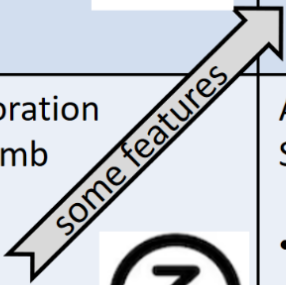


	Type	Antitype
Real (Original)	Sacrifice of the Passover lamb in Egypt and Partaking of the Lamb's flesh ①	Our Lord's sacrifice of His Humanity and the faithful partaking of Lord's Yeshua's human merit [Real Antitypical Feast] • Gospel Age Justification • Millennial Age Justification ②
Memorial	Annual Commemoration of the Passover Lamb (Num. 9:1-14) • First Month • Second Month ③	Annual Commemoration of our Lord's Sacrifice [The Lord's Supper] • Gospel Age • Millennial Age ④



passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

LORD'S SUPPER TO BE OBSERVED ANNUALLY ON NISAN 14 BY THE CONSECRATED IN THE GOSPEL AGE

4. In harmony with the general rule just stated, we understand the Lord's charging Moses to command Israel to keep the first annual Passover^③ (vs. 1-3) to type, primarily, God's charging our Lord to institute the annual Lord's Supper^④ and directly to instruct the Church to keep it annually (Luke 22:19; 1 Cor. 11:24, 25), and, secondarily, and indirectly, through the Apostles (1 Cor. 11:23-34) and other servants of the Truth throughout the Gospel-Age, to instruct the Church to keep it annually.

5. The charge being given in the wilderness of Sinai types the fact that the charge is a Gospel-Age matter, belonging to the Church's wilderness experiences. Its being done in the first month of the second year suggests the thought that the charge to keep the first annual Lord's Supper very properly sets in after the thing (the reality) of which it is a symbolic representation and commemoration had, at least in its beginnings, been in fulfillment (John 6:32-58). And, of course, the appropriateness of the annual Supper as a thing to be partaken of after consecration, is typed by the charge to keep the typical annual Passover after

Israel left Egypt. This is further indicated in v. 2 by the express statement that it was the children of Israel who were to keep the typical annual Passover.

6. The requirement that the typical Passover^③ be kept at its appointed season, Nisan 14, types the charge that the Lord's Supper be kept on Nisan 14, even as our Lord said, "As oft as ye do this [slay and feast on the typical lamb], do it [keep the Lord's Supper] in remembrance of Me." The fact that the symbolic representation and commemoration^③ of the original typical Passover^① was kept annually on its anniversary implies that the antitype of the annual Passover, i.e., the Lord's Supper^④ as the symbolic representation and commemoration of Christ as our Passover, be kept on the anniversary of our Lamb's death, i.e., on Nisan 14. In the antitype this is all the more appropriate, since the entire Gospel-Age is the antitype of the night of the original Passover in Egypt^①, while the annual Lord's Supper^④ is the antitype of the annual Passover^③.

7. The annual lamb^③ was to be slain at the same time—6 P.M., "between the two evenings" (see the margin of v. 3), as the original lamb^① (Ex. 12:6). This suggests the thought that the Lord's Supper would the first time be celebrated on the same day that our Lord would die—a thing emphasized in the Scripture by the records of Matthew, Mark, Luke and Paul (1 Cor. 11:23). The emphasis on the exact date as to the time of keeping the annual type, serves to emphasize the fact that the antitype be kept annually.

LORD'S SUPPER TO BE CELEBRATED ACCORDING TO ITS PRACTICES AND TEACHINGS

8. The charge to keep the typical Passover^③

according to all its rites (chok; literally, statutes,—A.R.V., which indicates its pertinent practices) and according to all its ceremonies (mishpat; literally, judgments, or ordinances,—A.R.V., which indicates its pertinent teachings), types the Lord's charge during the Gospel-Age to celebrate the Memorial Supper[Ⓔ] according to the practices that Yeshua gave at its original institution and according to the doctrines that He there set forth, and as these were later by Him elaborated through His Apostles.

9. The antitypical practices required unleavened bread and wine instead of the typical Lamb (Matt. 26:26-28; Mark 14:22-24; Luke 22:19, 20; 1 Cor. 11:23-25), the celebration annually on the same day of the month (and that as a supper in the evening) as that of the type (1 Cor. 11:25), to be annually preceded by the casting out of antitypical leaven (1 Cor. 5:7, 8; 11:28), as the typical feast was preceded by the purging out of typical leaven (Ex. 13:7), to be partaken of amid trialsome experiences (Matt. 26:31; 1 Cor. 11:31, 32), as the typical one was with bitter herbs (Ex. 12:8), and to limit the partakers to the consecrated (shown by the eleven partakers of the original Lord's Supper, as representing the consecrated), even as only the circumcised might partake of the typical annual lamb (Ex. 12:43-49).

10. The antitypical judgments; or ordinances (doctrines), connected with the Lord's Supper[Ⓔ] are the ransom sacrifice, justification by faith (Matt. 26:28; Mark 14:24) and, what the typical lamb does not show, but what is typed in the bitter herbs, the joint sacrifice of the Church with Yeshua. This is taught by Yeshua in Luke 22:20, where the Greek construction shows that the clause, "that which is being poured out for you," does not modify the word "blood," as the A.V. suggests, but is the predicate of the word "cup." The following translation and order of words, necessitated by the Greek Grammar to make the thought clear to an English-speaking person, will clarify this matter. This cup—that which is being poured out for you—is by My blood the New Covenant, i.e., the sufferings (cup) that God arranges for the Church to undergo are by Yeshua's merit [the seal of] the New Covenant. The Apostle Paul (1 Cor. 10:16, 17) likewise connects this thought with the bread and wine as symbolizing the Church's share with Yeshua in the Sin-offering.

11. While in vs. 2, 3, the type of God's charge to Yeshua on instituting the Lord's Supper and on commanding His Own to keep it, is given, in verse 4 Yeshua's fulfilling these charges is typed; for Moses' commanding Israel to keep the annual Passover[Ⓒ] types Yeshua's commanding His Own to keep the Lord's Supper[Ⓔ], which, of course, implies its original institution. This in its wording is a command to the Lord's people to keep it.

12. The Israelites' keeping of the Passover, i.e., slaying the lamb and roasting and eating it with unleavened bread and bitter herbs, types the Gospel-

Age Israelites' consecration of the bread and wine and partaking of these with the unleavened bread of sincerity and Truth (1 Cor. 5:8), with the bitter herbs of the trials, external and internal, sufferings and persecutions of their consecration (2 Tim. 3:12). Their doing this on Nisan 14 types the Church's celebrating the Memorial on Nisan 14. The Israelites' doing this in the wilderness of Sinai types the Church's doing this in her wilderness experiences, especially, though not exclusively, during the Harvests. The Israelites' doing this according to all that Yahveh commanded Moses, i.e., according to all the statutes and ordinances, types Spiritual Israel, especially during the Harvests, doing this according to all the practices and doctrines that God commanded Yeshua to inculcate in His Own.

