



We Shall Not All Sleep

(Contributed Address — Part 2)

IS it possible that Paul thought there could be some of the Lord's people on this side of the veil still functioning, after the resurrection of the sleeping saints? We believe so. In 2 Thes. 2:1, 2, there is an interesting point in this connection. Evidently in Paul's day some were teaching that the resurrection had started, and the Lord was present. Notice this—"Now we beseech you, brethren, by the presence of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." I think that the Diaglott puts it—"the day of Christ was present." Some back there were teaching that the Lord had returned, that He was present then. Now, if Paul had believed that when the Lord returned all the saints would be awakened and those alive would be caught up, he had the perfect answer. He simply had to say—If the Lord is present now, what am I doing here? Wouldn't you have said that, if that is what you thought? But Paul did not. He said—"Do not be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." He says—"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." He says, He cannot be present now because the Bible teaches that before He is present the Man of Sin must be revealed. That was his argument. If Paul had believed that when the Lord returned the sleeping saints would be resurrected, and the living saints be caught up immediately with them, he would have used that argument.

How do we know that when the sleeping saints are raised there are going to be some saints left over, and these will be all changed from that point on? How do we know this is happening now? Let us go to 1 Thes. 4, from verses 14-17. I don't know whether you underline your Bible. I do. If you don't, underline these words in your mind. In verse 15, underline **shall not prevent**. In

verse 16, underline **first**. In verse 17, **Then** and **together**. These are key words that reveal something. Now we read—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming (or presence) of the Lord **shall not prevent** (or precede) them which are asleep." We learn one thing anyway—there are going to be some alive when the Lord returns, invisibly, we believe. Those who are alive at this time will not precede them which are asleep, because the word "prevent" should be "precede", and "coming" should be "presence". "We which are alive and remain to the presence of the Lord shall not precede them which are asleep." Those who are alive will not be caught up first. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise **first**." That could be just a second apart, couldn't it? First, then we which are alive follow right along. But does it mean that? "The dead in Christ shall rise first." "Then." What does that mean? "Then is from the Greek word "epita." Rotherham translates it "afterwards." What do you put on the tombstone after a person is gone? The epitaph. That follows afterwards. So Rotherham is right in saying "afterwards." The dead in Christ shall rise first, and he says afterwards, we which are alive and remain. There is a period of time, a gap. They rise first, afterwards, "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." If you look at the Diaglott, verse 17 reads this way—"Then we, the living, who are left over, shall at the same time with them, be caught away in the clouds." Then we which are alive and remain—at the same time. How could we be caught up at the same time, if they rise **first**, and **afterwards** we which remain? But that word "together" is from "Hama", and it is very interesting. I think the translator of the Diaglott let his prejudice or preconceived ideas get in the way. It does not

mean "at the same time." It says—"afterwards we which are alive and remain." In verse 10 of the next chapter he translated the word Hama as "together", not "at the same time." "Who died for us, that whether we wake or sleep, we should live **together** with him." That word "Hama" has relation to location, and not time. What is being said here is that the dead in Christ shall rise first, afterwards we which are alive and remain shall be caught up—where? Together with them, where they are, in the heavens. Because if they are first, and we are afterwards, we could not be caught up at the same time. But we will be **together** with them.

So notice how Paul in Thessalonians is bringing out the fact that the dead in Christ do rise first, and some are going to be left over and remain, and those who remain shall be caught up with them and be where they are. But not at the same time.

But how are they going to be caught up? Is it happening now? There is a helpful parable in Matthew 13, the parable of the wheat and the tares. Verse 24 begins—"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while we gather up the tares, ye root up also the wheat with them." Here He makes a striking statement—"Let both grow together until the harvest." There is no separation of the wheat and the tares until the harvest. Has the harvest started? How do we know? Actually you cannot take that parable literally. We realise that in the harvest time the Lord's people have a responsibility. In the illustration of the wheat and tares that cannot be shown, so God gives us a different illustration to show that when the harvest time comes the wheat class have to separate themselves; but that separation cannot happen until the harvest time.

Reading from Rev. 18:1—"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." That sounds like the returned Lord, doesn't it? "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the

abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." This is the separation of the wheat from the tares. But this illustration shows the responsibility of the wheat class to do something. They have to come out of Babylon, out of the systems of religion. Has that happened? Has anything happened in these last years to cause the Lord's people to separate from the systems in which they were found? We believe so. We believe in these last years, since Brother Russell's ministry began, the Lord's people have recognised in a special way who is Babylon, and the fact that she is doomed. She is going to fall and be destroyed, and they realise the need of separating themselves from Babylon. This is self-evident to me, and I think to you also.

