



God Has Promised

“We have many great promises that God has given us. These promises strengthen our faith and give us hope in our trials. Let us consider one of these promises. “God is faithful, and He will not let you be tempted beyond your ability, but with the temptation [trial] He will also provide the way of escape, that you may be able to endure it” (1 Corinthians 10:13 ESV).

This promise of God assures us that no trial or temptation in our life can be so difficult that we cannot bear it. No trial can be so severe that it can separate us from the love of God, or harm us as new creations.

In this chapter, Paul tells us about the escape of Israelites from Egypt to the promised land. He tells us about the trials and temptations they had to face and about the failures they made. In verse 11 Paul says, “Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come” (1 Corinthians 10:11 ESV).

Thus, he shows that these temptations of Israelites were told for us, spiritual Israel, so that we could learn from their experiences, and it would help us in our escape from the antitypical slavery of Egypt, this present sinful world, to our promised land, the heavenly kingdom of God.

And we know that the call of us, the ecclesia, the called-out class, is a “high calling” to co-heirship with Christ. It is a call to become a member of God’s divine family in heaven.

As we walk in this antitypical wilderness journey from the world to our promised reward, God allows us to face difficult experiences to teach us to be suitable for the work of the kingdom of God. If we are faithful in these trials, it shows our faithfulness to the Lord. God has promised that he will oversee all these experiences and will not allow anything to be too difficult or harmful for us as new creations.

Paul shows us in this chapter, five different temptations that the Israelites endured. These were (1) Lusting after evil, (2) Idolatry, (3) Sexual immorality, (4) Tempting Christ, and (5) Murmuring. Let us look at these different trials.

(1) Lusting After Evil

Of this first trial Paul states, “Now these things took place as examples for us, that we might not desire evil as they did” (1 Corinthians 10:6 ESV).

This incident is told in Numbers chapter 11, where it says, “And the mixed multitude in their midst **lusted with great lust**. And the sons of Israel also turned and wept, and said, who shall give us flesh to eat? We remember the fish which we ate freely in Egypt, the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; there is nothing at all besides this manna before our eyes ... and Jehovah struck the people with a very great plague. And he called the name of that place Graves of Lust, because there they buried the people that **lusted**” (Numbers 11:4-6,34 NKJV).

The Israelites were not thankful to God for those blessings they received. They did not honour God, even though God had saved them from slavery in Egypt and provided them with sufficient provisions to live every day in the wilderness. The temptation was too great for them and very soon they began to lust those pleasures they had enjoyed in Egypt.

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For us, Egypt is a type of the present sinful world from which God has called us out. Even though we may have unpleasant experiences in our wilderness journey God wants us to overcome the temptation to **lust after the worldly and sinful things** which we left behind when we accepted God's call. We should also not tell the Lord what good he should offer us in this world, but through faith trust in his guidance. He knows best how we are able to flee the spirit of this world. Our requests should always be according to His will, not according to our old earthly will. Our Father knows what we need before we even ask him. And he is willing to give good gifts to his children.

(2) Idolatry

Paul mentions the second trial in verse 7, "Nor should we be **idolaters**, even as some of them, as it is written: 'The people sat down to eat and drink and rose up to play'" (1 Corinthians 10:7).

This refers to the incident when Moses was on Mount Sinai to get the tablets of the testimony. This is told in Exodus chapter 32, "When the people saw that Moses delayed coming down from the mountain, the people gathered themselves together to Aaron and said to him, 'Up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.' ... And he [Aaron] received the gold from their hand ... and made a **golden calf**. And they said, '**These are your gods**, O Israel, who brought you up out of the land of Egypt!' ... And they ... offered burnt offerings and brought peace offerings. And the people sat down to eat and drink and rose up to play" (Exodus 32:1, 4, 6 ESV).

Moses was gone forty days. It was a long time for the people. Moses was God's representative to them. His absence for a long time was a test of faith, trust, and patience for them. They wanted a visible representative of God while Moses was gone. In this situation worldly wisdom seduced them and they did not trust in God when they could not see him with their own eyes.

When we have left the slavery of sin behind us, we have to walk by faith and not by sight. Sometimes we may have experiences where we lose sight of the Lord. Do we then turn to the gods we worshiped in the past when we were in the world? **Idolatry** means **worship** given to **any person, system, or thing — except to the Lord**.

The golden calf of spiritual Israel can be **earthly career, position, fame, honour**, etc. They give themselves completely to it, devoting their time and energy to it. They treat it like God, worshipping it.

The love of **money** and all that it can buy can also lead to idolatry. Others worship some **person**, and they like to do everything to gain their favour.

One idol is **sectarianism**. It resembles the true worship of God, but he who becomes a worshiper of an earthly system is willing to bind himself both hands



Egypt, a type of the present world

and feet thinking that it is the right way to serve God. For the true spiritual Israel, the only thing we should worship is God.

(3) Sexual Immorality

Paul mentions the third trial in verse 8, where he says: "We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day" (1 Corinthians 10:8 ESV).

