of the same chapter he informs us that the blindness upon the Jewish nation, until the fulness of the Gospel Church has come in, is a Mystery. God is now gathering out only a special few of the Jews and a special few from all nations to constitute the Spiritual Israel, to whom appertain the highest feature of this Abrahamic Covenant or promise; and then, as soon as this Spiritual Israel, which will constitute the Prophet, Priest and King, is complete, the Deliverer—taken from Jew and Gentile—shall come forth. That will be the fulfillment of the promise that "the Deliverer shall come forth out of Zion and shall turn away ungodliness from Jacob," for this is God's Covenant with them, with the seed of Jacob; as we read (Jer. 31:31), "After those days, saith the Lord, I will make a New Covenant with the House of Israel and with the House of Judah." This thought is confirmed when we consider the fact that the Gospel Church were not all under the first Testament or first Covenant, but only the Jewish nation.

### *Jewish Nation Redeemed in a Special Manner.*

The trend of the Apostle's argument, therefore, is that Christ, the Mediator of the New Testament, becomes such by means of death for the redemption of the transgressions under the first Testament, or Law Covenant. In other words, the Jewish nation needed to be redeemed in a special manner before God could use it as his channel for blessing the other nations.

### *Israel Must Be Recovered Before World Is Blessed.*

Since the Mediatorial work or the Millennial Kingdom is to be accomplished through natural Israel, and since all the families of the earth are to be blessed through them, it follows that nothing can be done until Israel shall have been recovered from their present outcast condition. Then the blessing of the Lord will go forth and the Mediatorial work will be accomplished through natural Israel. We are to distinguish between the work to be done through this nation and the One who will do that work. It will be the Mediator of the New Covenant

who will have the power to confer the blessings—the Great High Priest, the Great Prophet, the Great King, the Great Mediator. There could be no blessing outside of this Great One; and this Great One, as the Apostle Paul and all the other Apostles clearly show, is composed of Jesus the Head and the Church his Body.

#### *The New Covenant To Be Made With the Jews*

No doubt many Jews are now faithless and unbelieving because of the long period of blindness upon them, and perhaps in their hearts are hungering after the promises. When the light of the New Dispensation shall begin to dawn upon the world; when they shall begin to see the resurrected Ancient Worthies as recipients of Divine favor; when they shall see their brethren beginning to be blessed under the ministration of this new Kingdom, then many of the Jews who are now blinded and unbelieving will manifest true faith and be obedient and turn unto the Lord. But we are not to understand that any one will become an Israelite unless he has the faith of Abraham, sincere faith, trust in God, faith that will be manifested by obedience.

#### *All Nations to Be Gathered Through Israel.*

Then, as the people of the various nations shall gather themselves to the Lord and seek to come into harmony with him, the way of approach will be by coming into accord with the Holy Nation—God's representative Kingdom in the world—and thus they will come into harmony with the Spiritual Christ, the Great Prophet, Priest and King. Eventually, by the close of the Millennial Age, those who prove faithful will be turned over to God, even the Father. Such will then be fully in accord with Jehovah and fully in Covenant relationship with him.

*The New Covenant is not to be made with any others than the Jews*, for no others were in Covenant relationship with God. The words "New Covenant" seem, therefore, to indicate the repetition of God's favor to Israel under the better Mediator, who will bring the glorious blessings that they had expected under Moses, but failed to obtain because of the inability of Moses to make satisfaction for their sins; for the blood of bulls and goats could never actually take away their sins. The antitypes of these, the sacrifice of the Lord and the members of his Body, must first be accomplished before this New Covenant with Israel could supersede the old or Law Covenant, which it then will do.

#### *Jesus the Testator.*

Hebrews 9:16 reads: "For where a Testament is, there must also of necessity be the death of the testator." In the case of Moses the death of the Testator was represented by the slaying of the bullock and the goat. In the case of the Antitypical Moses, the death of the Testator is shown in the sacrifice of our Lord and the Church his Body. The ability of Christ to give a Testament or Covenant, or to make a Covenant, should also be seen. As the man Jesus he could not make this Covenant. Why? Because as a man—not spirit-begotten—he could merely have given his human life

for mankind and then would have had nothing left for himself; or if he had retained his earthly life he could have established only an earthly Kingdom and never could have given eternal life to any one subsequently. He might have blessed them with wise laws and regulations and improved conditions over the present time, but never could have given them life and the perfections and blessings that he will be able to give under the New Covenant.

### *How the Lord Became a Testator*

In order to be a Testator and give eternal life to the world, it was necessary that our Lord should carefully follow the Plan that God had arranged: First, by his own obedience he should demonstrate his loyalty to God and receive life on the divine plane as his reward; second, that then, by taking up his human life which he did not forfeit in anywise, he should have that human life and its rights to give to Israel and through them to all mankind. He is thus a Testator. He is thus one who bequeaths something to others. He bequeaths it not while he is alive, as a gift, but he gives it as a Testator, as that with which he parts in death. So our Lord Jesus, as the Great Mediator of the New Covenant, will give to mankind the human rights and privileges to which he had a right by virtue of his perfect obedience to the Divine Law. He invites us, not to share those rights with the world, not to come under his Mediatorial reign and be sharers in restitution privileges, but, according to the will of God, to do something else, viz., to join with him in becoming Testator, to lay down our lives and thus be sharers with him in the spirit of his great work, that we may also share with him in the actual features of that work during the Millennium.

### *Imputation of Merit for Purpose of Sacrifice.*

The very first difficulty encountered is that we, unlike him, have not perfect bodies that we could give as perfect sacrifices; hence God's arrangement for those who have this sacrificing attitude of mind is that they may be dealt with by the Lord Jesus and that he may, as their Advocate, impute to them his merit, his restitution rights, to make up for, to offset, their blemishes and imperfections, that they may offer unto God a sacrifice that would be pleasing. We see that he does not give to these who are now called, either the Mediatorial blessings of the Millennial Age or the restitution conditions which that Mediatorial reign will confer. He gives to them that which will serve his purpose for them much better; viz., an *imputation* of his merit for past sins, to allow their sacrifice to pass the Divine propitiatory satisfactorily. Even then their sacrifice would prove imperfect and unsatisfactory because of inability to carry it out to a completion, did he not continue to be their Advocate. With every blemish and imperfection that is unwillingly theirs they can go to him as their Advocate and obtain mercy and have the cleansing from all sin through the merit of his sacrifice.

### *The Jews "Will Obtain Mercy Through Your Mercy"*

Thus we see the great Testament which is in Christ's blood and to which he refers, saying, "This is my blood of the New Testament." Instead of applying that blood of



the New Testament to the world or to Israel, he applied it first for the Church. It must all pass through the Church, so to speak. "Drink ye all of it"; be ye all sharers in my cup, for unless ye are sharers in my cup ye cannot be sharers in my life. It is his cup; and he gives us a share of it. We are not worthy to have any direct dealings with the Father, but the Father, nevertheless, had us in mind from "before the foundation of the world," as the Apostle says. (Eph. 1:4.) Hence we are not to understand the Mystery—the selection of the Church, the Body of Christ—as being an amplification of the original Divine Plan, but merely the carrying out of a part of that Plan not previously disclosed or revealed.

#### *All of Gospel Age Required to Drink "Cup."*

So, then, it requires all of the Gospel Age for the Church of Christ to drink of his "cup" and be "baptized into his death." When the last member shall have drunk of this cup and shall have been baptized into his death, and shall have finished his course, then all the sufferings of the Priest, Head and Body, will have been accomplished—the sufferings to which the Lord refers through the prophets as "the sufferings of Christ and the glory that shall follow." The sufferings began with the Head and have continued all the way down to all the members of the Body; and as soon as these sufferings shall have been finished The Christ will be crowned with glory, honor and immortality beyond the veil.

#### *Participation in Sacrifice Necessary for Participation on Divine Plane.*

When we drink of this cup of the New Testament—his blood or sacrificed life—we have communion (participation) in the death of Christ. (1 Cor. 10:16, 17.) We are also to be participants in his special life on the divine plane (1 John 3:2), and thus sharers with him in this work of making the Testament, or Covenant, which will go to Israel and through Israel to the world. This is further admitted by the Apostle in Romans 11:25-28. Speaking of the time when Israel shall be recovered from their sins, when the Deliverer, The Christ, Head and Body, "shall come forth out of Zion and turn away ungodliness from Jacob," when God will make his Covenant with them and take away their sins, the Apostle adds, "They shall obtain mercy through your mercy."—Rom. 11:31.

#### *Mercy of God Operating Through Jesus and Church.*

This will be the mercy of God operating through Jesus and the mercy of Jesus operating through the Church. So it will be God's mercy in one sense; it will be Jesus' mercy in another sense; and it will be the Church's mercy in a third sense. This mercy will go to the Jews. What mercy is this? It is this New Testament. How? Through the death of the Testator, Christ the Head, and the Church the Body. And what will Israel get by this Testament or Will? The earthly life and earthly rights which The Christ laid down in sacrifice: all will go to Israel. All those rights to life eternal, and all those things lost in Adam and redeemed by Christ, will go to Israel alone—in fact, to none of them but Israelites, indeed. So during the Millennial Age it will be

necessary for all mankind to come to these people of God to get eternal life and to share in this Testament or Will of Christ, will go to Israel alone—in fact, to none of them but thus be heirs of this Will, which gives eternal human life and all the earthly rights which Jesus had and sacrificed, and which he imputed to us, and allowed us to join in sacrificing together with him.

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## The Word Mediator Used Differently

Z 1900—11

### *Officiating Priest not a Mediator*

Your attention is called to our use of the word Mediator in the seventh line of the article, "Homing the Ark," page 308, October 15th issue. We there speak of the "officiating priest who acted as the mediator between God and the nation." It would have been better had we used a different word on this occasion; for instance, Advocate. Strictly speaking the Law Covenant constituted the bond of union between God and natural Israel, and Moses was the Mediator of that Covenant. The priest, strictly speaking, was not the Mediator, but, under the terms of the Law Covenant, which Moses mediated, the officiating priest was the Advocate, friend and representative of the Israelites before the bar of Divine Justice.

### *Careless Use of Word "Mediator"*

This well illustrates the too careless manner in which we, and nearly all Christians, have been accustomed to use this word Mediator. For instance, repeatedly in DAWN-STUDIES, Vol. v., we refer to our Lord as the "Mediator of the Atonement." This is entirely correct, if judged by the ordinary standards of our language as generally used by us all. Of late, however, this Journal has endeavored to draw the attention of the Lord's people to the fact that the Bible uses the word Mediator in a restricted sense and has urged that all Bible Students endeavor to take the Bible viewpoint only and to use the word Mediator from that standpoint alone.

The correction above made shows how difficult it is for any of us to rid himself of a habit. The use of the word Mediator in the Scriptures is restricted to the mediating of Covenants between God and man. The assumption is that God, being wholly and unwilling to sanction sin in any degree, not only condemned it in father Adam and his race, but cut off all fellowship with the sinners, whom justice had condemned to death. Nevertheless, God in mercy had already purposed a reconciliation between himself and such of the human race as might desire fellowship with him on a basis of righteousness.

### *Divine Purpose Outlined*

The Divine purpose was outlined in three great Covenants. The first, or all-comprehensive one, was made with Abraham. The second, or Law Covenant, was made with Israel at Mount Sinai. It did not abrogate or set aside the first Covenant, but was merely an addition to it, which curtailed in a measure richer blessings, so far as Israelites were

concerned. Their Law Covenant, which they thought to be unto life, they found to the contrary condemned them to death as unworthy of life. God allegorically illustrates these two Covenants by Abraham's two wives, as St. Paul explains in Galatians 4. The original Covenant was represented by Sarah, Abraham's wife; while the Law Covenant was represented by Hagar, a bond-servant, and not the married wife. As Sarah was barren for a long time, so God's Covenant with Abraham was barren. The Law Covenant of bondage, represented by Hagar, brought forth first the Jewish Nation, represented in the allegory by Ishmael, who could not, however, be heir of the original Covenant. As by and by Hagar and her son were punished for pride and controversy, and cast off, so the Jewish nation, developed under the Law Covenant, was cast off from Divine favor, as represented by the Master's words, "Your house is left unto you desolate."

### *Sarah's Barrenness Typical*

As Sarah was long barren, until after Hagar's son was born, and became persecutor, so the Abrahamic or Sarah Covenant, which was to produce the Messiah, was long barren. That Sarah Covenant has meantime produced the Lord Jesus and the various members of his Body. "The Seed of Abraham," "The Seed of Promise," will be fully born, when the last member of the Elect Church, which is the Body of the Messiah, shall have stood the tests and been received beyond the veil, completing the First Resurrection of "Christ the First Fruits." Let us make no mistake on this point, but hear the Apostle's words, "We, brethren, as Isaac was, are the children of promise," the promised Seed through whom, with our Lord and Head, God will "bless all the families of the earth."—Gal. 3:29.

### *A New Covenant—Keturah*

Keep the matter clear before your mind and note that thus far there have been only two Covenants, the old, or original one, and the Law Covenant, which was added four hundred and thirty years afterward.—Gal. 3:17.

There have been just two classes developed under these natural Israel and spiritual Israel. But the allegory continues: "For Sarah died" and Abraham took another wife, Keturah, which represented another Covenant, called in the Scriptures the New Covenant. Abraham had many children by Keturah, typifying the many children of God by the New Covenant during the Millennium, but none of them as an heir. At it is written, "All that he hath, he hath given unto Isaac." The children of Keturah, therefore, received their blessing through Isaac, and represent the restitution class of the Millennium, who will be blest by the antitypical Isaac, namely, The Christ. Two matters should be borne in mind here: First, Keturah did not become a wife or Covenant until after Isaac's marriage, which typified the marriage or union between Christ and the Church in the end of this age. Second, Abraham did not marry Keturah until Sarah was dead. In other words, this New Covenant typified by Keturah does not become a wife or Covenant, until after the original Covenant, represented by Sarah, shall have brought forth the Seed, the Messiah, through which the children of

Keturah, the subjects of the New Covenant, are to receive their blessing. It should be evident, then, to all that the Messiah, the Christ, Head and Body, is not the offspring of the New Covenant, Keturah, but the offspring of the old, the original Covenant—Sarah.

### *First Mention of New Covenant*

The first mention of the New Covenant (Jer. 31:31) was prophetic—a declaration to the Jews that God intended to give them a better Covenant than the Law Covenant, which they had found a bondage and unto death. That the New Covenant promises did not refer to the original one represented by Sarah is evident, not only by the fact that it is called a new one, but also by the fact that it was to bring them earthly riches, blessings, Restitution, etc., whereas the original Covenant was to bring forth a Spiritual Seed.

### *Promise of the New Covenant*

The promise of the New Covenant is, "I will take away the stony heart out of your flesh and will give you a heart of flesh, and your sins and iniquities will I remember no more." This will be grand for Israel and subsequently for the world of mankind. It will mean for them Restitution and will operate throughout the Millennial Age, by the close of which stony hearts will be no more; but mankind will have been uplifted out of sin and death conditions back to the full perfection of manhood, the image of God in the flesh, with a heart of sympathy and love and kindness, a heart of flesh.

### *Distinction Between Covenants*

Distinction between our Sarah Covenant, the original one, and the other two, is that both the Law Covenant and the New Covenant have Mediators, while our Covenant, the original one, had no Mediator—needed none.

### *New Covenant Contrasted With Law Covenant*

St. Paul points out that Moses was the Mediator of the Law Covenant and that there was no Mediator necessary in the original, or Sarah Covenant. (Gal. 3:19, 20.) The New Covenant, however, is to have a Mediator; as the Scriptures distinctly declare, "Christ is the Mediator of the New Covenant." (Heb. 9:15; 12:24.) This New Covenant is contrasted with the Law Covenant, and Christ, the Mediator of the New Covenant, is contrasted with Moses, the Mediator of the Law Covenant, showing, that the New Covenant is better than the Law Covenant, because it has the better Mediator (Heb. 8:6), and that it supplants the Law Covenant; but is not better than the original or Sarah Covenant.

### *The "Mystery"*

The "Mystery" is that the Church, selected from both Jews and Gentiles to be the Body of Christ, are joint-heirs with him in the Abrahamic Covenant and in his entire inheritance. Only those who discern the truth of this, which is still a "Mystery" with the world and the nominal Church, are prepared to understand the "Divine Plan of the Ages" as a whole.

## *The Blood of the New Covenant*

When our Lord set before his disciples the first Memorial Supper he declared of the cup, "This is the blood of the New Testament, shed for many for the remission of sins." Notice that the blood of the New Covenant was shed for the many, the world of mankind; but only a few, the "little flock," the disciples, "the Body of Christ," were invited to drink of it, to participate with him in that cup. For 1800 years that cup has been passed to all of the consecrated. Those who have refused to drink of it have their names blotted out from the roll of the Elect, the Bride Class, the Royal Priesthood. Those who drink of it have the promise that they shall share with their Lord and Head in all of his great work as the Seed of Abraham. Thus our Lord said to his disciples who asked to sit on his Throne, "Are ye able to drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" (Mark 10:39.) Will you carry out fully the covenant of consecration to death which you made and on account of which you are reckoned as members of my Body? If this is your will, I will test you, to make your calling and election sure.

### *Privilege of Knowing the "Mystery"*

Those to whom it is given to know the "Mystery" of the Kingdom of God (and no others) may see that this entire Gospel Age, from the time of our Lord's baptism at Jordan to the present time and to the completion of the Church, is the one great Day of Atonement, the one great Day of High Calling to the Kingdom, the one great Day of sharing the Sufferings of Christ, that we may have part also in his glory to follow.

### *Work Under Different Covenants*

All of our work, therefore, is merely the "filling up of that which is behind of the afflictions of Christ." (Col. 1:24.) When all of those afflictions shall have been filled up, the glorious work of the Millennial Age will follow. That work comes under the New Covenant, Israel being first to participate and subsequently all nations. The world in the next age will not be blessed under our Sarah Covenant, the Seed of which is spiritual—no more than we are now blessed under the Keturah Covenant, the New Covenant, whose seed is natural, earthly.

### *The "Cup", Both Christ's and the Church's*

When our Lord said, "This cup is the blood of the New Covenant," we should understand that, primarily the cup is his, and secondarily it is ours, who are his Body, sharing it and drinking it with him. There will be none of it left for others to drink of afterwards, for his command is, "Drink ye all of it." It was, therefore, primarily, our Lord's blood or death which was necessary to the sealing of the New Covenant, but by Divine arrangement the blood or death of his Church is also made necessary. Hence the New Covenant cannot be sealed, finished, made operative, until all the "members of the Body" shall have died, when the Great High Priest's "better sacrifice" shall be finished. It is, therefore, quite proper that our Lord's death or blood should be

mentioned as the blood of the New Covenant, even though it be not applied until all the members of his Body shall have been sacrificed by him. Then he will apply all the blood, all the sacrifice, all the death merit, as his own on behalf of the world and seal the Covenant with God on behalf of men. After having sealed the Covenant with the Father, Christ with his Church will at once enter upon the great work of reconciling the world, restoring the world to harmony with the Father.

### *Sins of the Church Only Cancelled*

In this connection notice that only the sins of the Church have yet been cancelled; for, although our Lord's death contained quite sufficient merit for the sins of the whole world, that merit has not yet been applied to any but believers. Hence we read that our Lord ascended up on high, there to "appear in the presence of God for us"—believers. It is because he did not apply the merit of his sacrifice to unbelievers that we read that the "whole world lieth in the wicked one." This is in full accord with these Day-of-Atonement sacrifices for sins; the first for the household of faith, the Church, the Royal Priesthood, and the second for all the people, representing man'kind in general, the world. Let no one get the misapprehension that the Church does any offering to God. We, according to the flesh, are dead, and as New Creatures only are we members of the High Priest's Body. It is the High Priest who does all the offering, and of that Priest the Head represents the entire Body. "We have an Advocate with the Father."

### *Why Original Covenant Had No Mediator*

Bear in mind that our Covenant, the original one, had no Mediator. It needed none, because it did not attempt harmonizing rebels with the Divine Covenant, as the New Covenant proposes to do. The "world, lying in the wicked one," as declared in the lines of the parable, "We will not have this man to reign over us," will need strong restraints and coercions and stripes during the Millennium to force them to obedience. As it is written, "Every knee shall bow, and every tongue confess," this being merely a preliminary, to the intent that the reign of righteousness may be inaugurated, so that all may taste of the blessing of the Divine government; so that as many as will may come into harmony with it. A Mediator is necessary, and the Messiah, Head and Members, will be that Mediator in whose hands of control the entire world will be placed during the Millennium, so that even the willing and obedient will not be directly introduced to the Father until the end of that Mediatorial reign.

### *The Father Draws Church to Christ Without Mediator*

But how different now! As soon as our eyes discerned "The Lamb of God, which taketh away the sin of the world," and as soon as our ears heard the message of God's love, we needed no compulsion. On the contrary, it was the Father himself who drew us to Christ, and, accepting Christ and being justified by faith in his blood, we are at once introduced to the Father by him and exhorted to present our bodies to the Father. So doing, these sacrifices were accept-

ed in the Beloved, and we were begotten of the Holy Spirit, and at once become children of God, joint-heirs with Jesus Christ our Lord to an inheritance incorruptible.

### *Church's Need Re Blood, Mediator, Advocate*

It is these New Creatures whom God has accepted that need no Mediator. We did need the blood of the Everlasting Covenant, and we still need an Advocate with the Father, because of our unwilling weaknesses of the flesh. Let us continually rejoice with our Redeemer and Advocate, without whom we can do nothing, and let us rejoice that in the Lord's provision the Man Christ Jesus, the Mediator between God and men (the world), has associated us with himself as his members, to be participants with him in his great work of reconciling the world. Let us rejoice that the Lord has made us "able ministers of the New Covenant," that we with our Lord may now be permitted to minister or serve, to the laying down of our lives and thus be prepared to be ministers or servants of that New Covenant to the world in general at the Second Coming of our Lord.

### *Inauguration of New Covenant*

Then will come the antitype of Moses—inauguration of the Law Covenant. Moses came down from the Mount in the Lord's presence with a veil over his face, and sprinkled of the blood upon all the people. So we, having been changed to the glorious plane of spirit beings, shall be veiled from human sight, and, operating through the ancient worthies and others, we shall show to all men, the whole world, the fact that Divine Justice has been satisfied, and we shall sprinkle them, cleanse them, justify them and bring them into harmony with the Lord during the Millennium.

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## **Respecting the Great Mediator**

Z 1909—54

### *Explaining the "Hidden Mystery" for Forty Years*

For forty years we have been endeavoring to show to those who have the spiritual eyes and the ears of understanding that the "hidden mystery" is "Christ in you, the hope of glory."—Col. 1:27.

### *Mystery to Jews and Gentiles*

The Spirit of Christ in you leads now to self-sacrifice, self-denial, cross-bearing, etc.—"filling up that which is behind the afflictions of Christ." This is a mystery to the Jews, Gentiles and nominal Christians who understand not why we should be called to fellowship in Christ's sufferings and who make light of our rejoicing that soon we shall be made sharers of Christ's glory in the First Resurrection. This mystery, hidden from past ages and dispensations, is now made known to the saints and none others; and if the saintliness be lost, the understanding of the mystery undoubtedly goes with it.

### *Mystery Class the Antitypical Isaac*

The Apostle explains that the mystery class (Jesus the Head, and the Church his Body) are the antitypical Isaac,

the heirs of the Abrahamic Covenant—the offspring of the Sarah Covenant. (Gal. 3:16-29.) The Jews know this not, but are still trusting to their Law Covenant, made at Sinai. The majority of Christians know not of it, but still think of themselves as having once been under the Law Covenant as Jews, until, as they think, at our Lord's first advent, he sealed the New Covenant with Spiritual Israel. How often we sang, "Free from the Law, oh happy condition," and "Cursed by the Law and bruised by the fall, Christ hath redeemed us, once for all."

### *Sacrifice of Antitypical Isaac Yields Blood of New Covenant*

There is an admixture of both truth and error in these statements, and we were unable to differentiate until the "mystery" began to dissolve. The Truth on the subject is a "mystery" to the nominal Christian, even though it be plainly stated in the inspired Word, namely, that natural Israel and their Covenant have been cast off from Divine favor; that Christ Jesus won the prize of the Law Covenant and is the Head of the Church, The Christ, the Isaac Seed of the Abrahamic Covenant. The members of Christ's "Body" are being called and chosen and found faithful during this Gospel Age and will be complete with its termination. The *sacrifice* of this antitypical Isaac (Head and Body) yields the blood of the New Covenant, which will shortly seal or ratify it and make it operative to Israel as a New (Law) Covenant, as instead of their Old Law Covenant. It will have an antitypical Mediator, instead of Moses, and everlasting blessings, instead of temporal ones, and living works of faith and obedience as instead of dead ones. We are glad to have assistance from any quarter in setting these things before the "household of faith."

### *Light Is Progressive*

Our writings clipped from here and there, may be made to appear contradictory, just as contradictions of the Scriptures are claimed and pointed out by those who do not understand them, and are in opposition to them. If our presentations be read in their proper connections, they will be found to be harmoniously progressive, as the Scriptures intimate should be expected, saying, "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

The Reformation movement was in the right direction—each successive reform attempting to get nearer to the true light. The close of the 2300 days of sanctuary cleansing (Vol. III, Chap. X) found us free from traditions of Babylon and re-established upon the testimony of Jesus, the apostles and the prophets, and following on to know the Lord. But freedom from falsities did not mean that all the precious things of Divine Truth were properly located and fixed in our understandings. Thus, for instance, the New Covenant, its sealing and its work are precious facts, not at all erroneous; but we had misplaced these facts, following the traditions of Babylon. We still have the New Covenant and still appreciate its every feature just the same, but perceive that it was misplaced; that It is the New (Law) Covenant which will be sealed or made effective with the blood of Christ, by



the merit of Christ's death, at the close of this Gospel Age, instead of at its beginning. The Scriptures everywhere teach that the New Covenant is to be made "with the House of Israel and the House of Judah," and not with Spiritual Israel. We are under the Faith or Grace Covenant, the original or Abrahamic Covenant, and not at all under a Covenant of Law and Works, such as the Old Law Covenant was, and such as the New (Law) Covenant will be. We now see the full force of the Apostle's statement, "Now we, brethren, as Isaac was, are the children of promise"—the children of the Abrahamic Covenant.—Gal. 4:28.

#### *Isaac Typical of Entire Christ*

Jesus was the Head of that Isaac, and the Church the members of the Isaac Body. The entire antitypical Isaac, "the Seed of Abraham," was represented by the typical Isaac and in his sacrifice. It is the blood (sacrifice—death) of the entire antitypical Isaac which will seal the New Covenant with Israel, "After those days." (Jer. 31:31.) The fact that the antitypical Isaac was to be not only Jesus, but also the Church, is the Mystery which the Jews could not comprehend, and which Babylon cannot comprehend, and which only "The wise shall understand."—Dan. 12:10.

#### *Passover Lamb Typified Jesus Alone*

The Passover Lamb found its antitype in our Lord alone. This is in harmony with the words, "Christ our Passover is sacrificed for us; therefore let us keep the feast." (1 Cor. 5:7, 8.) The passover Lamb was prepared whole, not a bone being broken. It thus represented our Lord alone, and not his "members," the Church. On the contrary, in one of the atonement day sacrifices, the ram of the burnt-offering was cut into pieces, and the parts washed, and then laid with the head on the altar, thus representing Christ and his members separately, yet unitedly, offered up to God—the members under the merit of the Head.

#### *Passover Lamb for First-born Only*

The passover was not for all the people, but only for the first-born. This symbolized, therefore, the work of Christ *for the Church* of this Gospel Age, which is elsewhere designated the "Church of the First-Born." Evidently the Church has no share in her own deliverance, which is entirely a work of grace and love Divine. As the passing over of the first-born of Israel led to the making of the Law Covenant with Israel at Mt. Sinai, so the passing over of the Church of the First-Born during this Gospel Age leads to the inauguration of the New Covenant for the blessing of natural Israel and the world, Moses, representing The Christ, Head and Body (which God is selecting from amongst mankind during this Gospel Age) became the Mediator of the Law Covenant. And he took the blood of a bullock and a goat and sprinkled the book of the Law, representing God or Divine Justice, and subsequently sprinkled the people, thus binding God and the people by that Covenant. The blood of the antitypical bullock (Jesus) and of the antitypical goat, the Church, will *both* together seal the New (Law) Covenant. The antitype will soon be here. The raising up of the antitypical Moses, the antitypical Mediator, will soon be accomplished.

## *Sealing Law and New Covenants*

As Moses ascended Mt. Sinai and received the Law and brought it down to Israel and sealed the Covenant thereupon, so the antitypical Moses ere long will have gone into the Mount of God, the Kingdom, and soon thereafter will appear but under a veil, invisible to mankind, to seal the New Covenant, and to put all of its beneficent mercies into operation.

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### **“Mediator of the New Covenant”**

Z 1909—103

*“And to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel.”—Heb. 12:24.*

#### *The Original Abrahamic Covenant*

The Apostle declares that God preached the Gospel in advance to Abraham, saying, “In thy Seed shall all the families of the earth be blessed.” (Gen. 28:14.) The Apostle shows that the original Abrahamic Covenant contained two parts, or two seeds, represented in the two statements, Thy seed shall be, (1) as the stars in heaven, and, (2) as the sands of the seashore. The first seed mentioned relates to Christ—Jesus, the Head, and the Church, his Body. The Apostle enunciates and emphasizes this in Galatians 3:11, 29. Abraham’s spiritual Seed, like the stars of heaven and the brightness of the firmament, is the channel through which the secondary seed will receive its blessing. The secondary seed of Abraham, likened to the sands of the seashore, represents all the families of the earth, which ultimately will come into harmony with God, during the Millennial Age. As Abraham typified God, the picture shows two classes of God’s children, developed through Abraham—Christ and the Church on the spirit plane and perfected Restitution Class of mankind on the earthly plane.

#### *Two Seeds*

The Apostle refers to these two seeds, the one developed under Faith and the other under Law and works. The first, and spiritual Seed under the Abrahamic Covenant, is now in process of development during this Gospel Age. The second, the seed according to the flesh, the Restitution Class, is to be developed under the New Covenant and by its Mediator, according to Law and works and actual perfection and not reckoned by faith merely. Its type was the Law Covenant, which had Moses for its Mediator, but which brought nothing to perfection. The Apostle’s words are, “Therefore it (the Abrahamic Covenant, covering the Church) is of faith, that it might be by grace; to the intent that the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all”—as Jehovah will be the Father of all the saved, not only of the Church Class, but also of the restituted world. As it is written, “I have made thee a father of many nations.”—Rom. 4:16, 17.

## *Abrahamic Covenant All Comprehensive*

All the families of the earth, all the nations that will be blessed (to whom the blessing will become effective) will thereby become the children of God, whom Abraham prefigured. It is to be hoped, then, that we can all see that the original Covenant made with Abraham includes everything that God promised to give, both to the Church and, through the Church to such of the world as will receive the grace of God not in vain. Notice that no additional Covenants were necessary so far as the Divine determination is concerned—it was all in the original Abrahamic Covenant.

### *Two Covenants Added*

If the original Covenant contained the Divine Promise to the full, both for the Church and for all the families of the earth to be blessed through the Church during the Millennium, why did God arrange for two other Covenants, namely (1) the Law Covenant, instituted at Mt. Sinai with the nation of Israel, with Moses as its Mediator, and, (2) the New Covenant, which is to follow and is to bless Israel and the world? We answer that these two Covenants were added for the good and sufficient reason that they further elucidate the Divine Purpose, and, rightly understood, help us to appreciate the operation of Divine love and justice, past, present and to come.

### *Object of Law Covenant*

(1) The Law Covenant. What was its object? The Scriptures answer that it was added to the Abrahamic Covenant to fill up the time until the promised Seed should come, to whom the original Covenant applied, and that this was necessary, because of sin, that the high Divine standard for the Seed might be shown. It is certainly a fact that the Law Covenant with the nation of Israel rendered this very service. It set up the standard which approved Jesus and condemned all others. It helped to develop the Jewish nation towards God and towards righteousness. It helped to fit and prepare them for the glorious "calling" of the Gospel, as it ultimately came to them, inviting them to the Divine favor and joint-heirship with Messiah in the glorious Millennial Kingdom, upon conditions of faithfulness and following in the footsteps of their Redeemer. It had a beneficial effect in that, under God's provinces, the Jewish nation was the most advanced in righteousness of any nation of the world at the time of our Lord's first advent, so that amongst them several thousands were found fit for transfer from Moses to Christ. Furthermore the arrangements of the Law Covenant provided for certain typical transactions and for prophecies which have been very helpful to Spiritual Israel during this Gospel Age, illustrating to us in the types and shadows of the Law, and enunciating through the prophecies, various matters appertaining to the blessing of the Church during this Gospel Age and to the blessing of the world during the Millennium.

### *Hidden Truths*

This conglomeration, this mixing, of the matters pertaining to two Ages, in the types of the Law Covenant have confused things, to some minds. The Lord hides things from

us so as to develop in us the necessity of searching for them. Thus the children of God grow stronger from the Truths, by reason of the difficulties they have in the mastication of them, even as it is with the natural food; those who thoroughly masticate obtain the better nourishment.

### *Law Covenant Added Nothing*

Thus we have clearly before our minds the thought that the Law Covenant "made nothing perfect" and added not a whit to the original Ahrahamic Covenant, though it gave certain typical foreshadowings in connection with the general plan. That the Law Covenant was never intended to take the place of the original Covenant, is the Apostle's argument. He develops this at considerable length in Galatians 4:21-31. The Apostle addresses Christian believers who, while recognizing Christ as the original inheritor of the Abrahamic Covenant, felt that somehow or other they were still under the Law Covenant, very much as some of us for a time recognized Christ and the completeness of the Abrahamic Covenant, and yet somehow supposed, without Scriptural authority, that we additionally needed the New Covenant and were under it. We now see that the Church, the Body of Christ, is not under either the old Law Covenant, which came to an end, or under the New (Law) Covenant, which has not yet been even sealed.

### *Spiritual Irsaelites Have Superior Portion*

What we Spiritual Israelites have is the superior portion of joint-heirship with Christ in the Original Covenant represented by Sarah, as the Apostle distinctly declares in Galatians 3:29, "If ye be Christ's then are ye Abraham's Seed and heirs according to that promise."

### *Second Addition to Abrahamic Covenant*

The world is to get all of its blessings and favors of Restitution through the New (Law) Covenant, the second addition to the Original Covenant. This New (Law) Covenant has not yet been instituted, because the Mediator, who is to inaugurate it and to cause its blessings to reach to every member of the race during the Millennial Age, has not yet been completed. The New (Law) Covenant will be inaugurated in the end of this Gospel Age, and will embrace the entire period of the Millennial Age. This is the teaching of the Apostle in our text. Jesus our Redeemer and Head is its *appointed* Mediator, in the merit of his own sacrifice finished on Calvary. He could have sealed it and could have begun at once its operation, had not the Father "provided some better thing for us," his Church, his Bride whom God foreknew as his *members*. This is "the mystery," that the Gospel Age has been devoted to the development of the "body" of Messiah, the Mediator by sacrifice.

### *Inauguration of Both Covenants Contrasted*

In Hebrews 12th Chapter St. Paul points us down to the end of this Age and to the inauguration of the New Age, under the New (Law) Covenant. He shows that its inauguration is typified in the inauguration of the old or typical Law Covenant. He draws the contrast between the two. When

the Old Law Covenant was instituted, Moses came down from the mountain and set forth the tables of the Law and sprinkled them with the blood, sealing the Covenant in a sense, and then took of the blood and sprinkled all the people. This was typical of what is to occur shortly. The antitypical Moses, The Christ (Jesus the Head, and the Church, the Body) will come down from the mount veiled, hidden, because mankind could not endure the glory of the shining presence.

### *Both Covenants Inaugurated With Blood*

The inauguration of the Law Covenant was accomplished in a typical time of trouble, a shaking of the mountain, the fearing and quaking of the people. The antitype of what occurred at Mt. Sinai will take place at Mt. Zion (the Millennial Kingdom of Christ) as soon as the "election" closes and the new age opens. The Great Mediator (Head and Body) veiled, hiding the glory of the spirit condition, will set forth the Law, and sprinkle it with his blood of the New (Law) Covenant—as Moses took of blood and sprinkled the (Old) Law Covenant in the type. The difference is that Moses sprinkled the tables of the Law with the blood of bulls and goats, but the antitypical Moses, the Mediator of the New (Law) Covenant, will (symbolically) sprinkle the Law with the antitypical blood of the better sacrifices (antitypes of the bullock and the goat)—"his own blood"—not only the precious blood of Jesus, but the blood of the sacrifices of all those whom he shall have accepted as "members of his Body." Then, as Moses sprinkled all the people at Mt. Sinai in the type, so in the antitype, on a larger scale, the Christ, Jesus and his members, will, during the Millennium sprinkle all the people, that is bring all mankind to a knowledge of the Truth and to an appreciation of their privileges of full return to harmony with God and his Divine laws and regulations.

### *Pastor Russell Emphatic*

We hope that the Lord has blessed us with great plainness of speech in treating this subject, and that every reader can clearly discern that God's Covenant with Abraham primarily related to the Seed of promise and faith only, and was symbolized by Sarah, who bore the Seed. The Law Covenant, Hagar bore not the Seed, failing to perfect anything. The New (Law) Covenant costs the death of the Seed in order to pass the earthly rights back to natural Israel and through them to the world of mankind. And this so, not because God could not have done otherwise but because it pleased God to do it thus.

Well did the Apostle declare that there is a "mystery" connected with the peculiar relationship of Christ and "the Church, which is his Body." So heavily clouded is this Mystery that the Jews could not see it at all, except the few who were Israelites indeed, and they not until after they had been imbued with the holy Spirit at Pentecost. Even then, as St. Paul pointed out, it was difficult for them to grasp the Mystery, that the Gentiles also were to be fellow-heirs with themselves in these special blessings that appertained to Messiah and the faithful few, the "very elect."

