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The Physician's Balm

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; Lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them". (Matthew 13:15 ASV)

Several times, either directly or indirectly, Christ alludes to Himself as a physician. "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised" (Luke 4:18 ASV).

The setting was the Synagogue in Nazareth and the passage was from the book of Isaiah. Christ goes on to explain the wonderful privilege that the Jewish people of that time had, with the physician in their midst. He reminds them of how so many of the world needed this healing. In the past, many times, Israel needed healing and yet rejected God, the source of their healing.

His statement "Physician, heal thyself" was a proverb meaning heal yourself before you can heal others. This did not apply to Christ, as he was perfect, but was because of their rejection of Him in his home town. "You profess to be the Messiah. You have performed miracles at Capernaum. You profess to be able to deliver us from our maladies, our sins, our afflictions. Show that you have the power, that you are worthy of our confidence, by working miracles here, as you profess to have done at Capernaum." He then proceeds to show them why he would not give them this evidence.

Christ goes on to use two examples of Gentiles being healed by the prophets. Br Russell makes the following suggestions. Speaking of the widow in Zidon, "It implies that she, a Gentile, was more worthy of the blessings than were any of the widows of Israel" (see 1 Kings 17:9, R5741:3). Speaking of Naaman, "The 'many lepers' of Israel had heard of this prophet, no doubt; but Naaman had faith in God to come seeking Elisha" (R2348:1). In both cases it appears that it was their faith that healed them, something that the town of Nazareth lacked.

Reaction of the Listeners

It is interesting to note the reaction of the listeners "And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong" (Luke 4:28-29 ASV). How quickly was his statement "No prophet is acceptable in his own country" fulfilled.

Christ had come to save and heal the nation of Israel; the nation Jehovah had chosen from all the nations of the world to receive His special blessings, to receive His Laws and from whom the savior of the world be born. How often had they gone astray, yet He had forgiven them and now had sent His only Son to them to bring them His words of hope and forgiveness.

Solomon spoke of the healing abilities of God's words stating "My son, attend to my words; Incline thine ear unto my sayings. Let them not depart from thine eyes; Keep them in the midst of thy heart. For they are life unto those that find them, And health to all their flesh" (Proverbs 4:20-22 ASV). The coming of Christ to earth and His ministry brought many of the words of the Old Testament to life and allowed those who were really searching to have access to the healing power of God.

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The apostle John, speaking about the time he was traveling with Jesus during His Earthly ministries, reminds the reader “That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life” (1 John 1:1 ASV). The phrase “the word of life” has the meaning the Word in which life resides, the source and the fountain of life.

John had recorded Jesus’ words regarding the words that would bring eternal life. The passage begins with the reminder to the Jews that their fathers ate the manna from heaven and yet still died in the wilderness. He says that he was the Bread of Life that had come from Heaven, if they ate of his flesh and drank his blood, that is the acceptance of His sacrifice, they would live forever. Jesus knew that only a few would hear his words and understand their meaning. “Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father (John 6:64-65 ASV). To understand the true meaning they would have to wait for Pentecost when the Holy Spirit would bring the understanding and during the Gospel Age this would only be to those called by His Father.

The Balsam Tree

The Balsam Tree from Gilead gives some beautiful pictures of the process of healing through God’s word. The tree provided a healing balm, however it required those that needed to be healed to firstly acquire the Balm and then secondly to apply the balm. In the Old Testament and during Christ’s time on earth it was renowned for its healing of wounds and other ailments. Although it could heal it could not give life, the Word of God as proclaimed by Christ was the only means of Salvation both during the Gospel Age and in the future Millennial Age.

Growing the balsam tree from a seed is not an easy task as shown by Israel’s attempts to re-establish the tree. How similar is this to the planting, or begetting, of the new creature by the Holy Spirit. The Balsam seed needs life giving water and care that weeds do not grow up and choke the young tree, just as the new creature needs care that the cares of this world do not stunt its growth. Slowly a tender shoot will appear from the Balsam seed and start to put forth leaves, then the blossom will appear. How this parallel the spiritual growth of the New Creature as they develop along the narrow way.

One critical factor with the growth of the tree is that it is well watered, lack of water will mean sickly, shriveling foliage and eventually the tree may wither away. This is similar to the experience of the New Creature, without a good supply of the water of life it will also wither. “Blessed is the man that trusteth in Jehovah, and whose trust Jehovah is. For he shall be

as a tree planted by the waters, that spreadeth out its roots by the river, and shall not fear when heat cometh, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit” (Jeremiah 17:7-8 ASV). How beautifully does this fit in with the verse in Philippians 2:13 (ASV), “for it is God who worketh in you both to will and to work, for his good pleasure.” Paul reminds the believers in Corinth of their continual reliance on God for strength “not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God” (2 Corinthians 3:5 ASV).

The sap of the balsam tree is required to take the nourishment from the soil and the water to the very extremities of the tree to impart life and vitality. Similarly, the Holy Spirit imparts the word of God and its meaning to develop the hearts and minds of the believer, producing the fruits of the Spirit. The leaves were white and provided a thick covering to the tree, making the whole tree appear white. This could picture the spotlessness of the word of God as mentioned in Psalms 12:6 (ASV), “The words of Jehovah are pure words; As silver tried in a furnace on the earth, Purified seven times”. The whiteness of the leaves would also reflect away a lot of the heat from the sun, helping to protect the tree, how beautifully shown for the believer in Proverbs 30:5 (ASV), “Every word of God is tried: He is a shield unto them that take refuge in him”.

The leaves could also picture the robe of Christ’s righteousness, a white raiment without spot. This raiment represents our justification in Christ. The Apostle Paul speaks of our desire “For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked” (2 Corinthians 5:1 ASV).

The Balm of Gilead had a bitter taste, but was most beneficial for the digestion. Similarly, the word of God can be sharp and in conflict to those in the world as Paul explains “For seeing that in the wisdom of God the world through its wisdom knew not God, it was God’s good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumbling block, and unto Gentiles foolishness” (1 Corinthians 1:21-23 ASV). There are those who read the scriptures and see just the bitter words that are taught by some of the cruelty of God who allowed so many to die. They see the rigid justice of God without seeing the underlying love that is woven right through the Bible and so cannot say “Thy words were found, and I did eat them; and thy words were unto me a joy and the rejoicing of my heart” (Jeremiah 15:16 ASV).

