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## Is It Necessary for Christians to Understand Bible Truths?

THIS SUBJECT is one that has no doubt been presented to the minds of a great number of people at one time or another. Most of us have 'probably heard the remark by well-meaning people that it does not really matter what one believes about the Bible, or if one tries to understand it or not, so long as we lead a good, honest and upright life, do no harm, but try to do good whenever possible.

This outline is certainly very honorable, and if every member of the human family carried it out in their dealings with their families and those with whom they come in contact, the world would certainly be a very different place to what it is today. 'So in dealing with our subject, let it not be thought that we are disparaging such a noble objective.

This formula which is thought by *a* large number of people would constitute the full requirement for a Christian must certainly be incorporated into the lives .of everyone who is seeking to please and honor the Lord in all things, for without this heart-desire all understanding of the Bible truths would be worthless; yes, without this heart-intention the knowledge of Bible truths could bring condemnation. So, when we hear someone say—I try to lead a good, honest and upright life and do no one any harm, but try to do good wherever possible—we should be glad that such a one has the right viewpoint of what a Christian should be in the eyes of those who have not been drawn of God to understand His plans and purposes for the followers of Jesus during this Gospel Age.

However, what about Christians themselves; is it really necessary that they understand the truths of the Bible as a whole? A helpful Scripture in explanation is found in Acts 8:26-38, which please read. It has been suggested that the angel of the Lord likely directed Philip by a dream, in explanation of verse 26; and in verse 29 the information to Philip would probably be communicated to his mind. It was an honest enquiry in verse 30 to this earnest Ethiopian— "Understandest thou what thou. readest?" From the response in verse 31—"How can I, except some man should guide me ?"—we observe the quality of meekness in this man, and which is so necessary in the understanding of the Bible, not only intellectually, but also in the heart.

"Then Philip opened his mouth, and began at the same scripture (Isa. 53:7, 8), and preached unto him Jesus."— Verse 35. What a wonderful presentation of the truth concerning Jesus that must have been which Philip explained to that Ethiopian. No doubt he would tell him about the great condescension of Jesus to become a Man, that He might redeem the world of mankind—such as we find in 2 Cor. 8:9. He would explain about the pre-human existence of Jesus,— "the glory that he had with the Father before the

world was” —as shown in Phil. 2:6-9.

Philip would show that Jesus’ sacrifice of Himself was a voluntary one—that He delighted to co-operate with the Father in paying the ransom, or corresponding price for Adam and all mankind condemned to death in Adam. All these features about Jesus would be explained from the wonderful prophecy of Isaiah 53 which the Ethiopian had been reading, and he would show the exaltation of the Lord to the Father’s right hand in the words of verse 12—”Therefore will I divide him a portion with the great.” Yes, the high exaltation of Jesus was to “the express image of the Father’s person.” (Heb. 1:3.).

It would be explained further by Philip that God was “taking out a people for His name”, from both Jews and Gentiles, as indicated by the further words of verse 12—”He shall divide the spoil with the strong.” Yes, with those who are strong in the Lord and in the power of His might,—those who are strong for the Lord, strong for truth and righteousness, willing to sacrifice all worldly pleasures and ambitions for the Lord and His cause. Indeed, no others could be of this class “for God’s name,” and to whom the risen Jesus is pleased to divide the spoil, in the language of the prophet Isaiah.

How deeply, also, must Philip have shown that Jesus’ sacrifice began at the time of His consecration, when He was baptized in the River Jordan by John the Baptist. He could have shown the great difference between the baptism of John and Jesus’ baptism. John’s baptism signified the “remission of sins” — picturing the heart condition of the Jews who repented of their sins against the Law of God. How different was Jesus’ baptism—He had no sins of which to repent, and we can understand the position of John the Baptist from Matt. 3:13-17.

Philip must have explained this matter very fully, showing that the followers of Jesus, true Christians, should truly understand these spiritual truths, and know that they also are invited to walk in the steps of Jesus’ death baptism, as we read in Rom. 6:3-5.—”Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?”