Whoever realizes that the Church is Joint-Heir with her Lord; that those who now suffer with him shall also reign with him by and by, should have no difficulty in seeing that the death of the Church, as the Apostle declares, "fills up that which is behind of the afflictions of The Christ," and that only those who thus have part in the afflictions of Christ will have a share in the glory that shall follow. We are at a loss for words to make this subject more plain than it is already stated in the Scriptures. What we each need is the enlightening of the eyes of our understanding, that will enable us to discern "the deep things of God." But the Scriptures assure us that these "deep things" of the "mystery" are only for the Spirit begotten.—I Cor. 2:10, 13.

This holy Spirit is one of humility and faith and obedience of heart—and, so far as possible, of word and of deed also. We trust that the Vow is helping to get many into this attitude, where they will be the nearer to the Lord and thus have the more abundant favor and blessing and enlightenment. One thing to be borne in mind is that *our* sacrifices would be without merit or value; that it is only because our Redeemer adopts us as his members and imputes his merit to us and counts our sacrifices as a *part of his own*—only thus does any merit attach to anything that we may say or do or sacrifice.

Whoever sees the above clearly must see that during this Gospel Age the branches of the Vine have been in process of development and are a part of it; and that only as they bear the fruit of the Vine will they be retained as members thereof. This picture of the vintage of the Church, the One Vine—Christ—the crushing of all the grapes, and the gathering of all the wine, is a picture of the experiences of the whole Church.

### *The Church's Participation*

Another picture of the same thing loses sight of the Vine, and represents our participation with the Lord by the Cup itself. Our Lord, after participating of the Cup, gave it to his disciples, urging that they *drink all of it*. That Cup of suffering and self-denial has come down to us during eighteen centuries, and is still with us. It is a prophetic Cup, representing all the sacrifices and all the sufferings of all the *members* of the Body of Christ, from the Head down to the humblest feet members.

The faithful of the past have participated and the Cup has now come to us, and the Master's voice still says, "Drink ye all of it." Soon the last drop of it will be drained and then the sufferings of the Church which is his body—the Body of Christ—will have been completed. Immediately, through the resurrection, the glorious "change" promised shall follow.

Of that Cup of suffering of which the Lord tasted and which he passed on to his followers, and members, he said, "This is the Cup of the New (Testament) Covenant shed for many for the remission of sins. *Drink ye all of it.*" Participate ye all in it. It is not for the world to drink of that cup of the sufferings of Christ. That honor is reserved for his saints. They alone may participate with their Lord in his

sufferings. If the blood of the New Covenant be participated in by all the faithful members of the Body of Christ, how could the New Covenant itself be sealed until the members of the Body had all participated? It would be impossible. Whoever sees clearly that which is a "mystery" to the world must see that the work of The Christ in the inauguration of the New Covenant could not begin until the perfecting of his own Body, which is the Church. And the first, the initial feature of the inauguration of the New Covenant, is its sealing with the blood, and all of his blood has not yet been shed.

### *New Law Covenant Not Faith, but Works*

This sealing of the New (Law) Covenant has nothing to do with the ransom nor with our justification. We are not justified by any Covenant, but by faith in the precious blood of Jesus. Who cannot see that nobody could be *justified by faith* under the New (Law) Covenant? The Law is not a "new" *faith* arrangement but a "new" *work arrangement*. The Old Law Coenant (*of works*) failed only because its mediator could not render the needed aid. The New Law Covenant (*of works*) will succeed because it has a "better Mediator," able to restore to perfection, and ability for *perfect works*, all who will.

### *Abraham's Three Wives*

Abraham had three wives; Sarah, his original spouse; then later, Hagar, Sarah's maid, who she urged upon him as a supposed assistance to God in the carrying out of the Covenant, after a long delay and waiting; and third, after Sarah's death, Abraham took Keturah to wife, and by her had many children, whereas by the primary wife and by the maid, but one each. The Apostle's language justifies us in considering this mater allegorical or typical. The holy Spirit, through St. Paul, tells us that Sarah represented the essence of the original Covenant and that Hagar represented the Law Covenant. He explains that the Jewish people were in bondage under their Law Covenant and therefore the antitypes of Ishmael, Hagar's son, and that these were cast out from Divine favor, even as Hagar and her son were cast off from Abraham's family by Divine instruction, and to make the type complete. The Apostle introduces this lesson to show us that the Covenant of Grace, under which the Gospel Church is developed, has nothing whatever to do with the Covenant of the Law; that the two were separate and distinct.

### *Children of Covenants Distinctly Separate*

Hagar's child might indeed appear to be the child of Sarah for a time, but it was not; even as Sarah's child, Isaac, was in no sense Hagar's son. The Apostle's argument is, "So, then, brethren, we, as Isaac was, are the children of the promise"—the original Covenant, and not children of the Law Covenant. Similarly, we fancy, the Apostle, if writing today to those who claim to be under the New Covenant, represented in the type by Keturah, would tell them plainly, "You cannot be children of two covenants, children of two mothers." If you are children of the Keturah Covenant in any sense or degree, you cannot be the children of the Sarah

Covenant; and if you are children of the Sarah Covenant, then in no sense or degree can you be the children of the Keturah Covenant, or New Covenant—which is not yet in existence.

### *"Children of the Oath"*

The original Covenant with Abraham, typified by his wife Sarah, is the one which God bound with an oath, and which the Apostle describes in Hebrews 6:13-20 and which he calls "the hope set before us in the Gospel" and our "anchor sure and steadfast within the veil." We, then, are the children of the oath of God, the children of "the promise." Our begetting promise, through Christ, to the New Nature, is wholly different from the promise by which the Jews were begotten, as the house of servants; and wholly different also from the promises by which restored Israel and all the families of the earth will be begotten to human nature through Restitution processes, as the children of the Keturah Covenant.

### *Differences Between Promises*

What is the difference between the promises by which we came into the family of God and the promise by which others may come into the family of God hereafter? We answer, the differences are very great indeed. God will not deal with the world directly during the Millennium. He has committed all things to his Son, and the Son, in harmony with the Divine program during this Gospel Age, has been accepting as his "members" such as the Father has "drawn" to him, granting them the spirit of adoption and thus bringing them into new spirit relationship. No such promises will prevail in the begetting of other children of God, the "other sheep which are not of this flock." These children of the oath, or children of the promise of God, are the special "little flock," to whom it is the Father's good pleasure to give the Kingdom, as the Master declares.

### *Basis of Acceptance Different*

On what basis, different from that of the world, are these acceptable to God? We answer that the world will be accepted only when they reach actual perfection, under the processes of Restitution at the close of the Millennial Age. The Father will have no dealing with the world until, mankind being perfect at the end of the Millennium, Christ shall deliver up the Kingdom to the Father. Then men will fall into the hands of the living God; but be perfectly secure, because of their perfection, if they are at heart loyal to God and the principles of his Government.

### *Reversal of Drawings, God Now, Son Later*

Jesus Christ (and his Bride and Joint-Heir) will stand as "Mediator between God and men" during the Millennium. All of mankind's communications and relationship to God must come to them through Messiah, and all of God's dealing and relationship with mankind will be in and through the Messiah. How different from that is the dealing of God with the Church of this Age. "Abraham's Seed and heirs according to the promise." These are "drawn" by the Father, as Jesus declares, "No man can come unto me (now), except the Father which sent me draw him," and whoever cometh



unto me, drawn by the Father, I will in no wise reject (John 6:44.) Some of our Lord's followers were drawn to him of the Father before he had completed the sacrifice for sins at Calvary, and others have drawn throughout the Gospel Age; as the Apostle declares, "Even so many as the Lord your God shall call." (Acts 2:39.) Here is a reversal of the Divine purpose. The Gospel Church, under the Abrahamic Covenant arrangement, are drawn to the Son by the Father, "Given unto him." The world in the next Age the Father will not draw, but the Lord Jesus will draw them to himself. "If I be exalted, I will draw all men unto me." And even after the Son draws them unto himself, he must as the Mediator keep them unto himself until he shall have instructed them, disciplined them, and made their knees to bow and their lips to confess, and taught them the necessary lessons and brought them back to all that was lost, before the Father will have anything to do with them—at the close of the Millennial Age.

### *Sarah's Children Have Great Advantage*

Who will say that the children of the free woman, the Sarah Covenant, have not a great advantage every way over the children of Keturah, and not only have they this more favorable reception of the Father, but they receive directly *his begetting* to the spirit plane; as we read, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath *begotten us again* unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Pet. 1:3.) These are his "elect." As the Apostle says, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the *first-born among many brethren.*"—Rom. 8:29.

### *Why God Deals Differently*

Why should God make such a difference in his dealings? Surely there is a logical reason connected with the matter, if we can but ascertain it. And surely it is true that "The Lord God doeth nothing but he revealeth it unto his servants." If all mankind had been at heart "Israelites indeed" there would have been no need of a mediator and a New Covenant—the Abrahamic Covenant would have been quite sufficient. It is because the world of mankind is estranged from God, rebellious against the Divine Law, and lovers of Sin, that the mediatorial work is a necessary one. The Great Mediator (Head and Members) after making "an atonement for the sins of *all the people,*" at the close of this age, will take *all the people* in hand, and, by chastisements and corrections in righteousness, cause every knee to bow and every tongue to confess, in harmony with the Divine arrangement, or be cut off in the Second Death.

All men are sinners and all are children of wrath and under Divine sentence of death; but there are other respects in which all are not alike. Some hate the chains of Sin, wherein they are held, and long for freedom and for reconciliation to God, while others love the sin and are estranged from God. God is not in their thoughts. Here, then, we have the ground for the difference in God's dealings with the two classes. He takes note of those who are weary and

heavy laden; these, feeling after God, if haply they might find him, he is pleased to "draw," during this Gospel Age, through the knowledge of the Truth, to Jesus, that at his hand they may be justified and become acceptable, if they will, as "members" of his Body, suffer with him now. Then they will reign with him by and by. The ungodly are not "drawn" or called in consecration with the High Calling of this Gospel Age, but left to be dealt with by their Redeemer, when he shall assume the Office of Mediator between God and men—the world.

But is it not Scripturally declared of believers that "We were enemies of God through wicked works"? And does not that place us on the same level with the world, in enmity against God? We answer, No, there is a difference. The worldly mass are enemies against God, not merely in respect to their works being imperfect, such as he cannot accept, but also and specially because their hearts are estranged from him. They love unrighteousness. Believers, on the contrary, although enemies through wicked works, are not enemies at heart, and God, who reads the heart, deals with them from that standpoint and leads them to Christ, that the merit of his sacrifice may offset the demerits of their sin and their imperfect or wicked works.

But does not the Apostle again say that we "were aliens and strangers and foreigners from the commonwealth of Israel"? Yes, we, who were Gentiles, were entirely separated and alienated from God, until Christ came, and we found access to Divine favor through him, whereas the Jew had a measure of Divine favor and opportunity for development, before Christ came. Three and one-half years after Christ's death, St. Paul says, the middle wall of partition or separation between Jews and Gentiles was taken down, so that, in God's providence, the honest-hearted Gentile was no more an alien and a foreigner to God than his Jewish neighbor.

#### *Atonement Not Mediation*

There is a difference between Atonement for Sin and mediation between God and the sinner. There are certain senses in which we might correctly say that the person who made atonement for the sins of another was his mediator, but this is not the Scriptural use of the word mediator. The Bible speaks of Christ as the *Mediator of a Covenant*, not as a Mediator for sins. However true it is that he mediated an atonement for the sins of the world, that is not a Scriptural form of statement. Believers, as well as all the remainder of the world, need to have an *atonement made for our sins*, as a basis for our reconciliation to the Father. But believers are under a Covenant which needs no mediator, as St. Paul distinctly points out. "A mediator is not of one." (Gal. 3:20.) That is to say, Where a Covenant has only one side to it, it does not have, nor require a mediator. On the contrary, covenants which have conditions demand a mediator, as, for instance, Moses was the mediator of the Law Covenant, and Christ was the Mediator of the New Covenant. Under both of these covenants there is a conditional proposition—"If ye will do those things, I will do this thing. If ye will obey my laws and keep my statutes, I will bless you," etc

### *Sarah Covenant No Mediator, Because Unconditional*

Let us notice carefully why the original, or Sarah Covenant, "The mother of us all," needed no mediator. It was because in it God made no conditional promises. They were all unconditional to whoever would become The Seed. "In thy Seed shall all the families of the earth be blessed." There are no conditions in that promise, and hence, there would be nothing for a mediator to set straight. God himself undertook to choose who should constitute the Seed of Abraham. He chose our Lord Jesus to be the "Head over the Church, which is his Body," and he foreordained, and, in harmony with that foreordination, chose and called, throughout this Age, such as he desired might have the privilege of membership in that Seed of Abraham. There was no place for a mediator in connection with it, for God did his own selecting. As it is written, "Ye are God's workmanship." "The Father himself loveth you." "Whoever is drawn of the Father cometh unto me." "No man can come unto me except the Father which sent me draw him."

#### *Take Another Glance*

#### *Church Justified by Faith, Not Actually Perfect*

Honest-hearted ones now "drawn" of the Father are, indeed, children of wrath, and hence, before they can be received of the Father as sons, he delivers them over to Christ, and Christ's acceptance of them, or justification by *faith in his blood* (not faith in a covenant) makes them ready to be returned again to the Father, if they still so will. It is to these justified ones that the Apostle says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." If these needed to be made *actually perfect* they would need to be left in the hands of the Son for such restitution work as is his alone, and would be held over for the Millennium. But instead they are *justified by faith*. Their faith in Christ, in the merit of his sacrifice, attested by their repudiation of sin, "Is counted unto them for righteousness," Jesus applying his merit on their account. When, afterwards, these made full consecration of themselves to do the Father's will, even unto death, and when they were begotten of the holy Spirit as New Creatures, they became "members" of the Seed of Abraham, members of the Mediator of the New Covenant. Then they by faith passed to a new plane, where no sin or imperfection is imputed to them, so long as they fulfil their consecration Vow and "Walk not after the flesh, but after the spirit."—Rom. 8:1.

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## **The Word Mediator, Proper and Improper Statements**

Z 1909—220

### *Scriptural Use of the Word "Mediator"*

Our English word Mediator is quite broad enough to cover the work done by our Redeemer for the Church; but that the Scriptural *usage* of the word Mediator confines

it to a *mediator of a Covenant*. Hence, to be in accord with the Scriptural usage we will do wisely to use the word *Mediator* in the same restricted sense—only in connection with a *Covenant*. It is wise for us to use the Bible term *Advocate* when referring to our Lord's work for the Church. See the "Watch Tower" April 1, '09, page 106, column 2, paragraph 3.

### *Pastor Russell More Particular in the Use of the Word "Mediator"*

Again we repeat that the usage of a word in the Bible should guide us in our use of it. If the word *Mediator* were loosely used in the Bible in respect to any and all kinds of service between God and the Church, then we, too, might so use it. But as soon as we find out that it is not so used, we should desist from such a use of it and use it only in harmony with the Biblical usage. This is why we no longer use the word *Mediator* in respect to our Lord's various and valuable services for the Church, and refer to him as the Bible does—as "*the Mediator of the New (Law) Covenant*," but as our "*Advocate with the Father*."

That New (Law) Covenant is for natural Israel and the remainder of the world, and not for the Church of this Gospel Age, which Church is the Body of Christ, the Body of the great King, Mediator, Judge and Priest.

### *A Perplexing Text*

Only one text containing the word *Mediator* could be in doubt, and it only until the right interpretation is suggested. The text is—"There is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. 2:5, 6.

The Apostle does not here refer to the Church, but to the world. Of the Church Jesus said, "Ye are not of the world, even as I am not of the world." The Apostle tells us that Jesus is the *Mediator* between God and the world—men. He is not *mediating* now, but, as the *Mediator* is getting ready to deal with the world in the Father's stead. He is now performing the *sacrifice of atonement*—accepting the willing offerings of believers and counting their sufferings as his own, even unto death. Shortly, with these *his members*, added, this great *Mediator* will present the blood which will *seal* the New (Law) Covenant. And then the blessing of Israel and all the nations by restitution opportunities will begin. Note the context. The Apostle is not discussing the Church, but the world—"kings and all in authority."

### *When Our Lord Became Mediator*

When did our Lord become the *Mediator* of the New (Law) Covenant or a mediator in any sense? Not when he was born the babe of Bethlehem! Not when baptized at Jordan! but when he had sacrificed to the finish and was raised from the dead to be a Prince and a Savior, as the Head of the Spiritual Seed of Abraham. That entire Seed will be the *Mediator* when all the sacrificing will be finished and the entire Church glorified.

### *Who Is Worthy?*

But look again! In the Old Testament this "Messenger of the Covenant" is mentioned in Malachi 3:1. And the mention of a New (Law) Covenant in Jeremiah 31:31 implies a mediator for it. Nevertheless the scroll of Divine purpose was still sealed and in the hand of Jehovah, up to the time that the Lamb had been slain. Not until after he was slain was it proclaimed, Worthy is the Lamb that was slain to receive glory and honor, etc., and the scroll.—Rev. 5:1-12.

### *Jesus Demonstrated His Worthiness to Become Mediator*

The explanation is that God prophetically foretold that he would find one worthy of this great honor of being Abraham's Seed and Mediator of the New (Law) Covenant. However, it was left to our Lord still to demonstrate his worthiness to be that one—that Mediator. Nor was his trial a mere farce! He was in an agony in Gethsemane lest he had failed to make his calling and election sure. Do we not read, "He offered up strong crying and tears unto him who was able to save him out of death, and was heard in regard to the thing which he feared"? (Heb. 5:7.) And is it not the same with his members—the members of the Mediator? He who foreknew Jesus foreknew us also by Jesus. Were we not "chosen in him from before the foundation of the world"? Hence the exhortation to us, also, to make our calling and election sure.

### *No Need of a Mediator Between Lovers*

Nor does the Church need either a mediator or a Covenant for her *justification*. She is justified *by faith*, not by works of the Law either under the Old Law Covenant or under the New (Law) Covenant. As it is written, "Abraham was justified by faith"—and so were all the Ancient Worthies, of whom it is written, "They had this testimony, that they pleased God." This testimony to their justification was given long before Jesus was born. And similarly, before Jesus died, he testified, "The Father himself loveth you." If God loves us and we love God, what need is there for a mediator between *lovers*? See how we were justified.—Rom. 4:22-24; Gal. 3:14.

Indeed our Lord's testimony is that all called during this Gospel Age come *first* to the Father and *then* to the Son. We read: "No man can come unto me, except the Father which sent me draw him."

### *Church's Call Is to Mediatorship*

Let us settle the matter in our hearts that our call is to become members of the Mediator between God and the world—the antitype of Moses, the mediator of the Law Covenant. This antitypical Moses has been in process of *raising up* for nearly nineteen centuries. (Acts 3:22, 23.) Our Redeemer's death is the "surety" for us, his members, and for the New (Law) Covenant.—Heb. 7:22.

## "One Mediator"—"The Man Christ Jesus"

Z 1909—345

*"There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."*—1 Tim. 2:5, 6.

Our text contains two thoughts: (1) That the man Christ Jesus gave himself a ransom-price for all, and that the testimony of this great fact will in due time be extended to all mankind.

### *Prophetically Jesus Mediator Before He Was Born*

(2) He, the Redeemer, is the Mediator between God and the world of mankind. As the Scriptures foretold a New Covenant between God and Israel and through Israel with the world, the Scriptures also foretold a great Mediator for that New Covenant. The Apostle announces that Jesus is that Mediator. Prophetically Jesus was the Mediator of the New Covenant long before he was born (Malachi 3:1); he was born the Mediator in the same sense that he was born the Savior. "Unto you is born this day . . . a Savior, which is Messiah the Lord." He was the prospective Savior then and the prospective Mediator of the New Covenant. As a matter of *fact*, however, our Lord is not yet the Savior nor the Mediator for the world, and will not be until the close of this Gospel Age. He has already *saved* believers by faith or reckonedly; but the Apostle tells us that this salvation shall be brought unto us at the revelation of our Lord and Savior Jesus Christ.

### *Mediation and Ransom-price Associated Yet Separate*

The two thoughts, namely, of mediation and ransom-price, although associated and connected, are distinctly separate thoughts. Our Lord Jesus began the work of giving the ransom-price at the time of his consecration, at his baptism at Jordan, and he finished that ransoming work on the cross when he cried, "It is finished." The life there laid down is a sufficient *ransom-price* for the sins of the whole world; and all will know of the fact and appreciate it in due time. But the price was not *applied* for mankind at Jordan, nor yet at Calvary. Our Lord's sacrifice was necessary before he could mediate the New Covenant. He must die as a sin-offering, in order to become the first-born from the dead, the Mediator, on the spirit plane. Then to be the world's Mediator, the risen Christ needed to have a merit or ransom-price in hand and, more than this, needed to *present* it to God on behalf of the world, before he could take control of the world and, through the agency of the Millennial Kingdom and under the terms of the New Covenant, proffer an uplift to Adam and his race—up, up, up, out of present conditions of sin and death. In a word, Justice needed to be satisfied as respects the penalty pronounced against Adam and entailed upon his race, before the great times of resurrection or restitution under the New Covenant could be inaugurated.

### *What Christ Did When He Ascended*

When Christ (possessed of the full ransom-price, sufficient for the sins of the whole world) ascended up on high, he did not present the ransom-price on the world's behalf. On the contrary, in harmony with the Divine programme for the selection of the Church of firstborn ones, the appointed Mediator for that promised New Covenant applied the merit of his sacrifice, not *for the world* and the cancellation of its sins, nor for the sealing of the New Covenant between God and the world of mankind—he applied it “on our behalf,” for the sins of the Church, for the sins of consecrated believers. “He made satisfaction for our sins,” as, by and by in the end of this Age, he will use his blood, the merit of his sacrifice (passed through the Church) and apply it to Justice for the satisfaction of the sins of the whole world.—1 John 2:2.

### *The Office in Which Christ Appears for Us*

Our Lord has various offices—Prophet, Priest, King, Mediator, Advocate, Judge. It was not as King that he appeared in the presence of God and made satisfaction for our sins—nor as Judge, nor as Prophet, nor as Mediator of the New Covenant. He appeared in the presence of God for us as the High Priest of our profession (or order)—as our Redeemer and Advocate with the Father.

### *Object of Israel's Outcast Condition*

Why did our Lord allow Israel and the world to remain in an outcast condition for these nineteen hundred years, after he had laid down the ransom-price, sufficient for the sins of the whole world, and after he was recognized as the one who will mediate the New Covenant of reconciliation between God and mankind?

### *The Great Mystery*

The delay in the application of the ransom-price to the forgiveness of the sins of the world, the delay in sealing the New Covenant with Israel and making possible through it and them the blessing of all the families of the earth; the delay in bringing in “the times of restitution of all things” under the New Covenant arrangement, is for a special purpose. It is in order to permit the election or selection of the Church, which is the Body of Christ. “This is a great mystery; but I speak concerning Christ and the Church.” (Eph. 5:32.) This mystery, which few are able to understand, is that a certain class, justified through faith, are permitted to join with their Redeemer as participators in his sacrifice, his sufferings, his death, in order that they may be granted a share with him in his glorious work of the Millennial Kingdom—in the blessing of natural Israel and all the families of the earth under the provisions of the New Covenant—to be sealed or made binding and operative by his application of his meritorious sacrifice on the world's behalf. “The secret of the Lord is with them that reverence him, and he will show them his Covenant.” (Psa. 25:14.) “To you it is given to know the mysteries of the Kingdom of heaven” (Matt. 13:11), but to all outsiders these things are spoken in parables and dark sayings, that hearing they may hear and not understand.

## *Not for Us to Pick Out Underpriesthood*

It is not for us to determine who are of the properly sanctified under-priesthood permitted to share with the High Priest in his sacrificial work during this Gospel Age and, as members of his Body, by and by to share his glories, typified by Melchizedek's priesthood—"a priest upon his throne" blessing under the New Covenant Abraham and his seed and all the families of the earth. Blessed are our eyes if we can see this "Mystery!" Blessed are our hearts if we appreciate the privilege which the consecrated enjoy during this Gospel Age of sharing in the sufferings of Christ, in the death of Christ—of drinking of his cup and being immersed into his sacrificial death! Only those who thus suffer with him *sacrificially* as his members will be granted a share with him in glory as his joint-heirs—as members of the great Prophet, Priest, King, Mediator, Judge of the world.

### *Delay in Sealing New Covenant Not Accidental*

In a word, then, the delay in sealing the New Covenant and blessing Israel, and blessing through Israel all the families of the earth, is not accidental, but quite of Divine intention. These nearly nineteen centuries are for the purpose of finding a special class of mankind, "not of the world, even as Christ was not of the world" (John 17:16), but chosen out of the world; and of granting these an opportunity to suffer with him as his members and thus to be in the end of this age through the First Resurrection recognized as his members, sharers in his resurrection, partakers of his glories. In other words, God purposed that all of his blessings should pass through Jesus, but first to allow the selection of the Church, to be his Bride, Associate, Joint-heir, in everything which he inherited under the Abrahamic Covenant. Thus it is written, "If ye be Christ's, then are ye Abraham's Seed and heirs according to the promise" (Gal. 3:29)—heirs of all the privileges of the promise, associates in all the work of blessing all the families of the earth. The Church, therefore, Scripturally is declared to be a Royal Priesthood which, during the Millennium, shall share the Redeemer's throne. They are declared to be associates with Jesus in the work of judging the world. As we read, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2.) They are to be members of the great Prophet, the great Teacher—"A prophet shall the Lord your God raise up unto you of your brethren." (Acts. 3:22.) The raising up of the *members* of this great Prophet has been in process for nearly nineteen centuries. The Head was raised up first. The members of his Body will soon be raised up also, sharers in "*his resurrection.*" Similarly these are members of the great Mediator between God and men and will have to do with every feature of the work of mediating during the Millennium. The Lord, the Head, will always be Head of the Church. As the Apostle says, God gave Christ to be the Head over the Church, which is his Body—the Head over all, God blessed forever.—Eph. 1:22, 23.

### *Christ Appeared as Advocate, Not Mediator, for Church*

We have seen how our Lord, when he ascended on high, appeared *for* the Church, *for* the household of faith only,



as their High Priest, as their *Advocate*, but not as their Mediator, because the Church is not under the New Covenant, even as their Lord and Head was not under the New Covenant. He is the Seed of Abraham under the original Abrahamic Covenant. We, his Church, are also the Seed of Abraham under that Covenant. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to The Promise," The Covenant.—Gal. 3:29.

#### *Reason New Covenant Was Necessary*

The New Covenant was made necessary as a supplement to the Faith Covenant or Abrahamic Covenant because, as the Apostle declares, "All men have not faith." (2 Thess. 3:2.) The great majority of Adam's race are so fallen as to be unable to approach God as Abraham did, and as the true Church does, through faith. The only way to benefit the great mass of mankind, therefore, is by the establishment of a Mediatorial Kingdom, which will forcefully put down sin and everything contrary to righteousness and give mankind a sample of righteous government, righteous conduct, and an experimental lesson illustrating the blessings which will accrue under Divine arrangement to the righteous—the provision being that whoever under the favorable instruction of the Mediatorial Kingdom will learn to love righteousness and to hate iniquity may have the great gift of God, eternal life, through Jesus Christ our Lord, under the operation of the New Covenant sealed with Israel, whose blessings will be dispensed during the Millennium.

#### *Natural Israel Threshed and Winnowed*

Note how our Lord, before rejecting natural Israel at the First Advent, threshed and winnowed the entire nation and gathered all the wheat class, all of the "Israelites indeed," all who had the faith of Abraham and who, therefore, were eligible to the blessings of the Abrahamic Covenant. These all were blessed with the privileges of the High Calling—the privileges of sharing the sufferings of the Mediator of the New Covenant, that later, as members of his Body, having shared in his baptism into sacrificial death, they might share also in "his resurrection" to glory, honor and immortality; that, having shared in this cup of sorrow—participating in or *partaking* of "the blood of the New Covenant," they may, later on, share his cup of joy in the Millennial Kingdom.

#### *Ministry of Reconciliation Committed to the Faithful*

These, in all "not many," need not wait to be reconciled to God by force, by submission, under the operation of the Mediatorial Kingdom of the Millennial Age. These, through faith, are already reconciled to God by the death of his Son; for, as the Apostle says, he not only reconciled us, but has committed unto us the ministry of reconciliation, the privilege, the service of bringing others into a reconciled condition, into harmony with God. It is their privilege to use this ministry *now* with such as have an ear to hear—thus following the example of Jesus and the Apostles. But the ministry of reconciliation now committed to the faithful for the believing ears, will be extended to the world during the

Millennium. The entire work of the Mediatorial Kingdom, under the control of the great Mediator, King and his associate kings and priests, will be a work of reconciliation. The great Mediator will reconcile—or meet the demands of Justice for the sins of the whole world at the close of this Gospel Age by presenting the merit of his sacrifice on the world's behalf, after that merit shall have been used to the full and laid down by the Church, which is his Body. Then during the Millennium he will mediate or deal with "men"—the world.

### *Household of Faith Separate from the World*

The "household of faith" whom God can and does accept under the Abrahamic Covenant, the Grace or Faith Covenant typified by Sarah (Gal. 4:22-31), is not only much smaller, but much different every way from the world of mankind referred to in our text as "men." Our Lord always spoke of the former as separate and apart from the world—"Ye are not of the world, even as I am not of the world." The prophecy of the outpouring of the holy Spirit marks them as separate from the rest of the world. At Pentecost and during this Gospel Age, God has been pleased to pour out his holy Spirit upon his servants and upon his handmaids—upon such as can and do come into relationship with him through Christ, under the faith terms of the original Abrahamic Covenant. But he distinctly shows us through the prophecy that in due time he "will pour out his Spirit upon all flesh"—upon men—the world—mankind.

### *A God-given Illustration of the Church's Call*

This distinct separateness of the Church class, called during this Gospel Age under the special blessings of the Abrahamic Covenant, in association with the Lord Jesus, is clearly and forcefully shown in the type of Isaac and his bride and joint-heir, Rebecca. Abraham (as a type of God) sent his servant Eleazar (type of the holy Spirit) to call a bride for his son Isaac. The servant presented certain proofs of his mission and authority and, when Rebecca believed and accepted Abraham's proposition to become Isaac's bride, she received certain gifts, typical of the gifts and fruits of the holy Spirit. Then by faith she started to meet her espoused husband. This is a God-given illustration and in full harmony with every text of Scripture. We do not read that Isaac *called* his own bride and then acted as a *mediator* between her and his father, nor that Isaac had anything to do with the *drawing* at all. In harmony we read our Lord's own words, "No man can come unto me (as a disciple, a follower, a joint-heir in my Kingdom—as a member of my Bride) except the Father which hath sent me *draw* him." (John 6:44.) And again, "No man taketh this honor unto himself, but he who is *called of God*, as was Aaron."—Heb. 5:4.

### *Praying for All Men*

Look at our text again; notice its setting! Why did the Apostle write these words?

The context shows that he had been advising that prayer should be made for all men and not for the Church

merely; that prayer should include kings and those in authority. Our prayer for them should not be that they should be members of the Body of the High Priest and Mediator for the world, but our prayer for them should be along the lines that would be most helpful for the interests of the Church, the elect class now being gathered—"that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. 2:2.) The Apostle proceeds to explain why we should thus remember the magistrates of the world in prayer. He says, "This is good and acceptable in the sight of God our Savior." He is pleased to have us think generously, sympathetically, kindly of the world of mankind, for thus he himself thinks of them and he intends, "wills to have all men to be saved [recovered from the disadvantages of the fall] and to come to a knowledge of the Truth." He does not wish that all men shall now come to this knowledge, for he knows that Satan, the god of this world, is blinding the minds of many so that they cannot get this knowledge, and his time has not yet come for the binding of Satan; but, since it is his will that eventually all must come to a knowledge of the Truth, therefore it must be good and acceptable in his sight that we should pray for these and sympathetically consider their interests and welfare, as associated with our own.

#### *All Mankind to be Recovered from Death Sentence*

In support of this position, that all mankind must be recovered from the death sentence and be brought to a knowledge of the Truth, the Apostle points out that God has made this provision, namely, that as there is one God, so there is one Mediator between God and men—between God and the world. The fact that this Mediator already has died for the sins of the whole world, a ransom-price, and the further fact that he has been recognized by God and highly exalted, gives us the assurance of the ultimate carrying out of God's gracious intentions on behalf of *mankind*. We see God and we see the condemned world and now we see the Mediator provided for the reconciliation of the two. After more than eighteen hundred years we still see the same; but we see additionally that the Lord has been calling and sanctifying a "little flock" as members of the Mediator's Body under this great Mediator Head. Then under New Covenant arrangements mankind in general will receive their share of the blessings of the ransom sacrifice of Jesus.

#### *All Were Sinful But Did Not Love Sin*

All mankind are "by nature children of wrath"—the household of faith (except its Head) included. All mankind were "enemies of God through wicked works," in the sense that, by reason of ignorance and the fall, they were violators of the Divine Law, and hence subject to Divine condemnation afresh, after they should be set free from the death sentence of original sin. The Church and the world, "men," were all alike thus far. Here, however, a difference is manifested. All were sinful, but did not love sin. All were imperfect in the flesh, but some in their minds desired and felt after God. So many of this latter class as possess

the eye of faith and the ear of faith, God has been pleased during this Age to *justify by faith*. The remainder, blind and deaf, during the Millennium, under the Mediatorial Kingdom of Christ, will be dealt with along the line of force. Their eyes being opened and their ears unstopped, every knee must bow and every tongue confess.

### *Distinction in God's Dealing With Mankind*

Here we see distinct classes, and the reason for the distinction in the methods of God's dealing with them. Drawing some to Christ he permits them under the robe of Christ's righteousness to present their bodies living sacrifices and thus to become *legally dead as men*. At the same time, he begets these by his holy Spirit to a new nature, as members of and associates with his Son, the great Captain of their salvation. These as New Creatures need no mediator between them and the Father, for, as the Redeemer declares, "The Father himself loveth you." (John 16:27.) And St. Paul again declares, "Who is he that condemneth; it is God that justifieth." (Rom. 8:32, 33.) If God himself has justified these and received their sacrifice, counting it "holy and acceptable," surely they need no mediator to come between the Father and them, but are themselves in preparation to be members of the Royal Priesthood, members of the Body of the great Mediator.

### *No Mediator When Acknowledged by Both Father and Son*

But these do need what the Scriptures declare them to have, namely, an Advocate. The world, which needs a mediator and his mediatorial Kingdom, will find God's provision for them to that effect. The Church, which needs an Advocate, finds that God's provision has already supplied this need. "We have an Advocate with the Father, Jesus Christ the righteous." (1 John 2:1.) But we (the Church) have no mediator with God—a mediator would be entirely out of place, an interference in the precious relationship of the Church acknowledged both by the Father and the Son.

### *Why We Need An Advocate*

But why do we need an Advocate? Because, although as New Creatures we are free from condemnation and have fullest relationship with the Father and can go to him at "the throne of heavenly grace to obtain mercy and find grace to help in every time of need," nevertheless we New Creatures have not our new bodies and will not have them until we receive them in the First Resurrection. Meantime, according to Divine arrangement, we must use our earthly bodies, which both God and we acknowledge to be imperfect. Since we can act only through our bodies, it follows that "we cannot do the things that we would," because "in our flesh dwelleth no perfection." But if, through the weakness or ignorance of the flesh we err, the Divine provision for us is that our Advocate, whose ransom-merit was applied to us, will appear for us (figuratively apply his merit) for the cancellation of our unintentional misdeeds and thus maintain us in the Father's sight without spot or wrinkle.

## Concerning Messiah's Mediatorship

Z 1909—363

### *John 3:16 Misunderstood*

We read, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) A brother claims that in this Scripture the word *son* refers to the Church, the Body of Christ, as well as to Jesus, the Head of that Body. Is this correct? We did not so understand your discourse on this text printed in the newspapers, entitled "The Most Precious Text."

### *Some See Divine Plan Only in Sections*

Assuredly the suggestion is wrong. The text refers to our Lord Jesus only. How else could he be "the only begotten?" The difficulty with many seems to be that they see the Divine Plan only in sections and do not get these connected up in one general whole. Let us endeavor again to briefly locate the parts and show their relationship together:—

### *Scope of God's Plan*

The Plan of God is for the salvation of the *world*. To accomplish this God sent his only-begotten Son into the world. Jesus sacrificed his life, in harmony with the Divine Plan, for the salvation of the *world*. Incidentally, by virtue of his sacrifice, he attained Divine nature—glory, honor and immortality—which qualified him to be the great Prophet, Priest, Mediator, King of the *world*. But before beginning his work for the *world*, and in harmony with the Divine Plan, a little flock of footstep followers of Jesus must be selected—taken out of the world. "Ye are not of the world, even as I am not of the world." In order that these may share with Jesus in all of his great and glorious work for the *world* during the Millennium, they must be spirit beings like their Head. In order to grant them this "change" of nature from human to spiritual they must be granted the privilege of sacrificing the human nature and its rights even as did their Redeemer, Head, Fore-runner.

### *Compensating for Blemishes of Church*

But they are blemished; for, although pure in heart, in intention, in will, they are imperfect, sinful, as respects their flesh. In a word, they have no earthly life-rights to sacrifice. Hence, in order to give them these earthly life-rights which they are desirous of sacrificing, the Redeemer applied for these, his consecrated followers and under-priests or members, the merit of his sacrifice first, before giving it to the *world*. The merit of his sacrifice and the restitution or earthly rights which it is able to secure for every man, has been temporarily diverted from the world to the Church, the assurance being given that "in due time" it will still be available and efficacious for the world.