The Balsam tree when it was brought to Judea was only to be grown in the King’s garden. According to



The Queen of Sheba visits Solomon

Josephus, the Queen of Sheba brought “the root of the balsam” as a present to King Solomon (Antiquities 8.6.6). This can beautifully show that the healing balm of God’s word was first brought to the nation of Israel. “He sheweth his word unto Jacob, His statutes and his ordinances unto Israel. He hath not dealt so with any nation; And as for his ordinances, they have not known them. Praise ye Jehovah” (Psalms 147:19-20 ASV). What a unique privilege that this beloved nation of Jehovah had, His words were even brought to them by the Son of God, but again as so often down through their history, they neglected the word of God, even rejecting the Messiah sent to the lost sheep.

After the death and resurrection of the Messiah they were given a three and half year exclusive invitation to the High calling. The privilege of giving this message to the Jews was not given to the Scribes and Pharisees. They were the ones that are mentioned in Romans. “What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were intrusted with the oracles of God” (Romans 3:1-2 ASV). They were rebuked by Christ “woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter” (Matthew 23:13 ASV). The privilege of announcing the new and living way was left to the disciples, the much maligned because they were Galileans and mainly uneducated fishermen. Acts chapters two to five shows the amazing effect that the Holy Spirit had on these humble Apostles as they challenged the Jewish people to realise what they had done, putting to death the Messiah, and how Jehovah had raised Him on the third day. The words had a healing affect, with 3000 being Baptized the first day and it is recorded “And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith” (Acts 6:7 ASV).

Yet within days Stephen would lose his life defending the word of God, with Saul holding the coats of them that stoned him to death. With Saul it was going to take more than just words for him to accept the

healing Balm of God’s word. He was going to have to experience the terror of the loss of his eyesight, and hearing the words: “Saul, Saul, why persecutest thou me?” before he was willing to accept the Physician’s Balm and be healed both spiritually and physically. This experience and those that lay ahead would be necessary for him to become the Apostle to the Gentiles. Paul, towards the end of his life, looked back at what he had held before his conversion and stated “I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead (Philippians 3:8-11 NASB).

The Apostle John understood the effect of the gospel on the heart, healing and turning them away from sin, separating them from the ways of the world, he wrote “See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason, the world does not know us, because it did not know Him. Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure” (1 John 3:1-3 NASB).

During the Gospel Age the Physician’s balm has only been applied to the church of the first born, called by God during the Gospel Age. During the Millennial Age it will be needed to assist the world of mankind up the highway of holiness.

It is over 2000 years since the Messiah came to earth as a baby, with the angels proclaiming “Do not fear. For behold, I give to you good tidings of great joy, which shall be to all people. For to you is born today, in the city of David, a Saviour, who is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men” (Luke 2:10-14 MKJV). This promise still alludes the rest of mankind. There has been attempts to bring peace and good will to many by the governments of the world, by organizations such as the League of Nations and since 1945 by the United Nations. Greed and self interest have meant that the promise of peace and an end to wars has failed spectacularly.

Only the coming of the Kingdom of God under the rulership of the Messiah can bring the promise to fruition. The healing process will start with God’s chosen people, Israel. Jeremiah foretells “For I will restore you to health And I will heal you of your wounds,’ declares the LORD” (Jeremiah 30:17 NASB). There is another promise in Hosea that

seems to indicate that there would be 2000 years when they would be dispersed amongst the gentiles and that then they would call upon the Lord. “Come, let us return to the LORD. For He has torn us, but He will heal us; He has wounded us, but He will bandage us. He will revive us after two days; He will raise us up on the third day, That we may live before Him. So let us know, let us press on to know the LORD. His going forth is as certain as the dawn; And He will come to us like the rain, Like the spring rain watering the earth” (Hosea 6:1-3 NASB). How often does the dry parched land return to life after the spring rains.

Finally, with the manifestation of the Sons of God all of mankind will have access to the healing balm of the Messiah. “Now it will come about that in the

last days The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it.

“And many peoples will come and say, ‘Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; That He may teach us concerning His ways And that we may walk in His paths.’” For the law will go forth from Zion And the word of the LORD from Jerusalem. And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war” (Isaiah 2:2-4 NASB).

The Atonement Day

What the Atonement Meant to the Jews

The first requirement is to understand that the word Atonement signifies “making at-one,” bringing back into harmony persons and things that are not in full accord. When applied to the human family, it would signify that Adam and his race, having been disobedient to the divine arrangement, have been under Divine displeasure and condemnation. This condemnation, by Divine arrangement is to be done away with, and mankind brought back into harmony with God — to be at-one with Him again-as many as are willing and will accept the Divine terms.

The work of the Atonement began with our Lord Jesus Christ at His First Advent, has continued since, and will be completed during His Second Advent. The Atonement applies first to the church but will not be completed until its provision shall be extended to all of the human family, bringing all the willing and obedient back into full harmony with Jehovah.

It is a comparatively easy matter to talk or write about the anointed High Priest going into the Holy Place and coming out etc. in a general way. However, to understand the matter more clearly is to see that while Jesus is the church’s High Priest, in the more complete sense, He is the “Head” and the church the members of the body of the great High Priest. The Levitical pictures which primarily refer to the Head, when fully considered, refer to the body complete. For instance, the **ceremony of anointing** commenced with the “Head” and the anointing oil (the Holy spirit) continues running down all the members of the body during the Gospel Age.

The **consecration of the priesthood** includes all the members of the body and requires the entire Gospel Age to complete.

The **sacrifice of the atonement** began with Jesus, but to “fill up the measure of the sufferings of Christ which are behind” requires the entire Gospel Age.

On **The Day of Atonement** Aaron puts on “linen garments,” representing holiness and purity (Leviticus 16:4). This picture shows that the church, Jesus’ members, have no righteousness of their own, but are reckoned as pure, washed and clothed with “fine linen which is the righteousness of the saints.” The consecrated need the covering, but Jesus as the Head did not-He was holy, harmless, undefiled,” The Levitical High Priest wore only a linen miter or crown, representing a crown of righteousness-to which was added, when this work of atonement sacrifice was complete and the glorious garments put on, a plate of gold representing glory.

