



Jehovah's Footstool Made Glorious

“Thus saith Jehovah, heaven is my throne, and the earth is my footstool.” “And I will make the place [footstool] of my feet glorious.” “And his [Jehovah’s] feet shall stand in that day upon the Mount of Olives” (Isaiah 60:13, 66:1, Zechariah 14:4, Matthew 5:35, Acts 7:49).

God’s footstool has been anything but glorious for the past six thousand years. Sin, pain, mental and physical suffering and death have made it one vast cemetery in which now, many millions of humanity wait for the time to come when the curse of divine justice shall be lifted; and the light of divine favour, shining in the face of Jesus Christ our Lord, shall rise as the Sun of righteousness.

To this end God has made abundant provision. The ransom for Adam, and for all who suffered loss through him as his children, bought the whole world, and secured for each member of our race an opportunity for a trial for everlasting life under favourable conditions; but it did more, it purchased back Adam’s paradise home (lost by his transgression), and his dominion as earth’s king, representative of God, his Creator and Father.

Hence, we read, “And thou, O Tower of the flock (Christ), the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion” (Micah 4:8). The Apostle Paul also, speaks of the “redemption of God’s own possession” (Ephesians 1:14). Our Lord in one of His parables referred to this also, showing that He purchased not only mankind, the treasure, but also the field, the world, the earth from under the curse; and that all who join with Him, as members of the kingdom class, share in that purchase of the field and the treasure (Matthew 13:44).

The Restoration of Earth

The entire work of the Millennium will consist in re-ordering and making glorious God’s footstool. Paradise, when lost through sin, was but a “garden” in a corner of the earth; but inasmuch as the race of Adam has multiplied to fill the earth, in accordance with the divine intention (Gen. 1:28), and inasmuch as they all have been redeemed, it will be necessary to

provide a Paradise sufficiently large to accommodate all; and this will imply that the entire earth shall become as the Garden of Eden for fruitfulness and beauty and perfection. And all this is promised as the grand future consummation of the divine plan (Acts 3:20, 21, Revelation 2:7, 2 Corinthians 12:4).

Dispensing of the Blessings

But the richest jewel of the Lord’s glorified footstool in the close of the Millennium will be mankind, in whose perfection, liberty, and likeness to God, in moral and intellectual graces, will be reflected the very image of Divinity. And most gloriously will the perfect man reflect honour upon his Maker and His wondrous plan for his creation, redemption and restitution. And with that wonderful plan will always be intimately identified first the Lord Jesus, Jehovah’s “Word”, and second the Bride, the Lamb’s wife and joint heir in disbursing the blessings secured by the ransom.

This beautifying and glorifying of the Lord’s “footstool” will not be completed until our Lord Jesus, as the Father’s honoured agent, “shall have put down

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all (conflicting) rule, and all authority and power. For he must reign until he hath put all enemies under his feet,” before He delivers up the Kingdom at the close of the Millennium (1 Corinthians 15:24-28).

The period of the reign of Sin and Death is represented as the time when God “remembered not his footstool in the day of his anger” (Lamentations 2:1); but following the beginning of the Millennium, the people are prophetically called upon to- “Exalt the Lord our God and worship at his footstool, for he is worthy” (Psalms 99:5). And this thought, that the establishment of the New Jerusalem, the Church of God glorified, as the new government in the earth, will mean the beginning of the restoration of divine favour to Jehovah’s footstool, is clearly set forth through the Prophet Zechariah (14:4, 5).

Jehovah’s Feet on the Mount of Olives

This prophecy is generally misunderstood, and applied to the feet of our Lord Jesus, at His second advent; and indeed, those who thus err generally go farther and assert that it will be the feet of flesh, pierced with the nails of Calvary — not realising that our Lord gave His human nature, complete and forever, as our ransom; and that He was raised from the dead, by the Father’s power, a glorious spirit being — “the express image of the Father’s person.”

But a glance at the preceding verse (3) shows that the prophet’s reference is to the return of Jehovah’s feet; for the statement (referring to the trouble by which the Kingdom will be established) is: “Then shall Jehovah go forth and fight against those nations, as when He fought in the day of battle (in olden times for Israel). And His feet will stand in that day upon the Mount of Olives, which is before Jerusalem on the east. And the Mount of Olives shall be divided in its centre, from east to west, and there shall be a very great valley; and half of the mountain shall remove northward and half southward.”

As soon as any recognise the fact that the feet mentioned are Jehovah’s feet, they will not dispute that this language is symbolic, and refers to the Lord’s re-establishment of His dominion in the earth, which has long been comparatively abandoned to the “god of this world”, Satan — except as the Lord was represented first by the typical Tabernacle, secondly, by the Temple at Jerusalem, and lastly by the present tabernacle condition of the Church of Christ, during this Gospel Age. Surely, no one will err and get the thought that Jehovah literally rests His feet upon this earth as a “footstool.”

If the placing and resting of Jehovah’s “feet” is symbolic, and signifies the return of divine favour and dominion to earth, so, we may be sure, other features connected in the same prophecy are symbolic; the Mt. of Olives, its peculiar division, its valley, the flight of the people, the waters of life from Jerusalem (compare verse 8 with Ezekiel 47:1-9), etc., are all symbolic statements — pictures of grand spiritual truths.



The Mount of Olives, symbolic of the Kingdom

The Symbol of the Olive

The olive is a symbol full of meaning: in olden times it was the source of artificial light, its oil being generally used for this purpose (Exodus 27:20). Indeed, in the Hebrew the olive tree was called shemen, or oil tree. Olive oil was also used as the basis of many of the precious ointments of olden time — such as that used in anointing the priests and kings, typifying the holy Spirit upon the anti-typical “royal priesthood” (Exodus 30:24). And from time immemorial the olive branch has been used as a symbol of peace (Genesis 8:11, Nehemiah 8:15).

If then the olive be the symbol of light, peace and divine blessing through the holy Spirit, and if mountain be considered as elsewhere the symbol for a Kingdom, the significance here of the term Mount of Olives is easily seen to be the Kingdom of Light, Peace and Divine Blessing. And the standing, establishment or fixing of Jehovah’s “feet” upon it, signifies that the divine favour and law will be re-established in the earth by and through the holy Kingdom.

This application of the term Mount of Olives is in full accord with the Apostle’s statement (Romans 11:17, 24) in which he compares Fleshly Israel with the original cultivated olive tree, and Gentile converts to wild olive branches grafted in where the natural branches had been broken off. (Compare Jeremiah 11:16, 17.) And he explains that the root of the tree is in the promise of God — the Abrahamic promise, that the seed of Abraham should eventually bless all the families of the earth, etc. Eventually the same root or promise will bear two kinds of branches — the ingrafted wild olive branches, and the re-ingrafted natural branches: when fleshly Israel shall have his blindness turned away and shall look with the eye of faith upon the Saviour crucified and pierced nineteen centuries ago — a sacrifice for sin. We remember also that fleshly Israel was God’s typical Kingdom or mountain for a long time, and that spiritual Israel

of the Gospel Age is called to be the real Kingdom of God, as our Lord declared, “Fear not, little flock, for it is your Father’s good pleasure to give you the Kingdom.”

