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For This He Did Once.

“Such a High Priest became us, who is holy, harmless, undefiled; . . . who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people’s; for this He did once, when He offered up Him- self.” Heb. 7:26, 27.

HAD St. Paul written this epistle for the purpose of explaining the typical and antitypical Sin Atonement, he would have written differently. In this letter he was merely combating the prevalent thought amongst Jews of his day that the Law Covenant and its priestly arrangements were Divinely intended to be perpetual. Whoever so thought would be unable to discern the fact that God intended a New Priesthood, symbolized by Melchisedec one combining the Kingly with the ‘Priestly office. Until the Jews could get this view of the matter, they could not properly understand:

- (1) That the Jewish nation and priesthood and sacrifices and legal code must pass away.
- (2) St. Paul would show them the Divine intention of a New Covenant with a new high priest and new under. priests and better sacrifices for its institution.
- (3) Only by so seeing could they comprehend the Gospel message: that Christ the New Creature is the High Priest of a new order, and that we, “His members,” are the underpriests of that new order, as spirit-begotten New Creatures. Only from this standpoint could they comprehend how the spirit-begotten Jesus, as the Priest, could put to death Jesus in the flesh and make of him a sin-sacrifice. Only from this standpoint could they understand how the members of Christ, under the headship of the glorified High Priest, could follow in His footsteps of sacrifice and, begotten of the holy spirit as New Creatures, present their bodies as living sacrifices, holy and acceptable to God through the merit of the High Priest already entered into the Most Holy as their Advocate, and later to be the Mediator of the New Covenant for the world. Only from this standpoint could they understand how we are called of God to suffer with Christ, that by and by we, His members, may share His glory—as His Bride.

Our text declares that Christ our High Priest “needeth not daily (continually) as those high priests, to offer up sacrifices—first, for His own sins, and then for the people’s—for this he did once, when he offered up himself.” Turning to the record of Leviticus 16, we find that the typical priest made two offerings; the first “for himself and his house,” and the second for all of the remainder of “the people” of Israel. The first sacrifice was a bullock. The second was a goat. These St. Paul refers to as typical of “better

sacrifices.” (Heb. 9:23.) Let us meet the question squarely. What is signified by these two sacrifices—the bullock and the goat? Those who oppose our teachings, and indeed Christian people generally, say that the death of our Lord Jesus is the antitype of both—the slain bullock represents Him and the slain goat represents Him. They tell us that both sacrifices took place at the same time, being finished at Calvary.

We request them to explain why two animals should be killed to represent the one death of Jesus, but they cannot answer. They merely repeat that they believe the two sacrifices were one and simultaneous—that they merely represented two aspects of the same sacrifice. We ask if that be so, why did the Apostle state the matter so differently—”First for his own sins and then for the sins of the people.” Why was this same order distinctly marked in the Day of Atonement type? (Lev. 16.) They have no answer. We ask them further how they understand the statement that the High Priest offered sacrifice first for his own sins? Did our Lord Jesus have sins of His own which needed a sacrifice? Was He not holy, harmless and undefiled? Again they have no answer. The answer to this question is found in the pamphlet, “Tabernacle Shadows of Better Sacrifices.” We believe this presentation contains the only answer consistent with the facts and the testimonies of Scripture. We recommend to all readers a careful, prayerful review of the teachings of “Tabernacle Shadows”—a re-examination of the principles of the “mystery of God.” Meantime we briefly rehearse certain features of the teachings applicable to the text under consideration.

First for His Own Sins.

In the preceding verse (26) the Apostle declares our High Priest “holy, harmless and undefiled, separate from sinners.” We should not, therefore, understand his statement in the 27th verse, that Jesus offered up sacrifice “first for His own sins” to mean the contrary of what he had just stated—that our Lord had no sins. We should understand him here, in harmony with his statement elsewhere, to refer to the Church as the Body of Christ. The “Head” was perfect, but the “Body” was imperfect. The Head needed no covering during the day of sacrifice, but the Body needed the white linen garments symbolical of justification. It is the Church, therefore, that is referred to as “himself,” his “members,” for whom He offered the first sacrifice—His personal sacrifice finished at Calvary.

The Leviticus account shows that this first offering was not for himself only, but also “for his house”—in the type the house or tribe of Levi; in the antitype the “household of faith”—the “great company.” We cannot think of any objection that any reasonable mind could offer to this explanation, which is the only one that in any sense of the word fits the facts. At one time we supposed that only these two classes were intended to be saved. And as a matter of fact, none other are yet saved in any sense of the word. Unbelievers have not yet escaped the “condemnation that is upon the world.” The unregenerate have not received the mark of Divine acceptance of the holy spirit. “The whole world lieth in the Wicked One”—unto this day. 1 Jno. 5:19.

