



The Lord's Supper

Our thoughts being more directly focused on the Memorial of our Saviour's death at this time of the year, it is especially helpful to review the institution of this Supper which our Lord established just before the close of His sacrificial life on earth. It was celebrated on the day before the Passover proper began—on the 14th of Nisan, the first month of the Jewish sacred year. The law respecting the Jewish Passover was very exact. The lamb was to be selected on the 10th day of Nisan, killed on the 14th, and eaten during the night of that same Jewish day. In the antitype Jesus offered Himself at Jordan and was killed 3½ years later, on the 14th of Nisan, after most of Israel except His faithful few neglected to receive Him. It was the same Jewish day in which He was crucified that He ate the Passover and later on was betrayed. The day with the Jews began at sundown and lasted until the next evening.

In Luke's Gospel it is recorded that our Lord said to His disciples—"With desire I have desired to eat this passover with you before I suffer"—Luke 22:15. It was His last commemoration of the Jewish rite, which as a Jew He was bound to observe legally, fully. We may not know the particular hour of the 14th day in which our Lord and the disciples partook of the Lord's Supper, but probably it was near midnight, after the Passover had been eaten, that our Lord instituted the new Memorial of His death, substituting it for the Passover Supper of the Law, and intimating this in His words—"Henceforth, as oft as ye **do this**, do it in remembrance of me." "This" represented the antitypical Lamb of God, "which taketh away the sin of the world", and doing this—breaking the bread and drinking of the fruit of the vine—showed forth our Lord's death and not any longer the death of the type, because the antitype had now come, and in this same day, a few hours later, He would be killed, crucified.

Our Lord was thus laying a deep and broad basis for the NEW CREATION, His Church, and separating it from the Jewish type by pointing out to them **Himself** as the antitype, and the higher meaning connected therewith—the deliverance of all the true Israelites, not from Pharaoh, but from Pharaoh's antitype, Satan, the deliverance of all the firstborn of God's people from death into life more abundant, eternal life.

It was while the Lord and His apostles were eating the Passover Supper, the typical roast lamb, that our Lord said to them—"One of you shall betray me"—John 13:21. In this same verse 21 John tells us that our Lord was "troubled in spirit", manifested emotion, at the time He said this. His emotion was not caused, we may be sure, by the matter of His betrayal, for He evidently foreknew the particulars as well as the fact of His death. The cause of His sorrow, we may reasonably be sure, was the thought that one of those whom He had so tenderly kept and cared for should now prove so ungrateful, unthankful, unholy—evidently His sorrow was for Judas. His statement drew forth enquiries from the disciples—"Lord, is it I?" Or rather, as the Greek word would seem to indicate, the question signified—"Lord, do you mean to accuse me?"—"I am not the one am I?" And the disciples in general were sorrowful too. It was well, perhaps, that they should pass through this experience at this time, as they evidently needed it all, in order to prepare them for the trying times just before them.

Judas asked the same question with the rest, for not to have asked it would have implied that he admitted his guilt. Our Lord's answer was that it was one who supped with them, and dipping the sop He gave it to Judas, who went forthwith out—John 13:25-30. So far from these incidents melting the heart of Judas and leading him to change his course before it was too late, they seem to have aroused in

him a malevolent spirit, just as divine mercy toward Pharaoh, in the stopping of the plagues, hardened his heart. Instead of resisting the Adversary's suggestions, Judas entertained them more and more, until he was filled with the Satanic spirit. Satan entered into him fully, completely—took possession of his heart as an instrument of evil, and it was doubtless because he felt out of place in such society that he went out. It thus seems that Judas was not with the others when our Lord instituted with the bread and the fruit of the vine, the Memorial of His death. It was better that he should be absent and so, in coming to the Memorial table all should be invited to come who trust in the precious blood of Christ for redemption and who profess a full consecration to the Lord.

