



Armageddon—Then Eternal Life and Peace on Earth

THE word "Armageddon" appears in the Bible only once; but as it is associated with what is termed the "Battle of the Great Day of God Almighty", we can see that it is connected with world-wide influences at the end of a dispensation, which we feel we are approaching very definitely at the present time. Let us note the context in which this word "Armageddon" is found in Revelation 16. In highly symbolical language we are told in verse 14 of powerful influences or spirits of demons working miracles, that go forth to the leaders or rulers and kings all over the world to gather them together to battle, to war, on the great day of God Almighty. Verse 15 is really a parenthesis, so verse 16 connects with verse 14. "And he gathered them together into a place called in the Hebrew tongue Armageddon." The Concordance indicates that "Armageddon" is a symbolic name for the scene of some great spiritual contest, and means "Mount of Destruction." Further, as we read in Rev. 16, Armageddon is of Hebrew origin, and is associated geographically and historically with the Hill of Megiddo.

We learn that Megiddo occupied a very strategic position in the ancient Holy Land, commanding an important pass into the hill country. The general locality of Megiddo was the great battleground of Palestine. We understand that here Gideon and his 300 routed the Midianites, and King Saul was defeated here by the Philistines. So we can see the Hill of Megiddo was an important location in the ancient land of Palestine.

As Armageddon has been given a symbolic meaning, it is helpful to think of other words used in a symbolic manner in general language today. For instance, when we hear of an army "meeting its Waterloo", we know the meaning is that army has been utterly defeated. It was Napoleon's defeat at Waterloo that caused significance to be attached to this particular battleground; and so it is with Armageddon. It was Israel's battleground; and to grasp its symbolic meaning in the prophecies it is necessary to see the special characteristic of all battles in which

ancient Israel participated. Israel was not always victorious; sometimes God permitted His people to be defeated because they had sinned against Him and needed to be disciplined. However, there was one outstanding characteristic of all Israel's battles which was not true, and has never been true, of the battles fought between other nations. It is that God took a hand in the battles of Israel, and overruled their victories and defeats in keeping with His own Plan of the Ages. God allowed them to be defeated on occasions, and gave them miraculous victories on other occasions to fit in with His own wonderful Plan. When we take this fact into consideration the word "Armageddon" assumes a definite significance. It indicates a struggle in which God is definitely concerned, assuring final and glorious victory for the forces of righteousness. Further, as the prophecies show, it is the last great battle of the ages, and will result in the permanent defeat of all the agencies of Satan, thus preparing the way for the full manifestation of the kingdom of Christ. This is why it is described as the "Battle of the Great Day of God Almighty." The prophecies clearly show that that battle is the one which marks the end of the present age or dispensation, when this present evil world or social order comes to an end. It is described in the Bible as the "day of God's vengeance" and as "the day of the Lord", because it is the time when the Lord intervenes in the affairs of the world to halt their mad and downward rush into sin and destruction, and establish His long-promised kingdom.

This "day of the Lord" is referred to by the prophet Zephaniah; all God's prophets were instructed by His spirit, so what they say is not their own ideas, but what the Lord imparted by direct influence of His spirit. When the prophet says, "Thus saith the Lord", we know it is from God Himself. Zeph. 3:8—"Therefore 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." This is God speaking, saying He is going to assemble the kingdoms, gather the nations, to pour upon them His indignation. We notice the similarity of expression in this prophecy, "to gather the nations and assemble the kingdoms", to that found in the text respecting the gathering to Armageddon.

How do we understand the expressions "to gather the nations and assemble the kingdoms" and the gathering together to Armageddon? These may be understood as we view world conditions today in contrast with the early years of this century. Before the invention of aeroplanes and other modern means of transport and communication, nations were largely divided. Now all that has changed. Nations are gathered and assembled so that events happening in one country often shake the whole world, so to speak, in an hour or two. They are assembled and gathered together as never before. This is happening in these "last days."