Natural and Spiritual Kingdom

Moreover, from these two Kingdoms (even before Jehovah’s glory rests upon them, to make them His channels of blessings to the whole world of mankind) has proceeded all “the light of the world” during all the darkness of the past. Do not these correspond to the Lord’s two witnesses and to the two olive trees of Zechariah (4:3, 11, 12) distinctly mentioned also in Revelation (11:4)? in that these two parts of the mountain symbolize the results of the witnessing — the Kingdom in its heavenly and its earthly phases?

Here we see, then, that the two halves of the Mount of Olives signify the two parts of the Kingdom of God, distinctly separated according to a divine order or arrangement. The separation indicates no opposition between the two parts of the Kingdom. It is, on the contrary, for the purpose of producing the “Valley of Blessing” between — to which all who desire divine aid may flee and find succour under the blessed protection of both the heavenly and the earthly phases of the Kingdom.

The Prophet David (Psalm 84) seems to have been given a fore view of this great “Valley of Blessings” close to Jehovah’s “feet,” when he sings first of the saints of the Gospel Age and then of those blessed in the next age, saying — “How amiable are thy tabernacles, O Jehovah of hosts! My soul longeth, yea, even fainteth for the courts of Jehovah; My heart and my flesh cry out unto the living God. Yea, the sparrow hath found her a house, And the swallow a nest for herself, where she may lay her young, even thine altars, O Jehovah of hosts, my King, and my God. Blessed are they that dwell in thy house: They will be still praising thee. Selah.

“Blessed is the man whose strength is in thee; In whose heart are the highways to Zion. Passing through the valley of weeping they make it a place of springs; Yea, the early rain covereth it with blessings. They go from strength to strength; Every one of them appeareth before God in Zion. O Jehovah God of hosts, hear my prayer; Give ear, O God of Jacob. Selah. Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For Jehovah God is a sun and a shield: Jehovah will give grace and glory; No good thing will he withhold from them that walk uprightly. O Jehovah of hosts, blessed is The man that trusteth in thee” (Psalms 84:1-12 ASV).

Divine Clemency and Blessing

The 85th Psalm also pictures the return of divine clemency and blessing under the Millennial Kingdom — the Olive Mountain (Kingdom) of two parts.

The removal of one part of the mountain to the north and the other to the south is significant; the North is the direction of the group Pleiades, the celestial centre of the universe, the supposed seat of divine empire. This would seem to indicate the “change” of the Gospel Church at this time, from human to spirit conditions as “partakers of the divine nature,” and the removal of the other half of the mountain would seem to signify the complete restitution, to perfect human conditions, of those ancient worthies accounted worthy to constitute the earthly representatives of God’s Kingdom.

The valley thus produced would be one full of light — free from shadows: for the sun would stream through it from east to west. This speaks symbolically of the Sun of Righteousness and its full light of divine truth and blessing scattering the shadows of sin, ignorance, superstition, and death, and healing and restoring the willing and obedient of humanity who will flee to this valley of blessings, the valley of mercy. The valley of mercy, between and under the care of the spiritual and human phases of the Kingdom of Light and Peace (the establishment of Jehovah’s feet), will surely be a “Valley of Blessings” to all who enter it with broken and contrite hearts.



North (heavenly) and south (earthly) — two parts of the kingdom

We must remember, further, that while it is to Israel only that it is said, “Ye shall flee to the valley of the mountains,” yet as a name Israel signified “The people blessed of the Lord,” “The people of God,” “The Lord’s people” (2 Chronicles 7:14). And while, as we have seen, the first or spiritual blessing of the Kingdom shall come to spiritual Israel, and the second or earthly blessing shall begin with Israel according to the flesh, yet it will not stop there; for whosoever will may become an Israelite. By exercising the faith and obedience of Abraham, all mankind may become Israelites indeed, “the people of God.” Hence the Prophet Isaiah declares that when Israel is called back to divine favour, at the establishment of the Kingdom, it will include “Every one that is called by my [Jehovah’s] name: for I have created him for my glory; I have formed him, yea, I have made him.” The name Israel will then apply to all who are God’s people (Isaiah 43:7, Romans 9:26, 33, 10:13).



A River of Life will bless the world (Zechariah 14:8).

Blessing the People

“And [thus] will Jehovah my God come in, and all the holy ones shall [thus] be [united] with him” (Zechariah 14:5). When God’s time shall have fully come, when the lease of power to the Gentiles shall have run out, when the sacrificing of the great Day of Atonement (the Gospel Age) shall have ceased, when the High Priest shall have finished making atonement, not only for His own “body,” the Church, but also for His “house,” and for “all the people,” and He shall come forth to bless all the people, then Jehovah’s curse, or sentence of death, shall be lifted from the earth. His footstool tabernacle will again be recognised, and its beautifying in righteousness and truth and in the holy Spirit of love shall begin and progress until, in the end of the Millennium, all the willingly righteous shall have reached perfection, or been reunited with Jehovah, and all the unwilling shall have been destroyed (Acts 3:23, Revelation 20:9).

Carrying the picture further, the Prophet declares, respecting that day in which gradually the earth shall be made glorious as Jehovah’s footstool, “And it shall come to pass in that day that the light shall not be bright nor the darkness thick; but the day shall be the one foreknown to the Lord — neither full day

nor night: but it shall come to pass that at its close [evening] it shall be [clear] light” (Zechariah 14:6, 7).

The Son of Righteousness

Some confounded the “day” here described with the “day of Vengeance” which is “a day of clouds and thick darkness with no light in it” (Joel 2:2, Zephaniah 1:15) and the translators have, seemingly, generally tried to harmonize the translations. But not so. The day here referred to by Zechariah as only partially bright is the Millennial day, although in it the Sun of Righteousness will arise and shine, to scatter Earth’s sin and superstition and death. It will nevertheless be only partially bright, because it will throughout be dealing with generation after generation of the fallen race as brought from the tomb, and in various stages of restitution toward perfection. But how refreshing it is to be assured that in that day of the re-establishment of Jehovah’s feet upon His footstool, there shall be no more “thick darkness,” and that at the close of that Millennial Day, instead of growing darker, the world will only have reached the high noon of its “light of the knowledge of Jehovah.” and that its sun shall never set.

The reference to the rivers of living waters flowing from Jerusalem during this Millennial Day of the re-establishment of Jehovah’s feet upon His footstool (Zechariah 14:8, 9) reminds us of the corresponding testimony of Ezekiel (47:1-12) and of John’s Revelation (22:1, 2) which, under this same symbol of living waters proceeding from the throne of the Millennial Kingdom, show us the restitution blessings under the symbols of “waters of life,” to which whosoever will may come and drink freely. There will be fruitful trees of life everlasting whose leaves will heal the repentant peoples of earth, of all imperfections.