Having made the heart consecration to be dead with Christ, then it would be in order to take the symbol of water baptism, as the Ethiopian desired to do, and which Philip gladly administered, when the query was made—”What doth hinder me to be baptized?” There was nothing to hinder—apparently this man had for some considerable time been devoted to God, and had undertaken this visit to Jerusalem, as is stated in verse 27—”to worship.” All he needed was to get things straight in his mind, his heart being already in a consecrated condition, and Philip was God’s servant for this special occasion.

It has been suggested that this “man of Ethiopia” was probably chosen of God to first introduce the Gospel into Africa, and we can see that it was very necessary for him to understand the truths of the Bible; indeed, he was so yearning and longing to understand the prophecy about Jesus, that God sent a special messenger, in the person of Philip, to “preach unto him Jesus.” We can be quite sure that all who hunger and thirst after righteousness, as did the man of Ethiopia, will likewise be supplied with the heavenly truths, for it is equally necessary today for true Christians to understand the truths of the Bible.

We remember how our Lord encouraged His disciples to understand the truths He was preaching when they asked Him on one occasion why He spake in parables. He answered in Matt. 13:11—”Because it is given unto you to know the mysteries of the kingdom of heaven, but to them (the multitude at large) it is not given.” The Apostle enlarges beautifully on this matter of the “mysteries of the kingdom of heaven” in Col. 1:26, 27—”The mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.”

What a wonderful favor is this—”Christ in you the hope of glory”—for^ there is nothing in this wide

world to compare with the blessing in the hearts of those so privileged. In 2 Cor. 5:17 we read—“If any man be in Christ, he, is a new creature; old things are passed away; behold, all things are become new.” It may be asked—What is the difference between “Christ in you,” and being “in Christ”? There is no difference; these two expressions but emphasize the reality of Christ’s transforming power. To those who have experienced this indwelling of the spirit of Christ—Christ in you—their hearts and minds are in continual harmony and accord with the Lord, the brethren, and all with whom they have to do. This is one way in which we can test our relationship with the Lord and His cause— Do we experience continually the indwelling of Christ’s spirit—“Christ in you, the hope of glory?” If not, we could be allowing the Adversary to hinder our appreciation of spiritual things, and we must resist the evil one, with his evil thoughts and suggestions, if we are to be worthy of the indwelling spirit of Christ.

No wonder our Lord declared of His own devoted disciples whom He found worthy to appreciate the “mysteries of the kingdom of heaven”—“Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which, ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” Yes, indeed, the revelation to the ancient prophets was limited; they could not be invited to partake of the heavenly truths prior to our Lord’s first advent. This is made very plain again from the Apostle Paul—“If ye have heard of the dispensation of the grace of God which is given me to you-ward; how that by revelation he made known unto me the mystery; which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.” (Eph. 3:2, 3, 5, 6.)

Those who are favored to become partakers of the heavenly calling in Christ by the Gospel do not need to be reminded of the necessity to understand the truths of the Bible, for the Word of the Lord is truly their meat and drink. They rejoice also that the partaking of the spiritual truths in Christ by the gospel is for all the members of the body of Christ, as revealed in Gal. 3:27-29—“For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”

It may be asked, What does Abraham have to do with the followers of Christ, seeing he lived so long ago—back in the Patriarchal Age? It is very interesting to find that God made a wonderful promise to Abraham because of his great faith in being willing to sacrifice his son, Isaac, had God required it, assured that God could raise Isaac from the dead to fulfil His promises. This is found in Gen. 22:15-18.—“By myself have I sworn, saith the Lord . . . That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore.” In this promise of God we see two seeds are recorded—“the stars of heaven” and “the sand by the sea shore,” —and the Apostle reveals the understanding of this matter in Gal. 3:16—“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” So, in that promise to Abraham, God had Christ in mind (also those “in Christ”) when referring to the “stars of heaven” seed. Paul reveals this as he continues the connection in Gal. 4:28—“Now we, brethren, as Isaac was, are the children of promise.”

