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A New World (Dis)Order

“And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more” (Revelation 20:1 RVIC).

The phrase “New World Order” was first used by U.S. President George H. W. Bush in 1991 to describe new alliances forming in Western Europe after the fall of the Soviet Union. Meant to convey assurance of worldwide peace and political stability, ten years later the term was used to describe the agenda of the World Economic Forum gathered in Davos, Switzerland. Discontented with globalization, the Forum suggested ten initiatives for the second President Bush. An aggressive trade program was proposed in which all countries would benefit and global trade agreements would take precedent over existing practices. Within a month, the idea of a peaceful New World Order disappeared with the terrorist attacks on the World Trade Center in New York City.

When September 11, 2001 ended, nearly 3,000 people lay dead or disappeared in the rubble of the towers. Soon, the United States would be mired in the longest war in its history, costing nearly \$8 trillion. Perhaps the most egregious act of international terrorism, an estimated 25,000 would die in the attacks that followed elsewhere, including Bali, Djerba, London, and Madrid.

The real new world order that came out of these attacks would be shaken again ten years later, when citizens in countries across the Middle East rose up against suppressive governments in what became the “Arab Spring.” Tunisia, Egypt, Syria, Libya, Yemen and Bahrain protested against economic and social inequities. Aided by a sophisticated and global social media, the entire world witnessed the events.

Another ten years passed. It was now 2021. A gangster regime in Russia proclaimed minor parts of neighboring countries were a threat to its security and began a systematic invasion of Ukraine. Taking a lesson from the past, Russia expected a short and relatively bloodless takeover of its Eastern neighbor.

In 1939, Joseph Stalin, Premier of the Soviet Union, had offered to swap territory with Finland. Stalin saw the Finnish Islands as an ideal spot to build military bases overlooking the Baltic Sea. From there Russia would have easy oversight of the Karelian Isthmus and Leningrad. In exchange, he offered the Finns the Soviet territory of Karelia, just north of the Isthmus, Finland rejected the offer and Stalin countered with an invasion that later was coined the Winter War.

Finnish fighters had a difficult time against the larger Soviet forces. Unlike the current invasion, Western countries saluted Finnish soldiers but provided no support. Russian soldiers prevailed in a war of attrition and Finland was forced to cede almost ten percent of its territory to the Soviet Union.

Similar to the current conflict, Soviet soldiers performed poorly. That performance inspired one on-looker — Adolf Hitler — to believe that Russia could be defeated by a superior force. In just over a year, the combined forces of Finland and Germany took on the Soviets in what became known as the Continuation War. The Soviets prevailed once again and a ceasefire in 1944 ended the conflict. The Soviets had been successful. (For an interesting read on the impact of the Continuation War, see the Wikipedia article, “Jews in Finland.”)

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Stalin's New Soviet Order

Driven by his success, Josef Stalin saw an opportunity to further extend Soviet power. He ordered what had become a puppet regime in North Korea to attack their Southern neighbor. Now, however, the United Nations had committed to protecting member nations. UN troops formed a military coalition with United States troops in what became known as the Forgotten War. (Approximately 150,000 troops from South Korea, the United States, and participating U.N. nations were killed in the Korean War, and as many as one million South Korean civilians perished. An estimated 800,000 communist soldiers were killed, and more than 200,000 North Korean civilians died).

Allied troops landed on the southern tip of South Korea and drove the North Koreans back to the border of China. This seeming victory soon turned when, a year after the establishment of the People's Republic of China, Mao Zedong intervened and drove the remaining US coalition back to the dividing line that exists today. This only direct conflict between two of today's major superpowers — the United States and the People's Republic of China became the source for prolonged Chinese-American confrontation that exists yet today. North Korean president Kim Jong Un, after sending birthday greetings to Russian President Putin, congratulated him for "crushing the threats of the United States." North Korea brags of developing missiles that could reach anywhere in the world.

2022 Brings a New World Disorder Closer to the Battle of Armageddon

The New World Order envisioned after the 1991 Russian perestroika (reconstruction) now appears to be a pause — similar to pushing the button on a television remote — in the continued deterioration of this order of things (1 Corinthians 7:31 "for the fashion of this world passeth away"). Thirty years after it was first proposed, world leaders' hope for inclusiveness in a New World Order has given way to a more chaotic world of disorder. Looking to Ezekiel's description of the countries gathered against Israel in the climactic battle of the Gospel Age, we can see in today's disorder the progress toward this final battle when Jehovah shows Himself to the world. Ezekiel mentions two precursors necessary: (1) Israel must be regathered from the nations to which they were scattered, and (2) those regathered must be dwelling securely.

Regathering and Dwelling Safely

Ezekiel 37:7-14 prophecies of the rebirth of Israel and the regathering to its former estate. Note verse 12: "Therefore prophesy, and say unto them, Thus saith the Lord Jehovah: Behold I will open your graves and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel." A brief review will show the fulfillment of this scripture in our day:



Israel Reestablished in 1948

- (1) **1878** — The indication of God's favor was shown in the first Jewish establishment in Israel — Petah Tikvah
- (2) **1916** — The Tripartite Agreement creates the borders of the modern Middle East
- (3) **1917** — The Balfour Declaration creates a homeland for Jews in Israel
- (4) **1918** — The British Mandate over Palestine
- (5) **1933-1947** — Jewish flight from persecution
- (6) **1937** — Peel Partition Plan of Palestine
- (7) **1947** — United Nations Partition Plan
- (8) **1948** — Declaration of Jewish State

When Israel was reestablished in 1948, a population of 600,000 fought a successful war against neighboring Arab countries to guarantee its existence. Seventy-four years later, over six million — 46 percent of the world Jewry and three-fourths of the country's population — live in Israel. Can there be any doubt that Jehovah's hand is behind this regathering!