13. So much of the types of vs. 1-5 apply to the Lord's Supper; but it will be recalled that above we remarked that, while ordinarily the annual Passovers of the Jewish-Age type the Lord's Supper of the Gospel-Age, the first annual Passover (vs. 1-5) had associated with it certain features and teachings that apply to the antitypical real, as distinct from the antitypical symbolic feast, throughout the Gospel-Age; yea, that some of its features and charges refer even to the real feast of the Millennial Age. These things are set forth typically in vs. 6-14. To these we will now devote our attention, we trust, in a profitable study.

CERTAIN FEATURES AND TEACHINGS OF JEWISH AGE ANNUAL PASSOVER[Ⓒ] THAT APPLY TO THE ANTITYPICAL REAL FEAST[Ⓔ]

14. Vs. 6-8 give an episode that is most interesting in the antitype.

15. Num.9:6-8 And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel? And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

QUESTION IN OUR LORD YESHUA'S MIND REGARDING SALVATION OF MANKIND

THOSE DEFILED BY THE DEAD BODY OF A MAN

16. Those defiled by the dead body of a man on Nisan 14 and thus debarred from keeping the Passover on that day type those who spend their whole life under the Adamic curse and die thereunder (Num. 19:11-18; T 105-110). The dead man of this verse is Adam. From him, dead in trespasses and sins (Eph. 2:1, 5), we all

derive depravity (defiled) and condemnation by heredity, whereby we are symbolically in Adam's presence; and we touch him in the sense of acting sinfully in such depravity.

17. In the type these defiled ones had been in the presence of, or touched a dead man within less than seven days from Nisan 14, consequently when it came less than seven days after they had incurred their defilement (Num. 19:11, 12, 14, 16, 19), they were defiled, and in such a state could not participate in the Passover. This types the fact that whoever to the end of his life during the night of antitypical Nisan 14, the Gospel-Age, does not through a persevering tentative or vitalized justification cleanse himself of the Adamic condemnation and depravity cannot celebrate the real feast at all (1 Cor. 5:7, 8), nor its annual Memorial, worthily. Thus by faith he cannot lay hold on Christ as his Lamb taking away his sin and condemnation (John 1:29, 36), i.e., cannot "offer an offering of the Lord in its appointed season".

18. The defilement and its condemnation lasting seven days types the fact that one must undergo actual or reckoned cleansing of the Millennial Age, the antitypical seventh day, in order to be rid of the Adamic defilement and condemnation. The ceremonial purification (Num. 19:12) on the third day types tentative justification (tentative justification starting with the Abrahamic covenant, which began to operate in humanity's third Millennium in sin or death) and that of the seventh day types reckoned or actual justification as operative in the reckoned or actual Millennium.

19. Hence these defiled men represent the non-elect world, who in this life do not keep the real antitypical Passover. Accordingly, they die, lost under the Adamic condemnation. Their coming before Moses and Aaron (v. 6) types the world's coming to the attention of Yeshua as God's Executive (Moses) and as God's High Priest (Aaron). Their doing this at a time that Moses did not know the answer to their question (v. 8) types the fact that the condemned and depraved race came not physically but to our Lord's attention, mind, for the matter on hand at a time when He did not know the answer; and yet it was after His baptism, since then He first became the [tentative] Executive and High Priest of God. When could this have been? We answer: between His baptism and the beginning of His ministry, i.e., for the most part during the 40 days that He spent in the wilderness. An examination of the facts will prove this; for when Yeshua returned from the wilderness, He knew that the condemned race would in the Millennium have the opportunity to celebrate the antitypical PassoverⓂ. Not even being God's [tentative] Executive (antitypical Moses) and High Priest (antitypical Aaron) before His baptism, He must have gotten the answer between His baptism and emergence from the wilderness.

20. Let us notice how this was: Yeshua began to get the knowledge qualifying Him for His ministry

just after His baptism, as for the first time "the heavens [the higher, spiritual things] opened unto Him," became clear to Him (Matt. 3:16). The first spiritual things that He saw was His begetting, according to the citation just made, since with the opening of spiritual things He saw the Spirit descending to and abiding in Him. Having a deep knowledge of the general details of the Plan when He came back from the wilderness, needed to explain that Plan to others, He must have gotten that knowledge from the time of His baptism to that return.

21. Doubtless the general features of the Plan were opened up to Him in an orderly sequence, which implies that He first learned of God's will with reference to Himself. The Spirit in Him meditating on the Scriptures, as shown by His experiences, etc., as to the Word, in Ps. 119, opened up before His mind the thought that the New Creature Christ must sacrifice His humanity, as the antitypical Lamb and Bullock, in order to the satisfying of Divine justice for the world's sin, if He were to become their Deliverer from the curse.

22. After He had gotten a large and clear view of His own place in the Plan, doubtless the Lord's Spirit opened His eyes of understanding on the Church as His fellow-sufferers and co-reigners, as the second great feature of the Plan. Thus, as in the mirror of the Word He saw Himself reflected, He likewise in that Word saw the Church depicted as, with Him, the mystery hidden from Ages and generations, made manifest then to Him, the First of the saints in point of time and rank.

23. Then the question came up before His mind as He mentally saw the rest of Adam's race, and as He inquired of the Word, What is there in the Plan for these? The Spirit opened up the Scriptures to Him as holding out the hope of Millennial restitution as the portion that Yahveh had arranged for them. And with this there were made clear to Him the three great features of the Plan, Christ, the Church and the world. With this explanation we are now ready to look at the particulars of vs. 6-11. Seeing the defiled and condemned race standing before His mind's eye He antityped Moses and Aaron seeing the defiled men standing before them.

24. It is this transaction connected with the unclean men that gives us the thought that the first annual Passover^③ did not type exclusively the Lord's Supper^④. Rather, the Lord used it to represent the real ^② and symbolic^④ antitypical Passover, as the sequel will show. As the uncleanness of the pertinent men (v. 6) prevented their partaking in the Passover on that Nisan 14, so those not consecrated cannot partake of the real antitypical Lamb during the antitypical Nisan 14, the Gospel-Age.

25. Their drawing near (v. 6) before Moses and Aaron represents the condemned world coming to the attention of our Lord as Yahveh's [tentative] Executive and High Priest in the wilderness just after His baptism, as He was studying the various features of God's Plan in order to learn God's will for Him toward the world. By

this we are not to understand that the condemned world actually, physically, presented themselves before the Lord in the wilderness. Rather, the antitypical presentation was mental, as an activity of our Lord's mind, in which He mentally viewed them, which put them mentally before Him. Nor are we to understand that there was a verbal speech made by the world to our Lord. Rather, it was their condition of Adamic defilement and condemnation until death that spoke to our Lord, in the sense of manifesting to Him their defilement and condemnation unto death. ("We are defiled by the dead body of a man")

26. This condition conveyed the thought to our Lord that these could not partake of the Gospel-Age salvation of election, i.e., keep the feast antitypical of Nisan 14 in Egypt and at Sinai, after the question was raised in His mind by that condition, "Wherefore are we kept back, that we may not offer an offering of the Lord [by faith lay hold on Christ, sacrificed for us as our substitute, acceptable to Yahveh in our stead] in its appointed season [during the Gospel-Age] among the children of [Spiritual] Israel?" In other words, the defiled men by their question to Moses type the condition of the condemned and defiled race raising in our Lord's mind the question as to why the non-elect world could not have the opportunity of keeping the antitypical Passover, i.e., have the opportunity of obtaining the salvation of the High Calling operative during the Gospel-Age.