How clearly we see, then, that the followers of Christ, Christians of this Gospel Age, are called and developed under the Abrahamic Covenant—that unconditional promise God made to Abraham. This the Apostle shows in Gal. 3:17— “And this I say, that the covenant, that was confirmed before of God, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” No, indeed; what Paul is stating is, that while God did add the Law Covenant for Israel through Moses 430 years after His promise to Abraham, yet, when Christ came and the Law Covenant had finished its work, it had not disannulled, or cancelled the Abrahamic promise — to develop the

spiritual seed, Head and Body. That is why, we saw in Gal. 3:29—"If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

The Apostle John gives us a helpful connecting thought with our subject when he declared—"If any man sin; we have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1.) The Apostle does not say that Christians have a mediator with the Father, as will be the case with Israel and the world when the New Covenant is operating in the Millennial Age. There is an important difference in the offices of an advocate and a mediator. Christ, as our Advocate, stands alongside, and makes up the deficiencies of those who are not opposed to God (we are "accepted in, the beloved", Eph. 1:6); whereas, as Mediator in the kingdom age Christ will stand between two opposing parties—to fully reconcile the world to God. (1 Tim. 2:3-6.)

In 1 John 2:2 the Apostle John continues to expound the truth—"And he (Christ) is the propitiation (satisfaction) for our sins; and not for our's only, but also for the sins of the whole world." We surely rejoice that the truths of the Bible are so all-embracing to provide for every member of the human family who has ever lived, and surely it is necessary for all true Christians to know this, for this is part of the gospel of Christ.. In bringing the blessing of everlasting life to the world, God first of all deals with the nation of Israel (after the time of trouble has passed) and makes a New Covenant with them, as stated by the prophet Jeremiah 31:31-34.

The Apostle Paul also mentioned this New Covenant to be made with Israel in various places, such as in Rom.

11:27—"For this is my covenant unto them, when I shall take away their sins." He had stated previously about the "fulness of the Gentiles coming in" to make up the Bride of Christ, and then declared—"All Israel shall be saved; as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." (Verses 25, 26.) In Acts 15:14-17 we have the same truths of the Plan of God presented,—The taking out of the Gentiles "a people for God's name," followed by the restoration of "the tabernacle of David." We note especially *in* verse 17—"That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

The extending of God's blessings to all mankind through His New Covenant favors to Israel will be a truly wonderful culmination throughout the Millennial Age, following the completion of the "Mystery class," the Bride of Christ, which is even now unknown to the majority in the religious world. However, the time is at hand when "the mystery of God should be finished" (Rev. 10:7)—when the Bride of Christ is completed and united to her Lord, at which time it will be no longer a mystery that God has selected the "stars of heaven" class to reign with Christ and bring blessings to all the families of the earth, even to "the sand which is upon the sea shore," when "they shall all know me, from the least of them unto the greatest of them, saith the Lord."

## Pilgrim Way Ended.

ON November 5th our dear Brother Kaesehagen reached the end of the earthly way after a brief illness. For about 50 years our Brother had enjoyed the light of Present Truth, and had rejoiced in service and fellowship with the Adelaide Class during that period. Always humble-minded and whole-hearted in his service for the Lord, he rejoiced in the wonderful hope of salvation for the Church in this Age, in order to the blessing of all the families of the earth in the Millennial Age.

Our dear Brother looked forward with earnest longing to the coming of the Lord's Kingdom, and his sympathetic nature caused him to feel deeply the wrongs and sufferings of mankind during the present "night of weeping and sorrow" which precedes the glorious "day" of joy, peace and blessing. Much sympathy is expressed to our dear Sister Kaesehagen and family in the great loss they have sustained, and we earnestly commend them to God in this time of trial and need.

It is indeed a precious thought that since we are now living in the "days of the presence of the Son of Man," the sleeping saints have been awakened, and those fully consecrated ones who now "die in the Lord" are "changed in a moment" to be with and like their beloved Lord. "Blessed and holy is he that hath part in the first resurrection . . . they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6; 14:13; 1 Cor. 15:51-53.)

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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.

## Receiving God's Gifts.

ANOTHER anniversary of the birth of our Saviour is at hand, and it does us good to meditate upon the great condescension of our Lord Jesus to become the Saviour of the world, which meant leaving the glory of the heavenly courts and becoming the man Christ Jesus that He may pay the corresponding price to redeem Adam and the human family condemned in Adam.

