



Passover in Type and Antitype

“Christ our Passover is sacrificed for us; therefore let us keep the feast; not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth”—1 Cor. 5:7, 8.

THE Passover ceremonies, the first institution of Divine favour with the nation of Israel, prefigured the first institution of Divine favour inaugurated by our Lord Jesus Christ in the Holy Communion. As the Apostle indicated in our text, the Jewish Passover was a foreshadowing, typifying, of the better things, the real Passover, with which we Christians have to do. We are not wholly dependent upon the Jewish type for our information, however; for we have clear, Divine statements by our Lord and His Apostles respecting the relationship between Christ and His Church and respecting the special salvation of the Elect. Nevertheless, we find in the Passover type many details which assist us greatly in the understanding of the Antitype.

First of all we should notice that the Passover directly affected only the first-borns of Israel, although it indirectly affected all the remainder of Israel. That is to say, the last plague upon Egypt was the death of all their first-borns; and the Passover celebrates the fact that the first-borns of Israel were spared, or passed over, by the destroying angel in that night. As the younger children of the Egyptians were not endangered, neither were the younger children of the Israelites. Hence the latter were not passed over. Yet they were certainly interested in the passing over, or sparing, of the first-borns, not merely because of their relationship, but because in the Lord's providence those first-borns became leaders and deliverers of the people on the next day, as they went forth from Egypt—Num. 8:17, 18.

Furthermore, those first-borns of Israel, exchanged by Divine direction for the entire tribe of Levi were thereafter represented in them; and they, as the sacrificing priests and the teaching Levites, became the ministers of

the Law Covenant for that nation. The antitype of this was distinctly pointed out by the Apostle Paul; namely, that the elect Church of this Gospel Age is “the Church of the First-borns, which are written in heaven.” These are to be the “able ministers of the New (Law) Covenant”—Heb. 12:23; 2 Cor. 3:6.

These first-borns alone are being dealt with during this Gospel Age, or “night.” These alone are in danger of a death penalty. As the Apostle declares, if we sin wilfully after we have received the knowledge of the Truth, there remaineth no more sacrifice for our sins, but a certain fearful looking for of judgment and fiery indignation which shall devour us as the adversaries of God and of righteousness—Heb. 10:26, 27. Nevertheless, the whole world of mankind is certainly interested in this Church of the First-borns, in its successful passing over, its attainment of everlasting life; for these are the Royal Priesthood and the instructors of the New Covenant, which is shortly to be sealed, and by the terms of which all the families of the earth are to be blessed. All mankind will receive the blessing of reconciliation to God through the knowledge of the Truth and through the blessings of the Millennial Kingdom, associated with the New Covenant—Jer. 31:31-34.

Jesus, the Passover Lamb

Having noted the first-born class, we should discern clearly also the Passover lamb, through the merit of whose blood the passing over of the first-borns was effected. The lamb is a peculiarly innocent animal, wholly unprepared for defense or resistance, and thus a suitable picture, or type, of our Lord, who was non-resistant and who fully and freely surrendered His rights and His earthly interests on our behalf—on behalf of the First-borns. True, others than the First-borns will ultimately profit by His sacrifice, but these especially and peculiarly so. Thus far God's only dealings during this Gospel Age are with this class. These alone have an Advocate with the Father

—Jesus Christ the Righteous—I John 2:1, 2. These alone thus far are reconciled to God.

All of God's blessings to the unbelievers must come in the future, under the New Covenant; for only believers can be justified by faith and receive the blessings of the Faith Covenant—the Abrahamic Covenant. "The Lamb of God, which taketh away the sin of the world," first saves, or passes over, the Church of the First-borns, and later in the Millennium will bless all who become Abraham's seed.

There are pictures of the Church which represent her as participating with the Lord in His sacrifice; but this Passover type is not one of them. The Passover lamb represented our Lord Jesus Christ as "the Lamb of God which taketh away the sin of the world"—John 1:29. But the sin of the world has not yet been taken away. Our Lord has not yet applied His merit for the world, but only and expressly for the Household of Faith. In another sacrifice, which represents our Lord and the Church conjointly sacrificing, as Head and members, the body of the animal was cut into various pieces and laid with the head upon the altar, thus typifying Christ Jesus as the Head and the Church as His members—Exod. 29:15-18. But provision was made that the Passover sacrifice was not to be divided. It was to be eaten whole—not a bone was to be broken. It represented, not Christ and the Church, but Christ alone in His sacrifice—Exod. 12:46; John 19:36.