Isaiah 42:13, 14 also describes these events. "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself; . . . I will destroy and devour at once." Ever since our first parents transgressed God's law, war has been a factor in the affairs of the human race. In the days of ancient Israel other nations occasionally came in contact with divine authority and power. Various heathen kings were compelled to acknowledge His sovereignty as a result of the miraculous manner in which He protected and delivered His people. But many long centuries have passed since the world has witnessed such manifestations of God's power, with the result that faith in Him and His authority and ability to rule the affairs of men is almost non-existent in all the council chambers of the world. God explains this situation by saying that He has "refrained" Himself from interfering in world affairs, and has "holden" His peace. His people, on the other hand, have been encouraged to "wait on the Lord" until the day He no longer holds His peace, until He ceases to refrain from intervening in the affairs of men, assured that then He would "rise up to the prey", and that the whole "earth"—"this present evil world"—would be destroyed by the fire of His jealousy. It is in this work of destroying evil and evil systems that the Lord represents Himself as going forth as a mighty man, and stirring up jealousy like a man of war. It is this which precipitates the "Battle of the Great Day of God Almighty."

Someone may ask, Why is this great Armageddon trouble to come upon the world; why is it really necessary? Why doesn't God restrict evil doers, and allow the world to have peace and happiness today? Or in other words, Why doesn't God establish peace on earth as was

promised at the birth of Jesus? When we have a question of this kind, we realise that for God to establish peace, or force peace upon the world in its present state, would certainly mean better conditions on earth; but it would still be a dying world. Could there really be genuine peace in the hearts of mankind while any of the human family were dying? No, there could not! As for happiness, it would not be possible when loved ones were growing old and passing away to the land of the enemy. So if God established peace on the earth now, and allowed the present order of things to continue as it is, this peace would be in the midst of a dying human family, as it has been over the last six thousand years. That would not be lasting peace and happiness for humanity at all.

So we see that God's plan allows the trouble of Armageddon to bring down the present evil world fully and completely; and this is the only lasting and satisfactory solution that would bring praise and honor to God's name. Let us remember that Armageddon is not Doomsday to the world, as some people not acquainted with God's plan may assume. It will seem like Doomsday to the ignorant while it lasts, no doubt, but the outcome will be glorious.

Many of the prophecies describing the passing of the present social structure on earth are summed up in Isa. 24:19, 20. This is what Isaiah says under the inspiration of God's spirit—"The earth is utterly broken down; the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." It will not rise again in similar form to that which is existing now. The earthly order of society, man's social order, shall "reel to and fro." After the fall of this present evil world there is to be a new order established. The Lord has said distinctly—"I make all things new."

From Nahum 1:7, 6 and 9 we also read, "The Lord is good, a strong hold in the day of trouble: and he knoweth them that trust in him. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time." God will not have a repetition of what has happened from the Garden of Eden to the present day. Mankind has been in rebellion for six thousand years. One experience of the results of disobedience will be enough for all to learn the needed lesson, and be assured also of God's great love in redeeming them through the sacrifice of our dear Saviour.

So the Battle of the Great Day of God Almighty prepares mankind for the new age and the great work of restitution. Though "weeping will endure for a night", with thick clouds

and darkness, the work of destruction will be a short work. Then joy will come "in the morning." The Sun of righteousness will arise with healing in His wings, with blessings for mankind. The present social structure will be removed "like a cottage" to clear the way for the new building that God intends—the new heavens and earth, wherein dwelleth righteousness.

Isaiah tells us of the new order that follows, in chapter 65:17-19 and from verse 21. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." God is going to forget about the old order; it is good that God will forget the waywardness of human beings. Verse 18—"But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." We know Israel will have a leading part in the new order, and that is why Jerusalem and Israel are brought into the prophecies so frequently. We can see Israel is being threatened now, which is also fulfilling Scripture. But God will deliver Israel also out of this trouble, "Jacob's trouble", and show the world that Israel is His nation. "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." That is a promise from God. "And 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, and mine elect shall long enjoy the work of their hands."

"As the days of a tree" are the days of God's people Israel. Trees are very long-lived. We have heard that some of the olive trees are still living on the Mount of Olives from the time of the First Advent. That is a picture of lasting life; and it is a very lovely thought. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." In other words, when Israel respond and give their hearts to the Lord He will supply all their needs. This is an indication of what will happen to every nation which also falls into line with the new laws then operating throughout the whole world. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain (kingdom), saith the Lord."