### *Church Bought First*

In accord with this proposition our Lord Jesus, after his resurrection, ascended up on high and appeared in the presence of God "for us." "on our behalf"; for he "bought us

with his own precious blood—with the merit of his sacrifice of earthly rights. He could have bought the world just as easily, but he followed the Divine Plan and bought the Church. "Christ loved the Church, and gave himself for it." (Eph. 5:25.) As it required all of the Lord's merit for any one individual, so it required all of it for the Church and left none unappropriated. But the *world* is not by this arrangement to be deprived of the originally intended blessing. It will get it at the time intended of the Father. The only-begotten of the Father was sent into the world long enough in advance of the world's "due time" for deliverance to permit the developing of the "mystery"—the Church as the Bride of Messiah.

### *Earthly Rights Imputed*

The application of the benefit of Christ's sacrifice to "the household of faith" imputes to them *earthly* rights, *earthly* restitution, *human* perfection, etc., solely for the opportunity this will give them of receiving these restitution blessings *by faith* and sacrificing them by faith—laying them down as did their Lord—becoming dead to earthly interests, hopes, etc., that they may become alive as his members toward the spiritual mercies and blessings promised. This work of faith-justification and faith sacrifice has progressed throughout this Gospel Age—the antitypical Day of Atonement. The entire matter has been under the control of our glorified Head, the High Priest, who by this means is not only justifying, but also sanctifying the antitypical priests and Levites. He is thus preparing the agencies and instrumentalities for the world's blessing in its "due time."

### *The Call of the Underpriests Is of God*

With these under-priests the Father deals directly, yet through the Chief-Priest, his Representative, their Advocate. Their call is of God—"Ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (1 Pet. 2:9.) Their justification is by the Father. "It is God that justifieth." (Rom. 8:33.) Their sanctification is *of God* by Jesus. "The very God of peace sanctify you wholly." (1 Thess. 5:23.) "Father . . . sanctify them through thy Truth: thy Word is Truth." (John 17:17.). The evidence that the Father has already received us as "members" of the Mediator is the impartation of the holy Spirit—first given at Pentecost. The spirit of begetting is only a foretaste of the greater blessing we are to receive from our Father in our resurrection "change"—which will be as members of the Anointed Mediator, sharers in "*his resurrection.*" (Phil. 3:10.) We are particularly informed that it was the Father that raised up Jesus from the dead and that the Father will "raise us up also" by his own power exercised through Jesus our Head.—2 Cor. 4:14.

### *When the Merit of Christ's Sacrifice Is Returned*

When all this shall have been accomplished the great Prophet, Priest, Mediator and King of the Millennial Age will be complete, according to the Divine foreknowledge and intention. Then, in various ways, as represented by these

various titles, the antitypical Prophet, Priest, Mediator and King will begin the exercise of the various offices represented by these titles "for the world." By that time the merit of Christ's sacrifice applied to the Church as faith-restitution will all have been returned to Justice; because all to whom that merit is now appropriated (during this Age) will have died to or surrendered back sacrificially the *earthly restitution rights*.

### *Church Has No Need for Restitution Rights*

As New Creatures, begotten of the Spirit, the Church will have no need for restitution rights or human perfection, even as our Lord in his resurrection had no further need for the earthly tabernacle or its rights. Thus the merit of Christ for the world's restitution, temporarily loaned to the Church for a faith-justification as a basis for sacrifice" will all get back again in the hands of Justice to the credit of our Lord the Redeemer—of whom we will be "members." And then the Redeemer our Head will apply to *the world* that merit now *loaned* to us. It will not be similarly *loaned* to the world for sacrificing it, but will be *given* to them. The world will not have the opportunity of sacrificing the earthly rights and getting a higher nature, because the "acceptable time," the day of sacrifice, the antitypical Atonement Day, will have ended. The resurrection rights which our Lord will give to the *world* at the beginning of the Millennium will not only cancel their past sins, but, under the terms of the New Covenant made with natural Israel, will bring *actual restitution*, human perfection and human rights, to so many of mankind as will respond to the Millennial opportunities which the great High Priest will then almost, but not quite, force upon them.

### *Law Covenant a Type of the New Covenant*

Thus seen the Law Covenant effected with natural Israel under Moses as its Mediator and Aaron as its priest was a type of the New Covenant with The Christ as its Mediator and Priest combined—"after the order of Melchisedec," a kingly priest. The present Gospel Age is the time for the finding, testing and glorifying of the antitypical Mediator, Head and members—the antitypical Melchisedec Head and members. Not until the Mediator is complete, or, in the other picture, not until the Kingly-Priest is complete will God's dealing with the world of mankind begin. That dealing will all be with and through the Mediator, the Priest. And incidentally the Mediator's dealing with the world will be *through Israel*, the "natural seed (children) of Abraham," under the terms of the New Covenant.

### *The Mother of the Church*

The original Covenant made with Abraham and typed by his wife Sarah is our *mother*—the mother of the Spiritual Seed, begotten directly by the Father, typed by Abraham. (Gal. 4:24-26.) "*We brethren*, as Isaac was, are the children of the promise" or original Covenant. "If ye be Christ's ['members'] then are ye Abraham's Seed and heirs—according to the promise." "As many of you as have been baptized *into Christ* [by 'immersion into his death'] have put on

Christ." (Gal. 3:27-29.) We are the children neither of the *old* Law Covenant, nor of the New (Law) Covenant; but of "the Covenant that was confirmed before of God in Christ."—Gal. 3:17.

### *Waiting for the Last Members of the Body of Christ*

This Seed of Abraham as Testator bequeaths to Israel (and through Israel to the world) all the earthly or restitution privileges secured by Jesus' death and applied by him "on our behalf" and surrendered by us in death. The death of the Testator is not yet fully accomplished; hence the restitution blessing delays and has not yet begun: Israel's *New* (Law) Covenant with its better Mediator and restitution glory *must wait* until the last one for whom the merit of Christ was imputed when he appeared "*for us*" shall have died actually—because, "they shall obtain mercy through your mercy." Not even the Ancient Worthies (already declared acceptable to God) can get *actual restitution* until the last member of the Testator shall have died and passed beyond the veil. Thus the Apostle declares—the New Covenant or testament or bequest is of no strength, "*no efficacy, while the Testator liveth.*"—Heb. 9:16, 17.

### *Body of Christ Under Different Covenants Inconsistent*

Surely it is inconsistent and unscriptural to claim that the Body of Christ is developed under *different covenants*. It seems equally inconsistent to claim that the Christ of the spirit plane is developed by the faith-sacrifice of earthly rights, under the same Covenant by which the world will secure earthly rights never to be sacrificed.

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## **Jesus the Priest (Not Mediator) to the Church**

Z 1910—53

### *A True Priest Mediates Between God and Fallen Men*

A priest in the only true sense is a mediator between God and fallen creatures, to restore and establish harmony on a legal basis. I inquire then,

### *Jesus, Though a Priest, Is Not Mediator of Church*

Is not Jesus the Priest to the Church and would not this imply that he is the Church's Mediator, to restore and establish harmony on a legal basis?"

### *Members of Church Are New Creatures and Need No Mediator*

We answer, No. After we have become members of the Church we are New Creatures, to whom old things have passed away and all things have become new and against whom there is no condemnation. The New Creatures are not to be *restored*. It is not true that we were New Creatures at first and fell from that condition and are to be restored to it. We fell as human creatures, and as such we are never to be "*restored to harmony with God on a legal basis.*" Such restitution God has provided for the world during the Millennium, but not for the Church. As New



Creatures we are members of the Priest who is to thus restore the world—our Lord is the Head and we are his “members.” The picture of the future is that of Melchisedec’s—a priest upon his throne.

### *Jesus, High Priest of our Kind of Priests*

When we read, “Consider Jesus, the High Priest of our profession,” the meaning is, the Chief Priest of our kind or order of priests. We are to consider him as our example, that, as his members, we may present our sacrifices as he, our Forerunner, presented him. As a priest in receiving us as members of his own Body, the Church, his attitude toward us would necessarily be as different as is the relationship into which we are received. Jesus received the Apostles on account of their faith and consecration before he died for their sins and before he “appeared in the presence of God for us” to make atonement for their sins and ours and to secure for them and for us the evidence of reconciliation to the Father—the holy Spirit begetting. He has appeared for all of the same class—not as Mediator, but as an Advocate applying his blood on our behalf because of our *faith and obedience*.

### *He Is Advocate for All Who Obey Him*

“I notice that you make a clear distinction between the Church and the world in the matter of sin-atonement—proving (I believe Scripturally), that our Lord has thus far made atonement to Justice only on behalf of consecrated believers, and that atonement will not be made for the sins of the world until the end of this Gospel Age, when the great Priest will present the merit of his ransom sacrifice on behalf of the world, as it is now appropriated to the Church: only that now it is granted to the Church as a basis for sacrifice *unto death* of the flesh and all of its earthly rights, whereas the appropriation of the future to the world will be *unto life* and actual restitution.

### *The Father Draws Now, The Son Later*

“I notice also your presentation that the drawing of the world will be during the Millennial Age, and by the great Messiah under the New Covenant arrangements and that the calling of believers during this Gospel Age is not by the Son but by the Father, and not under the New Covenant, but under the Abrahamic Covenant. I agree that the Scriptures you cite uphold your position.

### *Those Drawn Now by the Father Are of a Different Character*

“I note also your claim that those drawn by the Father during the Gospel Age are of a different character from the world in general and that this accounts for God’s special dealing with them—their justification by faith and the offer to them of a share in the sacrifice of Messiah and a share in the glories of his Millennial Kingdom. But here I am somewhat perplexed and hence the following question.

### *By Nature Children of Wrath Even as Others*

“But how can we harmonize this presentation with the statement of the Apostle? After speaking of the world in

general he seems to declare that we who have received Christ were once in the same ungodly condition. His words are, 'Wherein in time past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.' (Eph. 2:2, 3.) If the world needs a Mediator why not also the Church?"

### *Children of Wrath Having Good Hearts and Intentions*

It is quite true that all of Adam's children shared in his fall and became "by nature children of wrath." Yet there is a difference amongst these "children of wrath." While they are all imperfect and unable to commend themselves to God by good works, so as to merit eternal life and Divine favor, nevertheless some of them have good hearts, good intentions, and secretly if not openly long for righteousness and fellowship Divine. As, for instance, St. Paul describes his condition as a Jew, and presumably the condition of other Jews, when he says: "With the mind I myself serve the Law of God. . . . For I know that in me (that is, in my flesh), dwelleth no good thing." (Rom. 7:25, 18.) His mind assented that the Divine requirement is "just and holy and good," and he desired to live up to that glorious standard and to be worthy of eternal life. But his flesh inherited imperfections, which hindered him from fulfilling the desires of his mind and keeping the Divine Law. Hence his cry, "O wretched man that I am! Who shall deliver me from this dead body?" He recognized his flesh as imperfect and under the Divine Law sentenced to death; but his mind was perfect, was loyal to God. If he could only get rid of the imperfect body and have a new body, then indeed he could and would live up to the Divine standard and gain eternal life according to the Law. Oh, who would deliver him?

### *Deliverance from Sin-condemned Body*

Then he thanks God that deliverance from the sin-condemned body has been provided through Jesus Christ our Lord. This is a faithful illustration of all those who are now *accepted* by the Lord under this Gospel call as anti-typical priests and Levites. We *were* all "children of wrath, even as others," outwardly, but having turned from sin, Christ was revealed to our eye of faith as our Redeemer and we accepted him and his cross by faith and were accepted by the Father. We were first of all drawn, influenced, by a desire for God and for his righteousness and a distaste for sin. In God's providence we were next directed to Jesus as the world's Redeemer and informed that, although the time for the world's salvation is not yet, we are in the time of the gathering of the elect Church as "his members," his Bride, and that if we desire forgiveness of sins and reconciliation towards God we should accept his terms and present our bodies living sacrifices, and receive the begetting of his Spirit, then be educated in the School of Christ and tested as to our loyalty to righteousness and

afterward be received to glory and joint-heirship in the great Kingdom of Messiah, through which blessing, salvation, restitution is coming to all mankind.

### *The Called Not Born Feeling After God*

The Scriptures do not teach that all of the "called" class were *born* in this condition of preferring righteousness to sin, born "feeling after God;" but they do intimate that not until we reach that position, whether old or young, were we ready properly to receive the gift of God—the forgiveness of sins and acceptance to probationary membership in the Body of Christ. These need no Mediatorial Kingdom to subdue them and gradually during a thousand years bring them to perfection and readiness to be introduced to the Father. The Father has made for them a special, peculiar arrangement of faith-justification as instead of actual-justification or restitution. As soon as they accept by faith the fact of their redemption and then sacrifice the redeemed rights to earthly life, that soon they are acceptable to God and acknowledged as his children by the holy Spirit which he imparts.

### *Desire for Righteousness Before Justification*

Before their justification on the basis of their sacrifice of earthly nature, they had the desire for righteousness pleasing to God, and when they accepted his arrangements through the merit of Christ they were instantly begotten as sons and needed no mediation, either before or after, but merely that their Redeemer, Elder Brother, Bridegroom in Glory, should act for them as their Advocate. "We have an Advocate with the Father, Jesus Christ the Righteous," who appears for us and makes good out of his own merit for all of our unintentional imperfections and short-comings.—1 John 2:1.

### *Abraham's Justification and Ours*

"Abraham was justified by faith without a mediator, as you have pointed out. We, the Church, also, as you point out, are justified by *faith* and not by a *covenant* nor by a *mediator*. Yet evidently there is some difference, because Abraham had not the privileges which we enjoy. Kindly explain the difference between his justification and ours."

### *By Faith Ancient Worthies Pleas'd God*

We answer that Abraham was justified by his faith to fellowship with God, and his faith would have justified him to complete restitution privileges, had he lived, under the privileges of the Millennium—or to faith-restitution with sacrificing privileges had he lived after instead of before our Lord died for our sins and provided justification to life for believers. The death of Christ is the basis of all reconciliation to God by *actual* restitution during the Millennium or by faith-restitution for sacrificing now. Faith so justified Abraham and the entire class of ancient worthies that, as soon as the antitypical Atonement Day shall have ended and the Millennial morning of blessing shall be ushered in under the New Covenant, those Ancient Worthies will come forth from the tomb perfect—justified—restored fully, right and in

harmony with God. "They had this testimony, that they pleased God"—they were justified to perfect human conditions by their faith in the promises, but the basis of those promises was the sacrifice of Christ (Head and Body); hence they could not get the blessing promised to them until the completion of the sufferings of Christ, until the end of this Gospel Age, the close of this antitypical Day of Atonement. This is the Apostle's testimony, "God having provided some better thing for us (as members of the great Priest, Mediator and King) that they without us should not be made perfect"—Heb. 11:40.

We are favored in that we live since the ransom-sacrifice was laid down at Calvary, and since its merit was applied at Pentecost on behalf of the household of faith. On this account our justification by faith enables us, by God's grace, not only to have earthly, restitution rights reckoned to us, but also furnishes us the opportunity of sacrificing those earthly rights and thereby of participating in the sufferings of Christ and of the glories which shall follow.—1 Pet. 1:5-11.

### *Will the Ancient Worthies Need a Mediator?*

"I assent to the reasonableness of your position that there is a difference between the standing of the Church and the world in the sight of God—that we 'were children of wrath,' but, by God's grace, are such no longer, and that the world are still 'children of wrath.' I assent that 'the whole world lieth in the Wicked one' and that this is proof positive that they have not been 'reconciled to God,' and that the Redeemer has not applied his merit *on their behalf*. I assent that, only we who have *escaped* the condemnation that *is still in the world* are of the class for whom the great High Priest has already made propitiation—satisfaction. I agree that the satisfaction for the sins of the world and the inauguration of the New Covenant between God and Israel at the hands of the Mediator, the glorified Christ of many members, will come to pass after this sacrificing age shall have closed. I agree also, that there was a difference between believers and unbelievers, even before the grace of God was applied to the former: that is to say, I agree that God's grace is applied to no one who is in a rebellious attitude of heart, but only to those who, either by birth or through trials and disciplines have come to the condition of contrition for sin and a desire for reconciliation to God.

### *People with Good Hearts in Millennium Will Require Mediator*

"But here comes my question: I can see how such, desiring in their hearts reconciliation and affiliation would need no mediator; and I can see how the world of mankind in the Millennial Age will nearly all need a mediator's interference—chastisements and rewards, to bring them up to restitution. But will there not be some of mankind who will then at heart desire righteousness and fellowship with God, even as we now do? In other words, Does God during this Gospel Age find and draw and accept by the holy Spirit every individual of Adam's race desirous of turning

from sin and having fellowship with God? Will there be some of this class living at the Second Advent or, like the Ancient Worthies, awakened from the dead? And if there will be some of this class, will Christ act as Mediator for them, as well as for the rebellious? Or will Messiah be a Mediator for some and an Advocate for others, or how will it be?"

### *The Mediator Will Not Deal With Individuals*

We reply: Your difficulty is that you think of a mediator as acting between God and the sinners as individuals. This is the wrong thought. Lay firm hold of the Scriptural proposition that a mediator has to do only with a covenant and that the Covenant deals with a nation or people and not with its individuals. God will not make New Covenants with each member of Adam's race and have Messiah mediate thousands of millions of covenants. The correct thought is very different. When the great High Priest shall have finished his offerings, *first* for his own members and house, and *then* for all the people, he will present the merit of his sacrifice on the world's behalf, redeeming the world (according to the original intention), as more than eighteen centuries ago he redeemed or bought the Church, the household of faith.

### *New Covenant Not Made With Rebellious Sinners*

He will then be the owner of the world and prepared to deal with them and to effect restitution for as many of them as will obey him. (Acts 3:23.) As a means to this end, he will mediate for Israel the New Covenant, as a substitute for their old one, restoring that nation to the place of honor as the favored nation, Abraham's natural seed, through whom the blessings of redemption will extend to all nations. That New Covenant will not be made with rebellious sinners, however. God's Covenant will be *with the Mediator* for Israel, guaranteeing forgiveness and reconciliation to all of Abraham's natural seed who will exercise the faith and the obedience of Abraham. The work of the Mediator with Israel (and the world of mankind, who to be blest must become Israelites indeed) during the Millennium, will be their instruction, enlightenment and uplifting out of sin and death, out of ignorance and superstition, out of depravity and unbelief up to human perfection; so that, at the end of the Millennium, all of Abraham's seed, all of his faith and obedience, will have reached human perfection and be ready for the Mediator to deliver them over to the Father, that God may be all in all—the unwilling and rebellious, after due trial, being cut off during the Millennium in the Second Death.

### *Why Ancient Worthies Receive a "Better Resurrection"*

In God's providence the Ancient Worthies already have demonstrated their loyalty to God and their worthiness to come forth unto a "better resurrection"—a resurrection to human perfection. This will be under the New Covenant arrangements and under the Mediator of that New Covenant. They will receive their blessing under it the same as the remainder of the world. The whole world can be *regenerated* only by the Second Adam. They can receive eternal

life in no other way. With some this regeneration will result in a gradual work of restitution to perfection; but in the Ancient Worthies, because of previous developments in faith and obedience it will mean an *instantaneous restitution*. They, like the remainder of the world, *receiving restitution* life through the merit of Christ's death, are Scripturally styled the children of Christ and he their Father or Life-Giver. "He shall be called the Everlasting Father." (Isa. 9:6.) Thus we read, "Instead of thy fathers (Abraham, Isaac, Jacob and all the prophets) shall be *thy children*, whom thou mayest make princes in all the earth.—Psa. 45:16.

### *The Order of the Future.*

Here, then, we see the order of the future, dating from the end of this Age and the completion of the Mediator Priest and King. Our Lord and his Church, the antitypical Isaac and his Bride, the antitypical Melchisedec, Priest upon his Throne, will inaugurate his reign of righteousness in the great time of trouble and shaking with which this Age will terminate. The Ancient Worthies, as the firstborn of *his children*, receiving the perfection of restitution and its privileges, will be made "princes in all the earth." To them and under their control will rally, first of all, the house of Israel and Judah, as they begin to see taking shape the earthly Kingdom for which they have so long waited. To these will gradually come restitution privileges—health and prosperity. The world, still weak and awe-struck, as the result of the time of trouble, will begin to take notice to Israel's rising again to national life, and will notice the blessings bestowed upon them. "Many people shall say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion (the spiritual Kingdom) shall go forth the Law, and the Word of the Lord from Jerusalem (the earthly Kingdom in the control of the 'princes')." — Isa. 2:3.

### *Jews and Gentiles Must Become "Israelites Indeed."*

The Millennial blessings will be conferred only upon the willing and obedient, but the knowledge of righteousness, of Truth, will fill the whole earth. Both Jews and Gentiles will be required to approach the faith and obedience of Abraham and ultimately become "Israelites indeed in whom is no guile." Only such as shall be thus obedient will receive the full blessing of that time and attain perfection. All others will be cut off in the Second Death. The Law of the New Covenant will be the same perfect one that was the basis of the Mosaic Covenant. The difference will be that the Priest will be of a higher order—a kingly priest after the order of Melchizedec. He will have as a basis for forgiveness of sins and restitution the merit of his "better sacrifices" of this Gospel Age—this antitypical Day of Atonement.

### *Progress Proportionate to Sincerity and Zeal.*

As the ancient worthies will attain perfection immediately under the New Covenant and be granted a share in the Kingdom, similarly all, in proportion as they shall un-

derstand and come into accord with the Kingdom conditions, may proportionately to their sincerity and zeal make progress and the more quickly reach perfection. Perfected, they will be kings in the sense that Adam was a king endued with the powers of perfect manhood over beasts, fowl, fish, etc. (Psa. 8:5-8.) And these earthly kings shall become more or less associated with the "princes" in the dominion of earth—they shall bring their honor and glory into the New Jerusalem.—Rev. 21:24, 26.

### *"The Cup Which My Father Poured"*

"I have noted your reference to the communion cup which our Lord tendered to his disciples, saying, 'Drink ye all of it; for this is my blood of the New Testament (Covenant) shed for many for the remission of sins. But I say unto you that I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's Kingdom.'—Matt. 26:27-29.

### *Uniform Interpretation of "Cup."*

"I note that you consider that our Lord referred to this same cup in Matt. 20:22, when he answered James and John that their only hope of sitting with him in his throne lay in their partaking of *his cup* and sharing in *his baptism*—into death. I wish to inquire whether or not this should be considered the uniform interpretation of the 'cup' in the Scriptures. In some places it had seemed to me to refer to joy, pleasure, rather than to suffering. For instance, in Psalm 23:5 we read, 'My cup runneth over.' And again, in Psalm 116:13, 'I will take the cup of salvation.' Neither of these, it seems to me, apply to the cup of Christ's sufferings. Do they?"

### *A Cup of Both Joy and Sorrow.*

Yes, we reply. The cup in each of these instances is the same. Psalm 23 is a prophetic one which represents Christ and the Church—their experiences throughout this Gospel Age. Surely our Lord's cup of suffering overflowed. And surely it has been the same overflowing cup which he has presented to his faithful followers throughout this Age. It represents sorrows unto death. However, prophetically our Lord and his followers are represented as rejoicing in this cup of fellowship in the sufferings of Christ, because of the glorious results. Our Lord said respecting it, "I delight to do thy will, O God." And again, "The cup which my Father hath poured for me, shall I not drink it?"

### *The Cup of Death a Cup of Salvation.*

In Psalm 116:13 this cup of death is represented as a cup of salvation, because only thereby can our salvation and the world's be attained. Both Christ and his followers have rejoiced in their tribulations, not counting their lives dear unto them, that they might win the great prize. Notice the context: "I will take the cup of salvation and call upon the name of the Lord (for needed aid.) I will pay my vows unto the Lord . . . precious in the sight of the Lord is the *death* of his saints." The Vow of Christ and his members is faithfulness unto death—the drinking of the cup. The promised reward is the crown of glory in the Kingdom.

This is represented as another cup of the future. Only those who join with the Master in drinking his "Cup of the New Testament" or New Covenant will share with him by participation in the cup of joy and glory, which the Father will pour for the faithful at the end of this Age—at the close of this antitypical Day of Atonement and its sacrifices.

### *The Passover Lamb and the World's Sin*

"You have called attention to the fact that the passover lamb spared only the firstborn of the Israelites and that the antitypical meaning of this would be that our Lord Jesus as the Lamb of God which 'taketh away the sin of the world' would spare or pass over only the Church of the firstborn ones in this Gospel Age, the antitype of the *passover night*. This being true, how shall we understand John's statement that the Lamb of God taketh away the sins of the world?"

### *God's Plan Extends Beyond Deliverance of Church.*

Our answer is that only the Church of the firstborn, the household of faith, the consecrated, are spared or passed over through Divine mercy, through the merit of Christ's sacrifice, during this Gospel Age. Nevertheless the divine plan does not end with the deliverance of "the Church of the firstborn whose names are written in heaven" and who shall share with Christ in "his resurrection"—the first, or chief resurrection. The appropriation of the merit of Christ *first* to the Church is merely an incidental feature of the Divine Plan. Soon the Church shall have shared by the privilege now granted to believers of becoming *dead with Christ* to the earthly interests and alive as New Creatures by the first resurrection. Then the merit of the blood of Christ, the slain Lamb, will be applied to the world of mankind to legally "take away the sin of the world." When applied it will immediately satisfy Justice on the world's behalf and turn over the world to the Redeemer for restitution blessings. Then the Lamb of God and the Church, "the Bride, the Lamb's wife," will prosecute the work of actually taking away the sin of the world during the Millenium.

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## **The Second Adam and Eve**

Z 1910—54

### *The First and Second Adam.*

Some make the mistake of supposing the Scriptures to teach that when Adam sinned and God's condemnation passed upon him and all of his race, it was necessary for Jesus to become "the second Adam" as a perfect man that as the Second Adam he might give his life a ransom-price for the first Adam, thus redeeming him and incidentally all of his posterity.

### *Supposed Error in Watch Tower.*

On this foundation, which we will show to be thoroughly unscriptural, they proceed to say: THE WATCH TOWER and DAWN STUDIES must therefore be in error in claiming that our Lord applied the value of his sacrifice first to the Church and that afterward he will apply it to all the people.



They argue that the application of the atoning blood **must first** have been for Adam and that the Church and all others merely share Adam's redemption.

### *A Wrong Foundation.*

The trouble with their position is that the foundation of it is wholly wrong and hence all built thereon is proportionately wrong and misleading.

#### *Re Redeemer, Father, Lifegiver, Second Adam.*

Adam truly was the first man, but our Lord, as "the man Christ Jesus," was not the Second Adam, and did not do the work of the Second Adam. The first Adam was the *father* or life-giver to his race, Eve being associated in the generating; but the result was a *dying* race. The plan of God proposes that the Second Adam shall in relation to Adam take his place as the *father* or life-giver to a race of human beings who shall possess the earth and enjoy it. Not as Redeemer, but as *father* or life-giver to our race does our Lord correspond to Adam—as the Second Adam.

#### *Prophetically Called Second Adam Now.*

Our Lord is Scripturally referred to as already the Second Adam, not because he has already given life to Adam's race, but because he will do so in due time;—just as he was called the Savior when a babe—prophetically foretelling his future work.

#### *Second Adam Waits for Bride.*

Our Lord will be the Second Adam or second father or life-giver to Adam's race during the Millennium. He waits until the Church, his Bride, as the Second Eve, shall be with him in glory and honor and power in the kingdom. Adam the first generated no children until first Eve had been taken from his side. The Second Adam will generate no children until the Church, the Second Eve, shall have been perfected and presented to him as his joint-heir and help-mate in the Kingdom and its work of regeneration.

#### *Times of Restitution and Regeneration Synonymous.*

Note our Lord's words on this point: The Apostles asked him What shall we have as a reward for leaving all and taking up our cross and following thee? (Matt. 19:27, 28.) "Jesus said unto them, Verily I say unto you, that ye which have followed me, *in the regeneration [time] when the Son of Man shall sit in the throne of his glory*, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Who can doubt from these plain words that the times of *regeneration* are the same which St. Peter styles the "times of *restitution*," the times or years of the Millennium, the times of "resurrection by judgment."—Acts 3:19-21; John 5:29, R. V.

#### *Delay in Regenerating World.*

Why does our Redeemer wait before beginning the regeneration of Adam's race, before assuming the office of *father* to Adam's children—the world in general?

There are several reasons:—

I. It is in the Divine order that he wait for the Bride promised by the Father, drawn by the Father, called by the Father and justified by the Father through the blood of Jesus. Not a single member of Adam's race (aside from the household of faith of this Gospel Age) will be *regenerated* or given perfect human life until after the "Bride of Christ" has been united to him at his second coming. Even of the Ancient Worthies it was written, "They without us shall not be made perfect."—Heb. 11:39, 40.

II. The world could not be regenerated until the Redeemer first applies his merit, his *ransom-price*, "for all the people." And that cannot be done until the Church's deliverance; because that merit or *ransom-price* is now in *use* justifying by faith the specially "called" ones of this Gospel Age.

### *"The Second Man Is the Lord"*

These words of the Apostle amply explain the case: "The first man was of the earth, earthy; the second man is the Lord from heaven. Like the earthy one [Adam] are [will be in the resurrection] the earthy ones. Like the heavenly One [Christ] are [will be in the resurrection] the heavenly ones"—the New Creation. "As *we* [the Church] have borne the image of the earthy one [Adam], we shall also bear the image of the heavenly One" [Christ]. "And so it is written, The first man Adam was made a living soul; the last Adam was made a *life-giving* spirit."—1 Cor. 15:45-49.

### *Our Redeemer Not Our Father.*

That our Redeemer is not our *father* or the *giver of our* spiritual life is evident both from reason and Scripture. Our Lord left his pre-human spirit-nature and its glory and all when he became a man; he did not give that spirit nature to us or to others, but merely was transferred or transformed to a lower nature (human) for the suffering of death. His earthly life rights, guaranteed by his obedience to God's Law, he gave to the Father without appropriating the merit to any until he applied them "on our behalf."

### *Jesus' Human Life Rights Loaned Church for Sacrifice.*

It was our Lord's *human* life and restitution rights which he applied *for us*, giving us by *faith* those rights, as a loan, as it were; because he gave them to us only on condition that we would *not keep* those earthly rights, but would follow his example and sacrifice them, that God, under the same promise, might deal with us as with him—rewarding the *sacrifice* with the new, the spirit nature. Only by sacrificing can any now obtain eternal life. As our Lord said: He that saveth his life shall lose it; but whosoever will lose his life for my sake shall save it—eternally.—Luke 9:24.

### *Losing Our Lives for Christ's Sake.*

We lose our lives for Christ's sake in the sense that we sacrifice present interests and life itself in order that we may be members of the Christ—the world's Prophet, Priest, King,

Mediator—his member, his Bride and joint-heir as the Seed of Abraham, the Second Adam through whom the world will soon have opportunity for *regeneration* on the earthly plane.

*Jesus to Become Everlasting Father.*

Thus our Lord as the giver of restitution life to the world by virtue of his own merit, the merit of his ransom sacrifice, will become "The Everlasting Father." Of even the Patriarchs it is written, "Instead of thy fathers [they] shall be thy children, whom thou mayest make princes over all the earth."—Isa. 9:6; Psa. 46:16.

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## The World's Mediator Our Advocate

Z 1910—60

### *Question re Discrimination Between Mediator and Advocate.*

I have noticed with interest the discrimination you make between a mediator and an advocate—that believers of this Gospel Age, called to be members of the Body of Christ, the Mediator, have an Advocate and need one; because, although as New Creatures they are accepted of God, nevertheless having the new nature in the imperfect "earthen vessel," they cannot deal directly with the Father; even as a good citizen, approved in an earthly court, is not permitted by law to approach the Court directly, but only through an Advocate or attorney. I appreciate this distinction. I see how incongruous it would be for us New Creatures to be under a mediator. And I agree that THE WATCH TOWER has rightly defined these distinctions; that our Lord Jesus Christ is the Advocate for the Church and the Mediator for the world. I agree, too, that his Mediatorial Kingdom is not yet established—that it belongs to the Millennial Age. I agree, also, that while our Lord is *now* the Mediator of the New Covenant, he is thus spoken of prophetically, because this is the great work to which he was appointed and because by his death he has become a "surety" (Heb. 7:22) for the full carrying out of the Divine promise of a New Covenant of blessing for Israel and the world.

### *Did Church Need Mediator Before Consecration?*

I note my difficulty. It seems to me that the Church, "the household of faith," needs no Mediator now, since we have become New Creatures; but did we not need a Mediator before we could become New Creatures? It seems to me that our Lord Jesus must have acted as Mediator for us, at least momentarily, while we accepted justification and made our consecration. If this is not the correct thought, please render me the necessary assistance out of my perplexity.

### *Difficulty One of Terms, Not Facts.*

WE REPLY:—Your difficulty is merely one of *terms* and not one of *facts*. It is a fact that believers needed the application of the Lord's merit, the "ransom-price," to be applied on their behalf—as a covering for their human imperfections and a basis for their becoming joint-sacrificers

with Christ. This *fact* which your mind has grasped thoroughly should never be relinquished. It is the foundation of all proper faith. But you have attached a wrong label or name to that fact and need to take it off, and instead to attach the Scriptural label or name. It is as our Advocate that our Lord justified us, and not as our Mediator, because the term Advocate applies to our Lord only as our representative before the Father, justified by faith in his blood and sanctified through our consecration to be dead with him, he appeared before the Father as our Advocate: we were accepted and begotten of the holy Spirit as New Creatures, his "members." Our Lord continues as *our Advocate*. He is not the world's Advocate.

#### *Word "Mediator" Not Scripturally Applicable to Church.*

As for the word Mediator, it is indeed a glorious name and title possessed by our Lord, but it is not the proper label or name to be associated with his service in our justification. It is not Scripturally applicable to the Church at all, except that we are associates with the Mediator of the New Covenant as "his members" in the sufferings of this present time, and as joint-heirs with him in the glorious prospects of the Millennium. It will help us greatly to remember that while the word mediator is very loosely used in general conversation today it is quite particularly and carefully and exclusively used in the Bible—only in connection with a Covenant. Messiah (Head and Bod) is the Mediator of the New Covenant, as Moses was the Mediator of the Law Covenant. (Acts 3:22, 23.) No other mediator than these is known in the Scriptures. whatever may be the usage of our language.

#### *Jesus the Church's Redeemer, Not Mediator.*

By what term, then, should we speak of our justification and of him whose sacrifice justifies the Church? We should use the Scriptural term *redeemer*. Jesus is the Church's Redeemer, for "He *bought us* with his own precious blood"; "Ye were redeemed, not with corruptible things, . . . but with the precious blood of Christ." Our Lord will be the world's Mediator in due time. But he is as yet only the Church's Redeemer, as he is now only the Church's Advocate; because he has not yet made application of his merit on the world's behalf.

#### *Better Able to Rightly Divide the Word of Truth.*

Are some surprised to note these clear Scriptural distinctions of terms? Let us reflect that the Lord has given us many blessed opportunities for the study of his Word not possessed by our forefathers. Hence we ought to see and appreciate more distinctly than they. We ought to be able to "rightly divide the Word of Truth" better than they. If some of our dear readers had the thought that they had studied the Scriptures so carefully that there could be nothing more to learn therefrom, let them confess that God's Book is wonderful, a mine of precious treasure. Its exactness in various features is marvelous. But this very exactness is proof of its Divine inspiration, as the ability to see this exactness is an evidence to us that we are guided by the

holy Spirit which wrote the Book; even as it is written, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." The natural mind is disposed to reject, criticise and to call this "hair-splitting": It lacks in discrimination, or else is willing to turn and twist the Word of God, to make it suit a theory. In either case there is blindness.

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## Is the Mediator An Advocate?

Z 1910—104

### *New Covenant Advocate Unscriptural.*

Some speak of "The New Covenant Advocate." Is such an expression true respecting our Lord Jesus? Is he the Advocate of the New Covenant? We answer, No. Our Lord is the Mediator of the New Covenant, but not its Advocate. He is its Mediator in the sense that he is referred to in the prophecies as the one who will fulfill his Office. He began his work at his consecration and continued it faithfully to Calvary. By that consecration and faithfulness unto death he became the surety of the New Covenant—the assurance or guarantee to us that the Covenant will ultimately go into effect, and that he will be the one through whom it will be made effective. He is the Mediator of the New Covenant since he ascended up on high, in that he is co-operating with the Father in the carrying out of the Divine purpose of the selection of the Church as members of his Body—sharers in the sufferings of Christ and in the glory that shall follow. Soon the Mediator will have received to himself every member of his Body, all whose names are written in the Lamb's Book of Life. Then the Mediator complete will begin his work officially. The merit of the Mediator's sacrifice, now loaned or imputed to us, the Church, for our justification and sanctification, he will then, as Mediator between God and men, apply on behalf of Israel and all who may become Israelites under the New Covenant provisions, which will immediately go into effect. For a thousand years the great Mediator will *stand between* God and man—because God cannot accept or deal with the sinful of heart. These during the Mediatorial Kingdom will receive full enlightenment and instruction and assistance, to the intent that they may be lifted out of their sin and death condition up to perfection and everlasting life. Not until they shall have reached actual perfection at the end of the Millennium will the Mediator step out of his Office and thus bring together God and restored mankind—all the children of Adam except the Church, the "great company," and those who die the Second Death. As soon as the Mediator thus steps from between God and men, mankind will become responsible directly to God, and Justice without mercy will prevail. None will need or deserve mercy, because, having enjoyed God's mercy for a thousand years and having been perfected thereunder, they will be fully able to maintain their standing on the plane of Justice, if their hearts be loyal and true.

### *Why World Will Not Require an Advocate.*

It can be readily seen that the world thus under the Mediator during the Millennium will need no Advocate, because they will have no dealings with the Father, but merely with Christ, the Mediator.

