

The Bible Standard

"Send out your light and truth! Let them lead me;..."

Psalms 43:3

"LIFT UP A STANDARD FOR THE PEOPLE"

Isaiah 62:10

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A RANSOM

*“There is one God, and
one Mediator between God and men, the man Christ Jesus;
who gave himself a ransom for all, to be testified in due time.”*

1 Tim. 2: 5, 6

OUR LORD JESUS gave Himself a Ransom (corresponding price) at the beginning of His ministry, at the moment of His consecration. He continued that giving throughout His public ministry for three and one-half years. He finished the sacrifice of Himself, the “man Christ Jesus,” at Calvary. When the Father raised Him from the dead, He was the possessor, so to speak, of the value of His previous sacrifice, which He was at liberty to offer as He pleased. The making of the sacrifice was one thing and the applying of its value was another. For an example: Mr. A is in trouble, requiring \$5000 for his relief. Mr. B has a property which he can sell for \$5000—enough to pay A’s debt. When he sells the property A’s debt is not paid, but B now has the amount, the price, which he can give for A’s relief, if he will; and it is for him to elect how and when and where it shall be applied. So it is that Christ gave all that He had in order to purchase the world and the treasure which He saw therein—Adam and his family, sold under sin and death. When our Lord ascended up on high He did something with the merit of His sacrifice which brought a blessing to a certain class of the human race, “the household of faith.” That He made reconciliation for their sins is the Apostolic statement, and the giving of the Holy Spirit at Pentecost was in demonstration of the fact. But it is equally clear that our Lord did not make an application of His merit to all mankind, because the Holy Spirit did not come upon all humanity, nor did any message come to them announcing the forgiveness of their sins.

On the contrary, the subsequent Apostolic declaration was that “the whole world lies in the wicked one,” and that only the Church, the household of faith, has “escaped the condemnation that is upon the world.” Furthermore, the Apostle’s declaration is not that our Lord appeared in the presence of God as our Mediator, nor as the world’s Mediator, but that He appeared in the

presence of God as the Church’s Advocate—but not as the world’s Advocate. All this is very plain, if our minds and hearts are in condition to receive it; but of course it will not be clear, and is not to be understood under any other circumstances.

Just what Jesus did when He ascended up on high we are not more particularly informed by the Apostle; but he pointed us to the types, the Law. Looking there we note the various details of the typical Atonement Day of Israel, which foreshadowed:

(1) The forgiveness of sins for the Household of Faith, provided under the provisions of the Abrahamic Covenant for believers.

(2) The subsequent forgiveness of the sins of all the remainder of the world by preparing for the sealing of the New Covenant with the blood of Christ.

This division separating the Gospel Church from the world was very distinct in the picture, and also set apart in the teachings of our Lord and the Apostles. Our Lord said, “They are not of the world, even as I am not of the world” (John 17: 16). He ordained them to go and bring forth fruit—permanent fruit, everlasting fruitage. The Apostle declares of our Lord, “He is a propitiation (satisfaction) for our sins (the Church’s) and not for ours only, but also for the sins of the whole world” (1 John 2: 2). Here again a sharp line of demarcation is drawn between the “elect” Church and its blessing, and the non-elect world and the blessing that will come to them in due time.

Looking into the type again (Leviticus 16) we see that there are two separate and distinct sacrifices, and that they were not offered to God upon the mercy seat in the Most Holy both at the same time:

(1) The blood of the bullock was first shed and first offered.

(2) The blood of the goat was subsequently offered. Our Lord did not die twice and the two animals did not

represent him—except as Head and Body. Not only so, but the type distinctly tells us that the two offerings of the blood offered upon the mercy seat, were applicable to two different classes, the first, applied to the tribe of Levi, including the priests. The second applied to all the remainder of the people of Israel. Will anyone claim that our Lord Jesus died twice, first for the antitypical Levites, and second for the remainder of humanity? Christ certainly died once for all (Rom. 6: 9, 10; Heb. 9: 28). What, then, is the meaning of these two sacrifices that are distinctly separate applications and separate acceptances and separate blessings?

We have already answered this question in great detail in the book *“Tabernacle Shadows of the Better Sacrifices”* (168 pp.). A fresh reading of which we commend to you as an elaboration of the *“hidden mystery”* of the fellowship of the Church, the Royal Priesthood, with Jesus, the great High Priest, in their sufferings and sacrifices in the Gospel Age and in their glorious work and blessings toward the world in the future. We therein show that no man can redeem his brother, and that it is

because all are sinners, all are under the death sentence (Rom. 3: 10, 23). We show also that our Lord’s death, represented by that of the bullock, applied on behalf of the household of faith, justifies them freely from all sin and permits them to become *“holy and acceptable sacrifices”* (Rom. 12: 1). Herein is shown that the sacrificing was all done by the Lord, that the Church’s part ends in their

presentation of themselves living sacrifices. As they maintained this condition of self-denial, our Lord counted them as New Creatures, who ran for the prize of the Divine nature as members of His Body (the Church). Their humanity is counted in with His human sacrifice and its sufferings and death as the secondary part of the sin-offering.

In this way the sacrifice of Christ, Head and Body progressed for over nineteen centuries and it has now ended. Jesus, the High Priest, has accepted the last member of His Body, the 144,000th one and has finished the sacrificing (Rev. 7: 4). He will apply, in due time, beyond the veil, the blood—the blood of His members—on the mercy seat, on behalf of all the people. Then will be due that which the Lord promised through the Prophet Joel—that He will pour out His *“Spirit upon all flesh,”*

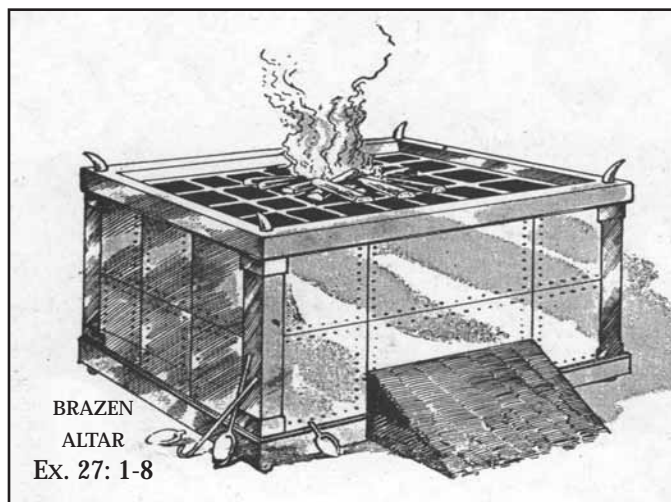
just as at the completion and offering of the first sacrifice, He poured out His *“Spirit upon His servants and handmaidens”* at Pentecost. Who that has spiritual eyesight cannot see this double meaning? Note that it is not our Lord in His pre-human condition, as a spirit being, who gave Himself a ransom for all, but the MAN Christ Jesus. His is a Ransom for all, in that through His human sacrifice, all humanity shall be rescued from the sentence of sin and death and given an opportunity to hear and accept the good tidings of eternal life. This does not mean universal salvation to eternal life but rather universal salvation from Adamic condemnation. The benefit of the Ransom is not diminished for the entire human race just because it was first made available to the Church; then later it will be applied to the world through the ministry of the Church, in the next age.

