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# Memorial of Christ's Death.

JESUS was a Jew, and was, therefore, obligated to every feature of the Mosaic Law. He came not to destroy the Law, but to fulfil it. This subject points us to the fulfilment of one feature of the Law—the Passover—not that it is already entirely fulfilled, but that the antitype has been in process of fulfilment for over nineteen centuries, during which time the Church of the First-born remains covered by the blood.

To appreciate this matter, we must have clearly in mind the type:—Approximately 3500 years ago God delivered the people of Israel from the despotic power of Pharaoh, King of Egypt. Time after time Pharaoh had refused to let the people go, preferring to hold them as chattels, slaves. Time after time God had sent plagues upon Egypt as chastisements. Under the influence of each plague Pharoah repented, and through Moses entreated God for mercy for himself and the people for relief from the plague. Nevertheless, every manifestation of Divine mercy tended only to harden his heart, until finally the tenth plague, the severest of all, was necessary. That plague consisted in the execution of the death sentence against all the first-born of Egypt. But the Israelites in Egypt were exempt from its provisions under certain conditions. Each family was required to have its own lamb, not a bone of which was to be broken. Its blood was sprinkled on the door-posts of the house, and the family, assembled within, partook of its flesh, with unleavened bread and bitter herbs, pilgrim-like, with staff in hand, ready for departure out of Egypt in the morning.

## Israel's First-borns Passed Over.

When that night the Divine sentence slew all of Egypt's first-borns, the first-borns of Israel were passed over or spared; hence the name Passover. And this ceremony, as a reminder of the great blessing of the Lord upon Israel, was commended to be observed yearly as a memorial of God's goodness, and because it typed, or illustrated, a still greater mercy and blessing yet to come.

A little later on those spared first-borns were exchanged for one of the tribes—Levi. Thereafter the Levites were the passed-over first-borns, and were specially devoted to God and His service.

## The Antitypical Fulfilment.

Those experiences of the Israelites and their firstborn ones were very real, and properly very interesting to them; but they are still more interesting to Christians, who themselves are antitypes now being passed over. By Christians we do not mean all who merely make profession, nor all who attend Church, however regularly. We mean merely the saintly few who are now being called and being tested as to faithfulness to the Lord, and by faith being passed over--from death unto life. These are Scripturally styled "The Church of the first-born, whose names are written in heaven" (Heb. 12:23). As the deliverance of the nation of Israel from Egypt took place after the sparing or passing over of the first-born, so, correspondingly, the Divine blessing will come upon the world of mankind directly after the completion of "the Church of the first-born"—directly after their passing from,,death unto life, by the power of the First Resurrection. If there is a first-born class, it implies that there will be an after-born class. Thus - the Scriptures everywhere distinctly teach that the present call, trial, testing, proving and final rewarding of the Church will not be the end of Divine mercy toward humanity, but, on the contrary, will be only its beginning; for since the saintly are spoken of as the "Church of the first-born," or, as the Apostle declares, "the first-fruits unto God of His creatures" we are assured thereby that after-fruits are equally part of the Divine Programme.

Amongst the Levites were several divisions, representing different ranks and grades of the Church of Christ. But the principal division or section of the Levites was the priestly family of Aaron, just as there is a special class amongst the antitypical Levites, the faithful few, known in the Scriptures as the Royal Priesthood.

## The Antitypical Lamb and His Blood.

In Jesus' day the time had come for the fulfilment of the antitype of the Passover. Jesus Himself was to be the Passover Lamb. By faith the merit of His sacrifice, His blood, was to be sprinkled upon the door-posts of His people's hearts, and His flesh, the merit of His earthly perfection, was to be eaten or appropriated by them in their minds. With it they were to eat the unleavened bread of the Divine promises, and bitter herbs of trials and adversities, and withal they were to drink wine, the blood of the grape, symbolically implying their participation with the Lamb in ignominy and sufferings.

The Lamb of God, Jesus, the antitypical Passover Lamb, was slain over nineteen centuries ago on the exact anniversary of the killing of the

typical lamb. The sacrifice of Jesus needs not to be repeated, for by faith we all sprinkle this same blood today, and in our hearts feed upon the merit of the same earthly sacrifice, and have plenty of bitter herbs of persecution, and drink of the blood—share the Master's spirit and its reward of suffering for righteousness' sake.

