



Christ Has Keys to unlock Hell

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death"—Rev. 1:18.

ALL students of the Bible will agree that our text comprises the words of Christ Himself, spoken to the Apostle John in His wonderful revelation some years after His resurrection from the dead, following His crucifixion when He tasted death for every man. Let us note the wording of the verse—"I am he that liveth and was dead." It is essential that we understand what death really means. For example, most of our prominent theologians today believe that death does not mean death, the extinction of life. But the Bible is very plain; it says that death does mean the opposite of life—cessation of life. Our Lord said in this verse that He was dead—past tense—and it was essential that He actually **die** to redeem mankind from the penalty of death which God pronounced upon Adam because of disobedience, and all in Adam, every human being, has inherited death through Adam.

Let us note some Scriptures that tell us plainly Christ **actually died** when He became the Redeemer of mankind. In 1 Cor. 15, 3, 4, we have the words of the inspired Apostle, who received his message by revelation from God—"For I delivered unto you that which I also received, how that Christ **died for our sins.**" Rom. 5:6-8 is also very beautifully expressed—" . . . in due time Christ **died for the ungodly.**" Then again, in Heb. 2:9 we read that Jesus "tasted **death** for every man." Throughout the Bible we have the same testimony, that our Lord died for the sins of humanity. In Acts 13:30 we have a few words, but how meaningful—the previous verse speaks about the crucifixion of Christ, that He was nailed to the tree, "but God raised him from the dead." Our Lord could not raise Himself. The almighty power of God raised Him up on the third day from the death condition.

Then our Lord said in our text in Rev. 1:18—"Behold, I am alive for evermore." The Apostle agrees with this statement in Rom. 6:9—"Know-

ing that Christ being raised from the dead dieth no more; death hath no more dominion over him." Nevermore to taste death, He having paid the penalty for all mankind, He was risen to the right hand of God.

Then follows the further important part of our text, with the words of Christ, saying He "has the keys of hell and of death." We are reminded in this connection of the assurance given by Jesus just prior to His ascension to heaven, in Matt. 28:18—"All power is given unto me in heaven and in earth." He was then the great risen Christ; after being dead for portions of three days, God raised Him from the dead. The word "power" in this verse is translated from a Greek word meaning "complete authority." So at His ascension Jesus was really Lord of heaven and earth, with unlimited power, next to the Heavenly Father, invested with authority for the performance of God's plan for the redemption of humanity from the prisonhouse of death. Christ entered the prisonhouse of death Himself when He died on Calvary's cross. On the Day of Pentecost, the Apostle Peter said in Acts 2:27 (quoting from Psa. 16)—"Thou wilt not leave my (Christ's) soul in hell, neither wilt thou suffer thine holy one to see corruption." This is prophetic of Jesus speaking to His Heavenly Father. God, the Heavenly Father, would not leave His (Christ's) soul, His being, in hell, the Bible hell. Peter was used of God to explain this matter to us—"Thou wilt not leave my soul in hell"—the word "hell" is quoted from the Hebrew word "sheol." This statement by Peter is very important; it is a quotation from the Old Testament in which the Greek word "hades" is used by the Apostle to translate the Hebrew word "sheol." The hades of the New Testament has the same meaning as sheol of the Old Testament, and that meaning is—oblivion, the state of death; the condition of death to which our Lord went at the time His life expired and He said, "It is finished." He went to this hades of the Bible, to redeem all mankind out of hades, the death condition.

While considering the words of the Apostle in Acts 2, we see a clear contrast between David and Christ, in verses 29-34, which please read. In verse 34 we read—"David is not ascended into the heavens." David was still in the death condition in Peter's day, and is still in the death condition today. But what a contrast with Christ, the risen One! David will come forth in the general resurrection later on. But we have Peter's helpful way of expounding for us the truths of the Bible, that Christ, the risen One, has all power in heaven and in earth.

