



Volume XIX. No. 1 MELBOURNE, 1st JANUARY, 1936. Price-Twopence Halfpenny

Within the Holy Place.

“Truly God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men.” (Psa. 73:1-5).

“When I thought to know (or understand) this, it was too painful (difficult) for me; until I went into the Sanctuary of God; then understood I their end.” (Psa. 73:16, 17).

“He that dwelleth in the secret place (sanctuary) of the Most High shall abide under the shadow (protection) of the Almighty.” (Psa. 91; 1).

WE have all doubtless, like David of old, observed many things, not only in the world, but also in our own experiences as the Lord's followers, that we have found difficult to understand and to harmonise with a right conception of God's wisdom and greatness. For example, why God permits evil, and why the righteous suffer and the wicked flourish, are problems which the natural mind cannot understand or appreciate.

These are among the deep things which -do not lie on the surface of the Divine revelation, but which can be appreciated only by those who, like David in figure, have gone into the Holy place or Sanctuary of God—the consecrated and spirit-begotten condition. The spirit searcheth all things, yea, the deep things of God. (1 Cor. 2:10).

The Greater and More Perfect Tabernacle.

Israel's Tabernacle, as well as its High Priest and sacrifices, were all shadows, or types, of greater and more important things to come in the Divine plan. Their Day of Atonement sacrifices were typical of the better sacrifices of Christ—Head and body—offered during the present Age. Their High Priest, who offered these sacrifices, we are informed, served unto the example and shadow of heavenly things. (Heb. 8:5).

It is not our purpose, however, at present to consider the Tabernacle types in detail, but in order to obtain a proper setting of our subject, it is necessary, just to refer briefly to the general divisions of the Tabernacle.

The Court.—The Court, as all are aware, formed no part of the Tabernacle proper, but surrounded it on all sides. It was separated from the Camp by a wall of white linen curtains. Of the entire nation, only the Levites had access to the Court, in which they performed their allotted services. All the articles of furniture in the Court were either of copper, or of wood covered with copper.

In anti-type, we understand that the Court represents the justified condition and that the Levites who performed the services therein represent justified believers. Copper, which is peculiar to the Court, is a fitting symbol of the human nature, and thus it is indicated that the justified condition is a purely human condition. It is seen, moreover, that justification does not in any way change the nature of the believer, in the sense of giving him a spiritual nature, nor does it give him any claim to a heavenly hope or reward. All that justification can do for one is to cover the sins and imperfections of the human nature, in the sight of God, and if that one is still desirous of walking in the light, it serves as a wedding garment, whereby the believer may enter into consecration as a priest and become a new creature in Christ—a member of the Bride Class.

Accepted in the Beloved.

The Holy Place.—Within the first veil was the Holy place, or first apartment of the Tabernacle proper. Into the Holy place the Levites were not permitted to enter, nor even to look therein. All the furniture in the Holy was made either of gold or of wood covered with gold, which fittingly indicates that the Holy represents a condition which is something more than human. Gold, as is known, symbolises the Divine nature and thus, it would seem to teach, that those who enter the Holy place, are no longer human, from God's standpoint, but spiritual — begotten again as new creatures in Christ Jesus. (2 Cor. 5:17).

Into this condition the believer enters at consecration, and the passing of the first veil represents consecration and surrender of the human will to the will of God. The Altar in the Court represents the will of God, and upon this Altar all the human rights and privileges of the consecrated one are placed. The priests alone had access to the Holy place, and of the antitypical priests, the Apostle could say—"Ye are not in the flesh, but in the spirit if so be that the spirit of God dwell in you." (Rom. 8:9). The Holy, then, represents the present condition of all who are begotten again, as new creatures in Christ, and whose hope it is to be born of the spirit, in the first resurrection. (1 Cor. 15:49).

Beyond the Veil of the Flesh.

The Most Holy.—The Apostle informs us that the Most Holy, which lies beyond the second veil, represents heaven itself. (Heb. 9:24). Just as the passing of the first veil represents the consecration of the human will of the believer to God, so the passing of the second veil represents the actual end of the human being in death and its entrance into the heavenly condition, as a spirit being.

Our Lord was in the Holy place during the 3-1- years of His ministry, from Jordan to Calvary, and the change of nature which he received through His death and resurrection was, in His case, the passing of the second veil—His entrance into the presence of God, the antitypical Most Holy. It was into the Most Holy that the typical priest had to bring the blood of the Day of Atonement sin-offerings, in order to make satisfaction for sin. Likewise also, our Lord, after passing the veil of death, had to ascend into "heaven itself," there to appear in the presence of God for us. (Heb. 9:24).

