



## *What Does Easter Sunday Mean to You?*

(Easter Public Address)

**B**efore considering the wonderful resurrection of our Lord Jesus, by the power of God, on this Easter Sunday anniversary of this glorious event, we would like to review briefly God's dealings with His covenant people, Israel, long before Jesus came into the world as the "Lamb of God."

When God gave Israel the Law Covenant through Moses, and assured them of His blessing if they would follow the instructions given, they responded in the words of Exod. 19:8 — "All that the LORD hath spoken we will do." This promise was repeated in Exod. 24:3. Israel said they would keep God's laws, and if they could do that, they would not die.

During our Lord's ministry at His first advent, we have the case of the "rich young ruler" quoted in Mark 10:17-23. It is recorded in verse 21 of the 10th chapter of Mark, that "Jesus loved him", even though this young man "went away grieved" when presented with the obligation to use his possessions for the benefit of the poor, and take up his cross and follow Jesus. Then Jesus said to His disciples — "How hardly shall they that have riches enter into the kingdom of God." This is not impossible, but "how hardly" — not many being willing to sacrifice their worldly goods and walk in the steps of the Master. Connected Scriptures with reference to God's Law read — "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" — James 2:10; Gal. 3:10,11.

Turning to Paul's helpful presentation of our subject in Romans 3, where he discusses the cases of both Jews and Gentiles, he states the matter in verse 9 — "We have before proved

both Jews and Gentiles, that they are all under sin." Summing up further in verses 19 and 20 the Apostle declares — "that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight." Continuing, Paul shows that as "all have sinned, and come short of the glory of God" there remains only one hope of gaining eternal life — "Being justified freely by his (God's) grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" — Rom. 3:24-26.

The offerings to the Lord by Cain and Abel as recorded in Gen. 4 are most helpful in connection with our subject. We read — "In the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door" — Gen. 4:3-7. A footnote in the Amplified Bible reads — "In bringing the offering he did, Cain denied that he was a sinful creature, under the sentence of Divine condemnation. He insisted on approaching God on the ground of personal worthiness. Instead of accepting God's way, he offered to God the fruits of the ground which God had cursed. He presented the product of his own toil, the work of his own hands, and God refused to receive it." In Abel's offering of the lamb we have indicated the truth of the Scripture — "without shedding of blood is no remission" —

and pointing forward to the "Lamb of God." See also Lev. 17:11.

Passing on to events in Jesus' ministry with His disciples, we have many helpful records of our Lord's concern and consideration for His little band of followers, especially as He approached the time when His great sacrifice was about to be consummated, and He must leave them in an unfriendly world. In Mark 9:31,32 we read — "He taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were **afraid** to ask him." It was too painful a thought that their Master would be killed, so they avoided the subject. See also Mark 10:32-34. Jesus tried to soften the words that He would be killed, with the assurance repeatedly — "the third day he shall rise again." Then we have Peter's outburst at the thought of his Master being killed, in Matt. 16:21-23. That was too much for Peter — "Be it far from thee, Lord: this shall not be unto thee." How understandable for Peter to speak as he did! But Jesus corrected him, and showed that not only must He die in sacrifice, but true followers must also die with Him — in His service, verse 24. This truth of **full sacrifice**, our Lord was gradually impressing upon His true disciples, preparing them for His **death**, and then their **death** in His steps, as they were inspired by His resurrection.

First of all, however, He must impress **how necessary** it was for Him to leave them in such a humiliating manner. See John 16:5-7 — "... It is expedient for you that I go away — **absolutely essential** — for if I go not away the Comforter will not come unto you." If no Comforter, no holy spirit, there could be no Pentecost! If no Pentecost there could be no Church, no Bride of Christ! Reading on in John 16:16-22 — "...ye now therefore have sorrow; but I will see you again, and your heart shall rejoice." Did Jesus see them again? He surely did in His resurrection, and their hearts rejoiced! See also John 14:18-20, then verses 26-28 — "...If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." **"IF YE LOVED ME!"** How could they love their Master to the extent that they could still rejoice when He was leaving them? But He was going back to God — He was returning Home! If they could grasp what that meant to Him, they would rejoice with Him.