After 70 years, a Change in the Middle East

From the time Israel fought to secure its independence, there have been two simple truths regarding that nation's future (from an earthly standpoint): (1) if the Arab nations laid down their weapons, there would be no more war in Israel; (2) If Israel laid down its weapons, there would be no more Israel. Consistent with Biblical expectations, this is no longer true.

Benjamin Netanyahu, the recently reelected Prime Minister of Israel, spoke to this situation in an interview with the *Wall Street Journal* following his party's election:

"For 25 years we were told that peace with the Arab nations would come only if we first resolved our conflict with the Palestinians, who wanted a state instead of, not next to, Israel. My government's approach has been made possible by a profound change in thinking among many **Arab leaders**,

who now view Israel not as an enemy, but as an indispensable ally (emphasis added) ... Shortly after I addressed a joint session of (U.S.) Congress (in 2015), several Arab leaders secretly requested to meet with me. These meetings foreshadowed the Abraham Accords ... If the policies of peace through strength persist, we may soon be able to envision an end to the broader Arab-Israeli conflict" (*Wall Street Journal*, October 19, 2022).

Following the first accord with the Arab Emirates, Bahrain, Sudan, Morocco, Oman and Jordan all followed with peace and cooperative agreements with Israel. (For a comprehensive discussion of the prophetic impact of these accords, see the Herald of Christ's Kingdom, November/December 2020). These accords reshaped the Middle East, bringing the world closer toward that indicated by Ezekiel. Today, Israel flies over Saudi Arabia; Sudan no longer hides arms for Iran; a new joint railway project promises to connect Israel to Saudi Arabia.

Psalm 83 has been viewed by many Bible Students as a description of the ongoing conflict between Israel and its neighbors, from the time of its reestablishment in the land to the end of their conflict. Settlement of these hostilities suggest things are headed in the direction of Ezekiel 38:11-12: "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell securely, all of them dwelling without walls, and having neither bars nor double gates; to take a spoil and to take the prey; to turn thy hand against the waste places that are now inhabited, and against the people that are gathered out of the nations, that have gotten cattle and goods, that dwell in the middle of the earth"

This passage elucidates two motives for an assault on Israel, one military and the second commercial. Although Gog, commonly believed to be Russia, leads the attack, others lend support: Persia (Iran); Togarmah (Turkey); Cush (Yemen and Africa); Phut (Libya); Gomer (Germanic and Slavic countries, including Western Europe). Those countries not in support of such an invasion due to commercial interests include Sheba and Dedan (Saudi Arabia); Tarshish and the Young Lions (England, North America and Australia). (Note: These countries are identified in Genesis 10 and can be found in the footnotes of the Revised Version Improved and Corrected).

Commercial Interest in Israel

Due to a leak, Russia halted the flow of natural gas through its Nord Stream pipelines. Plunging supplies caused soaring prices in Europe, where governments struggle to find alternative sources to heat homes and generate electricity. Libya (Phut) and Egypt want rights to explore for natural gas in the eastern Mediterranean. This would provide an alternative source for Europe. After several months of secret talks, Egypt persuaded Israel to begin extracting natural gas off the coast of the Gaza Strip, which would quiet the contentions over that geography.



Israeli Gas Exploration

In September, German Chancellor Scholz visited Saudi Arabia, the United Arab Emirates and Qatar and subsequently secured an agreement for those countries to provide natural gas to Germany. Although it is a minor part of what it had been receiving from Russia, this change brings Europe (Gomer in Ezekiel's prophecy) a closer step into the fulfillment of Ezekiel 38.

In August, 2022 Israel announced plans to export natural gas to Europe from its two largest pipelines. Two months prior it signed a Memorandum of Understanding with Egypt and the European Union to provide natural gas to Europe jointly from other pipelines. Discovery of several large fields of natural gas is being called a "game-changer" for Israel by industry analysts. The Israeli company Energean PLC holds rights to a one of the largest new gas fields not yet developed. Just how these new developments in the world's energy sources may further the biblical prophecies surrounding Israel in the last days are yet to be determined. However, it is certain that Israel now joins the Middle East energy giants jointly controlling the largest proven regional natural gas reserves in the world.

Conclusions

Since the Russian invasion of Ukraine, the relationships between major world powers have continued to deteriorate. German Chancellor Olaf Scholz declared the invasion as *Zeitenwende* — a turning point. Peace is secondary to power. Both China and Russia are vying for relevance. Japan has committed to rebuilding its pre-World War II capabilities in order to defend the Indo-Pacific region. India, the second largest country by population, has demanded a seat on the United Nations Security Council.

We have today witnessed the failure of many global organizations such as the United Nations, the International Monetary Fund, the World Bank and the World Trade Organization to address world problems such as the growing debt crisis of Less Developed Countries. Fifty-three of these countries are now at risk as global inflation wreaks havoc on sovereign balance sheets. International Law is challenged. Nuclear prolif-

eration creates possibility of international anarchy in which there is no central organization which can calm conflicts. In 2022, world military expenditures passed \$2 trillion. No single power dictates the current global order. Russia is now recruiting Syrian fighters for urban warfare. With Ezekiel 38 pointing to an invasion out of the north country (verses 1-6), Iran and its allies speak openly of weapons which will penetrate Israel's current defenses.