"In That Night"

Be it remembered that the passing over took place in the night, not in the daylight. When the morning arrived, the Israelites went forth out of the land of Egypt to liberty, to freedom from bondage. But during the night they were still in bondage, waiting for the deliverance which could come only after the passing over of the first-borns. That night of the type represented this Gospel Age.

This same thought is given by our Lord when He says, "Let your light so shine before men"; again, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house"—Matt. 5:15, 16. The Apostle Peter expresses the same thought; saying—"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the Day dawn and the day star arise in your hearts"—2 Pet. 1:19. Again, the Prophet, speaking of the Church, says—"Thy word is a lamp unto my feet, and a light unto my path"—Psa. 119:105.

Numerous other Scriptures refer to the new Millennial Dispensation as the Morning in which the Sun of Righteousness shall arise with healing in His beams, and in which the shadows of superstition and works of darkness shall all be driven away. The appropriateness of this figure must be evident to every reasonable

mind. God's people are children of the Day in the sense that their hopes and sentiments belong, not to the darkness of sin, not to the night-time, but to the Day, to the Reign of Righteousness, for which they are praying, "Thy Kingdom come; Thy will be done on earth, even as it is done in heaven."

Over nineteen centuries ago our Lord said that He had come as a Light into the world, but that men loved darkness rather than light—John 8:12; 3:19-21. Only a few yet recognize Him as "the true Light." But eventually He will "lighten every man that cometh into the world"—John 1:9. Indeed, His Church are invited to become associated with Him as lamp-bearers; and if faithful in permitting their light to shine now, they will by and by be parts of that great Sun of Righteousness which shall heal the world with its beams. Our Lord pointed this out in the parable of the Wheat and the Tares. He declared that in the end of this Age He would gather the wheat into the barn; and that then should "the righteous shine forth as the sun in the Kingdom of their Father"—Matt. 13:43. Alas, that so few have "an ear to hear" and accept the wonderful teachings of the Divine Plan.

Blood on the Doorposts all Night

The Israelites were instructed that the blood of the lamb must be sprinkled on the doorposts and lintels of their houses that night. This indicated that all who would belong to the Household of Faith must believe in the precious blood of Christ, and thus be "justified by faith" irrespective of denomination. To believe thus would make us members of the Household of Faith; but it would not determine whether or not we would be of the First-borns. The Elect, the Saints, the Royal Priesthood, have this place of seniority in the Household of Faith—not by reason of natural years, but by reason of spiritual development. They are priests, elders, in the sense of their primacy of development in the character-likeness of their Redeemer, which also indicates their faith and obedience.

We cannot emphasize too strongly the fact that this is the Scriptural teaching. We are not merely to believe that Jesus lived, that Jesus died. We are especially to believe that He died SACRIFICIALLY, "the Just for the unjust," and are to accept our share of the redemption which He secured by His precious blood. The sprinkling of the blood upon the doorposts in the type implied public confession of the precious blood of the Lamb of God, in His death and its efficacy for us, which is thus signified.

It will be remembered that the Israelites were enjoined against going out of the house during the night; for when the Lord would pass through to smite the Egyptians, He would see the blood upon the lintels and doorposts, and would not suffer the destroying angel to come into their houses—Exod. 12:1-13. The

injunction that those under the door sprinkled with blood should not go out during the night had special application and force with respect to the first-borns. Antotypically it signifies that if any of us who are of the First-borns should go out from under the blood, in the sense of denying the merit, the efficacy, of the blood of Jesus, the penalty of such a course would be death—the Second Death—hopeless extinction—Heb. 6:4-6; 10:26-31.

Eating the Lamb

As the blood of the lamb marked the household of faith, not merely the first-borns of that household, so the eating of the lamb was not merely for the first-borns, but for all the household. So our Lord said, "My flesh is meat indeed"; and again, "This is the Bread which came down from heaven; he that eateth of this Bread shall live forever"—John 6:55, 58. In other words, not only was it necessary that Jesus should die, a meritorious Sacrifice, but it is also necessary that all who would have profit through His sacrifice must feed upon Him—must appropriate the merit of His sacrifice.