We notice very clearly in this prophecy of Isaiah that there is to be a new heaven as well as a new earth; and here we have described the new spiritual order of the kingdom. The heavenly and earthly phases of God's kingdom are revealed in the beautiful language of Isaiah 2:2-4—"And it shall come to pass in the last days, that the mountain (kingdom) of the Lord's house shall be established in the top of

the mountains, and shall be exalted above the hills; and all nations shall flow unto it", or acknowledge that this kingdom is of God. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." There we have the two phases of the kingdom described, Zion representing the heavenly kingdom and Jerusalem representing the earthly kingdom. Zion is a picture of the spiritual phase, from whence the Deliverer comes. Christ will be manifest out of the heavenly kingdom. Jerusalem will be the great earthly centre of the new order.

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." That is a very lovely assurance; wars will be finished forever, because the spirit of the Lord will be abroad in the earth, in contrast with the spirit of the Adversary, as we have it today.

To accomplish this great transformation in the spiritual and earthly control of earth's affairs we see clearly from the Scriptures there must be an Armageddon of world-wide dimensions. Even the isles of the sea will be affected. Every part of the world will be transformed, because God's kingdom will take over every part of this planet. So we see Armageddon is absolutely essential. It can be compared with the words Jesus spoke to His disciples—it was absolutely essential that He die and go to heaven. They thought it was dreadful to think He had to die; but His death brought about the great salvation God had provided. When the wrath of Armageddon is past, the new kingdom will be for the blessing of mankind. Then people will not die at all; they won't even get sick, because the spirit of the Lord will promote restoring and healing of all the willing and obedient. So it is very comforting to find, in the various promises of the Bible, that when the destructive work of Armageddon has accomplished the pulling down of the old order, there is also described the upbuilding work of the new order, with lasting life and peace for all.

In the prophecy of Zeph. 1:14-18 we have described again the "great day of the Lord", and it is recorded that the Lord will make a "speedy riddance" of all things out of accord with His designs for His new order. With God's new order established following the passing of the present order of society, as already quoted from Zeph. 3:8, we read in verse 9—"Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." This is surely a wonderful message, giving assurance to all who accept

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PEOPLES PAPER
AND HERALD OF CHRIST'S KINGDOM
(Bi-Monthly) 85 cents per annum, post paid.

*Published by the Berean Bible Institute,
19 Ermington Place, Kew, Melbourne,
Victoria, Australia, 3101.*

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.

Understanding the Covenants

FOR this cause he is the mediator of the new testament (covenant), that by means of death, for the redemption (deliverance) of the transgressions that were under the first testament (covenant), they which are called might receive the promise of eternal inheritance"—Hebrews 9:15.

Question: To whom does the deliverance here mentioned come, and when? Furthermore, is the deliverance effected through the Mediator of the New Covenant, or is it not?

Answer: To answer these questions satisfactorily it is necessary to keep in mind the fact that the Apostle, in this verse and its context, is contrasting the Old Covenant with the New Covenant, and is not discussing the Abrahamic Covenant (or Promise) to the "seed"—the Christ, Head and Body—Gal. 3.

A further point which should not be overlooked in any consideration given to this subject is that both Old and New Testaments are made between the same parties, the New displacing the Old. The Old was between God and the nation of Israel—Deut. 5:1-5. The New also is between God and the nation of Israel—Jer. 31:31-34. Gentiles had no part in the Old Covenant except as they became Jewish proselytes. The same holds true with regard to the New.

With the foregoing in mind, and with Gentiles out of the discussion except as they embrace Israel's faith and worship, we are better prepared to seek an answer to the question—"To whom does the deliverance here mentioned come, and when?"

The first and obvious answer (but not the whole answer) is that the deliverance comes to Israel, and that it comes when the New Covenant goes into effect. And when is that? According to Jeremiah 31:33, which may be regarded as the text on which the Covenant discussion of the Epistle to the Hebrews is based, it is to be "after those days"—Heb. 8:10. After what days? After the days of Israel's rejection, after the days when the Lord "regarded them not"—Heb. 8:9. Now, the days of Israel's disfavor extend over the long period of Gentile Times, 2520 years. If, therefore, the New Covenant is to go into effect "after those days", it is to go into effect after the Gospel

Age has ended, that is to say, with the commencement of the Millennial Age.