The Meaning of the Sacrifices

What was the reason behind the order of the sacrifices? First, notice that the High Priest Aaron offered a bullock. Because he could not lay-down his life and function any more as High Priest he needed to have the Bullock represent him as a living sacrifice. This reveals that the bullock’s death represents the sacrifice of Christ’s natural life. The High Priest’s taking the blood into the holy place typified the risen Jesus, now a divine being, entering heaven itself to present the merit of his sacrifice to Jehovah.

Another picture shown by the sacrifice of the bullock is that after it was slain, its hide was taken outside the camp and burned with fire showing that when Jesus died for Adam’s sin his flesh was consumed. This is explained in the book of Acts 2:31 “He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption,” yet his *fleshly life* was destroyed.

The *slaying* of the sacrifice did not make the at-one-ment; the Priest must present before God the *blood* as the evidence of its accomplishment and only then could the Priests and Levites be at-one with

God. Likewise, with the sacrifice for the Church. The death of Jesus brought no change to the condition of the Apostles until he had gone into the Most Holy and presented before God the evidence that *he* had “paid it all” — that he had “poured out his soul (natural life) unto death” — had “made his soul an offering for sin.” It was accepted. God sent forth his spirit on the day of Pentecost as the evidence of its acceptance. Thus, he made atonement for the Church and by him, says Paul, they *have received* the atonement. This was only possible because the feature of the work of atonement viz., the sacrifice for his body and his house was completed nearly 2,000 years ago, and the mark of its acceptance and completeness is “the holy Spirit given unto the *believer*.”

There is another sacrifice shown in the type, another *sin-offering*, not again for his body and house, no, this time for the people (Israel), a type of the *world*. Two goats are used in making the atonement for the *world*, as the bullock had been for the house. The Lord’s goat is made a sin offering, and Aaron did with it exactly what he did with the bullock (verses 8, 15, 18, 27). The sin-offering of the bullock and goat were really one, and yet there are two parts.

Many bible students have asked what these goats refer to. Many believe the two goats to be typical of two classes of true believers in Christ.

- The “Lord’s goat” represents the “little flock,” “who count not their lives dear unto them.”
- The “scape-goat” represents the “great company” who through fear of death, were all their life subject to bondage.”

Just as these goats were taken from the *people*, as it were, to be representatives of them, so the church has been taken “from among men.” In Acts 15:14 we read “Simon has declared how God at the first visited the Gentiles to take out of them a people for his name” (MKJ). This honour went first to the Jews but when that nation proved unworthy of this “honour” it was offered to the Gentiles.



Two goats presented for the Day of Atonement

In the type the goats stood at the door of the tabernacle waiting for the lot to be cast. This indicates that God does not arbitrarily *elect* who shall be part of the little flock; *all* who believe are part of his house and are alike justified by his blood. Whether he shall be *least* or *greatest* depends largely upon his own use of the opportunities placed within his reach.

Regarding the church in its two companies — The Lord’s goat (Christ’s body, the under priest) and the scapegoat (the great multitude) have existed since the church began at Pentecost and have continued throughout the age. One party follows the example of the head and crucifies the flesh, with its affections and lust, reckoning themselves dead unto sin. As Jesus renounced the world, flesh and devil, so do those actuated by the same spirit, remembering the promise of Jesus — “To him that overcometh, I will give to sit with me in my throne, even as I overcame”.

In the type it was not the sufferings of the bullock or goat, but the sacrificial **death**, by which an atonement was affected, though they suffered, of course, because death involves suffering. “The man Christ Jesus,” “tasted **death** for every man,” by being crucified — a gradual or lingering death — but the giving of his life in any manner would have paid the price (Hebrews 2:9). “But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.” Therefore, just as Jesus was not part of the world and sacrificed his life, all who would be “members of his body” must die to the world, give up the fleshly life, so that they can, with Paul, “reckon; themselves dead indeed unto sin” (Romans 6:11).

Consecration

The Apostle Paul wanted the body members of Christ to truly understand how important it is to stay true to their consecration. He makes the point in (Colossians 3:3). “For you *died*, and your life is hidden with Christ in God.” Your flesh is dead if you are fully and entirely consecrated, your own natural will and desire are resigned to the will of “The Head,” “Ye are *dead*.” Further, Paul says “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life that I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Galatians 2:20).

The Apostle Paul was not literally crucified, so then what did he mean? It is understood that crucifixion is a slow agonizing death, the figurative crucifixion must closely resemble it; otherwise the figure would have no value. From the beginning of the believers consecrated life they are reckoned as being fully crucified with Christ, but the actual crucifixion of their flesh is a slow, sometimes painful, lingering process, and ends only with the completion of their sacrifice in death.

In some ages it has been necessary for those who would follow the Master to walk to the stake, and

thus literally “crucify the flesh,” “While those who live today are not caused to suffer thus, they are nevertheless called upon just as really to crucify the flesh. And we believe to some it is today a greater trial to follow the Master and walk separate from the worldliness in the nominal church, “having no fellowship with the unfruitful works of darkness, but rather reproofing them,” than to have gone to the stake to burn in an age when that was counted a matter of honorable distinction in the church” (Reprint R0080).

Many claim to be “followers of the Lamb,” but the reality is that only a *few* actually “follow the Lamb.” Why is that so? It is because it has to do with suffering. All who follow the Lamb will *suffer*. If it caused Him to suffer, it will cause his followers to suffer also. It was the religious leaders of Jesus’ day who persecuted Him, so the consecrated may expect the same. “A disciple is not above his teacher, nor a slave above his master” (Matthew 10:24 NASB). For the follower of Christ it could be said, If you get along smoothly, you have reason to fear that your life shows so little difference from that of the world that they don’t think it worthwhile persecuting you. But if you follow the master, they will say things that are hurtful, insulting, mean, and possibly have some violence done to you.

This dying, or crucifying, frequently requires a long time. Often when those who have consecrated their lives think they have, by grace given, controlled their *old* nature with their *new*, overcome the old *will of the flesh* with the new *will of Christ* “dwelling in you richly,” find, as Paul did, that the old may revive in a moment not expected, and require crucifying again. Just as Paul did, the believer must also keep their body under control. The new nature must control the old nature. This is a battle until the end of their fleshly life; until they take their last breath. “Be thou faithful unto **death**, and I will give thee a crown of life” (Revelation 2:10 KJV).