The eating of the lamb pictured, or typified, the appropriation, by the Household of Faith, of those earthly rights and interests which were forfeited by Adam's disobedience and redeemed by Jesus' death. In other words, it signifies our appropriating justification from sin. We eat by faith, and therefore are said to be "justified by faith." By faith we are permitted to count ourselves as fully reinstated in God's favour through the merit of Christ's sacrifice, even as we were debarred from Divine favour through the demerit of Adam's sin. The eating of the Lamb signifies the appreciation of these things and appropriation of them to ourselves. The more we eat, the greater is our feeling of satisfaction in respect of our freedom from condemnation and our reinstatement in Divine favour through the merit of our Passover Lamb.

The Blood of the New Covenant

Year by year for more than sixteen centuries the Jews kept the Passover by Divine decree—not merely the sacrifice of the lamb and the eating of it on the same night, after the doorposts had been sprinkled with blood, but additionally a feast of seven days following. That Passover feast represented the joys and rejoicings, the blessings and favours of relationship to God, based upon the merit of the Passover lamb—its sacrifice and the eating thereof. Yet the Jews understood not the meaning of what they did. It was not necessary that they should understand. When God's due time came, the explanation would be granted.

That due time came on the night in which our Lord was betrayed—the night of the 14th day of the first month, the very night of the typical killing of the Passover lamb. The Master gathered about Him His twelve Apostles.

They had their usual Passover supper of roast lamb; and afterwards our Lord introduced what we familiarly term "The Lord's Supper"—a new symbolization of the antitypical Passover.

What our Lord introduced was to take the place of the Jewish ceremony with His followers, to carry out the same thought, but on a higher plane, as representing a clearer, better understanding of the matter. Instead of the lamb would be the unleavened bread, representing our Lord's flesh. This He distributed to His Apostles, saying—"This is My body, which is given for you; this do in remembrance of Me"—Luke 22:19. The eating of that unleavened bread represented their appropriating to themselves of the merit of Christ's sacrifice—their justification by faith.

Then our Lord added a new feature—"the cup." For while all believers might partake of the bread, might realize justification through the merit of His sacrifice, yet only a certain class of believers were invited to partake of the blood. The cup represented death. Ordinarily, under the Jewish Law, the partaking of blood would represent bloodguiltiness, or responsibility for the death—Lev. 17:10-14. But our Lord gave His disciples fruit of the vine as symbolic of His blood; and He urged upon them its appropriation, saying "This cup is the New Testament in My blood, which is shed for you," and "for many." "Drink ye all of it"—Luke 22:20; Matt. 26:27, 28.

This invitation to drink of His blood signifies a participation with Christ as His members in a sacrifice of earthly life, earthly interests, hopes, aims, ambitions—everything. All who accept this invitation to drink of His blood thereby pledge their lives in the same service for which He gave His life. This thought is entirely additional to anything in the Jewish Passover type. There is no intimation that any of the household were to partake of the blood of the slain lamb. Nevertheless we who now accept our Lord's proposition to share in His blood and lay down our lives with Him in defense of the Truth, thereby mark ourselves as elder brothers in the Household of Faith, members of the First-borns with our Lord, our Redeemer, and as prospectively the Royal Priesthood.

"As Ye are Unleavened"

Therefore whoever intelligently partakes of the Memorial Supper thereby indicates two things: (1) His faith in Jesus as the Passover Lamb, and his appreciation and participation in the merit of Jesus—his justification by faith; and (2) his membership in the Body of Christ, all the members of which agree to be broken—membership in that "little flock" whose faithfulness is manifested by drinking of the Master's cup—sharing with Him in His sacrifice, suffering with Him in order to reign with Him—1 Cor. 10:16, 17; 2 Tim. 2:11, 12.

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God's Inheritance in the Saints

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his (God's) inheritance in the saints"—Eph. 1:18.

WHEN we read and think about the subject of inheritance as presented in the Bible, our minds generally dwell upon the reward that the followers of the Lord will receive upon their proving faithful unto death. This we have stated in the latter part of Revelation 2:10—"Be thou faithful unto death, and I will give thee a crown of life."