### *Attitude of Church and World Toward Father and Son in Gospel Age vs. Millennial Age.*

Note the difference between the above and the Church's attitude to the Father and the Son during this Gospel Age. We are introduced to the Father at once, because our hearts are in the right condition—desirous of knowing and doing of God's will to the extent of our ability and trusting in the merit of Christ's sacrifice already applied on our behalf. When we consecrate our lives after the example of our Redeemer—"to suffer with him," "to be dead with him," that we may live and reign with him—the Redeemer, according to the Father's Plan, becomes our Advocate, endorses our petition, applies his merit on our behalf and becomes guarantor for us, that we may be loyal to God, or die the Second Death. As our Advocate, our Lord does not stand between the Father and us, but stands with us as our Elder Brother, as Chief Priest over his own House of Priests. "For both he that sanctifieth and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren; in the midst of the Church will I sing praise unto thee."—Heb. 2:11, 12.

### *Church Immediately Introduced to the Father.*

The Redeemer purposes no mediatorial work in behalf of the Church. He is not styled our Mediator, but our Advocate. "We have an Advocate with the Father, Jesus Christ the Righteous." (1 John 2:1.) Instead of standing between the Father and us, as during the Millennium he will stand between the Father and the world, he introduces us immediately to the Father, and the Father, on receiving us, immediately begets us of the holy Spirit. Our Lord's words are, "No man cometh unto the Father but by me"—the Advocate of the Church.

### *The Acceptable Time.*

As sinners we had no relationship to God. When we believed and turned from sin we had a justification by faith tentatively imputed to us, permitting us to draw nigh to God and to hear his message through Christ—speaking peace to us and informing us of the High Calling and assuring us that "Now is the acceptable time"; that during this Gospel Age he is willing to accept us as living sacrifices through the merit of Jesus and to beget us of the holy Spirit to the divine nature. The moment we accepted those terms our Redeemer became our Advocate and immediately the entire contract was closed and we were begotten of the holy Spirit. We were no longer in the flesh, but in the Spirit—no longer in the Court, but in the Holy.

*New Creature in Full Fellowship with Father, Yet Requires Advocate.*

The New Creature being without sin needed no Mediator to come between it and God. On the contrary, the New Creature sings:—

“Sun of my soul, by Father dear.  
I know no night when thou art near.  
O! may no earth-born cloud arise  
To hide thee from thy servant’s eyes.”

But the New Creature needs an Advocate. Even though it is in full relationship with the Father, and even though as a New Creature it has no sin—the sins cancelled at Calvary were those of the old creature only. Is it asked why the New Creature, begotten of God, sinless, needs an Advocate? We reply that it is because he has the treasure of the new mind in an earthen vessel that is very imperfect through the fall. The sins of his mortal body were all cancelled through the imputation of the Advocate’s merit and at that moment the old nature died and ceased its responsibility. He that is dead “hath ceased from sin.” (1 Pet. 4:1.) The New Creature, which at that moment was begotten and as a new mind or new will took possession of the mortal body reckoned dead, is held responsible for its conduct in exactly the same manner that the owner of a dog is responsible for him. Whatever violence the dog may do, the owner is responsible, because he should have chained him up. So we, as New Creatures, are responsible for our hands, our feet, our eyes, our tongues, in what they may do. If the tongue slander another through weakness, force of habit, etc., the New Creature is responsible and must give an account. If other wrongdoings be committed, there is a similar responsibility in every case.

*Trespases of Omission and Commission.*

The New Creature cannot claim that the merit of Christ has cancelled these imperfections of his flesh in advance. He can merely claim in the Apostle’s words, “The forgiveness of *sins which are past*, through the forbearance of God.” (Rom. 3:25.) What, then, must he do in respect to these daily deflections—trespases of omission and commission due to the imperfections of his flesh? The Apostle’s answer is, “If any man (in the Church) sin, we have an Advocate with the Father, Jesus Christ the Righteous.” (1 John 2:1.) “Having such an high priest over the house of God (the antitypical priests and Levites) let us draw nigh to God in full assurance of faith, that we may obtain mercy and find help in time of need.” We thus pray, “Our father which art in heaven . . . forgive us our trespases as we forgive those who trespass against us.” If as New Creatures our Lord and Advocate sees that we are cultivating his Spirit of mercy towards others, he will at once advocate our plea and secure for us Divine cancellation of the errors of our flesh, to which we, as New Creatures, were not a party and did not consent. If as New Creatures we gave partial consent to the wrong course, we would be liable in that proportion to some kind of stripes or punishment. And if any sin wilfully—heartily assented to sin knowingly and in-

tentionally and without protest—it would prove that such was no longer a New Creature, but “twice dead, plucked up by the roots.”

*Our Lord the Advocate Until Great Company Finishes.*

Our Lord will continue to be the Church's Advocate with the Father down to the moment when the last member of his Body and of the Great Company shall have finished his course and passed beyond the veil to be a member of the “Church of the First-born, whose names are enrolled in heaven.” Then they will no longer need an Advocate, because their resurrection change will make them perfect and the good intentions of their wills as New Creatures will find no impediment in their new bodies. They will be like their Lord, partakers of the divine nature and sharers of his glory and of his work. Then, as members of the great Prophet, Priest, Mediator, Judge and King, they will assist in dispensing the Divine blessings to the world of mankind for a thousand years. Then our Lord's office of Advocate will terminate with the glorification of the Church, and his office of Mediator between God and the world will be ready to begin.

*When God Covenanted with Abraham  
Mediator Between God and Men, Not Between God and New  
Creatures.*

Friends, not content with urging unscripturally that they need a Mediator between them and God, become very angry with us because we point out to them the truth on the subject—that the Mediator is between God and men and not between God and the New Creature. They seem to want to have a different view, and, of course, find plenty of opportunity for it. People usually find what they look for. Infidels who are in a wrong attitude of mind and desirous of finding fault with the Bible succeed in convincing themselves of its inconsistencies, contradictions, etc. Sometimes they succeed in deceiving others whose intentions are good, but who are lacking in spiritual discernment. We suggest that our proper attitude towards these erstwhile friends is to let them alone—to allow God to deal with them. Such of them as he sees to be honest-hearted and of right spirit he will guide in judgment and lead back again into the Truth; such as he cannot approve for any part of his work, he has a perfect right to cast aside. We may not murmur, but rather be glad that our eyes are open to see the wisdom and the justice of the Divine decree, “The wages of sin is death.” If, then, those who were once with us and “of us” have not been influenced by all the Lord's leadings in the past and the presentations of the present, what more can we do for them but leave them in the hand of him who is too wise to err and too just to be unkind?

*Law Covenant Added. Proof Abrahamic Covenant Existed.*

These erstwhile friends, busy seeing what they can object to, are step by step walking into darkness. One of their recent claims of finding new light and proof that THE WATCH TOWER teachings are erroneous is that there was no Abrahamic Covenant at all; that what God said to Abra-



ham was merely a proposition to make a Covenant and that the New Covenant is the promised one. They think that it began somewhere about the time of our Lord's First Advent, but they do not know when and can find no Scripture on the subject, and are afraid to make a guess, lest it be shown to be fallacious. The reason back of this endeavor to cast out the original Covenant with Abraham, and to declare that it was merely a promise that the New Covenant would be made in due time, is evident. They perceive that the Church cannot properly be under two Covenants, or two "mothers," and are determined that they are the children of the New Covenant; hence they strive to show that there was no Covenant, except the Law Covenant, until Christ came. They are put to great perplexity when some one quotes the Apostle's words that the "Law was added because of transgressions (added, of course, to the Abrahamic Covenant) until the Seed (specified by the Abrahamic Covenant) should come." (Gal. 3:19.) Another Scripture which gives them trouble is St. Paul's statement that the Law Covenant was 430 years *after* the Abrahamic Covenant. They know not how to explain this in harmony with their theory that the Law Covenant was made 1600 years *before* the time they claim the New Covenant began.

After worrying themselves as above, some of them have taken up a new line—anything to be *different*—anything to prove that the DAWN-STUDIES are incorrect, blind guides. The later claim is, "Yes, there must have been some kind of Covenant made with Abraham, but it was made fifty years later than the DAWN-STUDIES say. It was made after Abraham had typically offered Isaac in sacrifice." There, they tell us, God said to Abraham, "By myself have I sworn, saith the Lord; because thou hast done this thing and hast not withheld thy son, thine only son; that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:16-18.

See, they say, THE WATCH TOWER and DAWN-STUDIES have erred in saying that God made the Covenant with Abraham when first he came into the land of Canaan; whereas he merely promised it then but did not actually make the Covenant until fifty years afterward—when Isaac was twenty-five years old, and after Abraham had offered him as a sacrifice in a figure.

#### *Critics in Error Re Time of Making Covenant With Abraham.*

We reply that our critics are in error. God called Abraham while he was yet in Haran, to come out into the Land of Canaan and that he would there make a Covenant with him. Abraham believed and, at the death of his father Tereh, removed to Canaan. Thereupon the Lord blessed him and consummated the Covenant with him. That Covenant was repeated in different forms from time to time and confirmed to Isaac and to Jacob long afterward. Even if the time of making oath to the Covenant were a matter of dispute it would not alter the fact that the Covenant

itself was made directly after Abraham obeyed and removed to Canaan. The various statements respecting the matter are, "I have made a Covenant with thee," "I have sworn," etc. To suppose that these re-statements of the Divine Purpose are either New Covenants or imitations that the Covenant had not been made is to suppose erroneously.

### *Chronological Proof Re Times of Establishing Abrahamic Covenant.*

See where the argument of our friends would lead them chronologically. If the Abrahamic Covenant was not made until after the figurative offering of Isaac it would add fifty years to the chronology at that point. We base our reckoning on St. Paul's words, "The Covenant, which was confirmed before of God in Christ, the Law, which was 430 years afterward, cannot disannul." (Gal. 3:17.) If, therefore, instead of counting the 430 years from the time Abraham entered Canaan we count it from a date fifty years later when he offered Isaac, we would be adding fifty years to our chronology. What would that mean? It would throw everything out of gear—the chronology itself and the harmony based upon it. For instance, add that fifty years and it would make the six thousand years end fifty years sooner than 1872, namely, in 1822, which would mean that the Millennium, the seventh-thousand year period, would begin in 1823. The absurdity of this need not be discussed. Another beautiful time feature would thus be spoiled—the one suggested by Brother Edgar—that the giving of the Covenant is exactly midway chronologically between the time of the fall and the sending of the Gospel to the Gentiles, Cornelius being the first one to receive it. However, as before intimated, we can expect anything, everything, in the way of misunderstanding and misrepresentation, bitterness and personalities from these erstwhile friends. "If the light that is in thee become darkness, how great is that darkness!" The darkness seems to affect people, not merely intellectually, but morally, blunting their sense of right and wrong, truth and falsehood, decency and honor. Let us beware of rendering evil for evil, slander for slander, or the cultivation in the slightest sense of roots of bitterness, hatred, envy, strife—works of the flesh and of the Adversary.

### *Significance of the Under-Priests.*

#### *Significance of Aaron's Sons Being Associated With Him*

*Question.*—In the appointment of the Aaronic priesthood Aaron was the High Priest and his sons were associate priests. Is the fact that his *sons* were associated with him specially typical?

*Answer.*—Evidently the type was intended to teach that these under-priests were the members, or body, of the High Priest, because that was the form in which the matter was expressed. He was to "make atonement for himself and his house." Now, what is the thought in this word "himself"? How would we most clearly express it? What relationship except that of a wife would more nearly represent one's self? The sons of Aaron, then, would represent him in a special manner, as though they were his body. A father is represented in his son in a particular sense. The type of the High Priest

in his office would thus be maintained through successive generations. The sons were not, as sons, typical, but sons were in type the best representation of the body of the priest that could be made, and hence were representative of us, who are the Body of Christ.

*Picture of Priest an Individual One.*

*Question.*—Are there any antitypical priests doing a priestly work at this time?

*Answer.*—To our understanding the picture of the "priest" is an individual picture. It is not a work which priests are in a collective sense to do, but here *the one priest is to do the work*. In other words, the under-priests are merely recognized as representatives of the priest, the same as we are representatives of Christ. In that sense of the word it might be said that there is only one priest, the officiating priest, the one who does the particular work; but in another sense there is an underpriesthood—in the sense that we have a separate personality, as individuals, yet acting in conjunction with our Lord as his members.

*Royal Priesthood After Order of Melchisedec.*

While recognizing the Scripture, "ye are a royal priesthood," let us lay stress on the Apostle's words which declare of our Lord, "if he were on earth he could not be a priest, seeing that there are priests who offer according to the Law." The Apostle then proceeds to prove that our Lord was a Priest after the order of Melchisedec, and that this Melchisedec priesthood was acknowledged of God with an oath, and that Aaron and his priesthood were never acknowledged thus. But respecting this man the Lord said, "I have sworn with an oath, thou art a Priest forever after the order of Melchisedec."

*Melchisedec Only One Priest.*

Melchisedec was, of course, only the one priest, and that one priest, therefore, represented all our Lord's members, and since the great work of the antitypical Priest is in the future, and is not the present work, we see that this is the reason why Aaron is not so particularly referred to in the type of the Great Priest. The Great Priest will really do his great work during the Millennial Age, and what is done in the present time is merely a preparatory work, preparing himself for work.

*During Gospel Age Jesus Proved Himself and Church Worthy.*

First, the Lord Jesus, in the three and one-half years of his ministry, proved himself worthy to be the Priest; and during the 1800 years since he is proving us worthy to be his members, and by the time he shall have completed his work of proving us all worthy, with himself, for this great and honorable position of Prophet, Priest, Mediator, King, Judge of the world, he will at the same time have to his credit certain merit which he can apply for the world and on account of which he can perform a priestly office for mankind. The priestly office, as before stated, is more that of the future than of the present. The present time is the sacrificing time, the time for making a covenant with the Lord by sacrifice.

## *The High Priest Does the Sacrificing.*

We agree, of course, that none of us is doing the sacrificing. The high priest smote the bullock and killed it, and the high priest, likewise, smote the goat and killed it. Then came the presentation; as, for instance, when the Apostle says, "Present your bodies a living sacrifice, holy, acceptable unto God," etc., he is not here saying, Perform the work of a priest upon your body, but offer yourself as a sacrifice to the Lord; he may accept you; he may sacrifice you, and he may perform a service upon you which will prepare you for a share with himself, as a member of his Body, in the glorious work of the future, in the work of blessing all the families of the earth, in the work of ushering in the Times of Restoration which God has spoken by the mouth of all his holy prophets since the world began.—Acts 3:19-21.

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## **The Sins Borne By the Scape-Goat**

Z 1910—235

*"The Scape-Goat shall be presented alive before the Lord to make an atonement with him."—Lev. 16:10.*

### *Special Note Taken of Death of Saints.*

Not fully may we comprehend the method by which the accounts of Justice are kept, but apparently murder, the taking of life, is one of the most serious crimes from the Divine standpoint, whether this be murder in the actual sense, or only the hatred of another, which the Lord denominates to be murder of the heart. He declares that "precious in his sight is the death of his saints." This means that he takes special note of their death. Throughout the period preceding our Lord's first advent righteous blood was shed, from Abel down to Zachariah.

### *A Measure of Wilful Sin.*

So far as Cain is concerned, he was guilty of his brother's death, guilty of his brother's blood; others who slew righteous people whom God approved were held guilty of *their* death; and those who slew Jesus were held guilty of the blood of Christ. God's proposition is that through the merit sin, but there is a measure of sin which is beyond anything that could properly be considered as resulting from weakness, of Christ, he purposes a general forgiveness of all Adamic weakness, and for which there is a measure of responsibility.

### *The Crying of Justice for Vengeance*

According to the Scriptures the blood of Abel "cried from the ground to the Lord. In other words, Justice cried out for vengeance. The merit of the death of Christ, which will ultimately be applied as the redemption-price for the sins of the world, would apparently not cover such transgression to the full. It would cover such portion as belonged to Adamic weakness or heredity, but a certain portion would be uncovered. We may presume, therefore, that a certain amount of obligation would continue to attach to those individuals who committed the murders, and that more or less retribution will be due them on account of their wrong-

doing and misdeeds. But apparently the Lord has purposed that, since some needed to suffer, he would allow a certain liquidation of this murder account, as we may call it, to be visited upon the Jews in the end of the Jewish Age. Since they would, at the close of their Age, have a great time of trouble anyway, he purposed to allow this added suffering to come upon them, even upon many that were innocent.

#### *Punishment of Innocent to Offset Justice.*

It would seem that he permitted this punishment of innocent ones to offset in a measure the account of Justice against those who had committed special murders, etc., and in this light we would understand the statement, "At the hands of this generation will I require all the righteous blood which was shed on the earth from the days of righteous Abel down to the days of Zacharias, the son of Barachias, whom ye slew between the temple and the altar." (Matt. 23:45.) This was the "wrath to the uttermost" which came upon Jerusalem and that seems to have squared up the account so far as the past was concerned. A new beginning was concerned. A new beginning was made there, just as a new dispensation began. The Antitypical Priesthood and the Antitypical Levites then came on the scene, and throughout this Gospel Age also the Lord has taken cognizance of the death of all his consecrated people. If anyone is guilty of the death of one of the Lord's saintly, consecrated ones, he brings himself under a special obligation and responsibility. There seems to be a special charge of Justice against whoever is culpable, or responsible for the death or persecution of his saints. There is a suggestion along this line (Rev. 6: 9, 10), where the souls of those who were beheaded for the witness of Jesus and the testimony of the Word of God are said to cry out, "How long! How long! oh Lord, dost thou not judge and avenge our blood on them that dwell on the earth." This seems to symbolically picture, not the crying of any individual, for these individuals were dead and had no knowledge, no appreciation of the things at all—"the dead know not any thing"—but it was justice that cried, as in Abel's case, after he was dead. They had nothing to do with the crying of their blood. It was the voice of Justice.

#### *Further Satisfaction of Justice at End of Age.*

That there has been quite a large class of this kind all through this Gospel Age of more than 1,800 years, will be freely admitted by all. Many suffered for the cause of righteousness, for the namesake of the Lord; and apparently the Lord purposes that in the end of this Age he will do as he did in the end of the Jewish Age—have a summing up or accounting, as it were, and a satisfaction of Justice. This is not the satisfaction of Justice which Jesus will accomplish with the merit of his own blood, satisfying all claims that would come under the head of Adamic condemnation and weakness, but a satisfaction of Justice as respects these trespasses against "the Body of Christ, which is the Church"—"Whosoever shall offend one of the least of these, my little ones, it were better that a millstone were hanged about his neck and he were drowned in the depths of the sea."

In the end of this age, there will be a class, which we term the Great Company, which must needs die, because it was their covenant that they would do so. It is on this condition that they received the begetting of the holy Spirit. Hence, if God will complete this work of grace in them by giving them a spirit nature, the death of the flesh must take place. There is no alternative, no escape from it; and since they have failed to carry out the sacrifice in the full sense, failed to go forward with the zeal and alacrity that would be required of such as would be footstep followers of him, they are disassociated from the Little Flock class; but instead of being cast into the Second Death, they are allowed to complete their death. And since their death is not applied, as is the death of the members of the Body of Christ—in the sacrificial sense, as it was originally proposed that it should be—the arrangement seems to be that these will go into death in a *kind* of substitutionary way, as an offset to some of the trespasses of those who did violence to the members of the Body of Christ throughout the age. And thus the accounts of Justice will be in part squared by these and to a certain extent, therefore, there will be a corresponding release granted, we may say, to those who have committed murder in the past.

*Great Responsibility Against Nero.*

For instance, the words of the angel to Daniel (Dan. 12:2) imply that when Nero will come forth in the resurrection he will come forth to shame and lasting contempt. All will know about the details of the man's life; it will be an open book to the whole world. People will say, "That is Nero! There he is!" It will be a terrible ordeal to be thus looked upon as the murderer of his own mother and the murderer of hundreds of God's saints; and his shame and contempt will continue until he shall have risen out of that condition of degradation and shall have shown by a reformation of character that he is a thoroughly changed man. But there will be a certain great responsibility against Nero because of the death of all those saints of the Lord; this we might think would almost preclude any possibility of his having mercy from God. If the death of one saint would bring a punishment, the death of many saints would, we think, properly bring much punishment. We may suppose, therefore, that he will have a great deal of shame and contempt; but nevertheless, the merit of Christ's death will apply to Nero as well as to the remainder of mankind.

Possibly many people have lived in the world who had minds and hearts no better than Nero's, but who did not have the same opportunity for manifestation of this wicked propensity. Perhaps there were many they would have liked to kill, but since they were not emperors, they would themselves have been amenable to the law and to punishment, and were thereby deterred. We are, therefore, not competent to judge how particularly responsible Nero was for all his course or how much more guilty he was than some others of the race.

## *Great Company Suffer for Special Transgression Against Body of Christ.*

The suffering and death of the Great Company is, we have seen, necessary, and the application of this suffering and death in a substitutionary manner for the special transgressions against the "Body of Christ" seems to be a particular provision on the Lord's part. In this way the "souls under the altar" and their blood cry for vengeance; and in this way the vengeance will be met. The cry of Justice will be satisfied in connection with the death of these innocent persons of the Great Company class in the time of trouble. The death of Nero's victims will be recompensed, we may suppose, by those who may suffer innocently. The accounts of Justice, in this respect, will be satisfied.

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### **Charges' Answered**

Z 1909—278

It is charged against us that our teachings on vital truths have changed and that still we are sending out to the public "Scripture Studies" which give forth our former teachings and that thus we are guilty of dishonesty.

#### *Not Teaching New Nor Disowning Old Doctrine*

The fact is that we are teaching no new doctrine and disowning no old doctrine. And we debated for a time whether or not it would be worth while at all to make the very few changes in "Scripture Studies" necessary to bring them up to the light of the present moment. We finally concluded that it would be wise to make these few changes. We did not think worth while to mention the trifling changes to those who are readers of "The Watch Tower," but since the subject has been brought up by our opponents we shall take pleasure in showing forth the slight changes that have been deemed expedient. Our readers will be surprised to note their nothingness. Our opponents, anxious to justify themselves and to scatter error and to interrupt the harvest work (which they cannot do), have seized upon these points of clearer light and sought to make out of them something great, revolutionary, opposed to everything before presented; opposed to Christ; opposed to the Ransom; opposed to everything that is good and holy.

#### *Pastor Russell's Summary*

We have always held that Jesus is the Mediator of the New Covenant. We have always held that the Church is the Body of The Christ. We have always held that the New Covenant. We have always held that the Church is world through Israel at the Second Coming of our Lord, after the Church shall have gone up into Mt. Zion—into the spiritual Kingdom in the power of the First Resurrection—"His Resurrection." We have always held that this Mediator, Jesus the Head, and the Church his Body, will stand between God and the world of mankind during the Millennium—that the world will have no intercourse with God, the Father, until after the Messiah, the Mediator, "that great Prophet," antitypical of Moses, shall have

accomplished for Israel and the world all the blessed provisions of the New Covenant. We are still holding and still teaching all these things.

We have always held that the Church, as the Body of Christ, partakes with him of Divine favor on the *spirit plane as heirs of the Abrahamic Covenant*—not as heirs of the Law Covenant, nor as heirs of the New Covenant. (Gal. 3:29.) We still hold this. We have always held and still hold that natural Israel cannot attain to Divine blessings under the Law Covenant and that the privileges and hopes of that Covenant all passed away when Jesus inherited all of its blessings and rights at his death and in his resurrection. We have held and still hold that the Law Covenant, although devoid of any power to give life or blessings to the Jew, is still a bondage upon that people and will continue upon them, and that the only way that they can get out from under its sentence of death is either by accepting Christ as their *husband* now, and becoming his associates in the spiritual Kingdom as members of the Church, or else by participating as a nation in the blessings of the New Covenant, which will be opened to them at our Lord's Second Advent, when the Church is complete and when the New Covenant will go fully into effect.

### *Enlightenment*

What, then, is the difference?—what then the enlightenment on the pathway which we now see and to which our opponents find an opportunity for declaring hostilities long rankling in their bosoms? This: Recognizing that the New Covenant will during the Millennium bless Israel and all nations with Restitution privileges, human perfection, etc., we formerly *assumed* that in some sense, which we could not explain, its influence came in advance to the Gospel Church during this Age, giving us justification or Restitution to human rights through faith, instead of actually, as the world will have these during the Millennium. This view was essentially right, but not in every particular. The fact is that, as the Scriptures say, we are **"justified by faith,"** and not by any Covenant. The New Covenant has nothing whatever to do with justification *by faith*. Under it the glorified Christ will grant to Israel and the world, not a reckoned restitution, but an actual one, through works which they will be assisted to perform.—Rev. 20:13.

### *New Covenant and Mediator for World Only*

We now see still more clearly than before that the New Covenant and its Mediator is the Divine provision between God and the sinful world only. We see that God, during the present age, is calling for a special class who have the eye of faith, the ear of appreciation and the heart of obedience—"even as many as the Lord your God shall call." He calls no others than these. By his providences and his Word he calls them to accept Jesus as their Redeemer, through whom alone *by justifying faith* the Father may deal with them, and accept them as "members of the Anointed." Through *faith* in the Redeemer (not



through any Covenant) he offers these the privileges of consecrating their reckoned earthly rights and their share in the resurrection or restitution blessings coming to the world. He proposes that such as accept this arrangement may be counted in with Christ as sharers in *his sufferings* and as dying as his members, and may be rewarded with a share with him on the heavenly plane as members of the promised Seed of Abraham. When now we look at the Lord's Word we find that we are confusing our vision by trying to apply the New Covenant to ourselves and by supposing that it had anything whatever to do with justification by faith or that justification by faith needed any Covenant.

#### *New Covenant Not Now in Operation*

We can see now that the New Covenant is not in operation yet; hence the Mediator of the New Covenant is not performing his work under that Covenant yet. His first work will be to seal the Covenant. We saw before that all the blessing, all the resurrection life, all the future opportunities to any member of Adam's race must come through the precious blood of Christ and that it, therefore, must contain the value which will ultimately seal the New Covenant and secure its blessings to Israel and the world. We still see this, but we see that our Lord, instead of at once applying his blood to seal the New Covenant, did something very different. He applied it for the sins of the "household of faith," who, during the Gospel Age, would believe in him and make consecration of themselves to the Father's service and be begotten of the holy Spirit. For over eighteen centuries his blood has been efficacious *for these and for these alone* and has brought to these and to these alone reckoned restitution rights. Israel did not receive actual restitution because their New (Law) Covenant, which provides for this, has not yet been sealed.

#### *New Covenant Not Sealed at First Advent*

Evidently the New Covenant was not sealed at our Lord's First Advent, although Jesus there, as "the Mediator of the New Covenant," shed his precious blood, necessary to its sealing. Yet Jesus surely has not given up the office of Mediator of the New Covenant which he undertook. He has not refused to apply his blood to the sealing of the New Covenant. He is merely doing something else first, in harmony with the Father's will from before the foundation of the world.—2 Pet. 1:2, 3.

#### *Qualifying Ministers of the New Covenant*

Jesus, the Mediator of the New Covenant, tarries before he mediates that New Covenant, to gather together the "very elect," who are to constitute his members, his Body, his joint-heirs, in the Millennial glory and mediatorial work. He is the Messenger or servant of the New Covenant and each one of the Church now being called and chosen becomes an underservant and messenger of the New Covenant. At St. Paul declares, "He hath made us able ministers (servants) of the New Covenant." (2 Cor. 3:6.) This work of qualifying the Church, the members of the Body of the Mediator, prepares them for a future service in helping Israel

and the world under and through the terms of the New Covenant. And additionally St. Paul and the other Apostles and each of the Lord's faithful ones are ministers or servants of this New Covenant now, in that they are engaged, as the Lord's mouth-pieces, in calling the members of the Body of Christ, and engaged also as the Lord's representatives in edifying one another and building one another up in the "most holy faith," preparing one another as members of the Body of the Mediator, the Body of Christ, to be associated with him in the work of his Meditorial Kingdom of a thousand years.

### *Pastor Russell Declares New Light Did Not Cast Out Any Item of Truth*

Surely there is no change, no casting away of any item of Truth, in connection with these matters. On the contrary, the whole subject of the New Covenant is still further clarified by our seeing that it has nothing whatever to do with the justification of the Church—that it is still future; that it has not yet been sealed; that on the contrary, the offer to our Lord's followers is that they may partake with him of *his* cup, of *his* sacrifice, of *his* suffering. Our sharing with him as members of the Body of the great Prophet, Priest, King of the world and Mediator of the New Covenant, under which Israel and the world will be blessed, is made dependent upon our having share with him in *his* sufferings. This explains why the blessings of the world did not begin eighteen centuries ago. This explains why Israel was cast off and its New Covenant not entered into for all these centuries. (Jer. 31:31.) This explains why restitution could not come to Israel and through Israel to the world until the Second Coming of Christ, when the "elect" number of his followers would have *drank his cup of suffering*, of sacrifice, of self-denial. "If we suffer with him, we shall also reign with him; if we be dead with him we shall also live with him." If we be justified by faith in his blood, and be accepted as members in his Body through consecration unto death, we then shall be members of the Spiritual Seed of Abraham, through whose mercy natural Israel shall obtain mercy and become the earthly Seed of Abraham under the New Covenant arrangement and be used in dispensing the blessings of God to all the families of the earth. See Romans 11:25-36.

### *The Blood vs. My Blood*

It is charged that to deceive and to mislead, "The Watch Tower" made a false quotation in its issue of January 1, 1909, page 12, quoting, "This is *the* blood," instead of "This is *my* blood." This objection is far-fetched. As is well known, the different Gospels state our Lord's words in slightly different form. Luke says, "This cup is the New Covenant in my blood, which is shed for you." (Luke 22:20.) Mark says, "This is my blood of the New Covenant, which is shed for many." (Mark 14:24.) Matthew says, "This is my blood of the New Covenant, which is shed for many." (Matt. 26:28.) What is the difference between these expressions, *the* blood of the New Covenant, and, *my* blood of the New Covenant? Is not

Jesus' blood the only one that could be meant? This is exactly our contention, that the cup represented *our Lord's sufferings* and that he gave it to his disciples, saying, "Drink ye all of it"; Divide it amongst yourselves. Our contention is that it was Jesus' cup of which he drank and that he gave it to his disciples to finish—that thus symbolically we were invited to be *partakers of the sufferings of Christ*.—2 Cor. 1:5-7.

### *Pastor Russell's Claim Supported by Scripture*

It is our opponents who deny that the Lord drank of the cup—that it was his cup. They, not we, claim that he drank of one cup and we of another—that his sufferings were of one kind and ours of a different character. We have pointed out their error, citing them to I Cor. 10:16, "The cup of blessing which we bless, is it not the communion, [Greek, *Komonía*, *participation*] of the blood of Christ"—the sacrifice of Christ? And again, "After the same manner also he took the cup, *when he had supped*, saying, This cup is the New Testament in my blood." (1 Cor. 11:25.) It is *our* contention that is supported by these Scriptures. They show that the cup represented the blood, the death, the sacrifice of Christ, whose purpose or intention is the sealing of the New Covenant; and they show that our Redeemer invited us to *participate* with him in that cup of sacrificial death.

### *Objections Mere Dust Throwing*

Such objections are merely dust-throwing. The text means the same thing exactly whichever way it is read, for Christ's blood is *the* blood, the only blood, by which the New Covenant can be sealed. And it is this blood, this merit, which shall ultimately seal the New Covenant, that our Lord now passes through us, the Church, members of his Body—permitting us to drink of his cup, that we may also participate in his glories. Thus he said to the disciples who desired to sit upon the Throne, "Are ye able to drink of the cup that I shall drink of?" (Matt. 20:22.) Our Lord there indicated clearly that none will ever sit with him in the Throne except those who share with him in *his* sacrifice—not a different cup, not a different sacrifice. As to how the *my* was changed to *the* we may never know, as the matter passed through the hands of the stenographer, the typesetter and proof-reader. But we emphasize the fact that no violence was done and that our argument would have been better served by the *my* than by the *the*, as that is just what we are upholding, that we share with our Lord in *his* cup.

### *Filling Up Sufferings—For the Church*

We have applied to the Church as a whole the Apostle Paul's words respecting himself (Col. 1:24) to show the participation of the Apostle and of all the fellow-members in the Body of Christ in the sufferings of our Head. He says, "I Paul . . . fill up that which is behind of the afflictions of Christ in my flesh for his Body's sake, which is the Church." We have called attention to the fact that when all the sufferings of the Church, the Body of Christ, are complete, the blood of that sacrifice, antitypically

sprinkled in the "most holy," will be on behalf of and in cancellation of the sins of "the people" (Leviticus 16:15), "The sins of the whole world." We have pointed out specifically that all the merit was in our Lord Jesus, typified by the bullock sin-offering, and the the Church's share in the "better sacrifices," represented in the Lord's goat sin-offering is of grace and not of merit.

### *For His Body's Sake, Which Is the Church*

Our opponents think they find an objection to this in that portion of the text quoted above, which says, "for his Body's sake, which is the Church." They say, "The Watch Tower" declares that the merit of the sacrifice of the "Lord's goat," those accepted as members of Christ's Body, will be sprinkled upon the mercy-seat for the cancellation of the *people's sins*, while St. Paul says his sufferings were *for the Church*. We reply that there is no conflict here. The sufferings of Christ came to him in connection with his services to the Church; and the sufferings of the members of his Body come to them similarly in the service of the Church; but as to what application of this merit the High Priest will make is another matter. The Scriptures show us that the merit of his own sacrifice, "the bullock," was sprinkled or applied on behalf of the antitypical priests and Levites and that his secondary sacrifice of the flesh of those accepted as his members, "The Lord's goat," will be applied "for the people." In other words, the Church is exhorted, "We ought also to lay down our lives for the brethren." This is our Lord's new commandment to us. But as to how he will apply the merit of this part of *his sufferings* in cancellation of the sins of the people is explained to such of us as can understand "the mystery." Our knowing or not knowing how the High Priest applies his own blood, passed through the Church, has nothing to do with the fact that it will be applied "for the sins of the people."

### *The Father's Drawing and the Son's Drawing*

It seems difficult to make sufficiently lucid for some, the fact that while all of Adam's race are sinners, "children of wrath," nevertheless they are of two classes—(1) Those who have eyes and ears to discern the Lord's provision of mercy in Christ and whose hearts are *obedient* to the same, and (2) others whose ears and eyes are closed to the message of grace and whose hearts are *rebellious*. The first of these, amenable to God's grace, are *drawn now* by the *Father*—"even as many as the Lord your God shall call." These, because *not rebellious*, are drawn to Jesus for *faith-justification*. He becomes their Advocate and they, begotten of the holy Spirit, are at once sons of God.

### *World Under Martial Law*

The second class, "carnally minded," *rebellious*, "not subject to the law of God," cannot be dealt with in the same manner. For them God has provided the Millennial Kingdom of Christ, which shall put down *rebellion* by force, bind Satan and scatter the powers of darkness and flood the world with the true knowledge of the Lord. The world for a thousand years will be under what is termed

“Martial Law.” In other words, it will be under a Mediatorial Kingdom whose mission will be to establish harmony between God and men—between God and the world, from which the Church will have been previously selected. By the close of the Mediatorial Kingdom peace and harmony will be established, and then, as a pacified province of God’s great Empire, it will be turned over to Jehovah. In other words, the world will require 1,000 years to reach that *peace with God* which the elect class of this age reaches almost instantly, by faith similar to Abraham’s.—James 2:23.

#### *Need of Mediator re Need of Redeemer*

Abraham needed no *Mediator* to justify him. He was “*justified by faith*,” and so are we. (Rom. 5:1.) But Abraham did need a *Redeemer*, and so do we—Jesus Christ the righteous, who died for our sins and through faith in whose blood *we have remission of sins*. (Matt. 26: 28; Acts 10:43. In Bible usage the word *Mediator* is always used in connection with a Covenant. Moses was the Mediator of the Law Covenant; Jesus is the Mediator of the New (Law) Covenant, under the terms of which he will shortly establish his *Mediatorial Kingdom* for the blessings of Israel and the world.—Jer. 31:31; Ezk. 16:60, 61; Rom. 11:27, 31.

#### *Church Has Advocate, Abraham Did Not*

Abraham needed no Advocate; but we need one: not to secure forgiveness of original sin, but as our Head to represent our every interest as *New Creatures*. Because of ignorance, and weakness, and having the treasure of our spirit-begetting in earthen vessels, we as sons of God could not hope to make good our consecration vows. We need an Advocate and have been provided one—“Jesus Christ the righteous,” “who ever liveth to make intercession for us”—as *new creatures*, his *members*.

#### *Scripture Teaching Reasonable*

In view of these indisputable *facts* is not the Scripture teaching reasonable when it declares that the Heavenly Father, during this age, “*draws*” or “*calls*” such as he chooses for “members of the Body of Christ”—the Prophet, Priest, King and Mediator of the Millennial Age? And is it not equally reasonable that we are told that during the Millennium Christ will “draw all men unto himself”—whether they hear or forbear?

#### *Drawing Thus Far by Father, Not by Advocate or Mediator*

We reiterate, therefore, that all the drawing thus far done from the time of our Lord to the present has been done by the Heavenly Father himself—not by a mediator nor by an advocate. It is our Lord himself who declares, “No man can come unto me except the Father which sent me draw him, and he that cometh unto me (by the Father drawn) I will by no means cast out” (reject). (John 6:44, 37.) Our Lord followed the same thought when he declared that he is the Vine, we the branches, and the Heavenly Father the Husbandman, and that this Vine, the Church, is of the Father’s own right hand planting—separate and distinct from the world. Jesus gave the same thought in

the parable which represents the Heavenly Father as making a Marriage Supper for his Son, and sending forth his servants to invite the bidden ones. When those already bidden did not satisfactorily respond the Father sent forth other servants into the highways and hedges that the banquet feast might be provided with guests. The same lesson is taught by our Lord's words, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:29.