Ezekiel 38:8 indicates a long process of preparation in the buildup to the final battle of Armageddon — the attack on Israel. Rotherham translates the verse, "After many days thou shalt muster thy forces," while the Septuagint renders it "He shall be prepared after many days and he shall come at the end of years."

As we witness the events of our day, let us remember that Jehovah is directing all things. We cannot help but feel anxiety as we see these things unfold. We must remember, however, that God will never leave us nor forsake us (Deuteronomy 31:6). Scripture assures us that the final collapse of the elements of Babylon will result in the great promises of a kingdom of peace without end. "And the desire of all nations shall come" (Haggai 2:7). "In the last days it shall come to pass that the mountain of the house of the LORD shall be



The prophet Micah

established in the top of the mountains" (Micah 4:1, 2). Current events will give way to a time when all families of the earth will be blessed, and a permanent and far better New World Order will be established. If the events of the future cast shadows before us and cause fear and trepidation, let us focus on the silver lining to those clouds of trouble we see, lift up our heads, and rejoice that soon the whole world will see the glory of God and find relief for all human woe. Let us remember that we are to walk by faith and to trust that God has promised what He is able to perform! (Romans 4:18-21).

Our Eternal Home

"I will dwell in the house of the Lord forever" (Psalms 23:6).

The "green pastures," "still waters," "rod," "staff," and the "valley of the shadow of death," as well as the other details mentioned by David in Psalm 23 made up the daily experiences of sheep under the care of oriental shepherds. Whenever possible the flock was led into a sheepfold at the close of the day where they could dwell safely for the night. To David this safe and desirable conclusion of the day as experienced daily by sheep served well to symbolize his own daily rest in the Lord and his future place in the divine arrangement's.

David greatly rejoiced in what this illustrated to him as one for whom Jehovah cared. Its meaning to us is even more significant for in a very special sense the Psalm was written for the Christian church. To us there is a daily dwelling place in the house of the Lord and also a glorious hope of being actually with the Lord in that "place," in the Father's house, which Jesus went away to prepare for ever.

Jesus said to his disciples, "In my Father's house are many mansions" (John 14:2). The word "mansions" is a translation of a Greek word meaning "a staying," or a place to stay, a "residence" or "abode." It is used only twice in the New Testament and both times by Jesus in the 14th chapter of John. Our Lord Jesus' second use of the word in the KJV uses the English

word "abode" in verse 23 "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our "abode" with him." John 14:23 The word "abode" is the same Greek word translated "mansions" in verse 2 of this chapter. It could be translated, "In my Father's house are many places to stay, many abodes." In verse 23 Jesus is saying that both he and his Father find a place to stay in the hearts of those who love him and are obedient to his words. It also means that the Father and the Son dwell together with those who love them. That their dwelling place becomes ours, where we live in our innermost hearts and minds.

The "Father's house" can represent the entire vast universe which He created and in this "house" are many places to stay or many abodes. As human beings there is only one abode that would be suitable for us, that is the earth. But God did not confine himself to the creation of human beings and a home suitable just for them. The Scriptures indicate that there are other orders of beings, these are adapted to live under circumstances quite different from those existing on the earth. There various planes of existence in the heavenly realm are angels, principalities, and powers. The plane of life on which these beings live is their abode. In Noah's day many of the holy angels sinned

by leaving “their own habitation” (Jude 6, 1 Peter 3:19,20, 2 Peter 2:4, 5).

Although there are many abodes in our Heavenly Father’s house, it appears there was none suitable for the bride of Christ. That is why Jesus said to his disciples, “I go to prepare a place for you. And if I go, I will come again, and receive you unto myself; that where I am there ye may be also” (John 14:2, 3). This indicates that the abode or that future dwelling place of the church did not exist prior to the Lord’s first advent. The “Father’s house” contained many abodes in which dwelt the various orders of intelligent beings originally created by Him, but there was no place for the church. Together with Jesus (the heavenly bridegroom), the church or the bride of Christ was to be a new creation, so it was necessary that a new abode be prepared for them.

There is a special sweetness to this promise of Jesus, “I go to prepare a place for you.” It is as though he was saying to his disciples and to his followers, that while there were already many mansions in the vast expanse of his Father’s house, none of them for his bride, hence a special “mansion” was to be prepared. “And if I go, I will come again,” The preparation of the mansion precedes Jesus’ return. Jesus said, “and receive you unto myself; that where I am, there ye may be also.” It is impossible for us to comprehend what conditions will be like in that place which Jesus has prepared for us. But we can have some idea of what it will mean to be with Jesus and to dwell with him.

The Apostle John found it impossible to fathom the great height of glory to which the faithful overcomers of this age will be exalted, the partakers of the divine nature and to be immortal like God and Jesus. He wrote, “It doth not yet appear what we shall be,” but there was one thing John did know, and in this he saw a marvelous manifestation of divine love. “We know that Y we shall be like Him,” he wrote, “for we shall see Him as He is” (1 John 3:1-3). John, as a disciple of Jesus, walked with him while he was in the flesh, quickly grasping the implications of what the Master said on such matters. It was John who recorded Jesus’ promise of the place to be prepared in which the Master and his followers would dwell together in glory. It was John who recorded the Master’s prayer in which he said to his Heavenly Father, “I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world” (John 17:24).

There was no doubt in John’s mind that this prayer of the Master would be answered. In this prayer Jesus also asked that the Father bestow the same love upon his followers that he had

displayed toward him. John indeed realized what a great love this was by writing, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” It is these sons of God who are to be made like Christ and dwell together with him.