In presenting to the disciples the unleavened bread as a Memorial, our Lord gave a general explanation, saying—"Take, eat, this is my body." The evident meaning is, This symbolizes or represents my body. It was not actually His body, because in no sense of the word had His body yet been broken; in no sense would it have been possible for any to have partaken of Him actually or anti-typically then, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened bread represented our Lord's sinless flesh—leaven being a symbol of sin under the Law, especially commanded to be put away at this time. On another occasion our Lord gave a lesson which interprets to us this symbol. He said—"The bread of God is he that came down from heaven and giveth life unto the world. I am the bread of life"—John 6:33,35. In order to appreciate how we are to eat or appropriate this living bread, it is necessary for us to understand just what it was. According to our Lord's explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, that He might take our human nature.

It was the fact that our Lord Jesus was holy, harmless, undefiled, separate from sinners, and without any contamination from father Adam, and hence from sin—it was this fact that permitted Him to be the Redeemer of Adam and his race—which permitted Him to give His life as a ransom for all, to be testified in due time. And when we see that it was the pure, spotless human nature of our Lord Jesus that was laid down on behalf of sinners, sacrificed for us, we see what it is that we are privileged to appropriate. The very thing which He laid down for us is what we are to "eat", appropriate to ourselves; that is to say, His perfect human life was given for us and redeemed Adam and all his race from condemnation to death—to a right to return to human perfection and everlasting life if they would.

The Scriptures show us, however, that if God would consider all of past sins cancelled and should recognize us as having a right to human perfection, this still would not make us perfect nor give us, therefore, the right to everlasting life. In order for the race of Adam to profit by the redemption accomplished by our Lord's sacrifice, it is necessary that He should make a Second Advent, and then to be to the whole world a Mediator and King, to assist back to perfection and to harmony with God all who will avail themselves of the privileges then to be offered. It is this same blessing which the Gospel Church in this age receives by faith from the Redeemer, namely, justification by faith—not justification to a spiritual nature, which we never had and never lost, and which Christ did not redeem: but justification to human nature, which father Adam did possess and lose, and which Christ did redeem by giving His own sinless flesh as our ransom-sacrifice.

The partaking of the bread, then, means to us primarily, acceptance and appropriation to ourselves, by faith, of justification to human rights and privileges secured by our Lord's sacrifice of these. Likewise the fruit of the vine symbolized our Lord's life given for us—His human life, His being poured out unto death on our behalf—and the appropriating of this by us signifies primarily our acceptance of restitution rights and privileges which our Lord has thus, at His own cost, secured for us.

As we have already seen, God's object in justifying the Church by faith during this Gospel Age in advance of the justification of the world through works of obedience in the Millennial Age, is for the very purpose of permitting those who now see and hear and appreciate the great sacrifice which Love has made on their behalf, to present their bodies living sacrifices, and thus to have part with our Lord in His sacrifice—as members of His Body.

This additional and deep meaning of the Memorial, our Lord did not refer to directly. It was doubtless one of those things to which He referred, saying—"I have many things to tell you, but ye cannot bear them now; howbeit, when the spirit of truth is come, it will guide you into all truth and show you things to come"—John 16:12,13. The spirit of truth speaking through the Apostle Paul clearly explains the matter of this secondary and very high import of the Memorial for he says, writing to the consecrated Church—"The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the body of Christ?"—1 Cor.10:16—to share with Christ as joint-sacrificers even unto death that we may be sharers of His glory.

Both views of this impressive ordinance are important. It is necessary that we should see, first of

all, our justification through the Lord's sacrifice. It is proper then, that we should realize that the entire Body of Christ is from the divine standpoint, a composite Body of many members of which Jesus is the Head, and that the Church as a whole must be broken, and that in this respect each member of it must be a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by giving our lives, "laying down our lives on behalf of the brethren", as Christ laid down His life for all. It is not our spiritual life that we lay down, even as it was not our Lord's spiritual life that He laid down in sacrifice: but as He sacrificed His actually perfect being, so must we sacrifice our justified selves, reckoned perfect but not actually so. Likewise, the cup represents suffering. It is one cup, though it be the juice of many grapes, even as it is one loaf, though it be from many grains. The grains cannot maintain their individuality and their own life if they would become bread for others, the grapes cannot maintain themselves as grapes if they would constitute the lifegiving spirit, and thus we see the beauty of the Apostle's statement that the Lord's people are participants in the one loaf and the one cup.

