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Would Church Unity Benefit Christianity?

THIS subject has been prompted by reports in the press from time to time of suggestions from various church leaders that feelers are out as to the possibility, of amalgamating some of the church systems of today. This applies not only in our comparatively small populated country of Australia, but also in Europe and the U.S.A., which of course adds weight to the possibility of unity sought amongst the churches.

We know also that the uniting' spirit is abroad in the business world in a very marked way today, the reason for this being a desire for greater financial stability in a very shaky world. The fact that some of the church leaders are also feeling the instability of world conditions may also be the reason, to a large degree, for their desire to unite, feeling that "unity is strength."

It may be helpful to consider how it is that we have the various church systems that do exist today. Take for instance the Lutheran Church, one of the oldest of the Protestant Churches, and we may ask, Was it wrong for Luther to protest against the Roman Catholic Church when he found, from the Bible, that "The just shall live by faith," (Rom. 1:16,

17), and not by doing penance for shortcomings? Certainly not! It was surely right for Luther to act up to the light granted to him at that time, and God undoubtedly used him and other Reformers to assist other Christians who became awake and alert to further revealings of light from that time onwards to our own day.

Turning to the Lord's message to the Philadelphian Church in Revelation 3:7-9, we read —"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works : behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength and hast kept my, word, and hast not denied my name. Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." There can be no doubt that this message, in its historical application, referred to the period of the Reformation, when it was the Lord's time for the opening of the door of truth, and "no man could shut it."

Concerning the period in history covered by the Philadelphia message and the separating feature characterizing it, has been remarked —"This stage of the Church's history evidently began at the Reformation; and there are many still living (in the Laodicean period) who possess the characteristics described. There is considerable similarity between the work begun at Pentecost and that of Luther and

his friends. The Reformation was, in a sense, the beginning of a new era, a dawning of light where all had been darkness, the separating of the true from the false, and a new start in the way of truth. During the Philadelphian period, especially during the first and the last phase of it, the faithful have either been obliged to come out of the nominal temple (church) or have been cast out for their straight testimony.”

It has been stated that in October, 1520, when Luther was first made aware of the Pope’s excommunication of him his words on receiving it, were: “I rejoice in having to bear such ills for the best of causes. Already I feel greater liberty in my heart; for at last I know that the Pope is Antichrist, and that his throne is that of Satan himself.” (Note Rev. 3:9, which refers to the time when the saints shall have inherited the heavenly kingdom with Christ, and shall be worshipped by their persecutors of this Gospel Age.)

That was certainly a noble start by Luther, as one of the Reformers under the Lord’s guidance and support, and others have taken up the mission for the truth, against error, ever since. While we are aware that little further progress has been made in Lutheran circles since Luther’s day, yet, would we say that unity between the Lutheran and Roman Catholic Churches today would benefit Christianity? The answer is obvious. No, indeed!

Let us view the matter further by taking the Baptist Church as an example. It is apparent that the very name Baptist Church represents those who became earnest about the matter of water baptism by immersion. They would reason— our Lord took water baptism and that’ is the right thing for Christians to do. So to carry this out they decided to “form a separate church—away from those who were not practising water immersion, some of whom were sprinkling infants, and not baptising adults at all. We do know that in their zeal for performing the ceremony of water immersion the reality was not very clearly discerned—that is, death baptism with Christ. However, as far as it went, it was a step in the right direction, So, would Christianity be benefitted by the Baptist Church uniting with the churches which do not practise water immersion? No, we cannot see there would be any benefit.

Another church, the Church of Christ, could serve as an example. No doubt the Very name’ taken was with good intention, implying that they really belonged to the Lord. Two strong points with this church are water immersion and the breaking of bread on the first day of the week, the latter being, as they believe, the Lord’s Supper. Here again there was, and still is, good intention, though we know from the Scriptures that the “breaking of bread” with the early church was not the Lord’s Supper, but rather rejoicing in fellowship that the Lord was risen on the first day of the week, and partaking of food in the same spirit as when the Lord “broke bread” with His disciples. However, another good decision with the Church of Christ movement was, that their ministers would not be termed “Reverend,” and this was a step in the right direction, in accord with the words of Christ,—”Be ye not called Rabbi; for one is your Master, even Christ; and all ye are brethren.” (Matt. 23:8-10.)

