



The River of Waters of Life

(Contributed Address)

THIS is what you might call a two-finger discourse—one for Revelation 22, and the other for Ezekiel 47. In both of these chapters we have a similar picture, a picture by God of the river of waters of life. Please read Rev. 22:1-4, and Ezek. 47:1-12.

In these two accounts we recognize that we have a picture of how the blessings of God will flow out of the New Jerusalem, and eventually provide life for all mankind. That is the general lesson brought forth here. We shall look at various specific lessons within the general.

We would like to notice first the one difference between these two visions. They are almost identical. In both of them we see a river of water of life. The function of its proceeding is to bring health, peace and life. But we see a different source. In Revelation the river proceeds out from the throne of God. In Ezekiel the river proceeds from the Temple of God. From one we have the river starting from a ruler, from a kingly palace throne. In the other, it proceeds from a sacerdotal, priestly function. But the two are well combined in a third picture, brought up in Zechariah 6:12, 13—"Speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Notice in these verses we have combined the two separate functions that operated through most of Israel's Old Testament history, the function of the priest and the function of the king. Here he says this One whose name is The BRANCH, out of the root of Jesse, Jesus Christ, is both a priest and a king. He is a priest upon the throne. In Zechariah the throne is not in the palace, but the temple. The river of waters of life flow out from the enthroned

position of the great King who bought that kingdom by the gift of His life for your sins and mine, the Lord Jesus Christ.

The origin of this river is given in Ezekiel. It originates from the temple which Ezekiel saw in vision, which stood on Mount Moriah, where Abraham offered Isaac, where Solomon built his temple, where Zerubbabel built his temple, where Herod built his temple. Ezekiel says in this temple the river comes out as from the ground itself, waters ever-present at that mount.

We have other Scriptures connected with waters from Mount Moriah, such as Psa. 46:4. Here in one of the prophetic Psalms of the days of trouble to come, we find—"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." We like to think of this river as an ever-flowing water of truth, flowing forth to give truth to the people of God. We think that is the interpretation of Psalm 46. However, when he was writing that Psalm, David was writing also for his own time, and recognizing in his own time there was a river that made glad the city of God. To David, the city of God was nothing else than the literal city of Jerusalem. David was instrumental in finding the river which made the city unique on the earth. In olden days when they fought battles, they would use seige warfare. They would encircle the city until they starved the people so they would have to surrender. They would cut the people off from water and vegetable crops. It was easy to do, because a city was usually built on a hill; but you did not find a water source on a hill, but in the valley. So with a city built on a hill, the people would have to come outside the city to get the water. But Jerusalem had an underground river running right through Mount Moriah. Traces of it are still there today. As the river became less accessible in the days of Hezekiah, he drove a tunnel to bring the water into the city. This tunnel went from the spring Gihon to the pool of Siloam. "There is a river, the streams

whereof shall make glad the city of God" because this river could never be cut off; it was internal. What a beautiful picture of truth! Truth is not dependant on external sources. It is based upon our individual relationship with our Creator. There is a river, safe against all besetments, that makes glad the city of God.

Again, in Psa. 87:7, David speaks of this river. When he brought the Ark up to Jerusalem, he says—"As well the singers and the players on instruments shall be there: all my springs are in thee." It was a mountain full of springs. If you happen to go to the convent of Ecce Homo, they will show you the water system. It is one giant system. Symbolically he is saying that which Mount Zion pictures, Jesus Christ and His Bride, are all of those water springs. In John 7:38 we read—"He that believeth on me . . . out of his innermost being shall flow living water." There would be eternal water coming forth because all of the life-giving sources of the New Jerusalem would be found in what is pictured as the mount of Zion, the Church of Christ.

In Ezekiel we have the Mount of Zion, Mount Moriah, as the picture of Jesus Christ and His Church. Now we will trace the river as it begins to flow out from these. This is the city set on a hill. In that hill we see the place of sacrifice. We see particularly the sacrifice of Jesus of Nazareth, and that through His sacrifice access to the spring of water comes. Because He died, there is now a place for the water to spring forth to mankind. So even literally, that is true. That area of the temple mount considered to have probably been the place of the great altar is now the site of the Mosque of Omar. Enshrined in the mosque is what they consider to be traditionally the stone on which Abraham offered Isaac. In that stone today you can see a hole, and that goes down to Gihon, the very spring we are speaking of. Because of the blood of the sacrifices they offered by the scores and hundreds, the blood was poured into this hole to be washed away by the streams below. So on the south side of the hole today there is still literally this symbol where the blood of Jesus Christ makes available to mankind the blessings of life.