How is the death of a follower of Christ any different than a person of the world? The consecrated are justified to perfect natural life by the death of Jesus, and God promises that if they then voluntarily give up that sinless natural life which they now possess, He will give them a higher life-a spiritual one-and a new body- and they will be considered as part of of the bride of Christ. They then become “partakers of the Divine nature”, really and truly “Sons of God” and “Joint-heirs with Jesus Christ, our Lord” who is “Head over all.”

Did They Understand?

The question remains on the day of at-one-ment, did the Jews understand the big picture of what was involved? Did they know that one day in the distant future the sins of the obedient toward God would not only be covered, but removed completely? It appears to be that they only knew that their sins were being covered for the year ahead of them. So then, the basis of the atonement was the sacrifice of sin-a



We should be followers of our Master, Jesus.

representation of the better covenant. There stood Moses representing a greater than Moses. What did he do? First, he slew the sacrifice for the sin offering, it was on the basis of this sacrifice that there could be a covenant and it was the blood of those sacrifices sprinkled in order to accomplish that covenant; so here we have better sacrifices than those; Jesus the antitypical bullock and the Church the antitypical goat.

Mankind generally believes that the work of *The At-one-ment* (atonement) can be accomplished instantaneously and by faith. But, much more than this is needed. It is the result of false reasoning. There is nothing in the scriptures that suggests that the restitution work shall be instantaneous.

There is another word very close to the word atonement, which is reconciliation (Greek *kattalage*). The same word is rendered “atonement” in Romans 5:11. Reconciliation to God is eventually to reach the whole world, but at the present time it is confined to only “him that hath an ear to hear.” In other words, Jehovah begins his work with an elect class, not with the world. The mediator’s work is to actually restore- to mentally, morally and physically constitute mankind- as many of them as will receive his ministry and obey him. Thus eventually the Mediator’s work will result in an actual at-one-ment between God and those whom the Mediator shall restore to perfection.

Since it was the nation of Israel that was given a law covenant (agreement) between Jehovah and themselves, which they broke, it was God’s love and mercy to provide a new covenant which they will be able to keep. The Apostle Paul quotes Jeremiah 31:32 in Hebrews 8:8-12 he says: “Behold the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah, because they did not continue in My covenant, and I disregarded them, says the LORD. For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.”

How wonderful it will be when the world will follow Israel in being brought back to God (reconciled). At-one-ment with the great **God** of the universe.

The Prophetic Year

"In the beginning God created the heavens and the earth ... darkness was over the surface of the deep ... Then God said, 'Let there be light'; and there was light ... and God separated the light from the darkness. God called the light day, and the darkness ... night" (Genesis 1:1-5 NASB).

From the beginning of the creation of the world the Heavenly Father set the sun to determine the seasons, years and days. He used the moon to divide the year into months and to instruct His people on the times for various sacrifices and festivals.

"Then God said, 'Let there be lights in the expanse of the heavens to separate the day from the night and let them be for signs and for seasons and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth'; and it was so. God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also" (Genesis 1:14-16 NASB).

The phases of the moon were used to set the time of the Passover and the exact days that certain things had to be done. Jehovah used signs that the Jews could readily identify to set the months of the year, such as the spring equinox, which occurred with the ripening of the barley and the flax, but before the wheat and smelt were ripe. Therefore, the first month of the Spiritual Year starts with the first new moon after the ripening of the barley.

Calculating the Prophetic Year

If the sun is used to calculate the length of the year, then this comes to 365.24 days. However, if the moon is used to calculate the length of the year, it is 354.36 days. If the average of the two are taken, then the result is 360 days, which is known as the length of a Prophetic year.

$$365.24 \text{ (solar)} + 354.37 \text{ (lunar)} = 719.61 \div 2 = 359.8 \text{ days (i.e., approximately 360 of prophetic).}$$

Evidence of the Prophetic Year

What evidence does the Bible provide to show that the prophetic year is 360 days? The record in the account of the flood gives the time that the waters rose and when the waters started to recede.

"In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened" (Genesis 7:11 NASB).

"Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained; and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased. In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat" (Genesis 8:2-4 NASB).

The Flood covered the land from the 17th of the 2nd month until the 17th of the 7th month. If the days were being counted on the lunar calendar it would amount to about 147 days. Instead it states 150 days. This implies that the median 30-day-month of the prophetic year is here being used, (i.e., $30 \times 5 = 150$ days).

Another example can be found in Daniel

"He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time" (Daniel 7:25 NASB).

To interpret the prophesy, it requires the knowledge that a "time" equals one year and that each day of the year equals one year, as shown by the table below.

Time	Times	Half-Time	⇒ 3.5 Years
360	720	180	= 1260

The same amount of time is also spoken about by the Apostle John in Revelation: "Leave out the court which is outside the temple and do not measure it, for it has been given to the nations; and they will tread underfoot the holy city for **forty-two months**. "And I will grant authority to my two witnesses, and they will prophesy for **twelve hundred and sixty days**, clothed in sackcloth." (Revelation 11:2-3 NASB. Forty-two months divided by 12 equals 3.5 years.)

The 1290 days mentioned in Daniel 12:11 is simply 1260 days with an intercalary month added. (An intercalary month, i.e., a leap month of 30 days.) The leap month may occur on any one of the above three "time" slots, to adjust the year so that the barley would be ripe before the start of the Spiritual Year, which sets the time of the Passover.

Why is the Length of the Prophetic Year Important?

It allows for the student of scripture to calculate with more certainty the timetable that Jehovah has for important events. For those that understood, it gave comfort that the terrible events that occurred under Papacy would come to an end at the end of 1260 years, just as Jehovah had promised. The believer still must go by faith as sometimes their expectations are not in accord with how Jehovah will bring it about.

"Let us hold fast the confession of our hope without wavering, for He who promised is faithful" (Hebrews 10:23 NASB).

1260 Days

‘A thousand two hundred and threescore days’ (Revelation 11:3, 12:6).

