PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM
UNDENOMINATIONAL
A RELIGIOUS NEWSPAPER

VolumeXXXIX MELBOURNE, DECEMBER 1956

# The Bible Explanation of Present World's Unrest.

THIS subject is surely a very important one. To know of the true Biblical explanation of any prominent subject which affects the world at large, is surely a great privilege, and who will say that the present world unrest does not affect the whole world?

At one time, even fifty years or more ago, if there was unrest amongst the inhabitants of Europe or Asia, for instance, the other parts of the world would not be immediately affected; indeed, they would hardly know that anything was happening on the other side of the world until weeks later, perhaps months later. And so troubles of unrest came and passed without involving other countries at a distance.

Now, however, it is vastly different, as we all know. The various countries of the world are so linked together that distance makes little difference, so that anything along the line of a revolution, or unrest of any kind, in any land, is immediately felt throughout the world, with accompanying distress and perplexity of mind to a vast number of the human family.

Many people may reason this way—We can understand how people in the darker past often created trouble amongst themselves because they were largely heathen, and possibly did not know much better; but why should there be so much unrest and distrust amongst the nations of the earth today, especially when quite a number of these nations are accepted as being Christian nations? Further, it may be reasoned—Are we not living today in the light of this twentieth century, and are we not so much more civilized than our forefathers, and should not civilized people be able to live more in harmony and peace than ever before?

Yes, we will all readily admit that civilized people should be able to live in peace and harmony together in this world. Many of our readers will know of the claim that was made prior to the First World War that mankind was becoming too civilized to think of going to war with each other. That claim was very well intentioned, but just could not be carried out; and why not?

The correct answer is found by a review of the history of the human family from the Bible, and the words of the wise man in Ecclesiastes 7:29 give us a good guide,—"Lo, this only have I found, that God hath made man upright (perfect); but they have sought out many inventions (devices)."

Yes, with our first parents' disobedience, and the Lord's penalty of death being enforced, the human family degenerated, even in that First Dispensation, prior to the Flood in Noah's day. Only a comparatively few of the children of Adam kept God in their hearts and minds, and so degenerated was the human race in the days of Noah, that he and his family were the only ones worthy of being saved in the ark, at the time of the great Flood.

Then, the new dispensation commenced with the family of Noah, and we might think that things should have been better from then on. Conditions were better with some of Noah's children, and his children's children, but the downward course could not be stopped with the majority of the descendants of Noah; and so we find, that, apart from a few of the patriarchs who gave their hearts and lives to the Lord, the majority of mankind continued further and further away from God and righteousness.

The Apostle Paul gives an outline of the condition of the nations at large in reviewing their conduct in his epistle to the Romans, as follows—"When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to the birds, and four footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearth And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind (margin, a mind void of judgment), to do those things which are not convenient (to improper conduct)."—Rom. 1:21-24, 28.

Truly did the prophet Isaiah describe the majority of mankind in his day, as well as since, in Isa. 57:20, 21,—"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

We see, then, the great difficulty with the human family was that they were under the control of the great Adversary of God down the centuries, even the majority of those who claimed to be the seed of Abraham, as shown by the words of Jesus,—"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."— John 8:44.

However with the coming of Jesus and the preaching of Christianity, surely we could have expected something better of the human race. But what do we find? Our Lord gave an outline of what His disciples could expect during the Gospel Age in His wonderful prophecy in Mathew 24, as follows—"And ye shall hear of wars and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginnings of sorrows." Then, to forewarn His own followers respecting the treatment they may expect in the world, He continued—"Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24:6-14, 21.

What a picture we have portrayed of the years following the introduction of Christianity to this world—wars and rumours of wars; nation shall rise against nation, and kingdom against kingdom; and then, finally, instead of improvement in world affairs, "then shall be great tribulation, such as was not since the beginning of the world to this time."

But why does the tribulation increase, as the end of the Gospel Age draws near ? The prophet Daniel informs us—"At the time of the end, many shall run to and fro, and knowledge shall be increased and there shall be a time of trouble, such as never was since there was a nation."—Dan. 12:4, 1. How strange many may say, that with more knowledge there should be more trouble.

We realise that the Lord withheld the great increase of knowledge amongst mankind until towards the close of this Gospel Age—the "time of the end." Previously, throughout the centuries, mankind manifested their wrath upon one another with spears, swords, and bows and arrows. With the invention of gunpowder, guns came into being, and so on. Invention after invention has come along and has been adopted by the various nations for defense and offense. With the coming of the aeroplane, and the creation of bigger and better bombs, the destruction from the air knows no bounds, until now, with the invention of atomic and hydrogen bombs, it is possible to wipe out a great city in one blow.