This incident is told in Numbers chapter 25, where it says: "And the people began to **fornicate** (sexual immorality) with the daughters of Moab. And they called the people to the sacrifices of their gods. And the people ate and bowed down to their gods. And Israel joined himself to Baal of Peor. And the anger of Jehovah was kindled against Israel. ... And those that died in the plague were twenty-four thousand." (Numbers 25:1-3, 9)

When we consider the sexual immorality of spiritual Israel, we are often warned about it in Revelation. In chapter 17 we are told, "Come, I will show you the judgment of the great prostitute who is seated on many waters, with whom the kings of the earth have committed sexual immorality, and with the wine of whose sexual immorality the dwellers on earth have become drunk" (Revelation 17:1-2 ESV).

The use of the words "sexual immorality" in these cases seems to point to its antitypical meaning of the **forbidden union of Christ's virgin bride class with the world**. The forbidden connection between the world and the sanctified people of God. We cannot join in the spirit with those that do not have the spirit of the Lord but have the spirit of the world.

(4) Tempting Christ

The fourth case is told in verse 9, which says: "Nor let us **tempt Christ**, as some of them also tempted Him and were destroyed by serpents" (1 Corinthians 10:9).

This incident is told in Numbers chapter 21, where it says: "And the soul of the people was very discouraged because of the way. And the people spoke

against God and against Moses, Why have you brought us up out of Egypt to die in the wilderness? For there is **no bread**, neither is there **any water**. And our soul **hates this light bread** [manna]. And Jehovah sent fiery serpents among the people” (Numbers 21:4-6).

This seems to describe the temptation of spiritual Israelites to **lose their appreciation for spiritual things, the truth of Christ, the bread of life**, and thirst instead for the hopes of this world. They **tempted the Lord** and spoke against the guidance of the Lord. Such surrender to worldly hopes endangers them to the bites of the great serpent of sin, whose poison destroys their spiritual life. This text teaches them to look to the crucified Christ so that they can recover from the bite of the serpent.

When they “look” to Christ who became a ransom for us and died for us, then they will see the lesson of submission to divine providence, that they may recover from the bite of the serpent.

(5) Murmuring

The fifth case is told in verse 10, which says: “Nor **murmur** as some of them also murmured and were destroyed by the destroyer” (1 Corinthians 10:10).

Israel had come to the border of promised land and had sent spies into the land. The spies did not believe that Israel would be able to conquer the land and refused to enter the land, making false statements about what they had observed. As a result, Moses led Israel back into the wilderness where they would be for the next 40 years. Then came the event that Paul seems to refer to. This is told in Numbers chapter 16. It tells how the leaders of the people “**gathered themselves against Moses**” (Numbers 16:3). They said that they are as qualified as Moses to lead the people and serve in holy matters. But God destroyed these rebels. (verses 30-35) Many Israelites were on the side of the rebels. They accused Moses of being responsible for the deaths of the rebels. And in the plague that followed nearly 15,000 Israelites died (verses 41-49).

The lesson of this example for spiritual Israel seems to be that we should wait for God’s guidance in the journey. Christ is the antitype of Moses, he is our leader, our head; and **no one can exalt himself and take this leadership from him**. And we are not to follow anyone who thus **murmurs** against the Lord.

The Lord may lead us through a long and difficult wilderness journey to the promised land, but we should never **complain** against the Lord. We should always trust in the Lord so that we never **murmur** against his guidance.

Conclusion

Israel was not able to trust the Lord in their wilderness experiences. There were only two men from all the adult Israelites who left Egypt that finally entered into the promised land (Numbers 14:21-24, 26:65).

We have received God’s high calling to escape from this present sinful world. Through our experiences God strengthens us so that in our hearts and minds we could leave behind everything that belongs to this present world and that we would be ready to enter our promised heavenly reward. If we trust the Lord in all our trials and temptations and are faithful to him, we are given the promise that is quoted in the beginning, “God is faithful, who will not allow you to be tempted above what you are able, but with the temptation also will make a way to escape, so that you may be able to bear it.” What a comforting promise this is.

The Lord allows us to have trials, but he will control all of them. In James 1:12 it is said, “Blessed is the man who endures temptation, because having been approved, he will receive the crown of life which the Lord has promised to those who love Him.” These trials cannot harm us as new creatures. This is also what we are promised in Romans 8:38,39, “For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.”

All Power is Given Unto Him

“Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there shall be no end”
(Isaiah 9:6,7).

The Apostle John wrote, “The Father sent the Son to be the Savior of the world” (1 John 4:14). Much is involved in saving the world from the bondage of sin and death. The *Logos*, the beloved Son of the Creator, first was “made flesh,” being born into the human family and maturing to manhood (Luke 2:1-20). The purpose of Jesus’ birth

as a human was completed at Calvary, when he cried out, “It is finished” (John 19:30). There he gave his flesh, his humanity, in death that the world might have life.

But this was far from being the completion of the entire divine purpose as centered in Jesus. God sent his Son to be the Savior of the world, therefore further

features of the plan of salvation must be accomplished by him. It was for this purpose that he was raised from the dead, and as he testified, “all power” was given unto him (Matthew 28:18). Through this “all power” Jesus is to become the Head, the chief ruler of a world-wide “government,” the perfect functioning of which is his responsibility — “The government shall be upon his shoulder.”

This aspect of the divine plan of salvation was not due to be accomplished at the first coming of Jesus. Paul wrote of a future day, urging Timothy to faithfulness, “until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see: to whom be honor and power everlasting” (1 Timothy 6:14-16).