“MEDIATOR BETWEEN GOD AND MEN”

As already noted, we believe that whenever the word mediator is used in the Scriptures it relates to an agree-

ment between parties who are alienated from each other. God and the world are at enmity with each other. God has condemned the world, because of sin. That condemnation still rests upon us (except that small portion that has been blessed by the loan of Christ’s merit which has been used to justify those who came to Christ by faith—the Church. The *“world still lies in the Wicked One”*—is still under condemnation. A

Mediator will be necessary—someone to negotiate between and reconcile these alienated parties. Our Lord Jesus came into the world to be the Savior of the world as well as the Savior of the Church (1 John 2: 2). The work which Jesus accomplished, His sacrifice at Calvary, was provided by the Divine program with a view to His becoming the Mediator between God and humanity in general—the world, unjustified. That purpose will be carried out, in the next age. It is proper to speak of our Lord Jesus as Mediator and to speak of the New Covenant as though it were already mediated, because the matter is fully initiated, foretold, promised, by the LORD and is in process of accomplishment. God will make such a Covenant with the House of Judah and the House of Israel after the Gospel age is ended (Heb. 8: 8-10). He will provide a Mediator, who will during



BRAZEN
ALTAR
Ex. 27: 1-8

the Millennium, mediate between God and men. It is a part of the Divine program that our Lord Jesus, together with His Church, will be that Mediator. It is, therefore, proper to speak of them as such now—to speak of the things which are not yet as though they were (Rom. 4: 17). This in no degree contradicts the thought that this Mediator is now complete in glory, ready in God's due time, to assume their roll as the go-between the world and Jehovah.

Why should there be any delay? If the man Christ Jesus was the Mediator and the plan for a New Covenant was unalterably fixed in advance, why should it not be ratified at once? We answer again that this was one feature of the "*Hidden Mystery*"—"Christ in you, the hope of glory" (Col. 1: 26, 27). It is a part of the Divine purpose that Jesus be the primary member of the Mediator of the New Covenant. It is He, whose merit furnishes the redemptive price for the world and who, in due time, will apply that price for the sealing of the New Covenant (1 Cor. 12: 27). In the Divine purpose the antitypical Isaac is to include the Church: "Now we, brethren, as Isaac was, are the children of the promise"—the children of the Faith Covenant (Gal. 4: 28). Jesus the Mediator, by Divine arrangement, accepted members, who were faithful as His joint-sacrificers, and are now His joint-heirs in the spiritual phase of the Kingdom. This Church class is not included in the "men" of our text—not included in the world, "They are not of the world, just as I am not of the world" (John 17: 16). "The world," "men," need the great Mediator to reconcile them to God. The New Covenant and the Millennial Kingdom, which it will inaugurate, are Divine provisions which shall bring blessings for the world, for men, to chasten them, to subdue their hearts, to cause every knee to bow and every tongue to confess to God's glory. The Church, as the Bride, not only shared in the sufferings with their Lord while finishing their earthly sojourn, but will also participate in that glorious work of reconciling "the world" to God by the power and forces and influences of the Millennial Kingdom.

The class now exalted with their Lord was separate from the world in their time on earth. They were then a special class, who, in the midst of sin, loved

righteousness and hated iniquity. They are like their Lord and Redeemer, of whom it is written, "You have loved righteousness and hated lawlessness; therefore God, your God, has anointed you with the oil of gladness (Holy Spirit) more than your companions" (Heb. 1: 9).

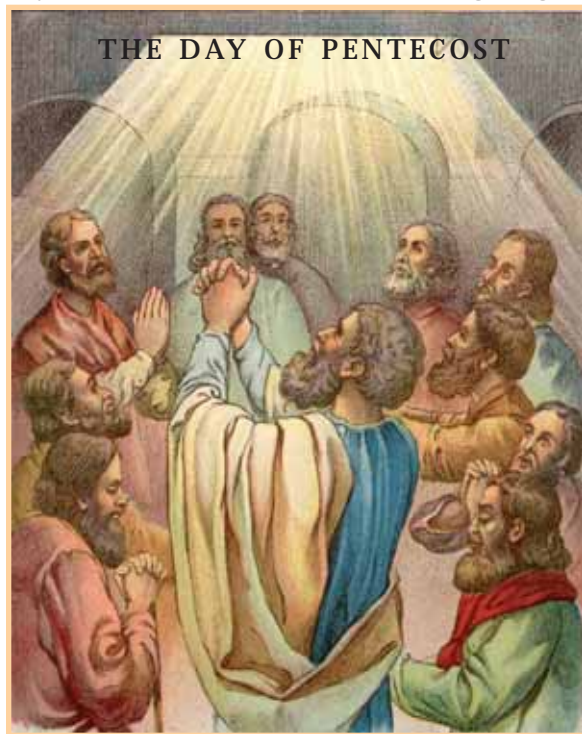
ONCE WERE ENEMIES

But someone may inquire; does not the Apostle speak of some of the "household of faith" as having once been aliens, strangers, and foreigners from the commonwealth of Israel? Yes, so it was with Cornelius. He revered God and gave gifts to the people but despite his good heart, as a Gentile, he was still an alien from Israel's privileges and blessings. The Jews had been invited by Peter, using his first key (Matt. 16: 19), to open the door of access to the Gospel Age Church, at Pentecost A.D. 33 (Acts 2: 1-4, 38, 39).

Christ had made an end to the Law Covenant for any Jew who would then consecrate his life to God. In symbolization of this, the Law was nailed to the Cross, and then 3½ years after Pentecost, God's favor was extended to Cornelius at his home by Peter, this time using his second key, opening the way for the Gentiles; Cornelius, being the first to enter therein in A.D.

36 when the 70 weeks of special favor to Israel ended (Acts 10: 1-48; Dan. 9: 23-27; 454 B.C.-36 A.D. = 70 symbolic weeks or 490 years).