It was in keeping with this great authority that Jesus expected at His ascension that He spoke to Peter about the "gates of hell" in Matt. 16:18—"Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The "rock" Jesus referred to here was the **foundation truth** quoted by Peter in verse 16 of this chapter—"Thou art the Christ, the Son of the living God." So our Lord's Church is built upon Christ Himself, not upon Peter, and the "gates of hell shall not prevail against the church" to hinder its completion and glorification in heaven, because Christ has the "keys" to open the gates of hell—the death condition, into which all members of the Church pass when they finish their pilgrimage on earth. The R.S. Version of Matt. 16:18 reads—"And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it." The "powers of death" or "the gates of hell" shall not interfere with the building of the Church upon Christ, as stated also in 1 Cor. 3:11—"For other foundation can no man lay than that is laid, which is Jesus Christ."

When thinking of the expression used by Jesus to Peter, that the gates of hell shall not prevail against the Church, we call to mind the wonderful experience of Peter in being delivered by the angel of God from prison, as recorded in Acts 12:1-11, which please read. What an amazing experience for Peter! Herod had determined to kill Peter, as he did James, but God had other important work for Peter to do, and so he was delivered by that wonderful miracle. God is able and will accomplish His plan for His servants who serve Him in spirit and in truth, irrespective of the powers that be against them throughout the world. Illustrating Peter's deliverance from prison, we have the words of the Psalmist—"Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death"—Psa. 9:13.

The Apostle Paul tells us about the opening of the gates of hell for the Church, in Eph. 4:8—"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." The margin reads—"he led a multitude of captives." During this Gospel Age the Church are to be released first from the death

condition, then later on all the multitude of captives, all humanity, will come forth in the general resurrection to obtain lasting life if obedient to the laws of the kingdom. The deliverance of the Church in the first resurrection is beautifully shown in 1 Cor. 15:49-57, please read.

Some people who rejoice in the resurrection of Christ's followers, have difficulty in understanding that all mankind have also been redeemed from the death condition, are also to be awakened from the Bible hell, the prisonhouse of death. But the difference will be that all mankind will be resurrected on earth, in the general resurrection, and not to the heavenly inheritance. In 1 Cor. 15:23 we see how the Apostle divides the resurrection into two classes—spiritual and earthly—"Every man in his own order: Christ the firstfruits" — Christ's Bride or Church — "afterward they that are Christ's at his presence" —those who become Christ's by obedience during His thousand-year kingdom on earth. Which agrees with Paul's other statement—"There shall be a resurrection of the dead, both of the just and the unjust"—Acts 24:15.

The prophet Isaiah was also used of God to present the resurrection hope for all mankind from the death state in chapter 25. Speaking of the time when Christ and His Church are reigning, to bring about the "blessing of all the families of the earth" as God promised to Abraham so long before, we read—"And in this mountain (kingdom) shall the Lord of hosts make unto all people a feast of fat things . . . And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it"—Isa. 25:6-8.

We call to mind the case of righteous Job. He says in chapter 14—"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." This was his answer to the question asked previously—"Man lieth, and wasteth away; yea, man giveth up the spirit, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." And in his trouble he goes on—"O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time and remember me!"—Job 14:10-14. "Hide me in the grave"—that word "grave" is translated from the Hebrew word "sheol", and could have been translated "hell", but the translators felt that Job was too good a person to go to the supposed hell of Christendom, eternal torment. So they used the word grave, seeking to make a difference in translating the same Hebrew word sheol. "O that thou wouldest hide me in the

grave . . . till my change come"—from death to life—"thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands"—verse 15. All in the death condition shall hear the voice of the Son of man and come forth; and when the Lord's judgments are abroad in the earth, the inhabitants of the world will learn righteousness—John 5:28, 29; Isa. 26:9.