27. When this question first struck our Lord's mind He did not understand the answer, typed by Moses' not knowing the answer to the typical question (v. 8). Moses' charging the men to stand (the word still is not in the original), i.e., wait for an answer, types Yeshua's mentally bidding the race to wait for an answer. Moses' looking to the Lord to hear the Lord's answer to the question for the men, types our Lord's looking to God to speak to Him through His Word as to God's will for the world as to whether they should have an antitypical Passover² (v. 8).

GOD'S ANSWER TO OUR LORD YESHUA'S QUESTION

28. Num 9:9-12 And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD. The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

29. Yahveh's giving Moses an answer types God's giving our Lord an answer through the Old Testament (v. 9). This answer was given to our Lord during the 40 days' experiences in the wilderness. The

typical answer (v. 10) that the unclean and distant wayfarer might keep the Passover types God's answer that the condemned, defiled and erroneous race will have an opportunity to keep antitypical Passover², i.e., have an opportunity to gain salvation through Christ's death. God's charge to Moses to speak this to the children of Israel types God's charge in the wilderness to Yeshua to preach salvation for the world to Fleshly and Spiritual Israel.

WAYFARERS WANDERING AFAR

30. It will be noted that while the question was as to the defiled alone, the Lord answered as to these and the wayfarers wandering afar from the whereabouts of Israelites. What is the difference between these two? We understand that those unclean by the dead body of a man type those Adamicly defiled and condemned as such, while the wanderers type those astray in error as such. Generally, but not exclusively, speaking, the defiled are nominal Jews and Christians; and generally, but not exclusively, speaking, the wanderers are the heathen. Both of these classes are, of course, excluded from the opportunity of the elective salvation, but for both of them God has in reservation a Passover keeping, an opportunity of gaining salvation. The expression, "of you or of your posterity," suggests the thought that as the type applied to all Fleshly Israelites so the antitype applies to all antitypical Israelites.

SALVATION THROUGH CHRIST'S DEATH IN MILLENNIAL AGE

31. But there is a difference in time of the defiled ones' keeping their Passover from that when Israel in general kept it. While the latter kept it the night of the 14th of the first month, the former were to keep it on the 14th of the second month (v. 11). We have already indicated that the night of Nisan 14 types the Gospel-Age, during which the antitypical clean Israelites have kept the real antitypical Passover², while the antitypically defiled could not then keep it. We know that the world will get its opportunity for salvation (have its Passover) during the Millennium. Hence the typically defiled ones' date for keeping Passover, the 14th of the second month, types the Millennium. And their keeping the Passover on the 14th of the second month types the world taking part in the restitution privileges by faith and obedience during the Millennium.

32. Accordingly, the two Passover keepings of the second year of Israel's deliverance from Egypt represent respectively the Church and the world gaining their salvations² during the Gospel and Millennial Ages respectively. Hence one of the thoughts of the type under consideration is that of the two salvations. Another is that of their different times of operation. And a third is that the deliverance of the Church and the

world depends on their appropriating life from the antitypical Passover, Christ, through appropriating (the Church by faith, the world by faith and works) Christ's righteousness, or, to put it in another form, Christ's perfect humanity, in His right to life and His life-rights.

EACH ONE SHOULD AVAIL THE BENEFITS AT THE OUTSTART OF HIS OPPORTUNITY

33. For the defiled class to sacrifice the lamb between the two evenings (v. 11) types that each one as soon as the Millennium would begin for him (which will vary with the individuals, depending on when the Millennial privileges will in each case begin to operate) should avail himself of its benefits and accept the Lamb by faith and obedience from the outstart of his opportunity to lay hold of Him. With some—the Epiphany camp of the then living—this will take place as soon as the Millennial restitution opportunities set in, and they become aware of the fact. Through the teachings that they, will have received, they will be intently watching for the return of the Ancient and Youthful Worthies, which will be to them the signal that the restitution salvation is operating; and they will then immediately avail themselves of it, i.e., begin to keep the Millennial Passover, thus beginning it between the evenings, at their transition from the one to the other dispensation. With others this will set in also as soon as they come in touch with Millennial conditions, which means for the bulk of mankind at their awakening from the dead.

UNLEAVENED BREAD AND BITTER HERBS

34. The defiled ones eating the Passover with unleavened bread (v. 11) types the restitutionists purging out the leaven of error and sin from themselves and partaking of and with the Truth and its Spirit in a manner similar to the saints' keeping their Passover (1 Cor. 5:7, 8).

35. But how about their partaking of the antitypical bitter herbs (v. 11)? We have seen that bitter herbs of the Gospel Age consecrated are sufferings and persecutions for righteousness and trials and tests of character. In the Millennial Age there will be no persecutions and sufferings for righteousness; for the conditions of those times will be easy for the practice of righteousness (Ps. 72:7); and no more will anyone be allowed to persecute for righteousness (Is. 25:8). Hence these two kinds of bitter herbs the restitutionists will not receive. Nevertheless this type proves that they will have to partake of antitypical bitter herbs. What are these?

36. Such sufferings and hardships as are incidental to their overcoming their weaknesses and to their striping for bad deeds to their reforming their character depravity; for then the judgments of the Lord will be abroad in the earth, striping wrong-doing and

correcting evil habits (Is. 26:9). It will be more or less hard for wrongdoers to make restitution to their present victims, and it will be more or less difficult to climb up by exertion of one's full strength from the depths of depravity to the heights of perfection. But those who will so do, enduring the incidental stripes and difficulties, will thereby be eating the Millennial bitter herbs. Hence the Millennial bitter herbs will consist of the stripings for wrong and the trials incidental to reformation and to character testings. But these must be eaten, appropriated, together with the unleavened bread of the Truth and its Spirit, if they would eat their Lamb as their Passover.

NONE OF THE LAMB SHOULD BE LEFT OVER UNTIL MORNING

37. In describing the type of the Millennial Lamb, v. 12 says that none of it shall be left over until the morning, i.e., that is, all of it must be eaten that night. But in describing the type of the Gospel-Age Lamb, the account (Ex. 12:10), in addition to telling Israel that nothing of it was to remain until morning, adds that if it were, it should be burned. At first glance there seems to be a discrepancy between the two charges. But a careful consideration of the antitypes shows that it is only a seeming discrepancy as between the two texts.

38. How may we reconcile the two verses? We answer, by limiting Ex. 12:10 to the Gospel-Age and Num. 9:12 to the Millennial Age. The charge in each verse to leave none of the lamb over until morning means that all the merit needed must be appropriated before the respective Age is ended, and the next one begins, i.e., in the Gospel-Age each one must appropriate unto a completion to himself by faith as much of Christ's merit as is needed to bring up his deficiencies to perfection, and none of such needed merit should be left unused; for if any of such needed merit were left unused by an individual until the Millennium he would lose life, since there would be uncovered imperfection in him when his trial time would be over. This happens when begotten ones die impenitent; for in such a case when the Millennium (the morning for the Church) comes, he is in that Age with some of the Lamb's flesh left over and consequently he must be lost.