Ah yes! “In that day the Lord shall be King over all the earth.” His Kingdom shall have come as His faithful have long prayed, and by the end of that day His will shall be done on Earth even as it is done in Heaven. God’s footstool shall then be glorious indeed, as it is written, “As truly as I live, the whole earth shall be filled with the glory of Jehovah” (Numbers 14:21, Isaiah 11:9, Habakkuk 2:14).

— *Reprinted from Volume 4, Scripture Studies*

*“The Peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”
(Philippians 4:7)*

E. W. Bullinger

Ethelbert William Bullinger was born to William and Mary Bullinger on the 15th of December 1837 in Canterbury England. He was the youngest of their five children, their family were directly related to the Swiss Reformer Johann Heinrich Bullinger, who had followed on from the reformation work of Zwingli, in Zurich, after Zwingli's death.

His parents were devout Wesleyan Methodists who encouraged daily bible study, music and the regular attendance at religious services. It was his talent for music that earned him entrance into the King's College London, an education that otherwise would not have been available to him. It was here that he studied theology from 1860-1861, he completed 6 terms worth of training within 18 months and received his associate degree and had mastered the Greek and Hebrew languages.

On the 15th of October 1861 he married Emma Dobson, who was 13 years older than him, they had two sons together. He also began his career in 1861 as an associate curate in the parish of St. Mary Magdalene, Bermondsey. In July 1862 he was ordained as a priest in the Church of England and in 1867 he was appointed clerical secretary of the Trinitarian Bible Society, a role he remained in until his death. He served as parish curate in various parishes before he became the vicar of St. Stephens in 1874, he remained there until his resignation in 1888. In July 1894 he commenced publication of a monthly periodical titled *Things to Come*, for which he was editor and wrote many of the articles, this role he also continued until his death.

Some of the accomplishments achieved by the Trinitarian Bible Society during his time there include the publication of a Hebrew translation of the New Testament, the first Protestant Portuguese Reference bible and the distribution of Spanish bibles around Spain following the Spanish Revolution.

In 1877 he published *A Critical Lexicon and Concordance to the English and Greek New Testament*, a publication he made to assist all English-speaking students of the bible, particularly the ones who had no knowledge of the Greek language. This accomplishment led to Queen Victoria ordering to have the royal seal placed on his degree and the Archbishop of Canterbury awarding him an honorary Doctorate of



Ethelbert William Bullinger, England

Divinity in acknowledgement of the importance of his achievement.

Among the many books published by Bullinger one of his best-known works was the Companion Bible, for which he was the primary editor. This work was published in 6 parts, the first of which was published in 1909 and the last was finished by his associates after his death and published in 1922. Based on the KJV, Bullinger added to the Companion Bible using his extensive knowledge of the Hebrew and Greek words to offer differing translations of words and explanations of the meanings of figures of speech used as well as including cross-references for words based on the words from the original texts. He also included details of the Archaeological findings, charts, maps, timelines and detailed introductions to each book and chapter, making it a comprehensive study bible and providing the average Christian with a more in depth understanding of the text.

After a short illness Bullinger died on June 6, 1913. He held strongly to his beliefs, some that were controversial at the time, and was always ready to defend them. However, he always did so politely and never attacked anyone personally for their beliefs only disputing what he did not agree with. He was said to be humble, kind and caring, and was loved by all.

*“Rejoice in the Lord always.”
(Philippians 4:4)*

Down to the Potter's House

(Jeremiah 18:3, 4)

Jeremiah was bidden of the Lord to go down to the potter's house. "There will I cause thee to hear my words," God had said to him. And there, as the prophet watched the potter at work, a very revealing object lesson was given him. He saw him begin to shape, or mould a vessel, and then because of a flaw that developed, the potter made the same piece of clay into a different shaped vessel. After Jeremiah had seen this action by the potter, the Lord then asked him if it were not right for Him to do the same, in the words — "Behold, as the clay is in the potter's hands, so are ye in my hand, O house of Israel."

An important point to be noticed in this lesson is that the Lord does not deal with individuals and nations arbitrarily. While the lesson clearly shows that the Lord reserves the right to withhold blessings and to administer punishments, yet what He decides to do is based on the obedience or disobedience of those involved. This is clearly shown in verses 7-10 of this chapter of Jeremiah.

This throws interesting light upon the Apostle's words in Romans 9:21, where, in describing God's dealings with the Jews, he says, "Hath not the potter power over the clay; of the same lump to make one vessel unto honour and another unto dishonour?" It is most important that we keep the background of this lesson in mind, or we might get the erroneous idea, as some have, that human beings are under the control of a divine law which arbitrarily governs all that they do. This, of course, if true would mean that man is not a free moral agent.

Attitude of the Individual

However, when we study the entire lesson of Jeremiah 18, we find the Lord making it very plain that it is the attitude of individuals involved that determines whether or not they turn out to be vessels of honour or dishonour. Potter's vessels

are used a number of times in the Scriptures to represent certain characteristics in connection with the professed people of God. It is said that to this day, there is a certain type of potter's vessel which is called a "vessel of honour." Such a vessel is one of beautiful shape, symmetrical, and holds about five gallons of water, or fluid, and has two handles. Whether in the peasant's home or while being carried to and from the fountain of water the chief characteristic of the vessel of honour is the fact that from it is dispensed pure water, to quench the thirst of the stranger and the weary traveller. If a stranger sees one carrying a vessel of honour, filled with clean, pure water, he feels free to ask for a drink.

The chief mission, then, of a vessel of honour is dispensing free water to passersby. It is of itself nothing but an earthen vessel, but nevertheless, it is a vessel of honour, so named because of its giving out of nature the very essentials of life. And so, whether being carried, or in the peasant's home, the vessel of honour occupies a position of favour. Travellers explain that as one enters the home of a peasant, behind the entrance door is found a bench, about four feet high, with three holes in it. This is the stand for the water jars and is called the "holder of jars." Here will be found two large, or five-gallon jars, and one small drinking vessel. As one enters the house the peasant offers the small vessel with the invitation to fill it from the first jar, which is the "vessel of honour."

The second large jar on the stand is in appearance very similar to the "vessel of honour," but is looked upon by the owner as being of quite a different nature. This vessel remains at home; it is the "vessel of dishonour." It is used as a receptacle of stale water, and after a time the inside becomes slimy and ill-smelling, and there is no pleasure in it, either to the potter or the owner. It is finally placed in the back yard as a receptacle for waste matter and when this occurs it is called an "abominable vessel."

Comparing the Vessels

The interesting thing about these two vessels is that when they are made by the potter there is very little difference in them. What determines that one is a vessel of honour and the other a vessel of dishonour is the use that is made of them. There is here a most important lesson for each follower of the Master. Are we striving to be vessels of honour? If so, we will endeavour to exercise that giving-out quality which so characterised the vessel of honour. Surely there is no higher honour that can be bestowed upon any one than the privilege of being a dispenser of divine blessings.