As already indicated, while this is the first and obvious answer, it should not be regarded as the whole answer. No, there is another feature, a secret feature, having to do with but a "little flock." The original Covenant, namely, that to Abraham—which the Old Covenant superimposed as it was years later, could not disannul—Gal. 3:7—and which the New Covenant, designed as it is to take the place of the Old Covenant, cannot disannul either—that Abrahamic Covenant was not made with Israel, as were the other two mentioned, but was made with Abraham and his "seed", namely, Christ—Gal. 3:16. Moreover, if we be Christ's then are we Abraham's seed—Gal. 3:29—and heirs (not according to the Old or New Covenants but) according to that (Abrahamic) Covenant or Promise. In order to the development of this "seed" class, all the blessings of the New Covenant are **reckoned** to them **now**, in advance of the Millennial Age. These, though not now actually righteous, are **counted** righteous, that they may be counted in with their Head as His Body members, to be "dead with him", to "suffer with him", that they may be also "glorified together" with Him—2 Tim. 2:11; Rom. 8:17.

Now, since some of this "little flock" are Jews according to the flesh, one of the blessings these Jewish members of the Gospel Age Church receive **now**, in advance of the Millennial Age, is deliverance from the transgressions which **they** had committed under **their** Old Covenant. Christ being the end of the Law to them that believe—Rom. 10:4—it follows that Hebrews 9:15 has reference to the deliverance already experienced by the believing Jew, although it should not be understood as having **exclusive** reference to Jewish members of the Gospel Age Church for, as we have seen, its first and obvious reference is to Israel as a nation in the Millennium.

We now come to the second part of the question: "Is the deliverance effected through the Mediator of the New Covenant?"

Undoubtedly Israel's deliverance under the New Covenant in the Millennial Age will be effected through the Mediator of the New Covenant, but not so with regard to that Jew who is of the "seed" class developed, as we have seen, in connection with the Abrahamic Covenant.

Let me not be misunderstood here. Of course there is no question but that the Gospel Age deliverance, the deliverance already experienced by the believing Jew, is through the death of Jesus, and of course it is likewise true that Jesus is the Mediator of the New Covenant, but the deliverance of the Jewish members of the Gospel Age Church is not effected by Jesus acting in **His capacity or office of mediator**. To illustrate this point: Let us suppose that in

a corporation Mr. Smith holds office as Vice-President. He is also General Manager. The Vice-Presidential duties are nominal, and are without compensation; but for the duties of General Manager he receives a salary of \$50,000 a year. Now, perhaps it would not be an untruth to say that Mr. Smith, Vice-President of the XYZ Corporation, was in receipt of a salary of \$50,000, but it would be a misleading statement, for it would convey the impression that such compensation was for the performance of Vice-Presidential duties, when such was not, in fact, the case. Similarly, to speak of the deliverance of any member of the Church as having been effected through Jesus the Mediator of the New Covenant, while true, would be a misleading statement, for it is not as Mediator of the New Covenant but as the Advocate they have with the Father, that He effects this deliverance for the Church.

Again, it is not improper to speak of Jesus as the Mediator of the New Covenant **now**, even though the New Covenant has not yet gone into operation. However, such a statement may be misunderstood. A simple illustration may clarify the thought here. An American surgeon, let us say, on the death of the Ambassador to Britain, is appointed to take his place. Several weeks might pass before he crossed the ocean and took up his Ambassadorial duties in London, but it would be quite proper through all these weeks to speak of him as the Ambassador to Britain. Moreover, if, just prior to sailing from New York, he saved someone's life by a skilful operation, his action might be referred to as the act of the Ambassador to Britain. It would be more exact, though, to speak of it as the act of a surgeon.

One further point in connection with Hebrews 9:15, before closing these remarks. In seeking to interpret this Scripture, we must seek an interpretation which will harmonize with other Scriptures. With this thought in mind, let us glance at a related passage, namely, Hebrews 8:7. Here the Apostle, having in view the same contrast between the Old and the New Covenants, which he deals with in the 9th chapter, declares: "For if that first one were faultless, a place would not be sought for a second." In examining this verse it will no doubt be agreed that there was no fault in the Old Covenant itself, but that the fault was in the lack of mediatorial provisions sufficient to lift the people out of their imperfection, so that they might be enabled to keep their part of the agreement. The Covenant itself was not weak, although it is properly stated by the Apostle to be "weak through the flesh."