39. And for the Millennial Age the thought is the following: Each one must appropriate by faith and works for himself in their entirety Christ's perfect humanity, His right to life and His life-rights before that Age is over and the Little Season sets in. If he leaves any part of these unappropriated, he enters the Little Season with an imperfect character and thus will fall in the final trial during the Little Season. Thus there is, apart from a difference due to the dissimilarities of a faith as distinct from a works justification, substantial likeness between the leaving of nothing of the Lamb

over until the two antitypical mornings, that of the Millennium and that of the Little Season.

40. There yet remains a difference, however, between the two verses, because Num. 9:12 says nothing about burning any of the uneaten parts of the lamb, while Ex. 12:10 does direct the burning of the uneaten parts of the lamb. The difference, of course, is not a contradiction, but is due to a different dispensational dealing at the ends of the two Ages. It will be noticed that during the Gospel-Age not all of Christ's merit is imputed to any individual, but only that amount of it that is necessary to bring the deficiencies in the flesh of each individual new creature up to perfection. Consequently, when the end of the Gospel-Age comes, some of Christ's merit on deposit with God will not have been imputed, though all of it has been on deposit with God as against Adam's sentence as it involved the church class, which made an imputation of the part needed to supplement their deficiencies sufficient to give them an imputed justification. This unimputed portion of Christ's merit is the part of their Lamb that is left over, referred to in Ex. 12:10.

41. And what is typed by its being burned with fire? It will be recalled that it is a part of the merit deposited with God to make possible an imputed justification, and as such was usable—ready for use for imputations throughout the Gospel-Age. But with the end of the Gospel Age of imputed justification, such imputed justification ceases to operate—no more of such justifications will be made; and hence imputable merit ceases to exist, not in the sense of the merit itself going out of existence (for it will be then used, by way of application as distinct from imputation, to make operative a works-justification), but in the sense that the merit will never again be used for purposes of imputation. This, then, making it cease to be an imputable thing, is what is typed by burning what was left over until the morning of Nisan 14.

42. While all of the merit being applied to make the Millennial justification operative, all of it must be used up before the Little Season begins, regardless of whether each will use up unto completion his share in all of it, since all of it—100% of it—will be applied for each individual (awakened from death state) Millennially; and hence none will be left over for appropriation after the Millennium; and hence all of it must be eaten before the Little Season, as none will exist after that for appropriation. Whoever, therefore, during the Little Season sins must go into the Second Death, as there is no more any of Christ's merit available to protect him from sins' wages, which must then be received.

NOT A BONE OF THE LAMB SHOULD BE BROKEN

43. The charge that not a bone of the lamb should be broken (v. 12) is likewise significant, and

applies as an exhortation to both the Gospel and the Millennial Age. To break a bone of a lamb would be doing it violence. And who are those who do violence to Christ, our Lamb? Ransom deniers and the new-creaturely consecrated who, like the washed sow, turn to wallowing in the mire of sin. These ransom deniers trample underfoot the Son of God (Heb. 10:28), while those who return to wallowing in the mire of sin crucify the Son of God afresh, and put Him to an open shame (Heb. 6:6); and both classes go into the Second Death. Some during the Gospel-Age did these two things (Heb. 6:4-7; 10:26-29; Jude 4; 1 John 5:16); and some during the Millennium and during its Little Season will do these two things—the infant of days during the Millennium, and the old men who have not filled their years [with good] after the Millennium (Is. 65:20). The typical exhortation not to break a bone of the lamb (v. 12) represents the warnings of both Ages against doing these two evil things.

DEATH PENALTY FOR NOT OBSERVING PASSOVER

44. Num 9:13 But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin. We find that a threat of death is held out as the penalty for the clean and the non-wayfarer, if they refrain from keeping the Passover. This threat applies antitypically during the Gospel and Millennial Ages. The Gospel-Age clean are the consecrated—those on whose behalf the merit of Christ has been imputed. Hence the Church of the Firstborn and the Youthful Worthies are the clean of the Gospel-Age. The non-wayfarers of the Gospel-Age are these from the standpoint of their having the Truth, who, accordingly, are not wandering off into error. Thus the clean and the non-wayfarers of the Gospel-Age are all who are put on trial for life or for faith and righteousness during the Gospel-Age.

45. What is meant by those of such not keeping the Passover? Their failing to maintain their faith in the precious blood of Christ and to carry out their consecration, their failing to purge out the old leaven of sin and error, to eat the unleavened bread of sincerity and Truth and to endure the incidental trials, sufferings and persecutions. In a word, their proving unfaithful. The threat of death upon the types of these represents the threat of the Second Death or loss of Youthful Worthiness, as the case calls for, made to those who fail to keep the antitypical Passover of the Gospel-Age.

46. The clean of the Millennial Age are the world of mankind freed from the Adamic sentence and either partly or wholly lifted up from its effects into perfection. The Millennial non-wayfarers are the world as respects their being enlightened as to the Truth. If

such refuse to keep the Passover they will perish in the Second Death. Those of the Millennially enlightened who refuse so to do for a hundred years are then cut off. And those of the enlightened and cleansed who refuse to do this during the Little Season are likewise cut off.

47. The reason for this is typically given as follows: "because he brought not the offering of the Lord in its appointed season," (v. 13), i.e., did not present to God as his sufficient substitute our Lord as the antitypical Lamb, with true faith, hope, love and obedience. This left him without protection from the justice of God; and consequently he had to bear his own sin (v. 13), which means the Second Death for the unfaithful of both dispensations on trial for life, and for the unfaithful Youthful Worthies, a loss of their standing as such during Epiphany.

STRANGER KEEPING THE PASSOVER

48. Num. 9:14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land. A number of times in The Present Truth, e.g., when treating of Ex. 12:43-50, in the article on Israel's Enslavement And Deliverance, and of Ruth 2-4, in the article on Ruth, Type And Antitype, we pointed out that the strangers in the land (v. 14) type the Youthful Worthies. Their dwelling in the land types their being consecrated, i.e., in the Truth and its Spirit, while their not being born there types their not being Spirit-begotten. It is of the Youthful Worthies that v. 14 treats. For such an one to keep the antitypical Passover unto the Lord, it is necessary that he do exactly what the new creatures do with it (v. 14). He must keep it according to the statute (chukath) of the Passover and according to the judgment, ordinance (mishpat) of the Passover.

49. According to the doctrine (mishpat—judgment, ordinance) he must keep it, i.e., in living faith in the Lamb as tentatively justifying him, through the tentative imputation of His merit. And according to the practice (chukath—statute) he must keep it, i.e., during the Gospel-Age from 1881 onward as a part of Nisan 14, with the leaven of sin and error purged out, with the unleavened bread of sincerity and Truth and with the bitter herbs of trials, sufferings and persecutions, with the staff of God's Word in hand as his support, with the girdle of service about his loins and journeying out of symbolic Egypt to antitypical Canaan.

50. When v. 14 tells us that there is one statute for the stranger and the Israelite born in the land, it gives us the thought that in the antitype there is no difference in what consecration requires of the new creatures and of the Youthful Worthies (This applies to Consecrated Epiphany Campers also). They make the

same vows of deadness to self and the world and aliveness to God. The difference is, therefore, not in the obligations that they take upon themselves, but in the use God makes of their consecration: the consecration of some is accepted by God through the begetting of the Spirit and that of the others is not. But the same antitypical Passover doctrines and practices both classes are to live out—one statute to the stranger and to the one born in the land. But as the Youthful Worthies (and the Consecrated Epiphany Campers) during the Epiphany do these things, not as the parts of a trial for life, but of faith and loyalty, they will unto a completion do these things Millennially and in the Little Season as the parts of a trial for life.