But cannot mankind, with all their intellect —all their increase of knowledge on every subject—devise a way to halt this mad rush down the pathway to destruction? There was a noble effort with the creation of the League of Nations following the First World War but it failed because selfish nations did not abide by its laws, and did not trust member nations And what can be said about the present day United Nations? Has this assembly of nations lessened the risk of war? The events of the last few weeks prove undoubtedly that man's institutions cannot cure the ever growing disposition of greed and selfishness ingrained within the very being of fallen humanity.

With the nationalization of the Suez Canal by Egypt, Britain and France, in particular, felt that their very life-line was being severed, and they organised a military force to try and put pressure on Egypt, knowing that if they did not do something along this line, with the build-up of Russian influence in Egypt and the Middle East, they would be forced out of the picture altogether. Meanwhile, Israel, also realising that they were being somewhat encircled with military preparations around them, felt they had to do something, and started an attack on Egypt; whereupon, Britain and France, hoping to regain control of the Suez Canal, and also stop the fighting between Israel and Egypt, started their military operations, but issued a cease-fire following threats from Russia and the agreement of the United Nations to send a police force to keep the peace in the area.

Over recent weeks, then, we find the Suez Canal is blocked, and Egypt will not receive the revenue she expected from that waterway, while Britain and France, as well as other nations, will be deprived of the use of that means of trade, and the threat of war on a larger scale is looming up greater than ever. How applicable are the words of the Apostle Paul—"Evil men and seducers shall wax worse and worse, deceiving, and being deceived." —2 Tim. 3:13.

The, words of our Lord also apply very directly at this time—"Upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. "Luke 21:25, 26. The leaders of mankind, in the religious and political systems especially, are indeed in a quandary to know what to do. There was a recent appeal for world peace by the Pope, and this was compared with a similar appeal from the Papacy a few days before the last World War. Meanwhile the newly elected President of the United States has appealed to the Russian Premier to cease the onslaught upon Hungary, while the poor people of Hungary appeal to the United Nations for help in their struggle for freedom. What a picture is presented before us today of twentieth century civilization !

Truly, the Bible explanation of present world unrest is, that mankind, having gone their own way, and allowing the spirit of the Adversary to possess and guide them, have adopted Satan's methods and ways, and are of Christ's Kingdom heading for further destruction and doom, so far as this present civilization is concerned. But the wonderful part about world events is, that the Lord's plan is being worked out by mankind's selfishness and exhibitions of wrath upon one another. How clearly did the prophet Zephaniah speak for the Lord respecting present-day events—"Wait ye upon me, saith the Lord until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy."—Zeph. 3:8. "Wait ye upon me," is the message from the Lord to all His people who are trusting in Him, that they be not entangled in the present order of things which must be dissolved, in preparation for Christ's kingdom.

From the prophet Joel we also read—"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, there hath not been ever the like, neither shall be any more after it, even to the years of many generations. And the Lord shall utter His voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible; and who can abide it?"—Joel 2:1, 2, 11. Read also Jer. 25:15-20, 26-31. Here we see that all nations are to experience the great time of trouble, because "the Lord hath a controversy (time of reckoning) with the nations."

But what about the Lord's people, as they approach the days in which we are living; how are they to act amidst all the injustice and cruelty of this present evil world? Our Lord's advice to His followers in His day is still our guide today, as found in Matt. 10:16—"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." From these words we see that the Lord's followers are not to take sides in the struggle for world power, but are to make known the message of the Kingdom, the only hope for the distressed world of mankind.

The Apostle Paul also gave good advice to the brethren in his day, and which is equally applicable at this time—”For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled.” Here we see that God has the matter in hand of revenging all disobedience in the world, and that Christians have no part in this work at all; their time is completely occupied in fulfilling their own obedience—serving the Lord in spirit and truth as they have opportunity, which includes their own upbuilding in spiritual things. (See 2 Cor. 10:3-6.)

