



**The Fig
Tree (Israel)
and All
The Trees**

**Berean Series
Bible Studies**

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The Fig Tree (Israel) and All the Trees

(Public Address)

“**A**nd he (Jesus) spake to them (His disciples) a parable: Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand”
— Luke 21:29-31.

Previous to uttering the words of our text in Luke 21, Our Lord, in speaking to His disciples, had described the history of the whole Gospel Age of about 2,000 years, giving His immediate followers encouragement and warning as to how they should act under the persecutions following His own death on the cross. He then described the distress of Israel after His ministry, and again outlined the centuries of the Gospel Age, to the days in which we are now living.

Of special interest to us today are verses 29-31, in which Jesus gave His disciples a parable so that they would record it for the particular benefit of similar disciples when it

would be due for fulfilment. We are aware, no doubt, that a parable means, as the dictionary explains it — “A comparison; a similitude; specifically, a short fictitious narrative or story of something, by means of which a moral or teaching is drawn; as the parables of Christ.”

This parable we have in Luke 21:29,30 reads — “Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.” What could “summer” mean here? The terms “winter” and “summer” are often used to describe adverse and favourable conditions; so “summer” in this parable could refer to the summertime of God’s favour, in contrast to the adverse time of winter. The summertime of God’s favour would come when the fig tree shoots forth her leaves, or shows signs of coming to life. When Jesus continued — “Likewise ye” — He could not have referred to those very disciples to whom He spoke, but rather they represented the Lord’s disciples who would benefit from this parable at the time of its fulfilment. We note the time of its fulfilment

would be just prior to the establishment of the kingdom on the earth; in the words of Jesus — “know ye that the kingdom of God is nigh at hand.”

That our Lord did not leave His disciples in doubt about the long period intervening before the kingdom of God would come is evident in another parable He gave in Luke 19:11-13, which reads — “As they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.” It was important for the Lord to tell them about this intervening period. The kingdom would not come soon after His death and resurrection occurred. His disciples were to be occupied in serving Him over the period of the Gospel Age, over 1900 years. The Lord wanted them and us to know about this long period of time in which to serve the truth as His representatives, and then be ready for the kingdom to come.

Our risen Lord gave a similar lesson just prior to His ascension to heaven, as outlined in Act 1:6-8. The disciples were concerned about the kingdom which Jesus had preached. They saw him crucified, they knew He was risen from the dead, and they asked this question in verse 6 — “When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?” This was understandable. He had been preaching the kingdom for three-and-a-half years, and they felt it must be the time for the setting up of the kingdom. Jesus’ answer was — “It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the holy spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria; and unto the uttermost part of the earth” — verses 7 and 8. In other words — “Occupy till I come”. The disciples were to be His representatives throughout the whole world, beginning at Jerusalem. Right down the centuries the Lord’s people have been true to this commission — “occupy till I come” — in their service to the Lord. This great witness

work has been going on for nearly two thousand years “to take out a people for God’s name”, the Bride of Christ, to be found during this time of service to the Lord. This witness of the Gospel was to begin at Jerusalem, then in all Judea, and in Samaria, and unto the uttermost part of the earth.

Now, what did this parable about the fig tree in Luke 21 really mean? We believe the first part of the parable is revealed in another parable which Jesus gave as recorded in Luke 13:6-9. These parables contain wonderful teachings, particularly for the Lord’s disciples. The verses read — “He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.” It does not take great comprehension to realize our Lord was speak-

ing about Israel. Three years He had been ministering to them, looking for fruit, and there was practically none. Very few in Israel were worthy of the message He gave them. Let the fig tree alone another year. In another half year Israel was found wanting. So few appreciated the Lord of the Harvest, who had come serving His own people. There can be no doubt that the **Jewish nation** is pictured by the fig tree of this parable.

The lack of fruitage in Israel and the Lord's disappointment about that is well revealed in the account of Jesus' entry into the city of Jerusalem as King, and His statement respecting this Jewish nation, who should have accepted Him as their Messiah and Deliverer. This record is found in Luke 19, from verse 28, and reads — "He went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him thither. And if any man ask you, Why do ye

loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? and they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from

thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation” — Luke 19:28-44. **“Thou knewest not the time of thy visitation.”** What a pathetic situation for our Lord on that memorable occasion! Truly, “He came unto his own, and his own received him not” — John 1:11.

Following on in Matthew’s account of our Lord riding into Jerusalem on an ass, we have a revealing incident recorded in Matt. 21:17-20. These parables and the illustrations our Lord gave are most enlightening to us. They help us to see the wonderful Plan of God working out in these incidents in our Lord’s ministry. This record in Matt. 21 occurred during the last week of our Lord’s earthly life. He used to teach in the Temple in the daytime and go to Bethany to the home of Martha, Mary and Lazarus in the evenings. The verses read — “He went out of the city

into Bethany; and he lodged there. Now in the morning as he returned into the city, he hungered. And he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee thenceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, "How soon is the fig tree withered away!" Again, that was an indication of Jesus' rejection of Israel because of the lack of fruit. There can surely be no mistake that the fig tree clearly pictured the nation of Israel at the first advent of Jesus and since.