The startling difference in the Gospel Age from any time previous is the call to sonship, to being part of the divine family. Previous calls were to be the servants or the friends of God. For example, Moses was called the “servant of God,” and Abraham was the “Friend of God” (Nehemiah 10:29, James 2:23). The consecrated are all called “sons of God” now. Therefore, all who have accepted the call have this common heritage in the present life.

While this new dwelling place prepared for the new creation will be very different from any of the other “mansions” that already exist, it will be in the Father’s house. That is within His vast universe. Hence the Psalmist could write prophetically of the church that will “dwell in the house of the Lord forever.” All the various planes of being created in the image of God and remaining obedient to him are properly said to be dwelling in the house of the Lord. The restored human family, living in perfection, on the earth, will dwell in the house of the Lord forever, their particular mansion being the earthly paradise. But the church, dwelling with her Lord (the heavenly Bridegroom), will occupy the grandest of all the spiritual mansions, the dwelling place especially prepared by Jesus for them as they will be part of the divine family.

The apostle explains that even now those who believe do enter into rest (Hebrews 4:1-3). This is a rest of faith in the finished work of Christ, a peace of heart and mind which transcends all our trials and difficulties. It is based upon our assurance of the Father’s love and our confidence in his ability to supply all of our needs according to the riches of his grace in Christ Jesus (Philippians 4:19). In addition to this present resting place of faith and hope, we have the assurance of an abiding place (mansion) which Jesus promised to prepare for his faithful disciples

(Hebrews 4:9). It is this thought of our present association with the Lord through his Word, and our future living with him in glory that Jesus discusses in John 14, where first he speaks of the “abode.” That mansion which he would go away to prepare, then adding that he and his Father would even now make their abode, their mansion, with those who love and obey them.

The Present House of the Lord

David declared, I “will” dwell in the house of the Lord. Suggesting the possibility of his own determination of desiring to dwell in the house of the Lord would have a great deal to do with



John the Apostle

attaining this much desired position in the divine arrangements. It is true of the Lord's people in every age that their own willingness and desire to be in harmony with God and to be a part of his household is a necessary prerequisite to enjoying such a high position of favor. God does not compel anyone to dwell in his house.

Also in Psalm 27:4 David said, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Here David is so concerned with dwelling in the house of the Lord all the days of his life.

What a wonderful desire David had, yet he was not privileged to build the Temple but just to set the stage for it! The "one thing" David desired was that he might "dwell in the house (in that permanent residence) of the LORD all the days" of his life, so that he could "behold the beauty of the LORD" and "inquire in his temple." As Christians, we have made a similar vow, for our hope is to have a spiritual reward, especially the Little Flock and to be with Jesus. We desire to dwell with him and see the place he has made for those who faithfully fulfill their covenant of consecration.

However, in Psalm 23:6 he declares his determination to dwell in the house of the Lord "forever." The one seems contingent on the other. Certainly those who have no desire now to dwell in the house of the Lord and who spend their lives in alienation from him, will not dwell in the "mansion" Jesus promised to prepare for those who love and obey him.

This Psalm does not state that we will be of the Little Flock necessarily, but it does say that if we do not forsake the Lord and if we hang on to Him until death we will get life on the spirit plane. To be a member of the Little Flock depends on how each of us faces up to our experiences when we are in the consecrated mode of the present age.

The "house" of the Lord as David expressed is probably a reference to the typical tabernacle. David desired to build a better house, a temple, in which he could "inquire" of the Lord but he was not permitted to do so. The tabernacle the house of the Lord as viewed by David and by typical Israel was a "shadow" or symbol of the real "house of the Lord" in which the church of this Gospel age finds a dwelling place, and in which, ultimately, all mankind will find a haven.

The most holy of the tabernacle typified God's own dwelling place and the center of divine authority. This is on the divine plane inhabited only by those possessing the divine nature. Originally God was alone on this plane. Then our Lord Jesus was highly exalted to this plane when raised from the dead and the church also is promised the divine nature if faithful unto death (1 Peter 1:4, James 1:12, Revelation 2:10).

The holy of the tabernacle, as well as the court surrounding the tabernacle, symbolize the present dwelling places of those who are sacrificing their human nature in order to enter into the most holy to

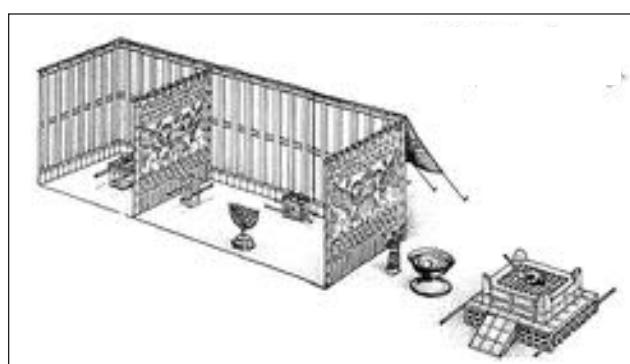
dwell with God and with Christ. In Revelation 21:3 the expression "tabernacle of God" is associated with Messiah's Kingdom because this arrangement is not to be a permanent or eternal condition. When the atonement work is complete and mankind is thoroughly reconciled to God, there will be no further need of a mediator between God and man.

In the first half of verse 3 John saw a vision presented from the standpoint of a spectator residing momentarily in the Kingdom era. "The tabernacle of God is [the present tense is correctly supplied by the translators] with men." However the last half of verse 3 and all of verse 4, beginning with the clause "and he [God] will dwell with them," are recorded in the future tense. As these events will have their fulfillment in the era following the reign of Christ.