Doubtless, too, it will also be agreed that the Apostle's words in Hebrews 8:7 may be fairly understood to mean that if the Old had not been faultless it would have accomplished the very things that are to be accomplished by the New, and in that case the New would have

been unnecessary. What then, it may be asked, would that first covenant have accomplished had it been faultless? I answer: It would have accomplished **earthly** blessings, not spiritual blessings; it would have brought in **human** perfection. It would have abolished sickness, pain, and death. In basket and in store, man would have been blessed—his home turned into a paradise like to that of Eden. But if that First Covenant had been faultless, it would not have **made anyone living thereunder a joint-heir with Jesus; it would have begotten none to the Divine nature; it would have made none a sharer of immortality. It would have taken no one to heaven.** On the contrary, it would have brought in Restitution. So, if the New Covenant is to do what the first or Old Covenant would have done had it been faultless, then that New Covenant will bring in Restitution which, great and wondrous blessing though it will be, is not the hope to which we, the Gospel Age Church, have been called.

It is certain that Restitution has not yet been accomplished for anyone; it follows, therefore, that the operation of the Covenant which is to bring in Restitution is yet future. Again, the Church's hopes are spiritual, while the blessings under the New Covenant are to be earthly. Therefore, whatever blessings the Church may receive, **now or hereafter**, proceed from another source, namely, the Abrahamic Covenant, in which we, the Church, have strong consolation—Heb. 6:19, 20. (From "The Herald of Christ's Kingdom", U.S.A.)

God Meant It

THIS title comes from Gen. 50:20 which reads "God meant it unto good", but, in order that the full import can strike us with maximum force, we will for a while put a full stop after the word "it". God meant it.

In the life of Joseph we have an illustration of how adversity has played a part in God's purposes. We see a pathway of sorrow trodden by our Lord, His people and the whole world of mankind, planned by One whose works are known unto Him from the beginning. To all these God meant it; He has been working out His designs. God long ago selected the life of Joseph as an illustration to give comfort to those who rely on His promises. A consideration will reveal (1) how God deals with individuals; (2) what Joseph had to experience and (3) the effect on the Egyptians and Joseph's brethren, portraying the experiences in the world of mankind and Israel which will bring about their salvation.

God gave the boy Joseph two dreams of glory but at that time he little thought what sufferings he would have to go through before they were fulfilled. He was just a lad when he was sold as a slave and thirty years old when he

became ruler of Egypt. In our Lord's case it was different; He knew the cost of His glory and that it would be attained only by way of the cross. His followers also know that their crown is dependent on their carrying His cross.

Can we trace a correspondence between our experiences and those of Joseph? He was sent by his father to carry gifts to his brethren and bring back news of their welfare. He found them but was seized and bound. Their intention was to kill him but Reuben intervened and he was put into a pit where there was no water. Later his brethren said "we saw the anguish of his soul"—Gen. 42:21. If someone had said to Joseph when he was in that pit "God meant it" he would have said "impossible"! Only when looking back after many years could he realise that God meant it, but this was just as true at the time he was suffering. There may be times in our lives when our well meant desires to bring blessings to others result in our motives being misconstrued, and sometimes we are restricted by circumstances, and at such times let us say—"God meant it, not for punishment but for my good."

The brothers' plan to kill Joseph and Reuben's desire to rescue him from the pit were changed by a band of Ishmaelites coming by, to whom he was sold. The brothers were quite confident that they would never see him again once he was sold into Egypt but God was in all this, first in Reuben preventing him from being slain and then in the arrival of the Ishmaelites. God meant him to go to Egypt. What were Joseph's feelings now, wrested from his father and faced with a life of slavery, deprived of all rights? His was indeed a dismal prospect. One thing certainly would not enter his mind, that God meant it. At the time this would be unthinkable, yet it was the true position. If we look earnestly for our Father's hand we shall see Him tempering our experiences just as this was God's way of bringing Joseph to Egypt. In the experience of Paul he was taken to Rome, ostensibly as a prisoner of the Romans, but he said that he was the prisoner of Jesus. We too should learn, even when we cannot penetrate His dealings, to say—"God meant it."