The "withering away" of Israel at that time was revealed further in our Lord's words in Matthew 23, when speaking to the rulers of this fig tree nation in particular. He declared — "Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, whom ye slew between the temple and the

altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” — Matt. 23:34-39. **“Your house is left unto you desolate.”**

Long years before, the prophet Isaiah, using the figure of a “vineyard”, prophesied the condition of Israel, in Isa.5:1-7. These prophets of God were inspired by His holy spirit to predict things coming to pass in our Lord’s lifetime, and beyond into the kingdom. This figure of the vineyard gives us the same lesson as the fig tree in the parables of Jesus. The passage in Isaiah 5 reads — “Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine,

and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." Again we see how well this prophecy illustrated our Lord's judgment upon Israel — "Your house is left unto you desolate."

However, does it mean that the Lord had cast off the Jewish nation for all time when

He said — “Your house is left unto you desolate” — with Jerusalem destroyed in A.D. 70 and the Jewish people scattered throughout the Gentile world during the Gospel Age? The answer is given in Romans 11. The Apostle Paul was instructed so wonderfully after his own conversion, when the spirit of the Lord taught him in respect of the details of this wonderful Plan of God. Rom. 11:1-5 reads — “I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace.”

From verse 7 of Romans 11, the apostle continues — “What then? Israel hath not obtained that which he seeketh for; but the

election that obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall (absolutely)? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy” — verses 7-11. Through Israel proving unworthy of the Lord and His message at the first advent, salvation came to the Gentiles for the heavenly calling. “Lo we turn to the Gentiles” the Apostle Paul and Barnabas said on one occasion — Acts 13:46 — to find those worthy of the wonderful invitation to be of the heavenly class.

Reading on from verse 12 in Romans 11, Paul declared — “Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? . . . For if the casting

away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." Dear friends, do we see this lovely Plan of God unfolding from the masterly presentation of the Apostle Paul. The outcome will be "life from the dead" not only for Israel, but for "all the families of the earth" who will accept this great salvation of God for the earthly kingdom.

After impressing the necessity for humility and thankfulness on the part of the Gentiles received into the Lord's spiritual family, in verses 16-24 in this 11th chapter of Romans, the Apostle Paul continues in verse 25 — "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." That is, until the Bride of Christ is made up completely from the Gentile nations. Israel is not completely blinded; they still have their hope in the Abrahamic promises. Being partly blinded until the fulness of the Gentiles be come in covers the time right down to our day. God has been finding and gathering His elect, one

here and one there, from the various countries of the world all the Gospel Age. What a wonderful Plan! Israel has not become Christian, and they will not become Christian, but they will turn and repent and come back to God to inherit the earthly kingdom after the time of trouble comes to humiliate not only Israel but all the families of the earth, that they may learn and accept God's wonderful Plan for them.

Another parable which Jesus gave during His ministry explains the blindness of Israel, especially the Jewish leaders, in Matt. 21 from verse 33. These parables of the Lord are very enlightening to us when we see how well they explain the Plan of God in its various features. This quotation reads — "Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent

other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The kingdom of God respecting the heavenly calling was taken from Israel and given to a nation bringing forth the fruits thereof. Which nation is it that brings forth the fruits thereof? The Apostle Peter answers that question very helpfully in 1 Pet. 2:7-10.

Peter, as well as Paul, had the wonderful Plan of God in his mind and heart, and by the Lord's spirit was able to proclaim it for our benefit. We quote the verses — "Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an **holy nation**, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." Who was this nation? The Church of Christ, selected during the Gospel Age to be a **holy nation** unto God. The opportunity of gaining the heavenly kingdom was taken away from Israel and given to a nation of individual Christians who bring forth the fruits thereof. They show forth the praises of Him who called them out of darkness into His marvellous light. This

revealing of the Plan of God all the Gospel Age is God's way of finding these people for the nation of God, the Bride of Christ, that they may then dispense the blessings of the kingdom to all mankind throughout the Millennial Age to come.

Israel was not worthy of the heavenly kingdom call, but they were not cast off forever. After the Bride of Christ is complete, we read in verses 26 to 28 in Romans 11 — “And so all Israel shall be saved” — for the earthly kingdom. “There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.” God will take away the sins of Israel when He delivers them from their enemies in the Holy Land. Israel will fail miserably in the military sense, so that they may learn their need of God's saving power when He steps in to save them from destruction. “As concerning the gospel, they are enemies for your sakes (the Gentile Christians): but as touching the election, they are beloved for the fathers' sakes.” The ancient Fathers of Israel are the ones who will be resurrected to be “princes in all the earth” to administer the Kingdom of God through-

out the world, to bless all the obedient of mankind.

What covenant is that which is spoken about when God takes away the sins of Israel? We have the Apostle Paul's explanation in Hebrews 8, from verse 8 — “Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord.” After what days? After the days when He **regarded them not** — that is, all the Gospel Age when the kingdom was taken from them and given to those bringing forth the fruits thereof, as we saw previously. Paul continues his masterly explanation respecting Israel — “After those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not

teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” God has arranged His Plan that its operation will be through various servants — through Christ and His Church from above, and through the Ancient Worthies on earth. The good news will be proclaimed to Israel, and to all nations, that all individuals may then know that God will have mercy upon all.