In this text Paul speaks of the “appearing” of Jesus, and that he dwells in “the light which no man can approach unto; whom no man hath seen nor can see.” We are not to suppose that Jesus will ever appear in a manner which will make it possible for him to be seen by human eyes. It is the events associated with his return that reveal the fact of his presence. Important among these events is the establishment of his kingdom, the “government” which rests upon his “shoulder,” will increase until it covers the whole world.

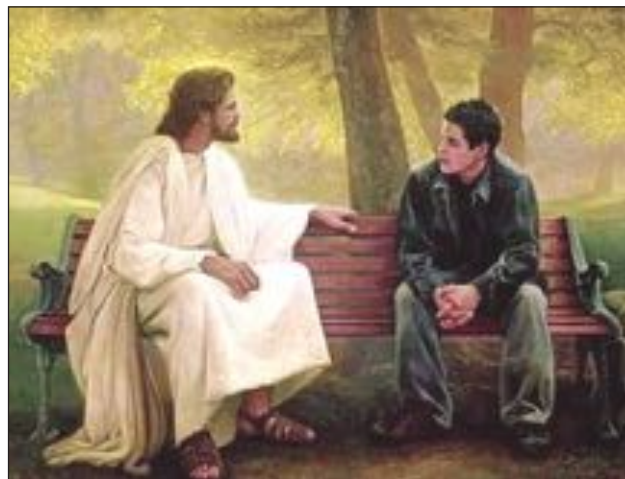
Revelation 17:14 informs us that Jesus, the “Lamb,” is the “Lord of lords, the King of kings.” Paul informs us that he will reign until all enemies are put under him, and that finally even the great enemy Death will be destroyed (1 Corinthians 15:25,26).

“Wonderful Counsellor”

Jesus will be much more to mankind than a Ruler. The many titles the Bible assigns to Jesus indicate the various ways in which he will serve the people in that great kingdom project of blessing “all the families of the earth” (Genesis 12:3).

After telling us that the government will be upon His “shoulder,” Isaiah says, “His name shall be called Wonderful Counsellor” (RSV). In the Hebrew text, the word translated “Counsellor” means to advise. In chapter 11 Isaiah writes again concerning Jesus, saying, “The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ... and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears” (verses 2, 3).

What profound “advice” is given in his Sermon on the Mount. What keenness of perception is manifested in his encounters with his enemies, and in answering the questions of his friends. The chief priests and Pharisees sent officers to bring Jesus to them, but they returned without him, explaining, “Never man spake like this man” (John 7:46).



Jesus is our Wonderful Counsellor.

All these qualities of wisdom, perception, kindness, and understanding, were possessed by the man Jesus. How much they have all been enhanced in the highly exalted Jesus to whom has been given “all power,” that great “King of kings and Lord of lords.” He will be a Wonderful Counsellor to all mankind who, under his rulership, learn to put their trust in him.

“Mighty God”

Isaiah informs us that this Wonderful Counsellor will also be the “Mighty God.” The Hebrew word here translated “God” is *el*, meaning strength, or mighty one, and is applied in the Bible to any deity, even to human princes and rulers (Isaiah 46:6, Ezekiel 28:2). The name Jehovah, on the other hand, is applied exclusively to the Almighty God, the Creator of heaven and earth.

That Jesus is a Mighty God is apparent from all the scriptural testimony concerning him since he was raised from the dead and highly exalted to the “right hand of the Majesty on high” (Hebrews 1:3). During his pre-human existence as the “word” (Greek: *Logos*), or representative of Jehovah, he was a mighty god, and now he is exalted far above the nature and position he enjoyed with his Father before the world was. How appropriate, then, that one of his titles should now be the “Mighty God.”

Jesus said that it is the Heavenly Father’s desire that “all men should honor the Son, even as they honor the Father” (John 5:23). In Hebrews 1:6 we learn that all the angels have been instructed to worship the Son. In this same chapter, prophecies are quoted from the Old Testament concerning the highly exalted Jesus, which read, “Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God [Jehovah], hath anointed thee with the oil of gladness above thy fellows” (Hebrews 1:8,9, Psalms 45:6,7).

Throughout the period of his righteous reign Jesus will be recognized as the “Mighty God,” and will be worshiped as such. Many of the Old Testament promises of kingdom blessings, while they indicate

Jehovah God to be their author, will be fulfilled by the exalted Jesus, who is now the “holy arm” of the Creator which will be “made bare” during the kingdom period, when “all the ends of the earth shall see the salvation of our God” (Isaiah 52:10).

By the mouth of his holy prophets God made promises of blessings which would be dispensed to the nations through the Messiah, the great Savior and King whom He would send. When this kingdom is fully established, and its rich blessings of peace, security, health, and life are flowing out to the people, they will recognize them as the fulfillment of God’s promises and will say, “This is our God; we have waited for him ... we will be glad and rejoice in his salvation” (Isaiah 25:9).