Our Lord distinctly declares that the cup, the fruit of the vine, represents blood, hence life, not life retained, but life shed or given, yielded up, sacrificed life. He tells us that it was for the remission of sins, and that all who would be His must drink of it—must accept His sacrifice and appropriate it by faith. All who would be justified through faith must accept life from this one source. It will not do to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the Law. It will not do to claim that faith and obedience to any great teacher will amount to the same thing and bring eternal life. There is no other way to attain eternal life except through accepting the blood once shed as the ransom price for the sins of the whole world. "There is no other name given under heaven or amongst men whereby we must be saved." Likewise there is no other way that we can attain to the new nature than by accepting the Lord's invitation to drink of His cup and be broken with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honour and immortality. Romans 6:3-5; 8:17.

PEOPLES PAPER
AND HERALD OF CHRIST'S KINGDOM
(Bi-Monthly) \$1.00 per annum, post paid.
*Published by the Berean Bible Institute,
19 Ermington Place, Kew, Melbourne,
Victoria, Australia, 3101.*

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.

Pilgrimage Ended

On the 28th February our dear Brother Pywell of Chewton, Victoria, finished the pilgrim way after a devoted Christian life of many years. Just over forty years ago he appreciated the Frank and Ernest Broadcasts, and since that time has rejoiced in God's wonderful Plan of salvation not only for Christians, but for all mankind. Being isolated he was unable to enjoy Class fellowship, but was undoubtedly a faithful follower of the Master, and by His grace had hope of the heavenly kingdom. Sincere sympathy is extended to our Brother's family in the loss they have suffered. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels"—Mal. 3:17.

The World in John 3:16, and 1 John 2:15

(Contributed Address)

The contrast of the meaning of the word "world" in John 3:16 as against the meaning of the same Greek word in 1 John 2:15 can lead to some interesting thoughts. These Scriptures read—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

The conflict follows instructions that we should pattern ourselves upon God, in being merciful, in being holy and in being perfect. In the Gospel, God loved the world and accordingly we should love the world. In the Epistle, we are told not to love the world.

Whenever we see an apparent contradiction within the complete Word which we regard as inspired by God Himself, we ought to look for an explanation. God cannot lie. With Him there is no variableness neither shadow of turning. Sometimes we cannot see an answer and have to leave question marks beside our understanding of both sides of the difference. On occasions, the context indicates differences of time either in application of a prophecy or progress in the development of mankind.

Often we can find help by checking from a detailed concordance which words were used in the original language. In our case, however, the same Greek word "kosmos" is used in the two Scriptures we are considering. Strong's Concordance gives the meaning of "kosmos" as "orderly arrangement, i.e. decoration, by implication the world (in a wide or narrow sense including its inhabitants literally or figuratively [morally])" and it is translated both as "adorning" and "world."

While considering which Greek words were used it is fitting to observe that in both passages it is the Greek word "agapao" which is rendered as "love." This is consistent with the thought that "agapao" and the corresponding noun "agape" relate to voluntary love, whilst "phileo" is involuntary or in-

stinctive. Only a voluntary action can be commanded although to some extent one can develop and expand the love which just happens, including family love and brotherly love.

There is nothing very profound in observing that John 3:16 speaks of love for the inhabitants of the world, the people themselves, whereas 1 John 2:15 refers to the things and ways of the world. Reference to things in this context does not mean God's original creation. He saw that that was very good. Rather would we connect 1 John 2:15 with those things and practices which have become important to man since sin entered into the world.

Both uses are reasonable applications of the English word "world", just as they were of the Greek. It is an unfortunate fact that languages do not provide precise and exclusive meanings. For example the Macquarie Dictionary lists 20 shades of meaning of our English word "world."

Perhaps we can consider first the love for the world's inhabitants. Our Lord Jesus must be the ultimate manifestation of God's love for the world of mankind and 1 Peter 2:21 tells us we should closely follow Him.