This is quite understandable, for the majority of New Testament passages referring to an inheritance do apply to the heavenly reward of the saints of this Gospel Age. We believe that our text in Ephesians 1:18 is one of the few in the New Testament which refers so directly to the thought, not of the saints' inheritance, but to **God's inheritance in the saints**. Some people may ask, Is there really any difference in the two thoughts? A careful examination will show that the Lord and the Apostles revealed quite a difference, even though it is not apparent on the surface.

To illustrate, let us examine two texts of Scripture applying to the next age. Firstly in Psa. 2:6-8, we have the record of God saying to Christ—"Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for **thine inheritance**, and the uttermost parts of the earth for thy possession." Christ has purchased the whole human race, and He is going to ask for them to be His inheritance in God's due time. Secondly, in Matthew 25:34 we have the reward for the world of mankind at the end of the Millennial Age revealed. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, **inherit the kingdom** prepared for you from the foundation of the world." Here we have the Lord assuring those who are of the "sheep" class that they will inherit this wonderful kingdom on the restored earth, whereas in the Psalm we see mankind is to be given to Christ for an inheritance.

In another comparison of texts which apply to the saints of this Gospel Age we have Daniel 7:22 and Mal. 3:17. In Daniel we read: "The

Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints **possessed** the kingdom." In other words, they are shown as entering into their inheritance, the wonderful heavenly reward; whereas in Malachi it is stated—"They shall be **mine**, saith the Lord of hosts, in that day when I make up my jewels." Does this mean that the saints become the possession of God only when they are "made up" as the Bride of Christ? No, indeed, they are prospectively His inheritance, His possession, from the beginning of the Christian way, but as there is a possibility of coming short or falling away, they are not fully His until proved faithful unto death.

Let us note some texts which help us to see that we really become the possession or inheritance of our Heavenly Father right from the beginning of the first impulses of the Christian life. In John 6:44 our Lord says—"No man can come to me, except the Father which hath sent me draw him." We see here the Father's drawing influence upon those in a right heart condition, those who are yearning for something better than the present life. The Father acts upon their hearts and minds, drawing them towards the One whom He has sent to be the Saviour of the world. So accepting Christ, they become justified by faith.

We read further in Romans 12:1 "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto **God**, which is your reasonable service." God has drawn these to Jesus. In presenting their bodies now, they are acceptable to God. He is the One who is vitally and overall interested in them because they have accepted the sacrifice of His Son, the means of approach to Him and they really become God's possession when they present their lives to Him.

In 2 Cor. 1:21, 22 we read, "Now he which stablisheth us with you in Christ, and hath anointed us is God; who hath also sealed us, and given the earnest of the spirit in our hearts." When we grasp the meaning of the word "sealed" we begin to realize what a relationship is implied in being a member of God's inheritance. It means to stamp with a signet or private mark, for security or preservation. This of course implies a marking as of ownership, and the same Greek word is used with reference to our Lord Jesus, as is used for the saints. In John 6:27 we have a reference to our Lord's own sealing—"For him hath God the Father sealed." We may ask, But did not Jesus always belong to the Father, even as the Logos? If so, what is implied by the Father sealing Him?

This undoubtedly refers to the begetting of our Lord Jesus when He was 30 years of age for the highest inheritance of all, the divine nature. And in being begotten for that heaven-

ly inheritance. He also became God's inheritance or possession of the highest order; and this is the same sealing for possession or inheritance upon every member of the saints who is walking in the steps of Christ.

Let us note Eph. 1:13, 14 in this connection. "In whom (Christ) ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance." This refers to a foretaste or prepayment of our inheritance "until the redemption of the purchased possession, unto the praise of his glory."

Of our Lord Jesus we read in Heb. 1:9, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Of course, our Lord Jesus was anointed above all others, but we notice that these "fellows" are also anointed with the same "oil of gladness." Just to realize that to the full! And we do well to ask ourselves, How is the "oil of gladness" working in our lives? Is it provoking us unto love and to good works amongst our "fellows" who are also members of God's inheritance? We know it is possible for the work of the "oil of gladness" to be somewhat hindered by our own will, by self getting in the way, restricting the lubrication, so to speak, of our hearts and minds. A blockage in the lubrication system of any machinery is serious, and especially is this so in the hearts and minds of those called to be members of God's inheritance.