Not many have appreciated these privileges during all these nineteen centuries—in all but a "little flock.- Nor are there many who envy them their present experiences; nor are there many who appreciate how great will be their reward and blessings in the life to come. Then, instead of suffering with Christ, they shall reign with Him in glory, honour, and immortality.

## "This Do in Remembrance of Me".

Jesus, about to begin the fulfilment of this type by dying as the antitypical Passover Lamb (Christ our Passover is slain for us.-1 Cor. 5:7), instituted for His followers an annual remembrance, which, in their minds, would take the place of the type, and continually remind them of the great Antitype. Instead of the literal flesh of the lamb, our Master used bread, and instead of the blood, the fruit of the vine, and instead of a further commemoration of 'the type, He directed that this be done in remembrance of the antitype—"the Lamb of God which taketh away the sins of the world," and the passover coming to the Church of the first-born, as precedent to the great blessings for Israel and all the families of the earth.

Our Lord, as a Jew, was obligated to keep the typical Passover, eating of the literal lamb, etc., first; but subsequently, after that Passover supper, He instituted with the bread and fruit of the vine His substitutionary memorial of Himself, saying, "Take eat, this is my body. And He took the cup; and when he had given thanks, he gave it to them; and they all drank of it. And he said, . . . Verily I say unto you, 'I will drink no more of the fruit of the vine, until that day' when I drink it new in the Kingdom of God"—until His second coming in power and great glory to receive the Church as His elect Bride and Joint-Heir in His kingdom, and to shower blessings richly upon Israel, and through Israel upon the whole world of mankind.

## Judas, the Selfish Betrayer.

The hour for the betrayal was drawing near. The Master knew by some power unknown to us who would betray Him, etc. Breaking the matter to the twelve, He said, "One of you will betray me." Each said, "Is it I?" Even Judas brazenly challenged the Master's knowledge of his deceitful course and said, "Is it I?" The answer was, "It is as you have said —you are the betrayer." The Divine programme was carried out by the traitor, and the Scriptures were fulfilled, which declare that Jesus should be sold for thirty pieces of silver; but the coincidence marks the Divine fore-knowledge without implying that God in any manner instigated the traitorous conduct, hence the statement, "Woe unto that man by whom the Son of Man is betrayed." From this standpoint we are to understand that there is no hope for Judas in a future life. His sorrow and anguish before his death were such as found no compensation in any happiness he had enjoyed in previous days.

## In My Father's Kingdom.

In giving the disciples the bread which represented His flesh, and the cup which represented His blood, the Master pictorially offered them justification and sanctification, and, as St. Paul explained, He did more than this—He offered them a participation with Himself in the sufferings of the present and in the glories of the future (1 Cor. 10:16, 17; Matt. 26:29) . The antitype of the cup in its higher sense will be the new joys of the kingdom which all the faithful in Christ will share with the great King of Glory, when He shall take unto Himself His great power and reign.

"Lord, I would keep Thy Holy feast,
Like Israel when His bondage ceased;
And safe beneath the sprinkled mark,
His every home became an ark.
Only the lamb which Israel slew

I need not to make bleed anew:
Because the blood which stained the Cross
Is mark of which there ne'er is loss.
I'd keep the feast with bread from heaven,
Free from all taint of earthly leaven:
Yet find some sad resemblance glide,
Which sets the bitter herbs beside.

I seek the feast with upgirt mind,
As for immediate work assigned ;
And eat like one on passing stay,
Impatient to resume the way.
That sprinkled blood bath had the power
To hold me safe in judgment's hour;
But still for me a task remains,
To haste and flee from Egypt's plains.
With Thy refreshing viands fed,

I shrink not, Lord, wherever led ;
And still with pilgrim's staff in hand,
Plod firmly tow'rds the promised land." —Selected.

# Memorial Services

The following Memorial services will be held (D.V.) to which all sincere believers in the ransom sacrifice of Christ are invited.