We ask again, If the Church of Christ united with those churches who do not as yet see as clearly as they, would this benefit Christianity? Surely not !

Proceeding further, let us consider three additional churches — the Presbyterian, the Methodist, and the Congregational. These three are very much alike, and it is usually these that are mentioned as likely to unite, first of all, when church unity is referred to in the press. These churches,, in a general way, hold the same truths of the Bible, and also the same errors. Would unity of these three benefit Christianity? That would mean, one system three times as big as three separate systems,, and we cannot see much benefit from that.

Supposing, however, that all the main Protestant churches said, We want to be friends; let us all join together and present a united front, to the world and especially to, Communism, what would we have? We

would, have a combination of church people all believing in the immortality of the soul—meaning ‘that when God sentenced our first parents to death, that penalty could not be carried out because if this theory were correct none of mankind could really die. That in turn would mean denying the necessity for Christ’s sacrifice, as stated by the apostle,—”Christ died for our sins, according to the Scriptures,” and “He tasted death for every man.” (1 Con 15:3; Heb. 2:9.)

All such combined church people would also have united belief in the erroneous doctrine of the trinity and the hell-fire theory, the latter being termed by Paul a “doctrine of the devil.” There would also be no appreciation of the restitution of all things by all these combined people of the churches.. Yet God put so much importance on the humanity, the world in general, during the Millennial Age, that He had it declared by all ‘His holy prophets since the world began. So, would Christianity benefit from a combination of church people holding teachings so contrary to the Word of God?

The answer is found in Revelation 18:1-5. —”Babylon the great is fallen.” Babylon confusion—and what confusion! “Babylon is become the habitation of devils . . . All nations have drunk of the wine (mixed wine; false and true doctrine mixed) of the wrath of her fornication (world affiliation), etc. . . . Come out of her, my people.” Not all in Babylon are Babylonians. In full agreement is Rev. 3:14-17. The fact, then, that the Lord is calling His people out of the mixed Babylonian systems, would their combining together benefit Christianity? Not in the slightest!

Indeed, the’ Scriptures elsewhere confirm what is stated in Revelation, such as the Parable of the Wheat and the Tares, in Matt. 13:24-30. “Let both grow together until the harvest . . . (then)’ Gather ye together the tares (imitation Christians) and, bind them in bundles to burn them (figuratively) ; but gather the wheat (My people) into my barn.”

The same teaching is clearly and helpfully presented in Matt. 24:31.—”He shall send his angels (messengers) with a great trumpet (of truth), and they shall gather together his elect (true - hearted Christians) from the four winds, from one end of heaven to the other.” This undoubtedly is a gathering *from* the religious heavens, into the fellowship of other members of the Lord’s elect, as further revealed in Luke 17:34-37. — “There shall be two in one bed (creed- bed.), the one shall be taken (drawn by the truth message out of such bondage), and the other shall be left.” The same lesson is taught in verses 35 and 36, with the explanation so helpfully given in verse 37, —”Where, Lord? . . . Wheresoever the body (food) is, thither will the eagles (sharp-eyed, alert Christians) be gathered together.” Yes, indeed, the Lord’s sheep hear His voice • through the message of truth, and gladly respond and assemble together with others of like precious faith for further development in preparation for the heavenly inheritance.

It is very obvious, then, that as the Lord is calling His people out of present-day church systems, should they unite in a desire to perpetuate their existence this would in no way benefit Christianity. Rather, the desire to unite is really a fulfilment of prophecy that the time of the fall of the church systems is not far off, as stated by the Apostle Peter,— ”The day of the Lord will come as a thief in the night; in the which the heavens’ (religious systems) shall pass away with a great noise, and the elements (various sections) shall melt with fervent heat, the earth also (the present order of society) and the works that are therein shall be burned up,” — destroyed in the strife and friction of the great time of trouble. (2 Pet. 3:10. See also Rev. 6:12-17.)