Does not the Apostle say that some had been liars and abominable persons, "alienated, and enemies in their mind by wicked works," and then corrected their wrong course (Col. 1: 21)? We answer, so far as works are concerned, and the Divine standards, "yes, 'that every mouth may be stopped, and the entire world may become guilty before God,'" both Jews and Gentiles (Rom. 3: 19). Those who were pure of heart and not opposed to the light and Truth, had a different standing in the Divine estimation. Through ignorance and weaknesses they were like the whole world, yet in other respects due to their relationship to the Lord they were very different and so considered in the Lord's estimation. These, because of their right-heartedness, were blessed in being drawn to Christ by the Father, that they might be justified by faith in the precious blood, and that they might



be sanctified by a knowledge of the Truth, and thereby they were accepted as associates in the sufferings of Christ and now share in His glory and work in the spiritual phase of the Kingdom. During the Gospel Age, only such were drawn, “No man can come unto me, except the Father which sent me, draw him” (John 6: 44). We observed the difference during the Gospel Age. Some were under the influence of error, and terrified with fear of eternal torment, and may have lived outwardly according to high standards, while loving sin, but fearing to practice it. When the Truth reaches such and their fears were dispelled, they have no special inclination toward piety. Others, on the contrary, hearing of the Lord’s grace and wonderful providences, were drawn, constrained, to become followers of Jesus, even at a cost of sacrifice of temporal interests. This latter class, the Church, needed no mediator to whip them into harmony with the Divine Laws. To the extent of their ability they delighted to do God’s will. Their faith and spirit of obedience, God counted to them for righteousness. These, after justification by faith in His blood, were invited to become members of The Christ. A sufficient number of these were found to complete the membership of His Body, and to fill up the sufferings of Christ, and to constitute the very “elect” members of the Mediator who are working for the deliverance of the human race.

Let us remember that Moses was the mediator of the Law Covenant, which failed, not because of being a poor

Law, but merely because its mediator was incapable of doing for the people all that they needed. God purposes to give to that nation, and other nations through them, the better Mediator; under a New Covenant or Agreement, to be sealed with His blood—the merit of His sacrifice applied indirectly through the Church. Remember how St. Peter, after telling about the times of Restitution to be inaugurated at the Second Coming of Jesus, says, “For verily Moses said unto the fathers, ‘A Prophet shall the Lord your God raise up unto you from among your brethren like unto me’” (Acts 3: 22). The Prophet like unto Moses began to be raised up, initially, in the person of our Lord Jesus, the Head. The raising up process of His Body members continued throughout the age, and is now completed. That antitypical Moses, Christ and the Church, Head and Body, is to mediate the New Covenant so long promised between God and Israel (Jer. 31: 31-34). That the Apostle is not speaking of anything yet accomplished is evident from the context, “It shall come to pass that the soul that will not obey that Prophet shall be utterly destroyed from among the people” (Acts 3: 23). All of the world in general who do not obey Jesus at present are not destroyed; but, under the great Mediator between God and men, the antitypical Moses, who shall rule the world during the Millennium—all that will refuse Divine favor under the New Covenant arrangements, will not be tormented but will lose life eternally * * *



FAITH SECURES LIFE

NOW AS THE WHOLE OF GALILEE was awakened, and the people were discussing the wisdom and propriety of taking Jesus by force and making Him a king, a change of menu occurred by Herod’s cruelty manifested in the beheading of John the Baptist, and our Lord realizing that His time for death had not yet come, left the area where He was so well known and journeyed about forty-five miles toward the Mediterranean. This brought Him to

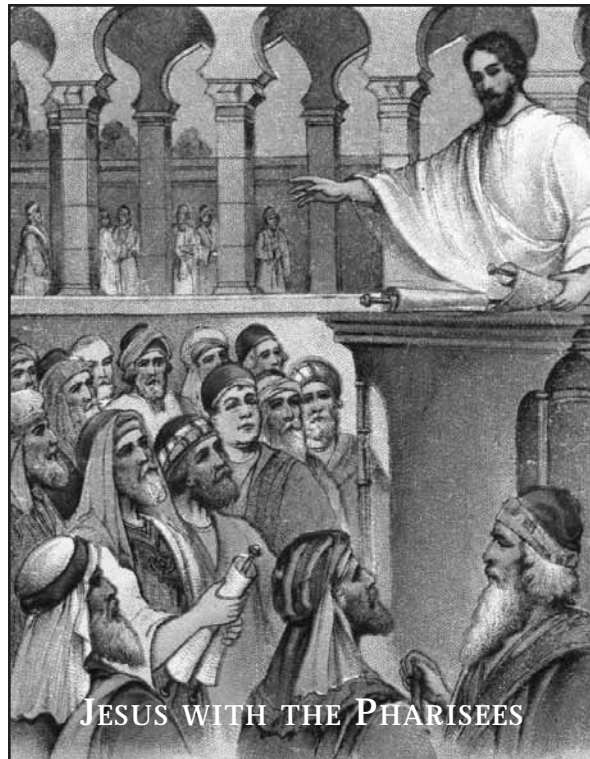
what in our lesson is called the provinces of Tyre and Sidon—within the boundary of the land called Phoenicia, of which the cities of Tyre and Sidon had been the centers of wealth, influence and business. We are not informed that Jesus went to either of those cities; apparently He merely crossed the borders of Galilee, and was, for a time, free from the authority of Herod. He would rest a little from His labors, and allow the truths which He had taught to

penetrate into the minds and hearts of His hearers. He would let the real essence of the Truth abide in the hearts of those who were in the condition of righteousness to receive it. He knew well that these would be but few.

OPPOSITION ARRIVES

The more His work increased and His fame spread abroad, the more did the Adversary raise up opponents and hindrances. After the feeding of the five thousand and His return to Galilee He had discussions with the Pharisees, who, jealous of His growing popularity with the people, set themselves to oppose Him. They would indeed have been glad to have recognized Him as a Pharisee and to have had Him do His mighty works in the name of Pharisaism. Jesus, on the other hand, was influenced by His Heavenly Father to be non-sectarian—an independent, and for the additional reason that the Pharisees had blatant sins that needed to be rebuked. Outwardly they were professing full devotion to God, but our Lord, who was able to read the heart, knew that a great deal of this was mere pretense—outward form and ceremony—religion for show.

These Pharisees, possessing the prestige as the leaders of religious thought in that day, were made very angry by our Lord's plainness of speech, and the fact that He pointed out to the common people the general rules and principles by which religious leaders should be evaluated; by their possession or lack of character—that the Pharisees were not to be esteemed according to their professions, but should be measured by their deeds. They prided themselves upon their strict observances of the Law, but He showed that many of the things which they did were not really the Law of God, but the commandments of men, and that the very essence of the Divine Law, love and justice, they for the most part ignored, not only in their teachings but also in their conduct. The Pharisees feared, therefore, that the high station in which they were held—their prestige, was being shaken, and their pride was hurt by this—hence they hated Him without a just cause. They should have been glad to have had their attention called to their wrongs that they might have corrected them, but this is not the attitude of the unregenerate



heart, which rejoices in iniquity and not in the Truth; it enjoys whatever upholds its pride and gives color to its boastings of success. To them Pharisaism meant everything, and the fall of Pharisaism indicated the fall of all religion.