How are we to understand verse 12 of Job 14—"So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep"? The Apostle Peter in 2 Pet. 3:10, 13 explains about the heavens passing away with a great noise. That is the ecclesiastical heavens at the end of this age. After the ecclesiastical heavens pass away, it will be the time for mankind to be awakened out of sleep, the death condition, resurrected back to life. The removal of the present "heavens and earth" is necessary because "we (Christians), according to God's promise, look for new heavens and a new earth, wherein dwelleth righteousness." The new heavens will be Christ and His Church; the new earth will be the new order of society under the administration of Christ's kingdom. When Satan and all his associates, along with the present order of society, pass away, there will be a clean foundation for the "new heaven and new earth" to operate—the wonderful kingdom of Christ, which will last forever.

Turning to Psa. 22:27, 28 we have reference to our Lord being the great King of this new heavens and earth—"All the ends of the earth shall remember and turn unto the Lord: and all the kindreds of the nations shall worship thee. For the kingdom is the Lord's: and he is governor among the nations." There we have the Lord pictured as the new heavenly Ruler established; and with the new earthly order operating, all mankind shall be awakened from the sleep of death, as Job declared, under inspiration of God's spirit.

In our text in Rev. 1:18, we may wonder why the Lord used the two expressions—the keys of hell and of death. The Lord's power will not only awaken mankind, but also assist them to walk up the Highway of Holiness to perfection. All the imperfections of this life will need to be wiped away. As no change in character or disposition takes place between death and the resurrection, it will be necessary for assistance to be rendered by Christ and His Church in order to eliminate all the elements of unrighteousness from mankind. This is shown in Hos. 13:14—"I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave I will be thy destruction; repentance shall be hid from mine eyes." God will not repent or change His mind regarding the salvation and deliverance of mankind from the power of the grave. The Psalmist's words are in agreement—"God will redeem my soul from the

power of the grave: for he shall receive me"—Psa. 49:15.

From Psalm 90 we are assured again of the restoration of mankind from the Bible hell, the death condition. In the opening verses the Psalmist was inspired to write about the greatness of God—"From everlasting to everlasting thou art God." Then he continuess in verse 3—"Thou turnest man to destruction; and sayest, Return, ye children of men." God had to inflict the death penalty on mankind because of Adam's disobedience, and all mankind were condemned in Adam. But God so loved the world, that He provided the Saviour, so that "As in Adam all die, even so in Christ shall all be made alive" that they may learn of this great salvation, the majority never having heard of Jesus, as the only name under heaven given among men, whereby they must be saved. That is why God says—"Return, ye children of men"—in order to hear about Jesus in the kingdom time, and learn of Him. Men will not then need to say to their neighbour, "Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more"—Jer. 31:34.

We have a further very helpful and explanatory reference to the general resurrection of mankind in Rev. 20:12, 13—"And I saw the dead, small and great, stand before God." This refers to those who were dead. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." It is strange that anyone should have the idea that those who go to the Bible hell will never be resurrected. Here it is definitely stated that "hell will deliver up its dead." It will have to, because Christ's power will be used to restore the dead to life. No one can resist the power of the Lord, and mankind will be restored to life to be taught the laws of the kingdom, that by being obedient they may never die again.

In Rev. 20:12, after the reference that those who were dead were standing before God, we read—"and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Comparing the words of Jesus in John 12:47, 48 with the "books being opened" just quoted, we have a helpful explanation. Our Lord's statement reads—"If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Here we see the words of truth spoken by Jesus at His first advent will be the same truths to judge mankind in the last day, the resurrection day. The "books being opened" pictures the teaching and enlightening of human-

