



Volume UV No. 2 MELBOURNE, APRIL—MAY, 1971 Armageddon Then World Peace in God's Plan

(This subject published by request)

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’s 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 up-building 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 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 pruninghooks; 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.

Class Bible Studies

To gain the greatest benefit from Class Bible Studies should surely be the sincere desire of all who are privileged to be living in association with fellow Christians and are seeking to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Many of the Lord's people are isolated and lack the opportunity of attending a Bible study group, so those who have this privilege should esteem it highly, and give all diligence to benefit from the contributions which fellow Christians are able to give, and also be prepared to contribute helpfully for the upbuilding of other members in the study group.

Those who have had experience with Bible Classes well know that to gain maximum benefit from united study calls for much preparation on the part of each student prior to attending the study group. Those who put little effort into prior study could not expect to gain full benefit from any Bible Class. This often causes loss of interest with some people, who may feel that progress with certain verses of a study is too slow, because extra details are brought out by those who have prepared the lesson well beforehand. The solution is not in covering more verses of Scripture to hold the interest of those who have not prepared the study, but for everyone who loves the Lord and His truth to prepare the lesson well, and also their hearts to receive and impart helpfulness as members of the Lord's family.

When young people are preparing for matriculation much study is called for if success is to be attained, so the greatest of all studies, the study of the Bible, calls for devoted attention if one is to be worthy of gaining the blessing and honor which the Lord bestows upon those who diligently search His Word and ask in prayer for His spirit to guide and assist in finding the hidden treasures of the "mysteries of the kingdom of heaven." There is no more rewarding experience for lovers of God's Word than to prepare a Bible study with the numerous helps available today, and then feel somewhat equipped to take part with other students in comparing Scriptures and thoughts for the upbuilding of the group which then represents the Lord's Church preparing for the greater work of the kingdom. Expressions should not be lengthy, but short and to the point.

Having prepared a study well with notebook of thoughts in detail, it is important for all students to adhere to the verse or verses of a passage before the Class, as the chairman seeks to direct the study. It is helpful if there is a slight pause between each speaker, not necessarily for the chairman to speak after each contributor, but to allow any other member to add to the thought already given. Too often in a study, after a helpful thought has been given, another speaker may come in quickly with a different thought or Scripture which cancels out the previous thought too quickly for the greatest benefit to be gained. Being good listeners to all speakers in a Bible Class is essential, whereas if we are studying out something to say, we often miss much, and at times repeat Scriptures and thoughts already given. Having our contributions largely in writing we are free to listen well to other speakers, and are the better able to assist helpfully ourselves.

Experienced students are well aware that margin references in their Bibles are often misleading, because the compilers of the references list up Scriptures mostly with the same words in other parts of the Bible without taking into account the context of each passage. Before quoting margin references, it is therefore necessary to note well the context, or quite a different meaning may be given instead of an intended supporting thought to the study.

In leading Class Bible Studies chairmen may often speak too much instead of seeking to draw out the thoughts from the members of the Class. On the other hand, the studies need guiding tactfully, and questions from members should usually be placed before the Class for general discussion, and then summed up by the chairman as to the conclusions reached. As the Lord's blessing is sought by all members Class Bible Studies can be a means of much enlightenment and encouragement in developing the Christian life in the steps of the Master.

Passover Memorial 1971

The anniversary of the Memorial of Christ's death falls this year on the evening of Thursday, 8th April. It is the privilege of the Lord's people to observe this memorial at this season "In remembrance of Christ."

Memorial Services

Melbourne—Sunday, 4th April, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Adelaide—Sunday, 4th April, at 6.15 p.m., at M.U. Hall (2nd Floor), 16 Franklin Street, Adelaide.

Perth—Thursday, 8th April, at 7 p.m., at Women's Service Guild Rooms, 7 Harvest Terrace, Perth (opposite

Parliament House).

Sydney—Thursday, 8th April, at 7 p.m., at Masonic Hall, 280 Dalhousie Street, Haberfield.

The Lord's Supper

(Contributed Address.)