The fact that the people will accept these kingdom blessings as reaching them from God, does not mean that the “mighty God [el],” Jesus, will not be the one who is then reigning over the nations. It simply means that Jehovah’s promises are then being implemented by the Messianic kingdom arrangements, in which Jesus will be the supreme ruler. This arrangement will continue throughout the thousand years of his reign (Revelation 20:4,6). Then the last enemy, even death, shall have been destroyed, and as Paul explains, all enemies shall have been put under the feet of Jesus. Paul explains further, “When he saith all things are put under him, it is manifest that he [Jehovah God] is excepted, which did put all things under him [Jesus]. When all things shall be subject unto him [Jesus], then shall the Son also himself be subject unto him [Jehovah God] that put all things under him [Jesus], that God may be all in all” (1 Corinthians 15:25-28).

How clear it is also that while unlimited authority and “all power” is given to Jesus, to be exercised during the period of his reign yet when the purpose of that reign shall have been accomplished, this beloved and highly exalted Son of the Creator shall be subject to him “which did put all things under him.”

“Everlasting Father”

Another title given to Jesus is “Everlasting Father.” The literal meaning of the word “father” is, “One who has begotten a child.” Implied, therefore, is the thought of life-giver. Jesus will be the life-giver to the world during the thousand years of his reign. “The hour is coming,” Jesus said, “when the dead shall hear the voice of the Son of God: and they that hear shall live” (John 5:25-29). Jesus will give life by restoring the dead to life.

In the next verse the meaningful word “For” is used. “For as the Father hath life in himself; so hath he given to the Son to have life in himself.” Originally, God alone possessed immortality. Jesus was given immortality when he was raised from the dead. It seems that here the additional thought of being able to impart life to others is implied. “In him we live, and move, and have our being” (Acts 17:28). Now that Jesus is exalted to the divine plane of life, he also is a source of life.

The willing and obedient will be restored to perfection and enabled to live everlastingly. Thus, Jesus will not only be a life-giver, or father, to the world, but to all who pass the tests of that time, he will give life that will be everlasting; so, he will be the “Everlasting Father.”

“Prince of Peace”

This designation is perhaps the best known of all the titles which the Bible assigns to Jesus. While not used by the angel who announced the birth of Jesus to the shepherds on the Judean hills, the chorus of the heavenly host praising God and saying, “peace on earth,” has been a continuous reminder of it. We think of peace in contrast with war, and we know that because of the rulership of Christ, war will be abolished. “They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Micah 4:3).



Jesus will bring peace on earth.

Jesus’ further function as “Prince of Peace” is revealed in that song of the angels on the night he was born in Bethlehem. “Glory to God in the highest, and on earth peace, good will toward men” (Luke 2:14). The message of the angels was that the birth of Jesus was an expression of God’s good will “toward” all men, an expression of good will that would eventually lead to universal “peace on earth.”

When our first parents transgressed God’s law and were sentenced to death, divine favor was withdrawn from them. Sin and selfishness began to rule in the hearts of men, which led to bitterness and hatred toward one another — in families, in communities, within nations, and among nations. Basic to this prevalence of strife among men has been their alienation from God. They have been in rebellion against him and his laws of righteousness and love. When God sent his Son to be the Savior of the world, it was an expression of his good will.

In Romans 5:1 Paul uses the expression “peace with God” to describe the blessed relationship that

See POWER, continued on page 10 ...

The Bible Teachings on the New Covenant

Classes Developed Under Original Abrahamic

“**Y**e shall all die like man,” or as men, writes the Lord through the Prophet (Psalms 82:7). There are three classes developed under God’s original Covenant with Abraham — the Grace or Sarah Covenant.

(1) The “little flock” of under priests — members of the Body of the High Priest. These suffer with Him, sharing “His death,” “His cup,” “baptised into His death.”

(2) 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.”

(3) 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 (Hebrews 10:29).

Death of All Sanctified

All 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 affected (Z. 1909-349).

THE RANSOM WORK

Physical Sufferings Re Ransom

Question — Were the physical sufferings of our Lord Jesus requisite to the ransoming of humanity?

Answer — 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 state 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 as 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 (Hebrews 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 everyone 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



Jesus’ offering will lead to the Millennial Blessings.

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 anyone. 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 sway in Christ" (2 Corinthians 3:13).

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.



Jesus provided our Ransom at Calvary.

A Believer 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 everyone that believeth," not to everyone 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, honour and immortality — a proposition so wonderful that anyone whose faith 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 (Z. 1909-170).

PASSOVER AND ATONEMENT DAY SACRIFICES

The celebration of the Passover raises the question, Did the sacrifice of the Passover lamb in 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 Sacrifice 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”), 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 (Exodus 29:10-18).



Atonement Day Sin Offerings were burned outside the camp.

“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 (Leviticus 16:27, Exodus 29:14). The burning represented the gradual destruction of the flesh. Outside the camp signified ostracism, rejection of men, dishonour. 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 emphasises 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” (Hebrews 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 recognise 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.

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 became His members only as spirit-begotten New Creatures, when their mortal bodies have been

presented 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.

Study Necessary

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 nourishment — 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 Scripture Studies. Our minds are leaky vessels and many who have read the Study series several times find that their later readings reveal to them matters which they did not see earlier (Z. 1909-132).

“IF WE SUFFER WITH HIM”

“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” (Romans 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



We have faith in Jesus as our redeemer and teacher.

is, as expressed by our Lord, “to seek and to recover that which was lost” (Matthew 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 people 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 reckoned. 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 reckoned? “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” (Romans 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 Covenant, 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.