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"THE WAY, THE TRUTH, AND THE LIFE"

PT# 592, Jul-Aug 1984, pp. 50-53

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed"
(John 8: 31, 32, 36).



1. AT His First Advent, our Lord Yeshua came to the Jewish nation, which was a house of servants in covenant relationship with God. To these was to be granted the first privilege of becoming sons of God (John 1: 12), and their blessing would be in proportion as they would be faithful to the light that would come to them. Before they could become sons of Yahveh, however, it was necessary that Yeshua would be their Redeemer, would make reconciliation for iniquity, and thus open up the way. This He had come to do, but He had not done it as yet. Whoever would come to understand the Divine purposes and arrangements and act in harmony with them would be made free, would be liberated from the condemnation

resting upon them as Jews, from the results of the weaknesses of their flesh, and would be brought into full accord with God.

2. We can see that this great privilege also meant something more than all this. It meant something still higher—the offer of joint-heirship with Messiah. But all these things were a hidden mystery as yet. They were known up to that time only by our Lord Himself; they were made clear to Him because He had been begotten of the holy Spirit. There were many things hard to be understood. Yeshua spoke in parables, in dark sayings, for the very purpose of making the way of life then opened up a "narrow way." And so we read in the Scriptures that some said of some of the Master's words: "This is an hard saying; who can hear it?" Who could believe it? (John 6: 60.)

3. The particularly hard saying referred to was that Yeshua's "flesh was meat indeed, and his blood was drink indeed" and that by eating and drinking of these they might gain eternal life (v. 54, 55). And so we read that after this many forsook Him and abandoned the thought of being His disciples, so blinded were they to their own interests. Instead of following on patiently, they said, This is all foolishness! We do not understand it!

4. Yeshua was anticipating this condition of things when He spoke these words to them. He desired to put them on their guard. It was as though He would say, You have declared that "never man spake like this man!" Already you have heard words very different from the words of the scribes and Pharisees. Now continue; hold on for a little while. If you will do this, you will grasp the situation in due time. Exercise faith—exercise patience. You have begun to have interest in these things, and as you fully become my disciples you will be granted a knowledge of the Truth. And this Truth will make you free and give you all the blessings and privileges that come to God's children. Greatly blessed were the few who heeded His counsel!

BLESSINGS BEGUN AT PENTECOST

5. These words of Yeshua were not addressed especially to the twelve Apostles, but to the Jews in general who were sympathetically drawn (John 8: 31). Nicodemus may have been one of these; he was inclined to stumble over the spiritual things; he could not see how one could be born again (John 3: 1-12). The holy Spirit was not yet given, we read, "because Yeshua was not yet glorified" (John 7: 39). The Apostle Paul tells us that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2: 14).

6. But some saw enough in Yeshua to attract them to Him. These, in honesty of heart, said, Surely His words are true, and His criticisms of our nation are true. We do not see how He is going to fulfil these

prophecies; but He says to us, Hold on and you will understand later. And some did hold on—"above five hundred brethren" (1 Cor. 15: 6). As Yeshua had promised, these were given the privilege of becoming disciples indeed.

7. When Pentecost came, the Heavenly Father received all who had continued in Yeshua's word, and they were begotten of the holy Spirit into the Lord's family. Then they began to see spiritual things—they were illuminated. All the light did not come at once, but they progressed as the days and years went by. They were indeed Christ's true disciples—such followers of Yeshua as the Father was pleased to recognize. They were not only made free from the condemnation of the Law Covenant, but also made free from the Adamic condemnation (Rom. 8: 1). They received a new will, a new mind, and the holy Spirit showed "the deep things of God" to them.

8. In His prayer to the Father our Lord said, "Sanctify them through thy truth; thy word is truth" (John 17: 17). By the word truth Yeshua was here referring to the Father's revelation of His Divine Plan through the holy Spirit; and the sanctifying influence would come through the knowledge of that Truth, received into a good and honest heart. This sanctification, or setting apart, strictly speaking, began with the Pentecostal blessing, and still continues to operate. And this sanctification progresses as long as the individual allows the Truth to have its designed influence in his life.

9. We see a difference between our text and the one just quoted. In the latter case it is the Word of Yahveh, and in the former it is the word of Yeshua. Yeshua says, If you continue in my word, you will become more and more acquainted with the Heavenly Father, and will know His will, His way, His methods; thus you will know His Word. All things are working out His will—the will of the Father—and seeing and doing the will of the Father, the sanctifying process will follow. Yeshua says to all, I am the way; I am the truth; I am the life. I am the only one through whom you can come to the Father; and abiding in me will bring you the grand consummation.

THE CHANNEL OF ALL OUR BLESSINGS

10. We perceive, then, that Christ is the sufficiency which God has provided for us in all respects, "who of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance]" (1 Cor. 1: 30). We first received, through learning of His sacrificial work on our behalf, necessary wisdom, instruction and guidance, by which we may through His merit come to the Father. And He is our wisdom all along the way. The Heavenly Father had a glorious Plan before the foundation of the world; this was hinted in Eden, just after Adam's fall. In due time He gave a further intimation of that Plan

through Enoch and through Abraham, and still later through Moses and the Prophets. But how the world was to benefit from it was all hidden, all kept secret.

YESHUA OUR WISDOM

11. Not until Yeshua came was the way of life opened up, made manifest. "He [Christ] hath brought life and immortality to light through the Gospel" (2 Tim. 1: 10). The essence of the Gospel was never even declared, much less known, before Yeshua came. The Apostle Paul says that this salvation "at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2: 3). Our Lord began to speak it; but the secret of the Gospel, its Mystery, was not fully revealed until after Pentecost. It was not until after Yeshua was anointed of the holy Spirit that He Himself began to comprehend it clearly—not until then did He begin to set before us the way of life and immortality. And even then His words were parabolic, and not until His followers were given the holy Spirit were they able to enter into "the deep things of God."

YESHUA OUR RIGHTEOUSNESS

12. In addition to His being our wisdom, Yeshua becomes our righteousness. He covers our sins. He tentatively imputes to us His own righteousness, the merit of His own sacrifice. And this imputation brings us to a condition of righteousness—not actual, but reckoned, which God is pleased to recognize in the way He has arranged.

13. Our Lord does not become the righteousness of everybody, but fully to those alone who accept Him as Savior and come to the point of full submission to the Father's will. In the Mediatorial Reign others will come to Him. But only those who come to Him now to walk in His steps have a faith justification with a seal set upon it.

YESHUA OUR SANCTIFICATION

14. The step of consecration on the part of those who become Yeshua's disciples is in the Scriptures called sanctification. But it is not the same sanctification which comes to us through Him. God says, "Sanctify yourselves, and I will sanctify you" (Lev.20:7,8)—that is, set yourselves apart, and then I will set you apart; I will put you into this place where you desire to come. So, to all of us who come to the Father through Him, Yeshua not only becomes our justification, but through Him we also have sanctification—the complete setting apart. We are accepted in Him, and His grace and advocacy enables us to attain complete and final sanctification.