Dwelling in the Secret Place.

It has already been noted that the priests only were permitted to enter the Holy place, or spirit-begotten condition. The fact that the Levites in the Court had not access to the Holy and dared not even to look therein, harmonises with the Apostle's statement, that the natural man (even though justified) cannot understand the things of the spirit, for they are spiritually discerned. (1 Cor. 2:14).

The Levites in the Court, however, had access to the Laver at which it was their privilege to wash. The Laver is understood to represent the Word of God as viewed from the standpoint of the natural mind, by those who are in the Court, or justified condition, and is evidently referred to by the Apostle when he speaks of the "washing of water by the word." (Eph. 5:26). The washing at the Laver by the Levite (justified believer), would indicate his recognition of the moral obligations contained in the Word of God and a consequent striving, on his part, to put away sin and all the defilements of the flesh. Otherwise, stated, washing at the Laver would represent the efforts and desires of the justified believer to cleanse the flesh and live a righteous and moral life, in the sight of God.

In passing, perhaps it is well to remind ourselves that no amount of washing or cleansing of the human nature can make it spiritual, nor give to the believer a heavenly hope or spiritual enlightenment. Such privileges belong exclusively to the Holy place, and are the portion only of those who enter there through a consecration of the human nature to death and a begetting to a new and spiritual life in Christ. (2 Cor. 5:17).

Israel's High Priest, who alone had access to the Holy place on the typical Day of Atonement represented Christ—Head and body—in the consecrated and spirit-begotten condition during the Gospel Age. Within the Holy, the Priest had access to the special light of the golden candlestick; to the table of shewbread and to the incense altar. These represented spiritual blessings and privileges, enjoyed by all who are new creatures in Christ during the present Age—privileges and blessings to which the spiritually begotten only have access. ,

Privileges of the Holy Place.

The Golden Candlestick.—The light from the golden candlestick was the only light within the Holy, the natural light of day having been excluded by the curtains and walls of the Tabernacle. This illumination, which was for the benefit of the priests, represents the inner light of the spirit of God which comes to all who are begotten of the holy spirit. (1 John 1:7).

As illustrating the difference between the Court, or justified condition, and that of the Holy, or spirit-begotten condition, we may take the example of the Lord's followers before and after the day of Pentecost. Before receiving the begetting of the spirit at Pentecost they were naturally-minded men, though justified, and could appreciate only the things that belong to the Court, or justified condition. Their hope of a kingdom was an earthly and material one, and their ideal of the long looked-for Messiah was a mighty ruler, who would sit upon a material throne. (Acts 1:6).

After Pentecost the vision changed from the material to the spiritual plane, for they had then, in figure, entered the Holy place. John, the Revelator, recording in symbol this transition in the hopes and outlook of the Lord's followers at Pentecost, describes it as a "door opening in heaven," followed by a trumpet voice saying, "Come up hither." Prior to this there had been no heavenly hope and no call to a heavenly kingdom. (Heb. 3:1).

It was at Pentecost that the acceptance of the members of the Body of Christ began, and in describing this experience, the Revelator says :—"Immediately I was in the spirit." From this time onward, the hopes of the Lord's followers were no longer centred upon an earthly kingdom, but upon a throne, or government, which was spiritual— heavenly in its origin. (Rev. 4:1, 2).

This spiritual illumination, which is the privilege of all who enter the Holy place is ours, but only so long as we abide in Christ. Should we lose our standing in Christ as a member of the High Priest, or leave the Holy place, we go out again into what the Scriptures describe as "outer darkness"—the darkness of the human mind unilluminated by the Spirit of God. (Matt. 25:30). Obviously, but few of those who have heard the call to-membership in Christ during the present age have made their calling sure by complying with its terms. The majority of professing Christians, it would seem, from various causes, have never entered the Holy place and thus have never been accepted as new creatures in Christ, nor have they received the spiritual illumination. (Heb. 10:32).

Meat in Due Season.