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The End of the World

IN recent years, the study of the Great Pyramid of Egypt has led some students to conclude that they have clearly found that the present dispensation in which we live is to terminate in 1979. It will be remembered that years ago, a study of the same Pyramid convinced other students, just as definitely, that the end of the present age would take place in 1914. While the Scripture in Isa. 19:19, 20 does refer to the Pyramid of Egypt, and perhaps that wonderful structure may have been constructed under the Lord's guidance, we know of no Scriptures to say that the Pyramid would guide Christians of this Gospel Age to determine when this present age would come to an end. When our Lord Jesus was on earth, He made **not one reference** to the Pyramid in Egypt, nor did any of the Apostles. The Apostle Paul, who was directed and instructed for his ministry by revelations from on high, stated that he had "not shunned to declare all the counsel of God"—Acts 20:27. The same Apostle declared to Timothy—"All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works"—2 Tim. 3:16, 17. The Diaglott translation of verse 17 seems to give the correct meaning—"So that the man of God may be complete, thoroughly fitted for every good work." If all Scripture inspired of God is sufficient for the Lord's people to be complete and thoroughly fitted for every good work, should Christians be concerned about any other source of truth for their welfare?

In 1925 a short article, written by the late Brother Nicholson, appeared in our "Peoples Paper", and it is now reprinted exactly as it appeared at that time. It is felt it will be of equal interest to our readers today as it was over 50 years ago.

In almost every age, seers arise to prophesy exactly the end of the world. They generally inspire a panic of greater or lesser violence. It is an astonishing fact that not even the learned can free themselves from the end-of-the-world obsession. It is only a little over six years ago that Professor Porta, of Michigan University, spread panic and dismay in the United States by deducing destruction from the giant sunspot of that year, and even fixed the date for December 17, 1919.

Even more recently, in May, 1922, Dr. George E. Harding, brother of the late President Harding,

and a prominent leader of the Seventh Day Adventists, warned his followers that all would be over before his brother left office. The President died in August, 1923, but the world still rolled on.

The Seventh Day Adventists have now decided that the end will not come until 6,000 years after the Creation, or approximately the year 1996. On the other hand, Professor Flinders Petrie gave the earth another eight million years' run, and Dr. Charles Nordmann, the great French scientist, calculated that we might carry on for 10,000,000,000 years.—"News", W.A.

The above are but samples of the many predictions respecting the ending of the world. It is not strange that Christians should expect "the present evil world", as the Apostle terms it, to come to an end, but the general expectation as to what will happen, and how the world will end, is remarkable. There have, of course, always been those connected with Christianity, whose minds delight in dwelling upon the marvellous and mysterious things, and in matters of futurity. Such temperaments are usually excitable, easily stirred and imaginative. It is an easy matter for them to seize upon any seeming ground for the fixing of dates and details of future events, particularly on such an important matter as the ending of the present dispensation and the coming of Christ.

Some had fixed upon the present year for the great event, although they had previously declared that the world had ended, and that Christ's Kingdom had commenced some years ago. One can hardly keep track of the many refixings of the date, always with the same positiveness, and yet the "Prince of Darkness" still controls the affairs of men. Far from learning righteousness and enjoying the consequent peace, the poor old world grows worse every day, and becomes more and more "as in the days that were before the flood", and "as in the days of Lot." There can be no doubt that we are living in "the time of the end", Dan. 12:1-4, and that the end cannot be a great way off, so that if anyone perseveres in postponing their guesses they may some time strike the date near enough to be able to say, "I told you so!"

The Seventh Day Adventist view, referred to above, is no doubt a Scriptural thought, that is, that the 7th thousand years period will be the period of Messiah's reign. The difficulty is to make certain just when the 6,000 years since the Adamic fall into sin will be completed. The data on which chronology is based is too uncertain to allow anyone to wisely dogmatise on the subject.

While we agree with the above thought of the Seventh Day Adventists respecting the 7th thousand years period, we differ very greatly respecting their anticipations. They, like others, expect the earth to be literally burned up, and the reign of Messiah is to be over a void and charred earth, and their view of the work of Messiah, and the saints who reign with Him, appears to be simply

the examining of records, and allotting punishments or rewards upon the dead.