Before passing on to the wonderful morning of our Lord's resurrection, a review of some of Jesus' miracles, performed by the power of God, are of special importance, because they pointed forward in an outstanding manner to Christ's glorious work in the Kingdom He promised to establish for the benefit of all mankind. In John 2:1-11, the record is given

of Jesus turning water into wine at the marriage feast. Verse 11 reads — "This beginning of miracles did Jesus . . . and manifested forth his glory; and his disciples believed on him." This was an illustration of Jesus' glory to be demonstrated in full in His Kingdom.

Then the raising of Lazarus from the dead after four days, as outlined in John 11, was one of our Lord's greatest demonstrations of power which will be used in the resurrection day, when "all that are in the graves (the death condition) shall hear his voice, and shall come forth" — John 5:28,29. Martha knew that her brother would "rise again in the resurrection at the last day." She did not accept the error that many people believe, that their loved ones go immediately to heaven when they die. Jesus presented the truth that He was "the resurrection and the life", and then gave an illustration by restoring Lazarus to life, that "who-soever liveth (in the resurrection) and believeth in me (then) shall never die" — John 11:25,26. Whether people have been dead four days, four years, four hundred or four thousand years, will be no problem when they "hear the voice of the Son of God."

The raising of the son of the widow of Nain is also an inspiring record that gives us a thrill when we realize what this is picturing in Christ's Kingdom. Luke 7:11-16 provides us with this touching incident, when our Lord had compassion on this widowed mother, and restored her son back to life for a few more years. In the resurrection day he will not die again, if obedient to the laws of the Kingdom. The immediate result of this miracle is expressed in verse 16 — "There came a fear (reverence) on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people." God had visited His people indeed!

All the miracles of our Lord well impressed the wonderful power of God at Jesus' disposal, when He recognized God's will at the particular times, to use that power to the glory of His Heavenly Father. We must realize that it was always God's power from above that enabled Jesus to perform His miracles, just as it was with the apostles later.

We now come to the wonderful resurrection morning. In the opening verses of John 20, we have the record of Mary Magdalene going early to the sepulchre, and finding it empty informed Peter and John that Jesus' body had been removed. The two disciples inspected the tomb and then left, and verse 9 reads — "For as yet they knew not the scripture, that he must rise again from the dead." And that, in spite of being told repeatedly by Jesus that He would rise on the third day! Mary stayed on at the sepulchre and had a most thrilling and delightful experience, as related from verse 11 in John 20. The risen Lord's

words to Mary — "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God, and your God." — are most revealing to all students of God's Word. What an amazing experience for Mary! What a lasting revelation for all disciples then, and for all of us down the Gospel Age to our day.

Then, in Luke 24, we have another wonderful record of our Lord's resurrection, when the women encountered two angels at the tomb with the vital information from verse 6 — "He is not here, but is risen: remember how he spoke unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. . . . And their words seemed to them as idle tales, and they believed them not." Verse 12, Peter inspected the sepulchre — "and departed, wondering in himself at that which was come to pass." It was all so mysterious at that time! From verse 13 we have the thrilling record of the two disciples on the way to Emmaus. Shall we try to picture ourselves there with them as Jesus meets them on their journey and converses with them, as though He were a stranger? The sadness of the disciples at the death of their Lord was very apparent — "But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since all these things were done" — verse 21. Being constrained to abide with them for the evening meal at the village — "It came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them" — just as He used to do in the days of His ministry — "And their eyes were opened, and they knew him; and he vanished out of their sight" — verses 30,31. In vanishing from the home at Emmaus Jesus demonstrated the power He then had to materialize in human form and return to spirit form, just as angels could do. The two disciples hurried back to Jerusalem and related to the eleven — "how he was known of them in breaking of bread. And as they spoke, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you" — verses 35,36. What a memorable day that had been!