So a fine distinction is also to be noted between the first, the tabernacle of God being with men during the Millennium and then, His dwelling with mankind in the ages to come. The former expression refers to an arrangement conducive to restructuring society along educational and disciplinary lines, and also acquainting mankind with religious standards and instilling moral values. The latter expression refers to the private indwelling of God's love in the heart of each of the wholly redeemed, those accounted worthy as "his people" to attain the post millennial period.

When David spoke prophetically of his desire to dwell in the house of the Lord all the days of his life, it is a reference to the great privilege enjoyed by the saints during this Gospel age of offering themselves in sacrifice in the antitypical "court," and enjoying the rich blessing of spiritual communion with the Lord in the antitypical holy. In Psalm 27:6 David speaks of offering the "sacrifices of joy" in his (the Lord's) tabernacle." Interestingly David uses the word "tabernacle," a temporary dwelling instead of the word temple. By the guidance of the Spirit he gives insight that the sacrificing is only during the Gospel Age. Oh, what unspeakable joy is ours as we realize the privilege, we have of presenting our bodies as a living sacrifice in the assurance that God will accept them and beget us to the divine nature (Romans 12:1).

The offering of ourselves as a sacrifice is not in itself joyous, but rather the reverse, for it is contrary to the desires of the flesh. Also, the sacrifice of saints



The Tabernacle of Israel

is not pleasing to the world. The Lord's people often find that the world hates them. A truly consecrated Christian is not at home in this world. David's own experience illustrated the position of the Christian in the world, particularly of our example Jesus. David prayed to God, "Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty" (Psalms 27:12).

David added, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living" (Psalms 27:13). How true this is of the saints of the Gospel age. While we are not serving the Lord for a reward, nevertheless, the assurance that God's love, his goodness, will yet be revealed to us in all its glorious fullness, that ultimately his glory will be revealed to all. Just as the joy that was set before Jesus enabled him to endure the cross and to despise the shame, so it is with us. We know that the valley of the shadow of death through which we are now walking will yet be transformed into the "land of the living," and that there the goodness of the Lord will be revealed to all mankind (Isaiah 40:5). It is our confidence in the final outcome of this plan, and the joy that is set before us of co-operating to this end, that help to keep us from fainting and becoming discouraged during the present time of trial.

David wrote that he desired to dwell in the house of the Lord in order that he might behold his beauty. The beauty of the Lord is seen in the glorious attributes of his character, his wisdom, his justice, his love and his power. This beauty of divine holiness is discerned and appreciated only by those who are in covenant relationship with him and who are enlightened by his Holy Spirit. These are begotten of the Holy Spirit, and enjoy spiritual vision. Through the Word of truth, they see the outlines of the divine plan for human redemption and salvation. Through that plan, they see the glorious attributes of God working for the eternal blessing of his creatures and to his own glory.

In the holy of the typical tabernacle were only three pieces of furniture, the golden table which bore the shewbread, the golden candlestick and the golden altar. Each of these is symbolic of the church. For from the "golden table," the church holds forth the bread of life. From the golden candlestick, she radiates the light of the Word, and in the golden altar we see the church as a sacrificing body, and from her the sweet-smelling savor of sacrifice ascending into the presence of God. We recall Jesus' words, that he and the Father would make their abode with the church. The glory of the Lord is to be seen only by those who are in the church and who participate in the fellowship of the Word of God as he makes that Word known to his people through his people.



Garments of those who served the Tabernacle

So it is in that antitypical "holy" we see the glory of the Lord as it is revealed through the church as she holds forth the word of life. We see his glory in the light from the antitypical golden candlestick and as the saints offer their sacrifice of praise to the Most High, his glory is further revealed. What high favor is thus shown to us of the Gospel age in being permitted to dwell in the house of the Lord, where, through the

channels of his own providing, we can see his glory displayed. Surely it should be our desire to dwell in this house of the Lord all the days of our life, just as David expressed concerning himself with reference to the typical tabernacle.

The thought of a daily dwelling in the house of the Lord was illustrated by the daily experience of the sheep being led to a safe resting place. But in the big picture that final scene in the experience of the sheep can well represent our actual dwelling with the Lord beyond the veil. Oh what a glorious ending this will be to all the travelers of the narrow way! No tongue or pen can describe the joys of that blessed day.

It will be a day when all our labors and trials will be over. There will be no more sorrow, no more sighing, no more tears. However, while our labors and trials will be past, there will be a work for the church to do. This is an especially blessed thought for God's people now, for we are living in that time mentioned in Revelation when the death of the saints will mean that they will rest from their labors, but their works will follow them, that is they will not need to remain asleep in death (Revelation 14:13).

Just think of the glorious "works" the saints will enjoy when dwelling in the house of the Lord as members of the divine family! They will be joint-heirs with Jesus reigning over the earth for a thousand years. They will be associate judges, priests and kings with him in dealing with the people then. They will share the mediatorial work of the messianic kingdom. Yes, they will be co-workers with God and with Christ in the restoration of the human race to at-one-ment with the Creator and to perfection of human life. We as human beings cannot understand very clearly the glories of the divine nature. But we can visualize to some extent the blessedness of the privileges which will be ours, if faithful unto death. Of sharing in the kingdom work assigned to those who will be found worthy to dwell in the special place prepared in the house of the Lord for these overcomers. It is the joy of this anticipation that has so much to do with spurring us on with renewed zeal in the doing of God's will.