POWER, Continued from page 5 ...

exists between God and those who now, by faith, accept Christ and become his disciples. Very few during the present age have risen above their superstitions and their fears, and by faith entered this blessed relationship of “peace with God.” Confusion concerning God and His wonderful plan of salvation have hindered the vast majority from finding God, even though many have sought after Him.

This does not mean that God’s plan of salvation through Christ has failed. It simply means that the time in that plan for the enlightenment of the people has not yet come. It will be during the thousand years of Christ’s reign that this will be accomplished. It will be then that “the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isaiah 11:9). The “veil” of superstitions pertaining to God will be removed, permitting the people to understand his loving plan for their eternal happiness (Isaiah 25:6-8).

A Mediator

If we think of the title, “Prince of Peace,” as signifying a peacemaker, it helps us to visualize the more complete role Jesus plays in the Father’s loving plan of reconciliation and salvation. The title mediator suggests the same function, and in 1 Timothy 2:3-6 we read concerning Jesus, “This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For 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.” A mediator between God and men is a peacemaker, and it is as such that Jesus serves as “Prince of Peace.”

Here we see that this loving plan for being reconciled to man is of his authorship. That is why Paul refers to him as “God our Savior.” Jesus is the Savior of the world in that he carries out the Father’s plan for the redemption and recovery of the lost race from sin and death. Therefore, the angel announced, “Unto you is born this day in the city of David, a Savior, which is Christ the Lord” (Luke 2:10). But God is the “Savior” in the sense that He is the author of the plan of salvation in which all will be given an opportunity to return to harmony with Him and live.



Christ is the mediator between God and men.

It was Jesus as a perfect man who could give himself a “ransom,” a substitute, a corresponding price for the forfeited life of Adam. While he gave his flesh in sacrifice, it is intensely meaningful when referring to this aspect of the divine plan to associate it with his life on earth as a perfect man — the “man Christ Jesus.” Jesus’ sacrificial work as a man laid the foundation for his mediatorship between his Heavenly Father and the fallen human race, and it will be during his millennial kingdom that he will serve as Mediator, or Peacemaker.

In Due Time

The fact that more than 1900 years have passed since Jesus gave himself a ransom for all does not imply that there has been any failure of the divine plan for establishing peace between God and men. There is a “due time” for every feature of the divine plan. There was a “due time” for Jesus to die for the sins of the world, and, as Paul assures us, a “due time” for this great fact to be “testified,” or made known to all.

God does not save men in their ignorance. When, through Adam the human race was condemned to death, God “gave them up,” writes Paul (Romans 1:24-26). They “changed the truth of God into a lie,” he declares, and darkness pertaining to the will and plan of God settled down upon mankind. The Prophet Isaiah wrote, “Darkness shall cover the earth, and gross darkness the people” (Isaiah 60:2). Throughout all the centuries since man was driven out of Eden this condition has prevailed. Practically all the human race have gone down into the sleep of death knowing nothing of the “only name” given under heaven among men, whereby they must be saved (Acts 4:12).

But they are not lost forever. Paul writes that it is God’s will for “all men to be saved, and come unto the knowledge of the truth” (1 Timothy 2:4). The word “saved” as used in this text, denotes a rescue from the sleep of death, and an awakening to consciousness.

Paul explains that this awakening from the sleep of death is to make possible the receiving of a knowledge of the truth. “The dead know not anything” (Ecclesiastes 9:5). Therefore, no one in death could receive a knowledge of the truth. They must first be saved or awakened from death. This, as we have explained it, is the fact that “there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all” (1 Timothy 2:5,6).

Not until, in “due time,” this truth is made known to the people will they have an opportunity to accept God’s grace through Jesus, be reconciled to their creator, and receive the opportunity of living forever. Thus, we see that the work of “Prince of Peace” in re-establishing peace between God and men began by the sacrifice of his humanity as a “ransom for all.” In “due time,” during the thousand years of his kingdom, it will continue. It will be then that all in death will hear his voice awakening them to life, that they may

have testified to them the loving provision which has been made whereby they might obtain eternal life.

Referring to the awakening of the dead by the “Mighty God” to whom has been given “all power in heaven and in earth,” the Prophet Isaiah wrote, “The ransomed of the Lord shall return ... with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isaiah 35:10). The thought of a whole race returning from death singing songs of praise to God, and with hearts filled with joy, should not be difficult to believe, for we know that He who has promised it is abundantly able to perform all his good pleasure. Sorrow and sighing shall “flee away.” Though weeping has continued throughout the long nighttime of the reign of sin and death, we are given the assurance that “joy cometh in the morning” (Psalms 30:5).

Truly, the glorified Jesus will rule with understanding, who will be as a “Mighty God” to his subjects and who will give life everlasting to those who obey his laws. In addition, will re-establish their oneness and harmony with the great Jehovah God, the Creator of heaven and earth. Nor will all these glorious attributes be manifested on merely a local basis. “Of the increase of his government and peace, there shall be no end,” wrote Isaiah, meaning that his influence will continue to expand until it embraces all

nations, and people.