15. God sets us apart by bestowing upon us of the holy Spirit. This is Scripturally called a foretaste, or earnest of our inheritance (which will be experienced to

the full in the resurrection). But this earnest of our inheritance is given us with the intention of our growing in the process of sanctification already begun in us until its completion. We attain this through Christ.

YESHUA OUR DELIVERANCE

16. Those of the elect who make satisfactory progress in sanctification will have in the resurrection deliverance from imperfection in all their faculties—mental, moral, physical, artistic and religious. Christ thus becomes their deliverance. They shall then attain the full completion of sons of God.

17. In all these things Christ is the center; through Him alone can we obtain these blessings. While the Father gives them, they are given through His Son, who is the Father's representative. Yeshua received the Spirit of the Father and has shed it forth upon us.

18. God who hath "raised up the Lord Yeshua from the dead shall raise us (church class) up also by Yeshua" (2 Cor. 4: 14); that is to say, Yeshua will be the active agent. But there are certain features of the Divine Plan which Yeshua will accomplish in His own name; for instance, the world's blessing and uplifting. While the Father is the Author of the entire Plan, yet this blessing comes to the world exclusively through the sacrifice of the Son. Christ will do the work of the Millennial Age, and will then deliver mankind up to the Father (1 Cor. 15: 24).

19. But His work for the elect is different: It is not the Son who has bestowed His Spirit upon them, though it is through the Son that they received this Divine favor. The price, or cost, of obtaining this special Divine favor is the sacrifice of their lives. The particular thing which the elect receive more directly from the Son is justification. Yet this justification is of the Father, and it is not an actual justification, but an imputed justification. It is a special arrangement on the Father's part for them that they may come into his favor in advance of the world—special fruits unto God and the Lamb.

20. Our is a wonderful God, and His great Plan of the Ages is marvelous beyond expression! Our hearts rejoice that our eyes have been anointed to see these glorious things hidden to the many during this Gospel Age, knowing that all the blind eyes shall yet be opened, and all the deaf ears be made to hear!

"THEY TURN THEIR EARS FROM THE TRUTH"

21. The Lord's preaching always produced two opposite effects upon the multitudes that heard Him: He attracted one class and repelled the other. Those who were full of pride and conceit and who preferred darkness to light because their deeds were evil and because they realized that if they admitted the light of

Truth they must of necessity conform their characters to it—all such were repelled by the teachings of Christ. And if the Lord had undertaken the work of the ministry according to the methods pursued today, depending for support on the good will and contributions of the people, that support would often have been very meager, or at least, very fluctuating.

22. On some occasions multitudes received His testimony, but later deserted Him, walking no more with Him as He continued to enforce the lessons of Divine truth (Luke 4: 14-29). Sometimes the multitudes hung upon His teachings, "wondering at the gracious words that proceeded out of his mouth"; yet again and again many forsook Him, only the merest handful remaining (John 6: 60-69).

23. What consternation would follow in the various nominal churches of today if the professed ministers of the Gospel should follow the Master's example in similarly declaring the whole counsel of God! How quickly they would become unpopular and be charged with breaking up the churches! The congregations of the great temples of fashion ostensibly dedicated to the service of God and the teachings of Christ would not stand for it. They go there to be entertained with pleasing and eloquent discourses from titled gentlemen who presumably know the tastes and ideas of the congregation, and will preach to please them. They are quite willing to pay their money for what they want, but they do not want the Truth.

24. Those who followed the Lord only for a little season and then forsook Him, of course then ceased to be His disciples and were no longer so recognized; nor did they presume longer to claim to be His disciples. A disciple is a pupil, a learner; and when a man ceases to be a student and pupil of Christ, the Great Teacher, he is no longer His disciple. This was very manifest when the Lord was present in His First Advent, when His name was one of reproach among men; but later, when His presence was withdrawn, and when His doctrines were unscrupulously mixed with human philosophies to such an extent as to divest them of reproach, and to make them really void, then men began to claim to be His disciples. This was long after His doctrines had been utterly repudiated.

THE REWARDS OF TRUE DISCIPLESHIP

25. The Lord's expression, "Then are ye my disciples indeed," implies a distinction between real and merely nominal disciples. And since we desire to continue to be Yeshua's sincere disciples, let us mark the expressed condition: "If ye continue in my word, then are ye my disciples indeed." The hypocrisy of merely nominal discipleship is an abomination to the Lord.

26. It is a blessed thing to take the first step in the Christian life—that of repentance and acceptance of Christ as our Redeemer and Lord and yielding

ourselves fully to the Father through Him. But the reward of this step depends entirely upon our continuance in His Word, in the attitude of true disciples. The disposition of human pride is to wander away from the simplicity of Divine truth and to seek out new theories and philosophies of our own, or to pry into those of others who desire to be considered wise and great according to this world's estimate.

27. The reward of continued discipleship is, "Ye shall know the truth," not, ye shall be "ever learning and never able to come to the knowledge of the truth" (2 Tim. 3: 7). Here is the mistake many make; failing to continue in the Word of the Lord, they delve into various human philosophies, which ignore or pervert the Word of the Lord and set up opposing theories. To those who seek for the Truth among these human theories, there is no promise that they shall ever find it, and they never do.

28. Divine truth is found only in the Divinely appointed channels—our Lord, the Apostles and the Prophets. To continue in the doctrines set forth in the inspired writings of the Prophets and the Apostles, to study and meditate upon them, to trust implicitly in them, and to faithfully conform our characters to them, is what is implied in "continuing in the word" of the Lord. And this is entirely compatible with the heeding of all the helps which the Lord raises up from among our brethren, as enumerated by the Apostle Paul (Eph. 4: 11-15; 1 Cor. 12: 12-14). The Lord always has raised up, and will to the end raise up, such helps for the edification of the true disciples; but it is the duty of every member carefully to prove their teachings by the infallible Word.

29. If we thus continue in the Word of the Lord as earnest and sincere disciples, we shall indeed "know the truth," be "established in the present truth [the Truth as due]," and "be rooted and grounded in the truth"; we shall be "firm in the faith," and "able to give a reason for the hope that is in us"; to "earnestly contend for the faith once delivered to the saints" to "war a good warfare"; to "witness a good confession" and firmly "endure hardship as good soldiers of Yeshua Christ," even unto the end.

30. We do not come into the knowledge of the Truth at a single bound; but gradually, step by step, we are led into the Truth. Every step is one of sure and certain progress leading to a higher vantage ground for further attainments both in knowledge and in established character. The Truth thus acquired, step by step, becomes a sanctifying power, bringing forth in our lives its blessed fruits of righteousness, peace, joy in the holy Spirit, love, meekness, faith, patience and every virtue and every grace, which time and cultivation ripen to a glorious maturity.

31. Not only will the true disciple thus know the Truth and be sanctified by it, but the Lord also said, "The truth shall make you free." Those who have received the Truth know by blessed experience

something of its liberating power. As soon as any measure of it is received into a good and honest heart, it begins to strike off the fetters of sin, ignorance, superstition, fear and manmade institutions and organizations. Its health-restoring beams penetrate the darkest recesses of our hearts and minds, and thus invigorate the whole being; it quickens our bodies.