Privilege to Become Dead with Him.

The type shows us that the great Priest not only sacrificed, but additionally that he made appropriation of the merit of that sacrifice in the “Most Holy” before he offered the second sacrifice—”the Lord’s goat.” How was this fulfilled in antitype? We reply that forty days after our Lord completed His sacrifice at Calvary and arose from the dead, He ascended on high; appeared in the presence of God for us (His ‘members or Body and His house.) Heb. 9:24. He applied the merit of His sacrifice on our behalf, and secured for all consecrated believers of this Gospel Age full reconciliation with the Father and full privilege to become dead with Him to earthly interests and restitution favors, and alive with Him to the glories, honors and immortality of the Spirit nature.

The manifestation of the Father’s acceptance of the arrangement was given at Pentecost. The disciples and others, “about five hundred brethren,” had already exercised justifying faith and had already

consecrated to be dead with Him, but this arrangement could not go into effect until it had the Father's approval. And God could not approve nor consider our sacrifice "holy and acceptable" (Rom. 12:1) until our great Redeemer, the Chief Priest of our order, had appeared for us and applied on our behalf the merits of His sacrifice—justifying us to restitution rights. As soon as these were properly credited to us, our sacrifice of them could be accepted, and no sooner. Hence the Pentecostal blessing signifies:

First, that our Lord's sacrifice Was every way acceptable to the Father.

Second, that it had been applied to the household of faith, including His proposed Body.

Third, the Church there waiting at Pentecost was representative of the entire Church and household of faith of this entire Age.

Fourth, the impartation of the holy spirit signified God's acceptance of the Church's sacrifice already tendered—signified the killing of the Lord's goat, as represented in the type. Thus the two sacrifices of the great antitypical High Priest have already been performed, though the second one has not yet been completed. The first one Jesus made at Jordan, when "He offered up Himself." There the Father's acceptance of His sacrifice was indicated by the descent of the holy spirit upon Him in the water. That sacrifice He finished at Calvary, as we have seen. His second sacrifice—"the Lord's goat"—was offered at Pentecost and acknowledged by the holy spirit. This work of sacrifice in the various members has progressed for over eighteen centuries. Soon, we believe, all the sufferings of the Body of Christ will be accomplished. Already the members have begun to go beyond the veil and to be joined to the Head. Soon the last member will have completed his share in these sufferings; a little while longer and the special tribulations of the close of this Age upon the "great company" class will serve for the destruction of their flesh, that they may attain spirit conditions on a lower plane than the Body Of Christ. (1 Cor. 5:5.)

The Consummation.

Thus will be accomplished first, the glorification of the Head; secondly, the union of the members of the Head will complete the glorious High Priest, who, as Prophet, Priest and King, will be the great Messiah, the great Mediator of the New Covenant, which through natural Israel will bless all the families of the earth. The scapegoat class will constitute the servants of the glorified Priest.

Does someone inquire why our text, says, This He did once, after specifying two offerings, "first for His own sins, and then for the people's"?

We reply: that when the Apostle wrote these words the High Priest had already made both sacrifices, and had sat down on the right hand of the Majesty on High, awaiting the time when the last member of his Body shall have suffered with Him faithfully unto death—awaiting the end of this Age—for the inauguration of the great Mediatorial Kingdom which is to bless Israel and the world. "Once" is here used in the sense of already. This He did already.

Is it asked what is meant by "daily" in the statement, "Who needeth not daily to offer up sacrifice"? We reply: that the word daily here is used as we frequently use the term, in the sense of continually. We have called attention to a similar illustration, where Daniel's prophecy speaks of anti-Christ taking away the daily sacrifice. We have shown that this signifies that anti-Christ set aside the merit of the continual sacrifice of Jesus. (See Vol. 3, Studies, page 25.)

The "Better Sacrifices" Offered but Once.

As a matter of fact, the sin-offerings here described were not performed every day, but merely on a

certain day every year—“year by year continually,” or time after time on the appointed day of the year. In this text the thought would be that our High Priest needs not to be continually repeating His “better sacrifices,” as did the earthly priests year by year repeat the types. The once doing of this sacrificial work in the beginning of this antitypical “Atonement Day” is sufficient for all time. And as the High Priest, when the first sacrifice was finished, applied its merit for justification to his Body and to his house, so at the end of the second sacrifice—the sacrifice of the Lord’s goat, which typified his “members,” he will present the blood of that sacrifice to God on behalf of the world. But he will not apply it directly on behalf of the world, because the world is in no condition to be reconciled to God; hence we are shown that with the blood of these two sacrifices the High Priest will seal or negotiate the New Covenant with Israel, that under its terms all the families of the earth will have the privilege of its blessings—the mediatorial blessing.