The Apostle exhorts us along this line in Eph. 4:29, 30. This helps us to co-operate with God in appreciation of the holy spirit dwelling in our hearts. Reading from verse 29—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers. And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption."

2 Cor. 6:16, 18 helps us to see the favour of the Lord to those so blessed as to be invited into this wonderful inheritance of God, by the indwelling of the holy spirit. "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. And I will be a Father unto them, and they shall be my sons and daughters, saith the Lord Almighty."

I want to be marked for Thine own;
Thy seal on my forehead to wear;
To receive that "new name" on the mystic white stone,
Which only Thyself canst declare.

I want Thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.

I want, by mine aspect serene,
Mine actions and words, to declare
That my treasure is placed in a country unseen,
That my heart and affections are there.

I want, as a traveller, to haste
Straight onward, nor pause on my way,
No forethought or anxious contrivance to waste
On my tent, only pitched for a day.

"Seasons of Refreshing"

"Reform, therefore, and turn, that your sins may be blotted out; so that seasons of refreshing may come from the presence of the Lord"—Acts 3:19, Diaglott.

THE opening verses of the third chapter of Acts give us a lovely record of the healing of a man lame from birth by the Apostles Peter and John. This miracle made such an outstanding impression upon the people when they saw this man walking and leaping and praising God, for they knew he had been lame previously all his life. In the words of verse 10, "they were filled with wonder and amazement at that which had happened unto him."

From verse 12 we have the words of Peter explaining how this miracle came about, and the logical procedure for those to follow who had brought about the death of Jesus, whose resurrection to the Father's right hand had been the means of manifesting God's power in such a remarkable manner as to cure this lame man instantly. The passage reads: "And when Peter saw it he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you. And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." As in our text, verse 19 reads from the Diaglott—"Reform, therefore, and turn, that your sins may be blotted out; so that seasons of refreshing may come from the presence of the Lord." The meaning of the Greek translated "blotted out" is—"to smear out, that is, obliterate." And the words "from the presence of the Lord", carry the thought of—"out from the face of, as a mark of favour"—that is from Jehovah, whose favour is indicated by the figure of His face turned towards us.

The question may be asked, When did the Apostles Peter and John expect those to whom they spoke to truly repent and become converted on the basis of faith in the sacrifice of Christ and then be worthy to receive seasons of refreshing from the presence of Jehovah? Would it not be there and then? Would not those who truly repented have the opportunity and privilege to become Christians right away? And by walking faithfully in the steps of Christ, have the hope of the heavenly reward? Is not that why the Apostle exhorted them to repent, and has not that been the object of the Gospel being preached all the Gospel Age, to take out a people for God's name from the world of mankind? It seems obvious that the preaching of the Apostles was to convert those to whom they spoke there and then—Repent and be converted, turn again and have seasons of refreshing from the presence of the Lord. That seems to be the point in the teaching of Peter and John, and the reason for the miracle, to impress upon the people that here were God's true witnesses.

In the truth literature for many years past it has been usual to link verse 19 of our chapter with verses 20 and 21, making the three verses apply to our Lord's second advent and "times of restitution of all things" throughout the Millennial Age. Understood that way, the "seasons of refreshing" and "times of restitution" would be the same period, and both would apply to the Kingdom Age. Wouldn't it be strange if Peter were implying that after true repentance and conversion on the basis of faith in Christ's sacrifice, those to whom he spoke must wait about 2,000 years to receive seasons of refreshing in the day of the general resurrection, when the times of restitution for the earthly kingdom were operating? It surely would be strange if that were true.

On the other hand, it may be asked why Peter followed verse 19 with the promise that God would send Jesus Christ at His second advent, and there would then be times of restitution of all things. Peter no doubt was following through with the wonderful plan of God. In addition to bestowing seasons of refreshing there and then to those worthy of His blessing, God had a Plan which would ultimately embrace all mankind. It is a well known fact, too, that when people are feeling after and learning the Truth as we know it, to read of God's plan of times of restitution for all mankind very often is the means of convincing such people that God really loves all the human family. They say, If God has such a gracious plan for the restitution or restoration of mankind from death through the sacrifice of Jesus, we wish to serve God now. We wish to use our lives in the service of such a God. Very often the understanding of restitution clinches in the minds of people that they really wish to serve God now—they are willing to sacrifice for God who so loved the world as to redeem all human-

ity and give them an opportunity of everlasting life in due time.