The minds of Jesus' particular disciples were well illustrated when the time drew near for the risen Lord to ascend to the Father, from the record given in Act 1:3-8. "Lord, wilt thou at this time restore again the kingdom to Israel?" — verse 6. How clearly were the disciples still expecting an earthly kingdom only. How sad and unsatisfactory it would be to have a risen Lord with everlasting life, reigning over a kingdom of dying subjects! Our Lord's great mission in coming to earth was of course to give earthly life to the dying human

family, and special spiritual life to His selected disciples. Note our risen Lord's words in Acts 1:8. After Jesus' ascension to the Father, and the outpouring of the holy spirit at Pentecost, Acts 1:8 began to be fulfilled. From that time God has been "taking out a people for his name" from the world — "even as many as the Lord our God shall call" — and only as many as He shall call — Acts 15:14; 2:39.

We now come to the Apostle Paul's masterly presentation of the subject of the resurrection in the 15th chapter of 1st Corinthians. Please read verses 12 to 23, where we have one of the most wonderful truths of the Bible expressed so beautifully. When rightly understood this passage contains the "good tidings of great joy, which shall be to all people", as proclaimed by the angel at the birth of Jesus — Luke 2:10. Verses 35-38 in this chapter 15 of 1st Corinthians explain both the spiritual and earthly resurrections, and in both cases show that God has in His keeping the "gift of life" of every human being to unite with a body fitting for each individual, in the wonderful "first resurrection" and the "general resurrection." What a glorious prospect for every member of the Lord's human creation!

How beautifully in agreement are the Apostle John's words in 1 John 2:1,2 — "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation (satisfaction) for our sins; and not for ours only, but also for the sins of the whole world." The we class of the Gospel Age are especially favoured, as they now experience the power of the resurrection during the Christian pilgrimage, as indicated in Phil. 3:10, being "raised up, and made to sit together in heavenly places in Christ Jesus" — Eph. 2:6.

There is hardly need to ask what Easter Sunday means to Christians, to God's true sons, in their present life. The Apostle expresses for us what it truly means when he said — "When Christ who is our life, shall appear, then shall ye also appear with him in glory" — Col. 3:4. Yes, **Christ who is our life**, well expresses what Christ's resurrection means to all true followers of the Master. And again "Christ in you, the hope of glory" — Col. 1:27. See also Rom. 8:14-18.

We also have the question — What will Easter Sunday mean to all the world of mankind? Looking back upon the sacrifice and resurrection of Jesus, the Apostle Paul gives us a decisive and most hopeful and encouraging answer when he declared — "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour (a perfect, human corresponding price for Adam); that he by the grace of God should taste death for every man" — Heb. 2:9. That being absolutely true, every human being

(Continued on page 7.)

PEOPLES PAPER  
AND HERALD OF CHRIST'S KINGDOM  
(Bi-Monthly) \$1.00 per annum, post paid.

*Published by the Berean Bible Institute,  
19 Ermington Place, Kew, Melbourne,  
Victoria, Australia, 3101.*

While it is our intention that these columns be used for teachings strictly in accord with the Lord's Word, we cannot accept responsibility for every expression used, either in the correspondence or in the sermons reported.

## *The Institute's Work*

With the close of April, another year's work for the Berean Bible Institute has been completed. It is with sincere thankfulness to our Heavenly Father for all His blessings in connection with the efforts undertaken that this brief review of the work is now presented.

Many of our Australian and overseas brethren have co-operated again very well over the past year. This is most encouraging, and sincere thanks are offered to all who have assisted so well. Some extension in the work has been possible throughout the year, by the Lord's overruling providence, and all opportunities for service are esteemed as so many privileges, by the Lord's grace.

Our bi-monthly "Peoples Paper" continues to provide a means of helpful contact with our Australian and overseas brethren and friends. Appreciation of the messages in our "Paper" has been received again throughout the year. This is encouraging, and to all who have contributed to the pages of our journal, in the service of the Lord, sincere thanks for this good assistance is gladly expressed. The main object of our "Paper" is to build up all readers in spiritual truths.

Some increase in printing costs has been met over the past year, but the greatest increase is in the postage expense with the recent higher rates. Subscriptions to "Peoples Paper" continue at \$1.00 per annum, and the postage of \$1.62 per annum throughout Australia, and up to \$2.10 for overseas despatch will now apply. This high postage expense is covered by the General Tract Fund which is supported by many of our brethren. Also quite a number of subscribers, realizing the high postage rates, cover this cost as well as their subscriptions, and this help is much appreciated.

