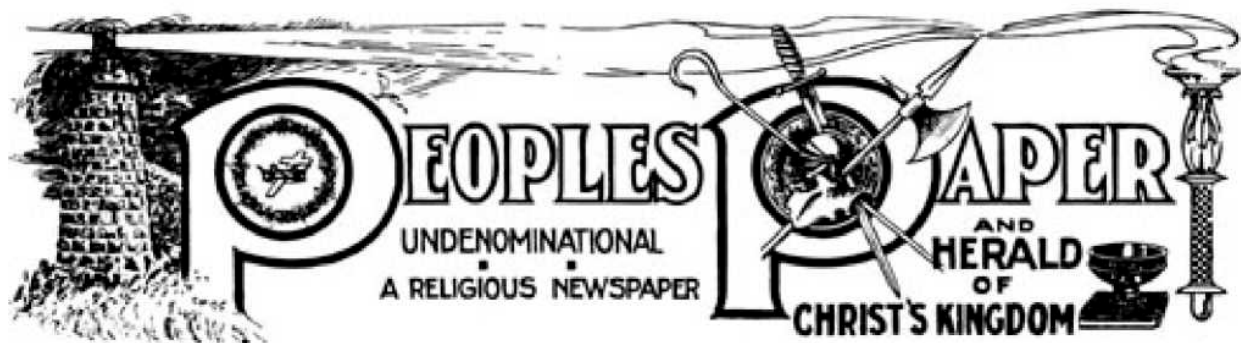




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Reign of Sin and Death to Pass.

(This article, from a previous issue, is reprinted by request.)

WHEN we were children the days were longer and the years seemed interminable. The holidays of the year stood out before us prominently, but seemed seldom to recur. Gradually all this changed as we reached the zenith of our energy: Now the days chase each other, and we marvel at the brevity of life. How God regards time we might not know if He had not revealed the matter in His Word. As we read, "A thousand years in Thy sight are but as yesterday," and "A day with the Lord is as a thousand years." Our minds assent—it must be so! And God's people are blessed in proportion as they are able to take the Divine viewpoint of life and all of its affairs.

From the Divine standpoint, then, we see that the six thousand years of earth's history, from Adam's day until now, are merely the work-day portion of a great week whose Seventh Day or Sabbath of a thousand years is "the day of Christ," "the last day," "the day of judgment" or trial for the world; the day in which "every knee shall bow and every tongue confess to the glory of God;" the day in which "the righteous shall flourish and the evildoers shall be cut off in the Second Death;" the day during which God will "pour out His Spirit upon all flesh," as He now grants it to His servants and handmaidens.

In the Divinely arranged custom of the Jews the new day began at sunset. Thus we are approaching the evening or beginning of the great Seventh day of the Divine Week—the day which means so much of blessing, uplifting, privilege, opportunity of Divine favour to our race through Messiah's glorious Kingdom, which throughout this Seventh Day will reign "from sea to sea and from the river to the ends of the earth," putting down everything contrary to the Divine standards and uplifting the world of mankind (bought with the precious blood at Calvary) from sin, meanness, degradation and the tomb—up, up, step by step to human perfection in a world-wide Eden. The unwilling, resisting Divine favours and privileges, shall be destroyed in the Second Death.

"Six days shalt thou labour and do all thy work, but the Seventh is the Sabbath of the Lord thy God. In it thou shalt not do any work." Whoever reads carefully, intelligently, the pages of history, must be struck with the energy which has been manifested by our race and is still being manifested. The pyramids and the ruins of ancient cities, and civilisation, all tell us of the ceaseless struggle of humanity against the adverse conditions prevailing in the earth, including the strife against sickness and death, and, by a few, a noble fight against sin and further degradation.

Well does the Prophet express the truth of our observation, saying, “We have not wrought any deliverance in the earth” (Isaiah 26:18). A few have gained fabulous riches, name or fame, place or power, but the majority during all this period have gone down in the strife to the tomb, slain by the great associated monarchs which the Bible declares are now reigning—Sin and Death.

And even the comparatively few who have gained eminence and whose victories are most loudly extolled in human history have fallen also — many of them in the very prime of life — all of them in comparative childhood. Why is it that a man should not live for a hundred years when we have the Divine assurance that even under the Divine sentence Father Adam resisted death for 930 years—so vigorous was his constitution?

Wearied Children Fall Asleep.

From the Divine standpoint the children of Adam, born in sin, shapen in iniquity, of a few days and full of trouble, fall asleep in death — like children wearied in their play; albeit it is a play grim with tragedy, in which each actor performs his part most realistically.