While a considerable number of mankind know of our Lord's birth as the babe of Bethlehem, His growing up to man's estate, and finally His crucifixion after 31 years of public ministry, yet, so few, comparatively speaking, are able to accept Him as their personal Saviour, and yield their lives to His service in full consecration in the present life. While, then, we read that "God so loved the world that he gave his only begotten Son," yet the all-important matter for us is to be able to receive our Lord as our personal Saviour, so that we may gain the benefit, here and now, that God made possible by the greatest Gift of all time.

We are reminded of the importance of being able to receive additionally, the Lord's gifts to us through various of His servants, whom He has delegated to carry His treasures of truth throughout the Gospel Age, by the words of our Lord to His twelve apostles as He encouraged and instructed them for the important mission in which they were to engage after His sacrifice was completed. He declared —"He that receiveth you receiveth me, and he that receiveth me receiveth him that, sent me." (Matt. 10:40.) It is obvious that our Lord meant that only those able to receive the apostles could gain the blessing that their message would give— being favored as though they were receiving the Lord Himself.

In Matt. 10:41 Jesus proceeded to explain that He would have lesser servants than apostles, even "prophets" and "righteous men" and those who showed a readiness to receive these as representatives of the Lord would receive a corresponding "reward" for their meek and teachable attitude of heart. By receiving a prophet "in the name of a prophet" —knowing that he was a prophet, and desiring to receive him as from the Lord—the reward would be in keeping 'with the prophet's ability to give. If the prophet was not "received" no reward of any kind would be gained. The same would apply in the case of the "righteous man."

Again, in verse 42, the same lesson is implied. Those who would give to one of the Lord's "little ones a cup of cold water only in the name of a disciple"—knowing that he was a disciple, and thus indicating a desire to "receive" him—"shall in no wise lose his reward." No, indeed; the Lord's "little ones", appreciating the kindness shown, would impart some spiritual reward or blessing, as from the Lord's storehouse.

How clearly the principle is shown throughout the Scriptures that the degree of reward or blessing gained by the Lord's people in the present life, (and of course in the life to come), depends upon their desire to receive, as Jesus indicated—"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." (Matt. 5:6.)

As another Christmas season comes round we surely thank God especially for the favor bestowed on us, enabling us to "receive" the Gift of our dear Redeemer, and the exhortation from Paul is appropriate—"As ye have received Christ Jesus the Lord, so walk ye in him." (Col. 1:6.) Our responsibility in connection with all we have received from the Lord is also impressed by the words of Jesus—"Freely ye have received, freely give"—and we are encouraged by the fact that while comparatively few now desire the precious truths we love to give, yet in the age to come, "all shall know the Lord from the least unto the greatest," in harmony with the angel's message —"I bring you good tidings of great joy, which shall be to all people." (Luke 2:10, 11.)

Booklet for January's "Peoples Paper"

The booklet—"Mankind Coming Back From Hell—"Two Ways Out"—is taking the place of January's "Peoples Paper," and is being posted out with this month's issue. Extra copies of this booklet will also be available for general use.

The brethren of the Melbourne Class wish to announce that their Annual Convention will be held this year (D.V.) on December 25th, 26th, 27th and 28th in the Masonic Hall, 254 Swan Street, Richmond, and all friends able to attend these gatherings are cordially invited to make their arrangement accordingly. Further information from the Class Secretary—Mr. J. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria.

## The Lost Coin.

(Contributed Article)

WE invite your attention to Luke 15:8, 9 which reads—"What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost." This parable of the Lost Coin, in the light of present truth, we believe to be most *significant*, because from one special viewpoint it traces the entire history of the Christian church from the beginning to the end of the Gospel Age.

We are aware that the words found in a series of parables which the Lord gave, *as* for example The Prodigal Son and The Lost Sheep, are generally interpreted to teach the Heavenly Father's willingness to receive any who would come to Him in the divinely appointed way through the Lord Jesus, and we think it very appropriate to apply a general lesson in this way, as we read—"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked, turn from his way and live." Also—"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." (Ezek. 33:11; Luke 15:10.)