The Prophet Jeremiah

In Romans 9:23 the apostle speaks of “vessels of mercy.” Travellers in Eastern countries will say that in villages where there is no public water supply the villagers supply small vessels of water for travellers. These are mainly for washing purposes, the object being, helpfulness or comfort to others. These are called “vessels of mercy.”

From Romans 9:22 we read, “What if God, willing to show his wrath and make his power known, endured with much long suffering the vessels of wrath fitted to destruction.” It is very interesting to note the circumstances associated with what the potter finally decides is to become the vessel of wrath fit only to be destroyed. After the potter shapes his vessels from the soft clay, they are placed in a kiln or furnace to be baked. Some, after removal from the furnace, are seen to have cracks, which have resulted from the baking process.

However, the potter does not at once decide that these vessels cannot be used; on the contrary he takes a very special cement preparation and mixes it with some of the clay, which is used in the making of his vessels. With this he carefully seals up the cracks in the vessels and then puts them into the furnace again. The second time they may come out of the furnace treatment all right, or they may be again faulty, showing further cracks. But the patient potter may go through this cementing and re-baking process several times, before he is finally obliged to lay a vessel aside as being of no value. These are the ones, impossible of salvage, and are designated “vessels of wrath.”

Worthy of Destruction

How well do these vessels represent those whom the Lord, after much patience and long suffering, judges as being worthy only of destruction. We are reminded that there will be some, who, after having had every opportunity to show their appreciation of God’s favours and blessings, will be of this class. However, while this is generally true, Romans 9: 22 would seem to refer more particularly to the Jewish nation, which, except for the “Israelites indeed,” rejected God’s mercy and favour, and lost not only their position in respect of the high calling, but their national polity as well in the great destruction which came upon them about AD 70.

When Ananias was reluctant to visit Saul of Tarsus after his conversion, the Lord said to him — “Go thy way for he is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel” (Acts 9:15). Here, again, we find the Lord using expressions which would be familiar to those of the time in which they were spoken.

It is still the custom of the East, it is said, when a buyer desires a vessel of special value and dependability, to allow the potter to make the choice. From his personal knowledge of the various vessels he has made, he may choose one out of a number and say perhaps, “This one I have chosen, it is special; I



Ananias visiting Saul

would not be ashamed to send this anywhere in the world. It may look to you the same as other vessels and may not seem to have any special attraction, yet it will stand the test. It is a chosen vessel.”

Divine Choice

So, we are able to see that the Lord’s designation of Paul as being “a chosen vessel” was based upon the sterling qualities which He knew the Apostle possessed. It was not, then, an arbitrary choice irrespective of the qualifications necessary for the great service of God he was called to perform. This same principle of divine choice holds good with respect to God’s dealings with all of His people. He sets the members in the body as it pleases Him. His selections are made upon the basis of merit and qualifications. It is also true that no one will be chosen for membership in the Body except as the Divine Potter is able to see in him the necessary qualifications of faithfulness and loyalty.

An inexperienced purchaser of vessels may look over many different ones and be unable to note the difference, if any, in their quality. But the potter who is acquainted with the materials and workmanship is able to select those which are of really fine and enduring quality. So it is in the selection of all the various vessels which the Lord is now preparing for future use in the kingdom. Human wisdom may not be able to see the difference between the qualified and unqualified, but the Divine Potter who is able to read the heart is able to base His judgment not upon external appearances but upon the genuine inward qualifications of each one. Hence, He makes the selection and sets each member in the position in His arrangement for which he is best qualified.

Another reference to the pictorial significance of the potter’s vessel is found in 2 Timothy 2:20, 21. Here again we are reminded that some of these vessels are used as vessels of honour and some as vessels of dishonour or less honour. Paul applies this to the experience of the Lord’s people and indicates that the

factor which determines whether we are vessels of honour or dishonour is our attitude toward the Lord and His truth. Evidently the Lord does not wish us to get the lesson (as some do) from the potter's use of the clay that there is nothing for us to do but yield to the divine moulding process. "Therefore, if anyone cleanses himself from these things, he will be a vessel for honour, sanctified, useful to the Master, prepared for every good work" (2 Timothy 2:21 NASB). Yes, there is something for us to do, and in the doing of which we will help to determine whether or not we turn out to be vessels of honour or dishonour.

"Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth" (2 Timothy 2:15 NASB). In this admonition to Timothy, Paul shows the important responsibility that is ours of not only studying that we may show ourselves approved unto God, but that we may in our work for Him show an effort that will redound to His glory. So then, if we as vessels of honour are to be prepared unto every good work, it means that we will endeavour to rightly divide the Word of Truth so that when we speak for the Lord our message will be such as will not eat like a canker and destroy the faith of some. Not only are we, as vessels of honour, to purge ourselves from those things which are out of harmony with God's Word of truth, but we must follow, as the Apostle shows, "Righteousness, faith, charity, peace, with them that call upon the Lord out of a pure heart." We must not be like the vessels of dishonour which are filled with stale, impure water, but are to be clean vessels, filled with the pure, clean water of God's precious truth,

and ever ready to give out this truth for the blessing and refreshment of others. (See John 4:14, 7:38.)

God's Right over the Individual

The more we study the subject of the potter and the clay, the more it becomes apparent that the lesson is not the lack of responsibility on the part of the clay, but rather, God's right to deal with individuals based upon their degree of faithfulness to Him. It is true, of course, that we as Christians should yield ourselves to the influences of God's holy spirit. "And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect" (Romans 12:2 NASB). We should humble ourselves under the mighty hand of God and not rebel against His providences. Nevertheless, the Christian life is much more than merely that of a passive acquiescence in the divine will. It includes aggressive efforts on our part to do that which the Lord outlines as His will for us. It means that we are not only to yield ourselves in obedience, but to actively engage in the work of purging ourselves and of setting ourselves apart to be used of the Lord as vessels of honour.

Yes, we are indeed clay in the Potter's hand. The matter of being vessels of honour or chosen vessels depends upon our own faithfulness, our obedience, our yielding to and fulfilling the Word of God, so far as we can in our every thought, word and deed. And our success in these things depends upon the degree of determination, we may add, aggressive determination, with which we tackle the everyday task of yielding to the moulding influence of the Master Potter's hand.

The Life Hid with Christ in God

*"For you died, and your life has been hidden with the anointed one by God."
(Colossians 3:3, Diaglott)*

In the apostle's letter to the saints and faithful brethren in Christ at Colosse, he approaches the subject of holiness in quite an open and somewhat personal manner, but helpful to all desiring to complete their consecration to the Lord in faithfulness and triumph. In the first verse of this chapter Paul reasons, "Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God" (Colossians 3:1 NASB). That is, lift your thoughts and affections to things above, things that are heavenly, and seek to dwell in thought and affection where Christ is, at the right hand of God.