The Golden Table.-The shewbread, or bread of presence, placed upon the golden table in the Holy place, was for the sole use of the Priest. This bread represents the spiritual food, placed upon the table of the Lord and specially provided for the priestly class of this Age. (Heb. 5:14). While the Laver in the Court represents the Word of God, as appreciated by the natural mind which simply comprehends its moral, or surface truths, the table of shewbread in the Holy represents the Word of God, as appreciated by the spiritually-minded Priest. "The spirit searcheth, all things" (hidden in the word), "yea, the deep things of God." (1 Cor. 2:10). There is a great difference between "washing through the water of the word" and feeding upon the "strong meat" on the table of the Lord. The Levite could wash his flesh in the Court, and be clean, but he could neither see nor handle the spiritual food upon the table of the Lord in the Holy place, which was set aside for the special use of the consecrated Priests.

The water of the Word represents the moral precepts and teachings of the Scriptures, which can be understood and should be appreciated by all who make any profession of following the Lord, or of putting-away the sins of the flesh. (Rev. 1:5). The shewbread, on the other hand, represents the deep and spiritual truths or doctrines which reveal to the consecrated one the basis of his faith and hope as a member of Christ and as a joint-heir in His Kingdom. This strong meat, which reveals the "mystery of Christ," does not lie on the surface of the Word of God, but is hidden in the types and figures of the Law; in the visions and dreams of the Prophets and in the songs and ecstasies of the Psalmist. (Luke 24:44).

As new creatures we cannot grow strong spiritually, except by feeding upon these deep and spiritual doctrines, and to this end we have the assurance that the spirit of truth will guide us into all truth (now due) and additionally show us things to come. (John 16:13). The difference, then, between the Court condition and that of the Holy place is the difference between morality and spirituality, or the Christ life. (2 Cor. 5:17). Morality relates to the rudiments of the flesh and human mind, whereas spirituality relates to rudiments of Christ—the new creature.

The Flesh Profiteth Nothing.

Minding Earthly Things.—The danger with many to-day who, as new creatures have "begun in the spirit," is, lest they should "end in the flesh." From the standpoint of faith the new creature in the Holy is said to be "living in the spirit," which means that he is spiritually-minded, and views matters from the standpoint of the mind, or spirit of God. Just as the health and strength of the natural man depends largely upon his daily food, so likewise the strength and development of the spiritual man, or new creature, depend upon his supply of spiritual food. As already indicated, that spiritual food is represented by the shewbread on the golden table, and corresponds to the deeper truths, or doctrines, which the Apostle terms the "strong meat" of the Word of God. (Heb. 5:14).

Christendom has long ago forsaken and lost sight of this spiritual food and could not be regarded to-day as having any

standing before God—not even that which is represented by the Court. The fact that one might declare that he believes in God or in Jesus would not justify him. Nothing less than a living and obedient faith in the promises of God through Christ will justify one and give him a righteous standing in the sight of God. (Jas. 2 :17).

Many of the brethren to-day are fast discarding the spiritual food of the Word of God, and like Christendom in general, are rapidly settling down to an earthly viewpoint of things which could only be described as efforts of the flesh along the lines of morality—living a good life. It is quite a rare and uncommon experience to-day to hear the brethren exhorted by their leaders to search for and feed upon the deep and spiritual doctrines represented by the shewbread of the Holy place. The result is that there is a famine amongst the brethren and through the lack of spiritual food many are weak and spiritually sick, and the great majority have gone to sleep.

The Meek Shall Eat and be Satisfied.

Days of Famine.—Famines, in the natural order of things, do not necessarily imply that there is a shortage of food in the world. Indeed, it often happens that whilst one section of the race is suffering famine conditions, others are enjoying a superabundance and have more than enough. The chief cause of a famine is failure on the part of those concerned to distribute properly nature's bountiful supplies. The same might be said regarding the spiritual food, for there never was a time when there was such an abundance of spiritual food upon the table of the Lord as at the present moment, and yet, it must be admitted that the vast majority of the Lord's people are to-day suffering famine conditions through lack of spiritual nourishment. (Psa. 37:19). If it be asked why there should be a famine in a land of plenty, we can only answer that the chief cause is the lack of distribution of the spiritual food amongst the brethren by those who profess to be their spiritual guides and teachers.

What would be thought of one, placed in authority over the natural food, if, when asked for bread by one who was physically starving, he prescribed for his immediate needs a bath? Doubtless in its proper time and place the bathing and cleansing of the flesh of the natural man is an essential adjunct to his health, but a hungry man requires more than the cleansing of his flesh in order to satisfy his hungry cravings and thus sustain his physical health and strength.