The Scriptural view is undoubtedly that the reign of Christ for 1,000 years is to be a great rest day for the poor groaning creation, the great antitype of the Jewish sabbath. Peter (2 Pet. 3) certainly speaks of "the heavens and the earth which are now" being reserved unto fire, and of the earth and the works therein being burned up, but a careful reading of the chapter will show that the Apostle was speaking in highly symbolic language. It will be noticed that he refers to "the heavens and the earth", which were before the flood, wherein the world that was being overflowed with water perished, yet it is the same world we live on today. What happened was that that order of things passed away; the "heavens" refer to the spiritual or religious arrangements, and the "earth" refers to the social and national institutions. After the destruction of that "heavens and earth" God made promise to Noah, Gen. 8:21, that He would nevermore destroy every living thing as He had done. The present "heavens and earth" will pass away in a fiery time of trouble, but some of humanity will pass through as indicated by our Lord, Matt. 24:21,22. He describes the trouble as being greater than anything in the past, and nothing so bad shall ever be again. It is to be such that if the days were not shortened no flesh could come through, but for the elects' sake the days will be shortened, so that some people will live through it. This is very definitely stated also in Zeph. 3:8, 9, which clearly shows that it is not a literal burning up of the material earth that is meant, "For all the earth shall be devoured with the fire of my jealousy, for then will I turn to the people a pure language that they may all call upon the name of the Lord to serve Him with one consent."

It is then that the promises to Abraham and to Israel shall be fulfilled, which could never be so if the literal earth was destroyed. It is then that the Lord's prayer will be answered: "Thy kingdom come, Thy will be done on earth as in heaven", or "all the ends of the earth will remember, and turn to the Lord. For the kingdom is the Lord's and He is Governor among the nations."—Psalm 22:27, 28. The promise is that "all the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the great deep." What purpose could there be in destroying such a happy world? No, the Lord "made not the earth in vain." The present age, with its dispensation of grace will pass away, but Peter again says, "We look for a new heavens (the heavenly rule of the Lord and His saints), and a new earth. (Israel restored and a new order of society in the world for all nations, the world to come), wherein dwelleth righteousness."

A small boy's definition of conscience—It's that which makes you tell your mother before your sister does.

According to the Power that Worketh in Us

(Contributed Address)

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us"—Eph. 3:20.

THE first part of our text tells us about God who has all power of such magnitude we cannot conceive, to render help to us. But the extent to which this may operate for our benefit depends to a degree upon us—"according to the power that worketh in us." We are going to use an illustration. Our Lord often used illustrations to make His teachings plainer. We need to remember, however, that illustrations are not perfect; they can rarely, if ever, reveal every detail of a subject with which we may deal.

We may be helped with our text by thinking of an electric motor. Of itself it is a powerless thing, but once you swing the switch and connect current from the source of supply it becomes a power to perform tasks within its range. Its range is set or limited by what we call horsepower—1, 2, 3, 5 horsepower and so on. The greater the horsepower capacity the greater electric power it can assimilate as a driving force. But whatever horsepower, be it 5, 25, or more, the motor requires constant contact with the source of electric supply or the power is immediately gone. Break the contact with the power line and it is a dead thing, irrespective of whether it is capable of handling 1000 h.p. or just one.

As Christians we are something like that—what we may do, or what may be accomplished through us, is all according to the power that worketh in us. God is the great source of supply, inestimable in quantity—"above all we can ask or think." Whether we are one horsepower or a thousand we can all tap the source of supply and find our need supplied; but contact must be made and continuously maintained if we are to be a driving force. Without contact with the power that comes from God Christians great or small are impotent, powerless. If anyone fiddles with the switch of a motor, turning it on and off, only intermittent power is gained, which is very unsatisfactory.

The holy spirit of God is our electric power without which we cannot effectually work or witness for God and His truth. God's power came to Jesus when He was baptized at Jordan, at 30 years of age, when He consecrated His human life to God—Matt. 3:16, 17. Continuous contact with this power thereafter enabled Jesus to do wonderful things. The following chapter tells how it enabled Him to win victory over the devil and his wiles, and further in verses 23 and 24, it tells of other wonderful things it enabled Jesus to do. What a power it was in the life of Jesus during the 3½ years of

His public ministry; its power was never more manifested than in the way it enabled Him to meet the cross and the events that led thereto.