On December 25th, much of the Christian world will celebrate the birth of the baby Jesus. It will be a time of gift giving, attending religious services and feasting with the family. It is also a time for believers around the world to have an opportunity to give a witness to friends and family the true significance of this world changing event.

The problem is that this is not the actual time of Jesus birth. The time of His crucifixion is clear, as it was at Passover, which Jewish people were required to keep each year to remind them of when Jehovah had brought them out of the land of Egypt. “Observe the month of Abib (Nisan) and celebrate the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night” (Deuteronomy 16:1 NASB). This day falls on the 15th Nisan with the eating of the Passover lamb which had been killed on the 14th Nisan in the evening.

It requires much more research to find out the time when Jesus was born.

The 1260 days

The 1260 days in Daniel helps the Bible student to calculate the approximate time of year of Christ’s birth and importantly the time of His baptism and thus the start of His ministry?

The clues are found in the ninth chapter of Daniel.

“Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place. So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate” (Daniel 9:24-27 NASB).

The word translated “weeks” is the Hebrew word *shâbúa’* means “literally *sevened*, that is, a week (specifically of years): — seven, week” (Strong’s Concordance). So this gives the meaning of “Seventy sevens” as 490 years. Daniel was told that the 70 years of Babylonian captivity was about to expire and

what lay ahead for the Jewish people. One thought for verse 25 is that it took 7 weeks (49 years) to rebuild the city, followed by 62 weeks (434 years) a total of 483 years before the coming of the Messiah. Again, the thought is not the time of His birth but the time of His baptism, the start of His ministry which then fits with the statement “being cut off in the middle of the week,” that is three and half years.

Christ’s Birth

The fact of Jesus coming to the Jordan for his baptism at age 30 means that his birth was also close to the time of the Atonement Day and the Feast of Tabernacles. The Apostle John could also have alluded to this in John 1:14 “And the Word became flesh, and dwelt among us,” The “dwelt” among us is the word tabernacle, which would be fitting for the arrival of Jesus during the Feast of Tabernacles.

Christ’s Baptism

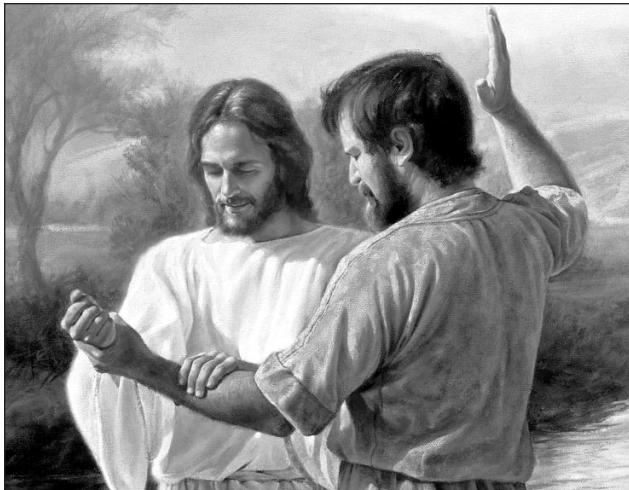
Knowing the exact time of Christ’s death means by going back three and a half years the time of His baptism occurred around September/October. This time is very significant to the Jewish people as it lines up with the time of the Atonement and Sukkot — Feast of Tabernacles.

The Day of Atonement (Leviticus 23:27-28), occurs once a year on the tenth day of Tishri, the seventh month of the Hebrew calendar. The Feast of Tabernacles (Deuteronomy 16:13) takes place on the 15th of the Hebrew month Tishri. This seventh month on the Hebrew calendar occurs in late September to mid-October, at the time the fall harvest had just been completed. It is highly likely that Christ’s Baptism at 30 years of age fell between the Atonement Day and the Feast of the Tabernacles.

John the Baptist was six months older than Jesus, so his ministry would have started around the beginning of the ecclesiastical year at age 30. The purpose of his ministry was to prepare the way for Jesus’ ministry. He was calling the Jewish people to come to repentance and to renew their covenant with Jehovah.

The arrival of Jesus at Jordan to be baptised caused a problem for John, as recorded by Matthew. “John protested strenuously, having in mind to prevent Him, saying, it is I who have need to be baptized by You, and do You come to me?” (Matthew 3:14 AMP).

John realised that Jesus was perfect and thus did not need to repent to come back into harmony with His Father. His baptism had another purpose and so “Jesus answering said to him, ‘Permit it at this time; for in this way it is fitting for us to fulfill all righteousness.’ Then he permitted Him. After being baptized, Jesus came up immediately from the water;



Jesus, baptised by John

and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him, and behold, a voice out of the heavens said, 'This is My beloved Son, in whom I am well-pleased' (Matthew 3:15-16 NASB).

The Purpose of His Baptism

Jesus baptism signified the laying down of His life, the everlasting life available to Him because of his perfect obedience to the law. His Heavenly Father could not justly take His life, so Christ had to lay it down. This is recorded by the Apostle John "I lay down My life so that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative" (John 10:17-18 NASB).

This was the start of Jesus' three-and-a-half-year journey to Calvary. This journey had several purposes.

- The testing of Jesus by Satan to try to get Him to use His powers for His own benefit (Matthew 4:1-11).

- The calling out of the Apostles which would become the pillars of the early Church (Matthew 4:18-22).

- To use the healing powers that He received from His Father to demonstrate his miraculous powers now and as a foretaste of what would be achieved during the millennial age (Isaiah 35:5-6).

- To preach the word of God to the Lost Sheep of Israel (Matthew 15:24).

- His purpose was not to condemn the world but to save it (John 3:16-17, John 12:47).

- To condemn the religious leaders of the time for stopping the people from understanding the Kingdom message (Matthew 23:13).

These three-and-a half years had a purpose, not only the climax at Calvary but also as part of the training Christ needed to become the mediator for the world during the Millennial Age. Not only will He be King but also, He will be a High Priest "For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore, let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need" (Hebrews 4:15-16 NASB).

Let the true believe remember to take up his cross and follow the example of Christ during his life on earth. To lay aside the gift of a sure resurrection on this earth and to take up the offer of the high calling with the offer that if faithful until death, like Paul, there is a Spiritual Crown of life laid up for all overcomers.