OUR thoughts being more directly focused on the Memorial of our Saviour's death at this time of the year, it is good to review the institution of this Supper which our Lord established shortly before the close of His sacrificial life on earth. It was celebrated on the day before the Passover proper began—on the fourteenth of Nisan, the first month of the Jewish sacred year. The law respecting the Passover was very exact. The lamb was to be taken on the tenth day of Nisan, was to be killed on the fourteenth, and was to be eaten during the night before the dawn of the fifteenth. In the antitype Jesus offered himself at Jordan and was killed 31 years later, on the fourteenth of Nisan, after all except His faithful few neglected to receive Him. It was in the same Jewish day in which He was crucified that He ate the Passover and later on was betrayed. (The day with the Jews began at sundown and lasted until the next evening.)

One evangelist records that our Lord said to His disciples, "With desire have I desired to eat this Passover with you before I suffer." It was His last commemoration of the Jewish rite, which as a Jew He was bound to observe legally, fully. We may not know the particular hour of the fourteenth day in which our Lord and the disciples partook of the Lord's Supper, but probably it was near midnight, after the Passover had been eaten, that our Lord instituted the new Memorial of His death, substituting it for the Passover Supper of the Law, and intimating this in His words, "Henceforth, as oft as ye **do this**, do it in remembrance of me". "This" represented the antitypical Lamb of God, "which taketh away the sin of the world", and doing this—breaking the bread and drinking of the fruit of the vine—showed forth our Lord's death and not any longer the death of the type, because the antitype had now come, and in this same day, a few hours later, He would be killed, crucified. Our Lord was thus laying a deep and broad basis for the NEW CREATION, His church, and separating it from the Jewish type by pointing out to them **Himself** as the antitype, and the higher meaning connected therewith—the deliverance of all the true Israelites, not from Pharaoh, but from Pharaoh's antitype, Satan, the deliverance of all the first-born of God's people from death into life more abundant, eternal life.

It was while the Lord and His apostles were eating the Passover Supper, the typical roast lamb, that our Lord said to them, "One of you shall betray Me." John tells us that our Lord was "troubled in spirit", manifested emotion, at the time He said this. His emotion was not caused, we may be sure, by the matter of His betrayal, for He evidently foreknew the particulars as well as the fact of His death. The cause of His sorrow, we may reasonably be sure, was the thought that one of those whom He had so tenderly kept and cared for should now prove so ungrateful, unthankful, unholy—evidently His sorrow was for Judas. His statement drew forth inquiries from the disciples, "Lord, is it I?" Or rather, as the Greek word would seem to indicate, the question signified, "Lord, do you mean to accuse me?" "I am not the one am I?" And the disciples in general were sorrowful too. It was well, perhaps, that they should pass through this experience at this time, as they evidently needed it all, in order to prepare them for the trying times just before them.

Judas asked the same question with the rest, for not to have asked it would have implied that he admitted his guilt. Our Lord's answer was that it was one who supped with them, and dipping the sop He gave it to Judas, who went forthwith out—John 13: 25-30. So far from these incidents melting the heart of Judas and leading him to change his course before it was too late, they seem to have aroused in him a malevolent spirit, just as divine mercy toward Pharaoh, in the stopping of the plagues, hardened his heart. Instead of resisting the Adversary's suggestions, Judas entertained them more and more, until he was filled with the Satanic spirit. Satan entered into him fully, completely—took possession of his heart as an instrument of evil, and it was doubtless because he felt out of place in such society that he went out. It thus seems that Judas was not with the others when our Lord instituted with the bread and the fruit of the vine, the Memorial of His death. It was better that he should be absent and so, in coming to the Memorial table all should be invited to come who trust in the precious blood of Christ for redemption and who profess a full consecration to the Lord. In presenting to the disciples the unleavened bread, as a Memorial, our Lord gave a general explanation, saying, "Take, eat, this is my body." The evident meaning is, This symbolises or represents my body. It was not actually His body, because in no sense of the word had His body yet been broken, in no sense would it have been possible for any to have partaken of Him actually or antitypically then, the sacrifice not being as yet finished. But the picture is complete when we recognise that the unleavened bread represented our Lord's sinless flesh—leaven being a symbol of sin under the Law, especially commanded to

be put away at this time. On another occasion our Lord gave a lesson which interprets to us this symbol. He said, "The bread of God is he that came down from heaven and giveth life for the world. I am that bread of life." John 6: 33, 35. In order to appreciate how we are to eat or appropriate this living bread, it is necessary for us to understand just what it was. According to our Lord's explanation of the matter, it was His flesh which He sacrificed for us. It was not His pre-human existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, that He might take our human nature.