While, then, any uniting of the nominal churches today would not benefit the ,cause of Christianity, we would not be misunderstood respecting, God’s true Church throughout, .the present Gospel Age. The Lord Surely desires unity amongst His true Church members, and there always has, been and still is unity of spirit, ambition and purpose in the various members scattered throughout the world. From the day of Pentecost the spirit of the Lord has been guiding and blessing all who have been worthy followers of the Master. One instance of outstanding unity is shown in the early Church from Acts 15:22-29. These verses

place on record the united decision of the apostles and elders who met at Jerusalem to consider a vital matter concerning the requirements for Gentile believers coming into God's church. "It seemed good to the holy spirit, and to us," well testifies to the means of attaining and maintaining the true unity which the Lord desires amongst His people.

Of course unity of spirit in the Lord is something that the church members have had to cultivate, but all true followers of the Master, the meek and teachable ones, have always had the Lord's full assistance in their desire for unity with Christ their Head and the members of His Body, and they have been rewarded in no uncertain manner. Paul exhorts all members to do their part in gaining and preserving the unity of spirit, and which leads to unity of faith, doctrine and practices amongst all God's people. This is shown helpfully in Eph. 4:1-6. "I . . . beseech you that ye walk worthy of the vocation wherewith *ye are* called. With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." (See also Eph. 4:11-13.)

Again to the Thessalonians ***We see a lovely*** spirit of unity manifested in the words of Paul,—**"We** give thanks to God always for you all, making mention of you in our prayers: remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the holy spirit; so "that ye were ensamples to, all that believe in Macedonia and Achaia." (1 **Thew. 1:24**, 6, 7.) And so down all the Gospel Age God's people have always been in complete unity spirit *as* they walked in the steps of the Master.

We think also of the period reaching back about 90 years ago, when God gave the insight into the Divine Plan of the Ages which had been measurably lost down through the Dark Ages, and what a wonderful unity amongst the church members has been in evidence in particular since that time, even to our day. The words of Daniel—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days " (Dan. 12:12), seem to have had their fulfilment, beginning about 1874 with the opening up, by God's favor, of the full message of the Gospel—"glad tidings of great joy to all people."

The words of our Lord in Luke 12:35-37 have also had fulfilment during this same period amongst those worthy to receive blessings of the harvest truths.—"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching; verily I say unto you, (that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Hasn't this been the experience of God's people, God's church, over the past 80 years and more since the fulfilment of these words of Jesus? It surely has! Hasn't this been our own experience throughout our time, of appreciation of the Divine Plan of the Ages? Indeed it has; we have experienced the real unity amongst God's people at our gatherings, and in association with our brethren throughout this great land, and with those of like precious faith overseas, through the mails.

While the uniting of -the nominal churches would not benefit Christianity, unity amongst the Lord's people has always existed and will continue to exist for the greatest benefit to the cause of Christianity, to the close of this. Gospel Age.

During the past 50 years or more there have been some who have lost the appreciation of the Divine Plan of the Ages message of truth, and as presented in the "Tabernacle Shadows," etc., first, about the year 1909, and later about 1918, and as a result they have, broken that unity that continues with those in full appreciation of God's Divine Plan of the Ages, by his Grace.

The Psalmist, under the inspiration of God's spirit, gives us a lovely presentation of the true unity among God's dear people, in Psalm 133, —"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment, upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." It will be noted that it is good and pleasant for brethren, not churches, or organizations of men, to dwell together in unity. Yes, indeed, —"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us ; that the world may believe (in due time) that thou hast sent me." (John. 17:21.)

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While it is our intention that these columns be used for teach-Anus 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.

They Institute's Work

THE work of the Berean Bible Institute was completed for another twelve months at the end of April last, but circumstances have prevented this brief review being presented earlier this year. Once again we lift up thankful hearts to the Lord for His blessings and providential overruling in the work in which it has been a privilege to engage in association with the brethren throughout Australia and overseas. Again it has been most encouraging to have the willing and loving co-operation of the dear brethren in various parts, their service being rendered as unto the Lord.