You remember in the parable of the wheat and tares they would not be separated until the harvest began. This reference in Revelation to Babylon shows the responsibility of the Church getting out, which could not be shown in the parable of the wheat and tares. The Lord uses many different illustrations to bring home important truths.

Let us turn to Rev. 14:8—"Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." This is the beginning of the harvest time, we believe, when the cry was given, Come out of her, my people. The Lord does something in this chapter which combines two illustrations, so those who have eyes to see and ears to hear see something. Verse 13—"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth." That is a strange statement. Why do you say the dead die? It is the living who die, the dead do not. We know what this means. We who are consecrated to be dead with Christ are counted as dead as far as our humanity is concerned. "Blessed are the dead who die." This shows something else. It shows it is possible that they were alive and remained, and died like men. We all die like men, and fall like one of the princes. That is not some rapture, being caught up suddenly. "Blessed are the dead who die in the Lord from henceforth." From what? "That they may rest from their labours; and their works do follow them." They do not sleep. From what point does this happen? Notice the following verse. This is where the Lord puts back to back two illustrations. In chapter 21:9 he says—"Come, I will show thee the Bride, the Lamb's wife." John looked and saw the Holy City, the New Jerusalem, coming down out of heaven, prepared as a bride adorned for her husband. But the Lord uses this way of showing there are different illustrations of the same thing. Here He has two illustrations back to back. "Blessed are the dead who die in the Lord from henceforth." They cease labouring, but con-

tinue their works; they do not sleep. "Behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." There is the returned Lord in picture language, having the right to rule, doing His first work, reaping the harvest of the earth. "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe." This is interesting. Here it is showing that "henceforth" is when the harvest begins. We believe this cry—"Come out of her, my people"—has been going on, and the Lord's people realise the great system of Babylon is going down, no matter how much they speak of ecumenicalism.

Some time ago a Brother came to me who apparently did not believe in the presence of the Lord, and did not believe that the sleeping saints were awakened first and then those who were left over would be changed as they died. He said, I want to read something in Rev. 6, beginning with verse 9—"And when he opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled." Then follow troubles—"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood", and so on. He said, They were told to rest until the remainder were killed. Wouldn't that suggest to you that the sleeping saint continue sleeping until they are all sacrificed?

"And white robes were given to every one of them" at that time. What does that mean? In Revelation, when they receive white robes they are raised in their own righteousness. During the Gospel Age we have the robe of Christ's righteousness. In Revelation it says white linen is the righteousness of the saints. In other words, when the Church is raised from the dead they are not covered by any robe, but are raised in their perfection, in righteousness. Revelation 3:5 says—"He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." They shall be clothed in white raiment. We believe that in chapter 6 it is saying they were raised in their own righteousness. But they shall rest yet a little season.

Really the object of the Church, the Bride, is the blessing of all the families of the earth. The

Tabernacle pictures this. The high priest was in his sacrificial robes until the blood of the bullock and the blood of the goat had been taken into the Most Holy and sprinkled on the Mercy Seat, then he changed his robes and put on his glory robes, which represented the office of the Messiah, the Christ. This group who were given the white robes do not enter into their work until the Church is completed in sacrifice. Then somebody might say logically, Why should the Lord do this? Why raise some a long time before the Church is completed? It is not really a long time in relation to the time mankind has been on the earth, or the Gospel Age. Why would he do that?

Let us suppose He did not do that. Let us suppose everybody was asleep in the grave until the last member finally overcame, then at once they all rose up. The Lord says, Let us start blessing all the families of the earth. But they had been asleep for all those years. I believe that the Church beyond the veil—and this is my idea—has been in the process of being briefed and instructed. What do you mean by that? The Lord does things in a most precise way, and when you study the inanimate creation, you find things ordered with the most precise organisation. Have you ever thought about the fact that from the time of Adam to the time when the last member of the Church goes beyond the veil, God has set in operation machinery to record every thought that every human being ever had? That will be necessary for the resurrection of the dead, because when one comes back his entire memory must be there, or he would not know who he was. Every fact about their physical appearance must have been recorded; the resurrection of the dead is a big, big job. I think beyond the veil those who have risen have been finding out some of the mysteries of eternity as well. God does not just superimpose knowledge; there is delight in learning things, and we must learn things in proper order. There must be a starting point.