Melbourne.—Tuesday evening, 12th April, at 8 p.m., at Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne. (Write, or phone Hawthorn 6251 for further information.)

Sydney.—Tuesday evening, 12th April, at 7 p.m., at Child Study Building, 75 Liverpool Street (near George Street) .

Adelaide.—Wednesday evening, 13th April at 7.45 p.m., at Builders and Contractors Rooms, Waymouth Street.

Perth.—Tuesday evening, 12th April at 7.45 p.m., at The Women's Service Guild, Lesser Hall, -Cecil Buildings, Sherwood Court.

# Training for Membership in the Kingdom

## ''Consider the lilies of the field, how they grow. " —Matt. 6:28.

IN THE Sermon on the Mount, the Master is teaching His disciples certain important lessons. He is not teaching the world', but those who had come to Him, especially desiring to be taught, desiring to be His disciples. He points out to them that if they would be His disciples, thenceforth their main object in life would be to seek to become members of the Kingdom of God. He Himself is to be the great King; and an elect, choice number from the world are to be associated with Him in that Kingdom. When this election is completed, that Kingdom will be established. Then the blessing of all the world will follow under that Kingdom, in harmony with the promise made to Abraham, "In thee and in thy Seed shall all the families of the earth be blessed."

These, then, who aspire to be members of the Kingdom class should make this the chief aim and object of life:

"Seek first the Kingdom of God and His righteousness;" that is to say, the 'righteousness necessary to attain a place in that Kingdom. And all things necessary are promised to be supplied to such aspirants and seekers. Our Lord did not promise rich clothing, fine houses; ease or luxury; nor could we suppose that these would be specially helpful.

Certain training is necessary for membership in the Kingdom. God, the great Husbandman in one picture, the great Overseer in another, would supervise the affairs of each member; and all things would be made to work together for their good. If they needed experience in trials, difficulties and privations, He would see to it that they got those experiences. If they were proud, they would get experiences that would humble them. If they were rude, they would have experiences that would make them polite. It is necessary for them to have these experiences; for if they did not learn at all, they would never get the inheritance to which they have become heirs.

## Lessons in Every Experience of Life.

The Master took note of the fact that the majority of people are full of the cares of this present life—what they shall eat, what they shall drink, and wherewithal they shall be clothed. He saw that many of the poor were distressed, not knowing, perhaps, whence the next meal would come. If such were the Lord's people, they should exercise faith. If the Father permitted His children to be in these difficulties, He saw that there was some good lesson for them to learn. They were to seek to learn that lesson, and not to fret about their condition.

This did not mean that His followers were to be negligent, to care nothing about their appearance or about what they should eat. This is not the way to do; but while appreciating the beauties of nature, of dress, etc., they were to have faith in their Heavenly Father and to realize that the luxuries of life might not be the best for them. But they were to be content —knowing that all things would work out good to those who were rightly exercised.

This matter of taking anxious thought for food and clothing is not confined to the poor. Some of the middle class, as they rise to wealth, find themselves engrossed with the cares of this life, eating, drinking and dressing—saying to themselves, What shall I wear this time, or that time, etc.? Eating and drinking and dressing seem to be the engrossing thoughts of both rich and poor.

The Lord's people are to be content with such things as they have. They are to seek to provide things honest and decent. But honest and decent things are not extravagant things. The Lord's people are not to be inclined to use money in self-gratification. As they look about and see others of the Lord's children, they see that they must not take too many of these blessings for themselves, but that they should use their money with economy. They should use their money as a part of their stewardship, and know that they are to give an account of it.

We are to seek first of all the interests of the Kingdom. If the interests of the Kingdom need money, we would feel guilty if we should use the Lord's consecrated money in self-gratification. Presumably this is the reason that the Lord has left the interests of the Kingdom in a condition of semi-poverty—in order that His people may forward the interests of that Kingdom. Our God is very rich. All the gold and silver are His, and the cattle on a thousand hills; and if it was for the interests of the Kingdom class, He would forward them money in abundance. Things are left as they are, then, that we may practise economy, may have an opportunity of denying ourselves present blessings for the interests of the Kingdom.