There is nothing great to report, as we are still living in the day of small things, but it is encouraging that the Lord takes note of the desire of His people to perform the small things with zeal and love for Him, and He will grant the larger service to 'those who are faithful in that which is least, in the kingdom at hand. The efforts are directed mainly towards the encouragement of the brethren in the pilgrim way, those who appreciate the truth of God's Word as something precious and who are seeking to be guided and moulded by God's holy spirit. The message of the kingdom is also proclaimed as a witness to other hearing ears, realising that God's Word does not return unto Him void, but "He giveth the increase" in His own time and way.

Our periodical "Peoples Paper" continues *as* a contact with our brethren located throughout this great land and across the seas, being also supplied to a goodly number of other interested folk who have been contacted through various means. Appreciation of the pages of the "Peoples Paper" has been forthcoming again over the year past, and sincere thanks are extended to those brethren who have contributed to the columns of the "Paper" in the service of the Lord. Helpful articles suitable for publication are also invited from other friends, as they have opportunity to supply same.

Commencing this year it was decided to publish our "Peoples Paper" bi-monthly, the cost being the main reason for this decision, and the annual subscription of 6/- now comes nearer to meeting the expense of production, though a deficiency has to be met over the year past, this being made up from the General Tract Fund. As in past years, however, a considerable number of "Peoples Papers" were distributed free, this service being considered a good use of the expense entailed in this direction. Throughout another year the services of some of our Melbourne friends were warmly appreciated in the proof reading, folding and wrapping, etc., of the "Paper."

Suitable tracts for distribution are gladly supplied from the General Tract Fund to those able to place them to advantage. Some of our friends have also used the Consolation Cards for the bereaved, and anyone able to engage in this work is invited to apply for a supply.

Throughout the year public lectures have been continued from time to time, the subjects being selected to serve the brethren as well as any new cases of interest who may respond to the invitations over the air, etc. Tape recorders have also been a means of service, some helpful messages from our brethren overseas being used to advantage.

The radio witness to the message of the kingdom has continued over the past, and the blessings of the Lord have been realised also in connection with this feature of the work in His name. We are grateful to our Heavenly Father for this privilege of service, and to the brethren who have assisted very well this witness to the glad tidings of the kingdom.

The three radio stations, 3GL, 2KY and 4K 0 have continued the broadcasts of the Frank and Ernest Dialogues throughout the year, and quite a number of encouraging responses have been received ; copies

of the discussions and suitable literature have been supplied, the "Peoples Paper" also being sent free for some months to all who respond in this way. We are glad that the Lord prompts those in right heart condition to knock and seek and find more and more of the treasures of His truth at present, and will give the full increase in the wonderful kingdom to come.

It is of interest that our Perth friends have been instrumental in getting a periodical showing of the "Dawn" TV films in that city, the films being supplied by a Brother in Queensland who has been energetic in using his talents to procure this means of witness from our zealous brethren in U.S.A. Every witness to the wonderful truths of the kingdom is surely worthwhile, and the Lord will bless in accord with His good will.

The financial position of the Institute's general work and radio witness is revealed by the General Tract Fund and Radio Fund presented below. The voluntary contributions of our brethren and friends generally have enabled the work to continue, in the Lord's providence, and all the sacrifices to assist in this way are warmly appreciated, *as* unto the Lord Himself. How glad we are that the Lord is in, full charge of His harvest work, and if the remaining *time* be short or somewhat longer than we may think, we are pleased to have it according to His good pleasure, and just desire to look to Him for guidance and blessing over the affairs of His work committed to our care in all the days ahead. It is also requested that the prayers of our dear brethren may ascend that our part in His service may be faithfully and joyfully rendered in the cause of Him who has done so much for us. "Now the God of peace, that brought again from the dead our Lord Jesus Christ . . . make us perfect in every good work to do his will, working in us that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." (Heb. 13:20, 21.)

Pilgrim Ways Ended.

Sister Sutton, Tasmania.

ON the 16th of June last elderly Sister Sutton of Sulphur Creek, Tasmania, finished the earthly way after well over 40 years in appreciation of the wonderful truths of God's Word.

Our dear Sister was not known to many of the brethren apart from those who had lived in Tasmania but was ever rejoicing in the truth and gladly attended the meetings which were held in Burnie years ago. In more recent years she enjoyed the home meetings with the few earnest friends in Tasmania, as well as day by day fellowship in the home with the Sister who cared for her.