Similar language is used by Paul in writing to the Ephesian brethren. "But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus" (Ephesians 2:4-6 NASB). In these remarks we are exhorted to appropriate to ourselves the heavenly citizenship, and by so doing enliven our heavenly or spiritual aspirations; and to set our affections on things above, not on things of the earth.



Mary Magdalene, with Jesus

Affections

Our affections are important to us. They are dispositions of the mind which are directed to certain objects, or to persons. They are also emotions of the heart, and therefore a state of feeling, of friendship towards another, of good will, warm attachment, love and sympathy, as the apostle again suggests: “Be devoted to one another in brotherly love” (Romans 12:10).

So, we set our “affection on things above, not on things of the earth. For ye died, and your life is “hid with Christ in God” (Colossians 3:2, 3). These two statements certainly appear contradictory but are not when properly understood.

We are “dead” as human beings in the sense that we have devoted our humanity to sacrifice, and it is as spirit-begotten “new creatures” that we are hidden with Christ in God. By faith we are reckoned dead with Christ at consecration. There we Covenanted sacrificially to change our viewpoint of life from self to God, and henceforth to seek to do His will in all our ways (Romans 12:2, 6:11).

Our viewpoint of life is now eternal. We are still the same person, but with a changed purpose in life. This change makes us a new and different individual in character, or personality. The change, of course, is toward righteousness, truth, peace, and love for God and for Christ Jesus our Lord, and for all who are of a like purpose of life. “Now those who belong to Christ Jesus have crucified the flesh with its passions and desires” (Galatians 5:24 NASB).

What, then, is our responsibility as new creatures in Christ? First, it is to mortify (put to death) our earthly inclinations, or our “old man,” as Paul states it (Romans 6:6). Second, we are to nurture, cultivate, and bring to maturity; “and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth” (Ephesians 4:24 NASB).

For the “new man” only is there hope for a future life, and that hope depends upon “growing up” into Christ in all things. There can be no future life for the “old man.” The Scriptures declare, “Now those who belong to Christ Jesus have crucified the flesh with its passions and desires” (Galatians 5:24 NASB). The life which we now live as new creatures in Christ we live by faith. This new life is in God’s keeping, and only by our own unfaithfulness is there danger of its destruction.

Work Out Your Salvation

“So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure (Philippians 2:12-13 NASB). In this chapter the apostle gives us clear instructions and helpful advice for this work.

We are at war with our “old man.” Paul wrote, “Therefore consider the members of your earthly



Apostle Paul, teaching sweet Christian principles

body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry” (Colossians 3:5 NASB). The great favours which God has already bestowed upon us do not in any way relieve us of these matters -- rather the reverse -- and we should be careful not to allow them to lull us to sleep in vain imaginings. Paul warned: “Therefore let him who thinks he stands take heed that he does not fall” (1 Corinthians 10:12 NASB).

So let us redouble our efforts to cleanse ourselves from all filthiness of the flesh. In so doing we will demonstrate our true heart intention and be helped in building up character. This is our personal responsibility. Therefore, let us seek to do as the Apostle Paul advises; that is, to “put on the new man.” Let us endeavour daily, as “the elect of God,” with all sincerity and dignity, to put on “bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another ... and above all these things put on love, which is the bond of perfectness. And let the peace of God rule in your hearts ... and be ye thankful. Let the word of Christ dwell in your richly in all wisdom ... and whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by Him” (Colossians 3:10-17).

When all the elect of God so live, and so express their personality as new creatures, what a happy and what a blessed family it is! It represents the joint, the participated life, we now enjoy with others of the Christ family in which there is one Head, one spirit, one hope, and one life. It is a foretaste of the fuller life that awaits us (1 John 3:1-3). “When Christ, who is our life, is revealed, then you also will be revealed with Him in glory” (Colossians 3:4 NASB). “But let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God” (1 Peter 3:4 NASB).

Live By Faith

It is so encouraging to know and realise that God, our Lord Jesus, and all the holy angels, are greatly interested in our welfare as new creatures. Every

fitting and proper assistance is rendered to help us to be successful. Yet the matter of our continued existence is our personal responsibility. But let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.

The hidden life is one of faith. “The just shall live by faith.” “Without faith it is impossible to please God.” Therefore, without faith there can be no hidden life. The apostle says, “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me” (Galatians 2:20 NASB).

What was true of the Apostle Paul is equally true of us. “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God” (Romans 5:1-2 NASB).

Holiness

Without holiness, we read, no man shall see the Lord (Hebrews 12:14). Jesus said, “The pure in heart shall see God” (Matthew 5:8). The Apostle John says, “Every man that hath this hope in him purifieth himself, even as he is pure” (1 John 3:3). And those enjoying the hidden life are not of the world (John 17:16). Consequently, they avoid all unnecessary contact with it, particularly everything calculated to hinder their life of faith. Paul exhorted, “Come out from among them, and be ye separate” (2 Corinthians 6:17, 18).

We have sympathy for the world and look forward to the appointed time when we will have the privilege of dispensing God’s blessings to suffering humanity. Meanwhile, we are striving to qualify for this honour by seeking truth in the inward parts -- righteousness, godliness, holiness. Our ambition is to glorify God in all things and to become conformed to the image of His dear Son (Romans 8:29).

We seek to practise love, sympathy, patience, faith, and all those traits of character represented in the Lord. Those virtues, Peter said, will make us

to be “not barren nor unfruitful in the knowledge of our Lord Jesus Christ. ... For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Peter 1:8, 11). All who would nurture the hidden life, all who seek to walk with God and hold communion with Him and with His dear Son, as friend converses with friend, will find that they do so only on condition of holiness of heart.

So long as one would cherish any unworthy thing, or voluntarily indulge in any known sin, he erects a wall of separation between himself and his Father to whom he has become attached. “Your eyes are too pure to approve evil, And You cannot look on wickedness with favour” (Habakkuk 1:13 NASB). The hidden life can prosper only by complete surrender to God, in harmony with our consecration vows.

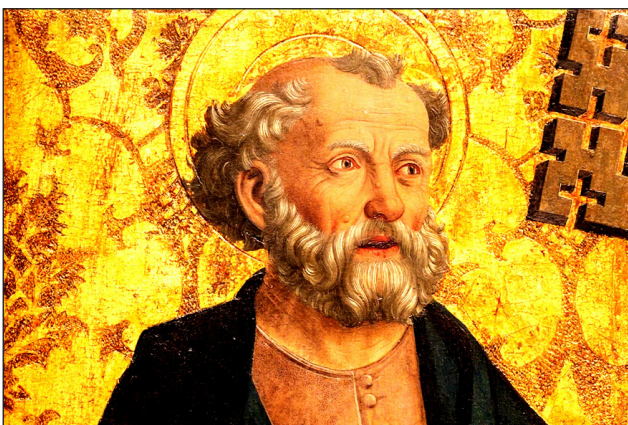
It is inconceivable to think that we might enjoy to the full those precious truths we have considered, except through prayer. Have we noticed how the promises attached to prayer are so definite? “Ask, and ye shall receive, that your joy may be full.” “Therefore, let your requests be made known unto God” (John 16:24, Philippians 4:6). These words should encourage us to be “instant in prayer.” Indeed, our whole life should be one of prayer. “Pray without ceasing,” says the apostle 1 Thessalonians 5:17.