It was the fact that our Lord Jesus was holy, harmless, undefiled, separate from sinners, and without any contamination from father Adam, and hence from sin—it was this fact that permitted Him to be Redeemer of Adam and his race—which permitted Him to give His life as a ransom for all, to be testified in due time. And when we see that it was the pure, spotless human nature of our Lord Jesus that was laid down on behalf of sinners, sacrificed for us, we see what it is that we are privileged to appropriate. The very thing which He laid down for us is what we are to "eat" appropriate to ourselves, that is to say, His perfect human life was for us and redeemed Adam and all his race from condemnation to death—to a right to return to human perfection and everlasting life if they would. The Scriptures show us, however, that if God would consider all of past sins cancelled and should recognise us as having a right to return to human perfection, this still would not make us perfect nor give us, therefore, the right to everlasting life. In order for the race of Adam to profit by the redemption accomplished by our Lord's sacrifice, it is necessary that He should make a second advent, and then to be to the whole world a Mediator and King, to assist back to perfection and to harmony with God all who will avail themselves of the privileges then to be offered. It is this same blessing which the Gospel Church in this age receives by faith from the Redeemer, namely, justification by faith—not justification to a spiritual nature, which we never had and never lost, and which Christ did not redeem: but justification to human nature, which father Adam did possess and lose, and which Christ did redeem by giving His own sinless flesh as our ransom-sacrifice. The partaking of the bread, then, means to us primarily, acceptance and appropriation to ourselves, by faith, of justification to human rights and privileges secured by our Lord's sacrifice of these. Likewise the fruit of the vine symbolised our Lord's life given for us—His human life, His being poured out unto death on our behalf—and the appropriating of this by us signifies primarily our acceptance of restitution rights and privileges which our Lord has thus, at His own cost, secured for us.

As we have already seen, God's object in justifying by faith the Church during this Gospel Age in advance of the justification of the world through works of obedience in the Millennial Age is for the very purpose of permitting those who now see and hear and appreciate the great sacrifice which Love has made on their behalf, to present their bodies living sacrifices, and thus to have part with our Lord in His sacrifice—as members of His body. The additional and deep meaning of the Memorial, our Lord did not refer to directly. It was doubtless one of those things to which He referred, saying, "I have many things to tell you, but ye cannot bear them now; howbeit, when the spirit of truth is come, it will guide you into all truth and show you things to come." The spirit of truth speaking through the Apostle Paul clearly explains the matter of this secondary and very high import of the Memorial for he says, writing to the consecrated church, "The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the body of Christ?"—to share with Christ as joint-sacrificers even unto death that we may be sharers of His glory? Both views of this impressive ordinance are important. It is necessary that we should see, first of all, our justification through the Lord's sacrifice. It is proper then, that we should realise that the entire body of Christ is from the divine standpoint, a composite body of many members of which Jesus is the Head, and that the Church as a whole must be broken, and that in this respect each member of it must be a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by giving our lives, "laying down our lives on behalf of the brethren", as Christ laid down His life for all. It is not our spiritual life that we lay down, even as it was not our Lord's spiritual life that He laid down in sacrifice: but as He sacrificed His actually perfect being, so must we sacrifice our justified selves, reckoned perfect but not actually so. Likewise, the cup represents suffering. It is one cup, though it be the juice of many grapes, even as it is one loaf, though it be from many grains. The grains cannot maintain their individuality and their own life if they would become bread for others, the grapes cannot maintain themselves as grapes if they would constitute the lifegiving spirit, and thus we see the beauty of the Apostle's statement that the Lord's people are participants in the one loaf and the one cup.

Our Lord distinctly declares that the cup, the fruit of the vine represents blood, hence life, not life retained, but life shed or given, yielded up, sacrificed life. He tells us that it was for the remission of sins, and that all who would be His must drink of it—must accept His sacrifice and appropriate it by faith. All who would be justified through faith must accept life from this one source. It will not do to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the Law. It will not do to claim that faith and obedience to any great teacher will amount to the same thing and bring eternal life. There is no other way to attain eternal life

except through accepting the blood once shed as the ransom price for the sins of the whole world. "There is no other name given under heaven or amongst men whereby we must be saved." Likewise there is no other way that we can attain to the new nature than by accepting the Lord's invitation to drink of His cup and be broken with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honor and immortality. Rom. 6: 3-5; 8: 1 7.