### *Selection of Rebecca a Type and Required No Mediator*

The same lesson is typically taught in Abraham's sending his servant Eliezer to select a bride for Isaac. Abraham, the type of God, sent his servant, the type of the holy Spirit, to select a Bride, type of the Church, for his son Isaac, type of Jesus. Rebecca needed no mediator between herself and Abraham, for she came at his call and was guided by his servant. She was related to Abraham before her invitation to become Isaac's bride, just as all those invited to become the Bride of Christ by the Father's invitation were previously related to him as members of the "household of faith." The marriage took place after Abraham's agencies for the selection of the Bride had accomplished their work. So now, with the completion of the Divine selection of the Church, will come the Heavenly Bridegroom to receive her to himself, in the field near the antitypical well, Laharoi. Later she will be presented before the Heavenly Father and the holy angels and will become the Bride-Consort of her Lord, her Head, her Redeemer.

### *Lifting up Christ*

Then the lifting up of Christ will be complete. Unto him "every knee will bow, of things in heaven and things in earth," the Church also acknowledging him her Lord, her Head. Then will come the time when the exalted One, Head and Body, will fulfil his promise, "I, if I be lifted up, will draw all men unto me." (John 12:32.) The drawing will continue throughout the Millennial Age, until every member of the race shall have felt its influence and impetus and all the willing and obedient shall have been blessed, uplifted, restored to perfection. We do not claim that our Lord's lifting up to the glory of power was separate or apart from his being lifted up on the cross. On the contrary, "no cross no crown." We hold that our Lord and subsequently his members attain to the position of glory by the "narrow way" of the cross of self-sacrifice; and that without this experience he would have no authority or power to draw and uplift the world of mankind. In other words, the right of the Christ in glory to seal the New Covenant and to be its servant or Mediator, through whom all the families of the earth will be blessed, is based upon his *sacrificial death*. Truly "the prophets spake of the sufferings of The Christ [Head and Body] and of the glory that should follow."

### *Cross Gave Right, While Resurrection Gave Jesus Ability*

Our Lord was lifted up on the cross that he might have the *right* to draw all men, but he was lifted up to resur-

rection glory that he might have the *ability* to draw all. The two thoughts are logically inseparable.—John 12:32.

### *Giving the Heathen for an Inheritance*

In harmony with this we read of the Father's address to the Anointed, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." (Psalm 2:8.) St. Paul points out to us that the fulfilment of this will be at our Lord's Second Coming, after the Father shall have drawn the Church; after Christ shall have justified them, and the Father shall have begotten them by the holy Spirit, and they shall have finished their course and been accounted worthy to attain to joint-heirship with their Redeemer as members of the Spiritual Seed of Abraham. Nothing can be plainer to those whose eyes of understanding are opened to appreciate the "Mystery." The whole creation is groaning and travailing in pain together until now, *waiting* for the manifestation of the sons of God; *waiting* for the shining forth of the Sun of Righteousness; *waiting* for the drawing work of the great Mediator between God and the world to begin and to proceed to its glorious accomplishment.

### *Explanations and Corrections*

In our issue, Z. '94, p. 349, we said, "The Jewish converts could scarcely realize the greatness of the change from the Law Covenant to the New Covenant." Instead of *new* we should have said *grace* Covenant, meaning the original Abrahamic Covenant, typified by Sarah. (Gal. 3:29; 4:28.) In the same article we remarked that Gentiles needed no longer to become Jews, but had access to God through Christ and [as ministers of the N. C. to participation in the mediation of] the New Covenant in his blood. This is a correct statement. The only reason for the calling of the Gentiles during this Gospel Age to be associated with Christ is that we may thus share with him in *his blood of the New Covenant*—his sacrifice, and subsequently share with him in putting that New Covenant with Israel into force during the Millennium.

### *Correction, Church Not Under New Covenant*

Again in "The Tower" of '93, p. 372, we said, "Let us look at the Church under the New Covenant. Her relation to the New Covenant is during the Gospel Age. But to her the covering mercy of that Covenant is not to permit time to reach physical, mental and moral perfection, but to give her a standing before God, where she can offer herself to God a living sacrifice, holy and acceptable to God through the merit of Christ—under the merciful provisions of the New Covenant." This is not a proper statement, as we now see the matter. The essence of it all is true enough, namely, that through Christ the Church has a reckoned perfection and standing before God, an opportunity to offer herself a living sacrifice, holy and acceptable to God through the merit of Christ. The only mistake is in the added words, "*under the merciful provisions of the New Covenant.*" This thought came down to us from the dark ages and was a mote hindering our vision. We now see that the

Bible says nothing whatever about the Church being "under the merciful provisions of the New Covenant." God's merciful provisions for the world are all in that New Covenant, but not so with the Church. His provision for his *called* and *drawn* is Scripturally styled "justification by faith." Nothing here is changed or abandoned. The Church's justification is the same, and the New Covenant stands as ever, but in its proper place—a Covenant or arrangement by which the world will receive its blessing during the Millennium.

#### *Correction, New Covenant Not Necessary to Cover Church*

In the same connection, p. 373, we said, "The New Covenant is absolutely necessary with its provisions of the covering of our sins by the merit of our Redeemer's sacrifice." And again, "Our Lord gave himself a Ransom, a corresponding price, a substitute, for all, but he represents before the bar of Justice since the Resurrection only those who come unto God by him, under the gracious terms of the New Covenant, sealed or ratified by his death." The essential thoughts here are correct. The only error was in assuming that the New Covenant, which belongs to the next age, had anything to do with our justification, which is purely by faith in the blood of Christ.

#### *Correction, High Priest Not Mediator During Gospel Age*

Similarly, following the common error and neglecting the direct statement of the Bible, we wrote in "The Tower," 1901, p. 182, "Meantime throughout the Gospel Age the Lord's people, by the eye of faith, beheld the great High Priest as their Mediator who ever liveth to make intercession for us." We should have used the Scriptural term Advocate instead of the word Mediator. Again we said "They are accepted with the Father, not directly, but indirectly, 'accepted in the beloved,' who is our intercessor, our Mediator." Again, instead of Mediator we should have said Advocate. We used the word Mediator in a loose, unscriptural manner, as others still do. We had not then noticed that the term Mediator in Scriptural usage is *always* connected with the mediation of a Covenant. Jesus is the Mediator of the New Covenant and, as St. Paul points out in Hebrews 12:24-28, we shall in the end of the age, as his Church complete, in the General Assembly of the Firstborn, *come to him*, the Mediator of the New Covenant, as his Bride and Joint-heirs in carrying out its blessed provisions for the uplift of Israel and the world.

#### *Church Under Original Covenant, Requiring No Mediator*

Our Covenant is the original Abrahamic Covenant, the Oath-Bound Covenant, which God consummated four hundred years before the old Law Covenant. It needed no mediator, has no mediator, because, as the Apostle points out, it has no contingencies to be mediated. God promised that in his own time and way he would develop the Seed of Abraham. He has about accomplished this. "No man taketh this honor unto himself, but he that is called of God." (Heb. 5:4.) Our Lord Jesus was called first and responded loyally for the joy that was set before him. The Heavenly Father is now calling the members of the Body—"as many



as the Lord your God shall call." These, holy and acceptable through Christ's sacrifice, he will soon "raise up with him" as participants in the Spiritual Seed. Then, with the Anointed complete and ready, the New Covenant promised centuries ago to Israel will go into effect.

*Correction, Terms New Covenant and Mediator Used Improperly*

Note another case in which we used the terms New Covenant and Mediator improperly, though the thought behind was, and still is, entirely correct. We said, "If anyone lose his relationship to Christ through the loss of his faith in the precious blood or through the loss of the holy Spirit through willful sin, such an one falls out of the protection, the care, the covering, of Jesus." That is all right, but we erroneously added *the Mediator of the New Covenant*. True, Jesus is the Mediator of the New Covenant, but, to bring in the fact here seems to imply that his mediatorship and the New Covenant have something to do with the Church. This is a mistake. Those words in bold type added nothing to the articles and injure them not at all by being omitted now.

*Correction, New Covenant Not Yet Sealed*

In "The Tower" of '02, p. 223, we said, "It is nearly nineteen centuries since the New Covenant was sealed with the precious blood of our Mediator." We there said something for which there is no Scripture and hence something we should not have said and which we now properly correct. The New Covenant is not yet sealed. The blood of Jesus—the merit of his sacrifice—which will eventually seal the New Covenant at the end of this age, is now being *otherwise used*. It has been applied to the Church for her Justification, in order that she might have justified human rights to sacrifice and thereby might come into membership in the Body of Christ, the great Mediator, the anti-type of Moses, whom God has been raising up during this Gospel Age. (Acts 3:23.) So far from telling us that Christ sealed the New Covenant, the Scriptures tell us the very reverse, namely, that he became the "surety" of it. (Heb. 7:22.) A sealed Covenant needs no "surety," but an unsealed Covenant does need a "surety." Thus we have a little more light upon the subject—not contradictory of any teaching or principle of Christian faith or practice, but further explanatory of the Divine purposes and arrangements.

*Correction, Jesus Not Mediator During Gospel Age*

In our issue of 1906, p. 26, we said, "Our Lord Jesus in his own person has been the Mediator between the Father and the 'household of faith' during this Gospel Age." This statement is incorrect. No Scripture so declares. It is a part of the smoke of the dark ages which we are glad now to wipe from our eyes. As already shown in this article we now see more clearly than ever how no man can come unto the Son during this Gospel Age except drawn by the Father, and that none will be in the elect Church except "as many as the Lord your God shall call," and as shall then

make their calling and election sure, "for no man taketh this honor unto himself"—neither the High Priest nor the under-priests nor the Levites. We are all called of God to be his agents as the Spiritual Seed of Abraham in mediating the New Covenant for the blessing of natural Israel and the world.

### *Corrections or Changes in Scripture Studies*

*The following are the changes made in "Studies in the Scriptures" to harmonize with the foregoing presentations on the subject of the New Covenant, its Mediator, and the Church's justification by faith and acceptance as the Seed of Abraham under the original Oath-Bound Covenant of Grace:*

#### VOLUME I

Page 113, line 16, "who hath sealed the Covenant with his own precious blood," *changed to*, "whose precious blood is to seal the Covenant."

Page 130, line 7, "Under the New Covenant the members," *changed to*, "Under the Covenant of Grace members." Last line, "(in this life or the next)" *changed to* "(in the Millennial Age)."

#### VOLUME II.

Page 69, line 5, "sealed or," *changed to*, "secured."

#### VOLUME III.

Page 298, line 8, "but only for the remnant selected from the twelve and the residue selected from among the Gentiles," *changed to*, "It must first be sealed by the blood (death) of the Mediator—Head and Body, from Jews and Gentiles."

Page 342, lines 17, 18, 3416 inches, *changed to*, 3457 inches to agree with later accurate measurement, would seem to mark 1915. The former figures were "paper measure" from Piazzi Smith's illustration supposed to have been drawn to a scale, but found inaccurate.

#### VOLUME V.—later paging.

Page 28, line 15, "by divine prearrangement sealed," *changed to*, "made possible the sealing of." Lines 20 and 21, "The New Covenant had been sealed," *changed to*, "the redemption had been secured." Next to last line, "which sealed," *changed to*, "for sealing."

Page 121, line 34, "sealed the New Covenant," *changed to*, "opened up a new way of life"! Line 39, "New Covenant," *changed to*, "precious blood."

Page 139, line 29, "New," *changed to*, "Oath-bound."

Page 243, line 32, reckoned," *changed to*, "thenceforth."

Page 426, line 26, "his own sacrifice, his own death as," *changed to*, "his own death (and his members) for."

Page 455, line 31, "was made," *changed to*, "becomes." Line 34, "and having sealed," *changed to*, "that he might seal." Line 35, "made," *changed to*, "make."

## VOLUME VI.

Page 88, line 13, "the call of this Gospel Age could not be promulgated or effected until our Lord had sealed the New Covenant with his blood," *changed to*, "the call of this Gospel Age could not be promulgated until first our Lord by his death had become 'surety' for the New Covenant."—Heb. 7:22.

Page 109, line 11, "New," *changed to*, "Grace."

Page 168, line 5, "sealed," *changed to*, "secures." Line 7, "reconciliation with him through this Redeemer, and his sacrifice only," *changed to*, "fellowship with our Redeemer in his sacrifice and reward." Line 13, *changed to*, "privilege of communion in Christ's blood."

Page 227, line 3, "New," *changed to*, "Grace."

Page 228, line 15, "New," *changed to*, "Grace." Line 16, "it, who," *changed to*, "the Law, but."

Page 285, line 3, *omit* "six."

Page 357, line 30, "sealed," *changed to*, "suretied."—Heb. 7:22.

Page 358, line 16, "sealed, ratified," *changed to*, "suretied."—Heb. 7:22.

Page 362, line 26, "New," *changed to*, "Grace."

Page 392, line 29, *changed to*, "the high priest who made the sacrifice."

Page 397, line 27, "sealed," *changed to*, "suretied."—Heb. 7:22.

Page 401, line 25, "New," *changed to*, "Abrahamic." Line 26, *omit*, "sealed and."

Page 432, lines 11 and on from bottom, *changed to*, "received him as the antitypical Moses. As they were baptized *into* Moses in the sea and in the cloud, the acceptance of Christ, as instead of Moses, would imply that they were *in* Christ, as members of his Body, under him as their Head, and through association with him, ministers of the New Covenant of which the complete glorified Christ, Head and Body, will be the Mediator."—Acts 3:23; 2 Cor. 3:6.

Page 434, line 13, "Mediator," *changed to*, "Surety." Heb. 7:22. Line 14, *add*, "which they engaged to serve."—2 Cor. 3:6.

Page 461, line 4 from bottom, "was sprinkled upon," *changed to*, "is efficacious for."

### *Corrections Do Not Affect Faith in Fundamentals*

We recommend the friends to note the above changes in their volumes of "Scripture Studies." We submit to any honest mind that the changes, while trifling, are very helpful; but that they in no sense or degree affect our faith in the fundamentals of God's Word—that our Lord Jesus' death is the basis of all hope for both the Church and the world; that all the *merit* of redemption proceeds therefrom;

the the privilege of sharing in our Lord's sacrifice, and subsequently in his Millennial glory, is "the Mystery" respecting which some never were permitted to see, and concerning which others are now evidently being blinded; that shortly Abraham's natural seed will be saved from their blindness and become the beneficiaries of the New Covenant and share the work of dispensing Divine mercy to all the families of the earth. This is God's Covenant with them—they shall obtain (Divine) mercy through your mercy.—Romans 11:27-32.

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## Have "The Watch Tower" Teachings Changed?

Z 1909—307

Do the changes recently made in the teachings of THE WATCH TOWER respecting the Covenants affect any of the fundamentals of doctrine, or any of the features of the Divine Plan of the Ages as previously recognized and presented in SCRIPTURE STUDIES, Vols. I. to VI?

### *Significance of Change vs. Repudiation*

If the word change be understood to signify a repudiation of anything once held as truth, then we deny that any change has occurred in our teaching. As we pass along a roadway over hill and dale, there are continual changes in one sense of the word—changing scenes—but such do not imply a change in the traveler's course—a retracing of his steps. So the "pathway of the just is as a shining light" and those who follow it find it shining "more and more unto the perfect day." They will not need to say, as some have said recently, "For seventeen years we thought we were in the right way, but now must retrace our steps and go back to where we then began, and take a different path." Such as were in the right path of shining light and stay therein will never need to say, "We once thought TABERNACLE SHADOWS OF BETTER SACRIFICES the most clear and only satisfactory solution of the subject in the world, but now we must retrace our steps and must repudiate all that we ever believed respecting the antitypical Atonement Day and its better sacrifices. We must go back and count all of those years as worse than wasted."

### *Change vs. Retracing Steps*

In this sense of the word *change*, THE WATCH TOWER publications have been unchangeable from the first until now. What is spoken of as a "change" should not be properly so termed. Nothing is changed. Every step of the journey has been right—not one step needs to be retraced or otherwise repudiated. This is one of the evidences of Divine leading—of our Lord's supervision of the Father's work during the time of his presence.

### *Recent and Early Tower Articles Harmonious*

As recently shown in THE WATCH TOWER, our presentations on the subject of the Covenants today are in fullest accord with those we made a quarter of a century ago. What then is it that our opponents call a "change"? Merely the

fact that from the first we used the term New Covenant too slackly—while we claimed that while it belonged to the future, to the Millennial Age, it would not be operative to Israel and the world until then.

### *Some Views of Past Were Held Unscripturally*

We nevertheless held (unscripturally as we now see) that our *justification* was somehow connected with that New Covenant, although we could not explain how or why we should be under two covenants. We still see the necessity for our justification. We still see that it is based upon our Lord's sacrifice. We still see that our share in it is obtained by faith—that we are "justified by faith." But now we see that the New Covenant has nothing whatever to do with this faith or with our justification, and that no Scripture so teaches. Have we lost anything? No. We merely cast aside as useless, unscriptural, unnecessary, the thought that our justification had anything whatever to do with the New Covenant. We now see the force of the Bible presentation of the subject—that we are justified by faith—"faith in his blood"—faith in the sacrifice of Jesus, the Just for the unjust. We now see that the New Covenant is promised—not to us, but to Israel and all *men*. We have turned aside from nothing of any value to us. We have all the actualities which we ever had, and, additionally, the light shines the brighter upon our pathway.

### *Umbrella Illustration*

As an illustration: Suppose you were walking into the country to a friend's home and an umbrella were given you to carry to him. Suppose that in the journey you thought that you needed the umbrella either for rain or shine and carried it over you. Suppose that by and by you discovered that you did not need its covering and let it down and carried it to your friend for whom it was intended. Would that signify that you had lost your way or *changed* your path or retraced your steps? Assuredly not!

### *Once Thought New Covenant for Use of Church*

Similarly the Church are "able ministers of the New Covenant," preparing it, carrying forward its various interests to present them to Israel and the world in due time. If for a time we with others thought that Covenant was for our use on the way, and got under it, or supposed ourselves under it, was it wrong or a change of our way or path when we got free from the supposition that we needed that New Covenant? Assuredly not! The "twelve stars" (Rev. 12:1) shed the more light upon our pathway by reason of our getting from under the unscriptural delusion.

### *Greater Light Means Better Service*

But have we cast away the New Covenant? By no means. We are still "able ministers (servants) of the New Covenant"—still carrying it forward for Israel and mankind—serving it all the more faithfully because the more intelligently, the more Scripturally. Note well that the "change" of doctrine is on the part of those who are op-

posing us—they have already so *changed* their course that they are blind to many of the previous things they once saw. They are losing “the secret of the Lord” (Psa. 25:13), “the mystery”—revealed only to the saints and hidden from all others.—Col. 1:26.

### *Watch Tower Does Not Deny Jesus as Mediator*

But, says another, has not THE WATCH TOWER “*changed*” so that now it denies Jesus as the Mediator between God and men? Does not this mean a repudiation of the ransom and a denial of the necessity and fact of the Atonement? Would not this signify a renouncement of Jesus as the *Savior* or Redeemer? And would not this be a great “*change*” indeed?

Yes, indeed; those would be great changes, surely. But THE WATCH TOWER has made no such changes in its teachings. Such misstatements are merely a part of the Mid-night Howl, designed of the adversary to stampede the true sheep. Our opponents, blinded by the Adversary (and possibly attempting “to draw away disciples after themselves”), are “howling” and skiting “dust” to cause confusion amongst the Lord’s consecrated people. God permits it as a test of the loyalty of his people and their faith in him as the Shepherd of the flock.

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## **“To Make An End of Sins”**

Z 1909—326

A brother inquires how he shall answer those who claim that Daniel 10:24 teaches that our Lord Jesus made an end of sin at his First Advent and that therefore the Church could not share with him in his antitypical or “better sacrifices” for sins.

### *Seventy Weeks of Israel's Favor*

The passage refers to the 70 weeks of Israel’s favor, the 69th of which reached to our Lord’s baptism at Jordan, and the 70th, beginning there, reached to 3½ years beyond the cross—our Lord’s death marking the middle of that 70th week (v. 27), and the acceptance of Cornelius by the holy Spirit marking its end. A number of things were to be accomplished before the termination of those 70 symbolical weeks—490 years. We therefore should inquire: In what sense were all of these fulfilled? In what sense were *transgressions* finished at that time? Were there no more after the close of the 70th week? Are there none now? “*Everlasting righteousness*” was to be brought in. Does “*everlasting righteousness*” prevail throughout the whole earth, or has it at any time prevailed either during or since the 70 weeks of Israel’s favor? The same query would be applicable to the making “*an end of sins.*” Have sins come to an end? Are there no more sins? And in what sense did sins come to an end at any time during the 70 weeks? “*Reconciliation for iniquity*” was to be made. Are we sure that *all* iniquities were reconciled for at that time. What proof have we to that effect, since the Scriptures do not so say? These questions suggest their own answers.

## *Seventy Weeks Mark Fulfilment of Important Events*

We still hold that the sense of this prophecy is that before those 70 symbolical weeks—490 years—would end, long-looked for important events would begin to have their fulfilment—not to the world, nor yet to nominal Israel, but to “thy people.” For “Israelites indeed” these blessings were provided and foretold—others to be blessed in due time. Those loyal to the Lord like Daniel were specially “thy people”—the most holy of verse 24. “Israelites indeed” who accepted God’s mercy were the “most holy,” who were *anointed* by the holy Spirit at Pentecost. To them and all of their class since, the incidents of that time sealed or made positive the prophetic utterances of the past, and confirmed the visions of coming glory declared by the prophets. In Christ and his redemptive work believers realized the beginning of God’s blessing for humanity.

### *Reconciliation of Believers Only*

To this class applied the “reconciliation for iniquity” which our Lord Jesus made at the heavenly Mercy Seat, when “he ascended up on high, there to appear in the presence of God *for us.*” The iniquities of the *Church* were thus cancelled. The reconciliation of *believers* was thus effected. But the reconciliation went no further than believers; unbelievers are still unreconciled. The great Redeemer did not appear as their Advocate or make reconciliation for their iniquities. We are glad, however, that he will begin a reconciling work for them at a later time, as shown by other Scriptures. To those whose iniquities were thus reconciled for by our Redeemer’s sacrifice there was *an end of their sins*—they were no longer under condemnation, but a free gift of God through Jesus effects for “Israelites indeed” the forgiveness of many transgressions. (Rom. 5:12-19.) Moreover, *transgression was finished* so far as these were concerned; because since then it is possible for these to abide in Divine favor to keep the Law blamelessly—as the Apostle declares, “The righteousness of the Law *is fulfilled* in us, who are walking not after the flesh, but after the spirit.” (Rom. 8:4; Gal. 5:14.) The work of redemption and reconciliation effected opened to every Jew an opportunity for release from bondage to the Law by becoming dead with Christ; and likewise the close of that 70th week opened the secondary door of Divine favor to the Gentiles.

### *Reconciliation First for Church, Then for World*

We see nothing whatever in this Scripture to contradict the plain statement of other Scriptures, to the effect that our Lord’s great work of reconciliation is divided into two parts—the *first* for the Church and the *second* for the world. As we read, “He is a propitiation (satisfaction) for *our sins* [the Church’s sins] and not for ours only, but also [additionally and subsequently] for the sins of the whole *world.*” Full satisfaction was *in* our Lord’s sacrifice. It merely waits to be *offered*. It is nearly nineteen centuries since the first application for the Church. This use of the Lord’s merit will soon be accomplished—and that merit (passed through the Church) will again be in the hands of the great High Priest to be used on behalf of the *sins of the whole world.*

## The Antitype Begins Where the Type Ends

Z 1909—327

### *End of Law Covenant re Christ's Death*

Did not the Law Covenant end at the time of our Lord's death? And if it was a type or a foreshadowing of the New Covenant, would not that be the time for the New Covenant to begin? If the New Covenant will not be ratified until the last member of the Church of Christ has suffered with the Head, would not that imply a considerable interim between the fulfilment of the type and the coming of the antitype? And has it not been THE WATCH TOWER'S teaching that where the type ceases the antitype surely begins?

### *Jews Still Under Law Covenant*

As we have already pointed out on previous occasions many make the mistake of supposing that the Law Covenant ended at the cross. On the contrary, the terms of that Covenant are binding upon every Jew from the day in which the Covenant was made to the present time—as St. Paul says, "The Law hath dominion over a man as long as he liveth." (Rom. 7:1.) Every Jew today is under a death condemnation, by virtue of that Law which he is under, yet cannot keep. There are only two possible ways of his getting free from that bondage:

### *End of Gospel Age Marks New Covenant Blessings to Israel*

(1) With the end of this age the great High Priest will antitypically offer the blood of "the Lord's goat" "for the sins of all the people"; and this will include the sins of Israel. And then the blessed opportunities of the New Covenant will be opened to them, as God promised. (Jer. 31:31; Rom. 11:27-31.) Then their eyes will be opened and they will see out of their obscurity and gladly accept the Mediator of the New Covenant and begin at once to share that Covenant's blessings.

### *Dying to Law Covenant*

(2) For any Jew to get free from the Law Covenant before the inauguration of the New Covenant in the times of restitution, he must die to the Law. As St. Paul declares, "The Law hath dominion over a man as long as he liveth." "Wherefore, my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to another, even to him who is raised from the dead." (Rom. 7:1, 4.) This is in full accord with the Apostle's statement, "Christ is the end of the Law for righteousness to every one that believeth"—to the extent of becoming a follower of Christ and consecrating his restitution rights in death, a living sacrifice, following the example of his Redeemer. (Rom. 10:4.) The present being the time appointed of the Father as the "acceptable year of the Lord" (Isa. 61:2), the "acceptable time" when God is willing to receive sacrifices (first the sacrifice of Jesus, and, subsequently, the sacrificing of those justified by his blood, his followers, who present their bodies (Rom. 12:1), the Jews have as good an opportunity of thus entering into joint-heirship with Christ, the Spiritual Seed of Abraham, as have the Gentiles. And they have no



better opportunity, because there is no other name and no other manner now open to any to obtain a share in the "high calling" to the divine nature, glory and honor.

### *Paul Did Not Intimate that Law Covenant had Ended*

St. Paul, in writing to the Galatians, warning them against coming under the domination of the Law, does not at all intimate that the Law Covenant had passed away or become dead. On the contrary, he testified that if any would be circumcised they would become "a debtor to do the whole law." (Gal. 5:3.) In the Epistle of Hebrews St. Paul mentions the fact that the New Covenant was promised and that the very intimation of the word *new* signified that the Law Covenant had become old, and hence was "ready to vanish away" and lose its force entirely. But he did not say that it had passed away. His plain teaching was that those who by faith accepted the Lord Jesus and became dead with him by baptism into his death were thus made "free from the Law" and were thereafter "not under the Law [Covenant] but under the Grace [Covenant—the Abrahamic Covenant]" —Gal. 5:18.

### *Blotting Out Handwriting of Ordinances*

One Scripture more requires to be mentioned on this line: "Blotting out the handwriting of ordinances that was contrary to us (Hebrews), and took it out of the way, nailing it to his cross." (Col. 2:14.) This signifies, not that the Law Covenant was abrogated or done away with, but that, so far as the Jews who had accepted Christ were concerned, the demands of all of the Law's ordinances were fully met for them by the Lord Jesus when he was nailed to the cross.

### *Hagar and Ishmael Living After Isaac's Birth a Proof Law Covenant Did Not End at Jesus' Death*

Another evidence that the Law Covenant did not cease when Jesus died, and has not yet ceased, is furnished us in the type of Hagar and her son Ishmael. The Apostle tells us that Hagar allegorically represented the Law Covenant and that Ishmael symbolically represented fleshly Israel, the children of that Covenant. He cites the fact that when the heir, Isaac, was born, the son of the Sarah Covenant, God said to Abraham, "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." (Gal. 4:30.) This signifies that the Law Covenant and its Jewish children were to be out-cast from Divine favor for a time. If Hagar had died at that time, the teaching of the type would have been that the Law Covenant ceased then to exist. But Hagar continued to live, and so the Law Covenant was continued, and still has power over every Jew as long as he liveth. If we trace the type further we find that subsequently Hagar returned and was subject to her mistress, and Ishmael, who represented the Israelites, received later a blessing from Abraham, who represented God.

### *New Law Covenant Not to be Instituted Until End of Old Law Covenant*

So then, the Law Covenant did not pass away when our Lord Jesus died, nor when he arose from the dead the anti-

type of Isaac. Consequently the antitypical New Covenant was not ushered in at that time. Nevertheless, as we have heretofore pointed out, when our Lord presented himself in baptism, saying, "Lo, I come to do thy will, O God" (Heb. 10:7), he set aside the first (the typical) *sacrifice* that he might establish the second (the antitypical) *sacrifice*. The three and a half years of his own sacrificial ministry were typified in the killing of the bullock of the day of atonement. Immediately on his ascension, applying his blood on our behalf for our reconciliation to the Father that we might become his joint-sacrificers, he at once began the secondary part of the Day of Atonement sacrifices—the killing of "the Lord's goat" taken "from the people" and whose blood would subsequently be applied "for all the people."

### *Blessing of World Awaits Progressive Sacrificing Work of Church*

This sacrificing of the Church, in one sense, was done by the great High Priest on the Day of Pentecost. But it has been a progressive work, and all of the sacrifice is not yet accomplished, and will not be until the last member of the Body shall have gone into sacrificial death, in the Redeemer's footsteps. Thus we see that the setting aside of the type and the establishing of the antitype required a long period. And this Atonement Day matter, while all-important, was by no means the only typical feature of the Law Covenant. Did it not foreshadow the coming out of the High Priest in garments of glory and beauty to bless the people? And is not this feature of the Law still unfulfilled? And can it pass away before this fulfilment? We hold that it cannot, and that the instant of its passing away will be the instant in which the New Covenant will come into force with the same people—Israel.

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## **A Comparison of Type and Antitype in the Preparation For the Fulfillment of the Divine Promise to Abraham**

Z 1909—381

### *The Typical Mediator*

(1) Moses was the typical mediator between God and the people of Israel (who typified the world of mankind); undertook to bless them by mediating for them with God the Law Covenant. Under his mediation their past sins were ignored, provided they would keep perfectly the Divine Law. The arrangement failed because they could not abide in covenant relationship with God, being unable to keep the Law of God perfectly.

### *The Antitypical Mediator*

(1) Jesus by prophecy of Divine appointment is the Mediator "between God and men"—the world. He undertakes the satisfaction of Justice for all, and then to bless all under his Millennial Mediatorial Kingdom (through Israel represented by the Ancient Worthies) by affording all

the opportunity to become Israelites indeed and thus ready for transfer to the *Father anew under* everlasting Law Covenant conditions.

### *Associates of Typical Mediator*

(2) By Divine arrangement the typical mediator associated with himself the priestly tribe—Aaron and his sons and the entire tribe of Levi—“his house,” by whom the sacrifices of mediation were offered.

### *Associates of Antitypical Mediator*

(2) By Divine arrangement Christ, the real Mediator, during this age is associating with himself a priestly class—the Church—a “little flock,” “the royal priesthood” and “a great company” or “household of faith,” antitypical Levites.

### *The Typical House of Moses*

(3) This house of Moses (the tribe of Levi) was specially chosen of the Lord as his “first-born.” It alone represented the first-born of Israel spared in the Passover night, when the first-born of Egypt were slain, in that Passover night.

### *The Antitypical House of Faith*

(3) This “household of faith,” of which the “royal priesthood” is a part, is called by the Lord “the Church of the first-born.” It includes all those passed over in the Gospel Age “*night*” preceding the Millennial Day of general deliverance.

### *Aaron Chief of His House*

(4) While Aaron was the chief of that house, he was subject to Moses, his brother. As the Lord declares, “I have given thee Aaron to be thy mouthpiece and thou shall be a god (ruler) unto him”—a superior.

### *Christ High Priest of Our Profession*

(4) “Wherefore, holy brethren, partakers of the heavenly calling, consider Jesus Christ the high priest of our profession” or order. (Heb. 3:1.) Consecration as a priest preceded Kingship and its Mediatorial work for men.

### *Aaron, Underpriests, Levites Served Moses' House*

(5) Aaron and the underpriests and Levites all assisted Moses—were his servants and under his direction in the mediating in the various services incidental to the satisfaction of Justice and the sprinkling of the people, “reconciling” them prior to the inauguration of the Law Covenant, which represented their harmony with God and his acceptance of them so long as they should keep his Law. Thus it is written, “Moses verily was faithful as a servant over all his house”—the Levitical tribe.

### *The Church Co-operates with Christ*

(5) “But Christ as a Son (is) over his own house, whose house we are if we hold fast the confidence of our rejoicing firm unto the end.” (Heb. 3:6.) This service includes the propitiation offerings and later the blessing and

teaching of the world to prepare all for a renewal of covenant relations with God as before the fall. All agreeing, "All these things of Divine Law will we do!" as did Israel to Moses, will be blessed with Millennial opportunities—restitution—to enable them to *do* perfectly—for direct relationship with God.

#### *Typical Priests Participated in Sacrificing*

(6) The priests participated in the offering of the "calves and goats" whose blood sprinkled the tables of the Law and subsequently sprinkled all the people. For was it not this same sin-offering which was repeated "year by year continually" and which could no more than typically cleanse from sin?—Heb. 9:19-21.

#### *Antitypical Priests Participate With High Priest*

(6) The antitypical priests are invited to join with the High Priest in the work of sacrificing necessary to the inauguration of the Mediatorial Kingdom. "I beseech you therefore brethren by the mercies of God (justifying you by faith) that ye present your bodies living sacrifices, holy and acceptable to God and your reasonable service."—Rom. 12:1.

#### *Typical Sacrifices for One Year*

(7) The killing of the bullock and the goat for the sin-offering, whose blood propitiated for the sins of the house of the mediator and also for the sins of all the people, was efficacious for a year, and was "repeated year by year." Since it never really took away the sin, the blessings which came from it were merely temporary, as was indicated in the necessity for the annual repetition. (Heb. 10:1.) The two killings and the two sprinklings of the Mercy Seat foreshadowed plural antitypes.

#### *Antitypical Sacrifices Perpetual*

(7) The antitypical bullock and goat, "the better sacrifices" of Jesus and his "members," his under-priesthood (all the merit proceeding *from* Jesus' sacrifice and *through* his under-priests) will be fully efficacious and need no repetition. The High Priest offered himself (the bullock) at Jordan and "finished" the sacrifice at Calvary. Following this he offered his Church (the goat) at Pentecost, and this he offered his Church (the goat) at Pentecost, and this sacrifice will finish with the death of his last "member" in the flesh.—Heb. 10:22, 23.

#### *Typical Sacrifices Failed to Give Eternal Life*

(8) As a result of its sacrifices being only typical, the Law Covenant failed to give eternal life and blessing to Israel. Hence they did not attain their glorious hopes of participating with Messiah in the blessing and instruction of all the families of the earth—in line with the promise made to Abraham. But what they failed to attain as a whole the elect did attain to, and the remainder were "*blinded*" until all of the elect "members" of Spiritual Israel—the Antitypical Moses and his house—should first be delivered by the power of God in the First Resurrection.—John 1:13; Rom. 11:25-31.

No Jew can get eternal life under the terms of the Law Covenant except by one of two methods. (1) During this "acceptable time" he might become a "member" of the Anointed Priest, King, Mediator by becoming "dead to the Law and alive toward God through Jesus Christ." (Rom. 6:11; 7:4.) (2) In the Millennium the *old* Law Covenant will be supplanted by the *new* Law Covenant, and all under the *old* will then for a thousand years have the opportunity to come under the New Covenant—through its better Mediator, the Christ.

### *The "Better Sacrifices" Will Give Eternal Life*

(8) As a result of "the better sacrifices" of the true Mediator—King and Priest—the Gospel Church, accepted by the Father as a sacrifice at Pentecost "until *we all come* to the full stature of a man in Christ"—Jesus being the head and we his "members." (Eph. 4:13; Acts 3:23.) Jesus and all his "members" are *ministers* (servants) of the New Covenant. (Mal. 3:1; 2 Cor. 3:6.) The first service is to *sacrifice*. At the end of this age the blood, "holy and acceptable" through Jesus' merit (Rom. 12:1), will be applied "for all the people." Then Messiah's Kingdom will at once restore to perfection the Ancient Worthies, who will at once be in New Covenant fellowship with God. These as the earthly seed will become the "princes" through whom the Millennial Kingdom blessings will extend to all mankind. The result will be glorious: All the families of the earth will be blest with knowledge and assistance out of sin and death conditions back to the renewed covenant conditions of eternal life upon terms of obedience. The rebellious will be utterly destroyed in the Second Death.

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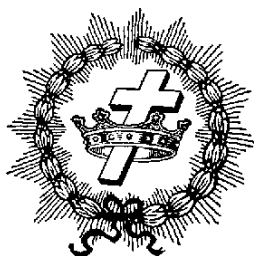
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The Sin-Offering  
and  
The Covenants



### 1907 PUBLISHERS' NOTE

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The following pages are taken from a stenographic report of a "Question Meeting" conducted by Pastor Charles T. Russell, of Allegheny, in St. Louis, Missouri, Sunday, August 11, 1907. The brethren who have arranged for its publication send it out with the sincere hope and prayer that it may be blessed of the Lord in making more clear to the minds of His people into whose hands it may fall, the "Harvest Truth" concerning the subjects discussed; to the end that all the "Watchmen" may see "eye to eye." Peace be to you!

We are glad to be able to reprint these items for the benefit of those who do not have the original Towers or Reprints.

## THE SIN-OFFERING AND THE COVENANTS

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### Introductory—Harvest Truth

I was glad to accept the invitation of the St. Louis Church to hear certain questions, perplexing to some, and give answers to the best of my ability, with the hope and prayer that the subject may be clear to our minds. We are living in a time when the Lord declares his people shall see eye to eye. He says this shall be a characteristic of our day: **“When the Lord shall bring again his people the watchmen shall see eye to eye.”** (Isa. 52:8.) We trust that while some of us, called Elders, might be called watchmen in a special sense, yet all the Lord’s people are watchmen. We are all seeing what the Lord our God has brought to us, and looking to that word which is the only revelation of the Divine will. So all should see eye to eye. Those asleep are not watchmen, but as soon as they become watchmen they will come to see eye to eye. As we come nearer and nearer to an object it should be more clearly seen by all of us.