The disciples of Jesus were of little account UNTIL after His sacrifice they were brought into contact with this same power. After the resurrection of Jesus, and before His ascension, we read of Him instructing the disciples—see Luke 24:49. At this stage the disciples were like electric motors which had no power. During our Lord's ministry they had been moulded and fashioned, as electric motors are in initial manufacture, to be ready to receive and transmit power. They were ready for a work but they needed contact with power from on high before they could become effective driving forces. This is shown in the first few verses in Acts. There we read of the disciples questioning Jesus about certain things they desired to know, and He knew that no matter how well He explained to them, they were not yet ready to comprehend fully, but He intimated in verse 8 that power would come to them later and then they would understand many things. Read Acts 1: 7, 8.

Then in Acts 2:1-4 we read about the fulfilment of the promise to the disciples. Please read. Amazing things happened as a result, and later in the same chapter they were told this power was not to be confined to the little group first receiving it. Read Acts 2:38, 39. To this day the work has gone on and as God's servants have kept contact with the source of supply, great and marvellous things have been accomplished. The devil, time and again has been put to flight, kings have trembled, thrones have fallen and men have marvelled and taken knowledge of those who have been with Jesus and received and kept contact with this power from on high.

Great indeed has been that which has been effected WITHIN God's humble people through the power of the spirit—power or ability to put off the old man, corrupt according to the deceitful lusts, power to stop corrupt communications from proceeding out of the mouth. The Apostle James tells us that the tongue can no man tame, a true word indeed. But the power of God's holy spirit can do it; it can turn away all bitterness, wrath, anger and malice, and instead can make one kind, tender-hearted, forgiving, even as God for Christ's sake forgives us.

What a heritage is ours who have access to this power. Can we afford to let anything or anyone tamper with the switch and break contact even temporarily? It is a tragedy to lose it altogether, and most unsatisfactory to have it only intermittently.

In these days of nervous tension and strain we may find a tendency to be too busy until we are imbued with power from on high. Let us not forget the necessity of watching unto prayer and waiting upon the Lord. Remember it is not we who do the work—it is the POWER of God. Nevertheless we are privileged to be vessels

meet and fit through which that power may flow. God and His holy spirit are all important, yet He condescends to use human agencies through which His power may be manifested. What a privilege to be "workers together with God"—2 Cor. 6:1. How careful we should be that we do not receive this power in vain, but that we do our part in keeping prepared so that the power may continue to flow to bring to pass things that honour and glorify God's holy name.

Do we ever become despondent; does lack of numbers in our fellowship tend to discourage us? Or more importantly, do our shortcomings and failures cause us to doubt if ever the Christ character will be developed in us as we desire. Perhaps there are dirty contacts somewhere interfering with the maximum supply of spiritual current to our "motor". By study and experience we can search them out.

Perhaps we feel we have one horsepower capacity only, and wish we had a bigger "motor", that we might do bigger and greater things. Can we do anything about it? Does God arbitrarily set the members in the body that some must remain one horsepower, while other servants accomplish things we may evaluate equal to 100. One horsepower Christians should never despair; for many jobs in the workshop one H.P. is all that is needed; at the bench it may serve us admirably. But if we have the opportunity it is good to desire to become more powerful "motors", able to receive and transmit more beautifully and effectively the wonderful works of our God. Read Heb. 5:12—here we have some who remained one H.P. Christians simply because they neglected to study and progress.

We may think of the parable of the talents. Remember those who used their talents faithfully received greater ability—they created for themselves bigger "motors". But the one with one talent, the one horsepower Christian became discouraged; he did not use it at all, but buried it. If he had "done what he could", he would have at least "put his money out to usury", and would have had some gain and thus earned some commendation from the Lord.