Love for the world of mankind was not a new rule for the Gospel Age. Way back in Leviticus the Law of 19:18 amounted to the same thing. The breadth of that Law of 19:18 was never fully realized until Jesus explained it in the parable of the Good Samaritan. Let us read Lev.19:18—"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD."

The Law of Lev.19:18 was re-affirmed in the New Testament when our Lord was asked "Which in the great commandment in the law." And again by Paul to the Galatians. James called it the "Royal Law". John 13:34,35 provides further support.

Certainly, Jesus did describe His instructions to love as "A new commandment", but the newness lay in the high level of love made possible by His example. Since our text refers to love for the world it is fitting to observe that The New Commandment may relate to love for the Church, yet it is difficult to find a Scripture which says we should love others less. One text sometimes said to make such a distinction is Gal.6:10. Note, however, that this Scripture is concerned with "doing good." It is now suggested to you that priorities are appropriate for the doing of good because of limits to our time and other resources whereas there should be no limit to our love.

Please understand that we are not here considering love which has already been achieved except by Christ. Our subject is the love which God has commanded and which is exemplified in Christ. God's degree of love will not be abroad until the King-

dom, but that is not to say that it is not the acceptable standard for which we must all strive. To suggest that the Church or anybody else is entitled to a higher degree of love is to suggest that God has commanded inferior love for others. Our text in John 3:16 tells us that God SO loved the World of Mankind that He gave the dearest treasure of His heart.

Christ did give Himself for the Church. He also gave Himself for the unlovely while they, too, were yet sinners. If there be an acceptable standard of love, lower than the standard we should have for the Church, the little flock, then that lower standard would have to at least reach the minimum level of Christ's example.

Perhaps we can move on to consider the love of 1 John 2:15. The next verse enlarges on it and makes clear that the epistle is not referring to love for the world of mankind.

The correct attitude to the things and ways of the world is often summarized in an expression drawn from our Lord's prayer in John chapter 17. That attitude is that we should be "in the world but not of the world." The contrast is not between the two phases of the Kingdom of God, the earthly and the spiritual. When that Kingdom is ushered in the distinction will no longer apply. Rather does it illustrate the difference between the Kingdom of God and the present world under the god of this world who has blinded the minds of them that believe not.

The thought is not that we should try to establish the Lord's Kingdom before its time. When the time is right every knee shall bow to Jesus and every tongue shall confess that Jesus Christ is Lord to the Glory of God the Father. Right now, however, Christ should rule in the heart of each one who has yielded to His Lordship.

One could hardly say that the world should not be of the world. For this reason, "In the world but not of the world" is an attitude for Christians, using that word in its Biblical sense of "disciple." One needs to be careful when using the word "Christian" because the English word also has much wider meanings and careless use of the word "Christian" can cause hurt.

Mankind has made gods out of many things. Those of wood, stone, brass or gold are the ones more easily recognized. Less obvious are idols of money, rank, social status, power or the acclaim of one's fellow men. The way of this world is to give to many persons, things and abstracts the worship which should be reserved for God alone. Jesus said "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's."

When it is said that the Christian should not be "of the world", it means, like our verse in 1 John

2:15, that the Christian should have no part in the worship of those false gods. All our worship belongs to the one True and Living God and His Son. Surely, this is the message from our Lord on the Mount recorded in Matthew 6:19-34. It is well known and verses 20, 21, and 33 will serve to remind.

In the spirit of a sound mind we do have to be prudent, but are not to take any anxious thought for our well-being. If we can measure time with proper regard to eternity, we will have no problem with treasures upon earth.

Often there are errors as to the meaning of "in the world." A full understanding requires due regard for that part of God's Plan which we summarize in the words "Permission of Evil."

Rather than create robots compelled to do His will, our God chose in His human creatures to allow freewill but planned by exposing them to sin to bring them to a position of hating sin and obeying His will in their absolute free choice.

