

INTERESTING QUESTIONS

Question.--Kindly explain the following text, especially the forepart of it: "The Man Christ Jesus, who gave himself a ransom for all."--[I Tim. 2:5,6.](#)

Answer.--Our Lord gave himself a corresponding price for all--a ransom. The application of this price will be made in due time. It has been, at the present time, appropriated to the Church, imputatively, on account of their turning from sin and walking in the footsteps of Jesus. The next step in its application will be, not the imputation, but the actual giving of this to the world, bringing them up out of their imperfection, during the thousand years of the Mediatorial reign; bringing them back into that condition in which they shall be in harmony with God, even as Adam was in harmony with him before the fall.

Regarding the expression, "The Man Christ Jesus," we would say that *the Man who gave himself* seems to be the particular point. That Man who gave himself, the anointed Jesus, who finished the giving of himself at Calvary, is the "Mediator between God and men," between [R4781 : page 79] God and the world of mankind. In harmony with the Divine Plan, during this Age, before his work of uplifting mankind is due to begin, he is doing another work that the Father has ordained; namely, the selection of brethren over whom he is placed as the "Captain of their salvation." These are counted in as members of the Body of the Messiah, he being Head over them-- "the Church which is his Body."

So, then, the Man Christ Jesus is the Redeemer of the world. But in the interim--as noted above--before the application of his merit shall be made for the world, the testimony is given to a few--as many as have ears to hear and are joint-sacrificers with him. These will be associated with him as Prophet, Priest, Mediator, King and Judge between God and men during the Millennial Kingdom.

Question.--After Adam sinned, could God have made with him such a Law Covenant as he made with the Jews --a Covenant offering him life upon condition of fulfilment of the Law?

Answer.--We think it would not be reasonable to suppose that it would be consistent with the Divine principles, after Adam had had a *full and complete* trial, and after he had failed in that trial, and after he had been sentenced to death, that God should belittle his Government and his decision by making another proposition to him, after he had gotten into a more or less fallen condition. It would seem that even the suggestion of a trial would have been inconsistent with Divine principles, unless full satisfaction had first been made for the transgression already committed. We see quite a difference between Adam and the *children* of Adam, who were born in imperfection and who have never willingly and wilfully and intelligently sinned against God and who have never been given an offer or opportunity to see whether they would be able to keep that Divine Law.

God gave Israel certain surroundings of typical justification and typical sanctification, etc., for the purpose of imparting general instruction foreshadowing the great blessing which he ultimately will bestow upon all mankind --giving them the opportunity of coming back into Divine favor and eternal life.