Figuratively speaking, that is what is taking place amongst the brethren to-day. There is a famine for the spiritual food, or sound doctrine, and instead of breaking to the brethren the bread of life—the spiritual food of the Holy place—they are warned by their leaders not to touch or handle these deep and spiritual doctrines of the Word lest they get puffed up Or suffer spiritual indigestion. On the contrary, they are instructed that what they really need is continuous and plentiful washings at the Laver—the Laver as already noted represents the moral and surface aspects of the Word of God.

In plain language, it is not the truth that is being dispensed to the spiritually hungry to-day but a kind of spiritualised morality. They call this building up a character, but a more appropriate term would be a striving to be “made perfect by the flesh.” (Gal, 3:3). The new creature is not nourished and developed by works of the flesh but by feeding upon the spiritual food of the Word of God. In order that the natural man may grow in physical health and vigour he requires not only the cleansing of his flesh with pure water, but also an abundant supply of pure and wholesome food. Likewise also the spiritual man requires much more than merely washing at the Laver with the water of the Word. He requires the spiritual food of the Holy place that he might grow up into Christ and thus, becoming spiritually matured, be able to overcome all the enemies of the new creature. (Eph. 4:12, 15). The development of character, therefore, so far as the new creature is concerned, is something more than mere morality. It is the transformation and development of the mind, in harmony with the will of God, as revealed by the deeper things of the Divine Word. (Rom, 12:1, 2).

It will be seen, then, that just as in the natural world there is a vast difference between bathing the flesh with water and eating a substantial meal so also is there a similar distinction in the spiritual world. The teaching of morality, with all its efforts to cleanse and control the flesh, while good and necessary in itself, should not be confused with the spiritual truths or doctrines of the word, which as the channel of the holy spirit feed and transform the new mind of the spiritual child of God.

Offer a Sacrifice of Praise.

The Golden Altar.—Another privilege which the priests in the Holy enjoyed was the offering of incense at the Golden Altar. Just as the laying of the sacrifice upon the Altar in the Court represented the consecration of the believer to do the will of God, so the offering of incense upon the Golden Altar, in the Holy, represented the continued and willing subjection of the mind of the new creature to the will of the Heavenly Father.

It is one thing to promise to be dead with Christ, but it is another and still more important matter daily to pay our vows of Consecration unto the Most High and to be faithful unto death. The incense ascending into the presence of God from

the fire on the Altar represents the spirit of praise and thankfulness to God for the privilege of following in the Master's steps and suffering with Him here below. It represents how the Heavenly Father views the faithful devotion and loyalty of the new creature, and is termed by the Apostle, a "sacrifice of praise." (Heb. 13:15). —"Old Paths"

Kept by His Power.

"Kept by the power of God, through faith, unto salvation." 1 Pet. 1:5.

With kindest wish, and prayerful thought this morning
I offer thee these simple words of cheer,
Whate'er may meet thee, in life's future dawning ;
May they afford thee comfort year by year !

Kept by His power no human arm upholding
No human hand outstretched to point the way.
But God's great love, His feeble child enfolding
Is all-sufficient for thy need each day.
Be not afraid, for as each need arises
With strong, absorbing, self-important claim;
God it will meet, with His divine surprises
If thou but call upon His Holy Name.

"Kept" when the world for thee its smile is wreathing,
When skies are fair, and life with roses spread ;

"Kept" when its frowns to thee it is bequeathing,
And clouds are darkly massing overhead.
His power to keep is strong, and true as ever,
No length of years can e'er its force abate,
His will to keep can never fail, no never ;
Whilst mercy stands at Heaven's wide open gate.
Then journey on, leave fear and anxious worry
To those who know not that the Lord cloth reign ;

Keep step with Him, forego impatient hurry,
Trust Him to make the rough, steep places plain.

—Selected.

PEOPLES PAPER.

Published by the Berean Biblical Institute, at National Bank Chambers, 226 Glenferrie Rd.,

Hawthorn, Melbourne E 2.

(Monthly) 2/6 per annum, post paid,

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.

A. Cross (x) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

The New Year.

“This New Year Thou givest me, Lord,
I consecrate to Thee,
With all its nights and days;
Fill my hand with service blest,
Fill my heart with holy rest,
And fill my life with praise.”

FR.H.

IT is fitting, that as another year is entered upon, we, as the Lord's people, should continually keep trace of the mercies and blessings enjoyed, otherwise the pressure of the cares of this life and the deceitfulness of riches would so crowd in upon our minds and hearts as to cover from our observation and ultimately choke up completely the springs of divine grace which, kept open, minister continually to our joy and refreshment in the holy spirit.