As respects the world at large, we have a picture of the Lord’s controlling of the wind and sea to indicate the power that He will manifest when mankind have learned the needed lessons from the great time of trouble, as recorded in Mark 4:39—”And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.” So, the Lord will speak peace to the raging elements of humanity, and will then bless and uplift all who will then obey the laws of His kingdom on earth. The Psalmist gives us the same information, showing that after the Lord has used the elements of human society to bring about “desolations in the earth,” then He will “make wars to cease unto the end of the earth,” and declare—”Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.”—Psa. 46:8-10. How we thank God that He will bring order out of chaos and blessing out of the distress of nations for the ultimate blessing of all the families of the earth.

## Booklet for January’s “Peoples Paper.”

A. booklet entitled, “Our Bible Translated” is taking the place of January’s “Peoples Paper”, and is being posted out, with this issue of the “Paper” to all our friends. Extra copies of this booklet may be obtained on application.

### Melbourne Christmas Convention.

The brethren of the Melbourne Class wish to announce that their Annual Christmas Convention is to be held this year over the four clays at the Christmas period D.V., in Masonic Hall, 254 Swan Street, Richmond, on December 23rd, 24th, 25th and 26th. Also additional gatherings will be held in the same hall on the 29th and 30th December. A cordial invitation is extended to all able to attend this Convention, and further information is procurable from the Secretary, C/- Berean Bible Institute, Kew, E.4, Victoria.

Bible Student’s Hymnal (Music).—A supply of these music hymnals is now available. Containing 462 hymns with appropriate tunes, and well bound, these books are priced at 25/- post paid.

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Published by the Berean Bible Institute,

Ermington Place, Kew, B.4, Melbourne,

Victoria Australia

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

# The Story of Jesus.

THE STORY of the birth of Jesus is always refreshing and stimulating to the followers of the Master, no matter how often it is related, though of course this subject comes more particularly before the minds of God's people at this time of the year. Had our Heavenly Father so desired He could have sent our Lord to earth as a fully mature man to pay the sacrifice for the sins of mankind, but apparently God saw some good purpose in Jesus being born as a babe and spending thirty years in contact with fallen humanity as He grew up to manhood's estate.

When we read that Christ was "touched with the feeling of our (the Christians') infirmities," (Heb. 4:15), during the 31 years of His ministry, following His consecration at thirty years of age, we can understand better how He is our sympathetic and faithful High Priest, able to succour with tender feelings all His dear people who strive to walk in His steps of sacrifice. Likewise, the thirty years of knowledge of sinful humanity, which our Lord gained by close contact with the fallen race, no doubt confirmed His desire to endure all things necessary to redeem such a world of sinners lost and ruined by the fall, in addition to delighting to do His Father's will, and at the same time would more perfectly fit Him to become the Mediator between God and mankind when the great work of restitution commences in the age to come.

There can be no doubt that knowledge gained by experience is the most valuable to all God's creatures, and the length of time during which this valuable knowledge is attained and acted upon is usually a test of fidelity as to the worthiness of the recipients. In our Lord's case we may reason that during the thirty years, from His birth as the babe to the time of His consecration, He would have ample time to meditate upon His great mission to earth, and if there entered a thought in His mind to repudiate His contract with His Heavenly Father to redeem mankind by His death, we know there was ample time for it to germinate in those thirty years of waiting. The fact that Jesus so fully delighted to do God's will and entered into complete consecration immediately he attained manhood's estate at thirty years of age proves at once that the waiting time on earth confirmed the devotion of our Redeemer to God's plan for Him.

Further, the fact that our Lord did not complete His sacrifice until after 31 years of "bearing His cross" adds weight to the Apostle's declaration concerning Christ—''Though he were a Son, yet learned he 'obedience (proving His obedience) by the things which he suffered." (Heb. 5:8). During this period in which our Redeemer "poured out His soul unto death" there was ample time again for regret that such an undertaking had been entered upon, had there been the slightest inclination' n that direction. The tempter was of course resisted so resolutely at the beginning of Christ's ministry that there was never an opportunity to return with his subtle deceptions, and God's will that our Lord spend a period of time "enduring the cross, despising the shame," revealed the knowledge and wisdom of God that true faithfulness is a quality of character which increases with the passing years, despite the experiences permitted by an all-loving Heavenly Father.

So it is with all God's true servants, even with those whom God used over the centuries prior to our Lord's first advent; they proved their obedience over lengthy periods of devoted service, yet there was freedom of choice, as the Apostle declares—"And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." (Heb. 11:15.) In other words, if Abraham had regretted answering God's call to—"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee," (Gen. 12:1), he had full opportunity to return, for God does not coerce any of His servants.