Isaiah concludes this prophecy with the assurance, “The zeal of the Lord [Jehovah] of hosts will perform this” (Isaiah 9:7). When Paul wrote concerning the period of the kingdom of Christ, explaining that during that time “all things were put under him,” he asserted that the Heavenly Father was excepted. Our Heavenly Father has never given up, nor will he ever give up his position of supreme headship in the universe. He has asked us to worship his Son, and he has entrusted to his Son the great work, through his death and through the rulership of his kingdom, of rescuing the world of mankind from the curse of sin and death.

Jesus is the exalted representative of Him in the accomplishment of this plan of salvation. In the prophecy of Jesus’ conception and birth recorded in Isaiah 7:14, he is given the name “Immanuel,” meaning “God is with us.” From the standpoint of Jesus’ zeal for his Father’s plan, and his accomplishment of every aspect of it, this name is appropriate. In him, and through him, the “zeal of the Lord of hosts” performs all the good pleasure of Jehovah toward his human creatures so that ultimately all the earth will be filled with his glory, and all nations shall rejoice in his salvation (Psalms 67:2,3).

Lessons From the Jewish Feasts

“Speak to the sons of Israel and say to them, ‘The LORD’s appointed times which you shall proclaim as holy convocations — My appointed times are these’ (Leviticus 23:2 NASB).”

The twenty-third chapter in Leviticus sets out for the Israelites, through Moses, the holy days, the times, and the seasons as they were appointed by God. Each of these Holy days had a special meaning to the Jewish Nation and provide lessons for the Christians today.

The Sabbath

“For six days work may be done, but on the seventh day there is a sabbath of complete rest, a holy convocation. You shall not do any work; it is a sabbath to the LORD in all your dwellings” (Leviticus 23:3 NASB).

The Israelites had six days in which to provide for their families and the seventh day was set aside to worship the Almighty. It is interesting that other feasts were to be observed in the sanctuary, the tabernacle, or the temple. The sabbath was to be **as a day of rest** observed wherever they were on that day including private homes or even while travelling.

The Lord’s Passover

“In the first month, on the fourteenth day of the

month at twilight is the LORD’s Passover” (Leviticus 23:5 NASB).

This was firstly to remind the Israelites how the Angel of death had Passed over the first born of Israel, but which killed the first born of both man and beast of the Egyptians. On entering into the promised land there was a change, remembering when Jehovah had led them out Egypt, from bondage to freedom. The lamb was slain on the fourteenth day about 3.00 pm.

Feast of Unleavened Bread

“Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. ‘On the first day you shall have a holy convocation; you shall not do any laborious work. ‘But for seven days you shall present an offering by fire to the LORD. On the seventh day is a holy convocation; you shall not do any laborious work’ (Leviticus 23:6-8 NASB).

The fifteenth was the day that the Jews left Egypt a joyous occasion which would be remembered throughout the years ahead, right through to the time of Jesus. The lamb was eaten on the 15th day. It is

interesting that they were not to do laborious work on the first and the seventh day. They were to work in agriculture, manufacturing, or equipment repairs. They could bake bread, boil, or roast meat and travel, things that they could not do on their sabbath day.

Feast of Weeks

‘You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. ‘You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the LORD’ (Leviticus 23:15-16 NASB).

In Exodus this festival is explained. “You shall celebrate the Feast of Weeks, that is, the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year” (Exodus 34:22 NASB). At the Passover it was the time of the barley harvest while the festival of weeks was at the start of the wheat harvest. Lastly came the feast of ingathering because at this time all the fruits of the earth, the corn, wine, and oil, and all others were gathered in; and this was towards the close of the old year, and at the beginning of the new year (Exodus 23:16). Similar to the feast of unleavened bread, the command was “You shall do no laborious work.” “It is to be a perpetual statute in all your dwelling places throughout your generations.”

An interesting point is brought out in verse 17, “You shall bring in from your dwelling places two loaves of bread for a wave offering, made of two-tenths of an ephah; they shall be of a fine flour, **baked with leaven** as first fruits to the LORD” (Leviticus 23:17 NASB). All the offerings to Jehovah were to be first born males without blemish or the first fruits of the harvest. The bread at the Passover was unleavened as well as for the feast of unleavened bread, that is, without fermentation. However, for this offering they were allowed to bring loaves made with wheat and leaven.



Pentecost (Feast of Weeks)

Feast of Trumpets

“Speak to the sons of Israel, saying, ‘In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation. You shall not do any laborious work, but you shall present an offering by fire to the LORD’ “ (Leviticus 23:24-25 NASB).

It took place on the first day of the seventh month, Tisri (September/October), which was the commencement of the civil year. The blowing of trumpets called the sons of Israel together for a solemn holy convocation. It is suggested that this time was a period of ten days for self-examination and repentance, leading up to the Day of Atonement.

Day of Atonement

Ten days after the sounding of the trumpets, the Lord again spoke to Moses saying “On exactly the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD. You shall not do any work on this same day, for it is a day of atonement, to make atonement on your behalf before the LORD your God. If there is any person who will not humble himself on this same day, he shall be cut off from his people” (Leviticus 23:27-29 NASB). This not only included the Jews but any alien that sojourns among them.

The rules and the penalties on this day were strict, there was to be no work at all, as the penalty was death. It was to be a perpetual statute throughout their generations wherever they lived. Earlier in Leviticus the purpose of the day is set out “for it is on this day that atonement shall be made for you to cleanse you; you will be clean from all your sins before the LORD” (Leviticus 16:30 NASB). The whole of chapter sixteen is devoted to setting out the procedures that the high priest had to carry out to atone for the sins of the people during the previous year.