Why do we say the Church must know all of this? In Isa. 49:8 it speaks of the Church—"Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth." The Church shares in that call to those in the prison house of death. This is brought out also concerning Jesus, in chapter 42:1. It is speaking to Jesus—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." Then verse 6—"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them

(Continued on page 8.)

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"Our Earthly House" and "Our House from Heaven"

(2 Cor. 5:1-10)

THE Apostle is writing to the New Creation respecting their condition—not including natural man. He recognises the new will as the New Creature, and the old body as its "tabernacle", or tent, which is much better than none, though quite unsatisfactory. The New Creature cannot feel perfectly at home in it, but earnestly longs for the perfect body, to be his in the resurrection—his permanent home, or share in the "mansion" our Lord promised to prepare for the New Creation—John 14:2. "We know that if our earthly house of this temporary dwelling-place were dissolved, we have a permanent structure of God, a house not made with hands (not produced by human powers), everlasting, heavenly."

It is true that in this present body, or temporary house of pilgrimage we groan—oppressed not only by the evil influence of the world and the devil on every hand, but also and especially by the weaknesses of our own flesh. For when we would do good, evil is present with us, so that the good which we would do we are often hindered from doing, while the evil which we do not approve often obtrudes itself on us and requires to be continually resisted and overcome. As the Apostle elsewhere declares, we "which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the deliverance of our body"—the Church, into the glorious likeness of our Lord.

But our groaning is not with a desire to be unclothed. We do not wish to be without a body, for that at very best all down through the Gospel Age would mean to be "asleep", waiting for the resurrection morning to be "clothed upon with our house from heaven", our new, perfect and permanent body, our "home." What we prefer is not to have the little spark of present life extinguished, but to have it swallowed up, absorbed into the perfect conditions of the perfect life to which we are begotten. We long for resurrection birth, with its perfect body.

"Now he that hath wrought us for the self-same thing is God, who also hath given us the

earnest of the spirit." This perfect condition which we are to obtain in the resurrection, will be the grand consummation of our salvation, which God has promised; and the new mind, the new will begotten by the Word of truth, is reckoned as the beginning of that New Creature, which will be perfected in the divine nature when the first resurrection shall have completed it. The holy spirit granted to us in the present time is a pre-payment, so to speak—an "earnest" or assurance of the grand and gracious results for which we are hoping and striving, groaning and praying.

"Therefore we are always confident, knowing that, whilst we are at home in the body (so long as we feel entirely contented with present conditions—ourselves and our surroundings), we are absent from the Lord." If we were living near to Him, "walking with God", we would not feel perfectly satisfied with present attainments, conditions, etc., but would feel like pilgrims and strangers, seeking a better rest, a better home, "which God hath in reservation for them that love him." But this, as the Apostle explains, is true only of those who walk by faith and not by sight.

"But we are confident (full of faith toward God, we rejoice to walk by faith), and are well pleased rather to be from home (homeless pilgrims and strangers on the earth)) and to be at home with the Lord" in the spirit of our fellowship.

For this cause we are striving, that whether it be by and by when we reach our home, or whether it be in the present time when we are actually away from home, pilgrims and strangers, we strive that we may be acceptable with the Lord; that we may have His favor and blessing and realise His fellowship and presence and know that we shall ultimately be accepted by Him.

"For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." All through the pilgrimage we are standing at the bar of our Lord's judgment; He is testing us, proving us, to see whether or not we love Him and the things which make for righteousness and peace; and if so, how much we are willing to sacrifice for righteousness' sake. He marks the degree of our love by the measure of our self-denials and self-sacrifice for His sake, the Truth's sake.

But thus to speak of our bodies as houses can be true only of the "saints", the "New Creatures" in Christ. Others of mankind have not duality of nature, and could not properly apply to themselves such expressions as that of Romans 8:10, 11—"If Christ be in you the **body** is (reckoned) **dead** because of sin; but the spirit is alive because of (the imputed) righteousness" of Christ. The new nature of the **saints**, begotten by the Word of truth, is really only the new **will**, which, however, is thenceforth addressed as the real

person, and it alone is recognised of God, who knows us not after the flesh but after the spirit of our new minds—Christ-minds. Notice also Romans 6:3, 4. These "new Creatures" have an old man, or outward man, that is perishing, and a new man, inward man, or hidden man of the heart, who is being renewed day by day—2 Cor. 4:16; Col. 3:9, 10; Eph. 4:23, 24; 1 Pet. 3:4. (From—"The New Creation.")