In the type the blood of the goat was sprinkled upon the Mercy Seat or propitiatory, just the same as the blood of the bullock, but for a different purpose. As the first was for the Body, the “members,” and the household, the second was not for those, but for all the people of Israel other than those represented in the tribe of Levi. The antitype of this is clear and shows us that the great High Priest will apply the blood of the antitypical goat on behalf of all the world of mankind, who by restitution and instruction will be brought into relationship with God as His Israel—under the term of the New Covenant.

Both Sacrifices made by the Priest, not by Bullock or Goat.

Both sacrifices were made by the priest, not by the bullock, nor by the goat; and when our Lord shall present the blood of His secondary sacrifice—the blood of His Church, “holy and acceptable to, God” (Rom. 12:1)—He will be presenting “His own blood”—not yours, not mine. Our individuality was all surrendered to our Lord at the beginning, so that His faithful followers, even in their earthly lives, are reckoned as His “members” and their flesh as His flesh. Moreover, since all the merit which justified us and made our sacrifice acceptable was appropriated to us by our Redeemer—loaned to us for the purpose of sacrificing it—is it not eminently proper that the results should be spoken of as His blood? It surely is.

Surrendering and Appropriating Earthly Rights are Different.

Take another view of the matter. Our Lord at His consecration surrendered up all His right to earthly things as a man, as an act of obedience to the Father’s will. He did not appropriate those earthly rights to the world or to anybody. (Heb. 9:14.) Those earthly rights, therefore, were to our Lord’s credit in the heavenly accounts— at His command, to be used as He might please. When the Father rewarded His obedience with high exaltation to a spirit nature in His resurrection, it left Him with those human rights to His credit for His disposal. He had not disposed of them to anybody, up to the time, that He “ascended up on high.” Then He appeared in the presence of God for us—as our Advocate. He applied those earthly rights to us—not thereby giving us heavenly blessings, but restitution rights, represented in His sacrifice of the earthly things. But it was not the Divine Plan to give the elect those earthly restitution blessings to keep, and thereby cut out natural Israel and the whole world from restitution.

Those restitution rights were given to us conditionally, or, we might say, they were loaned to us, or made ours reckonedly for a time and for a purpose. The purpose was that we, accepting these by faith, might consecrate them to the Lord unreservedly—even unto death—that thus the merit loaned to us would go back again to the credit of our Redeemer, in order that He might use that merit over again, applying it the second time for the release of natural Israel and the world from condemnation and death. Meantime the blessing granted to us through this loan or imputation of restitution earthly rights secured by our Lord’s death, gives us the privilege of sacrificing those earthly rights as members of the Body of Christ. And this in turn gives us the right, the privilege, of sharing with Him in His glory.

“For if we suffer with Him, we shall also reign with Him.” If we drink of His cup and be baptised by baptism into His death, we shall thus share life and blessings on the spirit plane and sit with Him in His throne. 2 Tim. 2:12.

Jesus.

The gentle sighing of the wind among the pines,
The joyous singing of the lark at break of day,
The rippling of the water-brooks through cooling shade,
The patter of the softly falling rain at night,
Are sounds less sweet by far than His most precious name.
No Art can show a form so gracious and so fair,
No Master's hand hath drawn a smile so wondrous sweet,
Nor could depict the majesty of that pure brow ;
No canvas ever glowed with such a holy light
As shines from His most radiant image in my heart.
The dearest earthly friend may fail in time of need,
The sweetest and the loveliest grow cold at heart,
The nearest may not heed the throbbing heart's sad cry,
The gayest throng may hold the loneliest solitude,
But Jesus, Jesus never fails my call to hear.
Oh, may the music of Thy name more clearly fall
Upon my ears attuned to catch the sweetest sound!
Oh, may Thine image in my heart so bright become
That I by gazing may be changed into the same;
Oh, blessed Jesus, let Thy presence ne'er depart,
Oh, come and reign for evermore within my heart!

—G. W. Seibert.

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Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Please note the times and meeting places in current issues of “People's Papers” as changes are sometimes necessary. Melbourne.—Excelsior House, 17 Elizabeth Street (3rd Floor)—Sunday. 3 p.m. and 6 p.m. — Thursday, 19 Erming- ton Place, Kew, E.4, 7.45 p.m.,

Adelaide.—R A.O.B. Rooms, Flinders Street—Sunday, 3 p.m. and 6.30 p.m., Thursday, 7.45 p.m.

Perth.—Druid's Chambers, 459 Hay Street—Sunday, 3.30 p.m. and 6.15 p.m.