God's hand is revealed in Joseph's life when he was purchased by Potiphar, an officer of Pharaoh, captain of the guard. He was not resentful but did his best in difficult circumstances and thus won the respect of his master. He could not know what would be the outcome but he acquiesced in the will of God. He became chief steward but his strict adherence to the principles of truth and righteousness brought him into conflict with Potiphar's wife and he was sent to prison. The ways of God were mysterious and beyond his comprehension and if he could have been told by an angel while he was in prison that God meant it his perplexity would have been increased. If he could have understood what God was doing how much

easier it would have been, but he did not rebel against his hard lot and God gave him favour with the governor of the prison. So too God softens our experiences that we are not overwhelmed. Joseph's fellow prisoners, Pharaoh's butler and baker, had dreams which Joseph interpreted and the butler promised to remember him when he was released. Each day Joseph would expect a message of deliverance but days, weeks, months and years passed. Hope deferred maketh the heart sick, yet God's purpose was still going on; even here God meant it.

At last Joseph was brought into the king's presence and he was raised to the highest exaltation in the land. We see the previous links in the chain; the pit, the slave traders, Potiphar, the prison dreams, Pharaoh's dreams which to the casual observer were just chance, but here was no luck or fate even as in our lives these things have no place. In each grief and each weary waiting God meant it, so to those who love God all things, without exception, work together for good. Jesus said—John 11:40—"Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" If we belong to God, this is the sure outcome of every adversity or sorrow. God's hand is at work and if we believe we too shall see the glory of God. These light afflictions lasting but for a moment, will work out for us a far more exceeding and eternal weight of glory.

We must clarify this, for there is a difference between "God meant it" and "God caused it". God did not cause the spiteful brethren to seek to slay Joseph nor did He cause Potiphar's wife to act as she did, but God knew it would happen and if He had not meant it He could have prevented it. He knew these things would work out for Joseph's good.

In our Lord's experience we read in John 19: 10, 11 that He said to Pilate—"Thou couldst have no power at all against me except it were given thee from above; therefore he that delivered me unto thee hath the greater sin." In some respects this was true but God did not compel Pilate to pronounce the sentence of death; the rabble and the chief priests influenced him to pass this sentence and the responsibility rested upon them. Jesus knew that their wickedness could do only what the higher power would permit. They were responsible, but God allowed it and that He did so proves that God meant it. Acts 2:23 reads—"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." God knew how the Jews would act and He overruled; He did not cause it but God meant it; their evil passions were made to work out the Divine purpose. They could do no more. God raised Him up, as verse 24 says; it was not possible that He should remain dead. Jesus said—John 18:11

—"The cup which my Father hath given me"—my Father—not Judas or the rulers of the nation, but God hath poured the cup.

Joseph was rejected by his brethren.

Jesus came to His own and His own received Him not.

Joseph was sold to the Gentiles.

Jesus was handed over to the Romans.

Joseph was sold for the price of a slave.

Jesus was sold for thirty pieces of silver.

Joseph was taken from prison and was made chief ruler.

Jesus was raised from the dead to the Father's right hand.

Joseph was able to save the Egyptians and give them bread to sustain life.

Jesus said—"I am the bread of life."

Joseph said—"God did send me before you to preserve life"—Gen. 45:5.

Jesus came into the world to become the life giver.

Joseph's brethren bowed before him, and received forgiveness.

Jesus. Of Him it is written—"they shall look upon him whom they have pierced"—Zech. 12:10.

The unfolding pattern in both type and anti-type reveals that God meant it. In all the disciplines of life we must see God's hand overruling. If we think our troubles are due only to human malevolence we could become bitter but there is a truer perspective, for God is in control so that what comes through the malice of men only reaches us through the protective screen of God's will. We learn to rest in His will so that we can say—"whate'er my Father doeth must be always best."

Today many ask Why, if God is love, does He permit so much cruelty? Much of this is due to man's inhumanity to man and they blame God for their own wrong doing and greed. Why does not God intervene, has He no interest in humanity? Without a knowledge of the future we would not understand. It was only later that Joseph could look back and say that God meant it. When mankind is restored they will understand and say—"Lo, this is our God, we have waited for him." Then only will men look back and realise that this was an education that they may inherit the kingdom prepared from the foundation of the earth. As the Egyptians brought their wealth and themselves to Joseph to buy food, so mankind will offer themselves to the antitypical Joseph and they will understand the lessons of life's experiences and never again depart from God's law.

