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Christ, Our Passover Lamb.

THE Supper which our Lord instituted as a remembrance of His great sacrifice for our sins, and not for ours only, but also for the sins of the whole world, is striking in its appropriateness and its simplicity. The world's great men have always sought very different means of perpetuating their memories. In whatever way they would remind their followers of their merits and their greatness, it surely has not been by a reminder and commemoration of their death— especially if, as in our Lord's case, it was a death of ignominy and shame, a death as a malefactor and criminal. Another, more probably, would have left instructions for medals to be struck commemorating some of his mighty works—such, for instance, as the awakening of Lazarus, or the stilling of the tempest on the sea, or the triumphal entry into Jerusalem, while the multitude strewed the way with palm branches, and cried, "Hosanna to the King!"

But our Lord chose as His remembrance that which represented what was, in His and in God's estimation, His mightiest work—His Sin-Offering on our behalf; and that which His real followers, and they alone, would appreciate more than any other feature of His mission. True, His followers would have appreciated something commemorative of His wonderful words or works, but the worldly also could have appreciated those things. But not so the value of His death as our Ransom-Sacrifice, the basis of our reconciliation and at-one-ment, which has never yet been fully apprehended by any but the consecrated Little Flock—the Elect. And it was for these that the remembrance was arranged and instituted. And though a Judas was present, he was given a sop, and went out from the others before the supper was ended; thus, no doubt, representing that in the close of this Age, before the Little Flock will have finished their part of having fellowship with their Lord in His sufferings, the sop of Truth will have become so strong as to drive forth from the company and communion of the faithful all who do not rightly appreciate and value the Ransom accomplished by the Lamb of God for the taking away of the sins of the world.—John 1:29.

Blessed are those whose eyes can see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"; that the cancellation of the world's sin is to be effected by the payment of man's penalty, by the application of Jesus' sacrificial merit in due time for the sins of ail mankind.

Only the Church have as yet received of the merit of Jesus' death. Greatly favoured are those who can see that as the whole world lost Divine favour and came under Divine sentence of death with its sorrow and pain, so it was necessary that a satisfaction of Justice should be made before this sentence, or curse, could be removed; and that, therefore, as the Apostle declares, "Christ died for our sins,"—"the Just for the unjust," that He might bring us back to God. Thus He opened up a new way—a way to life everlasting.

Jesus, Our Passover Lamb.

The Apostle Paul clearly and positively identifies the Passover Lamb with our Lord Jesus, saying, "Christ our Passover is sacrificed for us; therefore let us keep the feast." He informs us that we all need the blood of sprinkling, not upon our houses, but upon our hearts. We are to partake of the Lamb; we must appropriate to ourselves the merit of Christ, the value of His sacrifice; we must also eat of the unleavened bread of Truth, if we would be strong and prepared for the deliverance in the morning of the New Dispensation. Thus we put on Christ, not merely by faith; but more and more we put on His character and are transformed into His glorious image in our hearts and lives.

We are to feed on Christ as the Jews fed on the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord prepares for us and which help to wean our affections

from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that we have no continuing city, but as pilgrims and strangers with staff in hand, we are to gird ourselves for our journey to the Heavenly Canaan, to all the glorious things which God has in reservation for the Church of the First-borns, in association with our Redeemer, as kings and priests unto God.

Our Lord Jesus also identified Himself with the Passover Lamb. On the same night of His betrayal, just preceding His crucifixion, He gathered His Apostles in the upper room, saying, “With desire have I desired to eat this Passover with you before I suffer.” It was necessary that as Jews they should celebrate the Passover Supper on that night—the night of the anniversary of the slaying of the Passover lamb in Egypt, of the saving of the typical firstborns from the typical “prince of this world”—Pharaoh the same date on which the real Passover Lamb was to be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, “Do this in remembrance of Me.”

We recall the circumstances of the first Memorial— the blessing of the Bread and of the Cup, the fruit of the vine; and our Lord’s declaration that these represented His broken body and shed blood, and that all His followers should participate, not only feeding upon Him, but being broken with Him; not only partaking of the merit of His blood, His sacrifice, but also laying down their lives in His service, in co-operating with Him in every and any manner, that they might later share all His honour and glory in the Kingdom. How precious are these thoughts to those who are rightly in tune with our Lord!