A verse of poetry from the poem—"The Lost Coin"—reads- "Now all Scripture is by God's inspiration Given by Him to us for our instruction,

And all these things are like an allegory  
Deep meanings hidden in each simple story.  
God sent His spirit forth to choose a bride  
Who'd leave the world and stand at Jesus' side.  
He took ten doctrines, pictured by the camels,  
Do aid him in his search and in his travels.  
To God's household, children of faith, he came  
To seek for those who thought upon His name."

We read in 2 Tim., 3:16—"All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness." In Matthew's Gospel it is also recorded—"All these things spake Jesus unto the multitude in parables; and without *a* parable spake he not unto them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. 13:34, 35.)

The above verse of poetry, speaking of an allegory or picture lesson, refers to Abraham sending his eldest servant, Eliezer to Haran, to his own people, to find a wife for his son, Isaac. His servant took ten camels

laden with jewels and gold which in due course he gave to Rebekah, and also precious things to her brother and mother; that is, after God had indicated that Rebekah was to be Isaac's wife. This is related to Genesis 24.

Students of Scripture are unanimous that this story is an allegory, or picture, of God sending forth His holy spirit (as represented by Abraham sending forth Eliezer) into the world to choose a companion-company for Jesus, a Bride, to live with Him in heaven. There is much to learn from this allegorical story; for example, when Eliezer met Rebekah at the well, outside the city of Nahor, and Rebekah gave Eliezer water to drink and watered the ten camels, Eliezer gave Rebekah a golden earring, representing the blessed effect of hearing the call to be the Bride of Christ. He also gave her two bracelets, representing the blessed effect of the Divine call on our doings after we hear the call.

But relative to our subject we are here interested only in the ten treasure-laden camels. It has been suggested that each of these ten camels represents one of the ten fundamental doctrines, or truths, given to the Lord's true Church. Also, in the sense that each camel pictured one story, or teaching of God's Word, the ten camels together pictured God's Word, the Bible.

Each camel had two humps, and this could show that the Old and New Testaments were both to carry the truths.

The gold and silver pictured the golden promises of God, and the silver truths of His Word. The jewels also would represent the great and precious promises of God. Even the food the camels carried was to picture that God would provide everything that His spirit and those who carried His message would need, or require in this life, and that He would provide for the Church in her journey to heaven.

Camels can go a very long way without water, and as water is a picture of truth, this shows that God's Word does not require to have new truths added to it; it has enough truth for the journey in itself.

Keeping our subject in mind, we now refer to Scripture respecting the harp, in Psa. 33:2-4--"Praise the Lord with harp; sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise. For the word of the Lord is right; and all his works are done in truth." Psa. 92:2, 3—"To show forth thy loving-kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound."

So, then, in our three word-pictures we have —Ten silver coins, one coin being lost; ten treasure-laden camels; and a ten-stringed harp giving forth beautiful music. One thing in common—ten different articles but all good.

When Jesus lived in the East if a young man desired to get married his, parents chose a nice girl, and they visited the girl's parents and a marriage was arranged. Then the father of the man gave the girl a headdress made of ten silver coins; this was a gift from the bridegroom and it took the place of the wedding ring. The girl did not go to live with her husband. then; she stayed quietly at home and got everything ready, making her wedding dress and preparing clothes and linen for her home. So we have ten camels laden with costly treasure; a ten-stringed harp giving forth beautiful music and a headdress of ten silver coins, a symbol of betrothal and marriage.

Imagine the girl's consternation when she found one of those precious coins was lost, and her joy on finding the same again. In the East everyone knew what a chain of ten coins meant, so Jesus did not need to explain. The bride would get word that her husband was coming 'for her, and she would hurry to get everything ready—when she could find only nine of the coins, she would be very worried.

In each of these three pictures the generally accepted thought amongst students of the Bible is, that we

have here ten fundamental doctrines of the Bible. So, with the harp, when these truths are properly harmonized what beautiful music is produced; how sweet to the ear does: the music sound. As one has written—"The whole divine testimony must be in harmony, whether it be communicated by the Law, the Prophets, the Lord, or the Apostles. Their entire harmony is proof of their divine inspiration, and thank God we find that harmony existing, so that the whole Scriptures of the Old and New Testament constitute what the Lord Himself calls the 'harp of God.' (Rev. 15:2.) And the various testimonies of, the Law and the Prophets are the several chords of that harp, which, when tuned by the holy spirit indwelling in our hearts, and swept by the fingers of devoted searchers after Divine truth, yield the most enchanting strains that ever fell on mortal ears. Praise the Lord for' the exquisite melody of the blessed 'song of Moses and the Lamb.'"