From the Divine standpoint human ambition and strife and energy are accomplishing a useful purpose, even though the efforts are usually selfish and often brutish. The lessons now being learned by Adam’s children will not all be lost. The greater mellowness of heart and broader views of the majority of those who have thus battled selfishly for even fifty years suggests that, as a whole, our race might do better work in a second century than in the first. Moreover, the Scriptures indicate that the great drama of sin, selfishness and passion being enacted by humanity is furnishing a lesson to angelic hosts respecting the exceeding sinfulness of sin—its downward tendency—its bitter fruit and the hopelessness of any to escape therefrom except by Divine assistance.

Next the Lesson of Good.

The forbidden fruit of Eden was from the tree of the knowledge of good and evil. Doubtless the Creator would eventually have given a full knowledge of both good and evil to our first parents. They were merely forbidden an immediate plunge into knowledge to their own disadvantage. Craving knowledge before its due time, Mother Eve disobeyed her Maker and enticed her husband also into disobedience. The result has been that instead of learning the philosophy of good at first and of evil later, they and their race have been precipitated into lessons respecting evil first, with the knowledge of good to come later.

The holy angels, who have never transgressed the Divine law, have continually the lesson of good—an appreciation of the Divine character, the principles of righteousness, etc. Their lessons in respect of evil they are gaining by observation instead of by experience—the way recommended to our first parents by the Creator, but in their ignorance rejected.

But God foreknew the course which His human children would take under the influence of temptation; He foreknew that they would fall into sin, and therefore would experience its penalty, sorrow, pain and death. While His eye has pitied His poor creatures for six thousand years, nevertheless He has allowed ‘His great original Plan of the Ages to move along slowly to a grand climax —the Plan which He purposed in Himself from before the foundation of the world.

That climax in human affairs, we believe, is near at hand. It marks a great change in Dispensation. The six thousand years, the reign of sin and death, are to be completed by a terrible time of trouble which might not improperly be termed the natural result of human selfishness, (sin) operating under the influence of the great principles of the New Dispensation about to be ushered in. The head-on collision which thinking people foresee in the present world war, and which the Scriptures graphically portray, will give to society

an earthquake shock; more than this, the graphic picture is of a world-conflagration which will involve the heavens, or ecclesiastical powers, as well as the earth, or social system, and the mountains, or kingdoms of the world. The picture would be too terrible to paint, and useless as well, were it not for the silver lining to the cloud.

The awful shocks which God's people are warned to avoid so far as possible by following peace—peace and benevolence—will merely prepare the way for the glorious blessings of the great Seventh Day, in which man will rest from his own schemes and endeavours and come fully under the control of the great King, Messiah, whose rule of righteousness for human uplift has been prophetically pictured for centuries.

The Picture in Retrospect.

Still looking from the Divine standpoint at the six great thousand-year days in which sin and death have reigned, we perceive that one effect has been as foretold to Mother Eve, "I will greatly multiply thy sorrows and thy conception." We perceive that our race has multiplied much more rapidly than it would have done had it remained perfect as at first, for the first children, even in the days following the fall, were frequently born when the father was an hundred years old.

We have already referred to the lesson respecting the sinfulness of sin which comes to all mankind—most fully, most consciously to those favoured by contact with the people of God who have received the Divine Revelation. The enlightened ones have been but a small proportion of the whole. After two thousand years of the reign of sin and death God foretold in an obscure manner the blessings He intended to bring subsequently to the race: To Abraham He said, "All the families of the earth I will bless—through thee and through thy Seed." That message, followed in Israel by the giving of the Law Covenant, has been the Light of the world. For eighteen centuries it was the only light of hope, of prospect. Then, in partial fulfilment of that promise, came Jesus, the first practical expression of Divine love and pity for our race. No longer would God content Himself merely with promises. He would now begin the

Work of Human Rescue.

But if any hoped that world-wide blessings would immediately spring up as the result of Jesus' work, he was mistaken. On the contrary, Jesus Himself was combated by the Prince of darkness and his deluded subjects. And the same principle has continued for nearly two thousand years—all followers of Jesus have been obliged to take up their cross and suffer for righteousness, for godliness, in the midst of a crooked and perverse people, amongst whom they have shone as lights and whom, to some extent, they have assisted in enlightening, civilising, etc.

Thus the six days of the week, so far as light, truth, knowledge of God is concerned, have all been dark days. The lights which God provided in His followers have been as candles set upon candlesticks. They have indeed reprov'd the darkness, but they have been powerless to scatter it. Nor did God so intend. His declaration through the Prophet is, "Weeping may endure for the night, but joy cometh in the morning." (Psalm 30:5). Again, "Darkness covers the earth, gross darkness the people;" but 'the "Sun of Righteousness shall arise with healing in His beams."—Isaiah 60:2; Malachi 4:2.