The publication of the "Peoples Paper" is possible only by a deficiency in cost being covered from the General Tract Fund, but this is largely compensated by the "Paper" being

### **"Watch Israel — God's Time Clock"**

The first edition of the above booklet is exhausted, and as it was well appreciated another edition has been printed. Copies are being supplied to all friends receiving this issue of "Peoples Paper." Extra copies are available to all who can use them to advantage.

supplied free to many new friends over various periods, to encourage their interest in the truths of the Bible. Some of our Melbourne friends continue to give willing and valuable assistance with typing of addresses, checking and proof reading for the "Peoples Paper", also with shorthand for articles and booklets etc., all of which is warmly appreciated, in the service of the Lord.

The production of six new booklets has been possible throughout the year, and these have been supplied free to all readers of the "Peoples Paper", and appreciated generally. Extra supplies are provided for wise distribution by all who desire to witness to Christians and others who are feeling after the Lord's message of the Kingdom. Some Public Lectures have also been given in Melbourne in co-operation with the Melbourne Class.

Continued advertising of suitable booklets has been increased in popular magazines with encouraging responses from all Australian States and areas outside Australia. Amongst the many who have responded some very earnest friends have been found, and we ask the Lord's blessing upon all sincere seekers of His truth, whom God is pleased to draw to the Saviour. The "Peoples Papers" are gladly supplied to all who respond, and especially to those who show definite interest, to encourage their appreciation of God's truth at this time. Many people will also benefit from what they read now "in the day of visitation" — 1 Pet. 2:12.

The balance sheet presented reveals the financial position of the work of the Institute. The voluntary contributions of our brethren and friends throughout Australia and overseas have enabled an increase in the work to be undertaken over the past year, in the Lord's providence. Sincere thanks is expressed to all who have gladly sacrificed earthly good things to assist the work so well, realizing that all has been rendered as to the Lord Himself. Arrangements are in hand to continue the work into another year, in harmony with what may be the Lord's will in this matter.

Viewing world conditions today there has been marked deterioration over the past twelve months, in harmony with Bible prophecy — what we are to expect in this end of the Gospel Age. The passing of the present world order is expected, according to the Lord's timetable, in preparation for the establishment of Christ's Kingdom — "the new heavens and new earth, wherein dwelleth righteousness" — 2 Pet. 3:13. In the meantime it is our privilege to be engaged in the service of our Lord — "holding forth the word of life" — to the Lord's people, and to all who have ears to hear. A request is made for the prayers of our dear brethren that the guidance and blessing of our Lord may attend His work in our hearts, and that undertaken in His name, to the praise of God.

## General Tract Fund

To Credit Balance 1/5/81	\$785.03
" Donations, Legacies, Bank Interest	22,072.70
	<hr/>
	\$22,857.73
By Deficiency "Peoples Paper" and Free Tracts	\$1,001.57
" Advertising "Reader's Digest"	4,310.00
" Advertising "New Idea"	3,888.00
" Advertising "Women's Weekly"	2,245.00
" Advertising "The Bulletin"	851.00
" Advertising "Woman's Day"	648.00
" Advertising "Weekly Times"	600.00
" Other Advertising	70.00
" Free Booklets with "Peoples Paper" and Advertising	3,073.00
" General Expenses ('Phone, Office, etc.)	601.72
" Postage	1,481.80
" Assistance to Brethren	1,209.00
" Service to Brethren	573.00
" Travel and Sundries	254.30
" Credit Balance 1/5/82	2,051.34
	<hr/>
	\$22,857.73

## Convention News

The gathering of the 1982 Adelaide Easter Convention expressed appreciation to our Heavenly Father for the richness of the spiritual blessings He bestowed. Brothers and Sisters from Western Australia, Victoria and Queensland journeyed long distances to participate in the three days of worship and building up.

Attendance at the Convention was less than previous years but this permitted greater closeness. Some small Classes have learned how God gives smaller groups blessings compensating for less contributors. Similarly with the Convention, it was possible to spend more time with each other in the fellowship which is a highlight of all Conventions.