In presenting to the disciples the unleavened bread as a memorial, Jesus said, “Take, eat; this is My body.” The evident meaning of His words is: This symbolises, or represents My body. The bread was not actually His body; for in no sense had His, body yet been broken. But the picture is complete when we recognise that the unleavened (pure, unfermented) bread represented our Lord’s sinless flesh—leaven being a symbol of sin under the Law, and especially commanded to be put away at the Passover season. On another occasion Jesus gave a lesson which interprets to us this symbol. He said, “The Bread of God is He which cometh down from heaven, and giveth life unto the world.” “I am the Bread of Life.” “I am the living Bread which came down from heaven; if any man eat of this Bread he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world!”—John 6:33, 35, 51.

In order to appreciate how we are to eat, or appropriate this living Bread, it is necessary for us to understand just what the bread signifies. According to our Lord’s explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, in order that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners — without any contamination from Father Adam, and hence free from sin—that enabled Him to become Redeemer of Adam and his race, that permitted Him to give His life “a ransom for all, to be testified in due time.”-1 Tim. 2:3-6.

When we see that it was the pure, spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that He laid down for us we are to “eat,” appropriate to ourselves; that is to say, His perfect human life was given to redeem all the race from condemnation to death, to enable them to return to human perfection and everlasting life, if they would; and we are to realise this and accept Him as our Saviour from death.

In order that any of the race of Adam might profit by the sacrifice of Jesus, however, it was necessary that He should rise from the tomb, that He should ascend to the Father and deposit the sacrifice, merit of His death in the hands of Justice, and receive from the Father “all power in heaven and in earth.” As relates to the world, it was necessary also that in the Father’s due time He should come again to earth a glorious spirit Being, then to be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered.

Now let us note that God’s object in justifying the Church by faith during this Gospel Age, in advance of the justification of the world by works of obedience in the Millennial Age, is for the very purpose of permitting this class who now see and hear, who now appreciate the great sacrifice which Love has made on man’s behalf, to present their bodies a living sacrifice, and thus to have part with the Lord Jesus in His sacrifice—as members of His Body. This deeper meaning of the Memorial He did not refer to directly. It was doubtless one of the things to which He referred when He said, “I have yet many things to say unto you, but ye cannot hear them now; howbeit, when it, the spirit of truth, shall come, it will guide you into all Truth, and show you things to come.”—John 16:12, 13.

This Spirit of Truth, the power and influence of the Father bestowed through Christ,- speaking through the Apostle Paul, clearly explains the very high import of the Memorial; for St. Paul says, writing to the consecrated Church, “The Cup of blessing for which we give thanks, is it not the participation of the blood of Christ? The Loaf which we break, is

it not the participation of the Body of Christ?”—the sharing with Christ as joint-sacrificers with Him even unto death, that thereby we might be counted in with Him as sharers of the glory which He has received as the reward of His faithfulness?—”For we, being many, are one Loaf and one Body.”--1 Cor. 10:16, 17.—Emphatic Diaglott.

Both views of this impressive ordinance are very important. It is essential, first of all, that we should see our justification through our Lord’s sacrifice. It is proper, then, that we should realise that the entire Christ, the entire anointed company, is, from the Divine standpoint, a composite Body of many members, of which Jesus is the Head (1 Cor. 12:12-14), and that this Body, this Church, as a whole must be broken—that each member of it must become a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by laying down our lives for the brethren, as Jesus laid down His life—directly for His Jewish brethren, but really for the whole world, according to

-the Father’s purpose.

It is not our spiritual life that we lay down, even as it was not Jesus’ spiritual life that He laid down. As He sacrificed His actual, perfect being, His humanity, so we are to sacrifice our justified selves, reckoned perfect through Jesus’ merit, but not actually so. Likewise, the Loaf and the Cup represent suffering. The “grains of wheat” must be crushed and ground before they can become bread for man; they cannot retain their life and individuality as grains. The “grapes” must submit to the pressure that will extract all their juices, must lose their identity as grapes, if they would become the life-giving members of the Body of Christ. But it is His blood, the virtue of His sacrifice, that counts. Our blood has virtue only because of His merit counted to us, only because we are members of His Body.

Our Lord distinctly declares that the Cup, the fruit of the vine, represents blood; that is, life--not life retained, but life shed, given, yielded up—sacrificed life. He tells us that this life poured out was for the remission of sins; and that all who would be His, must drink of it, must accept His sacrifice and appropriate it by faith. They must receive life from this source. It will not do for any to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the Law. It will not do to claim that faith in some great teacher and obedience to his instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the blood once shed as the ransom-price for the whole world. “There is none other name given under heaven or amongst men whereby we must be saved.” (Acts 4:12.) Likewise, there is no other way by which we can attain to the new nature than by accepting the Lord’s invitation to drink of His Cup, and to be broken with Him as members of the one Loaf, to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honour and immortality.—Rom. 6:3-5; 2:7.