To this end it is appropriate that we have a daily review of the blessings we enjoy—that every evening we call to mind the privileges enjoyed, the providences which have guided our way, and the blessings, both temporal and spiritual, which have come to us ; some of them in common with the world in general and others of a special kind, known to and appreciated by those only who know the Shepherd and are known of Him—who hear His voice and to whom the instruction and guidance are continually a comfort and a joy.

It is appropriate, too, that we take weekly re- views, looking at the same mercies and blessings from a still broader standpoint of observation, reminding us of the rest into which we have entered through faith in the precious blood, and also of the rest that remains for the people of God, whereof He has given us assurance in that on the first day of the week He raised up Jesus from the dead.— Heb. 4:3, 9.

But it is with special appropriateness that at the close and opening of another larger cycle of a year we should take a still broader and more comprehensive view of our experiences, looking circumspectly at the way we have travelled and considering well which have been the steps which hindered progress, and which have been proper steps in the footprints of Jesus, bringing us nearer to the goal — the “mark” which we must surely attain if we would be accounted worthy of a share in the promised kingdom.

A year may seem a longer or a shorter period, according to the circumstances. To the mind of childhood it is a very long period, while to more developed minds, filled with the activities of life, it seems much shorter—speeding all too rapidly to permit the accomplishment of all the things desired to be achieved. Then again, the year will seem proportionately long as it has contained draughts of bitter experience or sufferings, mental or physical; and proportionately short, as it has contained joys and pleasures which seem to slip away all too quickly. To a certain extent such experiences are common to all mankind, yet the Christian, especially if he has been for some time in the school of Christ and is somewhat developed both in knowledge and in grace, has a larger capacity than others for grasping and appreciating life ; because, no matter how unsound his natural mind may have been, he has now “the mind of Christ,” “the spirit of a sound mind,” which is far better able than the natural mind to estimate matters at their true worth.

Such an advanced Christian, in viewing the year ahead, considers well the lessons over the year just closed, and recalls life's storms as well as its sunshine, its sorrows as well as its joys, its tears as well as its smiles, and sorrows not as others who have no hope. His troubles have been divested of their distressing features by the spirit of a sound mind and the instructions of God's Word, which assure all such that the trials, difficulties and adversities of life rightly accepted as lessons, are blessings in disguise—which. will work. out “a far more exceeding and an eternal weight of glory” in the life to come. —2 Cor. 4:16, 17.

He will perceive, too that his joys have been of a purer and more solid kind than any he ever knew before he was begotten of the holy spirit. They have not had commingled with them the bitterness of envy, malice and hatred, but have been unalloyed ; because they have not been rejoicings in iniquity, but rejoicings in the truth. Moreover. they have been much more numerous than ever before, because he not only is able to joy in the Lord, joy in His “Word, joy in the holy spirit, joy in fellowship with brethren of like precious faith, but by the grace of God he has been enabled additionally to joy in tribulation also—not because He loved tribulation, but because he loved the patience, the experience, the character, which God assures us. are a fruitage which all tribulations must yield us under His providence, if we are rightly exercised thereby.—James :3, 4; Rom. 5 :3.

Is it any wonder that these can rejoice in spirit, saying, "Praise the Lord, O my soul, and forget not all His benefits?" "He hath put a new song into my mouth, even the loving-kindness of our God." Is it any wonder that these, looking back, can see in the year that is past, that that which has blessed and rejoiced them in every sense of the word has been of divine goodness, and that thus God has crowned the whole year with His favour toward them? These can say with faithful Joshua, "Not one thing hath failed of all the good things which the Lord your God spake." (Joshua 23:14).

And what confidence does the fulfilment of all past favours and blessings from the Lord give to us, as we stand at the opening of another year—"Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord forever," should be our continual song as we press along under the protecting care of Him, who "numbers the very hairs of your head."

After 1900 Years.

To the Rev. Howard J. Charter, B.A., RD., is attributed the following statement :—

"The world has now reached the stage when Christianity has more adherents than any other single religion, yet it remains a fact that 1,900 years after Calvary two-thirds of the world's population, say, 1,200,000,000, are still without the saving knowledge of Christ."

From the usual teachings of the churches—that unless a man is saved during the present life there is no hope beyond the tomb—what a dark, sad condition this would be. Two-thirds of all at present living would have to be considered as eternally lost, but not only two-thirds of the present generation, but of all previous generations. That would indeed be a terrible thing, but again be it remembered that one-third reckoned as having received the saving knowledge of Christ includes everyone in what are called Christian countries. Who that understands the Christian faith will claim that even one-twentieth of the population of any of the large cities of our so-called Christian lands is truly Christian? How many are seeking to carry out the teachings of Christ or to walk in His steps of consecration?