Prayer and Love

There are, as we are aware, certain conditions to be observed regarding prayer. It must be a prayer of faith. It must be offered in God’s appointed way, in the name of Jesus (John 16:24). It must be subject to God’s will. And it is noticeable that God seems specially to favour secret prayer: “But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you” (Matthew 6:6 NASB). God’s children have a right to pray and are promised beforehand that the answer is assured. Just as our faith is true and constant, even so our prayers should be fervent and continuous to be acceptable. We must pray with perseverance.

The hidden life of the new creature is also one of implicit trust. God’s children endeavour to persevere an even tenor of their way, undismayed by things around them, undisturbed by the events of life, exercising a constant trust in their Heavenly Father’s overruling providence, realising that of themselves they can do nothing. (John 15:5). At the same time, knowing that all things are possible to the Lord, “simply trusting every day; trusting through a stormy way; even when their store is small -- trusting Jesus, that is all.”

The life that is hidden with Christ is based on love. It must, of course, be love of the right kind. If our love for God is based merely upon what we may hope to receive from Him in return, it shows quite clearly that our love is, after all, a love of self and not a love of God.



Apostle Peter, who enumerated seven Christian virtues

Whereas if we love Him without measure because He is God, then it will be our delight to know Him, to do His will, and to glorify Him. Such love will lead one to eternal life; whereas a love of self may, or can, lead to death. Thus, the truest love for self is expressed in supreme love for God (1 John 4:19, 3:16).

Our life is hidden with Christ in God because God loves us. So then, our life already is where God would have us -- hid with Christ. Even now we know something of the effect of the hidden life which leads to joy and pleasures otherwise unknown. We find elevating, ennobling, purifying experiences of peace, joy, and happiness of which the world can know nothing (John 17:13, 14:27).

Folded and protected in the arms of boundless love and infinite power, we give our all to God and take all from Him as dear children, willing to let our Heavenly Father guide us in everything; willing to have little or much as He sees fit; willing to know and not to know; willing to sit down or rise up; to be silent or to speak; willing to be honoured or dishonored; to be on the mount of joy or in the valley of sorrow; to be anything or nothing, just as God wills. Our heart's song is:

"I love Thy will, O God,
Thy blessed perfect will,
In which this once rebellious heart
Lies satisfied and still."

Full Armour

The Apostle exhorts those enjoying the hidden life to "Put on the full armour of God, so that you will be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the worldly forces of this darkness, against the spiritual forces of wickedness in the heavenly places" (Ephesians 6:11-12 NASB). Everything connected with our old nature is opposed to the hidden life. "For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please." (Galatians 5:17 NASB)

What a constant warfare it is as we strive to "work out your own salvation with fear and trembling"! (Philippians 2:12). Not only have we the desires of the flesh to contend with, but additionally the attractions of the world, which at times seem to impose themselves upon us the more we seek to escape them.

Then there are the snares of the Adversary so subtly set to entangle us. At times they seem to bewilder us. Yet God, who is greater than all our enemies, loves us. He has given us great and precious promises for our encouragement to offset all the allurements around us. "My soul, wait in silence for God only, for my hope is from Him" (Psalms 62:5 NASB).

We must co-operate with the Lord and with His people, or our service will not be acceptable. It is not for us to determine the station of our service, or



Jesus, who provided for us sweet Christian principles

the work we do, but all must be done to the glory of God our father. Our attitude should ever be of silent, sincere waiting, that we might learn to know what He would have us do, in what manner, and the time when it is to be done. Jesus Himself was our great example in this, for He always sought to please His Father in what He said, what He did, and the hour for it to be accomplished (John 2:4; 12:33).

Only in this way can we hope to avoid all bias and all thought of self in our service. Let us freely acknowledge and bear in mind the fact that of ourselves we can do nothing (John 15:5). It is necessary that we be but empty vessels to be filled with His spirit, for only in this way can we hope to render acceptable co-operation with God. "What have we that we have not received?" (1 Corinthians 4:7).

Let us see this in another figure. It is necessary to our happiness and success in our service to the Lord that our service to others now, or in the future, be in accordance with what we ourselves absorb from our Master. Jesus revealed this to His disciples when describing the fruitfulness of the vine, the true vine, and the branches, under the care of the Husbandman. It is that which we receive from God, and not what we ourselves provide, that counts. Let us not forget this principle of true life from God. But what of our future life and hope? It is this: "When Christ, who is our life, is revealed, then you also will be revealed with Him in glory" (Colossians 3:4 NASB).

Now let us dwell a little on the manifestations of the hidden life. One manifestation is evidenced in a profound love for the Bible as the course of spiritual life, inspiration, and repose. "The words that I speak unto you, they are spirit, and they are life" (John 6:33, Matthew 4:4).

Another is to be seen in a fervent love for the brethren. (1 Peter 1:22, 1 John 3:16). If anyone lacks in this, he should realise that he falls short in one very important element. "If someone says, "I love God," and hates his brother, he is a liar; for the one who



We should follow Jesus' teachings.

does not love his brother whom he has seen, cannot love God whom he has not seen" (1 John 4:20 NASB).

Another manifestation might be seen in our sufferings for righteousness' sake. Jesus said, "In the world ye shall have tribulation." (John 16:33). No truly devoted child of God escapes from some form of tribulation. Yes, all that live godly in Christ Jesus shall suffer persecution (2 Timothy 3:12). There are sorrows of mind, as well as sufferings of body, for each one to endure, made necessary that the naturally corrupted heart become purified and acceptable to God.

It is when all human supports are removed that faith is tested and tried, and valuable lessons are learned. Certainly, those possessing the hidden life have their peculiar trials and temptations, and like all temptations, the attack is first made upon the intellect, by thought or perception. Our Lord's noble example in the wilderness should assist us to see the importance of resisting at this point. "Resist the devil, and he will flee from you" (James 4:7). How much pain of heart, of grief, and sorrow we would save ourselves if we but follow the Lord's example!

Temptations

It has been suggested that the more holy the life, the more violent the temptations. Satan will endeavour to lead us into sin if he can. Let us bear in mind that the Lord is with us, and we will not turn to Him in vain. No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it." (1 Corinthians 10:13 NASB) Prayer to Him brings instant relief, if not

entire escape. Very few, if any, have become strong in faith who have not passed through severe trials (James 1:12).

Another manifestation or evidence of possessing the hidden life will be the desire always to avoid unnecessary familiarities with the world (1 John 2:15-17). We should be pursuing a lowly, retired course, following the precepts and example of our Saviour. Our life is a sealed book except to those who share it with us. God knows those who are His, which is all that is necessary.