Because God knows the end from the beginning, He must have known that our first parents would fall victims of the sin to which they were exposed. Impurity cannot beget purity and accordingly all the descendants of father Adam inherited his condemnation. Many would regard as unjust any judgment of children based on the sin of an ancestor. The Bible answers this in no uncertain terms. It says "all have sinned and come short of the glory of God." We see then that quite apart from our guilt in Adam we are all sinners in our own wrong. But the beauty of God's plan requires our condemnation in Adam. It is God's merciful provision. It is only because of this that a ransom for Adam is able to redeem the whole world from sin and death.

It was in the reality of Christ's death that the penalty for Adam's sin was paid. When Adam was redeemed so also was all his progeny. Our own sins are deemed to be a consequence of the sinful nature we inherited. When the original penalty was paid by another the consequential guilt as well as that inherited was struck off. That is why a single Saviour was able to redeem all the millions of mankind. But it had to be a perfect man free from sin otherwise it would have been His own sin which caused His death.

Being "in the world" is essential to God's intention in permitting evil. Unless we are in the world we will not learn the lessons He intends for us. In particular, we would not gain the understanding God wants us to have. Even Jesus Christ had to have those experiences.

Again the spirit of a sound mind should stop us from excessive exposure. We can walk along a road without deliberately throwing ourselves under a truck. But to hide ourselves from all things to which

the tag "worldly" can be added is to attempt to defeat one part of God's plan for us.

An extreme case may illustrate this point. Some have regarded movies as worldly and accordingly unfit for consecrated Christians. One of the finest Christians I have known would not have had any great personal desire for movies in themselves but she did go sometimes with another simply for love of the other and the belief that the sister she loved needed the two hours of rest and companionship.

This is not intended to support the view that movies are unsuitable for the Church. Some can be most informative but more importantly, many can help us to be touched with feeling for the infirmities and troubles of others.

On the contrary, to endeavour to hide from the ordinary things and ways of the world, is to court mental instability as well as the danger of thinking of ourselves more highly than we ought to think. John puts it well. We are not to lust after these things. But neither are we to try to hide from that which God puts in our path.

Our Lord gave us some beautiful examples along these lines. Do you remember the woman who washed His feet with tears in Simon's house. Simon thought Jesus should have had nothing to do with such a sinner. How beautifully our Lord corrected Simon's error. One suspects that there are still a number of Simons about today.

More than once our Lord was accused of what would be called today, mixing with bad company. An example is in Matt.9:10-13. Applying this lesson and example to our lives certainly takes the spirit of a sound mind. We may have to ask God for wisdom in this direction, provided of course, that we have used the wisdom which He had already given us.

It was James who recommended asking specifically for wisdom. It was James again who linked good works with faith. Involvement with the world must be implicit in good works. James 2:18 is most pertinent but it must be understood that James is not advocating justification by works. Works cannot justify anybody. Only faith can justify, but if faith be of a sufficient degree to justify it will be followed by works.

Indeed it is hard to separate the works that should follow faith from the love for the inhabitants of the world which is the first facet of that fruit which results from the indwelling of God's holy spirit. The steps seem to be Calling by God, Repentance, Trust or Faith bringing about Justification, Yielding in Consecration to which God responds by begetting to Sonship by His holy spirit and that in turn brings forth the fruit of God's spirit working in the believer.

The things and ways of the world have been said to be one of the three sources of temptation. The other two are the flesh and the devil. They are not really separate. The devil uses the things and ways of the world in temptations of his own instigation. He uses the flesh also. Knowing this and knowing that an intelligent being can apply them, calls for great carefulness. Perhaps that is the reason many have sought to hide from the world. In earlier days hiding was usually behind stone walls. Today, mental blocks, prejudice and religious dogma are more often used to hide behind.

We should not hide. Neither should we be afraid. Jesus did not hide. A proper awareness of danger and care not to succumb to it does not require us to be obsessed with it. Fear is of the devil. To give inordinate weight to the danger of the world or the flesh is to deny one's faith and yield oneself directly into Satan's hands. It is in the Bible—"He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me"—Heb.13:5,6. Fear is much more harmful than temptation. Temptation only harms if we yield to it. Fear harms wherever it touches. And in any case there is no reason for us to fear temptation.