The work of the saints beyond the veil is referred to by the prophets when they speak of the "mountain of the house of the Lord" (Micah 4:1-4, Isaiah 2:1-4).

This kingdom of God is made up of those who dwell in the house of the Lord, in that “abode” in the Lord’s house which Jesus promised to prepare for those who love him. These prophecies include the thought of the household, for the kings in the kingdom will all be members of the royal divine ruling family or house.

How all comprehensive is the prophetic utterance of David, “I will dwell in the house of the Lord forever.” This most wondrous possibility, this glorious

hope, is the inspiration of all those who from the heart can say, “The Lord is my Shepherd.” May we, as his sheep, follow ever more faithfully the leadings of our Shepherd, feeding in the green pastures into which he leads. Drinking the refreshing waters which he provides, recognizing all the ways in which he cares for us. Let us all be rest assured that his goodness and mercy will pursue us all the days of our life and that we will dwell in his house forever.

Apostle Paul’s Ministry

“In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses (2 Corinthians 6:4).

The Apostle Paul whenever possible provided for his own needs. While in Ephesus Paul told the brethren “I have coveted no one’s silver or gold or clothes. You yourselves know that these hands ministered to my own needs and to the men who were with me” (Acts 20:33-34 NASB). He also reminded the Thessalonians that he was not a burden to them “For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God” (1 Thessalonians 2:9 NASB).

Funds for the Ministry

There are costs involved in the spreading of the word of God and so funds are needed. These funds were to come from freewill offering, not because the law stated a certain amount for tithing as required under the Law Covenant, but it was to come from the heart. The Corinthian Church seemed to struggle with the thought of freewill offerings resulting in the Apostle Paul speaking to the Corinthians stating, “I robbed other churches by taking wages from them to serve you” (2 Corinthians 11:8 NASB). The word translated wages signifies the pay of money and provisions given daily to a Roman soldier, as if he had said: “I received food and raiment, the bare necessities of life, from other Churches while labouring for your salvation.” Paul continues in the next chapter “For in what respect were you treated as inferior to the rest of the churches, except that I myself did not become a burden to you? Forgive me this wrong! Here for this third time, I am ready to come to you, and I will not be a burden to you” (2 Corinthians 12:13-14 NASB). Apostle Paul was not serving the brethren to accumulate wealth nor to secure the comforts of this present life, his whole purpose was to bring them to Christ and to develop in them a Christ-like character.

“I Robbed Other Churches”

Paul used these words as a figure of speech. It is an exaggeration of fact designed to produce a real effect

on the mind. Paul did not literally mean that he had robbed other churches. He simply meant that while he was serving the Corinthian Church, accepting payment from other Churches, he was not giving his time and effort in serving them. Paul, in his letter to the Philippians thanks them for their support. “You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone; for even in Thessalonica, you sent a gift more than once for my needs. Not that I seek the gift itself, but I seek for the profit which increases to your account. But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God” (Philippians 4:15-18 NASB).

The brethren at Philippi, from the very beginning were willing to share and care for Paul and Timothy. “A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul. And when she and her household had been baptized, she urged us, saying, “If you have judged me to be faithful to the Lord, come



The City of Philippi, a “small Rome” in Macedonia

into my house and stay." And she prevailed upon us (Acts 16:14-15 NASB). After Paul and Silas had been imprisoned and then released, they returned to Lydia's house to encourage the believers to continue in the faith.

Paul's Imprisonment

Paul was imprisoned many times during his ministry, often for a short time before being released. His time of imprisonment in Rome was different, it was for an extended period. Paul was responsible to provide for his own needs. As a Roman Citizen Paul would have been better treated than a non-citizen who would have been thrown into the dungeon.

The account in Acts 28 gives us an understanding of Paul's circumstances while a prisoner in Rome.

- Verse 16 states "When we arrived at Rome, the centurion delivered the prisoners to the captain of the guard, but Paul was permitted to live by himself with the soldier who guarded him" (Acts AMPC). Br. Russell writes "As result of Festus' letter to Caesar and the favorable impression the Apostle made upon the centurion in connection with the shipwreck" (R3208:1).

- Verse 23 states "When they had set a day for Paul, they came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the kingdom of God and trying to persuade them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening" (NASB). Paul had the freedom to have visitors and apparently quite large numbers

- Verses 30 and 31 tells us "And he stayed two full years in his own rented quarters and was welcoming all who came to him, preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered (NASB).

Paul was under house arrest, while he was waiting to plead his case before the emperor, this gave him a degree of freedom to have visitors and to have a scribe to write letters to the churches that he had established (Philippians, Galatians, Ephesians, and Colossians) as well as a personal letter to Philemon.

Writing to the Philippians Paul looked on the positive aspects of his imprisonment. "Now I want you to know, brethren, that **my circumstances have turned out for the greater progress of the gospel**, so that my imprisonment in the cause of Christ has become well known throughout the whole praetorian guard and to everyone else, and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear" (Philippians 1:12-14 NASB). The Philippian brethren were very precious to Paul and had opened their hearts to him. Paul in these verses reassured them that his imprisonment



Paul under house arrest in Rome

would not impede the spread of the Gospel. He had been uplifted by their prayers.

Paul's Great Need

Paul states "I have the strength to face all conditions by the power that Christ gives me"

(Philippians 4:13 GNB). The power of Christ is not just through miraculous intervention, which Paul had experienced in his life but also through the brethren that have put their faith in Christ. In this case it was the Philippian brethren who came to his aid. "In my life in union with the Lord it is a great joy to me that after so long a time you once more had the chance of showing that you care for me. I don't mean that you had stopped caring for me — you just had no chance to show it" (Philippians 4:10 GNB). Paul did not blame them for the period in which no help was received but gave them credit for wanting to help. Moffatt translates the verse as "for what you lacked was never the care but the chance of showing it."