In considering the events of those solemn hours which followed the first Memorial Supper, let us follow the Redeemer to Gethsemane, and behold Him “with strong cryings and tears,” praying “unto Him who was able to save Him out of death”—expressive of our Master’s fear of death lest in some particular He might have failed to follow out the Father’s Plan, and therefore be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that He had faithfully kept His consecration vow, and that He would surely have a resurrection as promised.

We behold how calm He was thereafter, when before the high priest and Pilate, and Herod, and Pilate again. “As a lamb before her shearers is dumb, so He opened not His mouth” in self-defence. We see Him faithful, courageous to the very last; and we have His assurance that He could have asked of the Father and could have had more than twelve legions of angels for His protection. But, instead of petitioning for aid to escape His sacrifice, He petitioned for help to endure it faithfully. What a lesson is here for all His footstep followers!

On the other hand, we recall that even amongst His loyal disciples the most courageous forsook the Master and fled; and that one of them, in his timidity, even denied his Lord! What an occasion is this for examining our own hearts as respects the degree of our own faith, our own courage, our own willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with the resolution that we will not deny our Master under any circumstances or conditions —that we will. confess Him not only with our lips, but also by our conduct.

The thoughts, then, before the mind of each of those who participate in the Memorial service should be that expressed in the words of St. Paul: “If we suffer with Him, we shall also reign with Him; if we be dead with Him, we shall also live with Him”; “for our light afflictions which are but for a moment,” “are not worthy to be compared with the glory that shall be revealed in us.” (Rom. 8:18.) With these thoughts respecting the passing over of our sins as the First-borns through the merit of the precious blood, and our share with our blessed Lord in all His experience of suffering and of glory, we may indeed keep the Passover feast with joy, notwithstanding the trials and difficulties.

So doing, continuing faithful as His followers, very soon we shall have the great privilege of leading forth the Lord’s hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death into the liberty of children of God during the grand Millennial reign.

No time to linger by the way,
No time for ease, no time for play;
No time for earthly loves or joys,
No time for worldly cares or toys,

The time, my soul, is short!
No time to murmur or complain,
No time to heed the heart's dull pain ;
No time for tears or mournful song,

No time to ask, How far, How long ?—
The time, my soul, is short!
Ah, yes, 'tis short—just time enough
To run thy course, so steep and rough,

Just time to reap "the fields," so white,
Before the coming of the "night,"
Just time, my soul, just time!
Just time to make thy heart more pure,

Just time to make thy "calling" sure,
Just time to enter through "the door,"
To reign with Christ for evermore
Just time, my soul, just time!

G.W.S.

Passover Memorial, 1946.

The date for the Memorial Supper, according to the Jewish Calendar this year is Sunday Evening April 14th.

Services for the Lord's Supper in commemoration of Christ's death will be held as follows, and all consecrated followers of Christ will be welcome.

Melbourne.—Sunday evening, April 14th, at 7 p.m., in Masonic Hall, 254 Swan Street, Richmond.

Adelaide.—Sunday evening, April 14th, at 7 p.m., in Druids Hall, Flinders Street, Adelaide.

Sydney.—Sunday evening, April 14th, at 7 p.m., in Child Study Rooms, 75 Liverpool Street (near George Street) Sydney.

Perth.—Sunday evening, April 14th, in Chancery House (First Floor) , 3 Howard Street, Perth.

Easter Convention at Adelaide.

The brethren in Adelaide, S.A., wish to announce that they are arranging for their usual Convention to be held over the Easter period, Good Friday to Easter Monday, April 19th to 22nd inclusive. These gatherings will be held (D.V.) in Druids Hall, Flinders Street, Adelaide, with continuous sessions afternoons and evenings. A hearty welcome is extended to all who desire to attend these gatherings in sincerity. Further information and programs will be obtainable from the Class secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

Present Truth and Time Prophecies.

Where are we on the stream of time? Prophecies fulfilled and fulfilling.

(Convention Address.)

WHILE we would probably all agree that the fulfilment of Time prophecies is not the most important feature of Bible knowledge, nor the understanding of the prophecies generally the most important attainment of Christian development, yet all that divine providence has caused to be written for our edification is very important. Paul says, 2 Tim. 3:16, 17, “All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” The understanding of what has been written for our instruction and guidance with regard to Dispensational truth, Time prophecy, and the noting of the development of God’s purposes in the fulfilment of prophecy past and in our own time is strengthening to faith and develops that trust in God so necessary in the hour of trial, when the hard and dark times come, when the unbelievers might say, as the Psalmist puts it, “Where is now thy God?”, because things seem so against one.