## Lessons Learned From The Lilies.

In this connection, our text comes in, illustrating the thought by the lily of the field. Indigenous to the soil, it has those things provided which are necessary for its development. The Lord did not choose a hot-house plant, dependent upon the horticulturist, but He chose a flower from the field. That flower grows under those conditions because the great Protector has arranged for its interest.

This does not mean for the plant to be idle; for if it were idle, it would die. The bulb is continually sending up nourishment to its stalks. It is not idle by any means. But does the plant do this by worrying? No. It merely uses the opportunities that come to it. It merely exercises its functions by the laws of its nature.

God makes provision for the lily in its native soil; and as it grows in its beauty, “even Solomon in all his glory was not arrayed like one of these.” So is it to be with God’s children. When the Father begets us as His children and we are placed under present conditions, we may be sure that He who so placed us made the necessary arrangements for us; that He is not unwise; that He has not put us in conditions that are unfavourable for us. They are all of Divine arrangement.

If we move ourselves out of these conditions, we may be responsible in some degree, but as long as we exercise no will of our own to take ourselves out of His providential care, we may be sure that all things will be overruled to work for good to us. If we then seek to adorn ourselves with all the graces of the holy spirit, and if we use the opportunities that are in our immediate grasp, we shall be using the means for our own development.

The lily has a right to use everything within its power for its own nourishment. So it is our right and our duty to use the means within our power for beautifying our characters and for our spiritual nourishment, knowing that He who began the good work in us is able to complete it unto the Day of Jesus Christ.

### Devout Contemplation Of The Divine Character Helpful.

Our Lord calls attention to how such simple things in nature should be studied, be considered. The lessons to be learned in connection with all the affairs of life will be helpful to such as approach the study from the right standpoint of faith in the Creator, and a realization that He is necessarily the embodiment and representative of the very highest and very noblest qualities of which the human mind could conceive—perfect in Justice, perfect in Wisdom, perfect in Power, perfect in Love.

The heart that thus considers, makes progress, grows in grace, in knowledge, in love. The heart that fails to consider the little things, is hindered from a proper consideration of God and from a proper appreciation of His Plan, and thus from a proper appreciation of His Character.

# A Soldier of the Cross.

WORD was received early last month that our dear Brother Voege of Digby, Victoria, finished his earthly course in the early hours of March 1st, having passed away peacefully in hospital where he had been taken two days previously.

Our dear Brother was truly a faithful and humble follower of the Master and rejoiced greatly in the truth for more than twenty years past. He will be greatly missed by the friends where he resided, and all the brethren who met him at the Melbourne and Adelaide Conventions over the years will feel a sadness at his passing, and yet will rejoice in his faithfulness and zeal, and to know that all trials and sufferings are ended and now he has entered into his reward.

‘The addresses given by our Brother at the Conventions reflected the sweet and fragrant character developed by the spirit of the Lord. The trials and testings over the years had such a mellowing effect; our dear Brother was truly loved by all those of like precious faith. Of a deeply poetic mind, our Brother Voege was gifted with a memory for retaining and expressing the choice Scriptures and. the helpful writings of Christians of all times. We feel sure that the helpful associations and the many pleasant memories of our dear Brother in Christ will greatly assist all fellow pilgrims who knew him to become more like the Master, as they think on these things.

The opportunity is taken to present below an address given by our dear Brother Voege at the Melbourne Convention some years ago. It is based on the words of Paul in Phil. 4:7—”And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus,” and is, entitled—’’Peace.”

PERHAPS we could read those lovely words in Numbers 6:24-26—”The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.” No wonder they are such favourite verses with Bible students! It was the climax of the Jewish benediction.

We have Jesus presented to us in prophecy, as mentioned in Isaiah—”Of the increase of His government and peace there shall be no end.” Peace was the theme of the angels that announced our Saviour’s birth. It was the chosen salutation of all, “Peace be unto you.” “Peace be to this house.” It was Jesus’ dying legacy to His own. In thirteen Epistles Paul prays that those to whom he wrote might have peace. In 2 Thes. 3:16, he writes, “Now the Lord of peace Himself give you peace always by all means.”