Certainly the Bible does encourage fear of God but that is a reverential fear. Another great Christian lady once described the proper nature of reverential fear. The wise child who deeply and sincerely loves its parent and who appreciates the loving parent's desire for the child's welfare will be so concerned not to displease or even disappoint the parent loved so much that it amounts to fear. The reverential fear of God is along the same lines. The proper fear of God is not a terror fear. See 1 John 4:18,—“fear hath restraint.”

Neither is the Christian's fear of God a fear of consequences. We want the loving Father's correction but faith must remove any fear of penalty above that which has already been paid. In Moffatt's translation, Romans 8:33,34 reads—“Who is to accuse the elect of God? When God acquits who shall condemn? Will Christ?—the Christ who died, yes and rose (was raised would have been better) from the dead! the Christ who is at God's right hand, who actually pleads for us!”

In conclusion, one must observe that it is not a straight forward matter to balance the various aspects of our relationship with the world. Without our Yoke-sharer it would be impossible. Our love for the inhabitants of the world must follow closely our Lord's example and the leading of God's holy spirit. Our care not to be entangled with the false gods of this world should not bring about an obsession which would offset God's very purpose in our being here. More than all others, Christians should measure time with proper regard for eternity, long-

ing for God's Kingdom to come and for God's will to be done on earth as it is in heaven.

The Sin Offering

(Convention Address)

The Gospel message is indeed the Good Tidings respecting a ransom sacrifice, on account of which God may be just and yet the justifier of the believer. God's original arrangement for the perfectly created man, Adam, was that he should have the privilege of living forever on condition that he would be obedient, loyal to his Creator. When our earthly father sinned, became disloyal and disobeyed, the thing that was lost by father Adam for himself and all of his family was the right to earthly life, thus because of Adam's disobedience we all have come under the penalty for sin—death. This is well expressed by the Psalmist—“None of them can by any means redeem his brother, nor give to God a ransom for him”—Psa.49:7.

The prophet David teaches truly that no man can give a ransom for his brother; that is to say, that all mankind are imperfect through the Adamic fall and there is no one that could stand before God in the sense of justifying himself, or another, their brother. The Apostle Paul emphasizes this teaching when he declared—“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned”—Rom.5:12.

God reveals to us in His Word that while He wishes to be merciful and to receive us back into harmony with Himself, that is, all the willing and obedient of the race, nevertheless, He must first maintain the dignity of His law and cannot set aside the death sentence except upon the conditions of justice which He has arranged. If Adam is ransomed justice will have no further claim against his life, and the ransomer would have the right to restore Adam and his family. But no ransomer could be found among all the families of the earth; all were sinners, none was perfect, all had the inherited blemishes of sin. Hence the necessity for God's arrangement—the sending of His only begotten Son to be the Redeemer, the Ransomer of Adam and his family and ultimately to be the Restorer of all that was lost.

Of the Ransomer God gave the important intimation to father Abraham, yet without explaining the particulars, in Genesis 12:1-3. God merely intimated that in some manner divine justice would be satisfied by Abraham's offspring, the Messiah, and as a consequence a blessing would go through his seed to all the families of the earth. Our Lord, as the seed of Abraham, revealed the philosophy of the divine plan by which, as Abraham's seed, He

was to bring the promised blessing, in His statement in Matt.20:28—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

This comprehensive statement of the Ransomer was not elaborated on by our Lord at that time, but we may state the philosophy of the ransom as such—As the sinner was the perfect man Adam, in full harmony and fellowship with God and only a little lower than the angels, crowned with glory and honour as a perfect human being, so the one who would redeem him must have all of these qualifications. He must be a perfect man, in him God's image and likeness must be complete. He must be crowned with the glory and honour of perfection; he must be holy, harmless, undefiled, separate from sinners and in full fellowship with God, as stated by the Apostle in Hebrews 7:26. The man Jesus was all this, a perfect corresponding price, nothing more was necessary. There was nothing lacking in the perfect Man to redeem the first man and his family. No one adds to that ransom and no one takes away from it.