This promised Sun of Righteousness which is to scatter the darkness of earth, we are told distinctly, consists of Jesus and those who have walked in His footsteps throughout this Gospel Age. These, approved of the Father, will be glorified beyond the veil by a resurrection to glory, honour and immortality. Then speedily these will "shine forth as the Sun in the Kingdom of their Father" (Matthew 13:43). This will mean the ushering in of the great Seventh Day—Messiah's Day.

God Has Not Neglected Us.

From this Divine viewpoint God is not slack concerning His promises. The six days of the week have not yet passed. The glorious Seventh Day in which the great Mediator between God and men will assume His Kingdom powers is near at hand. Instead of thinking that God is neglecting and forgetting to fulfil the Messianic promises, we should with the eyes of faith realise that He is working all things according to the counsel of His own will. We should consider the matter from the standpoint that God has exercised great patience with humanity in not blotting out the race; He has been long-suffering. And this assures us that the Unchangeable One would prefer that none of His creatures should perish in death, but rather that all, if they would, might turn unto Him and live.—Ezekiel 33:11.

The great opportunity for the masses of our race to turn to the Lord and attain everlasting life will be after the darkness shall have passed, when the Sun of Righteousness shall be shining forth; after the Highway of Holiness shall have taken the place of the Broad Road to destruction; after Messiah, the great King, shall have dethroned Satan, the Prince of darkness, from the world's control; after the Prince of Peace shall have established peace upon a proper basis. We can sing heartily with the poet:

“A thousand years, earth's coming glory,
'Tis the glad day so long foretold,
'Tis the glad morn of Zion's glory,
Prophets foresaw in times of old!”

Waiting for the Mother.

Our race was generated by Father Adam as well as condemned to death through his disobedience. What the race needs is another father or lifegiver, and this is exactly what the word Saviour signifies—Life-Giver, Father. The Redeemer, at the cost of His own life, became the purchaser of Adam and his race with a view to their resuscitation, their resurrection from sin and from death. Is not one of the Redeemer's titles “The Everlasting Father”—The Father Who gives everlasting life? Unquestionably He has not yet fulfilled this glorious office of Life-Giver to Adam's race; He will fulfil it, however—“in His Day.”

Speaking to His faithful disciples, His followers in the narrow way, Jesus promised them, “In the regeneration ye shall sit upon twelve thrones.” (Matthew 19:28). That regeneration period corresponds exactly to St. Peter's “times of restitution,” or years of restoration (Acts 3:21), and both of these periods agree to the general teachings of Scripture respecting a resurrection at the last day—Messiah's day—the thousand years of regeneration, resurrection, restitution, which will afford Adam and his race fullest opportunities for attaining perfection of human nature in an Edenic worldwide Paradise.

The Lord through the Prophet assures us of the wonderful success which will attend the establishment of the New Empire of earth, the dominion of the Prince of light, which will supersede the dominion of the Prince of darkness, when Satan shall be bound for a thousand years, that he may deceive the peoples no more. Thus it is written, “He shall lay righteousness to the line and justice to the plummet and the hail (Truth) shall sweep away the refuge of lies.” (Isaiah 28:17).

But why the delay, do you ask? Ah, we answer, God did not permit Adam to begin the establishment of his race until first He gave him Eve as his bride, his wife. The world needed not merely a life-giver, but a mother, a caretaker, a helpmate.

Similarly in the Divine arrangement God has provided that the restitution time, the world's uplifting period, the regeneration epoch for mankind, shall not begin until first the true Church, the “little flock,” the Bride of Christ, shall be completed and be united or married to the Heavenly Bridegroom beyond the

veil—made partaker with Him of glory, honour and immortality—the divine nature.

Thus the great Plan of the Ages, timed by infinite Wisdom, has delayed long enough to permit you and me and all of God's Spirit-begotten children to make our calling and our election sure to a share with our Redeemer in His glorious work. How glad we should be to find the door of opportunity to this "high calling" still open and that the Heavenly Father and the Kingly Redeemer are beckoning us to share the things which eye hath not seen nor ear heard, neither have entered into the heart of man, but which are reserved for us and for all who love Him sincerely—more than they love houses or lands, parents or children or self!

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.

Please note the times and meeting places in current issues of "People's Papers" as changes are sometimes necessary.

Melbourne.—Excelsior House, 17 Elizabeth Street (3rd Floor)—Sunday. 3 p.m. and 6 p.m. —
Wednesday, 19 Ermington Place, Kew, E.4, 3 p.m.