The fact that so much of the Bible consists of prophecy indicates the importance of this subject. The Lord has promised through the Prophet (Amos 3:7), “Surely the Lord will do nothing but He revealeth His secrets unto His servants the prophets.” Our Lord Jesus drew His disciples closer and said, “Henceforth I call you not servants but friends, for the servant knoweth not what his Lord doeth, but I have called you friends, for whatsoever the Father doeth that declare I unto you.” Then, too, there was the promise that when the spirit of truth would come “It will guide you into all truth and show you things to come.”

The Church members in Christ are begotten of God—they are sons of God—so while the prophets gave forth their prophecies in figures, shadows, symbols or parables, which they themselves did not understand, it is given to the House of Sons to appreciate the fulfilments—the realities of the things previously foretold, as truth becomes due to the household of faith.

We are undoubtedly living in what Daniel speaks of as “the time of the end.” The book’s truths and prophecies were to be sealed until the “time of the end.” During this time, then, the seals would be taken off, and the truths made known as promised.

Daniel 12:1-4. “Many shall run to and fro, and knowledge shall be increased.” All the wonderful inventions we see today are the result of the increase of knowledge. Up to the beginning of the 19th century it was only the few who could be educated—who could read and write. There were no public schools; all the Missionary Societies and even Sunday Schools have been instituted since then, and now for many years education has been compulsory. It is only within about the last 100 years that steam boats, steam trains, electric motors and wonderful machines have been invented for all sorts of production, and now since the great Wars more astounding inventions have been produced. Knowledge has increased so wonderfully in every phase of life and the Bible has opened up its secrets to those who reverence the Lord, as promised. “The secrets of the Lord are with them that fear Him, and He will show them His covenants.”’

It is in this time of the end that Daniel’s time prophecies terminate,-2300 days, 1260, 1290, and 1335 days, and the end of the “times of the Gentiles” is revealed. The matter of Chronology or length of time from the creation of man may not have been correctly established—there are different opinions regarding some items and periods, but all the matters that are questionable concern items prior to the beginnings of these time prophecies of Daniel. There can be no doubt about the beginning of the 2300 days. It was when the command of Artaxerxes, King of Persia, went forth to rebuild Jerusalem in 454 B.C. This is a well authenticated date, also it is confirmed by the fulfilment of Daniel’s time prophecy of 70 weeks regarding the first advent of Christ in the end of the Jewish Age dating from the same event.

The “seven times” of the Gentiles to which Jesus referred, saying, “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled” very clearly had their beginning in 606 or 604 B.C., when Nebuchadnezzar, who Daniel said was the head of gold of the great image of Gentile powers, took Jerusalem and carried the king and his household captive to Babylon.

It is then very easy to see when these two periods of prophecy would end. The 2300 days (years) beginning 454 years B.C. require 1846 years after Christ to make 2300.

The “seven times” of 360 days (years) = 2520 days (years), during which Jerusalem would be trodden down of the Gentile nations, dating from 606 or 604 B.C., bring us to 1914 or 1916 A.D. Its fulfilment was marked by the city being delivered from Turkish oppression in 1917 by the British forces under General Allenby, and since then the “fig-

tree" has been budding again, as Jesus said, "Now learn a parable of the fig tree, when his branch is yet tender and putteth forth leaves ye know that summer is nigh, so likewise ye, when ye see all these things know that it (the kingdom of God) is near." (Matt. 24:32-33; Luke 21:24-32). The progress made by Israel in Palestine since that time is very wonderful—the land which under the Turks and Arabs was but a wilderness is once again a land of milk and honey. As in the days of Ezra and Nehemiah when Israel returned from Babylon the Arabians tried to hinder and prevent the restoration of Jerusaelm, so now there is great opposition to the return of Israel, notwithstanding the fact that Israel has already improved the lot of the Arabs themselves. However, nothing can prevent the fulfilling of the divine purpose for the restoration of Israel so abundantly foretold by all the prophets of the Lord and the Apostle Paul.

So this long period of 2520 years of Gentile Times has ended as verified not only by the measure of time, but by facts and events of the present day.