William Tyndale's Bible

"The word of God is quick, and powerful, and sharper than any twoedged sword ... a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

Tyndale's Life

William Tyndale was born c 1491-1494 most likely in Gloucestershire, England. Although little is known of his early years he was to become one of the fathers of the reformation and as influential on the English language as Shakespeare.

In the early 1500's he began his studies at Oxford University, at Magdalen Hall, where in 1512 he received his Bachelor of Arts. In 1515 he was awarded his master's Degree and was also ordained as a Priest in London.

Tyndale was fluent in eight languages (Hebrew, Greek, Latin, Spanish, French, German, Italian and English) and was said to speak them all with such skill that he sounded like a native speaker.

It was this gift for languages that led him to read Erasmus' Greek New Testament (*Novum Instrumentum Omne*), published in 1516, in which he came across the doctrine of justification by faith.

In the early 1520s he worked as a tutor for the children of Sir John Walsh at their home, Sodbury Manor, in Gloucestershire. During this time, he furthered his studies and set his mind to writing an English translation of the Bible, possibly influenced by Martin Luther publishing the New Testament in German.

Starting the Work

In 1523 he travelled to London to request support from the bishop of London, Cuthbert Tunstall, to

commence translating the New Testament. The Bishop turned down this request as it was deemed heretical by the church, however news had spread of his plans to Humphrey Monmouth, a Merchant, who agreed to give him board and lodging in order for him to continue his work.

He remained in London for 6 months where he tried, in vain, to find somewhere to print his work. One of the clergymen in opposition to him stated “we are better to be without God’s laws than the pope’s” to which he replied “I defy the Pope and all his laws. If God spare my life ere many years, I will cause the boy that drives the plow to know more of the scriptures than you!”

Aside from being considered a heresy to translate the Bible into any language other than Latin or French it was also seen as unpopular amongst the English people due to Wycliffe’s translation of the Bible into middle English in the 14th century being associated with a group of reformers known as the Lollards, which ultimately lead to the ruling in 1408 that no translation of the Bible was to be made without prior consent from the church.

The Move to Germany

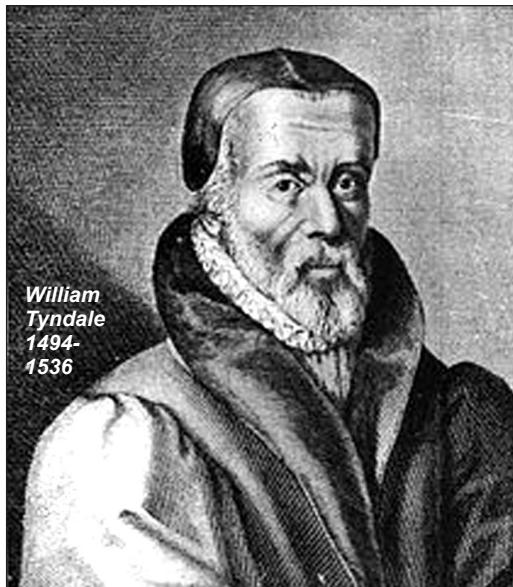
Fearing for his safety and unable to find a printer willing to print his work he decided to travel to Germany in early 1524 in the hopes of completing his translation in hiding and being more likely to find someone willing to print it, given Martin Luther’s success. No doubt his skills in speaking German greatly aided him during this time.

He is believed to have sought assistance in Wittenberg from Martin Luther to continue translation of the New Testament, which he completed in 1525.

He then travelled to Cologne to commence printing, however it was here that word got out of his work and he was forced to flee to Worm where he completed the project whilst in hiding in 1526 using the Guttenberg printing press.

The Use of the Printing Press

The use of the press, rather than being handwritten, meant they were able to print it on thinner paper with smaller font, producing a small, lightweight pocket-book that was more easily smuggled into England. It soon made it into the hands of the King and other authorities, such as Sir Thomas More who was so enraged he said it was “not worthy to be called Christ’s Testament, but either Tyndale’s own Testament or the Testament of his master, the Antichrist”. They burned his book at St. Paul’s cross and he was formerly accused of heresy.



This forced him to go deeper into hiding to commence his work translating the Old Testament. It is not certain where he was during this time, however in 1529 he went to Antwerp where he printed his translation of the Pentateuch in 1530 and the book of Jonah in 1531.

Attempts were made to convince him to return to England, however he knew how dangerous this would be as the news had spread that the men who were supporting his work by smuggling it into England and distributing it were being burned to death and others, including Humphrey Monmouth, had been called in for questioning in an attempt to locate him.

Tyndale’s Betrayal

He remained in hiding and continued to revise his New Testament and continued his work translating the Old Testament books. He translated Joshua, Judges, Ruth, Samuel I and II, Kings I and II, Chronicles I and II, however they were never published. In the Spring of 1535 he was betrayed by his friend, Henry Phillips, who was experiencing financial trouble and was believed to have been paid to tell the authorities where to find him. This ultimately lead to his arrest and incarceration in Vilvoorde Castle, near Brussels, where he remained for 18 months. On the 6th of October 1536 he was convicted of heresy and treason and was put to death by being strangled and burned at the stake.

His last words were said to have been “**Lord, open the King of England’s eyes**”. His prayer was answered in 1539 when King Henry VIII published the English “Great Bible”, which was based on Tyndale’s work.

His Legacy

Although he did not complete or publish his Old Testament translation the work, what he had done was influential in the Matthew Bible printed in 1537 and has been the basis for all English Bible translations, including the King James version of 1611. He also printed many of his own books about his understanding of the Bible and some that were speaking out against the teachings of the church.

His wording of the scriptures was so powerful, with phrases such as ‘Let there be light’, ‘fight the good fight’, ‘a law unto themselves’, ‘the signs of the times’, ‘the powers that be’ and many more, that they have shaped the English language and are found in many subsequent English translations of the Bible. They endure in our minds, bringing to life the message of the Bible.

Preach the Word: Doctrine

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Timothy 4:2).

Paul instructed Timothy when he was commissioned with the responsibility of correcting the brethren in Ephesus, who had “gone after their own lusts”, to rebuke and exhort them. Timothy was to approach “preaching the word” in a way that would achieve the best result for the brethren involved, which would require perseverance and doctrine.