HOSTILITY CONTINUES

It is much the same today. Many highly esteemed people today occupy the position of the Pharisees of that time. They make an outward show, they boast of their success, they delight in the honor of men, especially in the honor of the world and of the financial gains that such association brings; they multiply forms, ceremonies and meetings using

the catapult of the media and make the most of outward demonstration. They draw near to God with their lips, but give evidence that their heart sentiments are not in harmony with their lip professions, because when the Truth is presented to them they hate it instead of loving it, and they hate those that present the Truth because the light makes manifest their weaknesses, hypocrisies, dishonest dealings in doctrine and practice.

The improper spirit exemplified in the Priests, Pharisees and Scribes in our Lord's day finds a parallel today in the anger, malice, hatred, bitter words, which, like arrows, are shot forth at those who serve the Truth and who seek to lift up the standard to the people, who seek to point out the errors of the Dark Ages, and through the Truth to make known the loving character of our heavenly Father. Persecutors always claim that they are in support of a principle of righteousness; only in this way can they deceive some whom they enlist to their cause—some of better heart and conscience than their own. As the Israelites considered that anything that would undermine their religious system would be to the injury of God's cause, so today every section of Babylon, every sect of mainline Christendom, seems to be fully persuaded that anything which would undermine their errors would be injurious to the cause of the Lord; hence they feel that by supporting sectarianism in its branches they are fighting for God. Theirs is a part of the blindness which comes from the god and prince of this world, Satan, who has all the heathen thoroughly under his

control, thoroughly blind to the real goodness of God and His message.

THE LIGHT ADVANCES

Our duty is to be bold and courageous for the Truth, not with the hope of convincing all who oppose us, neither with the thought of destroying sectarianism at this juncture, but with the thought of gathering to the Lord His justified and consecrated brethren from Christendom, those who comply with the Apostle's exhortation in Rom 12: 1; offer yourselves as a living sacrifice to God, dedicated to his service and pleasing to Him. Jesus was engaged in the higher work in the end of the Jewish and Gospel Ages, in the gathering of those faithful ones to make up His Bride. That primary work was successful and it is now complete in the glorification of the Church, although it has not been recognized by many who are not awake to the progression of the Divine plan and its arrangements. The Scripture declares that the Lord's people are guided more and more by the ever increasing light of Truth all the way to the Kingdom (Prov. 4: 18). Looking forward from the time of the Apostles when they were looking for the Kingdom to be established in their day (Acts 1: 6), we should not lose sight of the fact that the progression of Truth is steadily going forward, and although the Church was not complete in the days of the Apostles or in the days of Luther or Wesley and others, its steady development has been evident to those carefully watching and evaluating the signs of the times. That the Little Flock has finished its earthly course and is now installed in the heavenly phase

of the Kingdom with their Lord and possessing the Divine nature is evident from many standpoints. We must be awake to understand and appreciate these advancements. Similarly, our work for God now finds its fulfillment in the lesser classes of the elect and eventually in the blessing of the entire human race. Even our Lord's crucifixion was a part of the success of the Divine plan, favorable not only to the believers but to all the families of the earth as the Apostle expresses it: . . . Jesus Christ the Righteous. "He is the atoning sacrifice for our sins and not only for ours but also for the sins of the whole world" (1 John 2: 1, 2).

So with us: God will turn what seems to harm us into everlasting

joy; He will so overrule that all things shall work together for good to those who love Him, to those who are on His side and are faithful in holding up His standard (Rom. 8: 28). Faith is the lesson here: our Lord had faith in the Father's plan and followed it through good report and through evil report. The Apostles had faith in Him, and when others said, "It is a hard saying," they said, "Lord, to whom shall we go? You have the words of eternal life" (John 6: 68). Similarly, with us faith is necessary: if we have faith in the Lord and in His Word we cannot doubt what the results will be, and we will be prepared for all the experiences of life as they will be permitted to come to us, and will get blessings from them all.

THE SYROPHOENICIAN WOMAN

The country of Tyre and Sidon was called Phoenicia, and its population was made up largely of Carthaginians and Syrians. The woman of our lesson was of Syrian ancestry, and by education and language was a Greek. In a word she represented quite a mixture of nationalities; she was therefore a Gentile out and out. She had a little daughter possessed of an evil spirit being, and her mother-love awakened her sensibilities as well as her faith. Although Jesus had entered the village without ostentation, in a semi-private manner, someone had known Him, and the word some way reached the ears of this poor, afflicted woman. She hastened to the place where Jesus was, and prostrated herself before Him. Matthew says that her cry was, "Have

mercy upon me, O Lord! Lord, help me!" . . . A former American consul at Jerusalem, the Honorable Selah Merrill, mentions the importunity of the people of the East, saying, "To one who has ever held a prominent or official position in the East, the persistency of pleading women is a fact one will never forget. They will not be driven from their purpose by a rough manner. Severe language does not deter them. They are not wearied by delays, and will sit and wait hour after hour, and come day-by-day, ignoring all kinds of refusals. They are persistent beyond anything that I ever experienced in "our western life."

The case is just such a one as we know the Master would have



promptly attended to under ordinary circumstances. The faith was there, hence the persistency of the request. But on this occasion Jesus simply ignored the woman, “He answered her not a word” (Matt. 15: 23). It would even appear that He left the house, and that the woman implored the disciples to intercede for her with their Master, for we read that the disciples subsequently came to Jesus entreating Him to send her away. Evidently they had first tried to discourage the woman themselves, and told her that



their Master was a Jew and that His mission was to Jews; that she could not have much hope for favor, and that His refusal was indicated by His silence to her first request. But the woman’s faith in the Lord and love for her child led her to stay and to persist. Apparently while the disciples were speaking with Jesus, the woman again approached Him, pleading her own cause. This time He answered her, but not satisfying her. He said, “Let the children first be filled: for it is not proper to take the children’s bread and cast it unto dogs.” Had there been pride in her heart, this response would have been sufficient to have put the woman on the defensive, so that she would have ceased her request and have openly made a tirade against the Lord and against all Jews as ecclesiastical bigots. But she was humble as well as full of faith, and so far from taking offence at being told that she as a Gentile was classed with the dogs, she seized upon our Lord’s own words as a basis for a further plea, that as little house-dogs ate of the fragments from the family table given them by the children, so she as a Gentile, as one of the dogs, might be granted her request for the relief of her daughter from the power of the devil, without hindering the real spirit of the Lord’s argument, without saying that she was as worthy as a Jew of His mercy and favors.

Our Lord was astonished as well as pleased by this demonstration of the woman’s faith. Matthew says He exclaimed, “O woman, great is your faith!” . . . Her request was granted, her daughter was healed, and her further faith was shown in that she accepted the Master’s word and went to her house, there to find that indeed the demon was gone out, and that in leaving he had thrown the child in prostration upon the bed. A prominent writer remarks, “It is impossible for us to

realize the tone in which Jesus uttered these words or the love which beamed in full glory from his eyes. Nothing ever drew from our Lord such commendation as this exercise of a supreme faith.”