Latterly, our dear Sister Sutton's memory had failed, but she still maintained a patient trust and confidence in the Lord as stated by one near at hand,— "She had been very tired for a long while, and yet never seemed to fret or grieve. When pressed to say just how she was feeling, she would always say, 'I am all right, for He hath said, I will never leave thee, nor forsake thee.' "

We sympathize with the relatives and those with whom our dear Sister lived but rejoice that the trials and weariness are all past and by the Lord's grace our Sister shall have entered into her reward.

Brother Beckmann, Sydney.

In Sydney, the pilgrimage of our dear elderly Brother Beckmann was brought to a close on the 29th of June after at least 40 years in the knowledge and service of the truth, in association with ‘the brethren in that area.

One of our brethren has reported as follows — “Brother Beckmann had been physically handicapped for many years, but sustained by his faith he displayed fortitude, and spiritually and mentally was very virile. At one period he was senior elder in the Sydney Class and during the crucial days of travail in Europe, supervised the despatch of relief to many brethren in the war-torn zones. Personally, I enjoyed many happy hours of fellowship with Brother and his good wife. Of late, they have been studying The Plan together and we trust that the example of Brother and Sister Beckmann will result in fruitage from among his descendants.”

Here in Melbourne we have corresponded with our dear Brother Beckmann since 1934 and also met him on a number of occasions, and it was always a joy to note his love and zeal for the Lord, the truths and the brethren. Such a loving and devoted husband and father will be missed by Sister Beckmann and family, to whom warm sympathy is extended. “Blessed are the dead which die in the Lord from henceforth (during the present harvest time of the age) : Yea, saith the spirit, that they may rest from their labours, and their works do follow them.” (Rev. 14:13.)

Sister Langdon, Melbourne.

The close of the pilgrim way also came for our dear Sister Langdon of Melbourne on July 18th, after a period of weakness and weariness which she endured with patience and trustful confidence in the Lord.

Sister Langdon’s father was one of the brethren in the early days of the truth movement in Australia, and a number of friends will remember his cheery and bright disposition, and zealous appreciation of the truth. It was by his good example and witness for the truth that his daughter learned of the wonderful kingdom message over a number of years, and with the passing of dear Brother Langdon in 1939, in Queensland, the truth took hold upon Sister Langdon very fully, by the Lord’s grace. How often it is that sadness brings those in right heart condition nearer to the Lord, and His precious truth supplies the comfort and support in their time of need.

Returning to Melbourne shortly after the passing of her father, our Sister Langdon became associated with the Melbourne Class, attending the meetings as regularly as her health permitted over the years, and endearing herself to the brethren generally.

Since 1942 our dear Sister has been assisting in the work at the Berean Bible Institute, here in Melbourne, with devotion and love for the Lord and His cause. Never really strong physically, yet she used her strength gladly and joyfully at the work in hand, taking a delight in checking articles and in wrapping the “Peoples Paper” for despatch, also collating booklets, etc. Being also a model housekeeper her services in that way have been greatly appreciated, and were rendered as for the Lord. Most reliable in every way, our dear Sister Langdon has cared for the office and home on various occasions while visits were paid to other States. A number of brethren from interstate will well remember our dear Sister’s efficient service, rendered so cheerfully during various Convention seasons, as unto the Lord. An example also set by our Sister Langdon was her desire to adhere to the Apostle’s advice regarding long hair as an appropriate symbol for the sisters in the church, and anything in the way of worldly make-up was not entertained in the least.

We are thankful that there was no great suffering throughout recent months when weakness

predominated, and when visiting her in hospital and mentioning routine affairs at the office, etc., as a matter of interest, our dear Sister's expression was that she regretted she could not be there also to help in the work. The Lord's time had arrived for our dear Sister Langdon to "rest from her labours, and her works (of character development) to follow" in the inheritance of the kingdom, by His grace and strength.

Sincere sympathy is extended to our Sister's brother, sister-in-law, nieces and nephews, who will greatly miss a devoted sister and aunt. The Lord's words are surely appropriate at the close of our dear Sister Langdon's pilgrim way of service in His steps—"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." (Matt. 25:21, 23.)