"ENTRANCE OF THY WORDS
GIVETH LIGHT"

32. Sin cannot endure the light of Truth; and those who continue to live in sin when a sufficiency of light has been received to manifest its deformity must inevitably lose the light, because they are unworthy of it. Ignorance and superstition must vanish before this light. And what a blessed realization it is to be thus liberated! Millions, however, are still under the blinding influence of error. Under its delusions they fear and reverence some of the basest tools and organizations of Satan for their oppression and degradation, because these hypocritically claim Divine appointment; and they have been made to fear God as a vengeful tyrant, consigning the vast majority of His creatures to an eternity of torment or annihilation in Armageddon. Thank God! We who have received the Truth have awakened from that horrible nightmare and the bondage of Satan over us is broken. The light has scattered our darkness.

33. We are made free, too, from the fear that we now see coming upon the whole world as the great civil and ecclesiastical systems that have so long ruled the world are being terribly shaken. All thinking people are in dread of the possible outcome of anarchy and terror; the alarm of all is increasing as we near the awful crisis toward which we are rapidly hastening, and as the danger becomes more and more apparent. Yet in the midst of it all, and with the fullest assurance of the infallible Word of God as to the terrors of the conflict through which the world will soon have to pass, the true disciples of Christ who abide in His Word are not afraid, but rejoice; for they know that God's object in permitting this mighty storm is to clear the moral atmosphere of the world, and that after the storm there shall come, by His providence, an abiding peace. Instructed in the Truth, they realize the necessities of the situation, and have confidence in the Divine providence that can make even the wrath of man to praise Him, make all things work together for good.

34. Blessed promise!—"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed." Dearly beloved, having received this wondrous favor from the Lord, shall we not continue in it, giving no heed to seducing doctrines and organizations, but bringing forth its blessed fruitage in our lives? And shall we not be faithful to it under all circumstances,

defending it against every assault, and bearing its reproach? Let us prove our appreciation of the glorious light by our loyalty, working out our salvation with fear and trembling!

Now we are free, there's no condemnation;
Yeshua will soon perfect our salvation;
His kingdom soon shall rule over all,
Saving the willing from the fall.

★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★

**CRUCIFIXION—WHY
NEEDED FOR MAN'S
REDEMPTION.**

BSQB p. 128-130

Could not Yeshua have laid down His life as a ransom-price for Adam and his race without being crucified? Could He not have died in some easier way?

1. For the Gentiles as such, our Lord would not have needed to be crucified, i.e., to die on a tree; another kind of sacrificial death would have been sufficient for them. In Gal. 3:10-13, St. Paul explains: "For as many as are of the works of the law are under the curse [for no imperfect man could come up to the standards of a perfect man expressed in the Law—Lev. 18:5; therefore by the works of the Law shall no flesh be justified—Rom. 3:20; Gal. 2:16; Rom. 7:10] . . . no man is justified by the law in the sight of God . . . Christ hath redeemed us [Jews, who alone were under the Law Covenant and its curse] from the curse of the law, being made a curse for us [as our substitute]: for it is written, Cursed is every one that hangeth on a tree."

2. The Apostle is here pointing out that Christians who had been Jews and had therefore been under the Jewish or Law Covenant, had not only been redeemed from under its sentence, but were also released its dominion. V. 13 does not say that Yeshua redeemed all the Israelites, but only "us"—the Jews who had become Christians. The curse of the Law was upon only those who were under that covenant; for "what things soever the law saith, it saith to them who are under the law" (Rom. 3:19).

3. Gentiles, who never were under the Law Covenant, could not, of course, be released from it; and in order for a Jew to be released from that covenant he must by faith recognize that Yeshua Christ fulfilled the terms of the Law Covenant, and then by consecration be transferred from Moses into Christ, accepting Him as their Lord and Savior. "For Christ is the end [the fulfillment] of the law for righteousness to every one [to every Jew; no others were ever under the Law Covenant] that believeth [but not to others]" (Rom. 10:4). "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances" (Eph. 2:15); "Blotting out the handwriting

of ordinances [the Law Covenant] that was against us [believing Israelites], which was contrary to us, and took out of the way, nailing it to his cross [making a full end of it as respected Himself and all Jews coming unto the Father through Him]" (Col. 2:14).

4. In Gal. 3:13 the Apostle Paul is speaking, not to Christians in general, but to those Christians who had passed from Moses into Christ—out of the Law Covenant into the Covenant of Sacrifice (Psa. 50:5) with Christ, as members of His Body. It would not be true to say that Christ redeemed us Gentiles from the curse of the Law, for we were never under the Law. Only Jews were under the Law and therefore under its curse. The Apostle classifies himself with Israel, some of whom were in Galatia, some in Palestine, etc. Christ has been made "a curse for us: for it is written, Cursed is every one that hangeth on a tree."

5. The particular sense in which Christ redeemed the Jews was as a nation and not as individuals. The whole nation was involved in the contract made at Sinai. Consequently, in order to meet all the requirements of the nation as a whole, the one who would redeem Israel from the baneful effects of the Law Covenant must suffer the extreme penalty imposed by the covenant. Therefore to redeem Israel from that condemnation our Lord had to be crucified.

6. As for the remainder of mankind, they suffer from the sentence of death that came upon Adam, but no particular form of death was implied. The Jews alone needed this particular form of death for their release. The whole nation was under their Law Covenant because the contract was made with them as a nation and through one mediator, Moses. Our Lord will redeem the whole nation from their failure to keep that Law Covenant, from the condemnation of that Law Covenant, by instituting "a new covenant with the house of Israel, and with the house of Judah," by taking over into the New Covenant all those who were under the old Law Covenant (Jer. 31:31-34; 32:37-40; Rom. 11:26, 27).

7. Israel's New Covenant will be inaugurated after the end of the world's great Time of Trouble (Dan. 12:1; Matt. 24:21), which began in 1914 and will culminate in "Jacob's trouble" and the final overthrow of Satan's empire (Jer. 30:7-11; Psa. 46; 72:4; Isa. 9:4; Haggai 2:6, 7; Heb. 12:26, 27). Our Lord Yeshua has already laid down the ransom-price for the Jews and all the mankind; but He has not yet redeemed them in the sense of recovering them nor even in the sense of applying that price. At the end of this Age He appears the second time without a sin offering unto salvation (Heb. 9:28). Soon He will apply the price for Israel and the world; and then, the New Covenant arrangements will go into effect for the blessing of all who come under its regulations.



THE INVISIBLE LINE

R336: page 2

1. The restraint of the Gospel is the most perfect liberty. A divine hand holds us from evil that we may be free to do good.