Yet we read that Christ "tasted death for every man"; He "gave Himself a ransom for all," and that "God will have all men to be saved and come to the knowledge of the truth." Again, that He who "poured out His soul unto death," "shall see of the travail of His soul and be satisfied." Isa. 53.

How could our Lord be satisfied at such a result of His great purchase price for the human race? Surely, there would be some great lack or failure in the Divine purpose if only so few out of earth's millions were to be benefited by Calvary's sacrifice, of which it is declared that "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." How void of meaning would be the glad message of the angels at the birth of Jesus, "Behold I bring you goodtidings of great joy which shall be to all people," and also the promise to Abraham and others—"In blessing I will bless thee, and in thee and thy seed shall fill the families of the earth be blessed."

However, the Bible reveals a plan and purpose wider and more reasonable than the creeds of the dark ages, still held by so many. It shows that far from any intention of converting the world (luring this present age, God has been selecting only "a little flock," to whom "it is the Father's good pleasure to give the Kingdom," or, as Paul calls it,

"the seed of Abraham," Gal. 3. When the full number of the Church or "the elect" is completed, then the new age will commence; the Church will reign with Christ to bless and restore to perfect human life all the willing and obedient. Rom. 8:19- 22; 11:25-27; Isa. 35; Acts 15:14-17, etc.

Christian Experience.

Christian experience is not the exaltation of feeling, or ecstasy that finds expression only when inspired by the ardent songs, prayers and exhortations of Christian fellowship.

Christian experience is “putting off the old man with his deeds, and putting on the new man which is renewed in knowledge after the image of Him that created him.”

Christian experience is growth—”To grow in grace and in knowledge of our Lord and Saviour Jesus Christ”; to be rooted and grounded in Love, and grow up in all things like unto Him who is our Head.

Christian experience is to build up a character, “adding to faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love.”

Christian experience is to be labourers in the Lord’s vineyard, workers together with God; and it is to be soldiers of the Cross armed cap-a-pie with the whole armour of God, following the Captain of our salvation.

Christian experience is visiting the widow and fatherless in their affliction, and keeping ourselves unspotted from the world.

As an example of true Christian experience, you are referred to the experience of Paul as recorded in 2 Cor. 11 and 12.

It is in such schools as these that the Christians gain experience, and this is the true experience that worketh hope that maketh not ashamed because the love of God is shed abroad in our hearts.—Selected.

“DAILY HEAVENLY MANNA.”

NEW EDITION. Vest Pocket Size.

This Book, with Scripture text and helpful comment for every day of the year, is well known amongst the truth brethren.

Every Christian should use this “Manna” daily. Bound in strong cloth, black or dark green, gold stamped, and posted to any address-1/9 per copy.

In good black leather covers, nicely stamped in gold, either red or mottled edge,-2/6 per copy, posted. (Reduction in price for three or more copies).

BEREAN BIBLICAL INSTITUTE,

226 Glenferrie Road, Hawthorn, E2, Melbourne, Vic.

Least in the Kingdom.

IT would be difficult to express a higher tribute to John the Baptist than that which Jesus paid him in the words of Luke 7:28. Again he said, "There hath not risen a greater Prophet than John the Baptist." If -then John was so holy a man, so great a man from the Divine standpoint, why did our Lord in this text declare that the least in the Kingdom of Heaven would be greater than John? This text has puzzled Bible exponents for many a day. It has seemed to many to be contradictory.

But just as soon as we turn on the light contained in that word "Kingdom," the entire subject becomes clear. God had promised a Messianic Kingdom, and Jesus had come that He might be the Head of that Kingdom. The steps leading to the Kingdom honours and glories were steps of obedience to God, even unto death, and these steps Jesus had begun to take. On the cross He declared, "It is finished." He had finished the work of proving Himself loyal to God and to the Truth even unto death on the cross.

Jesus thus became the Great Conqueror, the great High Priest, the great King of Glory, being exalted to the heavenly state in His resurrection. But, as the Great King, He was to have associated with Him in His Throne His Bride class. As the Great Priest, He was to have an under-priesthood, a "Royal Priesthood." As the Great judge of the world, He was to have associates; as St. Paul declares, "Know ye not that the saints shall judge the world?"--1 Cor. 6:2.