Just when the 1260 and 1290 days and 1335 days date from might have seemed more uncertain if we had to depend upon definite development of the great "abomination of desolation" to decide the matter, as there seem to be many different incidents in the "taking away of the continual sacrifice" (which is understood to be the inauguration of the Mass as a sacrifice for sins) and "the setting up of the desolating abomination" (which we understand to be the attainment of civil and national power of the Papacy.) However, the fact that the persecuting power of Rome was broken when Napoleon, in 1799, took the Pope prisoner to France, indicates that date as the end of the 1260 days (years) during which this desolating abomination had trodden down the saints of the Most High. We have this same period of 31 times or 42 months of Papal persecution mentioned in Rev. 12th and 13th chapters. So dating back 1260 years from 1799 gives us the date of 539 A.D., and there we find the Pope of Rome recognized and by the overthrow of the Ostrogoths who had subjected Rome, the Pope obtained the power and control, and thus the Abomination of Desolation was set up, the Mass having already been inaugurated. Thus history reveals the date for the beginning of the 1260, 1290, and 1335 days. Most students of these matters agree that 539 A.D. is the date to count from. Some differ to the extent of about 70 years, but the fact that the persecuting power of Rome was broken about 1799 denotes 539 as the commencement of these time prophecies.

The 1290 days. The end of these 1290 days is of course just 30 years after the end of the 1260 days, and indicate about 1829 A.D. We are not informed as to what was to happen at this time, as the verses in Daniel 12 are arranged in our Bible, but it seems evident that the verses are not in their proper sequence. It has been stated and it would seem with good reason that verse 5 ought to be the first verse in the chapter, followed by 6 and 7, 8, 9, 10, 11, then 1, 12, 4, 3, 2, and then 13. When read in this order we find that it is after the 1290 days that Michael stands up. It was at this time that the Millerite Movement sent the message throughout Christendom respecting the second coming of Christ. The expectation was that Christ would return at the end of the 2300 days, about 1844-46, and would again appear as a human being, visible to all. This of course was an error, for our Lord was raised a spirit being, and is never again to appear in the flesh, but comes in power and great glory with all the holy angels to dethrone Satan and his wicked spirits. Satan and all evil influences will be bound while Christ and His Church rule the world in righteousness, granting life and joy and peace to all the willing and obedient.

The first operations of the returned Lord, however, are not in connection with mankind generally, but as indicated in Matthew 25, where the three parables illustrate the condition of the Church, the work to be done and what is to take place during the secret presence of the Lord at His return. He comes to claim His Bride as shown in the parable of the Virgins. This matter was recognized as having its fulfilment from that time-1829 onwards. (Vol. 3, page 91.) The world knew nothing of His secret presence but as promised in Rev. 3:20, there was the knock at the hearts of those who looked for His appearing and Kingdom, and He prepared for them a great feast of truth. The dead in Christ were to be raised at His presence and were granted rewards according to the use of their talents and allotted responsibilities in the Kingdom He was preparing to set up. Then during this period of His presence those who were still remaining in the flesh were to be instantly changed at the moment of death and be caught away to be with the Lord in the air (in the spiritual condition). They would not need to sleep as those who had died during the earlier part of the Gospel Age, for the Lord having come, they were to be changed in a moment, in the twinkling of an eye to be forever with the Lord, rewarded according to what use they had made of their talents while in the narrow way on earth.

This work has undoubtedly been in progress ever since about 1829 and there has ever since been a cleansed sanctuary as promised at the end of the 2300 days (1846). That is, there has been a class of believers delivered from the papal errors and separated from the mass of Churchi-anity "looking for the blessed hope, the glorious appearing of the great God and our Saviour, Jesus Chrirst." (Titus 2:13.)

1335 days. Then follows in due time the great feast of truth, the unfolding of the great Plan of the Ages, and the Bible opened up to the understanding of those who were "like men who wait for their lord when he will return from the wedding, that when he cometh and knocketh they will open to him immediately. Blessed are those servants whom the Lord when He cometh shall find watching. Verily I say unto you, that He will gird Himself and make them to sit down

to meat and shall come forth and serve them." Yes, this came at the end of the 1335 days-1874—when the present truth began to flow to the watchers. Well was it written, "Blessed is he that waiteth and cometh to the end of the 1335 days." The divine purpose became clearer, the whole Bible was illuminated and truth kept coming to light, and with the publishing of the "Divine Plan" and other volumes, there was indeed a happy people who were well spoken of as "Blessed are the people that know the joyful sound; they shall walk 0 Lord, in the light of Thy countenance, for Thou art the glory of their strength and in Thy favour shall our horn be exalted." (Psalm 89:15, 17.)