Adelaide.—R A.O.B. Rooms, Flinders Street—Sunday, 3 p.m. and 6.30 p.m.

Perth.—Druids' Chambers, 459 Hay Street West—Sunday, 3.30 p.m. and 6.15 p.m.

Sydney.—75 Liverpool Street (few doors from George Street)—Sunday, 3 p.m. and 5.15 p.m.

PLEASE NOTE ! ! Changed Times for RADIO SESSIONS Sunday 10 a.m.

Commencing September 5th (see pages 68 and 71)

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

(Broadcasting Through 3GL, 3SH, 2WG.

SPECIAL attention of all our friends is directed at this time to the changed time for our Sunday broadcast as from September 5th. The new time is to be Sunday morning at 10 a.m., instead of Sunday night, and in view of the fact that Sunday morning is largely used overseas with success, it is felt that the change here should serve equally well, now that a suitable hour is obtainable. When commencing broadcasting last January, 10 a.m. on Sundays was not available.

All interested in the witness by Radio will be glad to hear that a further extension is also possible commencing on September 5th (D.V.). This time the new station is situated at Wagga, N.S. Wales, and as this Radio Station is a powerful one, it should cover the greater part of N.S. Wales, and possibly parts of other States. This Station is known as 2WG, and it broadcasts on 261 metres.

With 3GL, 3SH and 2WG operating together at 10 a.m. on Sunday mornings, a good opportunity is available for all friends living within range of one of these stations to make the broadcasts widely known; this is surely a privilege that should not be lost, especially in these days when the comfort of the message of truth will mean so much to those who long for it, and above all, this will be acceptable service to the Lord Himself. "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me," is the principle now operating, as well as in the age to come.

It is pleasing to report some further good enquiries as a result of the broadcasts. Though the requests for literature are comparatively small in number, yet the sincerity and earnestness manifest, especially on the part of those who have been listening to the sessions for weeks, is most encouraging. As this issue of "People's Paper" will be sent to all who have responded to the Radio broadcasts, this opportunity is taken to invite every one who has appreciated the talks to send for the free literature; this is the Lord's way of assisting you, and any help received should be accepted as from the Lord.

Let all who love the Lord and His truth enter with zeal into their privileges and opportunities to-day, for with restrictions on printing materials it seems that the Radio can make up what is now not possible by tract distribution.

—"He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (John 4:36.)

The subjects to be broadcast from the three stations for September are as follows:

September 5th.—"The Angry Nations."

September 12th.—"When There Is No Peace."

September 19th.—"Earth's Coming Jubilee."

September 26th.—"Many Mansions."

October 3rd.—"The Church."

The Dialogue below on "The Millennium" was broadcast previously, and is printed in explanation of Rev. 20:5, which causes difficulties with some friends until correctly understood.

The Millenium.

FRANK: Well, Ernest, I see you brought your Bible with you.

ERNEST: Yes, Frank, and also the booklet dealing with the subject of God's Plan. That booklet has been a real help to me in the understanding of God's program for the salvation of the world. However, I hope that in our present discussion we will find out a little more of how the divine plan is to end. In the past you have kept emphasizing the fact that so far God has merely been getting ready to convert and save the world, but now I want to get beyond that, to the ultimate triumph of God's cause in the earth; that is, to the time when it will no longer be said that truth is on the scaffold and wrong on the throne.

FRANK: That will be fine, Ernest, and suppose you turn to the page in your booklet showing the chart of the ages.

ERNEST: All right, here it is, and I remember quite a bit about some of the ages here illustrated. I remember, for instance, that in the Patriarchal age God made wonderful promises to the Patriarchs, such as Abraham, and others.

FRANK: That's right. He promised Abraham that through his seed all the families of the earth would be blessed.

ERNEST: But no blessing came, and your explanation is that it wasn't God's time to fulfil this promise. Then comes the Jewish Age, which began with the death of Jacob, while he and his family were in Egypt. While God finally delivered His people from Egypt, still He didn't fulfil His promise to bless all the families of the earth. Even Egypt is still waiting for the blessing.

FRANK: How true that is. The Jewish age came to an end at the first advent of Jesus, and then, as the Chart indicates, the Gospel Age began.

ERNEST: Yes, that's the way the booklet shows it, and even during this age, following the redemptive work of Christ, you claim that the divine plan for the salvation of the world is still in its preparatory stage.

FRANK: And I think you will agree, Ernest, that if God had been really trying to convert the world in any of the past ages, or even in this present Gospel Age, He has made quite a failure out of it.

ERNEST: But, Frank, we can't think of the Creator as failing in His purposes, can we?