Again from the same writer we quote—"We can go forth in Jesus' name, rejoicing as we go, praising Him with our lips, singing the new song which He hath put into our mouths, 'even the loving-kindness of our God.' It costs something to sing this song; only those who have learned to play the harp of God, who have all its strings attuned to perfect harmony, can properly render this song of 'Moses and the Lamb.' Never before has it been possible to produce such melody from this wonderful harp, or never before have all the chords been properly placed and attuned; now its music is entrancing. Then let us take this wonderful harp of the ages, and as we sweep its chords let us sing with the spirit and with the understanding this wondrous glad new song."

The same writer gives the opposite side of the story; when speaking of the past, he says—"God's Word, the great Harp of God, from which comes forth such wondrous music was unstrung. One denomination had one string, another denomination had a different one—Election; Free Grace; Baptism; Second Coming Christ; Time Prophecies, etc. They had twanged away, each on his own string until all were disgusted at the discord, and about ready to quit for relief, as they have since done practically."

We now come to what these ten fundamental •doctrines are, as represented by the ten coins, ten camels and ten strings of the harp, and further, in line with our subject, as to which one of these basic subjects was lost and later found, as represented by the lost coin which was later found.

Bible students have listed the following ten 'doctrines in the order stated

1. Creation, as explained in Genesis.
2. Justice, as represented in the law of "the wages of sin is death." Also the law given by Moses of "an eye for an eye, and a tooth for a tooth."
3. The doctrine of the Ransom and a proper appreciation of same.
4. The Scriptural doctrine of Justification.
5. The presentation of Consecration or Sanctification.
6. The Scriptural doctrine of Resurrection.
7. The doctrine of Election.
8. The doctrine of Free Grace.
9. The doctrine of Restitution.
10. The doctrine of Second Death.

All these truths became tarnished and dirty (but one was lost sight of altogether), for example The doctrine of Creation was superseded by the theory of evolution.

Again God's character has been, maligned all through the Gospel Age by the theory of eternal torment, which superseded God's just arrangement, as listed under our second heading of Justice.

The doctrine of the Ransom was made void through the theories and sophistries of science falsely so-

called; for example, the theory of the immortality of the soul.

The doctrine of Justification has been superseded by a doctrine of conversion in an effort to get converts to the “Christian faith” instead of believing in justification by faith.

The doctrine of Consecration is not a doctrine of good works, but of laying the “living sacrifice” on the altar.

The doctrine of Resurrection is made foolish by Satan’s great lie—”Thou shalt not surely die”—which Weans, that at death the spirit is released from the body and is destined to various states or places according to the particular brand of theology to which one adheres.

The doctrines of Election and Free Grace seem antagonistic to each other to those on whom the glorious Gospel of Christ who is the image of the living God has not shined.

The tenth doctrine of Second Death could also have little meaning in view of the indestructibility of the soul, as taught by the nominal churches.

But what happened to the ninth doctrine, represented by the lost coin. This was the one that was lost sight of; this is, Restitution.

These other nine doctrines had been taught to some extent (miserably as they have been represented), but restitution has been lost sight of for centuries; it has not been preached at all. Nobody has attempted to proclaim anything about restitution until the harvest time. The story of Adam and Eve, their perfection, the wonderful garden of Eden, was discredited as a happy fairy tale, and so the basis of the restitution doctrine—a return to Edenic conditions for the human race—was lost. And so the Lord’s Prayer was seemingly made meaningless, when, through the age the prayer went up from all Christendom—”Thy kingdom come, Thy will be done on earth, as it is done in heaven.” And so, this was the doctrine that was lost, as represented by the one piece of silver which the woman lost.

Today, ministers of religion say, as it were, when the house is being swept clean at the present time—”You are raising too much dust; why don’t you keep quiet? Suppose these creeds are wrong, we have left them on the shelf, we have not been doing anything with them. Let them alone; what is the use of raising so much dust.”