Time permitted two Bible Studies. On Good Friday, we looked into Romans 13:10-14 with its message of urgency in development of the Christ-like character, particularly in love. The words — "Put ye on the Lord Jesus Christ" — were seen as a beautiful exhortation in the direction of the conformity required by Rom. 8:29. On Easter Saturday, the study in Colossians 3:12-17 gave some detailed instructions towards the same objective, adding the aspect of fellowship of Body members.

Topics of the helpful addresses were "The Power of Praise" — Isa. 61:3; "Things New and Old"; "Prayers for the Brethren"; "Being Fashioned and Changed" — Phil. 3:21; "Basis for our Praise to God" — Deut. 33:29; "Coming to Know God"; "Ashamed and not Ashamed"; "What Does Easter (Resurrection) Sunday Mean to You?" and "Joseph."

The Convention responded to messages received by sending warm Christian love to Brothers and Sisters in every place, coupled with the text Rom. 15:13.

## Memorial Observances

## Melbourne

The Memorial of our Lord's great sacrifice was gladly observed by the brethren in Melbourne. Visiting brethren also joined us on this occasion thus making a very nice assembly for this annual observance, and the Lord's blessing was evident throughout.

Previous studies in Matthew's Gospel 26:6-30 were helpful in refreshing our minds and hearts on the events leading up to the death of our Lord Jesus as "the Lamb of God." It is very evident that when our Lord arranged the Memorial of His death immediately after partaking of the Jewish Passover He intended this new service to take the place of the annual Jewish celebration. His atoning sacrifice for our sins, and for the sins of the world was truly the antitype of all the Jewish animal sacrifices of the past.

Our Service of prayers, appropriate hymns, Scripture readings and a helpful address based on Psalm 22 was blessed of the Lord. As we partook of the emblems we remembered in thankfulness first of all our dear Master's great sacrifice on our account, and then our glad and willing submission to walk in His steps of sacrifice, by His grace and strength, to the end of our earthly pilgrimage.

## Adelaide

In the Adelaide Class, preparation for the Memorial this year included three studies into Isa. 52:13 — 53:12. As this prophecy from hundreds of years before the event concentrated on the COST by which God's righteous servant justified many, when we gathered for the remembrancer we pondered the NEED thereby placing the blame for our Saviour's death where it belongs — on sin. How we must hate sin.

We saw the principle stated in broad terms in Ezek. 18:4 — "The soul that sinneth it shall die." Mankind earned the death sentence — Gen. 3:19 — by violation of the most simple and direct of instructions from its Maker — Gen. 2:17. Some might argue that it was unjust for Adam's progeny to be condemned for Adam's sin. In truth, however, we have come to appreciate just how merciful it was of our God to join us in Adam's guilt. Whilst all have sinned in their own ways — Rom. 3:23 — God, regarding this as part of our heritage enabled a single Saviour to pay the penalty for the sins of the whole world — 1 John 2:2. There would be no way a different sinless Saviour could die in the stead of each man who has ever lived. All would be without hope were it not for this merciful provision of our God.

"Do this in remembrance of me" changed the retrospective object of the annual reminder instituted in the Passover. However, the funda-

mental message in the lamb's blood on the doorway remains in the Memorial. 1. Without shedding of blood is no remission; 2. Faith in God is man's only hope.

Each year, the loaf reminds us of the many members of the Body partaking of that one bread — 1 Cor. 10:17. This year in Adelaide, we were particularly mindful of that lesson because two of our number, who had been with us at the Memorial for year after year were unable to attend but instead were keeping the remembrancer, together, at the same time as the Class.

### Perth

At our Lord's request we gladly and reverentially remembered His death, as He symbolized it at the "Last Supper" when He invited His disciples to eat of the Bread of Life, and drink of His blood of sacrifice.

**"Precious Saviour, Thou hast saved me;  
Thine, and only Thine, I am;  
O! the cleansing blood has reached me,  
Glory, glory to the Lamb!"**

Many texts were referred to in the address preceding the Memorial. These verses brought our minds through from the Passover in Egypt to Christ our Passover, sacrificed for us. What a gracious Heavenly Father we have in providing our redemption through His beloved Son, Jesus Christ, who in turn, for the joy set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God — Heb. 12:2. Spontaneously we accept His saving grace and now endeavour to follow our Lord to the best of our ability.