Israel's Passover— Christ Our Passover

THE word "Passover" is used many times throughout the Bible, but on one occasion in the New Testament the word "Easter" is wrongly used to refer to this season of the year; this is in Acts 12:4. However, as the word "Easter" has become so largely used, and is so well understood by most people, even more so than the word "Passover", it is helpful to know why the word "Easter" is used at all in the Bible. Quoting from a commentator, the following is presented—"The name Easter was adopted from the heathen. It is of Saxon origin, and imports a goddess of the Saxons, or rather of the East, Estera, whose festival was celebrated in the spring of the year, about the Passover season. The adoption of this name, and the application of it to the period celebrating our Lord's death and resurrection and ascension, down to the coming of the Pentecostal blessing, was evidently an attempt to let Christian institutions the more easily supplant those of heathenism. Like most of these concessions, it dates from somewhere about the 3rd century." This commentator adds—"This heathen origin of the name Easter need make no particular difference in our minds, for we no longer use it to celebrate the goddess of the East."

Should anyone use the word Easter in reference to the time of our Lord's sacrifice and resurrection from the dead, we do not complain about the name used. The main thing is appreciating fully what our Lord did on our behalf, and the graciousness of our Heavenly Father in providing such a Saviour, who will ultimately give an opportunity of salvation to all humanity; this is what we really rejoice about.

The word Easter is not found in the Old Testament at all, but the word Passover is first used in Exodus 12. Israel had been in Egypt for over 400 years, and the time had come for their deliverance; Moses was raised up, at the age of 80 years, and was directed by God to lead Israel out of Egypt. In Exodus 12 we find God's means of accomplishing this deliverance by what is called the Passover. Previously, various plagues were placed upon the Egyptians, and each time Pharaoh's heart was hardened and he would not release God's people. But God determined that Israel should be delivered right on time; God knew all along what would happen, until such

time as the tenth plague was used on the night of the Passover. (Please read Exodus 12:1-14, 29-33.) We know that the Lord followed up this protection of Israel and delivered them through the Red Sea by a mighty miracle, at the hands of Moses.

It is of much interest and importance to notice that the destroying angel killed all the firstborn in the houses not protected by the blood of the Passover lamb, so that any Israelitish family not obeying the instructions would have lost their firstborn, along with the firstborns of the Egyptians. The Egyptians, of course, were taken by surprise. They knew nothing about God's arrangements with the slaying of the lamb and the sprinkling of the blood which would protect the Israelitish families.

After Moses had given instructions to the elders of Israel, we read his words in the latter part of Exod. 12:22—"And none of you shall go out of the door of his house until the morning." This was important; all Israel had to show a deep interest in the passing-over of their firstborns. This shows that while only the firstborns were in danger of death during that Passover night, all the Israelites were to respect the covering of the blood and remain under it throughout that night. This shows, antitypically that the household of faith of this Gospel Age all rejoice in the sacrifice of Christ, even though they do not belong to the "firstborns unto God of His creatures."

It may be asked, What has the subject of the Passover with the nation of Israel in Egypt to do with our Lord Jesus and His followers of this Gospel Age? From the Scriptures we find a very close connection between the Passover in Egypt and the lives of Christ and His disciples. All that happened in the passing-over of Israel's firstborns, and the deliverance of all Israel as a result of the Passover, was typical of a greater passing-over of a class of firstborns during this Gospel Age, and then the deliverance of the whole human family from the bondage to sin and death in the morning of the Millennial Age. The type pictures a much larger antitype.

In explanation we have a description of the Passover lamb in Exod. 12:5—"Your lamb shall be without blemish, a male of the first year." It was to be an animal as perfect as possible, in its prime. This undoubtedly pictured Christ, our Passover Lamb, and His perfection. He who was rich in heavenly glory became poor, that we through His poverty might be rich.

In Exod. 12:3, 6, we read that the lamb was to be chosen on the 10th day and kept until the 14th day of the month, and "the whole assembly of the congregation of Israel shall kill it in the evening." The Lord wanted every individual of every house to be vitally interested in this procedure. We specially note that it was kept for **four days**, from the 10th to the 14th day. Our Lord presented Himself in consecration when He

was baptized in the River Jordan, and within **four years** (3½ years afterwards), He finished His sacrifice on the cross. How beautifully the type depicts what happened! John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world." Our Lord completed His sacrifice for the benefit of the class of firstborns during the Gospel Age, and then for all mankind in the Millennial Age, all mankind being pictured by Israel, who were able to leave Egypt after the passing-over of the firstborns.