FRANK: Of course not, As I have explained before, the work of preaching the Gospel during the Gospel Age has been for the purpose of reaching and developing those who are to reign with Christ in His thousand-year Kingdom;

and that Kingdom is to function during the first thousand years of God's new world of to-morrow.

ERNEST: Is that the period designated here on the chart as the Millennial Age?

FRANK: Yes. The length of the age is given in Revelation 20, verse 4.

ERNEST: Is the word Millennial in the Bible?

FRANK: No. The word simply means a thousand, and by common consent of Bible scholars is used to designate the thousand years during which the Christ is to reign, and it is during this thousand years' reign of Christ that the church of this Gospel Age is to reign with Him.

ERNEST: And that is the time when God will actually fulfil His promise to convert and bless all the nations of the earth; is that it?

FRANK: Yes.

ERNEST: Did you say the thousand-year reign of Christ is referred to in the 20th chapter of Revelation?

FRANK: Yes, in the 4th verse, but perhaps you had better begin reading at the first verse.

ERNEST: Just as you say. I have it here, and the first verse reads, "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand."

FRANK: Better read the second verse, also, Ernest.

ERNEST: Very well, "And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years." Why, according to this, there won't be any devil during the thousand years that Christ is to reign. Frank, what kind of a chain is it that is to bind the devil?

FRANK: That is pictorial language, of course, and by it God is telling us simply that Satan, who is the fallen Lucifer, and the enemy of God, of righteousness, and of mankind since the fall of man, is to be prevented from interfering with the accomplishment of the divine purposes during the time when Christ and the church will be reigning upon the earth.

ERNEST: That, in itself, will make a great change in world affairs, won't it, Frank?

FRANK: Yes, indeed. Satan has been the master mind, behind most of the selfish and aggressive schemes of earth. When he is bound, and Christ and His church become the spiritual rulers of the people, love will take the place of selfishness as the motive power in human affairs. But, Ernest, you had better read the fourth verse of the chapter.

ERNEST: I'll be glad to. I want to learn all I can about the Millennium. Verse four reads: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, and which, had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years." Frank, what are these thrones mentioned in the text, upon which the church is said to sit?

FRANK: A throne is used in the Bible to symbolise governmental authority. Inasmuch as the complete Christ is made up of Jesus together with His church which is His body there will be many taking part in the kingly rule of the

Millennial age, hence the term throne is appropriately used in the plural. From another standpoint, of course, there will be only one throne, and Jesus will be the King of kings over the whole earth.

ERNEST: What is meant by the statement that judgment is given unto the church?

FRANK: It denotes that the church is to share with Christ in judging as well as ruling the world during

that thousand-year age. Jesus makes an interesting reference to this same thing in Matthew 19:28, where He declares that those who have followed Him in this age, shall, in the time of regeneration, sit upon twelve thrones, judging the twelve tribes of Israel. This also, you see, mentions thrones in the plural, and indicates that those who occupy them are to be judges as well as rulers.

ERNEST: Why, that's exactly the same thought as expressed in Revelation 20:4, which I read a moment ago, isn't it? It certainly is wonderful the way the Bible harmonizes. But, Frank, what did Jesus mean by the time of regeneration during which His followers were to reign and judge?

FRANK: Regeneration means restoration to life. Father Adam was the original generator of the race, but it was brought forth in a dying condition. Jesus is to be the new Father of the race, hence will regenerate it during the thousand years of His reign.

ERNEST: That's just another way of describing the resurrection, isn't it?

FRANK: Yes, that's true, and the same work of restoration is spoken of by the Apostle Peter as that of "restitution." The three terms, "Regeneration," "Resurrection" and "Restitution," give us a very complete picture of what the Kingdom reign will do for all who accept the provisions made for them in the divine plan. Together they add up to mean the restoration of the earthly paradise, and the restoration of the human race to live in it forever.

ERNEST: Frank, you keep saying that the hope of regeneration is one involving the entire human race, yet in the statement made by Jesus, as recorded in Matthew 19:28, He speaks only of the twelve tribes of Israel.

FRANK: That's true, Jesus did say that, and the prophecies all show that the natural descendants of Abraham will be the first to receive Kingdom blessings, because the first manifestation of Kingdom authority in the earth will be in the Holy Land, and on behalf of God's ancient people threatened with annihilation by their enemies from the north countries of Europe. One of the promises of restoration for Israel is recorded in the 16th chapter of the prophecy of Ezekiel, and in this prophecy we are told that when Israel is restored, Gentile nations also are to be restored. We must remember, Ernest, that the promises God made to Abraham provide blessings for all the nations of the earth. In the divine order of fulfilling these promises the Jew comes first. Jesus, for example, first came to the Jewish nation; it was not until later that the Gospel went to the Gentiles. So the blessings of the Millennial Kingdom will be offered to the Jew first, but will eventually be available for all mankind.