Very likely some who heard Peter speak thought the same way about God, and yielded their lives in sacrifice after repentance and conversion, and had their sins forgiven and received seasons of refreshing from the presence of the Lord for the remainder of their lives on earth, and had good hopes of attaining the heavenly reward by proving faithful unto death.

We believe there is a similar meaning to the passage in Acts 2:36-39. Here Peter, speaking previously to our text in the third chapter, says—"Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the holy spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Doesn't it seem that the same exhortation of chapter 2 is applicable in chapter 3? Repent and be converted, acknowledge the Lord as the true Saviour, consecrate your life to His service, and seasons of refreshing shall come out from the presence, from the face, of Jehovah.

We ourselves have had refreshing from the presence of the Lord. We have not had to wait for the times of restitution, and why should those to whom Peter spoke be required to wait 2,000 years for the kingdom age? Those who really repented even though they crucified the Lord of Glory, would be forgiven. And the Apostle declared that it was mainly in ignorance that they put the Lord to death; that would count in their favour and help them to repent and be converted, and they could have God's favour there and then.

We are glad that God's plan works that way. We have received much refreshing since we repented and had forgiveness for our sins through faith in the Redeemer, and yielded our lives in His service. Most of us have had similar experiences to that described in Eph. 2:1, 2, 4-6—"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." What a lovely privilege and favour is indicated here for those who really yield their lives to

the Lord; and He is merciful to accept them on the basis of faith in Christ, and raise them up to sit together in heavenly places in Christ Jesus.

The same Greek word for "presence" in Acts 3:19 is found also in Heb. 9:24. This is a lovely verse telling us about our Lord's resurrection and ascension to heaven. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." God had given His Son to be the Saviour; He had been faithful unto death, and had ascended into heaven to appear in the presence of God for the Lord's true people. This is the same word "presence" which indicated "from the presence of the Lord" seasons of refreshing would come to those whom Peter exhorted to repent and be converted.

Aren't we glad that Christ appeared in the presence of God for us, for the "us" class of the Gospel Age! He has not yet appeared for the world of mankind in general. He will appear the second time for all mankind, but now, during the Gospel Age, for us, the children of God. This is the great Plan of God, that He is taking out a people for His name, those who delight to represent the Name above every name, and by proving faithful unto death they may, by the Lord's grace, inherit the heavenly kingdom with Him. Surely we thank God because He has invited us into His family, and our Lord has appeared in the presence of God on our behalf. May we, by the Lord's grace, continue "looking unto Jesus, the Author and Finisher of our faith; who for the joy that was 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.)

Question Box

Question—I would like to ask through the Question Box what is the true meaning of "In my Father's house are many mansions"—John 14:2, 3?

Answer—The Scripture citation referred to reads—"In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself." All creation is the heavenly Father's house, and upon different planes of being He has in it creatures made in His own likeness, called sons; and for each of these a provision has been made suited to their conditions, nature, etc. (1) The angelic sons of God have heavenly conditions provided for them. (2) When Adam was created an earthly son of God provision was made for him and his family of human sons. The fact that these human sons of God fell into sin and under sentence of death will not hinder the ultimate outworking of the divine plan, to have a house-

hold of human sons, for God has provided a ransom for all, and ultimately will grant eternal life to "all those who obey Him" when "they hear His voice." The provision for these is the human nature in an earthly paradise.

Our Lord was not speaking to nor of the natural man when He used the words of this text; He was speaking to the new creatures, begotten through the Word of Truth to heavenly promises. Thus far no provision existed for a family of sons on the divine plane; our Lord Jesus was the first born to this condition, and it is only through His merit and by His assisting grace that His Church can become meet for the inheritance of the saints in light. Our Lord's departure was to this end—that He might not only present the ransom sacrifice on our behalf, but also that He might, as our Head, succour and help us to the eternal city, and might correct and discipline us, and thus prepare us for the new conditions, as well as by His sacrifice make possible our attainment to those new conditions.

Question—Shall we know each other there?