In the Divine Plan this company of associates with Jesus in His glorious Kingdom were as much fore-known and fore-ordained as was His and His share in the Kingdom. As it was necessary for Him to undergo trials and testings of loyalty unto death, so it must be with the class called to be His associates—"He was tempted in all points like as we are." Thus His Message is, "To him that overcometh will I grant to sit with Me in My Throne, even as I overcame and am set down with My Father in His Throne" These would be followers in His footsteps, none could precede Him. His work was necessary first, to open up for His followers a new and living way, through the veil—that is to say, through His flesh — through His sacrifice.

"Some Better Thing for Us."

While about five hundred brethren became Jesus' consecrated followers during His earthly ministry, they were not then accepted of the Father as sons, and not begotten of the holy spirit until Pentecost. God would not recognise any as sons until Jesus had finished 'His sacrifice, and, as the great Advocate, "Appeared in the presence of God for us"—as our Advocate with the Father, Jesus Christ the

Righteous. John did not belong to this class, just as Abraham, Isaac, Jacob and all the Prophets did not belong to it. In God's providence their reward will be different from that of the Church—theirs will be an earthly reward. They will be resurrected to human perfection. They will have to do with the human phase of the Kingdom, which amongst men will represent Messiah and the Church, who will be spirit beings, but invisible to men, and whose dealings with mankind will be through those noble characters, the Ancient Worthies.

We are not to infer that those glorious characters mentioned in the Scriptures who lived before Christ's time were ignoble or less faithful than the Gospel Church, but merely that God promised them the earthly perfection, while He has promised the Bride of Christ the heavenly perfection. They will not, like the remainder of mankind, come forth to imperfection, to attain perfection gradually (during the thousand years of Messiah's reign; the record is that they will come forth as perfect human beings. That will be the reward of their faithfulness. St. Paul explains the entire matter in Hebrews, the 11th chapter. He tells of the faith and heroism of those Ancient Worthies and that "they had this testimony, that they pleased God." There will be no necessity for testing them in the future. Their acceptance with God is already proven and declared.

Nevertheless, in God's order the earthly Kingdom and restitution blessings for the world cannot begin until the Kingdom class, Christ and the Church, shall first be completed. Thus the Apostle declares, "All these died in faith, not having received the (earthly) things promised to them, God having provided some better thing for us (the Church), that they, without us, should not be made perfect." The glorification of the Church, her resurrection to perfection, must first be accomplished before the blessings through them can proceed to the natural seed of Abraham, and then through Israel to all nations.—Heb. 11:38-40.

Not the Bride but the Friend.

John the Baptist seemed to either comprehend the situation or else he spoke the truth by prophecy when he declared, "He that bath the Bride is the Bridegroom, but the friend of the Bridegroom hearing His voice, rejoiceth greatly. This

my joy therefore is fulfilled.” He perceived that in God’s providence lie had a very honourable and blessed station and work to accomplish, but lie was to be neither the Bridegroom nor a member of the Bride class.

This does not imply that John was disappointed at the time, nor that he and the other Ancient Worthies will be disappointed when they come forth in the resurrection to find a Bride class selected to a higher place than theirs. On the contrary, their cup of blessing being full, and never having been begotten of the holy spirit to a spirit nature, they will not be able to comprehend or appreciate any blessings higher than their own. Just, for instance, as a fish in the water, seeing a bird dying in the air, would not be jealous of the bird and its greater freedom, but, on the contrary, would be better satisfied in the water, its natural element, so all natural men, not begotten of the holy spirit, will appreciate more the earthly blessings which Divine providence has provided for them.

In this very lesson Jesus intimates all the above, saying, “The Law and the Prophets were until John.” He was the last of the Prophets. He introduced Jesus, the Head of The Kingdom class. Jesus further declared, “If ye are willing to receive it, this is Elias which was to come.” That is to say, those of you who are able to appreciate the matter may understand that John the Baptist did a work which was in full accord with the prophecy which declared that Elijah must first come and do a reformatory work before the Messiah would come.

Curiosity is not Religion.

Addressing the multitudes the Great Teacher inquired, Why did you go out to the wilderness to see John? Was it to hear his message? Was it because God spoke through him as a Prophet as the wind makes music through the reeds? Or did you go nut to see a man in fine clothing and of kingly state?

What really drew to the wilderness to John’s teaching was that he was God’s Prophet; as it is written, “Behold, I send My messenger before Thy face, who shall prepare the way before Thee.” This preparation for Jesus John made with the Jewish nation. His message was that the Kingdom of Heaven was about to be offered to them, and that only the holy would be ready to receive it.