### Brisbane

In Brisbane we gladly observed the Memorial of our Lord's death, as revealed in the Scriptures, and by our Lord's words — "This do in remembrance of me." Starting with hymn 2 from the "B. S. Hymnal" we then had prayer to our Heavenly Father asking His blessing upon our service and all who were also observing this sacred Memorial. The meaning of the observance was explained in some detail, even in Polish, from the Passover of the Old Testament with many Scripture references, to our Lord's explanation, when His Memorial took the place of the annual Jewish Passover.

Before partaking of the bread we sang hymn 166, and a prayer was offered in thankfulness for the "Living Bread" from heaven. Likewise with "The Cup"; after prayer this was partaken of with gratefulness for our Lord's sacrifice of His blood, His life, for us, and also for all the world, in due time. Our service was closed with hymn 437.

### Nambour

The small group of the Nambour Class gathered again this year to remember the sacrificial death of our dear Lord and Master, so willingly

given on our behalf. As He said — "This do in remembrance of me." Our service opened with the singing of hymn 148, and prayer was offered that we might have the Lord's spirit and guidance throughout the meeting. His blessing was asked also on all brethren everywhere.

Then followed an address — "The Lamb slain from the foundation of the world" — Rev. 13:8, revealing God's gracious provision for our redemption and of all humanity, in His plan at that early time. A study was then taken on various questions connected with the Memorial — "How and why do we remember Him?" — 1 Cor. 11:23-26; Mark 14:22-24.

We then partook of the emblems with grateful and humble hearts in full appreciation of their deep meaning, that they represented the provision made for our redemption by our Lord's broken body and shed blood. It brought joy to our hearts to remember that He is not the propitiation for our sins only, but also for the sins of the whole world — 1 John 2:2.

What a privilege has been granted to us to be broken with Him, to present our bodies a living sacrifice. Unto us it is given in the behalf of Christ not only to believe on Him, but also to suffer for His sake. If we be dead with Christ, we shall also live with Him; if we suffer with Him, we shall also reign with Him. Our service closed by singing the lovely words of hymn 437, in "B. S. Hymnal."

"And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" — Ruth 1:16.

One thought here is worthy of note; namely, the positiveness with which Ruth made her decision. It was not a proposal to try for a time how it would be to live in Judea. It was a decision unto death. In this respect all true conversions are alike. The Christian, for instance, did not really become a Christian until he made just such a definite, positive consecration of himself to leave the world, its affairs, its loves, its hopes and ambitions, and to spend and be spent even unto death, in the service of the Lord. The value of positive decision in respect of life we can hardly over-estimate. Thousands of lives are blighted because of lack of decision. Positiveness for God is the only condition in which we can hope to "make our calling and election sure." — Z' 15-24.

### Nambour Convention

The Nambour Convention is to be held (D.V.) on July 24th and 25th, in the Staff Room, State School, Coronation Drive, Nambour, to which interested friends are invited. Further information from — Mr. G. Tosh, Paynters Creek Rd., M.S.I. 1102, Nambour, Queensland, 4560.

(Continued from page 3.)

is to be resurrected, and by obedience to the laws of Christ's Kingdom **will not die again**, but will gain eternal life on the restored earth, to the praise of God.

The prophet Isaiah was used of God to give us one of the most convincing assurances of the resurrection of mankind in chapter 9:6,7. There is no mistaking of whom the prophet wrote in this passage, which reads — "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." We note the title — "**The everlasting Father**" — and this definitely means Christ will be the **father of the world of mankind**, but not the father of the Church, for Christ's followers are sons of God. Some people have difficulty in understanding that Christ will be the father of mankind, and even Bible students at times fail to grasp that such servants as the prophet Isaiah were used of God to teach us the truth on this and other important subjects, for they "spake as they were moved by the holy spirit" — 2 Pet. 1:21. To rightly divide the Word of Truth, we as Christians must be ready to learn from God's prophets, as well as from our Lord and the Apostles.