ERNEST: Well, that's plain enough. But now, Frank, if you don't mind, I would like to get back to the 20th chapter of Revelation. I notice the statement is made in the 4th verse that those who live and reign with Christ a thousand years are said to be those who have not worshipped the beast. What does that mean?

FRANK: It is the beast that is referred to throughout Revelation. It is not a literal beast, of course, but is a symbol of a counterfeit Kingdom arrangement which through much of this Gospel Age has persecuted the true followers of Jesus, burning them at the stake, and otherwise endeavouring to break their allegiance to Christ. There has, you know, been a counterfeit Kingdom in the earth. It was established back in the dark ages. That it was counterfeit is evident by the fact that it didn't bring the peoples of earth the foretold blessings of life, liberty, and happiness. It only increased the darkness of the dark ages.

ERNEST: I think I understand that. But, Frank, you have shown from the Scriptures that mankind is to be restored to life during the Millennial Kingdom. However, I notice here in the 5th verse of Revelation 20, that the "rest of the dead" are not to live until the thousand years are finished. Who are these referred to as

the “rest of the dead?”

FRANK: In the fourth verse we are told of the church of this age, who live and reign with Christ, and this is described in the latter part of the 5th verse as the “first resurrection.”

ERNEST: That takes place at the beginning of the Millennium; is that it?

FRANK: That’s right.

ERNEST: Then the rest of the dead would be mankind in general, wouldn’t they?

FRANK: Who else could they be?

ERNEST: I’m asking you. You see, Frank, if mankind in general are not to be restored to life during the Millenium, then all we have learned thus far is wrong, isn’t it?

FRANK: Ernest, I want you to study the fifth verse a little more carefully. As it stands, this is what it says, “The rest of the dead lived not again until the thousand years were finished, this is the first resurrection.”

ERNEST: Why, Frank, that sounds as though the first resurrection consists of the rest of the dead not living.

FRANK: Which wouldn’t be a resurrection at all. ERNEST: What’s the matter with the text?

FRANK: It’s the same difficulty as when we read, for example, that if all the sayings of Jesus had been written in a book the world itself wouldn’t be large enough to contain the book.

ERNEST: Why, Frank, that isn’t true, is it?

FRANK: Neither is it true as recorded in the last verses of Mark that a Christian can drink deadly poisons and not be injured.

ERNEST: Frank, what are you getting at, anyway?

FRANK: Simply this: As you probably know, the only manuscripts of the Bible available from which to make translations, are not originals, but copies, many times removed from the originals. When our Common Version of the Bible was translated there were no manuscript copies dating back earlier than about the 13th century. Since that) manuscripts have come to light dating back, some of them as early as the third century. The unreasonable statements to which I have referred, including the one in Revelation 20:5 about the rest of the dead not living, are not found in these earlier manuscripts, which means that they have been added to the inspired record by zealous but misguided copyists.

ERNEST: Frank, are there many such additions in our English Bible?

FRANK: No, very few, in fact, and most of them are harmless. As a rule they are easily detected because they destroy the sense of the text. For example, Jesus is quoted as saying that the hour is coming and now is, when the dead shall hear His voice and live.

ERNEST: How could it be coming, and now is?

FRANK: That's the point. The words, "and now is," have been added to the original, which makes a contradiction out of it. At times, apparently, the copyists may have added a note on the margin of the manuscripts, and then the next copyist would think it a good idea, and incorporate it in the text. Some who did this work back in the dark ages may have thought that Christ was then reigning. Knowing that the dead were not being raised as the Bible promised, they inserted the clause that the rest of the dead were not to be raised until the close of the reign of Christ. This would help to make the passage harmonize with their distorted view of God's plan.

ERNEST: Frank, will the dead be instantly raised to perfection of life during the time of Christ's reign.

FRANK: No. The Bible indicates that it will be gradual. The awakening from the sleep of death will of course be instant, but from that point those who accept the laws of the kingdom will be gradually restored to full perfection of life, as it was enjoyed by Adam before he sinned. From this standpoint, it will, of course, be true, that mankind will not be restored to fulness of life until the close of the Millennium. At the close of the Millennium, as the prophecies show, there is to be a final test to demonstrate who are fully worthy of everlasting life. Those who fail in that test will be destroyed in the Second Death.

ERNEST: Frank, are all these points discussed in the booklet God's Plan?