Sydney.—75 Liverpool Street (few doors from George Street)—Sunday, 3 p.m. and 5.15 p.m.

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The Second Advent.

In the Melbourne newspaper "The Sun" of 18th July, the following is reported:

AUCKLAND (N.Z.), Monday.—For hours to-day a dozen men and women, mostly elderly and followers of George Ernest Hyde, a self-processed prophet, sat in a dingy first-floor room of a Queen Street, Auckland, building awaiting the "second coming of Christ."

Late to-night they had not surrendered their optimism in Hyde's declaration some time ago that he expected that the physical manifestation of the Lord would occur on July 17th.

"Some time before midnight I believe that the spirit of the Lord will be manifest to us in a way that all can understand," Hyde said in an interview after several hours of anxious waiting.

THERE is a feeling of sadness in learning of such expectations on the part of some apparently very sincere, but misdirected people. Yet, the majority of mankind who claim to be followers of the Lord have very similar views of the manner of Christ's return, the difference being that most do not set any particular date for the event, but confess that they expect the Lord to come almost any day or night, and catch away His own people and judge the remainder of mankind in the space of a twenty-four hours. Such expectations are undoubtedly the result of a failure to harmonise all the Scriptures dealing with this subject, and concluding that certain passages are to be understood literally, even though they do not agree with other plain statements in the Bible.

One passage which is largely used to support the thought that Christ will return in human form and be seen by all mankind is found in Acts 1:11—"This same Jesus which is taken up from you into heaven shall so come, in like manner, as ye have seen him go into heaven." A very helpful explanation of this and connected texts is now presented, believing that it will prove refreshing and enlightening again at this time, as it has for many years past:

Many seem to think this passage in Acts 1:11 reads, As you see the Lord ascend into heaven, so, in like manner, you shall see Him come again. Such should read it again and again, until they note the fact that it does not say that those who saw Him go will see Him come, nor that anyone else will see Him come. What it does say is, that the manner of His coming will be like the manner of His going. What, then, was the manner of His going? Was it with great splendor, and with great demonstration? Was it with trumpet sound and voices and a great shout rending the air, and the Lord's person shining in supernatural glory

and brightness? If so, we should expect His coming again to be “in like manner.” On the other hand, was it not as quietly and secretly as was possible, consistent with His purpose of having thoroughly convinced witnesses of the fact? None saw Him, or knew of the fact, except His faithful followers. His statement (John 14:19), “Yet a little while and the world seeth me no more,” has never yet been disproved; for none but the brethren saw even His manifestations after His resurrection, and no others witnessed His ascension. And in like manner as He went away (quietly, secretly, so far as the world was concerned, and unknown except to His followers), so, in this manner, He comes again. And as when He went away He lifted up His hands and blessed them, so, when He comes again, it is that their joy may be full, as He said, “I will come again, and receive you unto myself;” “I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”—Luke 24:50, 51; John 14:3; 16:22.

The angel seemed also to give special emphasis to the fact that the coming again would be the coming of this “same Jesus”—the same one who left the glory which He had with the Father before the world was, and became man—became poor that we might be made rich; the same Jesus that died on Calvary; the same Jesus that arose a quickening spirit the third day; the same Jesus that had manifested His change during the forty days—THIS same Jesus now ascended up on high. Yes, it is the same Jesus who has experienced two changes of nature—first from spirit to human, and then from human to divine. These changes of nature have not destroyed His individuality. His identity was preserved, as the angel thus assures us, whether the philosophy of that fact be understood or not; and though we shall know Him no more after the flesh (as a man), but should remember His exaltation, that He is now of the divine, spiritual nature, and should anticipate His coming in harmony with this change and exaltation, yet we may remember that He is the same loving Jesus, and not changed in this respect. It is “this same Jesus,” who, though present forty days after His resurrection, was seen of the disciples only, and by them but briefly, who in His second presence will be as invisible to the world as during the forty days preceding His ascension. We must remember that He does not come to give Himself as a sacrifice, and hence that He has no further use for a human body prepared for sacrifice. That is all over now; He dies no more. but now comes to rule and bless and uplift the redeemed race.