The long trial of our pilgrim way is not without its compensations, for we enjoy the rapture of experiencing the Lord's presence, as promised. "He hath promised I will never leave thee nor forsake thee" (Hebrews 13:5). "If a man loves me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). To experience this is a human thrill known only to those "who are dead, and their life is hid with Christ in God." And then, "Christ in you," says the apostle, is "the hope of glory" (Colossians 1:27).

Joy and Peace

The joy and peace and rest of faith are such valuable treasures that even martyrdom becomes insignificant in comparison with being with the Lord, sharing His glory and honour and service; for the thought of "when he shall appear" has been the incentive and delight of our entire walk of faith. The exceeding great and precious promises, their sustaining power, the Heavenly Father's graciousness, and the supervision of all our affairs, will complete the triumph; so that "when Christ, who is our life shall appear, then shall ye also appear with him in glory." The Diaglott states the matter: "When the Anointed One our life, shall be manifested, then you also will be manifested with him in glory" (Colossians 3:4).

The birth of the hidden life will eventually be accomplished. And then, "In Thy presence will be fullness of joy; at Thy right hand, there will be pleasures (delightfulness) evermore" (Psalms 16:11). It will be the end of any human warfare, the consummation of all our hopes, and the receiving of that new name. It will mean the fulfilment of that delightful love song of the Song of Songs. It will be the revealing of that hidden treasure, for which one sold his all to secure, buying the field in which it was hid. It will be the completion of the desired habitation of God Himself. It will bring the greatest thrill of prospective brides, "The marriage supper of the Lamb," and the crown of life, with that great assurance that presently everything that hath breath shall praise Jehovah!

Bullock and Goat

The Bible Teachings (Part Twenty-Two) — Covenants, Mediator, Ransom, Sin Offering, Atonement

Believers Reckoned Given Earthly Rights Conditionally

As we have heretofore shown, this value or ransom-price is freely applicable to every consecrated believer and gives reckoned earthly rights, perfection, and privileges. But these are given to us conditionally, upon our covenant to sacrifice them, after the example of our Redeemer, our Lord. When we agreed to thus sacrifice, we were accepted as members of His “Body.” We there lost our identity with humanity and were begotten of the holy Spirit, and were thenceforth recognised as New Creatures in Christ Jesus — “members in particular of the Body of Christ,” sharing with Him now the privileges of the Holy (the light of the candle-stick, the shew bread, and the privileges of the golden altar) with the agreement that in due time, as “His members,” we shall pass beyond the veil into the Most Holy, to be thereafter with the Lord.

That time will mark the completion of “His resurrection” — the First Resurrection. Thereafter the great High Priest, Head and Members, in glory, in the Most Holy, will offer His second sacrifice, namely His ransom-price sacrificially passed through His Church, His Body. The merit of the Head having thus passed through the members of the Body is virtually the same sacrifice as the first one, but now is ready to be applied afresh. The type (Leviticus 16) shows this application as “the blood of the Lord’s goat,” and that it was applied on behalf of “all the people.”

Justice Fully Satisfied at End of Gospel Age

Thus, with the end of this age Christ will offer to Justice (represented in the Mercy Seat) full satisfaction for the sin of the world — the Adamic sin. This will be acceptable to the Father and forthwith the entire world will be turned over to the great Messiah, Prophet, Priest, King, Judge, Mediator between God and mankind — that He may do with them as He wills. In harmony with the Father’s arrangements, our Lord will at once begin to exercise the functions of His offices, including those of Mediator of the New Covenant.

Israel, cast off, will be reclaimed. “The law shall go forth from Mt. Zion (spiritual Israel) and the Word of the Lord from Jerusalem (the Kingdom on the earthly plane). The blessing of the Lord will eventually reach all the families of the earth through Israel. “The knowledge of the Lord shall fill the whole earth.” The blessings of restitution, identified with the new Mediatorial Kingdom, may be attained by all mankind by their acceptance of the New Covenant conditions — by their becoming Israelites indeed.

Is There Merit In Our Sacrifice?

Is there or is there not a value and merit in the sacrifice which the Church is invited to participate in, in harmony with the Apostle’s words, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service?” (Romans 12:1).

Church’s Justification Solely on Ground of Jesus’ Merit

We are accustomed to say that we are saved from wrath and made the children of God, not for any work or merit or righteousness on our part, but purely, solely, by the grace, the favour, of God; and that any attempt on our part to proffer to the Lord good works, would be rejected by Him because as “children of wrath” we can do no work that God could accept, being sinners and under just condemnation. Hence the forgiveness of our sins, our reconciliation to the Father, must be purely and solely upon the grounds of Jesus’ merit and sacrifice — His ransom sacrifice.

This is all exactly true and just as we have presented it for years, and as we still hold and present it. This grace, this forgiveness, this reconciliation, is what we Scripturally term “justification by faith” — not by works! However, after being justified by faith, after being reckoned of God as freed from Adamic imperfection, through the applied merit of our Redeemer, we are on a new footing entirely, where we may do works acceptable to God, and, more than this, where we are required to do those works. Cancellation of sin, the legal covering of our blemishes, is made operative to us only when (acting upon our faith justification) we become followers of our Redeemer and covenant to walk in His steps. Then we received the begetting of the holy Spirit



Jesus provided examples for us.

and started as embryo New Creatures, as prospective members of the Body of Christ, the Royal Priesthood. “No man taketh this honour unto himself, but he that is called of God, as was Aaron” (Hebrews 5:4). But when we responded to the Divine call and entered into a covenant of sacrifice with Christ (Psalm 50:5) to be dead with Him, to suffer with Him, and when the holy Spirit was received as God’s acceptance of this contract, thenceforth works, self-denials, sufferings, faithful endurance, were expected, yea, were required.

Works Required After Justification

Everyone who thus becomes a branch in the True Vine obtains a possession without works, without merits of his own but, having become a branch, it is required of him that he should bring forth fruit. Did not our Lord explain this matter, saying, “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away (cuts it off from fellowship in the Vine); and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit” (John 15:1, 2). So, our justification was through faith a free gift from God through Christ Jesus our Lord; but from the moment of our sanctification, it has been our privilege to bring forth fruit and to labour while it is called today and to be servants and ambassadors of God. We are God’s servants doing a preparatory work in the interest of the New Covenant which God hath promised from long ago, and of which our Lord Jesus, at His death, became a surety or guarantor (Hebrews 7:22), and which is soon to be sealed with the merit of His sacrifice, “His blood,” after it shall have served its present purposes of justifying the household of faith and thus giving them the opportunity of suffering with Christ and of entering into His glory. In a word, those justified by faith and sanctified in Christ Jesus are required to work out their own salvation with fear and trembling, while God works in them by His holy spirit, the promises of His Word and His providences.