From Rev. 13:8, we read of "the Lamb slain from the foundation of the world." In other words, in God's great Plan of the Ages Christ was the Lamb slain before ever mankind was created. God, knowing the end from the beginning, had provided for man's salvation before they had sinned in disobedience. This does not mean that God caused mankind to sin. Christ no doubt rejoiced to do the Father's will and cooperate with the Father in becoming God's wonderful Lamb to give Himself a ransom for all, which will be testified to all in due time. Also, what a lovely picture we have of Christ in Rev. 14:1. Here we have the symbol of the Lamb on Mount Zion, the Lamb victorious, and all the firstborn of this Gospel Age also victorious with Him on Mount Zion, which depicts the heavenly kingdom. Verse 4 of this 14th of Revelation explains that the 144,000 with the Lamb had been faithful followers of Christ, "being the firstfruits unto God and to the Lamb." These firstfruits, or firstborns, were pictured by the firstborns of Israel, passed over on that night in Egypt. So the Gospel Age of about 2,000 years is the antitypical Passover Night, wherein God's firstborns of the spirit are passed over, as they remain faithful in the steps of Christ, even unto death.

A helpful comparison between Christ and the Church of the Firstborns or firstfruits unto God is shown in 1 Cor. 15:20—"Now is Christ risen from the dead, and become the firstfruits of them that slept." This shows that our Lord slept in the death condition for parts of three days, until His resurrection; thus, He was the first of the firstfruits.

Another helpful reference to God's selection of the class of firstborns is found in James 1:18—"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." The Lord's people should have an intellectual understanding of their calling, and must present themselves a living sacrifice, so that they may be accepted and begotten of the holy spirit through the knowledge of God, on the basis of faith. "Of his own will" means, "of God's good pleasure." Our Lord said, "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." He delights to have a company of firstborns to be associated with Christ in the heavenly kingdom. He brings "many sons to glory," and of these many sons, we are told Christ is "not ashamed to call them breth-

ren." "Of his own will begat he us with the word of truth"—it is the word of truth that calls and attracts this class, that they may give themselves fully to the Lord on the basis of faith in Christ's sacrifice, and are begotten in hope of the heavenly inheritance, and become firstfruits unto God.

With this background in mind, we call attention to the last Passover season when the Lord was with His disciples. Israel had been instructed to keep their Passover year by year after their deliverance from Egypt, to remind them of God's favor and overruling providence in such a mighty intervention on their behalf. Also at our Lord's first advent the Passover observance impressed those able to grasp the fact that Jesus was to be the real Passover Lamb, to bring about complete deliverance from sin and death of the whole human family, following firstly the passing-over of the firstfruits unto God of His creatures.

In Luke 22 we have the record of the Jewish Passover just prior to our Lord's death. This was a special Passover, because it was the last the Lord would observe while on earth. He knew this. He knew it was the last occasion He would celebrate the Jewish Passover with His followers, and knew He was about to institute something greater. He was going to institute the Memorial of His death for His disciples to keep every year in observance, but every day in their hearts. It was something solemn and precious to remind them for all time of His great sacrifice, typified by the lamb slain every year by the Israelites. "With desire I have desired to eat this passover with you before I suffer"—Luke 22:15. Our Lord knew the lesson He was about to impart to His disciples; within twenty-four hours He would be the actual Lamb slain. He wanted to impart to His disciples His parting blessing and love, and also His message of peace and comfort, so they would not be too terribly shaken and distressed when He was crucified.

In Luke 22:19, 20, we read that Jesus used the unleavened bread to picture His own perfect body, and offered it to the disciples to partake of so they would assimilate or partake of His perfection, representing justification by faith. "This do in remembrance of me." "Likewise also the cup, saying, This cup is the new testament in my blood, which is shed for you." This cup, representing our Lord's shed blood, was also to be assimilated, again picturing justification by faith, on the basis of which the followers of the Master commit their lives unreservedly to Him, to be dead with Christ, if so be that they may live with Him.