Question Box.

"FOR this cause he is the mediator of the new testament (covenant), that by means -of death, f r the redemption- (deliverance) of the transgressions that were under the first testament '(covenant), they which are called might receive the promise of eternal' inheritance."—Heb. 9:15.

QUESTION: To whom does the deliverance here mentioned come, and when? Furthermore, is the deliverance effected through the Mediator of the New Covenant, or is it not?

ANSWER: To answer .these questions satisfactorily it is necessary 'to keep in mind the fact that the Apostle, in this verse and its context, is contrasting the Old Law Covenant with the New Law Covenant, and is not discussing the Abrahamic Covenant (or Promise) to the "seed"—the Christ, Head and Body.—Gal. 3.

A further point which should not be overlooked in any consideration given to this subject is that both Old and New Covenants are made between the same parties, the New displacing the Old. The Old was between God and the nation of Israel. (Dent. 5:1-5.) The New also is between God and the nation of Israel. (Jer. 31:31-34.) Gentiles had no part in the Old Covenant except as they became Jewish proselytes. The same holds true with regard to the New.

With the foregoing in mind, and with the Gentiles out of the discussion except as they embrace Israel's faith and worship, we are better prepared to seek an answer to the question, "To whom does the deliverance here mentioned come and when?"

The first and obvious answer (but not the whole answer) is that the deliverance comes to Israel, and that it comes when the New Covenant goes into effect. And when is that? According to Jeremiah 31:33, which may be regarded, as text on which the Covenant discussion of the Epistle to the Hebrews is based, it is to be "after those days." (Heb. 8:10.) After what days? After the days of Israel's rejection, after the days when the Lord "regarded them not." (Heb. 8:9.) Now, the days of Israel's disfavor extend over the long period of Gentile Times, 2520 years. (Luke 21:24.) If, therefore, the New Covenant is. to go into effect "after those days," it is to go into effect after the Gospel Age has ended, that is to say, with the commencement of the Millennial Age.

As already indicated, while this is the first aria obvious answer, it should not be regarded as the whole answer.

No, there is another feature, a secret feature, having to do with but a "little flock." The original Covenant, namely, that to Abraham—which the Old Law Covenant, superimposed as it was years later, could not disannul (Gal. 3:17), and which the Yew Law Covenant, cannot disannul either)—that Abrahamic

Covenant was not made with Israel, as were the other two Mentioned, but was made with Abraham and his “seed,” namely, Christ. (Gal. 3:16.) Moreover, if we be Christ’s then are we Abraham’s seed (Gal. 3:29) and heirs (not according to the Old or New Covenants but) ‘according to that (Abrahamic) Covenant or Promise. In order to the development of this “seed” class, all the blessings of the New Covenant are *reckoned* to them *now*, in advance of the Millennial Age. These, though not now actually righteous, are *counted* righteous, that they may be counted in with their Head as His Body members, to be “dead with Him,” to “suffer with Him,” that -they may also be “glorified together” with Him. (2 Tim. 2:11; Rom. 8:17.)

Now, since some of this “little flock” are Jews according to the flesh, one of the blessings these Jewish members of the Gospel Age Church receive *now*, in advance of the Millennial Age, is deliverance from the transgressions which *they* committed under *their* Old. Law Covenant. Christ being the end of the Law to them that believe (Rom. 10:4), it follows that Hebrews 9:15 has reference to the deliverance already experienced by the believing Jew, although it should not be understood as having *exclusive* reference to Jewish members of the Gospel Age Church for, as we have seen, its first and obvious reference is to Israel as a nation in the Millennium.

We come now to the second part of the question : “Is the deliverance effected through the Mediator of the New Covenant?” Undoubtedly Israel’s deliverance under the New Covenant in the Millennial Age, will be effected through the Mediator of the New Covenant, but not so with regard to that Jew who is of the “seed” class developed, as we ha seen, in connection with the Abrahamic Covenant.