Now take away the full-stop and complete the sentence. "God meant it unto good." God sent it—God meant it! From—"Bible Study Monthly."

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the Lord's Word that world peace will follow the Armageddon experiences, based upon the pure language of truth which will enable all the obedient to serve the Lord wholeheartedly in spirit and in truth.

Haggai 2:6, 7 gives us the same thought, based on the signature of the Lord Himself—"For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come." This is symbolic language. The "heavens" are the ecclesiastical heavens, and the "earth" is the earthly order of society. The "sea" is the restless masses of humanity. Men's hearts will fail them more and more as the present systems of earth disintegrate. But there will be no conflict when the "desire of all nations" comes. That is absolutely true! When mankind are able to appreciate what God has provided for them they will rejoice that His plan is in operation. Satan will be bound that he deceives the nations no more, and the blessings of the Lord will cover the earth as the waters cover the sea. When the Lord makes all things new, all people of all nations will have their desires fulfilled, not temporarily, but for all time.

Turning to Psalm 72, it is very evident that the spirit of the Lord guided the writing of this Psalm. We have here described in poetic language the blessings which mankind will experience—worldwide peace that will follow the necessary Armageddon experiences. Verses 1 and 2 read—"Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment." Some people think of the Judgment Day as being Doomsday, but Isa. 26:9 gives us the true picture of God's judgments, when we read—"When thy judgments are abroad in the earth, the inhabitants of the earth will learn righteousness." The people will learn righteousness then; they will know that by learning they will be blessed. See also Acts 17:31.

Verse 3 of Psalm 72 says—"The mountains shall bring peace to the people, and the little hills, by righteousness." Micah 4:3 tells us about this same time—"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more."

Psalm 72:4, 5—"He shall judge the poor of the people... They shall fear thee as long as the sun and moon endure, throughout all generations." The sun and moon will endure forever, and that is what is implied here. See also Isa. 11:9.

Psalm 72:6—"He shall come down like rain upon the mown grass; as showers that water the earth." This speaks of refreshing and blessing. See also Isa. 25:6-9. Psalm 72:7 reads—"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." This means real peace for all time in the hearts and minds of the people, as also expressed in Isa. 9:7. Psalm 72:8 tells us—"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." We have this world-wide dominion pictured also in Psalm 2:8, where Jehovah is speaking through the Psalmist, and says to Christ on Zion's hill,—"Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." We see here the extent of Christ's wonderful kingdom; the whole globe will belong to the Lord.

Psalm 22:27, 28 tells us—"All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is governor among the nations." He will rule supreme with His kingdom of peace, having complete control over every part of this world. Psalm 98 also has a very lovely message which tells us about the administration of Christ under the direction of our great Heavenly Father—"O sing unto Jehovah a new song; for he hath done marvellous things; for his right hand, and his holy arm, hath gotten him the victory." Here we have our Lord Jesus, the great risen Christ, as Jehovah's right hand and holy arm. Prophetically, He has gotten the victory for Jehovah. See all this Psalm 98.

Many of the prophets tell us we are living in the last days of this dispensation, when Armageddon will wipe away this present order. But it will not take away those things worthy to remain. Those things which "cannot be shaken" shall remain. There is a text in Zeph. 2:3 which is wonderful advice to all people in this end of the present dispensation—"Seek ye the Lord all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." We should not be involved in any of the strife in this present evil world.

Of particular interest is the fact that numerous kings and queens have lost their thrones since the First World War. Before this time there were dozens of kings and queens; now there are very few indeed. Mankind has tried monarchies, dictatorships and democracies, but no government can bring in the happy day. Only Christ's kingdom can solve earth's problems, and only Armageddon can prepare the way for that wonderful kingdom. We thank God that His plan will provide the lasting solution for all earth's ills. In the meantime God is keeping His own people, refining them, for they will be associated with Christ in the work of administering the kingdom for the benefit of all humanity.

We do not Walk Alone

We do not ever walk alone!
 God's promised He will stay
 Beside us as our Friend and Guide
 Each step along life's way!

When our hand is clasped in His
 There is no doubt or fear,
 And all the cares that once loomed large
 Suddenly disappear!

How sweet the hours spent at His side—
 How blest the miles we've trod;
 We do not ever walk alone
 When we love and trust in God!

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