He tells us how this water gets from here to there, from the south side of the altar to the place where the people are. I looked, and saw it was going east. I could not go east so I went out and walked around the mount, and saw the water come out through the eastern gate, and it flowed down into what today we would call the Kidron Valley. Here again is a beautiful picture, because we learn about this east gate in Ezek. 43:1-5—"Afterward he brought me to the gate, even the gate that looketh toward the east: and, behold, the glory of the God of Israel came from the way of the east: and his voice was like the noise of many waters: and

the earth shined with his glory. And it was according to the appearance of the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court: and, behold, the glory of the Lord filled the house." Here at this stage we notice that whatever this glory of the Lord is, it comes into the temple, the first thing that enters in, and by way of the east gate, and fills the entire temple with the holiness and glory of God. The same thing happened in the Tabernacle and Solomon's Temple; as they were being dedicated they were filled with smoke to show God accepted them, and His glory was there. "The glory of the Lord" is one of the terms used for those who will share with His Son Jesus Christ the privileges of the heavenly, divine nature, to bring back mankind from the dead. The Church is the glory of the Lord, and it comes into the Temple by the east gate.

In Ezek. 44:1 we read—"Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut." Once the glory of the Lord came in, the door was shut. There was no more going in to the temple through the eastern gate. Once the Church of Christ has entered into its relationship of sharing with Jesus His throne and home and the glories of the divine nature, that offer will never again be made.

But we know more about these gates. He says, Even though we are closing the gate, it will still have a function. In Ezek. 44:2, 3—"Then said the Lord unto me: This gate shall be shut, it shall not be opened, and no man shall enter in by it: because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same." So although no one can enter through this gate into the temple, one class of people, the princes, can come into the gate itself. If you measured the gate you would find it is probably 20 ft. wide; there is quite a gate area. The princes can come in and sit and meditate; they can come in for communion, and go out again. These princes are described in Psa. 45:16—"Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth"—a beautiful picture of those prophets of olden times who had been the fathers of Israel. These shall become the children of this kingdom, and be sent out as ambassadors to all the earth. How more beautiful to describe it than the princes going in for communion, then going out and communicating! It is from this eastern gate, this spiritual class that is complete, that issues forth these glories of the Lord.

In Ezekiel 47 the next feature is different from most rivers. It has one source. As far as rivers go, it is different. Generally if you have only one source, the further the river goes the smaller it becomes. Our rivers become greater the further they go, but they have tributaries. But here we have a single source. In the short space of four thousand cubits, perhaps just over a mile, that river has grown from a trickle to a river you have to swim in. He tells us how deep that river is by an unusual system of measurements. Generally in the Bible if we are to measure something we get out a yardstick or footrule or whatever. This man had a reed in his hand. He would go a thousand cubits, but would not use the reed to measure the river's depth. The depth of that river was measured by the measuring stick of a man's body. He would go along the length of the river with the reed and measure a thousand cubits, and go in and see how deep it was on the man's body. It was ankle deep, then knee deep, loin deep, too deep, so he had to swim. Why? Why does he use a man's body as a measuring stick? Why not the normal way? Why does he give us these intimate details of how quickly the river rose?