Answer—Yes; the restored world will know each other, for the blessing is to come to them through restitution, and each will begin his new life on practically the same plane of thought, experience, etc., that he quitted at death. As for the elect Church, the Apostle informs us—"It doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him"—1 John 3:2. To be like Him will mean to be partakers of His spirit nature, as described by the Apostle in 1 Cor. 15:43,44, in glory, in power, a spiritual body. Earthly beings will not see these spiritual beings with their natural eyes, for the same reason that we cannot see angels now. They will know of them, however, in the same way that we know of our Lord and of the Heavenly Father, and this knowledge will be as satisfactory to them as our knowledge of the Lord now is satisfactory to us. "We see Jesus" and are "looking unto Jesus" etc., the eyes of our understanding being opened. But these glorious spirit beings will see and recognize each other, as it is written—"We shall know even as we are known"—and they will be able to see their earthly friends, though then unseen by them. The glorified class will be able to care for and bless their earthly friends more particularly than they could do if they were with them in the flesh. The Scriptures exhort us to lay aside every weight and to run with patience to obtain this great spiritual blessing, and while we see many of its advantages we may rest assured of others which we cannot now so fully realize, because "Now we know in part" and "see through a glass obscurely."

Question—Will you please explain the passage in which our Lord says "Let the dead bury their dead"—Matthew 8:21, 22.?

Answer—We do not understand that the dis-

principle concerned meant that his father was lying dead and all he wished to do was to go and have him interred. Our Lord had explained to another, a Scribe, who had said he would follow Him, that it was a way of sacrifice and privation. "The foxes have holes and the birds of the air have their nests, but the Son of Man hath not where to lay his head." Then this man who had evidently been following the Lord and observing His gracious words and acts declared that he wished to be one of His followers, only he would like just to wait until his aged father should pass away, then he would be free and would take up the cross and follow Him. Probably the Lord knew that there was really no reason for the delay, that there were others who were well able to look after the aged parent quite well. Maybe the real reason was that the son thought that if he did not stay by and pay attention to the father he might not participate in any legacy. It may have been this earthly consideration which was in the way. Our Lord's answer seems to favour such a view. "Let the dead bury their dead." The whole world is dead in trespasses and sins. It was only the few who were alive towards God and able, then, to appreciate the work of Christ and become true followers of the Lamb. Then leave those relatives who are not at present attracted by the living Word, but are just good naturally minded people and well able to look after the aged father, to do so. Never mind troubling about any legacy, whether anything or nothing may come to you; seek first the Kingdom of God and His righteousness and all these things shall be added unto you. "Follow Me let the dead bury their dead."

Passover Memorial, 1982

The anniversary of the Memorial of Christ's death falls this year on the evening of Tuesday, 6th 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, 4th April, at 6 p.m., at Auxiliary Room, City Buildings, Charles Street, Kew.

Adelaide—Sunday, 4th 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 9th, 10th and 11th, at the M.U. Hall (2nd Floor), 16 Franklin Street, Adelaide. Further information from the Class Secretary—Mr. F. M. Grinstead, 1 Wendy Avenue, Valley View, South Australia, 5093.

"The Ten Camels"

A supply of these helpful well-known Bible Stories for children is in stock. Of 144 pages with 4 illustrations, price \$1.00, plus postage 50c.

"The Kingdom of God"

A booklet bearing the above title has been printed, and a copy is being supplied to all friends receiving this issue of "Peoples Paper." Extra copies are available, supplied through the General Tract Fund to all who can use them to advantage.

"Herein do I exercise myself, to have always a conscience void of offence toward God and toward men."—Acts 24:16.

Our consciences require regulating, as do all the other features of our fallen nature. If our consciences are to be regulated we must have some standard by which to set and regulate them. The conscience is like a watch whose dial is properly marked with the hours, but whose correctness as a time-keeper depends upon the proper regulating of its mainspring, so that it may point out the hours truthfully: so our consciences are ready to indicate right and wrong to us, but they can only be relied upon to tell us truly what is right and what is wrong after being regulated in connection with the new mainspring, the new heart, the pure will, brought into full harmony with the law of love, as presented to us in the Word of God. Z. '00-360.

Books Available

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

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"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).

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Numerous other smaller booklets.

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