FRANK: Yes, Ernest, they are, and the booklet points out from the Bible that the thousand-year reign of Christ will result in the destruction of death, and all other enemies of God, of Man, and of righteousness.

Question Box.

Question.—How do you harmonize Matt. 27:44 with Luke 23:39-43?

Answer.—Matthew's account attributes the reviling of the Lord to both thieves, while Luke declares that only one of them did so, and the other remonstrated with him. Different men, reporting a certain incident, would do so in somewhat different ways according to their various viewpoints and abilities to observe details. Matthew was probably an eye-witness of the crucifixion, but may not have been close enough to hear distinctly the words of the repentant thief or the Lord's reply to him. Reviling words from one of the thieves were heard by Matthew, and he concluded that both were using them. A trifling error of this kind in no way detracts from the value of Matthew's gospel.

Luke, the companion and fellow-traveller of Paul (2 Tim. 4:11; Col. 4:14), no doubt received much of the information contained in his gospel from the Apostle. Paul, not having been with the Lord in the flesh, was compensated by having the gospel made known to him by revelation from the Lord. (Gal. 1:11-12; 1 Cor. 11:23-26; 15:1-3.) We are glad that the Lord has provided us with the fuller details as contained in Luke's account, and also with clearer insight into the significance of His reply to the thief when read with the correct punctuation of the passage as follows: "Verily I say unto thee to-day, thou shalt be with Me in paradise."

Question: Do you believe in Universalism?

Answer: We believe that the world was universally lost through Adam. (See Rom. 5:12.) We believe in a universal redemption, that Christ by the Grace of God tasted death for every man. (Heb. 2:9; Rom. 5:18.) We believe also in a universal opportunity, for this is the very reason that God gave His son to die for the world, and all, whoever will have it on God's terms of a perfect heart and love for God and man, may have it. Whoever will not have it on God's terms cannot have it at all, but will be destroyed from among the people. (Acts 3:23; Rom. 6:23.)

We believe that the church, the "little flock" alone, is saved during the present Gospel Age; but in an Age to follow this the opportunity to attain salvation will be offered to every member of Adam's race, the living and also the dead. (John 5:28-29; Acts 24:15; 15:14-17; 1 Cor. 15:21-22.)

Question: Please explain Hebrews 9:27.

Answer: It is unreasonable to suppose that the Apostle has suddenly dropped the topic of his discourse respecting Christ as the antitypical High Priest, in contrast with earthly priests, and to suppose that he here refers to mankind in general, out of all relationship to his subject. The Apostle has shown how the Jewish priests, and their service in the earthly holy places, typified Christ Jesus and His service in the heavenly holies. What his meaning is in this verse can perhaps best be shown by a paraphrase, as follows:—"As it is appointed unto men (priests) once to die (typically, as represented in the animals which they slew, as their representatives) and after this the judgment (passing in beyond the second vail into the presence of the Shekinah glory, to offer the blood of sacrifice and to receive divine judgment in the matter)" it implied that if everything had been properly done by the priest he would live, and be judged worthy to be the priest for the people, and to go forth again as the bearer of divine favour—to bless them, forgiving their iniquities and releasing them from all condemnation thereunder—but if anything on his part had been improperly done, in a manner unacceptable to the Lord, his judgment would have been unfavourable; he would have perished, died, in passing under the second vail; for this was the law on the subject.—Lev. 16:2.

This interpretation not only connects with the preceding verse, but also with the succeeding one, for the Apostle says, “So (in like manner) Christ was once offered (died) to bear the sins of many (and we have evidence, in the giving of the holy Spirit at Pentecost, that His sacrifice was acceptable to the Lord, and that He liveth, and that divine judgment has been rendered, accepting His sacrifice, and therefore favourable to us, for whom the sacrifice was made) and unto them that look for Him shall He appear the second time without sin (not as a sin-offering, nor as a sacrificing priest, but in the glory and majesty of His exalted office symbolized by the robes of glory and beauty, worn by the Aaronic high priests) unto salvation (to accomplish for mankind the deliverance from sin, death and all the effects of death, sickness, pain, sorrow.)”

Correspondence.

VICTORIA.

Dear Brother—I received your letter a few days ago and pleased as usual to have it. I received August “P.P.” and it is very good to see the letters from interested ones hearing the message over the air. Although you may not hear from any as yet, I feel sure there are already quite a number of listeners in the North.