Please read 1 Peter 2:3-9. Having this Scripture before us, where the Apostle teaches the Lord Jesus to be a High Priest of a royal priesthood, a chosen generation, we come to a further feature of the great Heavenly Father's plan which is working out right through the Gospel Age. This is an arrangement by which a certain number of the children of Adam may become associates with Jesus in the suffering of death in this present time, and in the glory that is to follow. This feature of the Plan is not the providing of a ransom, for that was already provided for in the death of Jesus, but this aspect is to provide an under priesthood whose members are eventually to be kings with the Saviour—a Royal Priesthood. Therefore, the sin-offering must not be confused with the ransom price, because the ransom price is complete and was complete before the Church was invited to come into the privilege of self sacrifice.

The Jewish day of atonement pictured the entire work and operation of the Sin-offering which began in the person of Jesus. The death of Jesus was typified by the killing of the bullock on the day of atonement. That was the great sacrifice for sins, a sin-offering which was made by Jesus who offered up Himself. He was both the anointed priest of God and also the devoted sacrifice. The merit of that sacrifice might have been applicable to all the people, but if so, there would have been no provision for the sacrifice of the Lord's goat class, the sacrifice of the under priests, who, if faithful, are by and by to be made the Royal Priesthood of the Millennium. In the type, the high priest applies the merit of his sacrifice to himself and his house—himself representing the Church, which is

Christ's Body, his house representing the household of faith, the consecrated ones who will fail to become members of the Body of Christ, but who will be on the spirit plane "before the throne of God, and serve him day and night in his temple"—Rev.7:15.

These better sacrifices and offerings for sin are not made by us, but are made by the great High Priest whom the Father has appointed for the purpose. This great High Priest has been completing His sacrifice for sins, first His own flesh, and then the flesh of all those who have come unto the Father through Him. Soon our Lord will complete His great sacrificial work and glorify all those who have suffered with Him.

After this will be the time for applying to all mankind the merit of the sacrifice which He finished at Calvary and which He has merely loaned or imputed to His faithful followers during this Gospel Age. So in thinking of the merit of our Lord Jesus' sacrifice we should remember that all sin-atonement merit sprang from our Lord's sacrificial death—wherever or however applied.

We may enquire why it is that the merit of Christ's sacrifice is placed upon the household of faith first and not upon the world of mankind in general? Reading Colossians 1:23-27, it is evident that this feature of God's Plan of the Ages is as yet a mystery to mankind generally, but is given to the saints to understand. To the saints God reveals this great privilege as outlined in Hebrews 2:9-11. What a great favour indeed when we realize that our Heavenly Father desired to make us real sons through Jesus Christ, and further that the Lord of salvation is not ashamed to call us brethren. How great a love have the Father and Son bestowed upon us. This class of saints under the captaincy of Jesus share in His sufferings, in His death of sacrifice, in order that they may also share in His future glory.

Just as the Lord had to suffer, the just for the unjust, so the Lord's followers, being justified through faith in His blood, must similarly suffer as His members, and as "filling up that which is behind of the afflictions of Christ"—Col.1:24. Not afflictions left behind in the sense of the Redeemer's incompetency to make the full atonement for the sins of the whole world, but afflictions left behind in the sense that our Lord did not apply His own merit directly to the world of unbelievers. However, the merit of Christ passing through the elect Church will benefit all unbelievers just as much in the end, and additionally gives the elect of this Gospel Age the opportunity of suffering with their Lord and Head, in order that in due time they might be glorified with Him.

An Accuser Silenced

Two fellow-travellers were seated together in a railway carriage engaged in earnest conversation. It was of a religious nature, and one of them, a skeptic, was evidently seeking to excuse his skepticism, by expatiating on the various evils which afflict Christendom. He was detailing, with manifest pleasure, the hypocrisy and the craft and the covetousness and the divisions found in the professing Church, and then he pointed to some of the leaders as the most markedly corrupt of the whole.