Coming back to another thing God is doing today, doing with you and with me—God hopefully is developing in you and me a character that will be pleasing to Him, that is moulded and shaped after the likeness of His Son. That new name is the exact counterpart of the name He has, the character He is writing in us is the exact counterpart of His character. That is what He is developing in us. But he does not do it all at once. He does it a little bit at a time, one feature, then another. I am sure you have heard the illustration of the racecourse. It is as if you were running a race, developing these characteristics. You know how far you have gone by quarter marks. So in a Christian racecourse there are quarter marks. These quarter marks are marks of love. As we first develop our relationship with God, we have a duty love. I know God is greater than me, and therefore I respect Him. I realize I owe Him this respect and the love that goes with it. That is fine. It is not the end of the Christian course, but a good place to start. Then another quarter mark, we are loving God not because He is so great, but because we can appreciate His goodness and we have a heartfelt response, our goodness to His goodness, and we go from knowledge to knowledge, and grow in love. So it is an appreciation love. Then He says—"Do you really love Me? If you really love Me, you will love those who are mine." So the next test is love of the brethren. "Greater love hath no man than this, that he lay down his life for his friends"—for his brethren. We come to that point when we are willing to express ourselves in sacrificial love one for another. That is not only for those we feel fully drawn to. Our love for them must start before

they are our brethren. It will prompt us to witness to what the Lord has done for us, a confession of Jesus Christ, so that others, hearing this confession, may make a similar confession. That is part of brotherly love. But do not even the Pharisees love those that love them? But the next step is to love our enemies. While we were yet sinners, Christ died for us. So there are these quarter marks from obligatory love to appreciative love, love that brings in those who are God's, love that brings in all mankind.

This is true today. This will be true tomorrow. It will be equally true for mankind in their future development. That is what this river is showing. It is showing a gradual development of their relationship to God. They go out and walk in this river, ankle deep. They must have enough love for God to walk in His ways. It is the beginning stage; it is only a duty response. Everybody must follow. It must be done; it is the law of that kingdom. Some places of employment have a motto—"You will like working here. It is one of the rules." So mankind will walk in this kingdom way; it is one of the rules.

He goes another thousand cubits, and the water comes to his knees. At that time every knee shall bow to Jesus Christ. That is the next measurement of love. Do they go beyond walking in His ways; do they come to the place where they willingly bow the knee to Him? That is wonderful! And every knee will do it. That is why no man will need to say to his neighbour, Know the Lord; for all shall know Him, from the least to the greatest of them.

However, that is not enough. Go another thousand cubits. This time the water comes to the loins. The loins are associated with the reproductive organs. Mankind, as they progress in that kingdom, will have to develop a love that is not only bowing the knee, but reproducing, witnessing and confessing to Christ so others can become children of God. They become children in the same sense as Paul said—My son Timothy. They have to come to the reproductive stage of being confessors of truth.

Now, go another thousand cubits, and the water submerges them. They love not only those to whom they have taught the truth, but gain a full, total, submissive, baptismal love, completely submerging all of self to God.

The river goes out and grows. If it goes further to the east country it gets to the sea. There are various physical correspondencies today described here. But now we come to a problem. If you look from the Mount of Olives and on to Jerusalem, the Mount of Olives is broad; it covers the eastern edge of Jerusalem. No matter how much water comes forth from the temple mount, it cannot flow east, it will

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Our Lord's Memorial

AS we approach another anniversary of our Lord's great sacrifice, all the Lord's dear people surely esteem it a privilege to keep the Memorial of His death in spirit and in truth, in response to His request that we do this—"In remembrance of me."

It is of note that the Scriptures contain no request by our Lord that His followers should observe His birthday each time an anniversary comes round, but He made a **special request** that all who would be His consecrated disciples should truly celebrate His death. As our Lord's sacrifice as "the Lamb of God" took the place of the annual Jewish Passover ceremony, it is most reasonable that the observance of the Memorial of Christ's death be celebrated yearly also, on the anniversary of the institution of this observance which Jesus gave to His little band of apostles "on the night in which he was betrayed."

The Apostle Peter presents the matter of our Lord's sacrifice as our Redeemer so beautifully in 1 Pet. 1:18-20—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conduct received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you." The perfection of Christ, as the Man Christ Jesus is clearly indicated in this passage, and it is just as clear that the Passover lamb which the people of Israel were instructed to sacrifice each year was a type of Christ, our Passover Lamb.

Our readers generally are well acquainted with the fact that the sprinkled blood of the Passover lamb was the means of saving Israel's firstborns from death in Egypt, as well as being the means of delivering all Israel out of Egyptian bondage on that special Passover night so long ago. That was a wonderful deliverance! What shall we think and say, however, about the saving of the spiritual firstborns unto God of this Gospel Age, and the ultimate deliverance of all the human race from the bondage of sin and death, because of the sacrifice of the antitypical Lamb of God, even Jesus Christ? Truly this wonderful prospect fills us with joy and thankfulness beyond description!