Let us not be misunderstood here. Of course there is no question but that the Gospel Age deliverance, the deliverance already experienced by the believing Jew, is through the death of Jesus, and of course it is likewise true that Jesus is the Mediator of the New Covenant, but the deliverance of the Jewish members of the Gospel Age Church is not effected by Jesus acting *in His capacity or office of mediation* To illustrate this point: Let us suppose that in a corporation Mr. Smith holds office as Vice President. He is also General Manager. The Vice-Presidential duties are nominal, and are without compensation; but for the duties of General Manager he receives a salary of 10,000 dollars a year. Now perhaps it would not be an untruth to say that Mr. Smith, Vice President of the XYZ Corporation, was in receipt of a salary of 10,000 dollars, but it would be a misleading statement, for it would.; convey the impression that such compensation was for the performance of Vice-Presidential duties, when such was not, in fact, the case. Similarly, to speak of the deliverance of any member of the Church as having been effected through Jesus the Mediator of the New Covenant, while true, would be a misleading statement, for it is not as Mediator of the New Covenant but as the Advocate they have with the Father, that He effects this deliverance for the Church.

Again, it is not improper to speak of Jesus as the Mediator of the New Covenant *now*, even though the New Covenant has not yet gone into operation. However, such a statement may be misunderstood. A simple illustration may clarify the thought here. An American surgeon, let us say, on the death of the Ambassador to Britain, is appointed to take his place. Several weeks might pass before he crossed the ocean and took up his Ambassadorial duties in London, but it would be quite proper through all these weeks to speak of him as the Ambassador to Britain. Moreover, if, just prior to sailing from New York, he saved some one’s life by a skilful operation, his action might be referred to as the act of the Ambassador to Britain. It would be more exact though, to speak of it as the act of a surgeon.

One further point in connection with Hebrews 9:15. In seeking to interpret this Scripture, we must seek an interpretation which will harmonize with other Scriptures. With this thought in mind, let us glance at a related passage, namely Heb. 8:7. Here the Apostle, having in view the same contrast between the Old and the New Covenants, which he deals with in the 9th chapter, declares: “For if that first one were faultless, a place would not be sought for a second.” In examining this verse it will no doubt be agreed,

that there was no fault in the old Covenant itself, but that the fault was in the lack of mediatorial provisions sufficient to lift the people out of their imperfection, so that they might be enabled to keep their part of the agreement. The Covenant itself was not weak, although it is properly stated by the Apostle to be “weak through the flesh.”

Doubtless, too, it will also be agreed that the Apostle’s words in Heb. 8:7 may be fairly understood to mean that if the Old had not been faultless it would have accomplished the very things that are to be accomplished by the New, and in that case the New would have been unnecessary. What then, it may be asked, would that first covenant have accomplished had it been faultless: We answer: It would have accomplished *earthly* blessings, not spiritual blessings; it would have brought in *human* perfection. It would have abolished sickness, pain and death. In basket and in store, man would have been blessed—his home turned into a paradise like to that of Eden. But if that First Covenant had been faultless it would not have made any one living thereunder a joint-heir with Jesus ; it would have begotten none to the Divine nature, it would have made none a sharer of immortality. It would have taken no one to heaven. On the contrary, it would have brought in Restitution which, great and wondrous blessing though it will be, is not the hope to which we, the Gospel Age Church, have been called.

It is certain that Restitution has not yet been accomplished for any one; it follows, therefore, that the operation of the Covenant which is to bring in Restitution is yet future. Again, the Church’s hopes are spiritual, while the blessings under the New Covenant are to be earthly. Therefore, whatever blessings the Church may receive, *now* or *hereafter*, proceed from another source, namely, the Abrahamic Covenant, in which we, the Church, have strong consolation.— Heb. 6:19, 20. (Reprinted from “Herald of Christ’s Kingdom.”)

At the end of June the broadcasts on 4KQ Brisbane were concluded after over ten years of continuous weekly sessions. Some very earnest friends have been found in that area, but it is felt sufficient witness has been given for the present, in view of the fact that the Radio Fund is somewhat depleted. We trust that friends in that area will benefit by the literature in future.

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Geelong, 3GL, 222 M. Sundays 10 a.m. Sydney, 2KY, 294 M. Thursday 9.45 p.m.