Our Lord Jesus, at the time of raising Lazarus from the dead, gave us the same assurance that He would be the father or life-giver of mankind, when He declared — "**I am the resurrection and the life**; he that believeth in me, though he were dead (though he die), yet shall he live: and whosoever liveth and believeth in me (then) shall never die" — John 11:25,26. It was the Father's power that raised Lazarus from the dead, but in the resurrection day it will be Christ's own power that will give life to mankind, for at His ascension He said — "All power is given unto me in heaven and in earth" — Matt. 28:18. The Psalmist also was used of God to present the same truth in Psa. 45:10-16. In this Psalm we have the lovely picture of the King and His Bride outlined, and in verse 16 we have the helpful explanation respecting the former fathers of Israel — "Instead of thy fathers shall be thy children (the children of Christ and His Bride), whom thou mayest make princes in all the earth." What a glorious prospect, indeed, when our risen Lord with His Church is "**The everlasting Father**" to all the families of the earth!

The Psalmist was used further to proclaim the resurrection hope for humanity in Psalm 90:1-3, as follows — "LORD, thou hast been our

dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction: and savest, **Return, ye children of men.**" It would have been quite just for God to have allowed humanity to remain in the death condition for all time, after the sentence of death was imposed in the Garden of Eden upon Adam and Eve, but God **so loved His human creation** that He sent Jesus to be the Redeemer, who also delighted to do the Father's will and suffer the cruel death on the cross, and thus taste death for every man.

An additional assurance of the resurrection of all mankind is given by the Psalmist, when he writes of God in Psa. 102:19,20 — "**For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death.**" Because of our Lord's faithfulness unto death, and His resurrection to the Father's right hand, all mankind groaning under the death sentence, are truly prisoners of hope, for they shall "come again from the land of the enemy", and by obedience to the laws of Christ's Kingdom shall progress up the "highway of holiness" to perfect, lasting life on the restored earth. Of that time the prophet Isaiah again declared of our loving Saviour — "He shall see of the travail of his soul, and shall be satisfied" — Isa. 53:11. He shall be satisfied indeed to have carried out the Father's loving Plan, and restored the hundreds of millions of humanity back to happy, lasting fellowship with God, in addition to redeeming His own Bride also, who will be associates with Him in the great restoration of the world, to the praise of God.

A very helpful quotation from "The Divine Plan of the Ages" provides a fitting assurance that Easter Sunday, Christ's resurrection day, means **life from the dead** for the whole world of mankind. The quotation reads — "Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay — not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones

will have their tears all wiped away, when thus they realize the resurrection work complete" — Rev. 21:4.

(The study — "The Divine Plan of the Ages" — is highly recommended, being a "key" to the understanding of the Bible, and is priced at \$1.00 per copy, plus \$1.00 postage.)

## Extracts from Correspondence

Dear Brother, Greetings in the precious name of our dear Redeemer — At the quarterly business meeting of the Class, consideration was given to the effect of the further increase in postal charges, and its effect on the costs of the Lord's work in your hands. This is reflected in the increase to \$..... in the Class contribution to that work.

At this time each year you review the work of the Institute and it is fitting to remind you of our appreciation of what is done as unto the Lord. For ourselves, we are thankful that this channel is open that we may participate to this small extent in the Lord's work. Each one in the Class sends warm Christian love to you and all the dear ones in Melbourne. Your brother in Christ, by God's kind favour.

Dear Brother, Greetings in the precious name of Jesus — Enclosed please find our check for \$..... (U.S.) to help provide the postage for the "Peoples Paper" which you continue to send in duplicate so faithfully.

I would like to comment on the recent article in "Peoples Paper" about Acts 3:19-21, with which I heartily agree. There are many here in the U.S., that think the same way about the fact that this refers to the Jews of Peter's day and that he was "inviting" them to receive God's blessing "out from the face of Jehovah" as an immediate blessing and not something that would occur at Jesus' second advent. . . .

God be with you. Please extend our Christian love to the brethren there. We think of you all often and especially did we remember all the "Body" at our Memorial observance. In Christ.