Likewise, the followers of the Master during this Gospel Age, down to our own day, are necessarily tried and proved over quite lengthy periods of time in most cases, just as was our Lord and Forerunner, and God's ancient people. So as we approach another Christmas season and the opening of another year, we do not do so with any feeling that the Christian way is long and tiresome. Rather do we give thanks to our Heavenly Father for His blessings and privileges in the service of our Master, and take the opportunity of using another Christmas season for witnessing to the angel's message which was proclaimed at the birth of our Lord as the babe of Bethlehem,—"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2:10.

What scope of truth does this prophetic message open up for the Lord's people to proclaim to those who have ears to hear; what joy thrills our hearts as we think upon the lowly birth of Jesus, God's Messiah, coming to earth as the

helpless babe, spending thirty years away from “the glory which he had with the Father before the world was,” and then enduring the further 3- years of “contradiction of sinners against himself,” and being “obedient unto death, even the death of the cross,” because of His delight to co-operate in the Father’s plan of “bringing many sons unto glory,” and “that he by the grace of God should taste death for every man.”

What joy also it is to realise and proclaim that following our Lord’s great sacrifice “God also hath highly exalted him, and given him a name which is above every name.” (Phil. 2:9.) “Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” (Heb. 7:25.) And what a privilege to make known that following the raising up of this “people for God’s name” to the heavenly inheritance, that the “good tidings of great joy,” of salvation from sin and death, should indeed be to all people—all the families of the earth—during the “times of restitution of all things.”

It is well to be reminded of the words of our Lord—”He that shall endure unto the end, the same shall be saved,” (Matt. 24:13), and this enduring is not of a passive nature. No, the Lord requires His people to exercise zeal and activity in His service over any length of time it may be His good pleasure to grant. What if the harvest of the Gospel Age has continued longer than some of God’s people thought it would twenty, thirty, forty or more years ago ? Has not the longer time than expected proved a great blessing in the Lord’s vineyard? Truly it has for those rightly exercised by His spirit. Apparently the extra time has been very truly required to find the remaining grains of “wheat” for the heavenly garner, and the members enduring well on earth have had their lives sanctified, and their characters mellowed and enriched with the passing years.

May the coming Christmas season be a means of blessing to all whose hearts and Minds are lifted up to God in praise and thanksgiving for the gift of our Redeemer, our Saviour, Christ the Lord, who came as the babe of Bethlehem so long ago. Yes, “though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.” (2 Cor. 8:9.) Some of our brethren will be assembling in Conventions over this Christmas period at hand, others will be gathering in their home classes, others are isolated, but wherever God’s people dwell, there also will His spirit dwell, as they seek to serve Him in spirit and in truth, by meditating upon His Word, for their own upbuilding, proclaiming the glad tidings to others, and generally “redeeming the time, because the days are evil.”

I will pray this prayer today for you, May the love of God abide with you; Wherever you go, wherever you stay, May the peace of God bless you today; And throughout the year that lies ahead Slav beautiful flower; of joy be spread. Through your Christmas-tide and New Year too May the love of God abide with you.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.
Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m.
Geelong, Vic.—Sons of Temperance Hall, Ryrie Street—Sundays. 3 p.m.
Adelaide.—Builders and Contractors Rooms, 17 Way-mouth Street. Sundays, 3 p.m. and 6.15 p.m.
Perth.—No. 7 Harvest Terrace (opposite Parliament House).--Sundays, 3 p.m. and 5.30 p.m.

Books Available. “Most Holy Faith”—£1.
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# Before Zion Travailed She Brought Forth.

“Before she travailed she brought forth; before her pain came she was delivered of a man-child. Who hath heard such a thing? who hath seen such things ? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children.”—Isa. 66:7,8.

THE name “Zion” was anciently applied to a prominent hill of Jerusalem, generally regarded as the south-western and highest of those on which the city was built. It included the most ancient part of the city with the citadel; and, being first occupied for a palace, it was called “the city of David.”-2 Chron. 5:2. It was also called the “holy hill,” or “hill of the sanctuary”—Psa. 2:6, being the original site of the tabernacle, pitched by David for the reception of the ark.