The Feast of Tabernacles (Booths)

Five days after the Atonement Day sacrifices Jehovah instructed Moses to tell the people, “Speak to the sons of Israel, saying, ‘On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD. On the first day is a holy convocation; you shall do no laborious work of any kind. For seven days you shall present an offering by fire to the LORD. On the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly. You shall do no laborious work’” (Leviticus 23:34-36 NASB).

The feast of tabernacles was for seven days unto the Lord; the design of which was partly to give thanks for the fruits of the earth, now all gathered in; but chiefly to remember the dwelling of the children of Israel in tents and booths during their forty years’ abode in the wilderness. Verse 36 states that there would be seven days of continuous offerings, but the nature of those



Jesus in Jerusalem during the Feast of Tabernacles

offerings was not given. “You shall live in booths for seven days; all the native-born in Israel shall live in booths, so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the LORD your God” (Leviticus 23:42-43 NASB).

What purpose do these instructions have for the Christian? “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work” (2 Timothy 3:16-17 NASB).

Paul, writing to Timothy, reminded him that the scriptures were inspired by God and were not only profitable then, but for students today.

Other scriptures give us further insight into what this meant. “When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, having cancelled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross” (Colossians 2:13-14 NASB).

The feast days were part of the laws that were to bring the Jewish nation to Christ. They were to remind them of the sinful condition as well as the mercy that Jehovah showed them while they were in Egypt and during the journey to the promised land.

The Law Covenant

These feast days, the ten commandments, the many laws that set out how they were to function as a nation, were all set out for them by Moses. When Moses was given the laws, the Israelites made promises to God. “Then Moses came and recounted to the people all the words of the LORD and all the ordinances; and all the people answered with one voice and said, ‘All the words which the LORD has spoken we will do!’” (Exodus 24:3 NASB). Moses read the book of the covenant on front of all the people and Moses

reminded them “Behold the blood of the covenant, which the LORD has made with you in accordance with all these words.”

There are people that feel that Christians should be under the Ten Commandments. For the Jews it was a matter of keeping the letter of the Law. Apostle James sets out the problem of the Law: “For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all” (James 2:10 NASB). Only one person was able to perfectly follow the law and that was Jesus Christ. When one looks at the Ten Commandments, five were very negative, with many “shall nots.” Jesus taught the disciples the spirit of the Law with the statements “YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.” And “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.” “On these two commandments depend the whole Law and the Prophets” (Matthew 22:40 NASB).

The Sabbath Day

Through Christ’s sacrifice Paul tells us “But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter” (Romans 7:6 NASB). There are Christians that still stipulate that we must keep the Sabbath. Like the Pharisees, they added burdens for followers of Christ in the keeping of the Sabbath. Jesus said to them, “The Sabbath was made for man, and not man for the Sabbath. So, the Son of Man is Lord even of the Sabbath” (Mark 2:27-28 NASB).

Br. Russell wrote, “To the Christian, every day is a Sabbath” (R4996:5). God’s consecrated people rest as God rests — in faith, hope, and trust. But also, “there remaineth a rest for the people of God” (Hebrews 4:9), a different rest from that which we now enjoy — an actual rest after the resurrection change. Jesus assures us, “Come to Me, all who are weary and heavy-laden, and I will give you rest” (Matthew 11:28 NASB).



Christ is our Passover lamb.

The Passover

The Passover was observed by Jesus during His life on earth. The last Passover was observed on the evening that Jesus was betrayed. It was at the end of this Passover meal that Jesus signalled that a change was to happen. It was now that the memorial of his great sacrifice ending in his death on the cross is remembered. “And when He had taken some bread and given thanks, He broke it and gave it to them, saying, “This is My body which is given for you; **do this in remembrance of Me.**’ And in the same way He took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood’ “ (Luke 22:19-20 NASB).

The Passover was a commandment that the Jews had to observe. The memorial was a request, one that we keep in remembering the great Sacrifice that was made on our behalf. “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes” (1 Corinthians 11:26 NASB).

Feast of Unleavened Bread

The Jews were required to clean out all the leaven in their houses. Leaven symbolised sin and so the feast pictures a life where malice and wickedness are put away. For the Christian there was no requirement to keep the feast, however it characterizes a life without sin. “Therefore, let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth” (1 Corinthians 5:8 NASB). Br Russell writes that it “Represented the joy, the peace, the blessing, which resulted to the first-borns of Israel from their passing over, and typified the complete joy, peace and blessing which every true Christian experiences through a realization of the passing over of his sins through the merit of Christ” (R5642:4).

Feast of Weeks

The feast of weeks was fifty days after the offering of the wave-sheaf. This is precisely the period between the resurrection of Christ and the baptism of the Holy Spirit at Pentecost (Acts 2:1-4). There are various pictures that can be drawn from this Old Testament

feast. The wave-sheaf, picturing Christ, had no leaven as he was perfect without sin — while the leavened loaves represented Church members, still sinners, but covered by Christ righteousness (2 Corinthians 5:21). Another picture can be the bringing of the two loaves, the Jews and the Gentiles, both groups’ sinners, to be present to the Heavenly Father and His son through the merit of Christ’s sacrifice. Br Russell gives this thought, “The two wave loaves offered on the fiftieth day, Pentecost, represented the presenting of the Church before God and its acceptance through the merit of the great High Priest, indicated by the anointing of the holy Spirit at Pentecost” (R2271:1).