Bodies Prepared for Sacrifice

There is, therefore, according to the Scriptures, in God’s sight a labour, a work, a sacrifice, possible for the Church and a merit in the faithful performance thereof. Of our Lord Jesus it is written, “A body hast thou prepared me” “for the suffering of death” (Hebrews 10:5). The bodies of believers born in imperfection, by reason of the fall, are not fit for sacrifice. With our minds we desire to do the will of God, but our bodies are imperfect. Instead of preparing for us special bodies for sacrifice, the Lord provides through Jesus’ sacrifice a justifying merit which covers, in His sight, all the blemishes and imperfections of those who have the spirit of loyalty and obedience and who undertake the consecration vow as members of the Body of Christ. The Body of Jesus, specially prepared for the sacrifice, was holy, harmless, undefiled, separate from sinners. Our bodies are made holy and acceptable to God, not actually, nor by a covenant, nor by a mediator, but by a Redeemer, “through faith in His blood.”



Mary anointed the feet of Jesus with a willing mind.

Jesus’ Merit a Willing Mind

The merit in our Lord was that of the willing mind, the obedient heart, which delighted to do the Father’s will, in the perfect body in which it was tested to “obedience even unto death, even to the death of the cross.” With us also, the thing that is meritorious in the sight of the Father is the willing mind, the obedient heart, though in an imperfect body, reckoned perfect through faith in the precious blood. We are assured that our trial, our testing, will not be according to our flesh, but according to our renewed wills, minds, hearts. The various members of the Body of Christ vary greatly as respects physical conditions, blemishes, heredity, environment, etc. In every case the Divine tests are not to prove our flesh, which is conceded to be actually imperfect and unworthy, but which is ignored in this testing and counted dead. It is thus as New Creatures that God is testing us, and to us He says, “Ye are (reckoned) not in the flesh, but in the spirit, if so be that the spirit of God dwell in you” (Romans 8:9). And again, “Wherefore henceforth know we no man after the flesh” (2 Corinthians 5:16). God knows US according to the spirit, the will, the heart, the intent.

The New Creature Only Does Acceptable Works

It is the New Creature which does acceptable works which will be rewarded in the Kingdom. And the rewards will vary as shown by our Lord’s parables of the Pounds and the Talents; and as shown in the Apostle’s words, “As star differeth from star in glory, so also will be The Resurrection, the Church Resurrection. In conclusion then — as men we cannot commend ourselves to God by any works possible to us, because we are all imperfect and our works would be imperfect. But as new creatures our willing services and sacrifices are “holy and acceptable to God” and our reasonable service.

Peoples Paper and Herald of Christ's Kingdom

(ABN 23 734 654 922, Reg. No. A0022186J)

Published by the Berean Bible Institute, Inc.
PO Box 402, Rosanna, Victoria, Australia 3084
Email: australianbiblestudents@gmail.com
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Subscription payment can be made payable to:

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The Bible Teachings

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

This book was published by the Berean Bible Institute in the 1970's and sets out the teachings from the Bible on topics which so eluded many in the Christian world. This edition of the Peoples Paper covers the next part of this 274-page book. For Brethren who would like to read more of the content, it is available at:

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

Australian General Convention

A hybrid convention is being conducted at Marysville Community Centre for the 9th to 11th January, 2026

For more information, email australianbiblestudents@gmail.com

Influence of Small Things

DROP a pebble in the water, just a splash and it is gone,
But there's half a hundred ripples, circling on and on and on —
Spreading, spreading, from the centre, flowing on out to the sea.
And there's no way of telling, where the end is going to be.

Drop a pebble in the water, in a minute you forget,
But the little waves are flowing, and the ripples circling yet.
All the ripples flowing, flowing to a mighty wave have grown.
And you've disturbed a mighty river, just by dropping in a stone.

Drop a word, unkind or careless, in a minute it is gone,
But there's half a hundred ripples, circling on and on and on.
They keep spreading, spreading, spreading, from the centre as they go,
And there's no way to stop them, once you've started them to flow.

Drop a word, unkind and careless, in a minute you forget,
But the little waves are flowing, and the ripples flowing yet.
And perhaps in some sad heart, a mighty wave of tears you've stirred,
And disturbed a life that's happy, when you've dropped an unkind word.

Drop a word of cheer and kindness, just a flash and it is gone,
But there's half a hundred ripples, circling on and on and on,
Bearing hope and joy and comfort on each splashing, dashing wave,
'Til you wouldn't believe the blessing of the one kind word you gave.

Drop a word of cheer and kindness, in a minute you forget,
but the gladness still is swelling, and the joy is circling yet.
And you've rolled a wave of comfort, whose sweet music can be heard
Over the miles and miles of water, just by dropping one kind word.

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A Little While

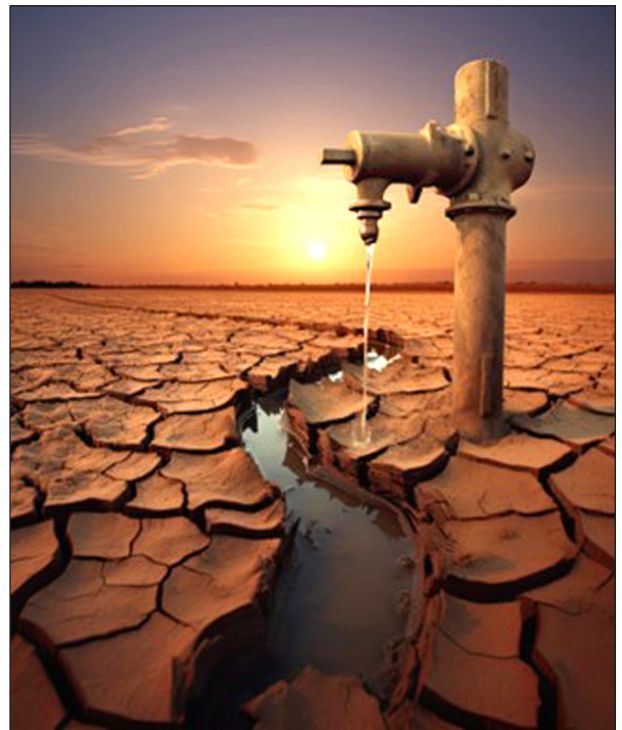
How long, O Lord, till I am meet
To hold with Thee communion sweet?
How long until Thine eyes shall see
The Spirit's fruits complete in me?

When shall I come to Thee, my Lord,
As promised in Thy blessed Word?
When shall I see Thee as Thou art,
And satisfy my longing heart?

Ah, then, how mean will seem these toys,
These transitory, earthly joys!
How short appear this dreary way,
When night hath turned to endless day!

Then, peace, my soul, be strong, my heart,
And bravely strive to do thy part;
"A little while," He soon shall come,
And say, "Enough, my child, come home!"

*November 22, 1914, Gertrude W. Seibert
Born Altoona Pennsylvania, 16 Nov. 1864
Died Miami Florida 13, June 1928*



"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 2:3-4 NASB).