By the prophets the name was often put for Jerusalem itself, and also for its inhabitants, sometimes called sons or daughters of Zion. It was also used in a wider sense, as was Jerusalem also, to signify the entire nation of Israel. And since fleshly Israel was typical of spiritual Israel, the Gospel church, the symbolism applies with still deeper significance to the Gospel church,

which term, throughout the Gospel age, included the entire body of professed Christians, all of whom are on probation for full membership in the church triumphant —the true church, the Zion of the future, and the true Zion of the present age, the elect “little flock” to whom it is the Father’s good pleasure to give the kingdom. In the symbolic application of the term we must therefore judge from the character of the prophecy whether it applies in its broadest sense to the nominal Gospel church, or to the elect little flock, the only true church in God’s estimation.

The symbolic travail, in the above prophecy, is a reference to the great time of trouble—the travail that is to come upon the nominal Gospel church, great “Babylon,” from which some are to be counted worthy to escape. —Luke 21:36. This is indicated by the preceding verse which locates the time of this prophecy as synchronous with that wherein is heard “a voice of noise (confusion) from the city” (Babylon), and “a voice (of truth and warning) from the temple” (the elect little flock of consecrated and faithful ones), and “a voice of Jehovah that rendered recompense to his enemies”—in the great time of trouble. The travail that is coming is to be upon nominal Zion—’’Christendom,” “Babylon ;” and and it will be a great and sore affliction—”a time of trouble such as was not since there was a nation.” But the marvelous thing the Prophet here has to record is that a manchild is to be born out of Zion before this travail comes. This is a striking reference to the fact, elsewhere clearly taught, that the ripe wheat of the Gospel church is to be separated from the tares, that they are to be exalted and glorified before the burning, the consuming trouble, is completed upon the latter. This man-child is, therefore, the little flock—the true Zion in God’s estimation, the body of Christ; as it is written, “There shall come out of Zion (the nominal Gospel church) the deliverer (the Christ, Head and body), and shall turn away ungodliness from Jacob (the fleshly Israel or Zion)..”—Rom.11:26.

This is the man-child that is to bless all the families on earth—Gen. 28:14; Gal. 3:16, 29. The birth of the man-child is the first resurrection. Blessed and holy are all they that have part in the first resurrection. Such are now begotten of God by the word of truth, and quickened by the holy spirit—James 1:18; Eph. 2:1; Rom. 8:11, and in due time—before the travail —they will be born in the glorious likeness of Christ. The birth of this man-child began over nineteen hundred years ago with the resurrection of Christ Jesus. There the Head of this body of Christ came forth; and surely as the Head has been born, so surely, shall the body come forth. “Shall I bring to the birth, and not cause to bring forth? saith the Lord; shall I cause to bring forth and shut the womb? saith thy God.”—Isa. 66:9. Ah, no; “the man-child,” the Christ complete, the great Deliverer, shall come forth.

Yet “who hath heard such a thing? who hath seen such things?” for not only shall the body of Christ, the true overcoming Zion, the “holy nation, the peculiar people,” be delivered out of nominal Zion before the travail; but when she travails a great company of other children will be born. This is the great company described in the Revelation as coming up out of great tribulation, having washed their robes and made them white in the blood of the Lamb.—Rev. 7:14. The body of Christ, the man-child, born before the travail, will be composed of those who heard and obeyed the call, “Come out of her, my people” etc.,—Rev.18:4, and who were counted worthy to have part in the first resurrection; while the many children born through the great tribulation will be those believers in nominal

Zion, Babylon, who have allowed themselves to become measurably intoxicated by the spirit of Babylon, the spirit of the world, and who, therefore, are not quick to discern and prompt to obey the voice of the Lord in this harvest time. They fail to see that it is harvest time, and consequently fail to understand the separating work which the sickle of present truth is accomplishing, regarding those servants of God who wield it as enemies, and hence as opposing them and the Lord whom they serve.

The great tribulation or travail that is coming upon nominal Zion is the only thing that can convince such as these— and they include a large number of believing children of God, whose manner of life is righteous and generally circumspect, but who are nevertheless worldly-minded, and who are not rendering themselves a living sacrifice to God, following Him through evil and through good report, and meekly bearing the reproach of Christ. They have respect to men's opinions, traditions and plans; and fail to fully submit themselves to the will and plan of the Lord. And only when they behold the wreck of nominal Zion— Christendom, Babylon —will they realise its gross errors and be delivered from them and it.