There is perhaps a difference between the peace with God and the peace of God. In Rom. 5:1 Paul tells us,

“therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” This is the peace of reconciled relations, because Jesus Christ having made peace by the blood of His sacrifice, the believer has only to accept it by faith as the definite work of his Redeemer. Peace is found first in justification, and is perfected by the believer’s daily and hourly obedience to the Divine will. Our text says, “God shall keep your hearts and minds in peace.” Isaiah says, “Thou wilt keep him in perfect peace, whose mind is stayed on thee.”

When I was looking over these beautiful texts of peace, especially the perfect peace of God, I felt the position that I have a task which I can never do myself. Not many months ago I experienced disappointment which I felt rather acutely. I blundered, and I failed someone who had depended upon me, and so failed the Lord. Was it the Lord’s will that I should have that experience, or had I failed? One night a comforting little Scripture came back to my memory— ”Be of good courage, and He shall strengthen thine heart. Wait, I say, on the Lord.” The peace of God, the peace of Christ, who can estimate its value? And yet how easily we may injure our peace of mind as the Apostle says, doing the things we should not have done, and not doing the things we ought to have done.

I just thought I would give a few opinions and experiences of those whom I love to read about—how nicely they put their failures.

“It is not the thing you do.
But the thing you left undone,
Which gives you the bitter heartache
At the setting of the sun.
For we pass through life but once, and never more
Can we come back just the same way
To get more out of life, to undo the wrong,
Or speak love’s words we knew and did not say.”

The past can never be recalled. Regrets are futile: I can only give due honour to the Lord, whose compassion filled me; whose faithfulness reaches unto the clouds, ‘and whose mercy is as wide as the seas. Memory is a distinct aid to peace, which never changes. Let us forget the factious, irritating things that are in our daily lives. Let us remember more the gentle word that moved our heart when all the world seemed wrong.

Oh how lovely are the messengers that bring the Gospel of peace! Especially if they come to us when hope is gone and the heart is troubled. There is a little verse I would like to read, I think I have read it to you before

“All day long it looks so white and forlorn,
That love at night which springs new born,
Making Thy gracious plan a sacred shrine
Of memories and love divine.”

“So may I in fashion liken to this sweet flower
That when the evening shadows fall,
When fear and loss so many hearts appal,
Make of my life a gracious fragrant power
That other hearts so care-worn and oppressed
May find in me refreshment from a heart at peace with thee.”

”A heart at peace with thee.” There seems to be such a lovely Scripture for that in Malachi 2:4, 5—”And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of Hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.” What a lovely Bible character of peace to stay our mind upon! Can we live up to it? Surely the Lord does expect us also to walk with Him in peace. Levi was only human, only a man of like passions as we are, and it is the little things that count; surely we can be filled with peace, God means us to be.

There is a saying that the good we do to others always recurs on ourselves, and it is true in the matter of peace. For as we do good unto others so shall be done unto us, and as our Master says, “A cup of cold water given in the name of a disciple shall in no wise lose its reward.”

Frances Ridley Havergal said it was the little things she did in which God blessed her most, not her masterpieces of literature and music. I often think as I read her life how she could value these little texts—”He forgetteth not the cry of the humble,” and “He giveth grace unto the lowly.”

“Vessels it may be, not costly or gold-
Vessels it may be of quantity small—
Ready for service all simple and lowly,
Meet to be used for the Master above.”

This same writer had her battles and disappointments.
She knew the Christian walk in its every avenue.

Although amid stress and strain, it is favour, it is calm, it is peace. She writes:

“And now I trust Him for His grace Which meets so perfectly my place;
And peace through every trial flows,
Because I know that Jesus knows.”
Then there is another lovely poem I would like to read to you:

“The sun never sets in the land of delight, •
Where love’s glorious impress is given;
And brighter we shine as we walk in the light
On the pathway that leads up to heaven.

The burdens of earth-life are lighter today
As we lean on His life-giving Word
For the joy of the Lord is our strength on the way,

And His smile is our precious reward.
“Our praises ascend as sweet music to join,
Then mingle and swell round the throne,
From the fetters of earth to love all Divine,
That seals us forever His own.
We’re waiting to hear it, the summons to come,
To share in the glory prepared;

Whether waking, or sleeping, we'll reach to our Home,
With each broken tie healed and restored."