Of this we can be sure—the fault is never God's. He is able to do exceeding abundantly above all we can ask or think, but His power working in us is often limited by our lack of ability to receive and transmit power. Such a defect can be corrected by His grace. The Diaglott rendering of our text reads—"Now to him who is above all things being mighty to effect far beyond what we ask or think, according to that power working in us."

The Ten Camels

This book of helpful Bible Stories for children by the late Sister Poole is now in stock. Of 144 pages, bound in strong paper covers, with 4 illustrations, priced at 80c, plus 40c postage.

Pilgrimage Ended

On June 5th, our dear Sister Chilver, of Traralgon, Victoria, finished the earthly way after a life of devotion to the Lord. Being the daughter of the late Brother and Sister Hiam who received the truth nearly 70 years ago, Sister Chilver grew up in appreciation of the glad message of the kingdom, and yielded her life fully to the Lord at an early age.

Living in Gippsland most of her life she had little Class fellowship, but attended Melbourne Conventions and on other occasions whenever possible, and endeared herself to the brethren she met. Her quiet, resolute faith in the Lord was obvious, which kept her close to her Lord all through her difficult life. Our dear Sister never complained but always trusted to the Lord's will as being the best for her, and was ever ready to commend to others the truths of the Bible in which she rejoiced. Her family and friends will ever remember her wonderful example, showing the fruits of the spirit in her daily life, by the Lord's grace.

Sincere sympathy is extended to all members of our Sister's family in their loss, and to her brothers and sisters who also are blessed with the same truth which kept our dear Sister in close communion with her Lord and dependence upon Him. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." The following lines, expressive of her Christian life, were sent to her sister in 1974:

Thanks for blessings beyond measure,
 Thanks for love beyond compare,
 Thanks for all Thy tender mercies,
 Thanks for constant loving care!
 Thanks for peace and thanks for comfort,
 Thanks for all Thou dost provide;
 Thanks for prayers that you have answered,
 Thanks for staying by my side!
 Thanks for joy that you have given,
 Thanks for every path we've trod;
 For all the watchcare through the years,
 Thank you for everything, dear God.

Extracts from Correspondence

Dear Brother—Having read of the work of the Institute in the June-July, '76, issue of the "P.P." I was reminded that I must be in arrears for my subscription. Thank you for sending them to me so faithfully—I have been looking forward to each "Paper" now since I first received them in '73. I have enclosed a cheque to be used by the Institute for its work as you see fit.

I would like 3 or 4 each of the "Voice" tracts—"Glad Tidings" and "The Glad Resurrection Day"—which I can distribute to some of my friends here, and as the postage for 1 copy of the "P.P." is the same as for 3, perhaps you could send me the extra copies for distribution amongst friends here . . . We rely very much

on the printed word, and the joy and blessedness of God's plan for mankind as so carefully and Scripturally explained in your literature is so upholding to us. Thank you again for all your thoughtfulness in correspondence in the past, and may God bless even more the work of the Institute. Yours in Christ, by His grace.

(Extra copies of "Peoples Paper" are gladly supplied to all friends who can use them wisely in distribution. Interested friends please let us know.—B.B. Institute.)

Berean Bible Institute—Dear Sirs—Thank you for sending me your bi-monthly "Paper." I was very much interested in the last issue on—"Jesus, the Saviour of His Mother." We have been involved with many R.C.'s on this subject, and this has helped us a lot. Also, lying in bed sick this morning, I was very interested in this morning's programme, and the questions and answers. Would you mind sending me a copy of this morning's session? I am enclosing \$1.00 for the subscription and the postage on this particular article. Thank you very sincerely, and praying for your programme and messages printed. Yours in Christ.

U.S.A.

Dear Brother—This week I have the current issue of your "Peoples Paper", and am again thrilled with the lovely letters indicating appreciation of our present truth and the good job your organisation is doing with very moderate expenditure. No doubt such whole-souled expressions will move others to wish the privilege to have a part in the sacrifice you and others have made during most, if not all, of your lives.