"Behold," says the Prophet, "I lay in Zion a stumbling-stone and Rock of offence; and whosoever believeth on him shall not be ashamed." Rom. 9:33; Isa. 8:14,15; 28:16. That stumbling-stone is the doctrine of redemption through the precious blood of Christ. At that stone the fleshly Zion stumbled, and so now the nominal spiritual Zion is stumbling at the same stone; for it was to be "a stone of stumbling and a rock of offence to both the houses of Israel"—the fleshly and the spiritual. The elect little flock of overcomers do not so stumble, but recognise this as the chief cornerstone of the true Zion, remembering the words of the Prophet, "Behold I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded. Unto you, therefore, which believe (in Christ as your Redeemer, who bought you with His precious blood) he is precious; but unto them which be disobedient the same is made a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed"-1 Pet. 2:6-8; for God does not propose to deliver His kingdom unto any of the disobedient. They need the fiery trial of the coming tribulation to bring them into a proper attitude before God; and hence must come up through the great tribulation.

While those who are truly begotten of God and who have been quickened by His spirit to the new spiritual life, and who are faithful in fulfilling their covenant of entire consecration as living sacrifices unto God, may well rejoice in hope of the first resurrection, and of being born before the travail upon nominal Zion, it is also a cause of rejoicing that many of the weaker children of God, stumbling with nominal Zion, will, nevertheless, by and by be recovered and saved so as by fire (born) through the great tribulation (travail), in which nominal Zion shall expire, but from which they shall come forth.

"Rejoice ye with Jerusalem, and be glad with her, all ye that mourn for her." "Behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying."—Isa. 66:10; 65:18,19.

This call to rejoice with Jerusalem immediately follows the prophetic announcement of the birth of Zion, the terms Zion and Jerusalem being used here interchangeably. The birth of Zion, the exaltation of the body of Christ to kingdom power and glory, will indeed be cause for rejoicing on the part of all people; for it is for this exaltation and manifestation of the sons of God that the whole creation waits, groaning and travailing together in pain until now.— Rom. 8:22, 23.

When the true Zion is thus exalted, then will follow the great work of the kingdom. The travail upon nominal Zion immediately succeeding will quickly liberate the true children of God still in her, and they shall come forth to larger views and higher principles, and to develop rapidly into nobler characters. The rule of the iron rod will quickly subdue all things, completely breaking up the whole present social fabric and accomplishing the leveling process which will make ready for the peaceful reign of righteousness.

Then the great Millennial reign of righteousness will begin, when every man will have a full, fair opportunity to win eternal life by faith and obedience. And no man's opportunity will be less than a hundred years; though if he wastes all of that time without taking any steps towards reformation, he will be considered unworthy of life and will be cut off in the second death.— Isa. 65:20; But the obedient shall eat the good of the land.—Isa. 1:19; "They shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people (They shall renew

their strength')—Isa. 40:31; and mine elect shall make them long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed (the children) of the blessed of the Lord (the church) and their offspring with them."

"And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear"—so near will the Lord be, so mindful of all their interests.

"The wolf and the lamb shall feed together (The reference here may be to men formerly of wolf-like or lamb-like character, or to animals, or to both—the expression signifying in any case a reign of peace); and the lion shall eat straw like the bullock, and dust shall be the serpent's meat—(another expression similar to, "His enemies shall lick the dust," signifying the destruction of the serpent, or rather of Satan, whom the serpent symbolizes). "'They shall not hurt, nor destroy, in all my holy mountain (kingdom), saith the Lord."—Isa. 65:21-25.

Thus the birth of the true Zion will be cause for rejoicing among all who truly love righteousness; for, though it will first dash in pieces all their long cherished hopes, it is the dawn of real hope for all the world. It will humble all their pride, despoil them of all their cherished possessions and what they have come to esteem their rights, break down all their boasted institutions, civil, social and religious, and completely wreck all their order and all hope until they begin to see hope in the new order of things inaugurated by the kingdom of God.

Yes, rejoice with Jerusalem, Zion, and be glad with her, all ye that love her, as well as all ye that mourn for her now and try to dissuade her from her course, not seeing the prize at the end of her life of faithful self-sacrifice; for soon her glory will appear, not only to her own exceeding joy, but also to the joy and blessing of all the families of the earth. (From "Reprints.")

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FRANK & ERNEST TALKS

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Sydney, 2K Y, 294 M. „ 8.15 a.m.

Brisbane, 4KQ, 435 M. If 9 a.m.

Perth, 6KY, 227 M. „ 4.45 p.m.

Printed by Hickling & Powell Pty. Ltd. Lygon St., East Brunswick for Berean Bible Institute, Ermingtom Place, Kew, Melbourne. E.4