The Apostle Paul was used of the Lord to impress the participation which the firstborns of this Gospel Age have with their Master in their walk of sacrifice with Him, in 2 Cor. 11:23-26; 10:16, 17. "The cup of blessing which we bless, is it not the communion (common-union, common-participation) of the blood of Christ? The bread which we break, is it not the communion

(common-union, common-participation) of the body of Christ?" What a wonderful thought this is, that those whom the Lord has accepted and recognized as "members of his body" in the flesh, are all counted in as parts of His sacrifice, because associated with, and under Him who is our Head. So our Lord instituted the Memorial of His death, and gave it as an annual observance that we may remember especially His atoning sacrifice, and seek to keep the spirit of this remembrance in our hearts day by day in our Christian life.

After the institution of the Memorial, we find the Lord encouraging His disciples, as recorded in Luke 22:28-30. It is of note to mention that Judas, the betrayer, had left the Passover gathering before our Lord gave the emblems representing His body and blood to the eleven apostles. And so He could say, "Ye are they which have continued (faithfully) with me in my temptations." The Lord knew that their hearts were fully devoted to Him and His service, as He continued—"And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Here we have the picture of Israel as a nation on the earth, and through whom all nations of the world will come in under the administration of the kingdom, with the twelve Apostles (Paul taking the place of Judas) under Christ in special places of authority, and 144,000 associated with them as the Bride of Christ. There will also be the Great Company serving "before the throne" and with the Ancient Worthies as "princes in all the earth," we know that the administration from heaven to earth will be perfect. God will have His servants in heaven and earth to dispense the blessings of salvation to "all the families of the earth," to His praise and glory.

We surely rejoice, then, in this wonderful Passover story. It has so much significance, and enters into every phase of the Christian's life. All the various features fit together and make up the whole plan of God for the salvation of humanity.

Passover Memorial, 1977

The anniversary of the Memorial of Christ's death falls this year on the evening of Friday, 1st April. It is the privilege of the Lord's people to observe this memorial at this season 'In remembrance of Christ.'

Memorial Services

MELBOURNE—Sunday, 3rd April, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond.

ADELAIDE—Sunday, 3rd April, at 6.15 p.m., at the M.U. Hall (2nd Floor), 16 Franklin Street, Adelaide.

SYDNEY—Friday, 1st April, at 7 p.m., at 81 James Street, Leichhardt.

PERTH—Friday, 1st April, at 7 p.m. Phone 93-1973 for location of service.

Extracts from Correspondence

Dear Friends—Am enclosing cheque for \$2 for a copy of the pocket "Daily Heavenly Manna" and subscription to "Peoples Paper and Herald of Christ's Kingdom" which you have so kindly sent me since answering your advertisement in "New Idea." Yours sincerely.

Dear Friends—I write to thank you for the "Peoples Paper" re "Armageddon" which I have read and enjoyed, and I am passing it on to a friend who seemed very interested in what I related to him. I enclose a postal order for subscription to "Peoples Paper" . . . I do hope and trust your literature helps many people, as it has helped me in the past. Here's wishing you all the very best, and success in all your undertakings. Yours gratefully and sincerely.

Dear Brother—Just a few lines to let you know of my sister's and my own interest in the "Peoples Paper" we receive so regularly. Please find enclosed a small subscription for this comforting work, and perhaps if you can supply a tract entitled—"The Glad Resurrection Day"—will you include same with the next issue of "Peoples Paper" we get. Trusting all are well and happy. With kind regards.

Dear Brother—Am enclosing \$— as a donation to "Frank and Ernest." May God bless the work that brings the Good News of His plans and purposes to all who can appreciate. Am so thankful we have been privileged to have a glimpse of the wideness of God's mercy and glad to see the day "drawing on apace." Your sister by His grace.

Dear Sir—From time to time I am able to listen to your show on 3GL and have heard the last two which particularly interested me. "Hell" and "Life After Death" are subjects which I feel I need to become a lot more sure about and to that end would you be so kind as to send me several of your booklets—"The Truth About Hell", "A Rich Man in Hell" and "Life After Death" would seem to be particularly relevant. Thank you. Yours sincerely.

Dear Frank and Ernest—I enjoyed your programme this morning, so I would like to apply for the booklet called—"The Truth About Hell". May the Lord bless you richly in your work.