What has this to do with the budding of the fig tree? It has everything to do with it! When the fig tree “shoots forth, ye see and know of your own selves that summer is now nigh at hand.” The greatest re-establishment in the history of the human race has taken place in Israel, over the past half-century in particular. Think of the primitive conditions existing in Palestine before the 1914-1918 war. Then General Allenby of the British Army walked in and took Jerusalem without a shot being fired. It was a miracle; the Turks mistaking his name for Allah-Bey and believing that Allah

was with their enemies, fled the city. Since then great progress has been made. In 1948 they were established as a nation. Could there be a more appropriate term used than that given by our Lord in His words in Matt. 24:32 — “When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.” He did not say there would be fruitage in Israel at this stage. They are putting forth leaves, professions, coming to life.

Some prophecies respecting Israel are very impressive, such as Jer. 16:14-16,21 — “Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; but, the LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain (kingdom), and from every hill, and out of the holes of the rocks.” Israel would know by this bringing home to their

homeland, this fulfilment of the fig tree budding and putting forth leaves, that the Lord was dealing with them. They will be in a position to produce fruit in due time under the Lord's blessings showered upon them. "Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The LORD."

The prophet Amos also gave an encouraging message respecting Israel as follows — "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this. Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof;

they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God” — Amos 9:11-15. All the prophets spoke of this wonderful restoration of Israel, because it is such an important part of God’s plan.

If the fig tree represents Israel, do “all the trees” refer to all the nations generally? That seems to be so. Has there ever been such an awakening or shooting forth or coming to life as in the last quarter-century or more? So many, especially the third-world countries, are waking up and striving for real and fancied liberties. It does not mean they will bring in the day of peace and happiness, but they are becoming alive. Great strides have been made in communications between nations in this end of the age, and the kingdom of the Lord is not far away.

The awakening of the nations also causes trouble. The prophet Nahum tells us of this amongst the various “trees”. He also tells us about the increase of knowledge and the chariots running in the streets in chapter 2:3,4

— “The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.” That is picturing the present increase of knowledge and the great automobile traffic throughout the world. “The fir trees being terribly shaken” refers to the “distress of nations” in this “day of preparation” — the necessary passing of the present order of things to make way for Christ’s Kingdom, making a clean foundation when the Lord makes all things new.

However, the shaking of the “trees”, the nations at large, cannot proceed fully until the “sealing” of God’s servants, as stated in the vision given to the Apostle John, recorded in Rev. 7:1-3 — “After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a

loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.’ There we see the necessity for God’s servants for the heavenly kingdom to be intellectually acquainted with God and His wonderful Plan before the final overthrow of earth’s order of things. The various symbols used — “the earth, the sea and the trees” — well describe earth’s order of things. God’s true people must be fully consecrated, devoted in their hearts and sealed in their foreheads in preparation to take their places with their Lord in the heavenly Kingdom reign, to bless all the families of the earth.

We find the Scriptures over and over presenting the reconstruction in the new order which God will accomplish through Christ. Another such passage is in Ezek. 17:22-24. Each of the prophets was guided by God’s holy spirit to record not their own message, but God’s message for those able to take it to heart. Note verse 24 — “All the trees of the field shall know that I the LORD have

brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.” All people of all nations will know that the Lord has regulated and adjusted all human beings to promote their highest welfare for progress back to the perfection which was lost by our first parents in the Garden of Eden. Note the symbols of the trees. God will be manifested in this wonderful revealing time, when all mankind shall know the Lord from the least unto the greatest.

Also in Isaiah 55 the prophet is again speaking for the Lord. Please read from verse 8, and the words of verse 12 are really thrilling — “For ye shall go out with joy, and be led forth with peace: the mountains (kingdoms of mankind) and the hills shall break forth before you into singing, and **all the trees of the field shall clap their hands.**” What does that mean? It means that all nations, all mankind, will thank the Lord for the blessings of His Kingdom. Isn’t that lovely pictorial language? The desire of all nations will come. Everybody will be happy, clapping their hands, as

described in this beautiful pictorial language of all nations rejoicing.

Isaiah 11:9 also gives us a thrill — “They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.” Everybody will know the Lord and His truth; Israel, the fig tree, will be a great instructing nation to all the “trees” at that time. All the trees, all the nations of men, will rejoice in the salvation provided by God through the gift of His dear Son, Israel’s Messiah and King. See also Isa. 52:9,10, and Isa. 25:6-9.

Returning to Luke 21:28, we have the message for ourselves as Christians — “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Redemption from this present evil world into the heavenly inheritance God has provided, is near at hand. When we commit our lives completely to the Lord, day by day, He will take over and help us in all the difficulties and trials of life. “All things work together for good to them that love God, to them who are the called according to his

purpose” — Rom. 8:28 — because they will be associated with Christ that the blessings of the Lord may come upon all humanity, and praises redound to the glory of God. We thank our Heavenly Father for His wonderful Plan which gives such satisfaction to our hearts and minds, knowing that He does all things well.

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