The word translated “doctrine” in the verse is the Greek word *didache*, G1322, which would be better translated “teaching”. Weymouth translates the word as “teacher”, while the NIV translates it as “careful instruction”. Paul uses a different Greek word in 2 Timothy 3:16 (KJV), “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” In this verse the Greek word is *didascalia*, G1319, meaning “what one receives” while in the verse under consideration the meaning is “what is communicated” (Tittmann).

Paul knew that the road ahead would be difficult, but he had faith in Timothy’s ability to teach what was right, true and full of hope, to accompany his words of rebuke. Not only were his words to agree with the doctrines of Christ, but they also had to be profitable to the hearers of his words.

There are those who profess to have a great knowledge of the Bible, who have studied for many years and therefore claim that they are the ones who should be given the position of teachers of the flock. In 1 Timothy 3:2 Paul sets out the qualifications of an overseer or bishop of the church. One of the qualifications is “apt to teach”. Adam Clarke comments “one capable of teaching; not only wise himself, but ready to communicate his wisdom to others. One whose delight is, to instruct the ignorant and those who are out of the way.” Brother Russell adds that a teacher needs the “Ability to impart the truth to others in its own power and simplicity (not necessarily an orator)” (R1720:5).

Paul understood the importance of teaching the doctrines of Christ and gave Timothy instructions in 2 Timothy 2:14-26. The following are some of the main points:

- **“Not to wrangle about words, which is useless and leads to the ruin of the hearers.”** — Paul spoke of this in the first epistle stating “If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, he is conceited and understands nothing; but he has a morbid interest in

controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions” (1 Timothy 6:3-4 NASB).

- **“Accurately handling the word of truth.”** — Matthew Henry writes “Not to invent a new gospel, but rightly to divide the gospel that is committed to their trust. To speak terror to those to whom terror belongs, comfort to whom comfort; to give everyone his portion in due season, Matthew 24:45.

- **“Men who have gone astray from the truth”** — Teachers need to constantly check that they have not strayed from the truth as expounded by the word of God. This is especially important when dealing with those who are new to the truth, “babes in Christ,” still formulating their beliefs as Paul warns that this can “upset the faith of some.”

- **“The firm foundation of God stands”** — Paul assures Timothy with these words that during trials and difficulties some may be led astray yet the foundation of the church which God had laid remains firm. “Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone” (Ephesians 2:20). As long as this foundation remained firm, there was no reason to be discouraged by the few who teach misleading errors from time to time.

- **“The Lord’s bond-servant must not be quarrelsome”** — The verse continues “but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition.” It is fitting that the title bond-servant should be used where gentleness and patience are encouraged, as this was always the master’s approach. The Lord’s servant must contend for the truth, but not be contentious or argumentative. He must be gentle to all and approach the brethren with the purpose of instructing them rather than winning an argument. He must be patient with those who are slow to understand and even with those who do not seem disposed to accept the truth of God’s word. The Lord’s bondservant must exercise meekness and humility in dealing with opposition.



Paul, on ship

The Purpose of Teaching

Paul states in the next two verses the need for rightly dividing the truth and the need for care in teaching the Gospel of Christ. “For a time is coming when they will not tolerate wholesome instruction, but, wanting to have their ears tickled, they will find a multitude of teachers to satisfy their own fancies; and will turn away from listening to the truth and will turn aside to fables” (2 Timothy 4:3-4 WNT).

Treasures of the Truth

The Berean Bible Institute Inc. is pleased to offer a FREE copy of the Dawn Publication book *Treasures of the Truth*. The book looks at the hidden “treasures of darkness” written by the Prophet Isaiah long ago. They had been purposely hidden by Jehovah until the due time for their fulfillment. These riches were concealed from the worldly wise for centuries but are now unsealed and made known to God’s people at the end of the present Gospel Age.

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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 set 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 first 20 pages 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

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Bible Fellowship Union

Publisher of the “Bible Study Monthly”
<http://www.biblefellowshipunion.co.uk>

Conventions

Berean Bible Students Convention

January 25-28, 2019

Camp Wilkin

57 Noble Street, Anglesea, Victoria

enquirybbi@gmail.com

Richard +614 6603 8225

Sydney Convention

March 8-10, 2019

Wesley Vision Valley

7 Vision Valley Road, Arcadia, NSW

enquirybbi@gmail.com

Dawn Pilgrim Visit 2019

The Dawn Bible Students Association has announced that they are sending two elders on a pilgrim visit to Australia in 2019. Br Byron and Sr Margie Keith are being joined by Br Michael and Sr Vicky Balko in coming to Australia. The draft itinerary is as follows:

- Arriving Brisbane January 9th
- January 10th Day visit to the Nambour Area
- January 12th to 13th Meeting in Brisbane
- January 14th Gold Coast
- January 18th Morissett
- January 19th to 20th Meeting in Sydney
- January 25th to 28th Anglesea Convention
- February 2nd to 3rd Melbourne Polish meeting
- Depart for the USA February 4th

They are looking forward to having a blessed time with the Brethren as well as enjoying the sights of the Heavenly Father’s creation. For further information:

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While it is our intention that these columns be used for teachings strictly in accord with the Lord’s Word, we cannot accept responsibility for every expression used, either in the correspondence or in the sermons reported.

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The Bible Teachings

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Preface

The great importance of a definite knowledge of the Covenants, Ransom, Mediator, Sin-Offering and Atonement, in gaining a full appreciation of the outworking of God's wonderful plan of salvation, and the advantage of having the Scripture teachings on these doctrines available in handy form, the previous volume of this nature being continually sought after but no longer procurable, is the object of this publication.

It would seem that at no time in recent years has there been greater necessity for the brethren to have their minds continually refreshed on these truths, which embrace so much of the deep things of God — meat in due season for the Lord's household (Hebrews 5:14). So many have let these precious things slip and corresponding loss of spiritual growth has been the result. The Apostle's advice to Timothy seems so timely — "Meditate upon these things; give thyself

wholly to them; that thy profiting may appear to all. Take heed to thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and those that hear thee" (1 Timothy 4:15,16).

While quite an amount of repetition of thoughts will be noticed in this work, nothing has been omitted on that account; the repeated explanation of a truth from different standpoints and in varied expression should prove of benefit to all. The personal references, however, are omitted, as these are not now required. All readers are advised to prove all things for themselves from God's Word.