In front of them sat a Christian who was compelled to hear all this. Had he felt the accusations to be false, he might have suffered them, as a part of the hatred the world bears towards Christ, and been truly happy in so suffering; but he knew them to be true—too true to be concealed from the most charitable mind, so all he could do was to bow his head and bear the deserved reproach.

Soon, however, the accuser, anxious to extend the circle of his audience, addressed this fellow-passenger in front of him.

"I see you are quick to detect evil," answered the Christian, "and you read character pretty well. You have been uncovering here the abominable things which have turned Christendom into a wreck, and are fast ripening it for the judgment of God. You have spared none but given all a good measure. Now I am a Christian, and I love the Lord Jesus and His people. Not a word shall I offer in defence, but I here solemnly challenge you to speak the first word against the Lord Jesus Christ Himself."

The skeptic was surprised. He seemed almost frightened, and sheepishly replied, "Well, no; I couldn't find fault with Him. He was perfect."

"Just so," said the Christian, "and therefore was my heart attracted to Him; and the more I look at Him, the more I found I wasn't like Him at all, but only a poor, sinful, guilty man. But tell me yourself if I haven't a right to be happy and to love Him when I found out that He had died for me; that on the cross He had fully paid all my debt, and thus cleared me of all guilt? Ever since then I truly love Him, and all the evil which professed followers of His may do, cannot turn me away from Him. My salvation hangs on what He has done, and not on what they are doing."—Horatius Bonar.

Brother Edgar's Address Appreciated

One of our readers writes respecting the booklet which was produced in lieu of the "Peoples Paper" for February-March recently—"I must thank you for the priceless booklet on 'A Tree Planted by the Rivers of Water'. This is clearly the most valued issue that I have ever seen on the subject of divine gardening. I could have done with this many years ago when I gave an address in New Zealand. It is a masterpiece. Since that time I have often had in mind this sum of divine arithmetic as outlined in 2 Pet. 1:5-7. One of these days I would like to work this out from the Greek just to see what the total really is!"

Tyranny

Tyranny appears in many forms. Often it is displayed by eager, enthusiastic, energetic people who see clearly what is best for their business, their community, or their family. The Apostle Paul confessed that, in other days, "I was a tyrant." Would that all strongminded people, both men and women, had the honesty to admit the fact, and could share his experience of defeating the enemy.

For it is the well-meaning, the clear-minded, the successful people who are most likely to be numbered among the tyrants—the father-knows-best type. In some families eager, hopeful parents wanting only the best for their children bend their wills, speak for them and decide their careers. They cannot conceive of a child of theirs choosing an occupation or assuming a life-style other than their own.

But there are still more subtle kinds of domestic tyranny. Such as the tyranny of the invalid. Many families carry the burden of caring for a relative suffering physical or mental disabilities. The normal family gladly shoulders the burden and pays the cost without grumbling; sometimes with cheerfulness. This is made easier if the invalid himself accepts what cannot be changed. But if he continually complains at his lot, makes demands for added attention when other members of the family have first claim—this is to exercise the tyranny of the invalid.

And there is the tyranny of grief. It is natural and proper to feel and to show grief when we lose someone dearly loved—and none is immune to the experience—but it is indecent to allow grief to dominate one's life and spoil the lives of others.

There is a cure. It is resolutely to deny oneself the indulgence of grief, to become less self-centred and, above all, to have concern for other people. This indeed is the spirit many gallant souls display. To know them is itself an inspiration. And more, it is a preparation for the time when we too must face the common enemy.—Selected.

Passover Memorial, 1986

The anniversary of the Memorial of Christ's death falls this year on the evening of Tuesday, 22nd April. It is the privilege of the Lord's people to observe this Memorial at this season "in remembrance of Christ."

Memorial Services

On account of special circumstances this year the following have been arranged:-

Melbourne—Sunday, 20th April, at 2.30 p.m., at Masonic Hall, 12 Prospect Hill Rd., Camberwell.

Adelaide—Sunday, 20th April, at 2 p.m., at M.U. Hall (2nd floor), 16 Franklin Street, Adelaide.