The Apostle John assists us to see the procedure required so that we may become members of God's house of sons, when he states in John 1:12—"As many as received him (Jesus), to them gave he power (the right, or privilege) to become the sons of God, even to them that believe on his name." We see from John 6:44 that we could not "receive" or believe on Jesus "except the Father draw us." What a great favor, then, God bestows upon those whom He draws to Jesus—that believing in Jesus as their personal Saviour, they then have the opportunity of consecrating their lives to God, and by so doing, become the sons of God, in hope of the heavenly inheritance. It will be seen that believing in Jesus does not automatically make one a son of God, but does give a standing before God, enabling all such to present their bodies a living sacrifice, to walk in the steps of Christ, thus becoming sons in God's heavenly family. This is explained by the Apostle Paul—"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake"—Phil. 1:29. And this is also the explanation of the meaning of the Memorial of our Lord's death.

From Matthew's account of our Lord's Memorial we read in chapter 26:26—"And as they were eating"—finishing the Jewish Passover supper—"Jesus took bread"—the unleavened bread of the Jewish supper, picturing His own perfect humanity—"and blessed it"—gave thanks to God for this fitting symbol—"and brake it"—picturing the breaking of His own body—"and gave it to the disciples, and said, Take, eat; this is my body." In other words, appropriate His perfect humanity, thus gaining justification by faith in the perfect sacrifice of Jesus. As expressed by Paul in Rom. 5:1—"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

The following verse, in Matt. 26:27, reads—"And he took the cup"—the cup of the fruit of the vine—"and gave thanks"—thanked God for this symbol of His own blood—"and gave it to them, saying, Drink ye all of it." Again, Jesus was saying, appropriate my blood, my life, my perfect humanity, thus also gaining justification by faith in the sight of God. And it is the justified human life that true believers in Christ have the privilege of laying down in the steps of the Master.

This secondary and deeper meaning of our Lord's Memorial the Apostle Paul was used of God to explain so beautifully in 1 Cor. 10:16, 17—"The cup of blessing which we bless (for which we thank God), is it not the communion (common participation, or partnership) of the blood of Christ? The bread which we break, is it not the communion (common participation, or partnership) of the body of Christ? for we being many are one bread, and one body; for we are all partakers (sharers) of that one bread." In this explanation from the apostle

we see the oneness of Christ and His members beautifully revealed. So, in observing our Lord's Memorial we not only do so "in remembrance of Christ", but we also signify our own willingness to be broken with Him, and have our life poured out in sacrifice with Him.

The Apostle Paul has left us a wonderful example of devotion to Christ in his letter to the Philippians, as follows—"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"—Phil. 3:10-14.

As we meet again this year at the Memorial of our Lord's death, we realize that it is required that we do so with pure hearts, having sought forgiveness for all shortcomings through the merit of Christ, and thus be acceptable in the sight of God. As Paul admonished the Corinthians, we too can take the lesson from his exhortation in 1 Cor. 5:7, 8—"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover (Lamb) is sacrificed for us: therefore let us keep the feast . . . with the unleavened bread of sincerity and truth."

"Saviour, Thy dying love
Thou gavest me,
Nor would I aught withhold,
Dear Lord, from Thee.
In love my soul would bow,
My heart fulfil its vow,
Myself an offering now,
I bring to Thee."

Passover Memorial 1981

The anniversary of the Memorial of Christ's death falls this year on the evening of Friday, 17th April. It is the privilege of the Lord's people to observe this memorial at this season "in remembrance of Christ."

Memorial Services

MELBOURNE—Sunday, 12th April, at 6.30 p.m., at Auxiliary Room, Kew City Buildings, Charles Street, Kew.

ADELAIDE—Sunday, 12th April, at 6.15 p.m., at M.U. Hall (2nd Floor), 16 Franklin Street, Adelaide.