Our Lord furnished us a most beautiful illustration of the manner in which His second advent will be revealed, when He said, “As the bright shining emerges from the east, and illuminates even unto the west, so will be the presence of the Son of man.” (Matt. 24:27.) That most translations of this verse are faulty in using the word lightning, where sunlight is meant, is evident; for lightning flashes do not come out of the east and shine unto the west. They just as frequently come from other quarters, and rarely, if ever, flash clear across the heavens. The Lord’s illustration, and the only one which will comport with His words, is the sun’s brightness, which does invariably emerge from the east and shine even unto the west. The Greek word *astrape*, here used, is thus shown to be improperly translated in this text, and also in the account of the same words by Luke (17:24). Another instance of the use of this word *astrape* by our Lord is found in Luke 11:36, where it applies to the brightness of a candle, and in the common version is rendered “bright-shining.” Incorrect ideas of the manner of our Lord’s coming and revealing, firmly fixed in the minds of translators, led them into this error of translating *astrape* by the word “lightning.” They supposed that He would be revealed suddenly, like a flash of lightning, and not gradually, like the dawning sunlight. But how beautiful is the figure of sunrise, as illustrating the gradual dawning of truth and blessing in the day of His presence. The Lord associates the overcomers with Himself in this figure, saying, “Then shall the righteous shine forth as the Sun in the Kingdom of their Father.” And the Prophet, using the same figure, says, “The Sun of righteousness shall arise with healing in his beams.” The dawning is gradual, but finally the full, clear brightness shall thoroughly banish the darkness of evil, ignorance, superstition and sin.

An imperfect translation of the word *parousia* has further tended to obscure the sense of this passage in Matt. 24:27. In the Emphatic Diaglott and in Prof. Young’s translation it is rendered presence; in Rotherham’s it is arrival; while in the common version it is rendered coming. And though the text of the

Revised Version retains this last erroneous rendering—coming—yet in the marginal reading it acknowledges “presence” to be the true definition of the Greek. The Greek word *parousia* invariably signifies personal presence, as having come, having arrived; and it should never be understood as signifying to be on the way, as the English word coming is generally used. The text under consideration therefore teaches that as the sunlight gradually dawns, so shall the presence of the Son of man be gradually manifested or revealed.

Together with this illustration, our Lord coupled words of caution to guard us against certain errors which would be advanced about the time of His second advent, calculated to lead His Church astray. “Behold, I have told you before. Wherefore, if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the bright shining (sun) cometh out of the east and (gradually) shineth even unto the west, so shall be the presence of the son of man.” Thus does our Lord put us on guard against two errors. One is the claim that our Lord will come in the flesh, in the wilderness or desert of Palestine, and will be seen in the flesh, with the scars, as when crucified. Expecting Him as He was, and not “as He is,” some people seriously err, and blind themselves to the truth, as did the Jews at the first advent. These false expectations lead this class to interpret literally the statement of the prophet (Zech. 14:4), “His feet shall stand in that day upon the Mount of Olives.” They do not see that the “feet” in this passage are figurative, as truly as in Psa. 91:12; Isa. 52:7; Psa. 8:6; 110:1; Eph. 6:15; Deut. 33:3, and in many other passages. If they knew what to expect, they would not be looking for the man Christ Jesus; for the highly exalted king comes as the sunlight, making His presence and influence felt the world over. Wherefore, “Go not forth.”

“If they shall say, Behold, He is in the secret chambers; believe it not.” Spiritism, ever ready to deceive by counterfeits, and ever ready to use advanced truths as a garment of light (2 Cor. 11:13, 14) has not hesitated to claim that we are in a period of dispensational change. Among other such things, some of them even teach that Christ is present, and, we doubt not, ere long that they will give seances at which they will claim to show Him in the secret chambers. Should the error present itself in this form, or any other, let us remember our Lord’s words and repudiate all such claims as false, knowing that not thus will He reveal His presence, but “as the sunlight,” emerging gradually—the Sun of righteousness shall arise with healing in his beams.”

Our Lord’s Parousia in the Harvest

With the correct thought as to the meaning of *parousia* in mind—not that of coming, as being on the way, but presence, as after arrival—let us examine some passages in which the word is used. And from these we will learn that presence does not necessarily imply sight, but that it is applicable also to things present but unseen. Thus, for instance, angels, spirit beings, can be present with us, yet unseen, as our Lord was present in the world, and often with the disciples during the forty days after His resurrection, without being seen of the world, or by His disciples except on the few brief occasions already referred to. Those days were days of his *parousia* (presence), as much as the preceding thirty-three and a half years had been.

In the conversation previous to the question of Matt. 24:3, our Lord had foretold the destruction of the temple, and the rejection of Israel after the flesh until a time when they would gladly recognise Him as their Messiah and say, “Blessed is he.” He had told His disciples that He would go away, and come again and receive them unto Himself.

He called their day the “harvest,” or end of that age, and He had told them of a future “harvest” at the time of His second coming. (Matt. 9:37, 38; 13:39, 40). Doubtless remembering that few recognised Him as the Christ at His first advent, they wanted to know how He might be surely recognised at His second advent—expecting probably that His second advent would occur in their day. Hence their inquiry, “What

shall be the sign (indication) of thy parousia (presence) and of the end of the age?"