LESSONS IN FAITH AND PRAYERS OF FAITH

It is proper that we should draw analogies from our Lord’s conduct and that we should suppose that the illustrations of Scripture, showing the trials and tests of faith, should teach us something respecting the Lord’s plan of dealing

with those who approach Him in prayer. During the Christian age the Lord gathered the full number of His Bride, those who exercised the overcoming faith and are now installed in that chief class, gaining their position by having a part in the First Resurrection. This Little Flock class (Luke 12: 32), together with the Great Multitude (Rev. 7: 9-17), make up the spiritual phase of the Kingdom (stars of heaven) and are both in the heavenly realm as Jesus’ Bride and Bridesmaids. They are working for the destruction of Satan’s empire in this Great Time of Trouble and are making preparation for the earthly phase of the Kingdom that is in process of being set up here on the earth. They are additionally assisting those of the last Elect classes (the Youthful Worthies) and the Quasi-Elect (the Consecrated Epiphany Campers) in making their callings faithfully. After the present age when the faith classes shall have all been selected out, then will be ushered in the great Millennial Age, in which light and knowledge, will be granted to all mankind, to the intent that they may cultivate the elements of a righteous character, and by the restitution process come to the attainment of all that was lost in Adam, or, failing to do so, they will be cut off in the Second Death. Let us hope that when the Millennial Age shall be fully ushered in, many in the world will be found ready to accept our Redeemer even without the special chastisements and judgments of that time to impress upon them the advantages of obedience to the Lord. As this Gentile woman could and did exercise faith in the Lord, so, doubtless, there are others in the world today that, if they knew our Savior as we know Him, would be no less faithful than ourselves—some among the unbelievers, perhaps, would manifest much greater faith than some in Christendom today.

BE PATIENT BRETHREN

Our Lord, in dealing with this woman did not give the desired blessing immediately but deferred it for a time, even though He planned to provide it for her; likewise He does with us at times. He may see that it will be better if He should for a time ignore our petition for some certain request, that in so doing we may become more earnest, and perhaps increase our faith and our appreciation of the blessing we desire, just as this poor woman might not have appreciated so highly the Lord's favor if He had given it to her at once. With us also the Lord sometimes provides a test of humility before He responds to our requests. Are we of humble enough mind? Have we faith enough to come to the Lord at all? Can we trust Him for His grace? Are we humble enough to accept His mercies on His conditions, on His terms, acknowledging ourselves as having nothing of merit, to plead with Him; that by grace we are saved and not according to any works that we could accomplish? If so we may be sure that the Lord will appreciate our demonstrations of such a faith by our holding on to His loving hand, to His gracious promises—by our confessions that we are nothing except as He shall give us of His mercy.

As all the various experiences of the Gentile

woman worked out for good to her, helping her in the development of an acceptable faith in the spirit of humility, so, we may be sure, all of the delays in answers to our prayers that may come to us as the Lord's people are for our advantage if we are rightly exercised thereby—that we may grow in the graces of wisdom, love, faith, obedience, and in humility. The more we study this subject of faith, the more we are convinced that in God's sight, faith is not only indispensable for our consecrated walk in Christ, but very precious indeed. We must have faith in order to come to God, for without faith it is impossible to please Him. Without faith in His promises, we cannot abide in His love or receive day by day His mercies and blessings and leadings. Let us not go on following the Lord except as we walk by faith and not by sight, for this is the test which He puts upon all of His followers. The oppositions of the world, flesh and devil, which initially seem so harmful to us, are really blessings in disguise as we exercise faith in God's promises. In order to be prepared for the blessing and privileges of the Kingdom, we now have to exercise the faith which will enable us to profit from the various lessons given us in the school of Christ.

* * *

RESURRECTION OF THE JUST AND THE UNJUST ACTS 24: 15



THE RESURRECTION OF THE JUST could not mean a resurrection of those who had been perfect, for there are none perfect, none just, “no, not one.” “The resurrection of the just,” then, must mean the resurrection of those who have been justified; and the justified are those referred to in the Scriptures, of whom Abraham was an example. Abraham believed God, and was justified by faith. It was the faith that justified, and the works corroborated the faith.

Similarly, with the Church, while they were here on the earth endeavoring to make their calling and elec-

tion sure, the Apostle says including himself, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God” (Rom. 5: 1, 2). Accordingly, they were not only justified out of sin, but also brought by consecration into the glorious standing of members of Christ; and they thereby had the hope to participate with Him in the glories of His Kingdom of the future. It is one thing to be freed from guilt, and another

thing to be raised to the position of sons of God, heirs of God and joint-heirs with Christ, our Lord.

The resurrection of earth's dead is similarly spoken of in John 5: 28, 29, where we read, "Do not marvel at this, for the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment" (ASV). The Lord does not mean merely, only those who have been good, for He also includes in this, all who are in the tombs. We read in the context that those who have done good, "to the resurrection of life"; those who have done evil, shall come forth to "judgment." The word judgment implies a trial and afterward a sentence.

THE CHURCH'S RESURRECTION

Those, whose faith enabled them to stand through evil report and through good report, are enabled, thereby, to fulfill the Divine requirement of the character-likeness of Jesus. These have now progressed from under the Adamic condemnation condition to the changed life of New Creatures in Christ Jesus. As the Apostle says, "We know that we have passed from death to life, because we love the brethren" (1 John 3: 14). This passing from death to life was not in the full sense while they were here on earth, but now that they have passed beyond the veil into the spirit realm where they possess the Divine life and are members of His Body.

Since there is none good, the only sense in which one could "do good" would be by coming into accord with God by obedience, as under the Covenant which prevailed with Abraham, Isaac and Jacob, or under the still higher Covenant that prevailed with the Church in the Gospel Age. In contradistinction, the world are strangers, foreigners (Eph. 2: 19). By this Holy Spirit, this "unction from the Holy One," therefore, they had the evidence of acceptance with the Father.

The outcome is, that those having this approval of God, having passed the trials and testings which they have received and having proved faithful to the end, have been raised by the Lord to the very highest place of glory, honor and immortality. This is the crown, or very highest pinnacle of life that has been attained by the Church. Therefore, then, those who had part in this First Resurrection, will reign with Christ a thousand years. This is the chief class mentioned by the Apostle. They have been approved; they came forth to "life resurrection." What is the significance of "life resurrection"? We answer that these came forth to perfect spirit life instantly. As St. Paul says, "It is sown in

dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spirit body." Therefore, an instantaneous change to the Divine life came to them. They had their trial in the Gospel Age and, therefore, theirs was the chief resurrection.