However, we today have got to clean the house; all the rubbish, must be cleaned out, we do not want the dust to settle on the furniture; we want it all swept out and the house completely clean.

Now, see what the woman did. Did she sit down and say, “Thank God, I have found the coin? ;” no, indeed, that is not what the Scriptures say. Let us quote again—”And when she hath found it, she calleth her friends and neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.”

And that is what we should be doing. That is what the true Church is doing in the harvest. She is calling in her friends and neighbours, saying, “Rejoice, we have found the coin which for so long has been missing; not only that, but all the rubbish and filth has been taken from the nine other coins. Are they not beautiful; we have found that which was lost.”

So, we are rejoicing; we are calling our friends and neighbours in, and the Lord wants us to continue to call them in just as long as there is opportunity to work—”Work while it is called day, for the night cometh, when no man can work.”

## Correspondence.

Berean Bible Institute, Dear Friend—I have been very much interested and helped by the “Peoples Paper” and also Frank and Ernest talks. I’m sure that we are living in a time prophesied as being the end of this age, but I do realise that I know so little about these things which are so important. I pray that I may be favored, through God’s mercy, to have more of His great Plan revealed to me.

I have the “Divine Plan of the Ages” which I’ve read and enjoyed much. I’m wondering if you could forward me copies of the following booklets—“Our Lord’s Great Prophecy,” “Some of the Parables,” “Manner of Christ’s Return.” I’m enclosing a little for subscription to “P.P.” and for the books mentioned above. I cannot get 3GL plain enough to listen to here. I pray for you and your work. May the Lord bless you all in the service of His glorious Son. Kind regards.

Dear Friends—Please accept the enclosed cheque. Would like you to post to me the booklet “Israel in History and Prophecy,” using the remaining sum as necessary in your work, though I have a special regard for the radio work, as it takes the message to hearing ears.

It is pleasing to know that the wonderful news of the restitution and the thousand year trial and uplift for mankind is going out to the people; as far as I know, there is no other publication that does send it out in its fulness. It is always —“This is your last chance before Armageddon,” so we feel much blessed to see something of the wonder and beauty of this part of the Lord’s great plan; any other teaching seems so bleak,. don’t you think? I am sure you must feel great satisfaction in the thought that you are engaged in bringing it, to people’s notice, though I don’t doubt the path you have taken is not always easy.. May God richly bless you and, keep you His own... With kindest Christian regards; yours sincerely..

Frank and Ernest, Dear Brethren—Would you please send to me the book called “Most Holy’ Faith.” I enclose £2 in postal notes to pay for the book, also my subscriptions to the “Peoples. Paper” and Dialogues. This literature is the most hopeful reading matter I have ever come across, and I do not wish to look further, as I am sure God is giving me the truth, the wonderful truth which may mean everlasting life, to love righteousness and to hate iniquity.

In this hour of great strain it is a joy to believe that there is coming a consummation of the system of things. Before I close, I want to wish you both the rest you deserve from honest labor, and the joy I know is yours in the Lord. Hoping the undeserved kindness of God be on us all. Yours faithfully.

Dear Brother—I am enclosing It Would you please send me “Tabernacle Shadows” and keep whatever change there is to help with the radio work. I do appreciate the Frank and Ernest sessions on Sundays and the literature received from you has been, and still is a great help to me. I can’t stop thanking God to have been so privileged as to have been brought into the Truth, and when one sees so much darkness in those around, one is doubly thankful..

How fortunate I am to have— so close, and to be able to discuss the Scriptures and world events. which are intensely interesting—I am wonderfully blessed. Yours in Christian love.

Dear Brother—if you can spare me 200 of the tracts “Is There a Connection Between Present World Troubles and Christ’s Return” I think could use them; now may be a good time to put them out as there seems interest up this way in the Billy Graham Mission. By what I see it is the man in the street. who sees the times in which we live; those in the nominal church systems are still asleep. With Christian love.

## Appreciation of November "P. Paper.

There has been particular appreciation of November "Peoples Paper," and extra supplies have been printed. Any of our friends who can pass on copies of this "Paper" to advantage should apply for same, stating how many they can use.

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