Since writing you last I have placed advertisements in the Ouyen and Bendigo papers and I trust some will see the notice and be encouraged to listen. Both will be in this week and so in time for tomorrow’s talk,

Today I was able to go to—again. I was there last February with slips for 3GL, but as the reception from that station has been practically nil in these parts, I thought it good to cover that ground again advertising 3SH. Although advertising in the local papers is helpful, I find the house to house round the best. I found some today who did not know the message was coming from Swan Hill now, and they seemed genuinely glad to hear. I was pleased to come across a few too who already knew of it and have been listening. Altogether I had a very happy day, for even apart from the Radio witness, I found one or two whom I have contacted before still showing interest, as also a new one or two who took literature to read.

I notice one letter expressing the hope that Adelaide might share in the Radio message too, later. It would be nice to think that all who wanted to hear should be able to do so. I expect the expense is a big factor; I know it would be. No doubt as the matter is rested with the Lord the best course shall be discerned as time goes on. You could send another 200 Radio slips. I still anticipate getting along to—though I have not managed it yet. I shall close for this time. With warm Christian love, Your Brother in Christ, by grace.

P.S.—I came across one man today who used to read the sermons in the “Leader” years ago. Perhaps 3SH will help him.

SOUTH AUSTRALIA.

Dear Christian Friend—Your Papers and Bible broadcast papers have been a real help and thank you for sending all books and literature. I will be pleased to pass on to others who will be glad to read them. We are not able to pick up the broadcast as our set is not the best for getting stations from other States.

Enclosed please find 2/6 postal note and will you please send a copy of “God’s Best Gift” and “Some of the Parables” to the address enclosed; I will be much obliged. I have a copy of “God’s Best Gift” for our

children and they like it very much, and they have nearly finished reading the “Son of the Highest.” Please place change in your General Fund.

We also pass the “Peoples Paper” on when we are finished with it. I will close now with sincere Christian regards and may God bless your work to help others to see the light, through our Saviour Jesus Christ. Amen.

VICTORIA.

Bible Institute — Dear Brethren — Enclosed please find postal note 3/-. Please forward:—”Foregleams of the Golden Age,” “Parables of the Kingdom,” and “Some of the Parables” as advertised in “Herald of Christ’s Kingdom.”

If money not sufficient let me know; if any over just keep it. Yours sincerely.

Dear Frank and Ernest—I wrote to you a few weeks ago for the booklet “God’s Plan” and other literature, for which I thank you for sending so promptly. I distributed the Dialogues to my fellow Christians. I have just heard “Sons of God” broadcast and would be pleased if you will send me the same, also any others since the 23rd of June. I must also thank you for sending me the “Peoples Paper” which I am very interested in; they are very helpful.

Will you please forward to me two booklets, “Some of the Parables” and “The Offerings for Sin.” You may also send me the booklet you spoke of tonight.

Please find enclosed a postal note and stamps to the value of 5/-3/- being the subscription for “Peoples Paper.” The balance will be for the two booklets mentioned, and postage. Yours in Christ.

P.S.—Can you explain Matthew 27:44, and Luke 23:39,43? They seem to me to differ somewhat. (See Question Box—B.B.I.)

To Frank and Ernest—Dear Christian Friends—I desire to thank you for the literature you have sent me. My wife and I are both keenly interested in the subjects which you discuss and we realise the vital importance of a clear understanding relative to the Word of God, “which endureth forever.”

I suppose it will be quite in order to ask you questions, as we are both earnest seekers for Truth, and my first question is, Do you believe in Universalism? The second, Will you please explain 1 Thes. 4:16, 17. Third and last, Hebrews 9:27. I am sincerely yours, in Christ Jesus our Lord. (See Question Box—B.B.I.)

Frank and Ernest—Dear Sirs—I was very pleased to receive the literature and Dialogues. I am now enclosing postal note for 3/- for one year’s subscription to the “Peoples Paper.”

I would be very grateful to receive your paper, “Hope Beyond the Grave.” Trusting that you will long continue to broadcast your Biblical Dialogues. Yours sincerely.

Frank and Ernest—Dear Sirs—May I express my appreciation of your discussions being extended through 3SH to our part of the State. I wasn’t able to hear all your discussion tonight so I would be grateful for a copy of it as you have offered, also free booklet on Hell. Yours gratefully in anticipation.

Frank and Ernest—Bible Institute—Dear Sirs—I was listening to your talk last Sunday evening, and I would very much like you to send me a copy of your booklet and talks. Thanking you; yours sincerely.

To Frank and Ernest—Bible Institute—Dear Frank and Ernest—After hearing your interesting discussion over the air, 3GL, tonight, I feel I would like to have your book, “Hope Beyond the Grave.” Could you send me one? I am a firm believer in the continuance of life myself but have several friends whom I think the book may help and convince.

Wishing you both God speed in your good work and all His wonderful blessings. I remain, In His service;
Yours in sincerity.

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