Our Lord's reply in verses 1 to 14 covers the entire Gospel age; and His words in verses 15 to 22 have a double application—literally to the close of the Jewish age, and figuratively to the end of this Gospel age, of which the Jewish age was a shadow. Verses 23-26 contain words of warning against false Christs, and in verse 27 He reaches their question regarding His parousia, and declares (properly translated), "As the bright shining (the sunlight) cometh out of the east and shineth even unto the west, so shall the parousia (the presence) of the Son of man be." The sunlight becomes present instantly, yet noiselessly; and it is first discerned by those who are first awake.

We note His second reference to their question regarding His parousia in verses 37 and 39. He says, "As the days of Noah, so shall also the parousia (presence) of, the Son of man be." Notice that the comparison is not between the coming of Noah and the coming of our Lord, nor between the coming of the flood and the coming of our Lord. The coming of Noah is not referred to at all; neither is the coming of our Lord referred to; for, as already stated, parousia does not mean coming, but presence. The contrast, then, is between the time of the presence of Noah among the people "before the flood," and the time of the presence of Christ in the world, at His second advent, before the fire--the extreme trouble of the Day of the Lord with which this age ends.

And though the people were wicked in Noah's day, before the flood, and are wicked in the time of Our Lord's presence, before the hot fire of trouble comes upon them yet this is not the point of comparison or likeness to which our Lord refers. The point of comparison is stated clearly, and is readily seen if we read critically: The people; except the members of Noah's family, were ignorant of the coming storm and unbelieving as to the testimony of Noah and his family, and hence they "knew not;" and this is the point of comparison. So shall also the PRESENCE of the Son of man be. None but those of the family of God will believe here; others will "know not," until society, as at present organized, begins to melt with the fervent heat of the time of trouble now impending. This is illustrated by the words, "As in the days that were before the flood, they were eating, drinking and marrying [Luke (17:28) adds "planting and building"], until the day Noah entered into the ark, and knew not .. so shall also the parousia (the presence) of the Son of man be." In, the time of the presence of the Son of man, therefore, the world will go on with its eating, drinking,

planting, building and marrying—not mentioned as sinful things but as indicative of their ignorance of His presence, and of the trouble that will prevail in the world. This, then, is our Lord's answer to the question of the disciples— What shall be the sign (indication) of thy (parousia) presence and of the end or harvest of the age? In substance, He says: There will be no sign for the worldly masses; they will not know of my presence and the new dispensational changes. Only the few will know, and they will be taught of God (in a way not here explained) before there is any sign (indication) which the worldly could discern.

Luke's account of this same discourse (Luke 17:26-29), though not in the same words, is in perfect accord. Luke does not use the word parousia, but he expresses this exact thought, saying: "As it was in the days of Noe, so shall it be also in the days of the Son of man"—in the days of His presence. Not before His days, nor after His days, but in (during) His days, the world will be eating, drinking, marrying, buying, selling, planting and building. These Scriptures, then, clearly teach that our Lord will be present in the end of this age, entirely unknown to the world, and unseen by them.

Though there shall never be another flood to destroy the earth (Gen. 9:11), it is written that the whole earth shall be devoured with the fire of God's jealousy (Zeph. 3:8)--not the literal, physical earth in either case, but the existing order of things in both cases: in the first instance accomplished by drowning all the people except Noah's family; in the last, by burning all except the family of God in the symbolic fire—

the great trouble of the Day of the Lord.

Next we will notice scriptures which teach that many in the Church will, for a time, be ignorant of the Lord's presence, and of the "harvest" and ending of this age, while He is actually present, and the harvest work in progress.

The closing verses of Matt. 24 from verse 42 on, are very significant. In verse 37 our Lord had shown that the world would not know of the parousia of the Son of man; and now He cautions His professed disciples that, unless on their guard, they will be similarly in darkness relative to His parousia. He says, "Watch, therefore; for ye know not what hour your Lord doth come (erchomai—arrive)." If people were expecting a thief at a definite time, they would stay awake so as not to be taken unawares; so you should be ever awake, always ready, and always watching for the first evidence of my parousia. In reply to your question, "When shall these things be?" I merely tell you to watch and be ready, and when I arrive, when I am present, I will communicate the fact to all who are watching and faithful, and they only will have any right to know. All others should and must be in outer darkness, and must learn with and as the world—through trouble.

Who, then (in the "harvest"), is a faithful and wise servant whom his Master shall make ruler over his household, to give them meat in due season? Blessed that servant whom his Master on coming (erchomai—when he arrives) shall find so doing. "Verily, I say unto you, he shall make him ruler over all his goods"—all the vast storehouse of precious truth shall be opened to such faithful servants, to arm and supply and feed the entire household of faith.