While the Scripture studies etc. are so beautiful and filled the readers—the watchers—with joy, some of the suggested time prophecies do not seem to have been divinely intended. It seemed natural to search for other treasures of truth and with the mind eager for any possible enlightenment it is not surprising if some mistakes were made, and no doubt permitted as a testing of true faith and loyalty to God and His service.

There was the thought of the Jewish "double" referring to a corresponding period of disfavour to that of divine favour of Israel. The word "double" would not appear to necessarily mean a double of time but rather a "double," an equal punishment.

There was the suggested great cycle of Jubilees just carrying the cycle one further than in Israel's arrangement, and this does not seem to have been divinely intended.

Then too, the statement in 2 Chron. 36:21 was taken that the land should lie desolate 70 years to fulfil 70 sabbaths, as being 70 jubilees, whereas the 70 sabbaths simply referred to the same time as Daniel's 70 weeks. The land sabbath was every 7th year.

Regarding Chronology—the time from Adam till now—the author of the Studies appears to have been misled by the statement in Acts 13:20 respecting the Judges and so he cast doubt on 1 Kings 6:1. The Siniatic MS shows that the 450 years refers to the time from Isaac to the division of the land, and after that He gave them Judges until Samuel. 1 Kings 6:1 shows the period of the Judges to have been only about 350 years. This, too, is confirmed by the fact that there was but the three generations in that time from Salma who married Rachab, — Boaz, Obed, Jesse,—to David. This makes a difference of 100 years in Chronology. There are also some other inaccuracies. There would seem to be no certainty as to when 6000 years from the creation of man will be reached. We can, however, be quite sure that we are nearing that time now.

It will be noticed that none of the Bible Time prophecies we have mentioned are at all affected by this mistake in chronology, as they all have their beginning after the time of uncertainty, at dates well authenticated by secular as well as Bible History. It just means that we have not yet quite reached the beginning of the 7th 1000 year period.

Some have thought that the 7th 1000 year period began about 1872 or 1874 or 1878, and had concluded that Christ's Kingdom was due to begin at that time, as the 6 days of 1000 years each had been referred to as being man's work week" and the 7th 1000 year being the anti-typical Sabbath or Rest Day. That is quite possibly a correct thought, only we do not know just when the 6000 years of "man's work week" will be complete.

One very evident fact is that God has not intended that any should be able to predict certain dates for certain events. The time prophecies, as also the types and symbols, are evidently given so that as the fulfilment occurs those watching may have their faith strengthened by observing how prophecy is fulfilling.

We can by study of God's Word see things to come in a general way, but are not put in a position to know the day nor the hour. We know that Satan's throne is to be overthrown—that Christ will take His great power and reign,—that the object of His 1000 year reign is to lift mankind out of sin and death and to bring all the willing and obedient to perfect manhood,—and that He will then hand the world of mankind over to God, and that then there will be a human race perfect in the image of God, and the whole earth as the Garden of Eden. We can see this and many things that will be, in a general way, but we are not put in a position to be able to give dates for events or to particularize precisely regarding events prior to their occurrence. We must still walk by faith and not by sight regarding the gradual development of the Divine purpose. There is, however, much prophecy which has become history in our day, and more is being fulfilled before our eyes. We are living in a very wonderful time in the "Day of Preparation" for Messiah's reign,—in the period termed in Daniel "the time of the end,"—in the day of the secret parousia (presence) of Christ, which Jesus termed "the days of the Son of Man." He instructed the disciples regarding how the watchers would know of His presence,—He would come as a thief, secretly, quietly, unknown to the world. But the Apostle intimated that the "Brethren were not in darkness" that that day should come upon them unawares—that is, the day of collapse of the present evil world as a result of Christ's presence, and in preparation for the setting up of His Kingdom. (1 Thess. 5:1-6.)

Some people seem to get confused about this matter because they do not discern the fact that Christ returns some time previous to commencing His reign. They seem to think His reign must begin as soon as He arrives, and having come to the thought that Christ returned about 1874, or 1878, and seeing no signs of any righteousness and peace prevailing, but rather that the world grows worse and worse, and there has never been so much wickedness, war and commotion in the world before, they become discouraged.

A proper understanding of prophecy and of Matthew 24th and 25th chapters would make so much difference, that seeing these things come to pass, they would “lift up their heads,” be encouraged, and know that the consummation of the great hopes of the Church is very near. Then the times of restitution of all things for humanity will begin as prophesied by all the holy prophets since the world began. Then Peter’s exhortation is appropriate, “Seeing then that all these things shall be dissolved, what manner of persons ought we to be in holy conversation and godliness. . . Wherefore, beloved, seeing that ye look for such be diligent that ye may be found in Him in peace without spot and blameless.” (2 Pet. 3:11, 14.)