Adelaide Easter Convention

The brethren of the Adelaide Class extend a cordial invitation to all friends able to attend the Easter Convention to be held (D.V.) on April 17th, 18th and 19th, at the M.U. Hall (2nd Floor), 16 Franklin Street, Adelaide. Further information from the Class Secretary—Mr. F. M. Grinsted, 1 Wendy Avenue, Valley View, South Australia, 5093.

The Claims of Love and Justice

"God is love; and he that dwelleth in love dwelleth in God, and God in him"—1 John 4:16.

THERE is nothing more necessary to the peace and prosperity of the church of God than that its members should have a clear understanding and appreciation of moral principles, with a full determination to be controlled by them. Even among Christians there are often differences of opinion, with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through a failure to rightly distinguish between the relative claims of love and justice. Therefore we deem it profitable briefly to consider these principles and their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by the square and compass, both of which are fitting emblems of its character. Justice knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for "good weight" or "good measure:" there is no grace in it, no heart, no love, no sympathy, no favor of any kind. It is the cold, calculating, exact measure of truth and righteousness. When justice is done, there is no thanks due to the one who metes it out; such a one has only done a **duty**, the neglect of which would have been culpable, and the doing of which merits no favor or praise. And yet, cold, firm and relentless as this principle is, it is declared to be the very foundation of God's throne. It is the principle which underlies all His dealings with all His creatures; it is His **unchangeable business principle**. And how firmly He adheres to it is manifest to every one acquainted with the plan of salvation, the first step of which was to satisfy the claims of justice against our race. Though it cost the life of His only begotten and well beloved Son to do this, so important was this principle that He freely gave Him up for us all—to satisfy its legal claims against us.

The principle of love, unlike that of justice, overflows with tenderness and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be regarded as a favor or a manifestation of love, which has not underneath it the substantial foundation of justice. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, We should be just before we attempt to be generous.

And this is right: if justice is the foundation principle in all of God's dealings, it should be in ours also; and none the less so among brethren in Christ than among those of the world.

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go to the south or the north. Right now there is a barrier. We need to get rid of this barrier if the water is to flow east. Zech. 14:4 shows how God gets rid of this barrier.—“And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.” Verse 8—“And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.” Here is our third picture of this river. In this picture He tells us what He does to the barrier in the way. He will split the mountain. He is not primarily talking of literal earthquakes. That might happen. But this is a prophecy, and in the prophecy He is talking of symbols. That which is symbolized by this mountain will be divided in two. That mountain is the same mountain as in Isaiah 2, the great kingdom that Christ sets up on the earth. This kingdom will be in two parts, so He will split this great mountain, half toward the north country, the throne of God—“Promotion cometh neither from the east, nor from the west, nor from the south”, but from the north, where God dwells. Half of it goes to the spiritual phase of this kingdom; those who follow Christ into death—“If ye suffer with him, ye shall also reign with him”—those who form the heavenly phase of the kingdom. Half goes to the south, the ones on earth, the ancient ones coming back from the grave, the princes who minister these great tidings of good to all mankind. Here we have the symbolic splitting of the mountain into two phases, so the water has access eastward to accomplish its purpose. The water has provision made to serve the area toward the east country

In Ezek. 47:10 we read—“And it shall come to pass that the fishers shall stand upon it from En-ge-di even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.” Here we have two place names given. If we can imagine a map of the Dead Sea area, the waters are going out from Jerusalem, and they split into two channels to flow to the Dead Sea. Right at the southern end even today, is the area called En-ge-di. It is famous. David camped by En-ge-di. En-ge-di today is a beautiful waterfall in the midst of a barren land, and there are refreshing waters in the hottest of deserts.

Today there is a spring called Empashpa. That is a recent name. It is the ancient En-eglaim. The waters sweeten the Dead Sea. There are two things we want to mention in connection with this. If you were to take an

airplane over the Jordan Hills today, and take a mapping camera, you would find there are two wadi systems that go, one from En-ge-di and one from Empashpa, to the back side of the Mount of Olives. It is interesting. We are not emphasizing the literal, but it is interesting to note the correspondency. Literally, they are there. About ten years ago the National Geographic Magazine published a map of the floor of the Indian Ocean. They showed a fault line; that is where the earthquakes happen, and levels drop. They showed a fault line that came up the Indian Ocean, up the Gulf of Elat, through the Dead Sea and ended at the Mount of Olives. It may not be anything more than an interesting fault line—but it is interesting.