But if the servant's heart is not right, he will say, My Master tarryes (has not arrived), and may smite (oppose and contradict) his fellow servants (those who differ with him; those, therefore, who are declaring the opposite—My Lord does not tarry, but has come, is present.) Such may eat and drink with the intemperate (become intoxicated with the spirit of the world), but the Master of that servant will come (Greek, heko—will have arrived) a day not expected, and in an hour in which that servant is not aware, and will cut him off (from being one of the servants privileged to hand meat in due season to the household), and will appoint him his portion with the hypocrites. (Though not a hypocrite but a servant, he must, because unfaithful and overcharged, have his portion with the hypocrites in the perplexity and trouble coming upon Babylon.) "There shall be weeping and gnashing of teeth."

The foregoing, carefully examined, clearly teaches us that in the end of this age there will be one class denying that the Lord is present (not denying that He will come sometime, but that He has come), and smiting or harshly opposing those fellow servants who must therefore be teaching the opposite—that the Lord has come. Which is the faithful, truthful servant, and which the one in error, is clearly stated by our Lord. The faithful one whom He finds giving seasonable "meat" will be exalted and given fuller stewardship over the storehouse of truth, with increased ability to bring it forth to the household, while the unfaithful one will be gradually separated and drawn into closer and closer sympathy with the mere professors or hypocrites. And note the fact that the unfaithful is thus cut off, or separated, at a time of which he is not aware—in the harvest time—while his Lord is really present unknown to him, searching for and gathering His jewels—Matt. 13:30; Psa. 50:5; Mal. 3:17; Matt. 24:31.

We particularize here, to show that, in answer to the question of the disciples about signs and evidences of His second presence, our Lord taught that neither the world nor the unfaithful servants would be aware of it, until the intense fire of trouble is at least commenced. And the faithful evidently will see Him present merely by the eye of faith—through the Scriptures written aforetime for their learning, to be apprehended as they become due. Present truths on every subject are parts of "His goods" and treasures new and old which our Lord had laid up for us and now freely gives us.—Matt. 24:45-47.

Other Scriptures which state that “The Lord shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God,” and other similar references will be dealt with by an article in a later issue of “Peoples Paper.”

A further helpful explanation of this subject will be found in the booklet—”The Promise of His Presence,” which is available at 1/- per copy.

Correspondence.

Victoria.

Frank and Ernest.—Dear Friends.—Just a line to thank you for the Dialogues and “People’s Paper” you sent to me.

I would like to take a copy of the “People’s Paper” each month, and do please send me some more Dialogues, if you have any to spare. What you sent I have thoroughly enjoyed; they seem to put a different light on everything, the way you explain each subject, so I hope you will send a few along when you have any to spare.

Enclosed please find War Savings Certificate; what is over use for the good work. I would like a copy of the “Foregleams of the Golden Age” sent to me, please. Yours sincerely.

Frank and Ernest.—Dear Sirs.—I thank you for the booklets you so promptly sent me. I am always trying to learn as much as I can about the Bible. I see you have a pamphlet on “Answer to Seventh Day Adventist.” and would be pleased if you would forward the same with the two books, “Daily “Heavenly Manna” and “Foregleams of the Golden Age.”

- Please find enclosed 5/- for same and postage. I am very pleased with “People’s Paper”; it has helped me quite a lot on my Christian way. What is your opinion as regards the Lord’s Supper; should it only be taken in remembrance, as many people seem to think? Any Dialogues you have to spare you could please forward them to me. Yours in fellowship with Christ.

(The Lord’s Supper is intended not only to be in remembrance of the Lord, but also showing the Christian’s willingness to sacrifice unto death with Christ. Literature explaining this subject is available free to all.—B.B. Inst.)

Frank and Ernest.—Bible Institute.—Dear Christian Friend. —I listen-in to your Talks every Sunday morning, and enjoy them very much, and would like a copy of your booklet. May God’s richest blessing be on your messages, and pray that many may be brought to know Jesus Christ as their personal Saviour. I am, yours in Christ,

Dear Sir.—I heard your Talk for the first time on Sunday morning, and found it very helpful and interesting. As it is very rarely that I am able to listen-in at the time the session is on the air, I wondered if it would be possible for you to send me a copy each week; I would be very pleased if you could. Could I please have a copy of the booklet, “The Plan of God” ? I am, yours sincerely.

(Copies of all Dialogues are gladly supplied, on request.B.B. Inst.)

Dear Frank and Ernest.—Enclosed please find postal note for 5/- towards literature, from which we find

great benefit and enjoy your Sunday morning Talks, which are also very instructive. Wishing you all the very best.