THE WORLD'S RESURRECTION

However, all will have an awakening to life. How will the resurrection of the world differ from that apportioned to the Church? The world has not had the Divine approval; the heathen have not had the Divine approval. The Apostle says, "How shall they believe in Him of whom they have not heard?" (Rom. 10: 14). They are not fit for heaven. They are not fit to be with the angels or with the saints, no matter how they came to be in this degraded condition. They came into this condition because of heredity, as children of Adam. But they could not have the same kind of resurrection that the Saints received when they were here on the earth, who had God's approval at the time of their death: "Be thou faithful unto death and I will give thee a crown of life."

Likewise, with the majority of those in Christian lands. Those who are Christians in name only, could not be thought to be fit for heaven or to have God's approval in any sense of the word. It is obvious to all. They confess it themselves. Nobody could deny that the great majority are living "after the flesh." They are not saints, but rather have the Divine disapproval, some having heard something of the Word of God, but have not conformed their lives thereto.

WORLD'S RESURRECTION GRADUAL

"Those who have done evil" will come forth to the resurrection of "judgment" (ASV-Greek, *krisis*), a resurrection of trial and of testing. What kind will it be? The Scriptures show us that it will be a gradual resurrection; initially it is but an awakening. During the thousand years of Christ's reign the people will be awakening from the sleep in the tomb. This awakening will be a preparatory work, not the full resurrection, which will require the next Age. However, the Divine provision is that the account will then be settled for the whole world, so that when they shall come forth from the tomb in the Millennial Age, they will be in the hands of the Redeemer, whose Kingdom will be worldwide. They will have the opportunity of being gradually raised again to that condition which was lost by Adam. Human perfection was lost, and will be regained through a process of Restitution, which includes not only perfect physical health, but perfect mental faculties; This will mean a

complete make over from the present dying condition, mentally, morally and physically (Acts 3: 19-21).

The world will be fully raised, from imperfection to perfection, by the end of the thousand years. All who will respond to the beneficent arrangements will secure that which Father Adam enjoyed at first—perfect manhood. Those who will not be obedient to the requirements of Christ's Kingdom will be cut off in the Second Death. They will never live again, having had the full measure of Divine favor (2 Pet. 2: 12). When the sentence came upon Father Adam he was thrust out of Eden. All of his children have been born dying, and are still in a dying condition. Therefore, the raising of man out of sin and death will be the bringing of him to full perfection—perfect life. This will be a gradual process. They will be made more alive and more alive, and less dead and less dead, as the thousand years progress, and none will get the full resurrection life until they are raised to the condition of perfection—perfect life in the image of God, which was lost by Adam.

WORLD'S BURNING—SYMBOLIC

The Scriptures declare that “the earth abides forever” and that “God formed it not in vain; He made it to be inhabited” (See Eccl. 1: 4; Isa. 45: 18). It has not yet reached the blessed condition when it will blossom as a rose, although it is in process of achievement. At the end of the thousand years of Christ's reign, the whole earth will be brought to perfection. In the prophecies, mountains are symbolical of kingdoms. In 2 Peter 3: 12, 13 the Apostle's words signify that there will be a new order of things, to take the place of the old order; and under this new order there shall come a blessing to everyone in the earth.

We not infrequently hear people say, “Well, matters are getting hotter in the unrest and disruption of the world's society!” The cost of postage here in the United States, particularly for shipping out of the country is out of control. This, along with enumerable other financial problems, is just building up to the time of conflagration which is adding fuel to the fire in this “Time of Trouble” that will entirely consume the present order of things; a time of trouble, therefore, that will be epoch-making, and the new Kingdom will be introduced sometime thereafter.

MOUNTAINS SYMBOLIZE KINGDOMS

We remember riding over a mountain range once with an Adventist. The Adventist brother said, “Do you not think it will be a glorious time when these mountains will be brought down to a level?” We said, “Dear

brother, the mountains are very beautiful, very useful.” He said, “You cannot raise corn on this mountain.” “Well,” I said “we can go to the prairie if you want to raise corn.” Then he said, “What do you think the Scriptures mean when they say that the mountains shall be brought low, and when they speak about the melting of the earth?” I said, “Dear brother, the ‘mountains’ there represent kingdoms. We read that ‘the Mountain of the Lord's house shall be exalted in the top of the mountains’; it will be the chief ruling government in the Kingdom” (Isa. 2: 2).

THE LEVELING PROCESS

The Psalmist tells us “the mountains shall be removed and carried into the midst of the sea,” mountains being symbolical of the kingdoms, of the governments of the earth, and society in general, the elements which support the governments (Psa. 46). St. Peter also speaks as though the whole world will be consumed by fire. These things are symbolical, implying that the people who are now in a low condition will be brought up, and that those who are high in society will be brought low. As a result, there will be a leveling process.

We remember the statement of the Scripture in Zephaniah, “Therefore wait for Me, says the LORD.” Here Jehovah is speaking to His people, telling us that we should not be dissatisfied, that we should not be anarchists and strife-breeders: I shall attend to this leveling process Myself. You can be at rest with the present order of things in society. “Wait for Me, says the LORD, until the day that I rise up to plunder; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them My indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy.” That this fire is not literal is shown in the next sentence: “Then will I restore to the peoples a pure language that they all may call upon the name of the LORD to serve Him with one accord” (Zeph. 3: 8, 9).

“THE SPIRIT AND BRIDE SAY, ‘COME’”

It will be the work of the thousand years of Messiah's reign to make known the pure Message of God, the pure Word of God. We all see, as we look back, that a pure Message of God has not been declared to people, but creed contradicting creed, making confusion worse confounded. The Lord, however, will pour out His Spirit for all flesh, and the knowledge of the Lord shall cover the earth as the waters cover the great deep (Isa. 11: 9; Hab. 2: 14). As the Revelator puts it, “the river of the water of life” will flow freely (Rev. 21: 6; 22: 1, 2).

We are waiting for the time to come when the earthly Kingdom is established and when “the water of life” will flow out. In the future it will be “a river of the water of life” in the glorious time of Messiah’s Kingdom, when the Spirit and the Bride will say, “Come!” Then, every person will come to a knowledge of the Truth and will have the opportunity of attaining to the full perfection made possible by the redemptive work of Christ.

THE CHURCH AND WORLD MILLENNIALLY

The spirit condition is spoken of as a heavenly condition in the sense that the words “heaven” and “heavenly” in the Scriptures are used to signify higher. Therefore, the heaven in which the Church now resides is this higher condition. However, the mission of the Church in the next Age is in connection with humanity. We are, then, to understand that the Lord and the Church will be present, operating through human, earthly agents; supervising, overruling. We have an example of this invisible power in Satan, who has been ruling here for over six thousand years, through his agents. His work is a deceptive work. He has ruled mankind through ignorance, superstition and sin. However, the rule of Christ will be the scattering of error, superstition and establishing righteousness. The world shall know the Truth that the Truth may make them free. Those who will receive the corrective Millennial Truths will receive the freedom and will eventually attain the liberty that belongs to the people of God. Men will be quite visible to The Christ, but the Church will be invisible to men. It is in respect to this that the Lord said that the twelve Apostles shall sit upon twelve thrones, judging the twelve tribes of Israel and that the Apostles shall be associates with Him in judging and ruling the world.