Feast of Trumpets

The feast of trumpets was to make the people aware, a call for the Jews to prepare for the Atonement Day, a time to reflect. This happened ten days before the Atonement Day. One picture that could be drawn from this is the call of John the Baptist to the Jews. “Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, ‘Repent, for the kingdom of heaven is at hand.’ For this is the one referred to by Isaiah the prophet when he said, ‘THE VOICE OF ONE CRYING IN THE WILDERNESS, MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT!’” (Matthew 3:1-3 NASB). They were to prepare for the coming of the Messiah. Sadly, not all heeded the call with the right heart condition. “But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, ‘You brood of vipers, who warned you to flee from the wrath to come?’ “ (Matthew 3:7 NASB).

The Atonement Day

The Atonement Day was separated from the Passover by six months. It corresponded to the time that Jesus presented himself to John the Baptist at the Jordan to be baptised. John recognised Jesus and announced, “Behold, the Lamb of God who takes away the sin of the world!” (John 1:29). Jesus’ baptism was not for the remission of sins but an outward sign of his commitment to do his Father’s will. He laid aside all worldly ambitions and started his three-and-a-half-year period as a sacrificing priest culminating in his death on the cross. “But emptied Himself, taking the form of a bondservant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross” (Philippians 2:7-8 NASB).

As Christians, we too must make the decision to give up worldly ambitions and to use our talents and our finances to do God’s will. Our baptism is the outward show of our heart condition. We are not perfect, as we still have our old body, the flesh, which is at war with our new creature. “Now those who belong to Christ Jesus have crucified the flesh with its passions and desires” (Galatians 5:24 NASB).

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Friday 7-9 pm, Sat. 9 am-4 pm, Sun. 9 am-1 pm
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The Bible Teachings

On the Covenants, Mediator, Ransom,
Sin Offering, and Atonement.

This book was published by the Berean Bible Institute in the 1970's, setting out the Bible teachings on topics eluding many in the Christian world. Pages 6-9 in this edition of the Peoples Paper is the next part of this 274-page book. Brethren may read more of the content through the Berean Bible Institute's official webpage.

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

A Grandmother's Promise

WHEN my son was about ten years of age, his grandmother promised him a stamp album for Christmas. Christmas came, but no stamp album, and no word from Grandmother. The matter, however, was not mentioned; but when his playmates came to see his Christmas presents, I was astonished, after he had named the other gifts received, to hear him add, "And a stamp album from Grandmother."

After I had heard it several times, I called him to me and said, "But, Georgie, you did not get an album from your grandmother. Why do you say so?"

There was a wondering look on his face, as if he thought it strange that I should ask such a question, and he replied, "Well, Mama, Grandma said, so it is the same as ..." I could not say a word to check his faith.

A month went by, and nothing was heard about the album. Finally, one day, to test his faith, and really wondering in my heart why the album had not been sent, I said, "Well, Georgie, I think Grandma has forgotten her promise." "Oh, no, Mama," he quickly and firmly said, "she hasn't."

I watched the dear, trusting face, which looked very sober for a while, then brightened as he said, "Mama, do you think it would do any good if I should write to her, thanking her for the album?" "I do not know," I said, "but you might try it."

A rich spiritual truth began to dawn upon me. In a few minutes a letter was prepared and committed to the mail, and Georgie went off whistling his confidence in his grandma. In just a short time a letter came back saying, "My dear Georgie: I have not forgotten my promise to you of an album. I tried to get such a book as you desired, but could not get the sort you wanted; so I sent to New York. It did not get here until after Christmas, and it still was not right, so I sent for another. As it has not come as yet, I am sending you three dollars to get one in Chicago. Your loving Grandma."

As he read the letter, his face was the face of a victor. "Now, Mama, didn't I tell you!" came the words from the depths of a heart that never doubted, that against hope, believed in hope that the stamp album would come. While he was trusting, Grandma was working, and in due season faith became sight.

It is so human to want sight when we step out on the promises of God, but our Savior said to Thomas, and to the long line of doubters who have since followed him:

"Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed" (John 20:29 NASB).

— A. C. Frey Collection

Will Your Anchor Hold?

WILL your anchor hold in the storms of life?
When the clouds unfold their wings of strife;
When the strong tides lift and the cables strain,
Will your anchor drift, or firm remain?

We have an anchor that keeps this soul
Steadfast and sure while the billows roll;
Fastened to the Rock which cannot move,
Grounded firm and deep in the Saviour's love.

Will your anchor hold in the straits of fear?
When the breakers roll and the reef is near;
While the surges rage, and the wild winds blow,
Shall the angry waves then your barque o'erflow?

Will your anchor hold in the floods of death,
When the waters cold chill your latest breath?
On the rising tide you can never fail,
While your anchor holds within the veil.

Will your eyes behold through the morning light
The city of gold, and the harbour bright?
Will you anchor safe by the heavenly shore,
When life's storms are past for evermore?

Written by Priscilla Owens 1829-1907
Music by William J Kilpatrick 1838-1921