Dr. Matheson had a wonderful experience. As he writes in his own words—"One night I sat .unhappy and sad, suddenly these words came to my mind:

"O love that will not let me go,
I rest my weary soul on thee;
I give thee back the life I owe,
That in thine ocean depths its flow May richer, fuller be."

"I had the impression that the words were being dictated to me, and in a few moments the whole four verses were complete." They were never corrected. He was known in Scotland as the author of the matchless hymn.

There are some lovely words in Daniel 10:19"0 man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong." How exquisitely loving and gentle! God sends a messenger to his perplexed and bewildered child. He is the same yesterday, today and forever, and that peace is still available for you and as it was when those words were spoken for the strong-souled Daniel centuries ago. God means us to have His peace.

In our Lord's last long talk with His disciples, it is one of the gifts He gives to men. It has never left the earth. Remember we are in the school of Christ, and Satan, the adversary, would tempt us. The Lord tests us for love's sake. Unexpected trials may overtake any one of us—trials perhaps where the circumstances seem inexplicable and mysterious, but the Lord means His people to have His peace always. "The Lord will bless His people." "The Lord God will give strength unto His people, the Lord will bless His people with peace." "Though the hills be removed and the mountains be cast into the midst of the sea, yet my loving kindness will not depart from thee, nor the covenant of my peace be removed." What lovely Scriptures to draw us along!

Isaiah says, "Thou wilt keep him in perfect peace whose mind is stayed on thee." The surface of the sea is agitated and driven by storms and tempest-tossed, but deep down there is a part of the sea that never stirs. I was reading something on that; it seemed to be such a wonderful illustration of the peace of God which passeth understanding. There is an eternal calm and he who has the peace of God enters into that eternal calm.

The peace of God is a peace of the mind, which rests upon a settled conviction. If I do not know the truth or do not believe it, it is impossible to have that deep peace, that tranquil hiding place where you will always find a place of the utmost assurance and rest. This peace is the rest of a heart which has found its home in God.

God never meant that we should find permanent rest for our hearts even in the love of human creatures, who may be gone tomorrow. It is a rest of the will which has fully resolved upon obedience to God. Just as the magnetic needle keeps moving from side to side of the compass until it settles toward the pole star, so does mind and heart and will until they are fixed on God.

Now I will just leave three Scriptures with you. "Blessed are they who hear the Word of God and keep. it." (Luke 11:28.) "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." (Prov. 1:33.) "In the fear of the Lord i strong confidence: and His children shall have a place of refuge." (Prov. 14:26.)

"The joy of the Lord is our strength on the way
And His smile is our precious reward."

# Our Lord’s Great Prophecy.

(Part 6. Continued from March Issue.)

## Proximity of the Kingdom of God.

“*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 shall see all these things, know that it (the Kingdom of God—Luke 17:21) is near, even at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled.” “Heaven and earth [the present ecclesiastical and social order ] shall pass away: but my word shall not pass away. ”—Matt. 24:32-35.

UNBELIEVERS have seized upon this passage claiming that it manifestly has not been fulfilled, and hence proves our Lord to have been a false prophet. They apply the prophecy wholly to the troubles connected with the fall of Israel’s national polity in A.D. 70, and contemptuously remark that that generation and many more passed away without seeing the fulfilment of “all these things.” Our answer to this, of course, ,is that our Lord’s prophecy is not understood,—that it referred only in part to the trouble upon Israel which culminated in A.D. 70.

But to meet the objection, certain Christian writers have been led to claim that the words “this generation” really meant, “this race,” the Jews, shall not pass away until all these predictions have been fulfilled.

But we must dissent from this interpretation for several reasons:—

(1) Although the words “generation” and “race” may be said to come from a common root or starting point, yet they are not the same and in Scriptural usage the two words are quite distinct.