But neither John nor his hearers fully realised in what way the Kingdom would be offered to the people, namely, that it would be an offer, first, of a place or share in the Kingdom, and that the terms would be full consecration to the Lord, to walk “the narrow way.” Jesus again testified, “If ye had received John ye would have received Me.”

In other words, all who received John’s message were such as were in heart condition to receive Jesus; and the same spirit of indifference which permitted Herod to imprison John and to finally behead him marked the Jewish leaders and their unbelief. John as a Prophet was abstemious to the extreme, and they said, “He hath a devil.” Jesus presented Himself less peculiarly, eating and drinking and being clothed as other people, and of Him they said, “Behold a gluttonous man and a winebibber, a friend of publicans and sinners.” Thus was it demonstrated that the fault was not in the manifestation of God’s providence, but in the hearts of the majority of the Jews.

Bible Helps and Other Items in Stock

Special Xmas and New Year Offer.—For the months of December and January the following studies will be available to all desiring to take advantage of them for presents, etc.;—“Foregleams of the Golden Age,” at 2/- per copy. “Divine Plan of the Ages” (in red cloth binding) and “Some of the Parables,” for 1/8 the two, posted to any address.

“Divine Plan of the Ages.”—Bound in blue cloth, with gold lettering. One of the finest Bible Helps available. Price, 2/6 per copy. Other editions at cheaper rates.

“Plan of God in Brief.”—Containing selections from the above book in handy form; very useful for passing on the message. Price, 6d. each.

“God and Reason.”—A helpful booklet of 124 pages. Posted to any address for 10d. per copy, paper cover; 2/- per copy, nicely bound in cloth. Reduction for three or more.

“What Pastor Russell Said.”—His answer to hundreds of questions. 780 pages. A limited number available in cloth and leather binding at 7/- and 8/6 each, posted.

“What Pastor Russell Taught.”—On the Covenants, Mediator, Ransom, Sin Offering, Atonement. Bound in strong cloth; 5/6 per copy.

Reprints of “Watch Towers,” 1879-1919.—In seven volumes, nicely bound in strong cloth. Sets of these fine Bible helps available now for less than the cost of two volumes previously. Further orders can be placed while they last.

“Emphatic Diaglott,” — New Testament; very helpful English and Greek translation. De luxe binding; 10/6 per copy.

“Leeser’s Translation.” — Old Testament; a useful translation; 8/3 per copy posted.

“The Revelation of Jesus Christ”—Two helpful volumes on Revelation by the late Bro. Streeter. •

“Daniel, the Beloved of Jehovah.”—A Volume on Daniel’s prophecy; by the same author.

“The Desolations of the Sanctuary.”—A very useful book, with special reference to the tests upon the Lord’s people in these last days. •

“Strong’s Exhaustive Concordance.”—1800 pages, secondhand, but newly hand-sewn right through at bookbinders. These Concordances, new, 45/-; this copy, 20/-, postage extra, according to distance.

Poem Books.—“Comforted of God” and “Call of the Bride”; two fine little books of helpful poems, 1/4 per copy.

Post Cards.. — New selections of cards with helpful Scriptural verses, etc., recently arrived from England, and are well recommended for Christmas and New Year greetings, or general use. Real hand-tinted photo postcards, assorted, 2/4 per dozen; 1/3 per half-dozen. Different variety, very nice also, with encouraging words, assorted, 1/4 per dozen; 9d. per half-dozen. Others on hand at 1/-per dozen, or 1d. each. When ordering, please state clearly which kind is desired.

Bookmarks.—Assorted bookmarks at 3d., 4d., etc. Also wall-texts, including “My Morning Resolve,” at 4d. each.

Restitution Prints of Isaiah 11:6.—In two sizes, well worth framing; 3d. . each, posted.

Christian Hymns.—Bound in blue cloth, words only, 10d. per copy. Also music books for practically the same hymns at 2/- each.

BIBLE STUDY MEETINGS.

Regular Class :Meetings for Bible Study, etc., are held each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses

“Towler House,” 18 Queen Street, (near Flinders Street),

Melbourne.

Liverpool Buildings, Flinders Street Adelaide, South Aust. The gatherings are quite unsectarian, and all desiring to attend will be very welcome.

Published by Berean Biblical Institute, National Bank Chambers, Hawthorn Printed by Hickling & Powell, Brunswick Victoria,