Paul had need of money clothing and food while he was under house arrest, but there was something that also was important a way for them to be brought to him. This was not an easy task, the things had to be brought to him and this could be fraught with dangers on the journey.

The Sending of Epaphroditus

The scriptures do not say when Epaphroditus was sent to Rome, but in Philippians we are given an insight about how uplifting this was for Paul. "But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need" (Philippians 2:25 NASB). Paul then tells of the great cost to Epaphroditus "And he was ill, nearly dead with illness. But God had mercy on him, and not only on him but on me, to save me from having one sorrow upon another...for he nearly died in the service of Christ by risking his life to make up for the services you were not here to render me (Philippians 2:22,30 Moffatt NT).

Paul shows his gratitude to the Philippians with the following words "Your debt to me is fully paid and



Epaphroditus

more than paid! I am amply supplied with what you have sent by Epaphroditus, a fragrant perfume, the sort of sacrifice that God approves and welcomes" (Philippians 4:18 Moffatt NT).

How Can We Help?

Most Christians are not experiencing house arrest as Paul was, although at times it can feel like it. We can become house bound through injury or the weight of years. We can feel that there is nothing that we can do in the service of Christ and His brethren. If we follow Paul's example, we see that there are things that we can achieve, using our time in a productive way.

"Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him" (James 1:12 NASB).

- Make phone calls to other isolated Christians
- Write letters or cards of encouragement or email those who are on their walk with Christ
- Increase our time for personal study and preparation for group studies
- Attend online meetings, often meeting brethren from other towns or countries that we have never met before.

The classic hymn "Count Your Blessings" truly reminds us to stop and give thanks for all God has done in our lives.

When upon life's billows you are tempest tossed,
When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done.

Refrain:

Count your blessings, name them one by one;
Count your blessings, see what God hath done;
Count your blessings, name them one by one;
Count your many blessings, see what God hath done.

Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your blessings, every doubt will fly,
And you will be singing as the days go by.

When you look at others with their lands and gold,
Think that Christ has promised you His wealth untold.
Count your many blessings, money cannot buy
Your reward in Heaven, nor your home on high.

So, amid the conflict, whether great or small,
Do not be discouraged, God is over all.
Count your many blessings, angels will attend,
Help and comfort give you to your journey's end.

New Year Introspections

Godly contemplations,
Godly resolutions,
Fleshly resignations,
Spiritual solutions.

Have I walked the talk?
Have I stood the test?
Have I watched and prayed?
Have I done by best?

Transformation
Begging for growth,
Introspection,
On my Christian oath.

Stresses from within,
Stresses from without,
Time is so unyielding,
Leaves me momentary doubt.

Goals for tomorrow,
Goals for today,
Sanctified paths,
To guide my way.

Another year of my Christian life,
Another year of my story,
Yoked with my master, Christ Jesus,
In hope of our ultimate glory. — (LDM)

In Memory

"The memory of the just is blessed" (Proverbs 10:7).



Br. Greig Tosh was a true gentleman who was blessed with a long life of 95 years. Born on 18 May 1926 in Prahran Victoria to parents Br. Arthur James and Sr. Irene Tosh. He married Sr. Linda in 1995. He passed on to his reward on Thursday 31 March 2022 in the

Palmwoods Sundale nursing home with staff and his wife Sr. Linda at his bedside. She was most faithful, supportive, and caring during their 27 years of marriage.

Br. Greig held the heavenly hope close to his heart, being raised in a devoted Christian home, learning of God and the scriptures from an early age and attending the Sydney class during WW2.

Later he moved to Nambour in Queensland and established the meetings in the Nambour, Gympie, and Brisbane areas. He planned and co-ordinated the first Bible Students' convention held in Queensland, Nambour, in July 1973. He lovingly cared for his mother and after she passed, he travelled to Melbourne and served at other conventions around Australia where he took a great effort to record the conventions and distributing the recordings with the help of Sr. Linda. Always keeping up with the latest recording technologies available.

A deep student of the Bible who covered many topics by utilising various aids and commentaries. At all times, "a workman needing not be ashamed, rightly dividing the word of truth." His study and work were a treatise of prophetic topics from the word of truth and time features of God's plan. This work entitled "Building the Anti-Typical Temple" is available on the Nambour website. He served at the International Convention in Miskolc, Hungary in 1996.

He had a humble character and displayed patient endurance in his life. Often stating in prayer, "not my will be done, but Thy will be done." He helped many brethren and desired a unity of the Spirit. Always trying to fill his car with passengers to travel to conventions! Having a love for God's creation, His creatures, and the natural world, he also showed interest in his veggie garden and flowers. Always a generous, hospitable, and kind man who had a lovely sense of humour.

Striving diligently to be faithful to God's high calling, he encouraged and showed interest in others. Never said a word against anyone and directed all to

the Bible. Holding to the dear promise (Revelation 2:10), "be thou faithful unto death, and I will give thee the crown of life," his favourite hymn was "In the Sweet By and By."



Br. Peter Hills of the Sydney Bible Class passed to his reward on the 18th of September 2022 aged 77 years. Br. Peter was very faithful in his attendance at the Sydney Class and chaired the meetings for a number of years. His knowledge of the Bible was a great asset to those attending and he had a gift for explaining complex doctrines in a way that made them easier to understand. He was instrumental in digitizing much of

Br. Russell's writing which greatly assisted the brethren in many countries. Br. Peter supported brethren unable to attend the meetings by studying with them in their own homes and also participated regularly in various online studies. He will be greatly missed by his wife Rosa, Son Andrew and his grandchildren.