Notice that in the New Testament when the word “generation” is used in the sense of race or posterity, it is always from the Greek “gennema” (as in Matt. 3:7; 12:34; 23:33; Luke 3:7) or from “genos” (as in 1 Pet. 2:9). But in the three different records of this prophecy our Lord is credited with using a wholly different Greek word (genea) which does not mean race, but has the same significance as our English word generation. Other uses of this Greek word (genea) prove that it is not used with the significance of race, but in reference to people living contemporaneously. We cite in proof,--Matt. 1:17; 11:16; 12:41; 23:36; Luke 11:50, 51; 16:8; Acts 13:36: Col. 1:26; Heb. 3:10.

(2) Our Lord could not have meant the Jewish race, and it would have been improper to have used a Greek word signifying race, because the Jewish race was not the subject of the apostles’ inquiry nor of (* *The Hebrews divided their year into two seasons, Summer and Winter,* jour Lord’s prophecy in reply. Israel is barely referred to in the prophecy, and to have said, This race will not pass away until all be fulfilled, would have left the matter open to the question as to which or what race might be meant, for no particular race is indicated. It would, therefore, if the word meant race, be as proper to say that it meant the human race as to say that it referred to the Jewish race.

But understanding “genea” here, as elsewhere, to mean generation, and recognizing that our Lord’s words were) a prophecy covering the entire Gospel age, we have no difficulty in understanding the statement to mean,—”This generation [which will witness the signs inquired for by the Apostles and just enumerated by our Lord—namely, the darkening of the sun and moon and the falling of the stars, etc„] —this generation shall not pass away until all these things be fulfilled.”

A further important consideration is the correct understanding of the words, “till all these things be fulfilled.” The following statement on this point from “Bible Students Monthly,” of some years ago, is enlightening:—”It is generally understood that the word ‘fulfilled’ should have the same meaning as the words ‘accomplished’ or ‘completed.’ But the word used by our Lord does not mean ‘come to pass’ in the sense of being ended; but ‘come to pass’ in the sense of beginning to happen, or beginning to take place.

“One Greek scholar and writer says on this word that the Lord concludes this special prophecy of the tribulation by adding, ‘Verily I say unto you, this generation shall not pass till all these things begin to take place.’ He then explains that the Greek word 'genetai’ used by our Lord here is a derivative of the Greek 'ginomai,’ which has a wide variety of meanings, few of which are so definite as the thought in our word ‘fulfilled.’ He further says, The word is 'genetai’ from 'ginomai’ and means, to begin to be, to come to be; and is quite different from 'pleroo’ which does mean, to fulfil.’ In Luke 21:32, which is the parallel passage, we have the former word 'begin to be,’ while in verse 24, we have the latter word ‘fulfilled’ (referring to the Times of the Gentiles) . Professors Young and Strong, in their concordances verify this suggestion regarding 'ginomai.’ Young shows it to be translated ‘be’— (the verb ‘to be’) 249 times; ‘come to pass’ 82 times, and many other forms which show a present and not a past fulfilment. Strong says 'ginamai’ (to cause to be; 'to become’) is used with great latitude. He then gives a list of words which include ‘arise,’ 'be assembled,’ ‘be,’ 'brought to pass,’ 'continue’ and many more indicative of a present happening. As an instance we may note a form of ‘genetai’ in John 13:2, which in our Authorised Version is translated ‘and supper being ended.’ It is quite clear from verses 26-28 that supper was not ended but was only just beginning. The Revised Version renders it and during supper.’ The Diaglott translates it ‘as supper was preparing . . . ‘ What our Lord really meant was, ‘This generation shall not pass till all these things begin to happen.’ - The sprouting of the fig tree was surely not a casual remark. The peculiar circumstances narrated of our Lord’s curse upon a fig tree which bore no fruit, and which withered away directly (Matt. 21:19,20) , inclines us to believe that the fig tree in this prophecy is intended to signify the Jewish nation. If so, it is being signally fulfilled, especially. since 1918 and including recent events with the setting up of the Jewish State in Palestine.*

It is suggested that a “generation” might be reckoned as equivalent to a century (practically the present limit) or one hundred and twenty years, Moses’ lifetime and the Scripture limit. (Gen. 6:3.) In any case it can be truly said that the generation observing the progress of the harvest work through some considerable part of the last century has also seen “all these things begin to happen,” namely, the great falling away in the systems of religion (the sun and the moon darkened, and the stars falling) , the false Christs and false teachings abroad in the world, the budding of the fig tree (the great progress made by the return of the Jews to Palestine) and the intense clouds of trouble that have encircled the world since 1914, and especially in the last few years.