All our knowledge of the Scriptures and of the prophecies will not avail us anything if we are not properly exercised by it so as to increase in earnest desire and effort to attain the same character and disposition as Christ. (1 Cor. 13:2, 3.)

What a life’s work it is to transform our hearts and minds from human mindedness — from seeking the good and pleasurable things of earth — its aims, its hopes and ambitions — to become spiritually minded, to lay up our treasure in heaven, to seek to develop more and more the spiritual life and heavenly hopes, and conform in all things to the will of God.

When we realize how near we are to the consummation of our hopes—to the great marriage of the Lamb—the great question is, Are we being prepared, made ready, so as to be among those of whom it will be said, “The Bride hath made herself ready”? Knowledge of prophecy etc., is not “the mark for the prize,” though knowledge is a means of grace to help to attain the mark which is the likeness in character and disposition, heart and mind, to Christ. What a bending, moulding and chiselling and grinding some of us require. But if we try to co-operate with God who works in us to will and to do His good pleasure, we will be perfected, and the disciplines and trials necessary at present will seem but light afflictions when the glory plane is reached.

“Therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen. (2 Peter 3:17, 18.)

English Brother finishes Pilgrim Way.

The following message from England advises the passing of an elderly Brother :—”We would inform you that our Brother H. J. Shearn, whom many of you will know, passed away suddenly on 28th February last, in full confidence of faith. He was a loyal Brother and did a great deal to keep the brethren together in his time. He was aged 81.”

While known personally to few in Australia, those only who have visited England, yet through correspondence over a number of years Brother Shearn had become known to us to some good extent. We rejoice in the words of a Brother who knew him personally since about 1907—”It is nice to think of his sudden change, ‘in a moment in the twinkling of an eye’ ; ‘caught away to be with the Lord in the air.’ “ Our sympathy is extended to the members of our late Brother Shearn’s family, who will feel the loss very much.

Correspondence.

Victoria.

Frank and Ernest, Melbourne, Dear Sirs—Wish to express my appreciation and say how pleased I was to be present at the last Lecture, “Are There Few That Be Saved?” etc., Sunday afternoon last in Geelong. It was my first opportunity to he present and hope to do so again. . . .

If it is not asking too much of a favour, could I have a copy of the verses from the Bible which you gave out last Sunday afternoon ? Going over the verses privately, helps I think to retain. Would also like to have the copies of the last four lectures which were given at 10 a.m. Sunday session. Thanking you very much.

Dear Frank and Ernest—I am so glad you are continuing with the good work you commenced some time ago. I have written to you previously and enjoy reading each month the “Peoples Paper” you so kindly send to me ; the reading of it is very comforting. I have not been able to “listen in” to your talks on Sunday mornings for some time now ; 3GL is not very distinct, but I have your “Daily Heavenly Manna” which is lovely to read and when able to afford them I intend to purchase some for gifts.

I am now writing to ask will you please send to me a leaflet on the subject “The Resurrection Body of the Lord and His Saints,” also one copy of “Hope Beyond the Grave.” Enclosed you will find stamp for reply. I wish I could send you some money to help on your work which must be such a help and inspiration to so many people, particularly those in sorrow ; but as I mentioned before I am paralysed in the legs, and my husband (who is a fine Christian gentleman) is under heavy expenses, so we have to be careful. It is really wonderful the way God supplies our every need, so we just live simply and in perfect trust, and are happy. Phillipians 4:19 we prove to be so true in our daily lives.

Your article “Refrain Thy Voice from Weeping, and Thine Eyes from Tears,” in this month’s issue is very comforting indeed and so helpful along the rough journey we are called upon to travel. Thank God for our great hope, and the joy it brings us. Again thanking you Frank and Ernest, and wishing you God’s rich blessings all along the way. I remain, Yours in Christ’s service.

Frank and Ernest, Dear Brothers in Christ--For a long time now I have been enjoying your helpful broadcasts and have been way ting to write to you and ask for the printed Talks to be sent on so that I can pass them on to some I

know who do not ,hear them. I would be glad of any of the preceding that you may have available, also the following ones. Thanking you, I am, Yours in Him.

Messrs. Frank and Ernest, Dear Sirs—I have listened with great interest to your broadcast over 3GL this morning and would very much like to have a copy of your discussion. Also do you send these copies out regularly every week? If so, I would like to have a copy if you would let me know cost, or if one has to become a member or forward a subscription, to have regular copies sent. Trusting to hear from you ; Yours sincerely.