Then there is another class mentioned by our Lord by these words: “when you see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God”; however our Lord does not say a word about their seeing Himself or His Apostles. Jesus and His Apostles will be invisible to humans because they are spirit beings. Hence, it is written, “Instead of your

fathers shall be your sons, whom you shall make princes in all the earth” (Psa. 45: 16). The patriarchs are considered the sons. A father is a life-giver. While in one sense of the word, Abraham and Isaac, etc., were considered fathers, yet in the Kingdom, by virtue of Christ’s redemptive work, He will give them life and they will be His children; for whoever gives life is the father and whoever receives life is the son. They will be Princes in all the earth, not on the heavenly plane, but on the earthly plane, having obtained the “better resurrection” because they were faithful (Heb. 11: 35). Each one of them will be a sample of perfect manhood; and each one of them will be a prince or ruler. Their wisdom will be a wisdom superintended by the Church in glory.

THE WORLD’S TESTING AND TRIAL

The human race will need to be put on trial to see whether or not they will live in accordance with the requirements and regulations then in vogue in the Kingdom. If they are obedient then they will be judged worthy of everlasting life. If they refuse to come into harmony with Kingdom arrangements and prefer to live in



unrighteousness, they will be found unworthy of life in any degree. However, Christ and the Church will make this determination.

Accordingly then, we see that there is a great judgment or trial coming to the world to give them the opportunity of deciding whether or not they will come into harmony with the arrangements of Christ’s Kingdom. In the work of judging, the Church will be associated with Christ. We read that God “has appointed a day, in which He will judge the world in righteousness by that Man whom He has ordained” (Acts 17: 31)—Christ, the Head, and the Church, His Body. Again, “Do you not know that the saints shall judge the world?” (1 Cor. 6: 2). Heretofore, the judgment of the elect of God has preceded that of the non-elect that thereby they were prepared to judge the world in righteousness.

* * *



THE SEVENTH DAY OR EPOCH

In this presentation, we are following a line of thought which seems to be growing in acceptance among Bible students. We are living in the Seventh Creative Epoch, or Day—that began where the Sixth Day closed, after God had created Adam in His own image and likeness.—Genesis 1: 26, 27.

God there *rested* from His work—from creating. He foreknew the permission of Sin and its dire effects upon humanity. He foreknew the steps He would take in providing ultimately a Redeemer for the race, and that the Redeemer would select a little company of believers, figuratively styled the Bride of Christ. To this Redeemer and His Bride, God intended to give the dominion, control of Earth. God purposed that Messiah's Kingdom of Righteousness should eventually uplift the willing and obedient from Sin and Death conditions.

God *rested* from His work of creating in that He did not actively employ His Power to overthrow Sin and uplift mankind. God rested the matter in the hands of the Redeemer, Jesus, to be accomplished through His sacrifice for sins and His glorious Reign for the release of mankind from Sin and Death. The Church, God's *new* creation of this *rest* period, is Heavenly, not Earthly.—2 Corinthians 5:17; Hebrews 3: 1; 4:1-4

It is claimed that, according to the Bible chronology, six thousand years from Adam have already passed. If so, the thousand years of Messiah's Reign, which is to close the great Seventh Epoch-Day, is near at hand.

According to this beautiful theory, the work of Messiah in His thousand-year Reign soon to begin will complete the Creation. Not only will the race be brought to human perfection, but incidentally man will have obtained the needed experience in respect to good and evil. Meantime, also, the Earth will be gradually coming to a state of perfection—Paradise restored world-wide. Both human perfection and the perfection of the Earth were fittingly represented in Eden, when Adam was in his Maker's image—a King.

Questions on Lesson 8

1. In what creative day or epoch are we now living? Par. 1
2. What has God been doing during the seventh day? Par. 2
3. Did God foreknow the permission of sin and its effect upon humanity? Isa. 46: 9, 10; 14: 24
4. Did God know the steps He was going to take in providing a Redeemer?
5. What did He foreknow the Redeemer would do?
6. What dominion was God going to give the Redeemer and His Bride? Psa. 2: 6; Rev. 3:21; 2: 26, 27; Micah 4: 8
7. What was God's purpose in giving the dominion to the Redeemer and His Bride?
8. How could God give the dominion to them, seeing that it had already been given to Adam as shown in Gen. 1: 26?
9. From what did God rest? See Studies, Vol. 6, page 48. Par. 3
10. What has Jesus been doing during this rest period?
11. Has there been any creative work during this rest day?
12. How many years have passed since Adam was created? Par. 4
13. Some have claimed that men lived before Adam. What about the pre-Adamic man? Studies, Vol. 6, page 42.
14. Does the Bible say that Adam was the first man? 1 Cor. 15: 45
15. In short, what does the theory of Evolution teach and how is it contradictory to the teachings of the Bible? See Tower Reprints, pages 2392, 3191, 3922 and 4859. Studies, Vol. 1, page 30; Studies, Vol. 6, pages 40, 41.
16. How many more years will God rest? What takes place during the last thousand years?
17. What part of creation was left when God rested? Par. 5
18. In what condition will man and the earth be at the end of the thousand year reign of Christ? Rev. 22: 3; 21: 4; 22: 14; John 3: 16; Acts 3: 19-21
19. Knowing the length of God's rest day, how long were each of the other days of creation?

* * *

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ANNOUNCEMENTS

JACKSONVILLE BEACH, FLORIDA CONVENTION

Friday—Sunday, March 7, 8 and 9

SITE: Oceanfront Comfort Inn, 1515 N. First St., Jacksonville Beach, FL, 32250. Telephone: (904) 241-2311. Rates and Reservations: \$95.00, for 1-4 guests, includes breakfast and tax. Reservations must be made directly to the hotel by February 1, 2008. State that you are attending the Laymen's Home Missionary Movement Convention to secure the special rate. Inquiries can be made to Sr. Cathy Kirkpatrick, telephone (904)-771-7180. Limo Service is available from the following businesses: Bob's Limo (904) 241-1013, \$50 for up to 3 people, each additional person \$5.00 (10 max); Coastal Cab (904) 246-9999, \$44 up to 4 people, \$11 each additional person (10 max); Runways Shuttle 800-578-6929 \$24/person, ½ price for the others.