The implication is that “this generation” need not necessarily see “all these things” accomplished or completed, but having seen them “begin to come to pass,” then their fulfilment is sure within a further reasonable period of time. The words of Luke 21:28 agree with this understanding of our text, as well as being one of the most encouraging and comforting messages from our Lord for His people living in the harvest of the age. “And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.”

“But of that day and hour knoweth no man; no not the angels of heaven, nor the Son, but my Father only.” (Matt. 24:36, Sinaitic MS. Compare. Mark 13:32, 33.) “Take ye heed, watch and pray, for ye know not when the time is.”

To many these words seem to imply much more than they express: they think of them as though they put a lock upon and made useless all the prophecies of the Bible;—as though our Lord had said, “No man shall ever know,” whereas He merely said, “No man [now] knoweth,” referring only to the persons who heard Him—to whom the exact times and’ seasons were not due to be revealed. Who can doubt that the “angels of heaven” and “the Son” now know. fully and clearly, matters which have progressed so nearly to fulfilment? And if they are not now hindered from knowing by the statement of this verse, neither now are God’s saints hindered or restrained *(* The fulfilment of prophecy in relation to the Jewish hopes is presented in the booklet “Chosen People” supplied at 1/3 post paid.)* by this verse from seeking an understanding of all truth “written aforetime for our learning.” Our Lord delineated the course of events, and assured them that if they would watch and pray and thus continue faithful, they, at the proper time, would not be left in darkness, but would see and know.

God, through His Prophet Daniel, pointed out that at this time “the wise shall understand” the vision and prophecy, and merely that “none of the wicked shall understand.” (Dan. 12:9, 10.) To this the Apostle Paul adds his testimony, “Ye brethren are not in darkness that that day should come upon you as a thief,” although it shall come thus upon all the world. “Watch ye, therefore [that in due time ye may know] , and pray always that ye may be accounted worthy to escape all these things that shall come to pass.”

(To be continued.)

# Correspondence.

Dear Frank and Ernest—I would like to let you know how much I enjoy your Sunday morning broadcasts. I find them very interesting and helpful. Not always am I able to pick you up on my set however, and if it could be at all possible, I would appreciate the copies sent to me weekly. If Feb. 27th is still available could I have a copy,

Enclosed is a 10/- note—a small donation towards your work. Thanking you, I remain, A friend in Him.

(Printed copies of the broadcasts are gladly supplied, upon request--B. B. Institute.)

Frank and Ernest, Dear Sirs—I was very pleased that you took for your subject this morning conditional immortality. I have been a firm believer in it for the last 40 years but it is a subject you can’t very well make much headway with, as the orthodox teaching of your immortal soul seems to be the most believed. However, I have been having a talk on the subject with a Baptist minister here who says he never had it brought to his notice before, but he would look into it. Now, I wonder if I could have a copy of this morning’s talk which I would like to put into his hand, and I will be so thankful to you. I am, Yours in the soon coming One.

Dear Frank and Ernest—I have pleasure in enclosing P.N. for .E1 in payment of “Peoples Paper” and donation towards your radio sessions which my wife and I appreciate very much. I should have sent this much sooner but have not been in good health for some time. I will be pleased if you can let me have a copy of “Hope Beyond the Grave.” I remain, Yours sincerely.

Frank and Ernest, Dear Sirs—Please send me your book entitled “Hope Beyond the Grave.” I am a regular listener to your Sunday morning session and enjoy it very much. Wishing you every success in your good work. Yours faithfully.

Frank and Ernest, E.4, Vic., Dear Sir—I am interested in your session over station 2KY which I came across by the merest chance this morning. I would be very pleased to receive 3 copies of this morning’s scrip as two of my friends are also interested.

I would state that I love the Lord Jesus Christ as my Saviour and “hold fast the Risen Head.” Any other literature which you think may be of interest I would be interested to read. Yours in His love.

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