Frank and Ernest.—Dear Sirs.—Tuning into 3GL yesterday, I contacted your session for the first time, and was interested in the discussion which transpired on *the subject of “The Kingdom,” and am availing myself of the opportunity of your offer to forward a copy of the broadcast to anyone on application. Mention was also made of another publication you had for distribution which I would also count as a privilege to receive, and any other previous broadcasts you may have on hand. I would be pleased to forward cost of postage and any other contribution necessary to the cost of production.

Thanking you in anticipation of receiving the matter desired in due course, and trusting that God will richly bless you as you endeavour to spread the good tidings abroad. Yours sincerely.

South Australia.

Dear Frank and Ernest.—I must thank you, very much for the literature you have sent me in the past. I always listen to your broadcasts over 5AD, and find them very helpful. Could I have one of “God’s Plan” and “God’s Promises”? I would also like a copy of “Where are the Dead?” if you have any. I passed some of the last lot of literature you sent on to someone whom I thought would benefit from reading it.

I hope you will keep on helping people to try to understand the Bible and God’s plan. I have often puzzled over things in the past, which have become very clear since listening to your! broadcasts. God bless and help you. Yours sincerely.

To Frank and Ernest.—Your very interesting Talks on the Bible, to which we are constant listeners and look forward to every Sunday morning, are, I’m sure, a great help to all your listeners. Your promise of a free booklet, “God’s Promises,” I would very much like to possess. Your Talk on the 12th chapter of Daniel was very interesting and explained a lot; we were very interested in it. I’m sure more of your Talks and Talks of your kind is what mankind is wanting to-day. Thanking you and hoping your Talks will continue for ever. We are selfish, and would like them to last much longer. Yours truly.

Dear Frank and Ernest —I was very pleased to receive your letter, also the book of “God’s Plan” and the copies of your past Talks over the air; also the magazines of the “People’s Paper,” for which my husband and I thank you very much. We will pass on some of your past Talks to Mother, when we have read them. I have seen by some of the papers some letters from listeners and can see the good work you are both doing, and we enclose a postal note for 5/- for your work.

We will be listening next Sunday as usual. I think your Theme Hymn, “Fight the Good Fight,” is very appropriate for these times, and it used to be my Mother’s favourite hymn. We both wish you the best of good wishes in your work. Your sincere Christian Friends,

P.S.—Please could you send us a copy of “Daily Heavenly Manna”?

To. Frank and Ernest.—Dear Brothers.—I am sorry not answering yours before, and thanks for books and papers.

I pray to the Lord to give you grace and strength to carry on. I often wonder you giving Bible Talks on Sunday mornings if it ever dawns on you the souls that listen to you; how much your Talks uplift so many souls, sending them away in thoughts for the day; it makes so many understand and draw them nearer to God.

So now I close in thoughts of love and prayers, and God bless you both and your good work.

Dear Sits,—Please kindly forward to me one copy of the Sunday morning Bible Talk, “God’s Plan,” by Frank and Ernest, which I listen to with marked attention, and it should be a great help to many listeners who have been neglected in those lessons most needful to the human soul. I am, respectfully yours.

N.S. Wales.

Frank and Ernest.—Dear Brothers.—I have been intending to write to you for some time. I was able to hear your Sunday morning Talk last Sunday for the first time for months; we have not been able to hear Swan Hill on our set, but we get 2CA very clearly; and I did enjoy hearing the session again. But I have been getting the “People’s Paper” all along, and I am so glad that you are able to continue with your broadcasting. I am sure it must be proving “meat in due season” to many people that are hungering for the truths of the Bible.

If you can, I would be pleased if you would send me a copy of “Daily Heavenly Manna,” and I am enclosing a postal note for 10/- to cover the cost of it, and would like the balance to go to the broadcasting fund. Trusting that your work will continue to be blessed. With kindest regards from, yours sincerely.

Tasmania.

Frank and Ernest.—Dear Sirs.—Will you please send me your Frank and Ernest Bible study and booklets as advertised on your Sunday session? I always enjoy this session, and would like to study it afterwards. Would you please send them regularly, also state cost of same, as I would like to contribute the cost of them? I would be glad of any back numbers you may have on hand. Thanking you in anticipation, yours sincerely.

Western Australia.

To Frank and Ernest.—I am very interested in your Sunday evening Dialogues, and would so much like to have the booklets you mentioned, viz., “Christ’s Return,” and the “Divine Plan,” if you will kindly send them. I sincerely hope you will be able to continue these Dialogues; they are so enlightening. You stated booklets were free, so I am enclosing postage only, but would be quite willing to pay for booklets. Thanking you, I remain, yours faithfully.

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