Sr. Dorothy Grinsted of the Adelaide Bible Class passed to her reward on 14th of August 2022 aged 94 years. Sr. Dorothy was an active participant in the studies of the Adelaide class, as well as playing the piano for the hymns. Sr. Dorothy loved meeting with the brethren and attended conventions in Adelaide and Melbourne with her beloved husband Fred (deceased) until his passing and then with her daughter Felicity attended conventions in Canberra, Sydney, Nambour and Melbourne. Sr. Dorothy would often visit isolated brethren as she travelled to these conventions. She will be missed by many including her son Don and his wife Kathy, grandchildren, and great grandchildren.

Br. John Harmsworth passed 23 October 2022, aged 82. John attended the Melbourne Bible Class as a young man in the 1960's. After his marriage he was unable to attend due to the health concerns of his wife and younger daughters, working long hours to provide for their needs. He was able to return to the Melbourne Bible Class in 2006 and remained as active as he could given his own poor health.

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Berean Bible Institute, Inc.

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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 during the 1970's and sets out the teachings from the Bible on topics which so eluded many in the Christian world. The insert in this edition of the Peoples Paper covers the next part of this 274-page book. For Brethren who would like to read more of the content, it is available through the Berean Bible Institute's official webpage.

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

The Old Lamplighter

"Your word is a lamp to my feet and a light to my path" (Psalms 119:105 NASB).

I was born in the great city of New York, in the borough known as the Bronx. In those early days, and for some time after the turn of the century, the city could boast of electric lights on the avenues; but the side streets were lighted by gas lamps.

These had to be individually lighted each and every day. Accordingly, in the late afternoon, it was not unusual to see a middle-aged man, with a ladder strapped to his back, come down the street, carrying a long stick with a lighted candle on the end of it. This he would stick into each lamp to light it. Then he would cross over the street to light the next lamp; and thus, he continued to light one lamp after another — this was his mission! Eventually, one could see the lamplighter no longer, for the darkness would swallow him up. However, one could see the lights that he had left behind him.



There are people about us, and some who will come along after us, who will stumble and fall in the darkness unless we leave lighted lamps in the way for them. Jesus urged us to let our lights shine. A. C. Frey

"Let your light shine before men in such a way that they may see your good works and glorify your Father who is in heaven" (Matthew 5:16 NASB).

Memorial

When He had given thanks, He broke it and said, "This is My body, which is for you; **do this in remembrance of Me**" (1 Corinthians 11:24 NASB).

The date for the memorial in 2023 is **Tuesday, April 4, after 6:00 pm**

For information about services, email:
australianbiblestudents@gmail.com

Australian General Convention

Online Convention, January 20-22, 2023

For more information —

www.australianbiblestudents.org

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THE RANSOM AND THE SIN ATONEMENT

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” (Hebrews 13:11-13).

We all recognise 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 do 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.”¹

Man’s Ransom-Price

There was no human being that had such a body as would be a sufficient sacrifice for the sins of 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 that 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 anyone. 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

(1) It would seem that the text in Hebrews 10:5, quoted above, has reference to the Body of Christ, the Church, prepared or chosen for Him.

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.



The Church is sometimes pictured as a chaste bride for Christ.

Mixing Pictures

Now, if we mix these all up, and ask, how could the Bridegroom marry 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 recognised 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 cancelling 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 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 as 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” (Hebrews 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.

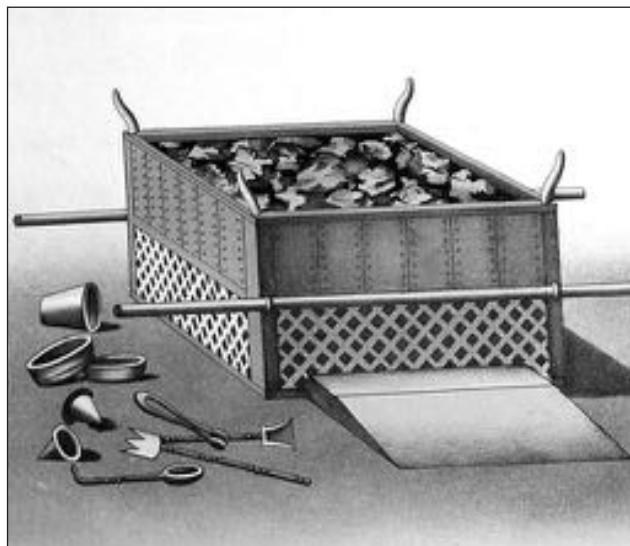
This is particularly shown in the statement that the goats were taken of or from the congregation of the children of Israel for a sin-offering, while no such statement is made respecting- the bullock. In other words, our lord, for reason of His miraculous birth, was perfect, actually so- “holy, harmless, 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: “How when Jesus began to be about thirty years of age He cometh to John at Jordan to be baptised 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 reckoned dead and, at the same moment, begotten of the holy spirit. He was reckoned 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 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 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



The Brazen Altar of the Court

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 odour, 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 first-born, 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 scapegoat 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 illustrated the Church having part in Christ's sufferings and filling up that which was left of His sufferings, 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 sacrificial day of Atonement will never need repetition. It will thoroughly accomplish the Divine purposes. It will affect 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 members 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.