2. When I was a child my nearest neighbor had occasion to repair some breaks in the roof of one of his barns. So he sent his "hired man" aloft to do the work. There was not a sign of any staging built nor so much as a cleat nailed on to steady himself by. But, catching a glimpse of the man, from our place, I saw him walking up and down the old fashioned roof as erect and unconcerned as if he were only pacing a parlor floor. So I was naturally curious to learn how he did it. But coming a little nearer, I saw a long, tough cord securely tied about his waist and extending over the ridge of the roof, while down in the rear of the barn stood the proprietor holding the cord very firmly with both hands. When the man wanted to walk down toward the eaves, he would sing out, "More rope, more rope!" Instantly the proprietor would hear him, though out of sight, and would begin cautiously paying out the cord, a few inches at a time. When the workman wished to return and ascend the steep roof, he again called out the proper signal, the rope would tighten, and he would walk up as leisurely as he would have mounted a broad stairway. Now this man was bound with the cord and firmly held by the power of another. But who can fail to see that this restraint was really what gave him liberty. The more carefully the cord was grasped and handled the more complete the liberty of the workman--not to fall and to break his neck, but to go up and down and do the repairs in safety. The bond made him free.

3. So God gives men liberty, through the restraints of the Gospel. He throws the cords of his protection around the believer, allowing him to go up and down at will, scaling heights, treading paths of danger, passing securely anywhere in response to the call of duty. His bonds always, draw upward, never downward. The freedom which sin gives, of which so many boast, is the freedom which the breaking or the loosening of that cord would have given to the man upon the roof-- perfect freedom to loose his footing and to plunge into remediless ruin. He who is willing to

submit his erring nature to the divine restraints of the Gospel, will forever "walk at liberty," unhampered by self, untouched by sin, and carry with him a witness of safety and of peace that armed guards and castle walls and munitions of rocks could not assure.

ALEXANDER AND THE BANKRUPT

R313: page 2

1. It is related of the late Czar of Russia that in answer to the question, "Who is to pay all these?" he wrote --"I, Alexander." It appears that one of his officers had contracted bills which it was impossible for him to pay, and, after contemplating them despairingly, had written the above query at the bottom of the paper, and fallen asleep.

2. The Czar happened to pass through the room, and, observing the bill and its appended question, generously took the pen and wrote, "I Alexander," and quietly withdrew without disturbing the aid-de-camp. It is easier to imagine than describe the emotions of the debtor, who, on awakening, found all his pecuniary obligations cancelled.

3. So the sinner looks at his condition and inquires, as the Russian, "Who is to pay all these?" We thank God we can answer that "Yeshua paid it all." He was wounded for our transgressions, and by His stripes we are healed. Yeshua writes on our list of sins "I even I am he that blotteth out thy transgressions" (Is.43:25).



NOTE

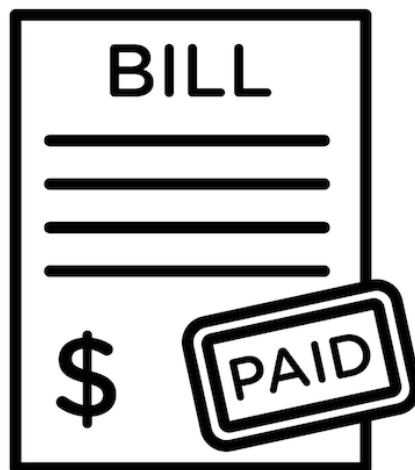
Some portions of the Newsletter articles have been modified in harmony to the present Calling and in harmony with the Present Truth received till now.

THE NEW COVENANT

Monthly newsletter published by
the brethren of the

Millennial Bible Truth Movement

Website: www.mbtm.in



For by grace
are ye saved
through faith;
and that
not of yourselves:
it is the gift of God:

Eph. 2:8

Bengaluru Convention

God willing,

the meeting of the brethren of the
"Millennial Bible Truth Movement"
will take place

in Bengaluru

on the 21,22,23rd August 2026

(Friday, Saturday & Sunday)

"And let him that is athirst come.

And whosoever will,

let him take the water of life freely"

Millennial Bible Truth Movement

Puducherry Convention - 2026

By the grace of God, the General Convention of the Millennial Bible Truth Movement took place on the 13th, 14th and 15th February 2025 at Cluny Prashanth Vanam Community Hall, Kalapet, Puducherry.

Br.Peter, Br.Rayappan, and Br. Magimaidass led the reading of the Morning Resolve and Special Vow.

13th February : Welcome message & Beginning Prayer - Br.AT ; Evening Prayer - Br.SK

14th February : Beginning Prayer - Br.AB; Evening Prayer - Br. YR

15th February : Beginning Prayer - Br.PM; Evening Prayer - Br.GT

Discourse No.	Discourse topic	Reference	Duration	Discourse delivered by
13.02.26				
D1	Manna – 1 John 4:16	DHM- Feb 29	45 min	Br.PM
D2	WORKING OUT ONE'S OWN SALVATION	PT# 362, Feb 1949	60 min	Br.YR
D3	THE HELL OF THE BIBLE - Part-1 (heading 1.1; 1.2; 1.3; 2.1.1 to 2.1.8)	E Vol.16, Chap.IV,pg.206-234	90 min	Br.DB
D4	THE HELL OF THE BIBLE - Part-2 (heading 2.1.9; 2.1.10; 2.1.10.1)	E Vol.16, Chap.IV,pg.208-234	75 min	Br.AD
D5	THE HELL OF THE BIBLE - Part -3 (heading 3.1; 3.1.1 to 3.1.12)	E Vol.16, Chap.V	75 min	Br.LG
D6	THE HELL OF THE BIBLE - Part -4 (heading 3.2; 3.3)	E Vol.16, Chap.V	75 min	Br.AT
D7	THE HELL OF THE BIBLE - Part -5 (heading 5.9 & 5.10)	HE 1923, Pg.32; BS QB, Pg.389-395	75 min	Br.NJ
14.02.26				
D8	Manna- Eph. 6:18	DHM- Nov 27	45 min	Br.GT
D9	THE HELL OF THE BIBLE - Part -6 (heading 5.11 to 5.15)	BS QB, Pg.318-320; Pg.608,609; Pg.14, 592	75min	Br.SK
D10	THE HELL OF THE BIBLE - Part -7 (heading 4.1; 4.1.1.1 to 4.1.1.5)	E Vol.16, Chap.VI	90 min	Br.DB
D11	THE HELL OF THE BIBLE - Part -8 (heading. 4.1.2 & 4.1.3)	E Vol.16, Chap.VI	75 min	Br.TE
D12	THE HELL OF THE BIBLE - Part -9 (heading 4.1.4 & 4.2)	E Vol.16, Chap.VI	75 min	Br.TR
D13	THE HELL OF THE BIBLE - Part -10 (heading 5.1 to 5.4)	BS QB, Pg.161-163; Pg.516-519; Pg.42-43.	75min	Br.AT
D14	THE HELL OF THE BIBLE - Part -11	BS QB, Pg.520-525; Pg.42-43; HE 1923, Pg.31,51.	75 min	Br.GL
15.02.26				
D15	Manna – 1 John 2:5	DHM- Feb 15	45 min	Br.AB
D16	THE HELL OF THE BIBLE - Part -12 (heading 6 to 8)	E vol.14, Pg.324,370,371; E vol.9, Pg.361-373, PT 1924,pg.160	75 min	Br.GL
D17	THE HELL OF THE BIBLE - Summary	-----	90 min	Br.DB

Brothers and Sisters from France, Puducherry, Goa, Chennai, Thiruvollur, Coimbatore, Bengaluru, Mumbai, Dubai, London and Germany participated in the Convention through Zoom VC. We thank God for His Great Providential Leading through our Lord Yeshua Christ.