MUSKEGON, MICHIGAN CONVENTION

May 16, 17, 18 (Friday-Sunday)

SITE: Comfort Inn Muskegon, U.S. Route 31 at Sherman Boulevard, Muskegon, MI 49444. Telephone: (231) 739-9092. Rates: \$54.00 + 11% room tax; children 18 and under stay free with parents; Continental breakfast included (served in motel lobby). Reservations must be made directly to the hotel by April 26, 2008. **Request the discount rate for the LHMM, and for a confirmation number.** Each room must be guaranteed as early as possible by credit card or check: you may cancel with 48 hours notice. For further information contact C. Olson, (Class Secretary), 1503 Carleton Street, Whitehall, MI 49461-1903. Telephone: (231) 894-4131

ANNOUNCEMENTS CONTINUED

SERVICES BY VISITING MINISTERS

Ralph Herzig

Florida Convention, March 7-9;
Michigan Convention, May 16-18

Leon Snyder

Keystone Heights, FL March 2; Florida Convention,
March 7-9; Ft. Lauderdale, FL, March 11; Marietta,
GA, March 15, 16; Wilmington, NC, March 18;
Raleigh, NC, 19; Reidsville, NC, March 20; Roanoke
Rapids, NC, March 21; Norfolk, VA, March 22, 23;
Michigan Convention, May 16-18

Robert Herzig

Florida Convention, March 7-9; Boston, MA, March 23

John Wojnar

Florida Convention, March 7-9; Pittsfield, MA, April 13

Thomas Cimbura

Florida Convention, March 7-9;
Jamaica Convention, March 21-24;
Barbados, March 26, 27; Trinidad, March 29-31;
Grand Rapids, MI, April 19; Muskegon, MI, April 20;
Michigan Convention, May 16-18

Donald Lewis

Florida Convention, March 7-9;
Denver, CO, April 12, 13; Las Vegas, NV, April 15;
Riverside, CA, April 19, 20
Michigan Convention, May 16-18

James Shaw

Florida Convention, March 7-9;
Independence, KS, April 20

Robert Steenrod

Florida Convention, March 7-9;
West Frankfort, IL, March 15,16;
Michigan Convention, May 16-18; Erie, PA, May 25

Daniel Herzig

Florida Convention, March 7-9;
Wilmington, NC, April 2; Raleigh, NC, April 3;
Reidsville, NC, April 4; RoanokeRapids, NC, April 5;
Norfolk, VA, April 6; Michigan Convention, May 16-18

MEMORIAL DATE FOR 2008

Thursday, March 20, after 6:00 p.m.

The Memorial date this year comes on March 20 after 6:00 p.m. The newing of the moon nearest the vernal equinox, at Jerusalem, occurs at 7:36 p.m. March 7. Accordingly Nisan 1 begins at 6:00 p.m. March 7 and Nisan 14 begins at 6:00 p.m. thirteen days later, or at 6:00 p.m. on March 20. May the Lord bless His consecrated people as we properly prepare ourselves to commemorate Him and His great sacrifice for us (1 Cor. 5: 7, 8)!

EVANGELISTS' SERVICES

John Hanning

North Canton, OH, March 20;
West Frankfort, IL, April 19, 20

David Lounsbury

Carlstadt NJ, March 16

Roger Mullen

New Haven, CT, April 20; Boston, MA, May 25

Richard Piquene

Dallas, TX, April 19; Jacksboro, TX, April 20

Harold Solomon

Lauderdale Lakes, FL March 15; Keystone Heights,
FL, March 16; Cleveland, GA, April 5; Marietta, GA,
April 6; Iuka, MS, April 8; Chester Springs, PA, April
26, 27

William Sturges

Athens/Nelsonville, OH, April 13

Lawrence Williams

Erie, PA, April 13; Athens/Nelsonville, OH, May 11

Michael Williams

Athens/Nelsonville, OH, March 2; Derry, PA, April 20

Elder's Services

Springfield, MA; April 6;
Cincinnati, OH, April 27;
Carlstadt NJ, May 4

2008 LHMM CONVENTIONS

United States:

Jacksonville Beach, Florida, March 7, 8, 9

Muskegon, Michigan, May 16, 17, 18

NOTE CORRECTED DATES FOR MUSKEGON, MI

Lionville, Pennsylvania, July 10, 11, 12, 13

Tulsa, Oklahoma, September 19, 20, 21

France: All conventions in Barlin: *Spring, March 22, 23;*
Summer, August 1, 2, 3; Autumn, November 1, 2

Germany: *Velbert, May 10-12*

Wandlitz, October 3, 4, 5

Jamaica: *Bartons, March 21, 22, 23, 24*

Lithuania: *Kowno, June 20, 21, 22*

Nigeria: *Agbado, Ogun State, March 21-23*

Ikot Okpudo in Nsit Ubiom, L.G.A., April 4-6

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Lodz, July 12, 13, 14; Gliwice, July 15, 16, 17;

Susiec, July 18, 19, 20; Krakow, August 22, 23, 24

Ukraine: *Orlowka, June 27, 28, 29;*

Lwow, August 15, 16, 17

United Kingdom: *Hyde, August 1-3;*

Sheffield/Barlborough, October 25, 26

RESURRECTION MORN

*Many sleep, but not for ever;
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn.*

*From the deepest caves of ocean,
From the desert and the plain,
From the valley and the mountain,
Countless throngs shall rise again*

*When we see a precious blossom,
That we tended with such care,
Rudely taken from our bosom,
How our aching hearts despair!*

*Round its little grave we linger
Till the setting sun is low,
Feeling all our hopes have perished
With the flower we cherished so*

*Yes, they sleep, but not forever,
In the lone and silent grave;
Blessed promise! they shall waken
Jesus died the lost to save.*

*In the dawning of the morning,
When this troubled night is o'er
All these buds in beauty blooming
We'll rejoice to see once more*

*Many sleep, but not forever;
There will be a glorious dawn,
We shall meet to part, no, never,
On the resurrection morn.*

* * *

JOHN 19:39-40:7

of Jesus, and Pilate gave him leave to bury him in his own tomb. And there came also Nicodemus, the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.
40 They took the body of Jesus, and wrapped it in linen clothes with the spices, as the manner is in the place where he was crucified. There was a garden, and in the garden a new sepulchre, wherein was never man yet laid.
42 These laid their Jesus therefore because of the Jews' preparation day; for the sepulchre was full at that time.

CHAPTER 20

The Resurrection.
The first day of the week, somewhat Mary Magdalene came early, when it was yet dark, after the

1. In the 20th an hundred pound weight. Nicodemus was also present, and he brought the spices, and they laid them in the sepulchre with the body of Jesus. The spices were myrrh and aloes, and they were used to perfume the body of Jesus.

19:39-40:7. The Jews' preparation day was the day before the Sabbath. The Jews' preparation day was the day before the Sabbath. The Jews' preparation day was the day before the Sabbath.