If we recognize that we are in the harvest time of the Gospel Age, then we ought to recognize certain things as being due to be understood more clearly, yet at the same time we ought not to expect anything particularly different from what has been the course of the Lord’s dealing throughout the past; but so surely as we are, we ought to expect something peculiar to the harvest time. What are we to expect? With us the Jewish nation is a figure, an example and type. You remember having studied that matter. They had their priesthood, their high priests and under priests, we have ours; they had

their tabernacle and we have ours; they had their golden candlestick and we have our golden candlestick of Divine truth and light. So when it comes to the harvest we find that their harvest was a particular pattern of this age. If Jesus was present to do the work there, so he will do the work here. What was the work? **Separating and reaping, and gathering together of the Lord's elect.** How was that done? By the promulgation of greater knowledge and greater truth. He made known certain things. Well, then, we should expect there to be greater knowledge of God's plans pertaining to this time, as there was to that harvest time. We ought to remember that that was the end of the Jewish age and the opening of the Gospel age, and the Apostle, by inspiration, speaks of the light that is to come upon the "ends of the ages," upon the ends of those ages where they met, and these two ages where they meet. That light did not precede our Lord's presence, and while there has not been gross darkness over this Gospel age, the **special light** from God shines upon the "ends of the ages." It is in harmony with this that you and I have received from the Lord the great blessing of clearer light. It would be very difficult for us to say what is the most valuable feature of Divine truth. It is all important, all necessary, that the man of God may be "thoroughly furnished." (2 Tim. 3:16, 17.)

Now, dear friends, this clear light on the end of the age came in connection with the understanding of a mystery. What mystery? The "mystery" the Apostle Paul talks about. You remember how this was on the end of the Jewish age and the opening of the Gospel age. The Lord made known the mystery "not made known to other ages and dispensations and which is now made manifest." (Rom. 16:25, 26; Col. 1:26, 27.) You remember how frequently he speaks of this mystery. He explained that the Mes-

## INTRODUCTORY—HARVEST TRUTH.

siah to come was to be not only our Lord Jesus Christ, but also the Church his Bride. They supposed that the great Messiah was coming and was to be king of their nation and their nation was to convert the world, but they did not know he was going to take out of the Jewish nation the joint heirs of the world.

Then the Apostle says there was another part they did not understand. God not only proposed to take some of that body of Christ from the Jews, but from all the nations of the earth, that He might make of each one a part of the Christ. This is what the Apostle brings to our attention. He says God gave Jesus to be the head of the Church. This is "the mystery" not made known in previous ages. This mystery was not even made known to all the apostles. You remember it was made known to the Apostle Paul, and while the writings of the other apostles are in harmony with this thought, you do not get it from them—you get it from Paul. He tells us that God had given to him visions and revelations more than to all the other apostles, and it is manifest from his writings, that he had this clearer vision and knowledge. So it is from the Apostle Paul's writings that we get this knowledge of the mystery. Peter did not understand it: he was at first in opposition to the Gentiles, but the Lord sent to him the vision of the sheet held by the four corners, by which he was shown he must not consider the Gentiles any longer as common and unclean. (Acts 10.) You see, then, that at that time the Apostle Peter did not have the thought of the oneness of the Body of Christ. That is a part of the mystery Paul says was made more clear to him through visions and revelations than to them all. And yet that very thought was lost sight of—the oneness of Christ and the Church—when the Church began to get the wrong impression that it was to

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convert the world. When they thought of everybody they could not think of the "Body of Christ" including everybody. It destroyed this thought that the Church is the mysterious body of Christ that is to rule all the earth and bless the earth.

So this thought was hidden from all during the Gospel age, and our parents and friends did not see this subject, which is now clear to us. It is clear to us because we are living in the harvest time of the age, when God is brushing away the darkness and allowing our eyes to see and understand. This light was lost sight of during the Gospel age, and now this is the particular thought brought to your attention, namely: That Christ the head and the Church his body, is the great anti-typical Moses, the great Prophet God has been raising up, through which the blessing is to come to Israel, and through Israel to all the nations. (Act 3:22, 23.) Christ is the head, and through the members of his Elect is to bless Israel and all the nations. When did this feature of light come to our attention? It came to my attention in 1869. I was thinking along these lines, seeing that our friends in the churches were wrong, and seeing the second coming of Christ was the thing to be expected, and along about 1873 I got so far as to see that there was restitution coming to the world, but I did not understand what restitution meant. I supposed that when the world was blessed it would come to be in the same sort of spiritual condition as the Church, and not until 1878 did the light of that feature come, in respect to the fact that the Church is to be of a separate and distinct nature, and is to be used by the Lord in blessing Israel and through them blessing all the nations. What is the basis? The matter we are to discuss this morning—**The type of the Sin Atonement, and the Day of Atonement.**

You have it in a booklet called "Tabernacle Shad-



ows," published in the Fall of 1880—there was the basis of it. Christ is the great High Priest and the Church is associated with him as the under priests, and to be associated with him in the glories of the future when the atonement day is over and the sacrifices ended. So have in mind that the basis of any light we have today rests upon this subject of the atonement sacrifices and the sin-offerings of this Day of Atonement. The light has come along these lines. God has been pleased to bless this thought. If that becomes evident to you, you will be very slow to cast aside that which has brought you to the light you have. It is on this line God has granted all the light in which we are now rejoicing.

I shall be pleased to answer any questions.

## PART I.—THE SIN OFFERING

(Question.) How does the "Sin-Offering," typified in the Atonement day sacrifices, differ from the Ransom, or corresponding price, paid by Jesus Christ for Adam's forfeited life?

(Answer.) The two are not to be associated at all, any more than two of our Lord's parables. If you take the parable of the Wheat and the Tares and the parable of the Ten Virgins and try to combine them you will find it impossible to do so, because one is discussing one subject and the other another subject. They are both true, and plausible, and both teach beautiful lessons, but not the same lesson. They are both parables given of God; they do not contradict, but they do not teach the same lesson. And so when we talk about the Ransom, that is one thought, and the Sin-offering is another thought, and we are not to mix the two.

Suppose you were to say, "The Church is called

## PART I—THE SIN OFFERING.

the brother of Christ and the Bride of Christ and the living stones of the temple. How could Christ marry his own brothers, or the living stones of the temple?" This is confusion — these are different figures. They must be kept separate and distinct. In the matter of the Ransom, that is one picture in which the Lord shows us that Adam was condemned while the race was yet in his loins, and that the Lord Jesus Christ as a ransom takes the place of Adam and gives his life for Adam's sin, and thus purchases Adam and his race. This is a pretty picture—a true picture—and could not be supplanted by any other. If that were left out we would not get the same teaching from God. But we do not want to mix it with any other. How one person buys another, how one person with his race in his loins is bought by another having a race in his loins. Jesus gave himself in exchange for Father Adam and his race. That Adam had a wife associated with him in the transgression, and Christ Jesus a bride to be associated in the work of redemption, is not considered. It is all confined to the one thought that by one man sin entered the world, and so, by another, Jesus Christ, a ransom has been paid for the race redeemed.

T. 99 p. 3: "—— the **sin-offerings** of the Day of Atonement——were offered to God (Justice) in the Most Holy as the **Ransom** or **Purchase Price** of sinners."

Z. '07-47, Col. 1, third line from foot: "Reading the article in question more carefully, you will perceive that it is not discussing the Redemption, but the **sin-offering**, which is a **different view** of the great transaction."

I presume the question is, How do these two harmonize? Evidently it would have been better if we had not introduced the matter of the Ransom in the

## PART I—THE SIN OFFERING.

sacrifice, and we are counted in with him as part of his sacrifice; so we become partakers with him in the sufferings of the present time and the glories to follow.

(Question.) What is the scriptural objection to understanding the Apostle's argument in Romans 6:1-11 to be that our "old man" as a **sinner** died in the person of his substitute, Jesus, on Calvary; and that therefore we should be raised with him (Jesus) to walk in a "new life" of holiness? Please give a brief exposition of these verses.

(Answer.) "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein." You will perceive the Apostle is not speaking to Jews, nor to Gentiles, nor to mere believers, but to those who are dead to sin, and have surrendered themselves to die with Christ. "Know ye not, that so many as were baptized into Jesus Christ were baptized into his death?" **We do know.** We know to be baptized into Christ is not into ordinary death. But you are baptized into his death. Was that a death to sin? I think not. He "knew no sin." (1 Pet. 2:22). He **could not** die a death to sin. We were baptized into **his death.** Therefore that means that our death was **not a death** to sin, as his death was not a death to sin. Of course our death includes a death to sin. When we give up our lives that we may share with Christ in his sacrificial death, it means we have enlisted to battle against sin—have sworn that we will **lay down our lives** in battle against sin. How shall we that are dead to sin, and whose lives are buried with Christ,—how could we consent to sin? We might have imperfections of the flesh, but to be **in harmony** with sin would be impossible to those who have given up their lives.

"Therefore we are buried with him by baptism

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suffered anything." I am sorry for you. **If we have suffered with him we shall reign with him.** (2 Tim. 2:12.) If we be crucified with him, then we may have joint heirship with him in his glory. If any one cannot say that, do not feel discouraged, but do not war with those who can do it. Try to say it. If you cannot, then you lack the spiritual vision. Pray to the Lord that you may say this.

I think of a dear brother who died recently who lived near Providence, Rhode Island. When our Brother Streeter came into the truth he was publishing a little paper and he discontinued it and introduced all his subscribers to the **Watch Tower** and started in to preach. He was very much interested in an old retired Adventist minister living near him. He said, "I tried to make the Truth plain to him and could make no impression. Finally I concluded it was no use, and so I said to him: 'I know that you are a good man and one of the Lord's children, and I have tried to make this matter plain and clear to you, but I see that you are too old to grasp the subject, and I have concluded that the Lord will not require it of you. So I am not going to bore you with this any more. When we meet we will talk about the Lord and his goodness, and have prayer together, and not talk about these things that are objectionable to you.' The next day the word came, 'Come down to see me.' I went down, and the old man said, 'Brother Streeter, after you went out I got to thinking and praying and I said to the Lord, 'Lord am I too old to learn anything? If I am not, help me. I want to know the truth.' Before I got off my knees the whole thing became clear to me.' "

I do not say that is the way with everyone, but that it is the proper course if there is something we do not see. The Apostle James says, "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not." (Jas. 1:5.) We shall know

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the things that belong to our day. My answer is, we are most assuredly members of this Sin-offering.

“Thus is shown that the Redeemer and Restorer is spiritual, having given up the human a **Ransom** for all, and that from this highly exalted spiritual class all blessings must proceed.” (A 293, Par. 2) What does that mean? We are not discussing the sacrifices of the atonement day in this quotation. We are discussing another matter that has no bearing. What do we mean by this? I answer, we refer there not only to Jesus, who gave up his human nature, but also to the Church. Each member of it, as he becomes a part of the body of Christ, must give up his right to share in the redeemed human nature. What is true of the head is true of the body. The only difference between Christ and the Church is that Christ was perfect actually and gave himself actually, the pre-human and human nature, on behalf of the world; but you and I have no such nature; we have not anything that would be suitable for sacrifice. But as we are justified by faith, God counts us as though we were perfect in order to accept our sacrifices as perfect. He first justifies us and after that if we will take the proper steps we may be sanctified. The day of atonement is the time of the acceptance of this sacrifice. “Now is the acceptable time.” How acceptable? We used to think it meant, “if you want to escape Hell, God will now accept you to Heaven.” But we now see that this scripture means “now is the acceptable time” in the sense that God is now willing to accept your sacrifices. For you have heard the message that his death atones for your sins, and you being justified by that death, present your body a living sacrifice; this is the acceptable time. Will he accept the sacrifice the next day? No. All the sacrificing will be over. It only belongs to this Gospel age. It began with Jesus, the great Head of our

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priesthood. It ends with this Gospel age, and there will be no more opportunity of being accepted. The day of sin-offering will be at an end, and nobody will be accepted after that. The Elect will be complete then. There will be no adding to or taking from. No one can get into that class except as a sacrifice, for the Apostle Paul says priests are ordained to offer both gifts and sacrifices. So if you are a priest you are to offer gifts and sacrifices. What is the difference? A gift might be something that would be offered, and yet not anything necessary for you to do, as a sort of incense. That is not a sacrifice, that is a gift; as priests not only offered animals, but also incense that went up as a perfume. All priests are ordained to offer both gifts, and also sacrifices for sins.

Z. '07-47, Col. 1, Paragraph 3: "You never read in any of our articles or books, or sermons, the statement that the Church redeems anything or anybody. Quite to the contrary; we have often been accused of making a hobby of the ransom doctrine—that our Lord Jesus 'tasted death for every man,' 'gave **Himself a Ransom for All**.'"

You can take the Bible and read: "Judas went and hanged himself," and another place that says, "Go thou and do likewise." If you put these two together, what kind of sense do you have? It is equally possible to take things out of the **Watch Tower** and make them seem something not intended. In this case we are saying that Christ, the head, and the body make sacrifices. When did Jesus make his sacrifice? When he presented himself. When did he present himself? When he came to John at Jordan.

You say, I thought his sacrifice was made on Calvary. It was finished there; it was made at Jordan and it is of that experience that the Apostle

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says—speaking of Jesus there—“Lo I come (in the volume of the book it is written of me) to do Thy will, O God.” (Heb. 10:7.) He came to that when he was thirty years of age.

You say, was his death reckonedly finished there? Yes, in a sense. It was the beginning of the New Creature from that time. The old creature finally lost life on the cross, and the new creature was glorified three days later. So with all others; the time when you made your sacrifice was when you presented your body a living sacrifice, and you are henceforth living in newness of life, being refreshed and growing strong in the Lord; the new creature growing, and the old creature dying, until finally death will be complete.

(Question.) Is it correct to apply the Apostle's words (quoted below) to the Church's sacrifice, as proving that the sin-offering for the world is not yet complete, since they have not yet received remission or release from the penalty of sin; and to say that the blood (life) of the last member of Christ's body must be shed before the world can receive remission?

Heb. 9:22: Apart from the shedding of blood there is no remission.

Heb. 10:18: Now where remission of these is, there is no more offering for sin.

(Answer.) Yes, I would say it would be proper to apply both of these scriptures to the work of this Gospel Age, which began with our Lord's baptism, where he made his sacrifice which he finished at Calvary and which has since been continued by those of the Seed who walk in his steps. It is true of the whole Body of Christ that the shedding of blood is necessary. **It is not possible for us to be of the Church unless we suffer with Him.** If we suffer with Him, we shall reign with Him. The Apostle is

right. We are partakers of the sufferings of Christ, and these sufferings, Peter says, were spoken of by the prophets of olden times when they testified of the sufferings of Christ and the glories to follow. (1 Pet. 1:11.) The sufferings occurred, but did the glory follow? No. What is there if we have not glory now? The Apostle says we have the whole world travailing and groaning; they are waiting for the glory of the manifestation of the sons of God. (Rom. 8:19, 22.) The manifestation cannot be consummated until after the sons have been found. Dear friends, if any one does not wish to be a living sacrifice, he has the chance to step out. The Lord is not compelling anybody. He is merely giving us the opportunity. He is not going to force you. He will deal with others by and by. He is dealing now with those who want to have fellowship in his suffering that they may have fellowship in the glory of the kingdom.

(Question.) What does the Anti-typical Day of Atonement accomplish?

(Answer.) I answer, the Anti-typical Day of Atonement is for the sins of the whole world. This atonement-day service performed for the twelve tribes was typical of what was to be done by the Son of God for all who desire to come into harmony with God. First of all, there was the elect, the priests of the tribe of Levi. The work the High Priest does and the others join in helping to do is the work of atonement, the High Priest accomplishing it and the other priests being counted as members of the body of Christ who is doing the work and is making the sacrifices for our sins. He appears in the presense of God on our behalf—not on the world's behalf, but on our behalf. Christ has been in the world for all these eighteen hundred years in the sense that he has been represented by you and by me and every consecrated one of those under



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priests, and finally the sin-offering will be accomplished and he will apply the blood of this sacrifice as he applied the other sacrifice, only **the merit of all is in his own blood.** We have no merit except as he imputes it. The Apostle intimates there is no merit in the Church—that the whole merit is in Christ. Rom. 12:1: "I beseech you, therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God." Paul says you are holy, acceptable. How did that come? "To us was imputed the righteousness of Christ." (Rom. 4:24.) His merit has been applied to us. Whatever merit or excellence our sacrifice has is in him, and through it we may possess the privilege of being associated with him by and by in the glories of his kingdom.

(Question.) The question was asked: What was specifically accomplished in the Anti-typical atonement, and the answer was, the completion of the sacrifice of Jesus and the Church, his body. What was the value of this sacrifice? What did it accomplish?

(Answer.) The Lord's object in having a whole Gospel Age instead of a few days was to have an Elect Church, instead of merely having our Lord as the one Elect; because if Jesus had been intended to be the Redeemer and the Church left out of the mission there would have been no Gospel Age provided for at all. The Gospel Age is for us to make our calling and election sure. So if he had not had a Gospel Age it would have meant he did not want an Elect Church; but if he did, as is the case, then he **did** want an Elect Church.

(Question.) Does the perfected Church participate with Christ in the next age work?

(Answer.) The Church is to have a share in the sufferings now, and in the glory then.

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(Question.) The suffering is for the purpose of perfecting the Church so that it may be fitted to do the work in the next age?

(Answer.) The Church is of importance, even if there was no work in the Millennial Age. The Son shall give immortality to whomsoever he will (John 5:21,26), so here is the Father, the Son and the Bride, all having this quality of glory and honor and immortality. I think that so far as the Church is concerned God wishes to show, not only to men but to angels that He is able to accomplish this thing through his Son, who came down to this world into the depths of degradation that we might be partakers of the Divine nature. God could have gotten along without the Church. He did not need the Church, but it gave him pleasure to accept the Church as joint heirs with Christ, and the Church has been seeing the exceeding richness of his grace in his loving kindness toward us. Not many great, wise, learned, hath he chosen, but chiefly the poor. (1 Cor. 1:26.) God not only wished Jesus to be the Savior of mankind, but the manifestation of his love. The Heavenly Father hath exalted the Son, and He will make us joint heirs with him in glory and immortality. The exaltation of the Church means a manifestation of the love of God.

(Question.) We have an actual part in the atonement?

(Answer.) The word Atonement takes in a large scope, and ultimately all of mankind will have the opportunity of coming into it. The sacrifice of Christ was applied first to the House of Faith, including the Body of Christ; not to every one. He hath ascended on high, and we have an Advocate with the Father, because he appears for us. (1 John 2:1; Heb. 9:24.) What do we mean by that? In the sense that if you had a suit, and the case came up in

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court, and you should address the judge, he would not hear you; you would have to get an attorney. So we have an attorney, and that attorney is termed an "advocate." We have an advocate—an attorney—Jesus Christ the righteous. How can he be our attorney? Because the Father "hears him always." (John 11:42.) What is the basis on which he appears before the Court of Justice? His sacrifice to cover our sins. We are in harmony with the sacred word of God, which says you can only come through Christ. The Advocate says, "No man cometh unto the Father but by me." (John 14:6.) What about the world? They cannot come, because there is only one Advocate, and they have not gotten him yet. As soon as they receive him they are believers. "Blessed is the man to whom the Lord doth not impute sin." (Rom. 4:8.) The world cannot come. The Father hath no dealing with the world. Will he have dealing with them in the next age? No. The Advocate will take them himself as Mediator, to set up a reign of righteousness.

(Question.) The High Priest took the blood of the goat and sprinkled it before the altar. Is this an actual or a reckoned part of the Atonement?

(Answer.) I do not think Jesus takes some literal blood into Heaven, and sprinkles it before the mercy-seat there, but the blood as was represented in his sacrificed life. Jesus appeared in the presence of God offering his sacrificed life, and said: "This is on behalf of those who believe in me." So he will again present not our blood, but his own blood, as he counts our blood as his blood. The blood becomes one and he says, "Accept this blood also, this sacrifice also; accept this on behalf of the sins of the whole world." It is all his merit.

(Question.) Is it correct to say that the sprinkling of the blood of the Atonement-Day sacrifices on the

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Mercy-seat signifies the resurrection of the sacrificer as a New Creature?

(Answer.) We answer, no. The sprinkling of the blood has no signification of that kind. I will picture that before your minds: *First of all the High Priest went out to the altar and there he slew the animal; then took some of the blood in his hand, and incense, and went beyond the first veil—into the Holy, and inside the Holy there was a candlestick, and there was a table of shew bread, and he sprinkled incense upon the fire and the smoke rose as a perfume, entering beyond the second veil, where was the Most Holy; then he took the vessel containing the blood and passed beyond the second veil. That passing was the death of Christ, and the rising on the other side was the resurrection. He went under the veil, but he rose again on the third day. After our Lord's resurrection he remained forty days, then ascended on high. He there tendered to the Father on behalf of the class he represented the blood shed by his death. For whom did he sprinkle that blood? For "himself and his house;" for his Body, the Elect, and for all the house of Faith. These were covered by the first sacrifice—Leviticus 9. Then he took the other sacrifice—he took the blood of the goat and did with it **just as he did with the blood of the bullock**, only he did not offer it "for his house." but "for the people." Now the question is, did Jesus die two times, once for the Church and then for the rest of mankind? Once only. Where then, does this second sacrifice come in? The Lord indicated that the Church would be partakers with Christ; he is the great High Priest with us as members of his body. He has been offering the sacrifice. You are not doing it, you are not the priest. We offer ourselves to Him. He says, "I will count you a member of my body." We give ourselves to the Lord, and he accepts us as members, and the matter of how the*

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sacrifice shall take place is not especially one for us; but we shall ultimately be with Him. We give ourselves to Him, into his hands, and he accepts us as members of his body. So **the High Priest was the one who did the sacrificing in both cases.** He did not sacrifice the bullock and then tell one of the under priests to sacrifice the goat. Nobody has any standing before God except the High Priest, and it is only in this way that we can be accepted—that our flesh can be counted as Christ's, and we can be counted as New Creatures with him in glory.

There were two sacrifices, and yet both were offered by the one priest. From this all the light of the present day has come; if we suffer with him we shall reign with him; by dying with him we shall live with him. Is not that what the Apostle meant when he said, "I beseech you, therefore, that you present your bodies a living sacrifice," etc? For a while it never really entered into my mind what it meant. The Church has the privilege of living in this day of suffering, and there is the distinction God is making between the Church and the rest of mankind—because we suffer with him, we shall reign with him. And he has given us his "precious promise that we may become partakers of the divine nature." (2 Pet. 1:4.) This promise assured to us the privilege of laying down our lives. You remember how the Apostle put that in his letter to the Phillippians (Chap. 3:10):—"That I may know the power of his resurrection."

Paul knew the resurrection was to come to the just and the unjust, and he says, "If I might know the power of his resurrection." What are the conditions? Being "made conformable unto his death." If we do not go into his death, we will not go into his resurrection. How do we go into his death? What is the difference between Christ's death, and the death of any other man? Christ's death was a

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first quotation. It would have left it clearer. We were not discussing the Ransom at the time, but the Sin-offering. It tends to confuse. To some minds it might not. The attempt to make the subject too broad and take in two thoughts has been confusing to whoever took this up.

(Question.) May the Church be said to share in the Ransom, actually, reckonedly, or not at all?

(Answer.) So far as the Ransom is concerned, the Church is **never said to share in the Ransom**. The Ransom is the price and our Lord Jesus is declared to be a ransom for Father Adam. As for Mother Eve, she did not need a ransom—she was considered as a part of Adam—she came from him, was his wife and was included with him. So with the Church; our part is not shown in the Ransom, for we would correspond to Eve, and she was not shown in the Ransom; nor are we.

(Question.) Does the Church share in the anti-typical Atonement-day sin-offerings, actually, reckonedly, or not at all?

(Answer.) She does share in the anti-typical Atonement Day offering. **She shares actually in the most positive sense**. The Apostle Paul says (Col. 1:24), "seeking to fill up the measure of the sufferings of Christ," and he says, "You have us for an example," so as he was filling up, all those who take up their cross and follow Jesus are sharing with him. Are we actually sacrificing anything? There are different minds. A thought will strike different people differently. If we read "I am crucified with Christ," some might think they would have to be nailed to the cross. It is not their fault that they cannot grasp the thought, but there are some that cannot grasp it. We are crucified with Christ; we are partakers with him in his sufferings. That is a fact. It is not imagination. Some one says, "I never

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into death, that 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." That is to say, if we have given up ourselves to be like Him in death, we shall also be like Him, sharers, in His resurrection; the resurrection and death being linked together. Whoever goes into His death goes into His resurrection, and who does not, does not. Just as surely as Jesus' death was a sacrificial death, so must this be.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." This old man is crucified. Just as Christ at his baptism had given up his earthly life, and the remaining years of his ministry were to be newness of life, as the old creature was dying; so the Apostle says we may reckon ourselves, our old nature, the old creature, as being crucified with him; it is a slow, lingering death, but we are living as new creatures and the old creature is dying. We are willing to be crucified with him, and suffer on account of sins with him, that we may be with him in his glory.

"For he that is dead is freed from sin." That is to say, when you are actually dead, you will be actually free. You will never know any more of the temptation of sin. He that is dead is set free from the power of sin. So the Apostle says, though we were once the servants of sin, after being set free we have become the servants of righteousness. In the eighth chapter of Romans he tells us—"But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." God's Spirit will not come to dwell in you until after you have received the Holy

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Spirit, but if you have made your consecration and received the Holy Spirit "The Spirit of Him that raised up Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Our Adventist friends apply this to the future, and say that God will quicken their mortal body. We say if we have made our consecration God has given us His Holy Spirit, and this Holy Spirit is already energizing this mortal body. You shall not be "carried away" as formerly, but having the Holy Spirit, you shall walk in newness of life. "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh, but to the Spirit." In this chapter he is speaking of the new creature that is triumphing over the flesh. The new creature might not have perfect control over the flesh, but the Apostle says the Lord is judging these new creatures by their wills, and where the will is right, there can be no sympathy with sin. He has enlisted and laid down his life to battle against sin.

## PART II — THE COVENANTS

(Question.) Should the words of the Apostle in Hebrews 9: 16, 17, as follows, be understood to teach that the word "testament" or "covenant," as used in the Scriptures **always** carries the significance of a "last will and testament?"

16: For where a testament is there must of necessity be the death of him that made it.

17. For a testament is of force where there hath been a death; it doth never avail while he that made it liveth.

(Answer.) I do not know why we should say the word "testament" always means a covenant. Every will is a covenant, but we could not say every covenant is a testament. I do not understand the purpose of this question.



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(Question.) The point is made that the definition of the Apostle in Hebrews makes a Scriptural definition of the word, so that we are to understand that in every case where that word is found the Apostle has furnished a definition of it. The contention is that the Apostle's definition makes it always carry that significance in the Scriptures.

(Answer.) We read in Genesis that God made a covenant with Abraham. If that could not be carried out until the death of the one who executed it God would have to die—and God is not going to die very soon. So you see "testament" is not to be used as the only definition of covenant. It would not be appropriate at all there. It would mean that to carry out that testament he would have to die.

(Question.) When does the Abrahamic Covenant become operative, and when the New Covenant?

(Answer.) The Abrahamic Covenant became operative in Christ. It was to the effect that there was to be a "Seed of Abraham." Nothing could be done until the Seed should come. That Seed was Christ. The Apostle says, you remember, in Galatians, that the Abrahamic Covenant is typified by Sarah, who had no children; she represented that covenant and was barren for some time. Hagar represented Sarah, but was not Sarah. This law covenant had a seed; Hagar had a child, Ishmael, who corresponds to the Jewish nation, and as Hagar was a bond woman, so this was a bond covenant, and as Hagar was a bond woman her son was a bond servant. So all Israel are under bondage of the law. The Apostle says by and by the time came when Sarah had a son, and when she did Ishmael was jealous and so this corresponds to natural Israel now fighting against the true Israel of God, which is Christ and all that accept of Him. The Apostle is saying that the Abrahamic Covenant began to have

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its fulfillment in Christ, and he says not only Jesus "but you brethren are the children of the promise." He makes it still more clear in Galatians 3:29: "If you be Christ's, then are you Abraham's seed"; not Ishmael's, but you belong to the real seed, which is Christ. If you belong to Christ you belong to all that is typified in Isaac and Rebecca. The Lord gave Rebecca also to be a type of the Church and as Rebecca became joint-heir with Isaac, so the Church becomes joint-heir with Christ.

(Question.) Is the Church called, during the Gospel age, under the Abrahamic or New Covenant, or both?

(Answer.) Under the Abrahamic covenant. There is no New Covenant yet. There were three wives of Abraham: Sarah, barren for a time; Hagar, who bore Ishmael; and also Keturah, the third wife, by whom he had many sons and daughters. These three wives represented the three covenants. All of Abraham's seed came from these three; so we do not have two mothers, two covenants, but one. This matter was not always as clear to our minds as it is now. We started in with our minds very much befogged, but gradually we got to see what the Scriptures meant and they became clear to our mental vision. But it took time. In one place the Apostle says: "He hath made a former"—and I did not think at the time he was telling the Jews that their covenant was doomed to pass away; I thought he was speaking to us. The Jew said, "Moses gave us that covenant; God gave us that covenant. We are the greatest people in the world, and our covenant will never pass away." They could not imagine such a thing. The Apostle was trying to prove to them that it would. He says, "Hagar was your mother. You are not Israel's sons." They thought they had Abraham, but Paul says not. They did not see it because they could not see it. But this we can see

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was what the apostle meant. He was telling that those Jews never were the real "Seed of Abraham"; that it was intended their law covenant should pass away, and to prove it he said (Heb. 8: 7-13): "Don't you remember it reads, 'I will make a new covenant after those days?' Don't you see if he meant he would make a new covenant the old one would be useless?" He tried to get the Jews to see their covenant would not last forever and be the only covenant. We see their covenant **did** pass away and they, as children of the flesh, are not children of the Spirit. We see that Jesus is going to fulfill that promise. (Jer. 31:31-34): "It shall come to pass that after those days I will make a new covenant with the house of Israel," and bless them. With my eyes not clearly open at the time I confused that New Covenant with the Abrahamic Covenant because the Apostle said that the old should pass away and the Sarah covenant come in. But when we examine everything it becomes clear. Z. '98-197, Article entitled, "Mercy Rejoiceth Against Judgment": "The death of Christ sealed or ratified or made complete and binding this New Covenant between God and man. . . . We see then that since Calvary, since the sealing of the New Covenant with the blood of the Mediator, since that New Covenant was thus ratified or made effective, the triumph of love and mercy over justice and the sentence of death originally inflicted has been a fact. . . . The object of the present call of the Church. . . . to share in the benefits and privileges of the New Covenant," etc.

I answer this: We were thinking all the time of the original covenant God had made and which became effective to us in the death of our Lord. This death not only brought us into relationship with the Abrahamic Covenant; it is also the basis of what is to be done for the world in the next age. So the New Covenant was related to the Lord's death. The New

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Covenant had as a basis the fulfillment of the death of Christ. Jesus said at his Last Supper, giving the cup, "This is the cup of the new testament—the New Covenant—in my blood shed for many (for all) for the remission of sins"; in other words the cup of his death was to be efficacious not only for the Church, but for all of humankind: "This is the cup of my blood, shed for the remission of sins; drink ye of it." This is the cup which brings justification to the whole world; the cup of suffering and death which seals the New Covenant, and I invite you to join with me in the sealing of that New Covenant." So when the disciples said (Matt. 20:22-23): "Grant that we may sit one at thy right hand and one at thy left," he said, "Are you able to drink of the cup I shall drink of?" No one can be with him on his throne except that he drink of this cup and share in his blood. So the hope of being with him in his throne is in sharing his cup as well as being baptized into his death. If we are partakers with him we are members of his body. If not, we are not. Somebody else will get in, for **the body must be full**. No one could serve as High Priest unless he had all his fingers and toes. Why? Because those parts were necessary to represent full completion, a specific principle—that part could not be added or diminished. There will be neither one more nor one less than the elect number. If you fail to get in, somebody else will, for that number must be full. No one can be of the Bride of Christ except he shall drink of his cup. **"Drink ye of this cup."**

Z. '03-436: "While the benefits of this gracious arrangement are only for 'us,' for 'believers,' for those who come unto God by Christ—under the provisions of the New Covenant . . . etc."

I answer, there I used the New Covenant as a name for the Abrahamic because my mind was not clear that the Abrahamic Covenant was the old

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Covenant, made long before the Jewish Covenant.

Quoting further from the **Watch Tower** above mentioned: "Our call and acceptance are based on the New Covenant, etc. We have seen that all those acceptable to God in Christ were obliged to come unto him under the New Covenant."

I answer just the same thing. We have nothing to do with that New Covenant. It means what it says. "It shall come to pass after those days I will make a new covenant." You see the difference between **after** those days and **during** those days. "Those days" are the Gospel Age. During those days the Lord does something for Spiritual Israel, taking out the Body—the Bride. (Joel 2: 28, 29): "It shall come to pass **after** those days I will pour out my spirit upon all flesh." But "**in** those days," said the Lord, "I will pour out my Spirit upon my servants and my handmaidens." Nobody else **in** those days. "It shall come to pass **after** these days I will make a new covenant." In other words, not until after this Gospel Age can the New Covenant be sealed. Our Lord gave his life for the sealing, but left something for you. He said, "Drink ye of it," for this is the basis on which this New Covenant is sealed.

Z. '07-9, Col. 1, Paragraph 2: "Entirely separate and distinct from both of the foregoing covenants is the Lord's promise of a New Covenant." In this article we were discussing it from our present greater enlightenment. If you will look back you will find you have done a great many silly things, and that is one of the silly things I did. Because I have got my "thinker" to work, and see that what I thought was the New Covenant is not the new one, somebody takes me to task. (Foot of same col.) "The New Covenant belongs exclusively to the coming age, as the Abrahamic Covenant belongs

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exclusively to the Gospel Age, and as the Law Covenant applied exclusively to the Jewish Age." Page 10, 1st Col., 2nd line: "The New Covenant is not yet in existence." Quite correct. The New Covenant is to be made "after those days," and awaits its ratification until after the last member of the Body of Christ shall have tasted death, because no testament can be in effect while the testator lives. The whole Church has been accepted as the Body, but not until the last member has gone will the blessings of the New Covenant come to the world.

(Question.) If the Church is accepted and blessed under the provisions of the New Covenant,

(Answer.) It is not accepted and blessed under the provisions of the New Covenant. It is accepted and blessed under the Abrahamic Covenant.

(Continuing Question.) — *and they, being "Christ's" are so constituted members of the Seed of Abraham,*—

(Answer.) That is not the way they are constituted. They are constituted by being united to Christ as the Bride, as was illustrated in the case of Rebecca when she was married to Isaac and became joint-heir with Isaac; so the Church becomes joint-heir with Christ.

(Continuing Question) — will not all those who during the Millennial Age come under the provisions of the New Covenant and are blessed by it also thus become members of "the Seed," and thus the promise to Abraham be fulfilled to them, i.e: "(Being) In thee and (being) in thy seed shall all the families of the earth be blessed?"

(Answer.) No. There were two seeds. Romans, 4:16—" . . . to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

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The Apostle's thought seems here to be that while there is only one in number, yet there are many of us in another sense—in the sense that all nations are yet to become the children of Abraham; as all the nations will come into harmony with God, they will become of God's seed, so that all may ultimately be the children of God. Abraham was the father of Ishmael, and the father of Keturah's children, and yet only one was called "the Seed," the Seed which the promise specified. In that sense Christ and the Church is the only Seed, but in a general sense, that all mankind may receive the blessings, they may become the seed of Abraham, but not The Seed. There is a particular seed, the Seed of promise, and the general seed.

(Question.) Tell us how you found out all these things.

(Answer.) I will tell you, sister. Here a little, and there a little. The Lord, we are told, has hidden his plan so that none of the wise shall understand; he "hath hidden these things from the wise and revealed them unto babes." And it is in proportion as we become humble, teachable children, that we can learn them. It was intended in God's plan that there should be a special light upon the ends of the ages, and it is this special light God is giving that we understand to be our blessing. The Lord has been blessing and making these things known in a natural way. The Lord said (Rev. 10:7): "It shall come to pass in the days of the sounding of the Seventh Trumpet that the mystery of God shall be finished." The trumpet began to sound in 1878, and one of the first things to be accomplished is that the mystery is to be finished. The Apostle says he had far more knowledge of the mystery than any one else. He says God had given to him more knowledge than to any one else. We understand it is our privilege to see some of these things with the same

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clearness the Apostle Paul saw them. He says he was not permitted to tell these things. It is now privileged to be told. Why did God tell Paul anything? Because he was one of the Apostles, and it is necessary that all knowledge shall come through the Word of God so that God will not need to give special revelations today. And he kept the things secret until the due time, and when the due time had come the things were made clear.

(Question.) I want to know, where did you get all this? From the New Testament?

(Answer.) From the Old Testament and the New Testament both. Paul says "we have an anchor of the soul." What is this anchor of the soul? This promise that God made to Abraham and Isaac; and everything Paul said in the New Testament is proved by the Old Testament. We would not be wise to leave out the Old Testament.

(Question.) What is the New Testament?

(Answer.) I see what you mean. Do we call **this book** the New Testament? God never called this book the New Testament. He was not meaning this book. It has nothing to do with the "New Testament." That is not the sense in which the "New Testament" is used.

(Question.) What do you call it if it is not the New Testament?

(Answer.) You might call it anything.

(Question.) Isn't it the Word of God?

(Answer.) Yes, but I do not think any of the apostles called this the New Testament. It is a name that has been given by man. We call this the New Testament, but it is not called so in the Scriptures.

(Question.) Didn't Paul say he was a minister of the New Testament?

(Answer.) Yes, but he was not talking about this book.



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(Question.) What was he talking about?