It is with the prayer that all who read and study this work may receive much blessing, refreshing and spiritual upbuilding from the truths of God's Word, revealed through the late author of this compilation, that this book is sent forth on its mission in the service of the Lord. — *Berean Bible Institute, Australia*

The Ransom and the Sin-Offering

Ransom-Price the Valuable Thing

"The Ransom-Price relates to the valuable thing itself; namely, the blood or death of Christ — a ransom sufficient for the payment of the penalty of one member of the human family or of all, as it may be applied" (Z 1909-309).

Ransom Re Man's Recovery a Redemption

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

Redemption of Humanity Means Not a Life for Each Life

Our first thought naturally would be that to redeem or purchase back, the right of humanity to life, would mean that each member of Adam's race must be purchased by the life of another person, holy, harmless, unsentenced. But looking deeply into God's Plan we find that only one man was tried before the Divine Court — namely, Father Adam; that only Adam was sentenced to death; and that all of his children go into death, not because of their individual trial and death, but simply because Adam, having failed to maintain his

perfection, was unable to give his children more life or rights than he possessed. And so it has been throughout the entire period of six thousand years from the time of Father Adam's sentence until now.

Economic Feature of God's Plan

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

Value of Jesus' Life Included All of Adam's Posterity

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

the spirit nature for the human nature in order to be a corresponding price — a Ransom for the first man.

Why Logos Left Throne of Glory

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

Ransom Price and Ransom Work

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

Ransom-Price vs. Ransom-Work

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

Ransom-Price in Hands of Justice Nineteen Centuries

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

full image and likeness of God, lost through Adam’s disobedience and redeemed by the precious blood at Calvary.

The Sin-Offering Is Different

With the thought of the Ransom before our minds, we now investigate the subject of the Sin-Offering, remembering to keep the two subjects separate and distinct. “The Sin-Offering shows the manner in which the Ransom-price is applicable or effective, to the cancellation of the sins of the whole world” (Z 1909-309). The Sin-Offering does not require so long a time for its accomplishment as does the Ransom. We have already seen that the Ransoming work has been in progress nearly nineteen centuries and will be in progress nearly ten centuries in the future, or a total of twenty-nine centuries. But the Sin-Offering will all be completed before the glorious Reign of Christ begins, His Church then being with Him in glory.

Ransom-Price and Atonement Sacrifice Different Pictures of Same Thing

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

The Church Willing Sacrificers

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

The Great Company Unwilling Sacrificers

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

Special Imputation of Christ's Merit

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

The Secondary Sin-Offering

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

Church Follows Jesus Sacrificially

The account says that the Lord's Goat was sacrificed and was in every way dealt with in precisely the same manner as the bullock, which preceded it. Thus the type tells us that the Church must walk in the footsteps of her Lord, sacrificially even unto death. We should remember that the blood of the bullock was not applied for the sins of the people, but merely for the sins of the high priest's family and tribe — typically for the Church. We should also notice that this secondary Sin-Offering, the Lord's Goat, was not offered for the same persons; for they needed no further offering. It was offered by the high priest as a secondary part of his own original offering; and its merit was made applicable to all the people, to bring atonement to all.

Type and Antitype Agree Re Jesus Appearing for Church

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

Jesus to Present Blood of Goat as His Own

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

All Peoples to be Turned Over Soon to Jesus

At that moment, which we believe is in the near

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

Punishment for Sins Against Light

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

Light, Knowledge and Responsibility Go Hand in Hand

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

World's Accounts Squared Before New Dispensation

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

The Value of the Scape Goat's Suffering

However, God is a very strict Accountant. As He is sure to count against the world all wilful disobedience, and especially all persecutions of His Church, so also He is willing to give the world credit on account wherever possible.

This, we believe, is intimated in the picture given us of a work which followed the Sin-Offerings; namely, the confessing over the head of the scape goat certain transgressions of the people, and the sending away of the scape goat into the wilderness.

Tribulation on Scape-Goat for Destruction of Flesh

Understanding that this scape goat represents some of God's consecrated people who have failed to live up

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

Character of Sins for Which World Is Responsible

That we may clearly note the character of sins for which the world is held responsible, let us recall the statement of Revelation 6:9-11, "I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held; and they cried with a loud voice, saying, "How long, O lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? and white robes were given unto them"; and they were told that they should wait "a little season," until their brethren, who also were persecuted, should have the persecutions accomplished in them.

Divine Requirements at End of Jewish and Gospel Ages

Thus the same idea respecting the Divine requirements in the end of the Gospel Age is given to us that Jesus specified in regard to the Jews in the end of their Age. He said that all righteous blood shed on the earth from the time of Abel down, would be required of that generation — to square the accounts (Matthew 25:34-36). In the great time of trouble with which the Jewish Age ended, those accounts were squared up to that time. Similarly, we expect that all the remaining accounts of the world will be squared during the culmination of the great Time of Trouble — just before us.

The Inauguration of the New Covenant

The Apostle, in contrasting the typical and the antitypical Sin-Offering, declares that Jesus, not by the blood of bulls and of goats, but by His own blood, accomplishes the blessings (Hebrews 9:11-15). And again, the sacrifices of the antitypical High Priest are styled the "better sacrifices" — in the plural. This points us back to the institution of the "Jewish Covenant arrangement, where Moses took the blood of bulls and goats and inaugurated the Law of Covenant, sprinkling first the Tables of the Law, and afterwards the people, with the blood (Exodus 24:3-6).

Much People Sprinkled by Moses Required Many Animals

The question arises, why did Moses use the blood of bulls plural — and of goats plural — whereas in the type of Leviticus 16 the blood of one bullock and the blood of one goat alone was used? We reply that there

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

Antitypical Sprinkling of Law and People

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

The Antitypical Atonement Day

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

Atonement Day Sacrifices Merely a Means to an End

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

Clear Distinction Between Sin-Offerings and Ransom

So, then, let us hope that all will henceforth see clearly that the Sin-Offering of the Atonement Day and its Sacrifices constitute a picture of the processes by which God accomplishes the world's blessings; while the Ransom is entirely distinct, and shows the work of Jesus alone and its ultimate effect for mankind throughout the whole wide world (Z 1916-87).