(Copies of the printed Dialogues are supplied free to all who make personal application, and promise to read them carefully. These copies are provided by the Radio and General Funds which are supported by voluntary contributions.-B.B. Institute.)

Dear Frank and Ernest—Would you please send me a copy of your discussion on Sunday last ; I missed some of the discussion and as I am very interested in that particular subject, I would very much like a copy. Yours faithfully.

South Australia.

Dear Frank and Ernest—I must thank you very much indeed for sending along the “Peoples Paper” each month and also your weekly Dialogues. I enjoy reading them. It was rather disappointing to learn that you were unable to get our South Australian broadcasting station to continue with the broadcasting of your message. There must have been many who missed them.

I will enclose 5/- and would like you to continue sending me the “Peoples Paper” and weekly Dialogues and any of the following that you have on hand. The booklets “God and Reason,” and “Some of the Parables,” also the leaflets “Corning Back from Hell Soon,” and “When Christ is King.” There was also mention of “A Dictator” etc. ; I am not too sure of that one but would be happy to receive any or all of these mentioned. Thanking you for help received and may God bless you. I am, Yours sincerely.

The Berean Bible Institute, Dear Sir—I wish to acknowledge receipt of your “Paper” monthly and thoroughly enjoy reading it. Please find enclosed postal note for 10/- for the work. Am very sorry the Dialogues were discontinued over 5AD and miss them very much. Would like to have some enclosed with “Paper” if you have any spare ones. With Christian greetings; Yours because His.

N. S. Wales.

Dear Sir—I listen to the Frank and Ernest Biblical Talks every Sunday and find them very helpful indeed. I would be very grateful if you would supply me with some of the past Dialogues. Then I could sit down quietly in my spare time and study them carefully.

My daughter in is turning to her Testament for consolation; I know that if you will supply her with your explanations of the Bible (Bible Talks) it will help her immensely. They are so simple ; just what we need to help us along. I’ll enclose stamps which will help you a little in your wonderful work. May God bless you and help you to spread His good tidings. Yours sincerely.

Frank and Ernest, Dear Sirs—I did enjoy your address very much on the 3rd, “Science and Creation.” I would like two if I may ; one for myself and one for a friend. Could you please send me each week’s address in the future? Wishing you God’s richest blessing. Yours most sincerely.

West Australia.

Frank and Ernest, 6KY, Dear Brothers—I listened to your Talk on the meaning of the soul last Sunday. The meaning you gave seemed to agree with Scripture. I was pleased to know that others shared my belief on this subject. I was however not clear as to your statement that the first occurrence is Gen. 2:7. That may be as regards the Authorized Version, but in the Scriptures I notice the Hebrew neh-phesh (soul) occurs in Gen. 1:2 (life) , Gen. 1:24 (creature) , Gen. 1:30 (life) .

I think the faulty translation of neh-phesh in the A.V. has tended to hide the meaning of “soul,..” I believe it occurs some 754 times but is translated “soul” only some 472 times, and the balance over 40 different English words are used.

I wonder if you will be good enough to send me your booklet “Hope Beyond the Grave,” and I think you also have a booklet “Plan of the Ages,” which I would like to read. Yours etc.

Frank and Ernest, 6KY, Perth, Sirs—Re the above session, I receive very much enjoyment from this and do hereby request you to forward me a copy of these weekly Dialogues. Thanking you.

New Zealand. Dear Brother—Greetings in Christ Jesus our Lord and Head.

Please find enclosed M.O. for £2/5/0, and will you please forward my sub. to “Watchers of the Morning” and I also wish to pay my sub. to the “Peoples Paper.” Will you please forward to the above address one “Daily Manna” and one of your booklets “Good News” and use the balance to what purpose you think best, to spread the glad tidings.

I sincerely desire to thank you for so kindly forwarding to me the “P.P.” which is full of spiritual truth, of comfort and cheer, which has the effect of lifting one up above this sad world. Yes, Dear Brother, your little “P.P.” brings a message of strength, grace and gladness to the reader, and it encourages the humble, loving and obedient heart.

We of New Zealand are much scattered and are very few, and mostly getting on in years, but we are able to correspond to each other which helps.

Your remarks on the atomic bomb I think are splendid. Luke 21:26, “Men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” Surely man is afraid today more than ever before ; we read of it in the daily papers, saying that something must be done to reassure man, and take away this fear or dread of the atomic bomb. But let us look up Luke 21:28—”And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.” I must close now. Your Brother in the Beloved.

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