(Answer.) About the work of Christ. We are talking about the New Testament. God says it shall come to pass that after those days there shall be a New Testament, a New Covenant. Jehovah was talking about this New Testament, this New Covenant. Paul was a servant of it and was talking about it, and you may be a servant of it and talk about it. I am talking about the New Covenant. I am saying it is your privilege and mine to be sharers in the sealing of that New Covenant which is to be a blessing to the world. So Paul was an able minister of that New Covenant.

(Question.) Was it Jehovah, or the Son of God, who made the covenant with Abraham?

(Answer.) It was Jehovah who made the covenant with Abraham. The Son of God had nothing to do with covenants until he became flesh. His time of work began when he was made flesh.

(Question.) Will Christ be the testator of the New Testament of God?

(Answer.) It is God's covenant in Christ. God has purposed that through this Seed all the earth shall be blessed. I do not say how. I leave the matter in Christ's hands. He is the life-giver of the world, and therefore the father, the prophet, the great priest and king, and shall work all through the Millennial age because all power has been given into his hands. Not that which is his own power individually, but power delegated to him by the Father, and the Father gives him the power to do this; and so the people of the world in the Millennial age will have to do with Jesus and the Church in the same way the Jews had to do with Moses. But they had all to do with Moses, and Moses with God. As you remember on several occasions, God said to Moses, "Let me alone that I may destroy this people." God put it in this way to show us how com-

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pletely Moses was the mediator, and that what Moses did God was doing. So in the Millennial age, what the glorified Christ shall say will be just the same as if the Father had said it. And just as in the Bible, Abraham's children had to do with Isaac, so here God has provided a blessing in Christ, and whoever gets any blessing gets it under Christ. It is all in Christ. The whole work looks to this Christ, and during the "day of Christ" he shall bring all things into subjection.

Paul brings out the thought that a testament is of no force until the testator is dead. I believe he meant to say the New Covenant will not be in force except under certain conditions; because God was the testator. He had in view certain conditions, which must be fulfilled.

We sometimes read that God declares "I am thy redeemer, and beside me there is no saviour," and then again we read that God sent Jesus to be the Saviour of the world, and again we read that Christ gave himself, and again we read that God gave his Son. These are different accounts, and we are obliged to harmonize them. So in this case it is said he became a testator. I think it is really God who is behind the whole matter, but since Christ was not forced to it, it may be said to be his testament. So you may be said to join in this testament. Sacrifice is a different thing from execution. Execution would be by force, but sacrifice brings in the thought of voluntariness. So we are doing the Father's will, and so when Christ was making this testament he was carrying out his Father's will, and in harmony with the Father's original covenant. It was his gift of life to the world, and the sealing of that arrangement by which God is willing to receive men.

## MY ONE TALENT

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IN a napkin smooth and white,  
Hidden from all mortal sight,  
My one talent lies tonight.

Mine to hoard, or mine to use,  
Mine to keep, or mine to lose;  
May I not do what I choose?

Ah! the gift was only lent,  
With the Giver's known intent  
That it should be wisely spent.

And I know He will demand  
Every farthing at my hand,  
When I in His presence stand.

What will be my grief and shame  
When I hear my humble name,  
And cannot repay His claim!

Some will double what they hold;  
Others add to it tenfold,  
And pay back in shining gold.

Lord, O teach me what to do!  
I would faithful be and true;  
Still the sacred trust renew.

Help me, ere too late it be,  
Something now to do for Thee;  
Thou who hast done all for me!

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# **GOD'S COVENANTS**

*by B. H. Barton*

**With Notes On  
The Ransom  
Sin Offering  
Justification**

## GOD'S COVENANTS

By B. H. Barton

With Notes upon The Ransom Sin Offering Justification  
(as originally published about 1910)

In Revelation xi, 15, we have a prophecy respecting the sounding of the Seventh Trumpet, and realizing that we are living in the days of the voice of the Seventh Angel, we must be especially interested in all the details as to what would occur during the sounding of the Seventh Trumpet.

In describing the events, the Apostle in the 19th verse first makes this statement: "And the temple of God was opened in heaven and there was seen in his temple the Ark and the Testament." (This word testament in the original Greek is the same as the word covenant.)

We are here informed that after the sounding of the Seventh Trumpet some specially clear and open views would be granted of God's glorious temple, and in connection with this there would also be some illumination upon that. This was illustrated and typified in the "Ark of the Covenant." We know that during the last year we have surely had glimpses of the covenants that we never had before, and it seems that this passage is having its fulfillment today.

Now let us notice what follows: "And there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Notice the order of these statements—first "lightnings." When these thoughts upon the covenants first began to be seen and given to us, it was in the nature of individual flashes of light. Probably one issue of the "Watch Tower" would have one flash, and the next issue would have another flash. We recognize that just as lightning naturally has three effects, so these flashes of light upon the subject of the covenants have been productive of three results:

- (1) It enlightens or illuminates the way for some.
- (2) It brings death and disaster to some.
- (3) It frightens others.

We have found that in some cases the discussion of the covenant question has surely brought enlightenment and a better understanding of the various features of God's great plan.

To others it seems to have had just the opposite effect; it has been productive of bitterness, and may ultimately be instrumental in proving some as unfit for any place in the Lord's dominion.

Then there is the third class, who seems not to be specially embittered, but frightened, and fearful that something awfully wrong will come out of this discussion.

Following the lightnings there were to be "voices." We know that following these flashes light there were discussions by the brethren as they would meet and inquire of one another what they thought of this passage and that passage in connection with the covenants.

Then there were to be "thunderings." Thunderings give us the idea of rumblings in heavenly places, and this is what followed in various classes—dissatisfaction and fault-finding.

Then followed an "earthquake." So we find in many place an earthquake-like shaking going on over this subject.

And last, there was a "great hail." Just as rain is a symbol of truth, so hail conveys the thought of hard, condensed truth, and the thought seems to be that this special light upon the covenants, and the various experiences therewith, were really to be a preparation for a specially great outpouring of truth. Because of this and of some other similar passages, I have been led to believe that the ultimate outcome of the consideration of this covenant question is going to be a remarkable bringing forth of certain truths in connection with the great plan of salvation, with a clearness that we have never seen before.

### PERSONAL EXPERIENCES

Before coming to the consideration of the subject direct, I would like to say a few words in relation to my own experience in connection with the matter. Whenever any thought has been promulgated by Brother Russell, either in writing or orally, I have always held my judgment in suspense until I have been thoroughly satisfied that the Scriptures corroborate the view he has presented; and so when these thoughts upon the subject of the covenants were presented by him I could see certain Scriptures which seemingly were corroborative of his view, but there were other passages which seemed to conflict with his view. Instead of hastily concluding that Brother Russell was wrong, as many seem to have done, I determined to wait until the Lord had made this matter clear and plain. I took a composition book and headed two pages: "The Covenants." At the top of one page I put the statement: "Scriptures and lines of thought which seem to corroborate the view of Brother Russell." And on the other page I wrote: "Scriptures and lines of thought which seem to contradict the view of Brother Russell." I then searched for every passage in the Bible which directly or indirectly seemed to relate to the subject of th covenant, especially the New Covenant. When I found a passage which seemed in perfect agreement with the view of Brother Russell, I put it on the affirmative side, and when I found a passage which seemed to conflict, I put it on the negative side. I made no attempt to twist any

passage nor to force it to conform to the idea which he presented. I then thought of all the points or arguments which would have a bearing upon the subject, and I put them on their respective sides. When I had finished I had a very large number of Scriptures and quite an array of arguments and lines of thought. The majority of them seemed to be confirmatory of Brother Russell's position, but there were quite a number which seemed to conflict with his position. I then took the matter to the Lord in prayer, I left it entirely with Him, and asked that this matter might be thoroughly settled, and determined to hold my opinion to myself until I had given the subject such a thorough investigation that every Scripture and agreement would be removed from one side to the other, and when I had everything in the same column, I would be satisfied as to which view was right, and which was wrong.

It required quite a number of weeks before the subject was thoroughly settled to my satisfaction. There were some passages in the book of Hebrews which seemed almost impossible of understanding as Brother Russell had presented the matter, and I made no attempt to twist those passages, nor to distort them, or to try to work out of them a significance which the Lord did not intend us to get from them. But, in due time, I was just as thoroughly satisfied upon the subject of the New Covenant as upon any other subject contained in the Word of God. I now see in those passages a depth of meaning and a harmony with the other statements of the Word of God of which I had once never dreamed, and I now look back and wonder how it was that I read those passages over and over and over and failed to see the real depth—the views which I expect to present in the course of this talk.

### **ABRAHAMIC COVENANT**

Suppose we begin this discourse by noticing the occasion when the Lord made his wonderful covenant with Abraham. We must keep in mind that this was not the first covenant that God ever made, for we recall the special covenant God made with Noah, saying that He would never again destroy the earth with a flood of water, but it is this covenant with Abraham around which all other covenants revolve. It is recorded in Genesis xxii, 15-18:

“And the angel of the Lord called unto Abraham out of heaven the second time, and said, By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice.”



When we call this a covenant, we are not using liberty, because the Bible itself speaks of it in various places as a covenant. In Luke 1, 2, 73, we read: "To perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He swore to our father Abraham." Here it is stated that this oath which God Swore to Abraham was His holy covenant.

Again Acts 11, 25: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed all the kindreds of the earth be blessed." However, there was something very peculiar about this covenant. A covenant is not merely a promise; it includes certain promises, but it implies an agreement. The Hebrew word rendered covenant unmistakably has this meaning. The Greek work translated covenant is sometimes used rather in the significance of a promise, but it also has other secondary meanings, and it is often used as the equivalent of the Hebrew word conveying the thought of an agreement. Yet to a great majority of Christian people God's statement to Abraham has never been considered as a covenant, but merely as a promise. But just as truly as God would never call something death that was not death, so He would never call something a covenant that was not a covenant. The agreement entered into between God and Abraham was a very peculiar agreement. It was a covenant because it was an agreement which involved God and it was also to involve others, but God made it in the nature of an unconditional covenant. He told what he would do according to that covenant, and then left it to the liberty of all those who might come to an understanding of His promise to decide as to what they would do in view of what He had promised to do. If we are pleased to make an entire surrender of ourselves to Him, to live for Him, to glorify Him in thought, word and deed, we thereby become participants in this covenant, and it was in harmony with this that the Psalmist stated in Psalm 50: 5: "Gather together My saints unto Me, those that have made a covenant with Me by sacrifice." It is different in this respect from the covenant made through Moses with the nation of Israel at Mount Sinai, which was a covenant of bondage, a covenant which did not leave it to the people as to what they would or would not do, but it stated, Thou shalt not do that, etc.

Because the statements of God to Abraham were spoken of as a promise should not blind us to the fact that they were also in the nature of a covenant. A covenant would be impossible without a promise being included in it. Therefore, we sometimes find it called a promise and sometimes a covenant—it was both.

We might digress here for a moment to notice an argument which has been used by those opposed to our under-

standing of the covenants. They say that there is no Scripture where it says that God made the covenant with anybody, but that the thought is always that God made that covenant to a certain one. But I would say that such have not thoroughly familiarized themselves with the Hebrew idiom in connection with the making of covenants. In the Hebrew language, the expression which most always is made use of is that of making a covenant to a person, even though it is frequently translated as making a covenant with a certain person. As an illustration of this, notice Joshua ix, 7, 11, 15: "Make a league with you," While the original Hebrew states it, "Make to us a covenant." The Hebrew expression is equally as proper and accurate as our English, because a covenant binds one to another. Many illustrations of this can easily be found throughout the Old Testament.

### **OLD TESTAMENT COVENANTS**

We thus see two peculiar covenants brought to our attention in the Old Testament times—the covenant with Abraham, and the covenant with Israel at Mount Sinai, often styled the Law Covenant. These two are referred to by Paul in Ephesians 2: 12, where he tells the Gentile converts that previously they had been strangers from the covenants of promise. He put the word covenants here in the plural. What two or more covenants is he speaking of? The Abrahamic and the Law Covenants. Were both of these covenants "covenants of promise"? Most assuredly, though the Law Covenant contained promises which no one of all the imperfect race of Israel was able to keep because of their weaknesses and inability to conform their lives to a perfect law. However, Jesus because of His faithfulness became heir to all the promises of the Law Covenant, but the Gentile converts had formerly been strangers to these things. And with equal truthfulness, they had been also strangers to that other covenant containing the promise which would ultimately result in the blessing of all.

### **ILLUSTRATED IN NEW TESTAMENT**

These two covenants are beautifully portrayed by the Apostle Paul in Galatians IV, 21, 31: "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham has two sons, the one by a bondmaid, the other by a free woman." We all recognize these two sons as Ishmael and Isaac. Ishmael the son of Hagar, who was really a slave, and Isaac the son of Sarah, the true wife of Abraham. "But he who was of the bondswoman was born after the flesh; but he of the free woman was by promise." In other words, Ishmael was born without any necessity for divine intervention: it was a matter of the flesh altogether, but it was different in the case of Isaac. In the accomplishment of his birth God's special over-ruling providence was required to

work a miracle. "Which things are an allegory: for these are the two covenants." We know that the larger part of the Old Testament had a typical and allegorical significance; the things recorded actually happened, but they were not recorded because there was any real worth in them from an historical, sociological or ethnological standpoint, but because there was a hidden meaning underneath them, which the Lord realized would be for our edification. Now, if Paul had never told us that the history of Abraham, Sarah, Isaac, Ishmael and Hagar was an allegory, we might have known it anyway, but we feel ourselves on so much safer ground when we have the inspired statement as to what this allegory represented. We might have thought that Sarah was a type of the Church and Hagar of the Jewish nation, or vice versa, or we might have supposed some other strange idea from our own imaginations. But here we have Paul's positive assertion that those two women were typical of two covenants. Now we might inquire as to which covenant Sarah and Hagar would typify, and we look to see if there is any special work peculiar to those two women, which corresponds to these two covenants, and immediately recognize that there is. We remember one of the emphatic things recorded of Hagar is her bondage, and how appropriately this reminds us of the bondage of the Sinaitic or Law Covenant. Sarah therefore represents the other or covenant of grace and special promise, and the Apostle goes on to say: "For these are the two covenants; the one from Mount Sinai which gendereth to bondage which is Agar." We notice that this word "Agar" is spelled differently than in the Old Testament, not having the initial letter "H", but we might say by way of explanation that there is really no letter in the Greek which corresponds with the letter H in the Hebrew, so that Agar in the New Testament really refers to the same woman who is called Hagar in the Old Testament. "For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in the bondage with her children." The Apostle thus very clearly shows us the correspondences between Hagar and Law Covenant, and between Hagar's child and the children of the Law Covenant. "But Jerusalem which is above is free, which is the mother to us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of the promise. But as then, he that was born after the flesh persecuted him that was born after the spirit even so it is now. Nevertheless what saith the Scripture? Cast out the bondswoman and her son: for the son of the bondswoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman, but of the free."

## **SARAH COVENANT**

Having obtained from Paul the key to this type, let us now consider it in the light of what he has said and see the beauty of the allegory. In other lines of study, we have seen that Abraham is a type of God; for instance, when he offered up his son Isaac, he was there clearly marked as the type of God offering up his Son. Again in the parable of the Rich Man and Lazarus, he is a type of God. In that parable we note that the rich man saw him afar off, which illustrates how the Jews have seen God afar off, since temporarily cast off, not nigh as they once were. We understand from Paul's declaration that Sarah, the wife of Abraham, was a type of the covenant of grace. The fact that Sarah was Abraham's wife emphasizes the preciousness of that covenant which God made. Just think of what it means for God to speak of that covenant as his wife, to be called the husband of that covenant. We also have Scriptural foundation for this statement in Isaiah 54, 5: "For thy maker." The Maker of that Abrahamic covenant was God Jehovah. "For thy Maker is thine husband; the Lord of hosts is his name." This gives us some faint conception of how dear to the heart of the Father in heaven that wonderful covenant must have been. The very name Sarah is significant; it means "princess." The covenant of grace is well called the Sarah covenant; because it is the Princess Covenant, which is going to give birth to the royal seed.

However, after Abraham's marriage to Sarah, years passed and there was no seed as the result of that union, and we remember that this same thing was true of the covenant of which Sarah was a type. After God had married that covenant away back in the days of Abraham, that covenant was unproductive, so far as producing the seed through which the promises were to be fulfilled. And, in addition to this, it almost looked as though Abraham did not care for his wife Sarah. You remember that on two occasions it looked almost as though Abraham had actually denied his wife and that he did not love her. We recall the experiences with Pharaoh and Abimelech, when he taught Sarah to say that she was his sister. (Gen. 12, 10, 20; 20, 1, 13.) It looked as though Abraham was not truthful, but he explained afterwards that she was his half-sister, yet she was more. How well that illustrates God's relationship to that covenant which He made. It seemed that God did not care any more for that covenant than Abraham did for Sarah. God likewise made statements which seemed contrary to the covenant which He made, and it looked as though He had very little love for His covenant.

## **HAGAR TYPES LAW COVENANT**

At length it seemed unlikely that there would be any result from the union of Abraham and Sarah, so Hagar

was added to the family of Abraham. (Gen. 16, 1, 3.) She did not actually become Abraham's wife—she did not take Sarah's place, but Abraham treated her as though she were his wife, and as though she had taken Sarah's place.

The same thing is true of the Law Covenant, of which Hagar was a type. In due time the Law Covenant, if we may be permitted to use the expression, was added to the family of God, and so Paul puts it, "The Law (Covenant) was added because of transgression until the seed should come." (Gal. 3, 19.) God treated that Law Covenant as though it was His wife, and as though it had taken the place of the original covenant, but that was not really the case.

Almost immediately the result of Hagar's relationship with Abraham was Ishmael, and so we remember that very quick results came from the addition of the Law Covenant—the development of those of whom Ishmael was a type. We remember that even after the birth of Ishmael, God kept reiterating the promise which He had made respecting Sarah, although each year it looked more unlikely that that promise would have a fulfillment. So likewise, after the Law Covenant had been inaugurated, and after the development of the children of the Law Covenant, God kept reiterating through the prophets the fact that the Sarah Covenant would produce the promised seed, in due time. But as it seemed unreasonable with Sarah, it likewise seemed unreasonable that the Sarah Covenant would ever have the seed that was promised. It almost looked in Abraham's case as though the only child he would ever have would be the children that might be developed under that Law Covenant. At length, however, Sarah conceived, and Isaac was born. At length, also, the time for the development of the children of the Sarah Covenant, the Isaac Class, arrived. We are to keep in mind that Ishmael was not a type of one individual, but of a whole class; and so likewise, Isaac was not a type of one person, but of a whole class. Thus we read in Paul's statement in Gal. 4, 28: "Now we, brethren, as Isaac was, are the children of promise." Isaac thus typified not merely the Lord Jesus Christ but His faithful followers, His brethren, as well. The Lord Jesus Christ was the Head of that Isaac Class, and His faithful followers will constitute the Body of the Isaac Class. In some of the types of the Old Testament (for instance, when Abraham offered up Isaac) Isaac represented only the Lord Jesus; but there are other types in the Old Testament in which Isaac typified not only the Lord Jesus, but the Church also. We remember he was given the name Isaac, because Sarah said: "Now all the world will laugh with me." The word "Isaac" means "laughter." (Gen. 21: 1, 6.) How appropriate, because Isaac represents a class that will make the whole world to laugh, the one that is to displace sor-

row with joy, grief with pleasure. We also remember that Ishmael took rather unkindly to Isaac, and as Paul also reminds us in Galatians, he persecuted and mocked Isaac (Gen. 21: 9): similarly we remember that the Ishmael Class, the Jews, persecuted and mocked the Isaac class, the Lord Jesus and His faithful followers. The result of Ishmael mocking Isaac was that Abraham cast off Hagar and her child (Gen. 21: 10, 14): and, as a result of the Jews rejecting the Isaac Class, our Lord, the Apostles and the faithful ones, God cast off the Law Covenant and its children, the class of which Ishmael was a type. It is by keeping this thought in mind that we find a depth of meaning in many of the Old Testament passages which otherwise would have but little intelligent significance.

### **LAW COVENANT CAST OFF**

Notice Isaiah 50, 1, "Thus saith the Lord, where is the bill of your mother's divorcement, whom I have put away, or which of my creditors is it to whom I have sold you? Behold for your iniquities have ye sold yourselves, and for your transgressions is your mother put away." What mother is here referred to? It is evident that the Lord's remarks are aimed at the Jewish nation, but who was the mother of the Jewish nation? This very question and our inability to see the correct answer has confused a great many. The Law Covenant was the mother, and the Lord divorced the Law Covenant over eighteen hundred years ago, just as Abraham did with Hagar. The Law Covenant was cast off because of the transgressions of its offspring. We remember how, after being cast off, Hagar and Ishmael had a very hard time, and we remember that the Jewish people have had a very hard time ever since they were cast off. We also recall that Hagar did not die the moment she was cast off by Abraham, neither did the Law Covenant die eighteen hundred years ago when God put that Covenant aside. Hagar lived for some time to afford the best comfort she could to her son Ishmael, and so the Law Covenant is still in existence, trying to comfort, trying to give some measure of help to its children, the Jews. But we also remember that the Scriptures show that at last Hagar was led to recognize and point Ishmael to the well of water. Here notice Genesis 21, 19, and the context. This was expressly stated to be in the Wilderness of Beer-Sheba, a word which means, "The well of the oath." (See verse 31.) We see in all of this an intimation of how, in due time, the Law Covenant is going to point the Jews to the truth and blessings that will come through the wonderful oath-bound covenant made away back there with Abraham in the days of old.

Notice another passage in Micah 5, 1-4. The first and second verses have to do with the first advent of our Lord Jesus Christ, and they speak of His birth at Bethlehem, and tell how, instead of the Ishmael class accepting the

Lord Jesus willingly, they would "Smite the judge of Israel with a rod upon the cheek." Then follows the third verse, "Therefore," that is, in view of the fact that those Jews were willing to smite and persecute our Lord, just like Ishmael persecuted Isaac, "Therefore will he give them up until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord." Here we are told that the children of the Law Covenant were to be given up, to be cast off until the time that the Sarah Covenant, the covenant which during this period of the Gospel age would be travailing and would bring forth the whole Isaac class, and when this had been accomplished, the Lord's favour was going to return to the Ishmael class, and they were to get the blessings which the Lord foretold to them, under the New Covenant.

### THE SEED

We thus get the thought that the Covenant under which Christ and The Church were to be developed was not a New Covenant which would supersede the old Law Covenant, but in reality it is a much older covenant than that one made at Mount Sinai—it was made away back in the days of Abraham. However, it remained barren for twenty-two hundred years, and eighteen hundred years ago that Covenant was redeemed from its barren condition. It would not be right to say that when Isaac was begotten Sarah had become Abraham's new wife. She was his true wife much longer, as respects her relationship to Abraham, than Hagar. The only difference was that there had not been any visible result from Sarah's relationship to Abraham up to that time. The same is true of the covenant under which we are developed. It is not a new covenant any more than Sarah was a new wife, and if it is proper to designate the Covenant under which we are developed as an Older Covenant still.

Notice the statement in Isaiah in this connection. The apostle in Gal. 4, 27, expressly applies the first verse of the 54th chapter of Isaiah to the Covenant under which Christ and the Church are developed. So again we have the key which makes us recognize that we are on safe ground in the application which we are about to make.

We will just briefly comment upon a few thoughts in Isaiah 54, 1-5, but we will not attempt to go into an exhaustive treatment of all the statements there. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child." Here the Abrahamic Covenant of grace is personified, being compared to a woman who has been childless for many years, but now has occasion for rejoicing because at last granted a child. She is spoken of as "the desolate," not because she is now desolate, but in remembrance of

the long period during which this was the case. In the same verse the Law Covenant is called "the married wife." While this is the rendering in both the King James and Revised Versions it is not a very accurate translation of the original. The usual word for wife (ishshah) is so translated several hundred times in the English Bible, but the word used in the passage we are considering (baal) is a word very seldom applied to a wife, though often to the husband. It is a word which conveys to the mind the idea of ownership, possession. Thus Paul in Gal. 4, 27, gives the thought correctly: "She which hath an husband." In an oriental home where there are several wives, if they one of those wives has borne their husband children, she naturally feels that in a special sense he is her husband, he belongs to her. The original Greek of Paul's words emphasize this thought; note the Diaglott: "Her having the Husband." How well this pictures the relative positions of the Abrahamic and Law Covenants during the eighteen hundred years of the Jewish Age.

The Prophet Isaiah then foretells in verses 1 and 2 how much greater will be the results of the Abrahamic Covenant than the Law Covenant, and in verse 3 shows us that the children of the Covenant made with Abraham will not be all found in one part of the earth, but she was to "break forth on the right hand and on the left," in every direction; in contra-distinction to the children of the Hagar Covenant, who were all located in that land of Palestine. The remainder of this third verse most unquestionably points to Christ and the Church as the Seed of this formerly barren covenant: "Thy seed shall inherit the Gentiles (nations), and make the desolate cities to be inhabited" (Psalm 2, 8 and Rev. 2, 26, 27) are examples of the plain statements in the Word of God proving that the Seed of Isaiah 54, 3, must be Christ and His faithful followers.

In the following verse that covenant still being personified as a woman, is advised to forget the long period during which she was more like an unmarried woman, or, worse yet, more like a widow. As far as visible results were concerned it almost looked as though she did not have a husband.

Then in verse 5 we are taught that just as the same Abraham who originally made Sarah his wife, in due time with divine assistance delivered her from her barren condition; so likewise the same God who had originally made the Covenant of grace in due time redeemed or delivered it from its barrenness. Israel knew Him in a limited sense, and they recognized him as their Holy One, but in due time everyone was to know this wonderful God and Father. Then he would be the God of the whole earth.

### NEW COVENANT

Now having considered the subject sufficiently to have



satisfied us that we are under a covenant which is now about four thousand years old, we would inquire regarding the covenant which is distinguished from either of the two old covenants we have been considering by being called "the New Covenant." And we will begin this portion of our study by considering Rom. 11, 25-27: "For I would not, brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."

In other words, Israel, like Ishmael, has been rejected or cast off, and this condition was to last until all the Isaac class had been developed, or the entire Church of Christ had been gathered out from the nations of the earth. "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant with them when I shall take away their sins." Here we have reference to a Covenant which is specially connected with the blessings of Israel after their re-gathering. It is this Covenant which the Prophets, and our Lord and the Apostles, designated as the New Covenant.

Listen to Jeremiah 31, 29-34. In the 29th and 30th verses we have statements which never were true and never will be true until the Millennial reign of the Lord Jesus Christ: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But everyone shall die for his own iniquity: very man that eateth the sour grape, his teeth shall be set on edge." Then again in the 34th verse, we have a picture after the Millennial Age has made considerable progress: "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more." Now, if verses 29, 30 and 34 have evident reference to the Millennium, is it not also probable and proper that the verses 31, 32 and 33 should also point us to something respecting the Millennium? "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah." Now we want to see if there is not something further to identify the time to which this New Covenant applies, and we find there is: "Not according to the Covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which My Covenant they brake; although I was an husband unto them, saith the Lord." We are thus reminded that there will be some sharp distinctions between the old Law Covenant and the new Law Covenant, and one great difference will be that whereas that old Covenant was dis-

regarded and broken by them, the new Covenant will be respected and kept.

### **AN HUSBAND**

But let us pause here for a little consideration of the last part of this verse, "although I was an husband unto them, saith the Lord." You will recall that the Apostle quoted this passage in Hebrews 8, 9, and if you look at his rendering of this clause you will find it radically different from the English version of Jer. 31, 32. Paul has it read: "and I regarded them not, saith the Lord." We must consider Paul a competent translator or judge of translations, especially when it is remembered that he was controlled by the spirit of inspiration; but why is there such a seeming discrepancy between his words and the passage in Jeremiah? That the words of Jeremiah could be rendered just as they are in the King James version there can be no question; but we feel compelled to see if they do not have another meaning in harmony with the statement in Hebrews. We could never be satisfied to think of the inspired Apostle as misquoting Scripture. The New Testament writers when quoting from the Old Testament do not always quote the same identical words, they spoke a different language, but while we may note a little difference in the wording, it presents the very same thought. That must be so in this instance, too. And it is, for we find quite a number of Hebrew scholars giving "to reject," "to disregard," as some of the meanings of the word. Thus in Gesenius' Hebrew Lexicon we have this very passage in Jeremiah cited as an instance of this significance. The marginal reading in the common version also is in harmony with the thought, though I do not see that it is a really accurate rendering; "should I have continued an husband unto them?" That is, seeing the people of Israel were treating the children of the Abrahamic Covenant somewhat like Ishmael treated Isaac, how could they expect God to treat the Law Covenant and the children of the Covenant as a husband would treat his wife and children? No, He would do as Abraham had done, cast off the Law Covenant which for so long a time had been treated as a wife, and He would reject the children of that Covenant, the natural Seed of Abraham, until the entire Isaac Seed had been developed.

### **AFTER THOSE DAYS**

I have considered this point somewhat in detail because of its bearing on the 33rd verse, which we will now consider: "But this will be the Covenant that I will make with the house of Israel: after those days, saith the Lord." After what days? After the days when the Lord would have disregarded them; after those days in which he would not show them the favour formerly enjoyed. And we all instantly recognize that those days of disfavour have lasted nearly nineteen hundred years. So "after

those days" would clearly designate the Millennial Age as the time for this New Covenant. "This shall be the Covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be My people. And they shall teach no more every man his neighbour," etc.

That this new Covenant was to be inaugurated in the Millennium, after the regathering of the Jews, is also proven by Jer. 32, 37-40: "Behold, I will gather them out of all countries whither I have driven them in My anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely.

"And they shall be My people, and I will be their God.

"And I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them.

"And I will make an everlasting Covenant with them, that I will not turn away from them to do them good: but I will put My fear in their hearts, that they shall not depart from Me."

Another pertinent Scripture is found in Ezek. 20, 37: "And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant." Israel's experiences under the chastening rod have been painful and humiliating, but, thank God! her buffeting is almost over, and soon the blessings of that new everlasting Covenant will begin to be showered upon her.

Having considered these quotations from the prophets, let us return to the writings of the Apostle Paul. The book of Hebrews is specially full of statements regarding the New Covenant. Of all the passages in the Bible which might seem to support the idea of the New Covenant most of us once held, these verses in Hebrews are invariably counted among the very strongest; and yet, if I were called upon today to prove that the Church is not under the New Covenant: that the New Covenant did not include the special blessings which the sacrifice of Jesus Christ has made possible to the Church of this age; I would very likely turn to these very passages in the book of Hebrews to prove our position. I believe the statements of the seventh and eighth chapters of this book as convincing as anyone could ever ask for. And still I must admit, when this further light began to be seen on the subject of the Covenants, these very verses appeared to me to be almost irreconcilable with it, while now their teaching is so simple and plain that I wonder I did not see it from the first.

### **HEBREWS 7, 22**

Let us turn to Hebrews 7, 22: "By so much was Jesus made a surety of a better Covenant." The King James

version renders the same Greek word, sometimes Covenant and sometimes Testament, but the significance would be more quickly grasped if in all these places it were rendered Covenant. Both the Revised version and the Diaglott have Covenant in Heb. 7, 22. This verse makes it most emphatically evident that this better Covenant, better than the Law Covenant under which Israel previously was, was a thing of the future, not of the present; and the proof of our assertion is the word "surety."

Let me illustrate the significance of this word; suppose that in the same room, within ten feet of me, there was a bag of gold which I desired someone present to bring to me. How strange it would be if, before I allowed that one to touch the bag, I would require surety, or, as we more usually say, security. But if that bag of gold was two or three thousand miles away, then it would be nothing unusual to expect that man to have someone go on his bond as a surety, a guarantee, a pledge, that he would bring the gold to me, if I sent him after it.

Similarly, the Lord Jesus is not the surety for the blessings enjoyed by the Church today. He purchased those blessings for us with His own blood, but we do not need any surety of them, because we have the things themselves. But if our Saviour is a surety it implies that there is something yet future coming to somebody, something different from what we are getting today. Paul calls that something a better Covenant, so we conclude that this Covenant is entirely separate and distinct from the high calling of this age. This agrees perfectly with what we have already seen: that the new Covenant has reference to the blessings of restitution, which are soon to be granted to the willing of mankind, beginning with the people of Israel. Jesus, as a result of the sacrifice which He completed at Calvary, is the surety, the pledge, the guarantee, that these things shall be, even though the Jew is still in a cast-off condition; yet, in due time, the very one because of whose rejection they were cast off, will be the one who will bring them back.

#### HEBREWS 8, 6-13

Hebrews 8, 6-13, will be now considered, but we will first take the sixth and seventh verses by themselves. "But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established on better promises.

"For if that first covenant had been faultless, then should no place have been sought for the second."

The Apostle here calls the Sinaitic or Law Covenant the first Covenant, not because it was the first covenant that God ever made (indeed, we know that the Abrahamic Covenant was not the first covenant), but it is called the first covenant because it was the first covenant given to Israel as a whole. His statement is another way of saying

that, if the first covenant had been faultless, it would have done the work that the second covenant is going to do, and as a consequence, the second covenant would have been unnecessary. Now we inquire, What would the first or Law Covenant have done had it been faultless? We must remember that the fault was not in its imperfection, but in the lack of any mediatorial provision to offset the weakness and inability of the people to keep it. If that covenant had been faultless, it would have given the people under it everlasting life. That covenant said that the man that doeth these things shall live by them, and he could have lived as long as he did those things. Furthermore, he would have been free from sickness and disease. In addition to that, his farm would have been a paradise, for God had promised to bless his flocks, and trees, and wine and oil, and to bless him in basket and in store. To sum it up, man would have been a perfect being living eternally in a perfect earthly paradise. But if that first covenant had been faultless, it would not have taken anyone to heaven; it would not have made anyone a joint heir with Jesus; it would not have begotten anyone to the divine nature, nor given them immortality—it would have accomplished restitution. So if the second covenant is going to do what the first covenant should have done, then that New or Better Covenant will accomplish restitution, and nothing of a spiritual nature at all.

But someone might ask, Why in the sixth verse does the Apostle speak of this covenant in the past tense, as having already been established, saying: "Which was established upon better promises"? We answer that that covenant was established eighteen hundred years ago, but we must distinguish between a covenant being established and becoming operative. In our city the council meet together, and they enact certain laws, these laws then go to the mayor for his signature, and after being properly passed and signed, they are established. Yet it might be explicitly stated in the body of that law that it was not to go into effect or operation until January 1st, 1915. It might be that that law appointed the mayor as arbitrator, or referee in some particular matter. He is appointed arbitrator, referee, or whatever the position might be, the moment that law was established, and yet he does not have any duty to perform in that capacity until the law has gone into effect or become operative, and that is expressly stated to be at a particular future time. It is in perfect accordance with this that the New Covenant was established eighteen hundred years ago, but all the Word of God agrees in proving that that New Covenant was not to become operative until more than eighteen hundred years after it had been established, and several thousand years after it had been promised.

The Apostle then continues by referring to the passage

already noted in Jeremiah 31: "For in finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord." After those days in which they would be disregarded, in the cast-off condition. "I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbour, saying, Know the Lord: for all shall know Me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

This last verse reminds us that the Law Covenant in Paul's day occupied a position somewhat similar to Hagar's position after Abraham had rejected her. There she was in the wilderness, almost ready to die, to vanish away; nevertheless with certain promises which God had made her and her child Ishmael; so Paul saw the Law Covenant in Hagar's predicament, almost ready to die, to vanish away, but there were certain promises of future blessings which God had made to the children of the Law Covenant, and these would have to be fulfilled after the death of the Hagar Covenant, and in the days of the New Covenant.

### **MAKE? OR COMPLETE?**

We will again digress to note another beautiful point, and yet so liable to be misunderstood. I refer to the word translated "make" in the eighth verse. Those who refer to the Emphatic Diaglott will find this word there translated "complete." In the King James version the Greek word "sunteleo" is rendered by four English words: end, finish, fulfill, make. It is evident in the verse under consideration that the Apostle did not mean to say: after thoes days God will bring that New Covenant to an end, for in that case it would not be an "Everlasting covenant" at all. When was the Law Covenant finished or completed? In one sense it was finished or fulfilled eighteen hundred years ago, and in still another sense it will be finished at the close of this age, when the Israelites are delivered from its curse, by coming into the bonds of the New Covenant; but in neither of these senses does the Bible use the word "sunteleo." The Law Covenant was finished in the "sunteleo" sense, when God had completed the writing of the commandments on the tables of stone, and giving

them to Moses, sent him down from the mountain to inaugurate that covenant with the people of Israel. A house cannot be conveniently occupied until it is finished, a horse and vehicle cannot be driven until the harnessing has been completed; similarly, a covenant cannot be effective until it has been "sunteleo."

But there is still another thought in this word which must be noticed. In Jeremiah 31, 33, from which Paul is quoting here in Hebrews 8, and, in fact, in almost all Old Testament passages where it speaks of "making a covenant," the word translated "make" is not the usual word with that significance, but it is the rendering of the Hebrew word "karath." This word has the sense of cutting off. Jer. 11, 19: "Let us destroy the tree with the fruit thereof, and let us cut him off (karath) from the rest of the living." Joel 1, 9, says "The meat offering, and the drink offering is cut off (karath) from the house of the Lord." This word was used in connection with covenants in evident reference to the sacrifices that would seal or ratify the covenant entered into. No Covenant was really made until the sacrifices had been cut off or accomplished.

However, we must distinguish between the sacrifices being cut off and the covenant being made as a result of the sacrifices being cut off. Jeremiah's word would not mean that after those days the sacrifices will be cut off; indeed the sacrifices will all have been made before those days. The thought was, after those days I will covenant a covenant with the house of Israel as a result of the sacrifices cut off.