Just how you Australian brethren view the current vital subjects I do not know, nor do I think our opinions have any influence on the Lord's plans and accomplishments. To me the very creditable preaching of THE WORD as to fundamentals by the various segments of the Harvest Movement is bound to be good. That the Harvest Work was led by Brother Russell I am confident; however, "It is not for you to know the times and seasons, which the Father has placed in His own jurisdiction" was a statement of our Lord after His resurrection, which to me is obviously still having its fulfilment . . . A small donation to the good work herewith with my love to ALL concerned. Your brother in Him.

Oxford Teachers' Bible, with References, India paper, Brevier clear type, Persian Morocco binding, with Oxford Helps, Subject Index and Concordance, \$21.00, plus postage.

Oxford Reference Bible, with References, India paper, Brevier clear type, Leathex binding, thumb index, \$19.00, plus postage.

World Bible, with References, red letter edition, 16 illustrations, medium dark type, Concordance, Bible Study Helps, Bible Dictionary, a gift at \$4.00, plus postage.

(Continued from page 3.)

ity, that they may learn and obey that which is required of them to gain lasting life on earth.

Verse 14 of Revelation 20 reads—"And death and hell were cast into the lake of fire. This is the second death." Hell itself cannot be the lake of fire, because it cannot be cast into itself. After the resurrection of all humanity, and everyone has had an opportunity to be obedient, all those 100% wilful are to be destroyed—"cast into the lake of fire"—verse 15. Then death itself will be destroyed, obliterated from this earth. We read in 1 Cor. 15: 25, 26—"For Christ must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." So death itself will be destroyed. Death will be no more because all those worthy of death—"not found written in the book of life"—Rev. 20:15, will have been destroyed in the second death, and so there will be no more death.

The second death is also referred to by Jesus when He spoke of those who opposed Him so vilely, being envious and having the spirit of the devil. Here is what Jesus said in Matt. 23:33—"Ye serpents, ye generation of vipers, how can ye escape the condemnation of hell?" The word translated "hell" in this verse is not from the Greek word "hades", but from the Greek word "gehenna", meaning second death. Jesus was saying that if those to whom He spoke demonstrate the same spirit when raised up in the resurrection day, they will go into second death. God will not force them to be obedient; they will die the second death, from which there will be no resurrection. Christ does not have keys to open the second death, but only Adamic death. Christ Himself went into the Adamic death to provide redemption for all mankind, and everyone will have the opportunity of accepting His salvation and by obedience living forever. See also Acts 3:23 respecting those who will not hear (obey) Christ in the kingdom age. There will be no resurrection from second death. In Rev. 21:1-5 we have a beautiful description of the "new heaven and new earth" in operation, when the "tabernacle of God is with men . . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

In view of the graciousness of God in providing His dear Son to be the Redeemer, and the love of Christ in being willing to sacrifice His life for the human family, it is fitting to ask what this great salvation really means to us? In 2 Cor. 5:14, 15 we read—"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." So, does the "love of Christ constrain us"—fully and completely? Do we realise the privileges of discipleship, to walk in the steps of Christ's sacrifice, to lay down

our lives in the service of Him who has done so much for us? The prayer of our Lord to the Heavenly Father is helpful to meditate upon—"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world"—John 17:15, 16. This is something the true disciples of Christ are expected to live up to, by His grace and strength—to be "not of the world"—even in the daily round and common task. Paul's lovely example is to be our guide in our consecrated life, daily and hourly—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"—Gal. 2:20. From the Apostle Paul again in Rom. 8:11, 14 we read—"If the spirit of him (God) that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. For as many as are led by the spirit of God, they are the sons of God."

Wisdom is knowing what to do next; virtue is doing it.
—David Jordan.

Books Available

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

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- "The Book of Books"—\$1.00 (postage 60c).
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