These waters come in at En-eglaim and En-ge-di. Why these two? Why two branches of the river? We suggest that because in God's plan there are two parts that share in bringing these blessings to mankind.

Jesus Christ and His Church are shown so beautifully in the sacrifices on the Day of Atonement in the Tabernacle. The sin offering for Israel was first a bullock for Aaron and his house, picturing Jesus Christ, and secondly a goat, picturing His Church. The Apostle Paul speaks of this in Hebrews 13:13—“Let us go forth therefore unto him without the camp, bearing his reproach.” There are these two parts in the one sin offering, Jesus Christ and His Church, one offering for mankind. Here we find one stream broken into two parts, one coming into the Dead Sea at En-eglaim and the other at En-ge-di. En-eglaim means The Fountain of the Bullock, and En-ge-di means The Fountain of the Goat, the same two things we have in Leviticus 16. From the Fountain of the Bullock to the Fountain of the Goat. From these sources will the sweetening come. When it comes, everything in that sea which is dead will become sweeter because the water will be of such a quality that it will sweeten it. It will have an outlet. The water will not become stagnant and let the salt build up and take away life. Fish shall live there. I went swimming in a little stream there, and saw hundreds of fish, living fish, in the Dead Sea. They swam in the stream. They were swimming for one or two minutes, then they died. As soon as they came out of the fresh water in the stream and partook of the salt water, life was gone. The Dead Sea pictures death. But it will be totally sweetened, and mankind will live where now mankind dies, because this water of life comes from the New Jerusalem, because the Gate has shut and the Church has entered, and the streams flow out, and revitalize the sea from both ends.

In Ezekiel 47 it says something you do not see today. It mentions trees such as you do not see in Israel—trees on both sides of the river, many trees all along the river. These trees are identified for us in Psalm 1:3—“And

he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." These are those who do not sit in the seat of the scornful, or stand in the way of sinners, and who walk not in the counsel of the ungodly. There were too many to count. There might have been 144,000 of them. Revelation tells us something about these trees that we do not find in Ezekiel. Rev. 22:2—"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Their leaves are medicinal. Mankind will be able to live for ever. Each of these trees has twelve different kinds of fruit, and each produces fruit every month. They do this throughout the kingdom arrangement. How many fruit do they produce? Twelve kinds of fruit, twelve times a year, for a thousand years. 144,000 fruit from each of these trees. You have a beautiful number there, a number you find in Rev. 14, the number of the Church of Christ.

The last thing we want to mention is in Ezekiel 47. Sweet as those waters were, it was not all beautiful. Verse 11—"But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt." There were places where the waters did not flow through, and they would just turn to salt, and remain that way. The same thing is true in God's plan. God has a plan, a plan for all mankind, for the wicked as well as the good, a plan in which Jesus said—"All that are in the graves shall hear his voice, and shall come forth"—John 5:28, 29—but that does not guarantee that all will live forever. There will still be some salty and marshy places where a man's heart will not hear and accept the truth. It will turn to salt. There is universal opportunity in God's plan for mankind, but because of man's own wickedness, there is no universal salvation. You find that in Rev. 20:8-10. There is a little season when Satan shall be loosed, and those who follow him will be cast with him into the lake of fire, symbolizing everlasting destruction. However, Revelation 22 tells us one thing that is true of all the "fish" that live in that sea, but is not true of the miry places—"They shall see his face; and his name shall be in their foreheads"—Rev. 22:4.

It is also the same symbol used in speaking of the Church of Christ, in Revelation 7. It says the winds of trouble would not be allowed to blow until the servants of God were all sealed in their foreheads. Again, in Revelation 14:1 we read—"And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads", or more literally, having His name and the Father's name

in their foreheads. They develop that complete name and complete character, the complete correspondency to the other half of the white stone—Rev. 2:17.

I am glad the Heavenly Father has provided for a river to flow to all mankind, the waters of truth and salvation, living waters, life-giving waters, life to all the obedient in that glad resurrection day. What a great truth He gives us in Revelation and Ezekiel! "The New Testament is in the Old concealed, and the Old is in the New revealed."

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