When Paul came to translate this word into the Greek, he says (see Diaglott rendering of Heb. 8, 10): "For this is the covenant that I will covenant with the house of Israel; after those days," etc. But in order to emphasize the thought of the original Hebrew, the Apostle, in verse 8, uses a still different word, "sunteleo," from that he has in verse 10. We have already noted the force of this word, but there is another point connected with it that we cannot pass unnoticed. In classic Greek this word was commonly used in a different sense from what it usually has in the New Testament. It meant payments or contributions made by others towards defraying the expenses of some enterprise that had for its object the benefitting of the general public. Thus in Liddell and Scott's Unabridged Greek Lexicon are included such definitions of the word as, "a joint contribution for the public burdens. For instance, at Athens, this term was applied to a body of men who contributed jointly each year to equip a ship for the public service. Any similar partnership in bearing public burdens."

I do not lay much stress on the Acceptance of the more classic meanings of the New Testament words, and yet there is certainly some food for reflection here. The new

covenant promises were not for the benefit of some private class, like the high calling of this Gospel Age, but it was for the blessings of the general public, all the people of the earth, beginning with the Jewish nation. However, certain contributions, certain sacrifices were to be made before that work could begin. The principal contributor, in fact the sole contributor as far as individual merit was concerned, was the Lord Jesus; but while the Church had no merit of her own to offer, yet the Heavenly Father had graciously arranged that she should have somewhat to contribute also, by bestowing upon her some of the merit borrowed from the Lord Jesus Himself. She has the privilege of contributing that which was reckoned to her through faith in the blood of the Saviour. And when all these contributions are in, then this new covenant will begin to operate on behalf of Israel first, and then through Israel to all the remainder of the human family. (Acts 15, 15-17. 1 Peter 4, 13.)

### HEBREWS 9, 13-15

Let us next turn to the ninth chapter of this epistle to the Hebrews, verses 13-15. While the verses that follow these have considerable bearing on the subjects we are considering, yet it is these three that we will give most attention to, because they are recognized by some as among the most difficult to reconcile with our views of the covenants, and it is so until you once get the real import of this passage.

“For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

“How much more shall the blood of Christ, who, through the eternal spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God.

“And for this cause He is the mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance.”

A casual glance at these words would lead almost anyone to think Paul was here saying that those to whom he was writing had been delivered from the condemnation of the law covenant by coming under the new covenant. But a little further research would show us that we had failed to grasp the basis of the Apostle's argument. The epistle to the Hebrews was primarily addressed to the Jews and Jewish proselytes who had accepted the Christian religion, and the inspired writer here, as well as in many other places, points out to them that their deserts under that first covenant was condemnation. And just as truly as a murderer with the sentence of death hanging over him could not be put on trial for another



crime, until some way had been found of delivering him from the penalty incurred by the first crime; neither could those Jews be accepted of the Lord and enter the race for a heavenly prize, unless some way was found of delivering them from the condemnation of the law covenant, as well as from the more universal sentence resulting from the sin of Father Adam.

However, that law covenant could not be disregarded, nor its condemnation ignored, so the only way whereby the Israelite could have its curse lifted would be by the introduction of that of which the law covenant was a type, a shadow. Then it would be just as it is in nature, where every shadow ends at the substance. But before the law was given the Lord selected the mediator for that covenant, and so the first thing in the introduction of the antitypical law covenant was the election of its mediator. So we recognize God's choice of the Lord Jesus nineteen hundred years ago to be the mediator of this better covenant even though, as we have already seen, He was not to begin to bestow the blessings of that covenant until it had become operative. And now that the Saviour had become the Mediator of the new covenant, it was possible for those who had been under the condemnation of the law to accept the Lord Jesus as their Captain and Leader instead of Moses, and through faith in His great offering, the great sacrifice which fitted Him to become the Mediator of the new covenant, they found deliverance from the curse of the law covenant.

Now do not misunderstand me, and think that by this I mean the law covenant ended and the new covenant began 1,800 years ago. That is not my thought. I may illustrate it in this manner; there are two classes of people in the world at this time. To the one class we are yet in the Gospel Age, and to them the Millenium will not begin until 1915. But there is another class, among whom we are thankful to be counted, with whom the Gospel Age ended in one sense and the Millenium began in 1874. So in the days of the Apostles there were two classes, to the one class the law covenant was as dead, but to the other class the law was just as much alive as ever. In Rom. 10, 4, Paul refers to the first class, saying, "For Christ is the end of the law for righteousness to every one that believeth." But some one may be prompted to remark: I do not see how the law covenant could be said to end even with this class, unless they came under the new covenant first, if it be true that no shadow ends until the substance has begun. To this I answer, the substance has begun with them, but in a wondrous way the Lord arranged for them to share in the distribution of the blessings of the new covenant, rather than in the receiving of the blessings which were to be granted to those under the new arrangement.

### THREE STAGES

In order to appreciate this point, let us note that there were three stages to the law covenant, and similarly there were to be three stages to the new covenant, of which the law covenant was a type.

First, there was the preparatory stage which lasted for forty days, when Moses went up into the mountain and preparations were made for bringing Israel into covenant relationship with the Lord. In due time Moses came down from the mountain. There the preparatory stage ended when the Law went into effect. After it went into effect, then the influence of the Law Covenant began to be felt. Now, eighteen hundred years ago, as respects the class which accepted the Lord Jesus as their Saviour and Redeemer, the third stage ended, and there the first stage of the New Covenant began, namely the preparatory stage. We remember Moses was in the mountain forty days during that preparatory stage, which represented the entire Gospel Age. When Moses came down from the mountain, he had to put a veil over his face, reminding us that at the end of this Gospel Age the greater Moses was to come down and He would be invisible to the world. He came down to inaugurate the Law Covenant, for which preparations had been going on for forty days, and so when the greater Moses comes down at the end of the Gospel Age, it will be to inaugurate the New Covenant, of which the Law Covenant was a type, and for which preparations have been going on all down through the Gospel Age.

We can thus see that it would be improper to speak of the second stage of the New Covenant, beginning where the third stage of the Law Covenant ended. Where the third stage of the Law Covenant ends, as respects that class, the first stage of the New Covenant began. The first stage, as we have already seen, was the preparatory stage. After this would come the second stage, when the New Covenant would become operative, which will last during the Millennial Age. Then, after the New Covenant became operative, the third stage will begin, when the effect of the New Covenant would be experienced. How long? Through all eternity. That is why it is called the Everlasting Covenant. It would be very inappropriate for us to take any other view of this matter. We also recall the Jubilee type. We remember that the Jubilee consisted of two stages: First, the cycle of forty-nine years, then the Jubilee, the fiftieth year. When the last typical jubilee was celebrated, then the antitype began. Not the Jubilee itself, but the antitypical cycle, and when the antitypical cycle ends, then the second stage or real Jubilee will begin.

### PREPARATORY WORK

We would also call your attention to the fact that the

Apostle Paul in the 3rd chapter of 2nd Corinthians is making a comparison between the work of the Gospel Age and that of the Law Covenant, and he clearly shows that the comparison was not with the time when the Law Covenant had gone into effect and become operative, but with the time when the Law Covenant was in process of preparation. He reminds us there that just as up in the mountain the tables were being prepared, so today there is a work going on of which that was a type. But up in the mountain the Law Covenant was not binding, not operative—no indeed. But the agents and instruments necessary to put that Law Covenant into effect were being prepared, being fitted for the work that they were to do. So likewise, during this Gospel Age, a similar work is *going on, a preparatory work, which is being to make the New Covenant effective in blessing all the families of the earth.*

We notice in this connection also the statement of Paul in 2nd Cor., the 3rd chapter and the 6th verse, "Who also hath made us able ministers of the New Covenant." Remember that the ministers of that Law Covenant were not the people under that Law Covenant, *but that the principal minister of that Law Covenant was Moses, and he ministered the Law Covenant largely before the Law Covenant became operative; it was while he was up in the mountain that he was its minister as truly as after he came down.* So today we are ministers of the New Covenant, we are ministers of the Lord, servants, sharing with Him the work of preparation which will ultimately inaugurate this New Covenant which is to mean a new agreement on behalf of Israel, and through them to the remainder of the world of mankind.

However, what we have been saying applies only to those who have recognized the Lord Jesus as their Redeemer. Christ is the end of the Law to such, but to the remainder of the Jews that Law Covenant is as *binding* as it ever was; they are still under the control of it, just as Ishmael was under the control of Hagar back there in the wilderness.

### KETURAH

Now, this will probably be the most appropriate place for some reference to the type of Abraham and his wives. Someone might say, Why is it if there is to be a New Covenant that God did not illustrate it in the case of Abraham and his wives? Why did God cut the picture short? The Lord has made that picture complete too. We find that there is still another wife mentioned in the 25th chapter of Genesis, Keturah, and we understand that she is the appropriate type of *this New Covenant. One might* inquire as to why Paul made no reference to her in his epistles to the Galatians, and we say, Simply because she had nothing to do with the argument which the Apostle

was making. He was endeavouring to show some of those Christians that they were occupying a very improper position, that they were making believe that it was necessary to adhere to all the requirements of the Jewish Law, and the Apostle used this argument to show that that was a wrong position, that it would have been very inappropriate for Isaac to have clung to Sarah, and at the same time to have wanted to go out in the wilderness and to spend the time with Hagar too. So the Apostle was trying to show them that they were not the children of the Hagar Covenant, but that they were the children of the Covenant of which Sarah was a type. Now, to have brought in this New Covenant would only have confused matters and would not have served any purpose, it would have added to the mistiness of the subject to those whom Paul was addressing. But we find frequent illustrations of this, and we remember that passage in Isaiah 61—how our Saviour quoted only a part of the passage, only so much as was appropriate in His day. He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." There He stopped. Why not go on and describe the other things? Because they were not then due. In Ephesians 4, 3, Paul said, "Wherefore he said when he ascended up on high, he led captivity captive, and gave gifts unto men." Paul was only partly quoting this passage from Psalm 68, 18. He quoted only just as much as is appropriate to this Gospel Age, but there is another clause in that verse which refers to the Millennial Age, and Paul very properly left that out; he was not talking about the Millennial times then, but about our position in this Gospel Age. It was in perfect harmony with this thought that Paul made no reference to Keturah, but we know that the Lord never puts anything in His Word without a purpose, and it cannot be that this reference to Keturah slipped in here without any real significance or object, but when we look a little deeper, we are surprised to find how appropriate the picture is in this detail also. In Gen. 24, 67, it refers to the death of Sarah, and then the very next verse, the 1st of the 25th chapter begins, "Then again Abraham took a wife, and her name was Keturah." And in the following verses we read of six children whom she bore. The construction leaves no doubt in one's mind but that Keturah was a wife to Abraham subsequent to the death of Sarah. Furthermore, if Keturah had lived previous to Sarah's death, or during her lifetime, why all those statements respecting Isaac, and how he was Abraham's peculiar son, and how he was the only son to whom properly Abraham's inheritance could go? Yet very few

Bible scholars and students are willing to admit that after the death of Sarah, Abraham did take another wife, Keturah, as recorded here. I will refer you to the Bible dictionaries and other books treating upon this as a proof of what I have to say. Almost all of them agree, notwithstanding the plain reference of this event to the time after the death of Sarah, that Keturah must have been a wife who lived contemporaneously with Sarah. The reason given for this belief is that Abraham was quite aged at the time of the birth of Isaac, and it seems miraculous that he should have had a child at all, and God had to interfere and work a miracle. Then they say, is it possible that Abraham could have grown thirty years older, then married, and then had six children more? Evidently it is a lack of faith on their part. But how well this illustrates the very matter under consideration, the New Covenant—the very things that Bible students have been saying for years and years about Keturah, are being said today about the New Covenant. They say that it is very unreasonable to think that there is going to be such a thing as a Millennium of blessing for the world; they say these things seemingly pointing to the future really have reference to things contemporaneous with the selection of the Church of Christ, that the New Covenant does not have to do with anything that will follow the development of the wife taken by Abraham after the death of Sarah. But we believe that this statement respecting Keturah is true, just as the Bible records it. Just so, we can have the same assurance respecting the New Covenant, of which Keturah is a type, that it is equally true.

We remember, too, the significance of the name, "Keturah," the word meaning "incense." How true it is that through this New Covenant such incense and praise and universal honour will ascend to the Heavenly Father, according to the predictions of the prophets. In Mal. 1, 2, the word "incense" is from the same root as Keturah.

#### **CHURCH'S PART IN NEW COVENANT**

We may notice also the share which the Church of Jesus Christ was to have in this New Covenant, and we perceive that it was not the share of a beneficiary, but rather that of being sharers with Jesus in the making of this New Covenant. In Isaiah 49, 8, we have one statement respecting this, and we are right in applying this to the Church, because the Apostle Paul quotes it in II Corinthians 6, 2, applying it to the Church, "Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people to establish (margin, raise up), the earth to cause to inherit the desolate heritages." We find here that the church was to be given for a Covenant. For what covenant? Surely not for the Law Covenant, nor for the covenant of special

grace, but we can see that it was to be for, on behalf of, or in the interest of the New Covenant, that they might share with Jesus in bestowing its blessings upon the world.

### SEALING

Let us consider the Scripture relating to the making and sealing of the Law Covenant, and see how it illustrates the making and sealing of the New Covenant. In Exodus, 24th chapter, verses 4-8 especially, "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said, will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

The inspired account here tells us of certain oxen which were sacrificed, and we would understand them to properly represent the great sacrifice of our Lord Jesus Christ. There is reason to believe that there were some goats offered, probably at the same time, judging from the account given in the book of Hebrews, but they are left out of this picture, as though they formed a separate picture. We understand that these oxen typified the same thing that the passover lamb did, all pointing to the one great sacrifice of the Lord Jesus Christ. Then it tells us how part of this blood was sprinkled upon the altar, and the other half was put in the basins. The word here translated "basins" does not properly indicate any vessel as large as a basin. It is a word that would more properly refer to a smaller vessel, such as a cup. As an instance of this, in the Song of Solomon 7, 2, this same word is translated "goblet." We are to keep in mind that this was not a yearly ceremony, but when the time came for the sealing of this Law Covenant, it was done right at that time, and we can readily imagine Moses calling to the people to bring their cups, their goblets, any kind of small vessels to put the blood of these oxen in. We understand that this is the work antitypically which has been going on for these past eighteen hundred years, that the Lord Jesus, the great ox, the bullock, was slain, and since that time, we have been partaking of His blood, we have been receiving of His life, for, as the Scriptures express it, "the blood is the life thereof."

These cups and small vessels having been gathered together rather hastily, they must have been a peculiar col-

lection, no two of them exactly alike. Probably some had big cracks through them, others had pieces broken away—some injured in one way and some in another way, but that did not matter. The important thing was not the cup, but the blood that was put in it. Thus it has been during the past eighteen hundred years, for we have been receiving the blood of Jesus Christ. Those cups had no blood of their own until it was put into them. So with us, we had no life until we received it reckonedly from Jesus. Jesus was the only one who had life, as we read, "In Him was life." But Jesus poured out His life; He gave up His life there, and we have been receiving it, and so the Apostle could say, "I live, yet not I but Christ liveth in me." (John 1, 4; Gal. 2, 20; John 6, 53-57.)

How much blood did these cups add to that which came from the ox? Not one single drop. Did they not possess a little blood of their own? Not one bit. Thus was illustrated how entirely void of life we are of ourselves, how the merit or life comes from Christ. But then, why was this blood put in these cups? In order that through them it might be applied to all the world of mankind, and so in this picture, we are told how that blood was sprinkled over the people. It could not be the blood that was put upon the altar, for that could not be gathered up again, it must have been that put into these cups, and we can thus see how that in due time through the Church the merit of the Lord Jesus Christ is going to reach all and they will all get the blessings promised. Just as the blood had to come from the oxen and the cups were merely the channel through which it reached the people, so today we can see that God's people have no merit of their own. They have merit, they have worth, but it is this merit which they have received from the great bullock which is going to reach the remainder of mankind.

### SPRINKLING

I cannot help but think that this is the real thought found in 1 Peter 1, 2. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." You will notice that the Apostle is not speaking about how we have been chosen because of the sprinkling of the blood of Jesus. We realize that we need the blood of Jesus just as much as the world needs it in the next age, but we recognize that we must get the benefit of the blood before we would be of the elect, but, after becoming the elect, the Lord shows us that we have the privilege of obedience, and so today we are trying to be obedient, but there is going to be a future work. After this has properly developed us, we are then to share, in due time, in the sprinkling of the blood of Jesus Christ. Well, one may ask, Has not the blood of Jesus Christ been sprinkled upon us? We would say, Assuredly. But

we must ever bear in mind that there are a great many things true of the Church today that will be true of the world in the Millennial Age, but it would not be reasonable to say that because such things are true of both the Church in this age and of the world in the next age, therefore everything that is true of the Church in this age would be true of the world in the next age. That would lead to some very erroneous conclusions. We know that some things which will be true under the New Covenant are also true under this covenant of grace, but it would not be proper to say that because some of these things are true in both instances that it is all therefore the work of the New Covenant. We know that, according to the New Covenant, the world will be enlightened in respect to the Lord, and we have been; and we know that under the New Covenant the world will be brought to love the Lord, to serve Him, and we have been brought to love and serve the Lord. We are also to bear in mind that we need the blood of Christ just as much as the world under the New Covenant will need the blood of Christ, even though there is some difference in the work accomplished in us and later in the world.

### **NOT UNDER**

One might be inclined to inquire of us, But are we not reckoned as under the New Covenant when we accept Jesus Christ as our Saviour, are we not in the step of justification counted as under the New Covenant? But we answer, No. The New Covenant includes the gradual uplifting process that will bring man to a state of human perfection, and will enable him to actually remain there for ever.

Note the passage in which our Lord's words to His disciples in the upper room are recorded, Matthew 26, 27-28: "And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins." Our saviour invited them to drink what He here called the blood of the New Covenant. When they drank of that cup, they assimilated the wine which it contained, and thus it illustrates well how we assimilate that which we receive of our Lord Jesus. Furthermore, it indicates a participation with Him in that same cup of suffering of which He drank. This is also clearly pointed out in Paul's reference on this statement in 1 Corinthians 11, 25: "After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in my blood." These words show that the Lord Jesus drank of this very cup first, before He gave it to them to drink; and if this implies their coming under a New Covenant, it would indicate that Jesus came under the New Covenant, but if this New Covenant had reference to the benefits that would be enjoyed by all imperfect men,



whether in this age or in the next, then it would lead us to the contradictory conclusion that the Lord Jesus Christ was also an imperfect being, and that He also needed to participate in the imputed merit of His sacrifice. But the very fact that Jesus was a perfect being, and did not require at all the condition of the New Covenant, is an evidence and a proof to us that in the drinking of this cup, He had no reference to the coming under the conditions of the New Covenant, but we see now that the real thought of this passage is that, as He had drank of that cup of degradation, bitterness, distress and suffering, and that this even implied the sacrifice of His very life, and all of this was done for the purpose of sealing a New Covenant, then we must likewise believe that the share which Jesus had in this was to illustrate the share which likewise His disciples were to have. If His position was not that of one under the New Covenant, but one who was to seal that Covenant, as a result of the sacrifice of His life, then they likewise, in accordance with the passage already noted in Isaiah 49, 8, were to share in the sealing of that New Covenant, by giving themselves as He had given Himself. The difference was that in giving Himself, He was perfect and complete, without need of any imputed merit, while with us, we are weak and imperfect, and we need the imputed merit of our Lord the Master. We must get the reckoned righteousness, which comes from the applied merit of our redeemer, before we are in a fit condition to sit at our Master's table and to participate with Him in the cup which He offers us to drink.

### HOUSES OF ISRAEL AND JUDAH

In concluding this discourse it might be well to say a few words respecting why this New Covenant was to be made with the house of Israel and the house of Judah—there is no reference to its being made with the whole world of mankind.

We know that all of God's arrangements seem to have been to the Jew first, and then also to the Gentile. We remember that the Apostle Paul said in Romans 9, 4, "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law."

According to the prophetic statements, when the great time of trouble with which this age concludes, has drawn to a close, there will be only one nation on the face of this earth, namely the Jewish nation. The prophecies lead us to the conviction that the time of trouble will mean a destruction of every nation except the Jewish nation, and to that people it will mean a national resurrection. We remember that in the parable of the rich man and Lazarus, the Jewish nation was compared to a man; we remember that their national death was represented by the death of that rich man, and that as a nation the Jews have been

dead ever since A.D. 70. We recall how in Ezekiel the 37th chapter, reference is made to the resurrection of that nation. The valley of dry bones here spoken of does not refer to the individual Jew, but it refers to them in a national sense. Note the explanation of this fact in the 11th verse, "Then he said unto me, Son of Man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off from our parts." He does not give us to understand that these bones represent men that are actually dead, because these people are represented as speaking; they are talking about how they were like dried bones, cut off from their parts, their hope lost. In what sense was this true? Nationally. Then in this passage, we have a picture of the national resurrection of Israel. But the same time of trouble that will result in the national resurrection of Israel will result in the death and destruction of every other nation. In Jeremiah 30, 11, it says, "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." Here the statement is made that the Lord is going to make an end of all nations except the Jewish nation, that He would give them a measure of punishment, and when that period of punishment was over, He was going to restore them and bless them.

When we speak of all other nations being destroyed, we would not have you infer that we mean the individuals of those nations, nor would we have you understand us to mean that all lines of demarcation will be immediately blotted out, that language and facial characteristics will immediately disappear; but our thought is rather that from their peculiar standpoint as a nation with a government of their own, and with an organization of their own, every other nation on the face of the earth will lose its national individuality and standing in this time of trouble, except this Jewish nation, who will gain what the others lose. Why will the Jews survive nationally when the others will not? Simply because the Jewish nation was the only nation established by God; every other nation was man-made, and God had nothing to do with their organization. However, we see that through the Jewish nation that covenant and its blessings will reach all the remainder of the earth's inhabitants in due time. Note a Scripture to this effect in Isaiah 14, 1, "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob." Here we would have you specially notice the fact that strangers, those who had been members of other nations, were going to be joined at that time to Israel, to share

her blessings. The 2nd chapter of Isaiah is quite a picture of the same thing. Jeremiah, 3rd chapter, 17th and 18th verses, also remind us of the way all other nations of the earth will gather about Israel at that time. Notice also Zechariah, 8th chapter verses 20-23, "Thus saith the Lord of hosts; it shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold of all languages of the nations, even take hold of the skirt of him who is a Jew, saying, we will go with you: for we have heard that God is with you."

We have a further confirmation of this in Ezekiel 16, 59-62: First the Lord reminds Israel how they had despised that old Law Covenant that He had made with them, and then He would have them further remember that even though they had been unfaithful, He was not going to forget the beautiful things typified in that Law Covenant, and in due time, He would establish unto them an Everlasting Covenant. Following that in the 61st verse with the statement, that when He has made that Everlasting Covenant, that New Covenant with the house of Israel, and with the house of Judah, then He would give to them the people of Samaria, and the people of Sodom, but He specially reminds them that He would not give to Israel those people by that old Law Covenant, but that it was going to be by or through this New Covenant of which we find His Word full of references.

Some might ask why the Lord had determined to send this blessing to other nations through the Jews. One reason is this: The Lord determined to humble the entire human race. There is nothing that will have a more humiliating effect upon a large part of the people of the earth, and especially those who have professed the name of Christ but have really been unfaithful to His teachings, than to be compelled to look up to the Jewish people as the divinely appointed channel through which they will get their blessings. We can well believe many of them at first, in that Millennial time, will refuse to accept the blessing through the Jews, as much as to say, Lord, I want you to bless me, I want to enjoy the blessings of that New Covenant, but I am not going to take it through a Jew; you must send it through some better channel than that. We can imagine the Lord saying, All right, that is the method I have adopted; if you do not wish to accept the blessings through the Jews you need not accept them at all. We realize that in due time man or woman will come to the humble attitude of mind that will be ready

to accept the Lord's blessing through what ever channel He may be pleased to send it.

We thus recognize that, beginning with Israel, the blessing of the Lord shall reach ultimately to all the world of mankind, and thus it will be true that the blessings of that time will be to the Jew first and then to the Gentile, the same as it is now.

The secret of the Lord respecting the selection of the Church, etc., is with them that fear or reverence Him, and He will show them His covenant. (Psalm 25, 14.)

### **RANSOM AND SIN-OFFERING**

We assume that all who have made a serious study of the matter are satisfied beyond all question that the Ransom provided for mankind is none other than the man Jesus, who presented Himself for this purpose when He came to John at Jordan, there to be immersed by him into that typical water grave. (Matt. 20, 28.)

Many Scriptures can be found to support this conclusion, and none that can be construed to oppose it, hence we accept it as sound and incontrovertible. This being so we know that Jesus was in no sense inferior to Adam before he transgressed: by this we mean that Adam possessed no power, no right, no quality of any kind whatever, now represented in Jesus, but this could not be said of any other man; so that Jesus, and Jesus only, God could use to restore all that was lost to the race through the sin of its federal head Adam. His sacrifice made possible a restoration of all things, spoken of by God through all the prophets of old (Acts 3, 19-25). In this connection it is interesting to recall that Adam was given a partner (Eve) to share with him his privileges and his responsibilities, and the experiences of these two were almost identical in every way. So, in like manner, will the second Adam (Jesus), the regenerator of the first Adam's race, have a partner—"the Lamb's wife"—the Bride of Jesus. (Rev. 19, 7; 21, 9.)

It is clear to all students that the loss suffered by our race through Adam's transgression included life—human life in perfection, enjoyed amidst perfection. A restitution of all things must, therefore, include these two conditions, with all else rightly attached to them in God's plan.

How was so wonderful a thing to be accomplished as the providing for all those condemned in Adam, an opportunity to gain to themselves everything that was lost by original sin? It is not necessary to point out that such an undertaking would be altogether beyond the skill of man, beyond his wit even to devise, much more beyond his power to perform. But "God so loved the world that He sent His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

## A JUST SENTENCE

A reverent mind has no difficulty in appreciating that the condemnation, the curse of death, rests quite justly upon the whole race; nor is there any difficulty in recognizing the wisdom of condemning all in one man, seeing that this made possible the redeeming of all by one. To explain the philosophy of this redemption requires more than human intelligence however, and nothing but enlightenment by the Holy Spirit could make it possible. If the Lord can use this pen to help make more clear some of the hidden mystery, how grateful we all shall be.

In the first place we would remind ourselves of the sentence passed on Adam by God: "Cursed is the ground for thy sake; in sorrow thou shalt eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Or in other words: "In the day thou eatest thereof dying thou shalt die." The matter is summed up by the Apostle Paul as follows: "The wages of (the) sin is death." (Romans 6, 23.)

Seeing the instructions of God were disregarded, and Adam wilfully transgressed (I Tim. 2, 14), there can be no question of the justice of the death sentence, and the only hope for a future existence for the race lies in a resurrection from the state of death (Rom. 5, 18).

## THE PENALTY MET

The penalty for sin—death—passed upon all men in that all were condemned in the one transgression, the sin of one man. (Romans 5, 12.) To make it possible for the race to escape this curse of death Jesus died—"the just for the unjust." His eternal extinction as a man—the corresponding price—meets the original sentence as a substitute for Adam and his race. He was "delivered up on account of our offences"—"The Lord hath laid on Him the iniquity of us all." Had sin never entered into the world Jesus could not have died, for "the wages of sin is death." Now that He has died for us our reconciliation with God is possible, and had God so planned the matter the resurrection of the human race could have been long since.

We can see that the death of the man Jesus meets the penalty—"the wages of sin," Thus guaranteeing an opportunity of life to all. But to raise humanity to life and perfection requires more than this at His hand; they are still held in bondage to sin and death; it is His part to break the bonds of death and set the captives free in God's due time. The only way to accomplish this great work will be to give life to the poor captives; that indeed will break death's bonds, and set the prisoners free! "I will ransom them from the power of the grave; I will

redeem them from death" (Hosea 13, 14); "The gift of God is eternal life through Jesus Christ our Lord."

When speaking of the Ransom it is necessary to remember that it means—a price to correspond, just that. One man brought condemnation—death, and one man, the man Jesus, provided the Ransom for all.

The ransom, provided by Jesus, is the price necessary to set men free from the power of death. Mankind has no option but to come forth from the tomb in due time (Hosea 13, 14: John 5, 29), because the ransom has been provided in their behalf.

As matters stand at the present time we see that not only has Jesus voluntarily met the penalty for man's sin—when He by the grace of God tasted death for every man (Heb. 2, 9)—but, additionally, the vast majority of the human race have also suffered death on account of the same sin. What a contrast is here presented, however! In the case of the race a penal death from which they require to be redeemed. In the case of Jesus a sacrificial death, providing the Ransom, the means of redemption for us, and for all. This sacrificial death Jesus spoke of as a baptism—"I have a baptism to be baptized with," a baptism of death; it was the consummation of the bitter cup God poured for Him.

The sin which made the death of Jesus possible, and necessary, was the sin of the poor world of which we all formed part—"dead in trespasses and sins." (Ephesians 2, 1.) How remarkable it seems that God's plan provides for others to suffer this sacrificial death with Jesus, following in His steps. Not to provide the Ransom however, for this He had already found. To James and John Jesus says "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized" (Mark 10, 39). We recall that Jesus was thus baptised for the dead; and the Apostle refers to the like experience which comes to others when, in commenting upon the resurrection of the dead, he says, "Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptized for the dead?" "And why stand we in jeopardy every hour?" (1 Cor. 15, 29-30.)

The explanation why those who are baptised for the dead stand in jeopardy every hour can be understood when we realize that these form God's first-fruits, who have been ransomed and redeemed by Jesus and whose ransomed life has been given up to God a living sacrifice (Rom. 12, 1). It is as new creatures in Christ they stand in Jeopardy: their ransomed life sacrificed, they now have set before them the one hope of their calling—"the high calling of God in Christ Jesus" (Ephesians 4, 4; Phil. 3, 14): It is a question of eternal life or eternal death for them.

The sin for which Jesus died remains upon the race still, the curse continues, and this makes it possible for those first ransomed by Jesus, and therefore having a living and acceptable sacrifice to offer, to be baptised into Jesus' sacrificial death (Rom. 6, 3). They are first passed from death unto life (John 5, 24) so that they might die with Jesus. In John 6, 44-58, the Lord sets the matter before us; the essence of which can be found centered in one verse (verse 53), which should be read in conjunction with Lev. 17, 10-11, where one feature is typically shown. To eat (assimilate) the flesh of Jesus (by faith) means the appropriating of His human life, and drinking of the blood at the same time makes necessary the laying of that life down as part of His great sacrifice for sin—drinking the cup with Him (Mark 10, 39): the cup must not pass, "drink ye all of it." (Matt. 26, 27.)

### ONENESS WITH JESUS

It is recognized by students of the Bible that we are living in the antitypical Atonement Day, a time of sacrificing for the purpose of atonement, during which "the whole creation groaneth and travaileth in pain"—afflicting their souls all the day long (Lev. 16, 29-30). The Man Jesus was sacrificed, offered up, over nineteen hundred years ago, and the continued sacrifices which have followed have consisted of those who have denied themselves, and taken up their cross and followed Him. That there would be further sacrifices following the sacrifice of the man Jesus is set forth clearly in the book of Hebrews in chapter ten. In chapter nine, verse 23, we read: "It was therefore necessary that the patterns of things in the heavens should be purified with these (the blood of bulls and goats); but the heavenly things themselves with better sacrifices (plural) than these." Then in chapter ten, verses 9 and 10, we read "He taketh away the first (typical), that He may establish (not fulfill) the second; by the which will (purpose) we are sanctified through the offering of the body of Jesus Christ once for all." The authorized rendering of verse 12 is not complete; the full text can be seen in the literal rendering of the Diaglott New Testament which reads—"He but one on behalf of sins having offered a sacrifice for the continuance (Lexicon: prolonged, extended) sat down at the right hand of God thenceforth waiting till may be placed the enemies of Him a footstool for the feet of Him. By one offering He has perfected for the continuance those being sanctified." He has been waiting for nearly two thousand years and waits still, whilst those who are perfected and sanctified continue the "better sacrifices," which He established for the cleansing of the things heavenly (Heb. 9, 23). When this work of sacrificing is complete the Lord will begin to deal with the world, and will quickly put all enemies under His feet. We read: "This is the coven-

ant I will make with them after those days," after the days of waiting during which the "continued" sacrifices are completed. God says He will put His "laws in their hearts, and on their minds will He write them," and adds: "And their sins and their iniquities I will remember no more," then no longer will offerings for sin be needed.

The Scriptures already referred to make clear that there is a oneness with Jesus which His followers experience preparatory to the oneness of glory to follow on the spirit plane of being.

How can this oneness be defined? It is a fellowship with Him in the sin-offering; a fellowship in atonement; but not in the ransom which provides the intrinsic value which makes atonement.

None of the fallen human race shares in this "oneness" when in their fallen state. To have fellowship with Jesus in the Sin-offering, we need to receive the grace of God in its many aspects and applications, to fit us for so great an honour; and even then the fellowship with Him is possible only by the righteousness provided in Jesus. When Jesus inaugurated this wonderful work He expressed Himself thus: "Suffer it to be so now, for it becometh us to fulfill all righteousness." Our Lord's words formed a message of instruction to a fallen race, of whom none were righteous, that God had now appointed that righteousness was to be obtained in, and through, Jesus only.

### JUSTIFICATION

The great doctrine of justification appears to be God's appointed way whereby men may be privileged to share in the sin-offering.

It is interesting, and suggestive, to note that wherever the expression "justified," occurs in the New Testament it invariably comes from the Greek word "dikaioo." From this we gather that some similarity must be seen wherever the word is used: a correspondence, but not necessarily an exactly similar meaning, because, as Prof. Young tells us, "to justify" means "to make, or declare, right." The Scriptures say—"it is God that justifies (Rom. 8, 33). For God to make right would mean that the individual would be holy—perfect: for Him to declare right need not mean a state of perfection, but right in intention or action—a qualified state of rightness. The first thing required by God of a sinner is repentance: "Repent ye therefore."

Repentance would appear to be the first stage of justification, as clearly taught by our Lord in the parable (lesson) He gave for the purpose (Luke 18, 10-14). Here Jesus teaches us that the man who confessed himself a sinner, and cried for mercy, went down to his house "having been justified" (Diaglott literal).

The next thing God requires is conversion, a change of heart—"repent ye therefore and be converted." Such a



state indicates a progression in justification, a drawing nearer to perfection, and Jesus says: "By thy words thou shalt be justified"; the good words spoken being an indication of the converted state of the heart, as the context shows.

Faith continuing to develop according to knowledge and a fuller appreciation of God's plan of salvation in Jesus, brings a still further advancement towards holiness, perfection, peace, and life. Jesus said "According to your faith be it unto you," and the Apostle Paul expresses it thus: "Therefore being justified by faith we have peace with God." (Rom. 5, 1.)

Thus far justification is of a "declared" character, not the end in view, but arranged to convey one to the final stage of justification to life—a "making" right. To fail to proceed would mean to receive the grace of God in vain—the object in view not being attained to; but this would not mean loss of life for the individual, he never having been justified to life. So far he has been "declared" right, but not "made" right. The next, and final, step of justification is found in Romans 5, 9, where we read "by much more than having been justified now in the blood of Him"—a "making" right. The Scriptures tell us that "the life of the flesh is in the blood" (Lev. 17, 11). Hence the expression "justified now in the blood of Him" is a hidden way of saying justified in the human life of Him. These are the "mercies of God" whereby it is possible to present to God a living, holy, and acceptable (human) sacrifice "our reasonable service" (Romans 12, 1).

### THE SIN-OFFERING

The sin-offering forms the basis for forgiveness of sins (Making atonement), thus affecting mankind from the moral, or righteousness, point of view. It provides for atonement from sin, but does not provide life for anyone.

In Hebrews 13, 10-13, is clearly set forth what the sacrifices of the Gospel Age (the antitypical Atonement Day) are. We read "We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach."

Those spoken of as serving the tabernacle are the consecrated, and anointed, Priests, both in type and anti-type. Which means that those, thus called of God today, have an altar whereof they have no right to eat. Had Jesus, the first of these favoured ones, partaken of the offering, He Himself placed upon the altar for sacrifice, He would have been unacceptable to God as an offering for sin. The Apostle would remind all who are sharing this ex-

perience with Jesus, that their offering must be wholly and totally consumed in like manner "for the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the gate," "let us go forth therefore unto Him (Jesus) bearing His reproach." If we take back from the altar any part of the offering we make to God we shall lose for ourselves the privileges and honours of the Christ of God. "Precious in the sight of the Lord is the death of His saints" (Psalm 116, 15); "It is a faithful saying: for if we be dead with Him, we shall also live with Him" (2 Tim. 2, 11). "Be thou faithful unto death and I will give thee a crown of life" (Rev. 2, 10). Quite clearly the meaning of the references in Hebrews is that the offering of the footstep followers of Jesus must be wholly consumed upon the altar; and the reason for this is equally clear, namely because their sacrifice forms part of the sin-offering (Rom. 15, 16), the completing of Jesus' sacrifice, as typically shown by the comingling of the blood of the goat with that of the bullock upon the propitiatory. (Lev. 16, 15).

### THE LAMB'S WIFE

Jesus, the Lamb of God, delighted to do His Father's will. The course marked out for Him was a remarkable one. He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name." "Let this mind be in you, which was also in Christ Jesus," for God has predestinated that the Bride of Christ must first be conformed to His image (Rom. 8, 29). Those who demonstrate their loyalty to their heavenly Bridegroom under the various tests now upon us, filling up of the afflictions left behind of Christ for the Body's sake will be counted worthy to form the Bride, the second Eve. O glorious prospect drawing near—the Marriage of the Lamb! "They that were ready went in with Him to the marriage: and the door was shut." When the marriage is consummated, and the virgins, the Bride's companions that follow her, are brought into the King's palace, with gladness and rejoicing, then the regeneration of Adam's race, for whom atonement will have been made, will begin, and "the fathers shall become the children" of the Bride and Bridegroom, and they shall be made princes in all the earth, as co-labourers in the glorious work—the restitution of all things made possible through the sacrifice of the man Christ Jesus.

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101	4632	184	4492	278	4504
107	4637	197	4547	280	4537

\*Selected paragraphs from these reprints.

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