Dear Sir—My husband and I were very interested in your talks on "Rich Man in Hell"—"Truth About Hell". There were many new thoughts in these talks for us. We would appreciate a copy of these to be sent to us. Please find enclosed stamps to help with the cost. Thanking you very much. Yours in Christ.

that sit in darkness out of the prison house." Both Jesus and the Church are told that they are going to say to the prisoners, Come forth, come out of the prison house. They will do the resurrection work. When they do, they will have a great deal of knowledge concerning every being who ever lived on the face of the earth. To me, it would seem logical that the Lord would have some go beyond the veil and gain this information before the blessing started. I believe God is so orderly that the entire thousand years has been meticulously programmed so that they will not say, Who will we raise up today? It has been programmed so that it is determined each day what work will be done. So to my way of thinking, I can see a reason for some being beyond the veil ahead of time, and while they have been awakened in their own righteousness, waiting in a sense the blessing of all the families of the earth; in another sense they are accumulating much information needed in the work of restoration of all the world of mankind.

Now let us go back to 1 Cor. 15, verse 51— "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." The Church must be raised on the spirit plane of life. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Death is defeated so far as the Church is concerned. Then he quotes from Hos. 13:14— "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." Paul says, when the Church is glorified then shall be brought to pass this particular prophecy. As Isa. 25:8 puts it—"He will swallow up death in victory; and the Lord God shall wipe away tears from all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Paul concludes by saying—"The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord"—1 Cor. 15:56-58.

So, brethren, as we think of 1 Cor. 15, it is a profound study of the Plan of God, and in it Paul outlines many wonderful truths understood only through a knowledge of the Plan of the Ages. If we see it and understand these things, blessed are our eyes, for they see, and our ears, for they hear; for many prophets and righteous men have desired to know them, and could not.

The Camel

The camel at the close of day,
Kneels down upon the sandy plain,
To have his burden lifted off
And rest again.

My son, thou too, should'st to thy knees,
When twilight draweth to a close,
And let thy Master lift thy load,
And grant repose.

The camel kneels at break of day,
To have his guide replace his load;
Then rises up anew to take
The desert road.

So should'st thou kneel at morning dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

—Selected.

Adelaide Easter Convention

The brethren of the Adelaide Class extend a cordial invitation to all friends able to attend the Easter Convention for three days to be held (D.V.) on April 8th, 9th and 10th, at the M.U. Hall (2nd Floor), 16 Franklin Street, Adelaide. Further information from the Class Secretary—Mr. F. M. Grinstead, 1 Wendy Avenue, Valley View, South Australia.

News Item—Monkey Business

Melbourne "Herald" man Kenneth Joachim couldn't believe his eyes. There he was out in the Western District watching a trailer-load of sheep being towed along by a tractor . . . driven by a monkey!

And the monkey is cussing and shrieking at the poultry and cattle dogs getting in the way, and occasionally standing erect to peer anxiously at three obstacles in his path.

Grazier Lindsay Schmidt has done it again. He has another marvel monkey. Back in 1963 Lindsay and Johnny, his first tractor-driving monkey, hit world headlines. Now Johnny II is doing it all over again . . . only he's better.

Books Available

In view of increased postal charges, literature prices are now as follows:—

- "God's Promises Come True"—\$2.00 (postage from 86c to \$2.15, according to distance in Australia).
- "The Divine Plan of the Ages", Cloth—75c (postage 60c. Paper bound—50c, postage 60c).
- "The Creator's Grand Design"—\$1.00 (postage 60c).
- "The Book of Books"—\$1.00 (postage 60c).
- "Daily Heavenly Manna"—\$1.00 (postage 60c).
- "Songs in the Night"—\$1.00 (postage 40c).
- "Poems of Dawn"—\$2.20 (postage 40c).
- "Emphatic Diaglott", N. Testament—\$2.00 (postage 60c).
- "Tabernacle Shadows"—50c (postage 40c).
- "God and Reason"—10c (postage 20c).
- "God's Plan"—10c (postage 20c).
- "Hope Beyond the Grave"—10c (postage 20c).
- "Israel in History and Prophecy"—10c (postage 20c).
- "Our Lord's Great Prophecy"—10c (postage 20c).
- "Manner of Christ's Return"—10c (postage 20c).
- "Christ's Return"—10c (postage 20c).
- "Some of the Parables"—10c (postage 20c).
- "Where Are the Dead"—10c (postage 20c).
- "Lights and Shadows in Christian Experience"—10c (postage 20c).

BEREAN BIBLE INSTITUTE

19 Ermington Place, Kew, Victoria, Australia, 3101