"Peoples Paper" — I would like please to subscribe to the "Peoples Paper and Herald of Christ's Kingdom." I read the article on "The Lord's Jewels" dated February — March of 1980. In the back page was listed "Watch Israel — God's Time Clock." Should you have an extra copy would you please send me one, as I would appreciate it very much. I enjoyed reading the "Peoples Paper." God richly bless you all in your labcur of love. Enclosed is \$5.00. Sincerely.

Dear Brother — Thank you for continuing to send our "P.P." and the enclosed little booklets; they are such little gems of truth. I love to read and think about the wonderful truth and good news for this strife-torn old world of ours, knowing that in the fulness of His time our deliverance draws near. Kindest Christian regards; Yours in Christ.

Dear Brother — Special wishes for Easter, and may God continue to bless you, and everyone who works to bring the Word of God to many more homes. Especially I thank you for your care of my spiritual growth and well being. Please use the enclosed cheque where its most needed. Yours in Christ.

The Secretary, Berean Bible Institute, Dear Sir — Thank you very much for the sample copies of "Peoples Paper" and the booklet "Hope." I have enclosed a bank cheque for \$..... to cover the following:— One year's subscription to the "Peoples Paper"; "The Divine Plan of the Ages"; "The Creator's Grand Design"; "The Book of Books"; "The Emphatic Diaglott" and as many of the 10 cent booklets that can be sent for the amount enclosed. Thank you for your helpful interest. Yours sincerely.

Dear Sirs — Some time ago you sent me a small booklet entitled — "The Lord is My Shepherd." I shall be so much obliged if you can send me at least twelve copies of this booklet. I am enclosing \$2.00 for the postage; please let me know if there is more to pay. Thanking you; Yours sincerely.

Berean Bible Institute — Thank you so much for sending me the little booklet "Hope." I enjoyed reading it and it gives me fresh hope, but I would like you to answer one or two Bible statements which still puzzle me somewhat. I have always understood Jesus to mean that when He comes only the righteous are raised from death, and the ones living then would be caught up with them, and all others would not rise to life but be in their graves for 1000 years. I understand this from — "The rest of the dead lived not again till the 1000 years were ended" — Rev. 20:5 . . . I would like your free copy of "The Lord is My Shepherd" also free samples of "Peoples Paper." Thanking you again; in Christ's service.

(The main part of Rev. 20:5 — "The rest of the dead lived not again until the thousand years were finished" — is not found in the oldest and best manuscripts of the Bible, so is spurious. Also the words do not make sense when connected with the 4th verse of this chapter. The latter part of verse 4, and the latter part of verse 5 are connected, when the spurious words are omitted, and refer to Christ's true followers — "They lived and reigned with Christ a thousand years. This is the first resurrection." The booklet — "Our Bible Translated" — contains a list of spurious words and phrases not found in the best manuscripts of the Bible, and is available free to all interested. — B. B. Institute.)

## Books Available

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

- "God's Promises Come True"—\$2.00 (Postage from \$1.15 to \$3.50, according to distance in Australia).
- "The Divine Plan of Ages"—\$1.00 (Postage 90c in Victoria; \$1.00 interstate).
- "The Creator's Grand Design"—\$1.00 (Postage 90c and \$1.00).
- "The Book of Books"—\$1.00 (Postage 90c and \$1.00).
- "Daily Heavenly Manna"—\$1.00 (Postage 90c and \$1.00).
- "Song in the Night"—\$1.00 (Postage 55c).
- "Emphatic Diaglott", New Testament—\$3.00 (Postage 90c and \$1.00).
- "Poems of Dawn"—\$2.75 (Postage 90c and \$1.00).
- "Tabernacle Shadows"—\$1.00 (Postage 55c).
- "God and Reason"—10c (Postage 30c).
- "God's Plan"—10c (Postage 30c).
- "Hope Beyond the Grave"—10c (Postage 30c).
- "Israel in History and Prophecy"—10c (Postage 30c).
- "Our Lord's Great Prophecy"—10c (Postage 30c).
- "Manner of Christ's Return"—10c (Postage 30c).
- "Christ's Return"—10c (Postage 30c).
- "Some of the Parables"—10c (Postage 30c).

Numerous other smaller booklets.

BEREAN BIBLE INSTITUTE

19 Ermington Place, Kew, Victoria, Australia, 3101