Adelaide Easter Convention

The brethren of the Adelaide Class extend a warm invitation to all friends to attend the Easter Convention to be held (D.V.) on April 9th, 10th, 11th and 12th in the Manchester Unity Hall, (2nd Floor), 16 Franklin Street, Adelaide. Further information may be had from the Class Secretary—Mrs. R. Jordan, 14 Newark Road, Torrens Park, South Australia, 5062.

He Lived Inside a Whale

The following article by David Gunston appeared in the Melbourne "Young Sun" of 22nd January, 1959. Having obtained permission it was printed in our "Peoples Paper", and we believe this amazing account will prove of much interest again, and serve to show that the story of Jonah and the big fish was not the only occasion when a human being was released from such an extraordinary predicament.

TO be swallowed alive by a giant sperm whale is hardly an appetising fate, yet it happened to many old-time whalers who attacked these oil-bearing monsters with hand-held harpoons from the bows of frail rowboats. But one man who was swallowed lived to tell the tale. He was James Bartley, whose well-authenticated story earned him an honored, if little-known, place in the annals of the sea, of natural history, and of high adventure.

Seaman Bartley had sailed the oceans on whaling trips and when the Star of the East sailed from England in 1890 he had no reason to believe that, dangerous though it always was in those primitive days, this voyage would hold any special terror for him. All went well until one day in February, 1891, when the ship was cruising off the Falklands Islands. The lookout suddenly spotted a big sperm. "Thar, she blows!" he cried, and two whale-boats were lowered to close in on the quarry. The first boat's marksman pierced the whale with his lance, and the enraged beast swung half out of the sea, its 15 ft. tail splintering the second boat and hurtling its little crew into the water. One man was drowned, and when the first whale-boat checked the survivors it had rescued, Bartley was found to be missing. This sort of thing was the day-to-day risk of whaling, and Bartley's presumed loss by drowning was duly recorded in the ship's log.

The whale was finally killed and in a few hours its great limp carcass was lying alongside the Star of the East. The crew began at once the unsavory task of flensing it for blubber and flesh. They worked all the day and part of the same night, and next morning laid bare the whale's vast stomach. Lifting tackle was fixed, and the whole organ hoisted on to the deck for cutting up—when one of the whale-men gave a shout. He had noticed a slight spasmodic movement within. The flensers went to work with their scimitar blades. Perhaps there was a fish here still alive, they thought. But curiosity turned to horror as the blades leapt back from the doubled up, drenched, but still living body of their missing comrade. Bartley was unconscious, but within seconds was being crudely but effectively doused with cold sea water.

Laid out on the deck, he began to show signs of life. Whale catching and flensing forgotten, the men put Bartley to bed in the captain's cabin, and gradually he regained consciousness. But he had lost his reason. All he could do was gibber and in spite of all the officers and crew could do for him, he stayed that way for two whole weeks, during which time he was kept under lock and key in the captain's quarters for his own, and the ship's safety. But gradually Bartley began to recover. He became mentally normal again, and physically seemed none the worse for his unique ordeal except for one terrible thing. Wherever his body had not been covered with clothes the merciless acid of the whale's gastric juices had eaten deep into his skin, bleaching his face, neck and hands a deadly white. His skin was dried, shrivelled and tautened like a piece of old parchment.

When he was able to talk coherently of his ordeal, Bartley said he clearly remembered being thrown into the sea. Then came a tremendous rushing sound he took to be the swirling of the sperm's tail through the water, and he was soon, as he himself put it, "encompassed by a great darkness." He felt he was slipping swiftly along a smooth passage that itself seemed to carry him onward. Shortly after this, he realised the movement had stopped, and he had more room. He groped about in the stench and darkness to find the walls of his prison slimy and yielding. Slowly the awful truth dawned on him. He realised escape was impossible—that it was only a matter of time.

To add to his anguish there was the intense heat in the whale's inside, an oppressive heat which opened every

pore in his body and sucked out all his vitality. Inevitably, he passed out, chiefly from shock, and remembered nothing until he came round in the captain's cabin. Bartley fully recovered, save for his disfigured skin, and in later years was said to be in "splendid spirits and enjoying life", as well he might, the luckiest man on earth.

OUR BIBLE TRANSLATED

A new print has been made recently of the very interesting and informative booklet, "Our Bible Translated", compiled some time ago by the brethren of "The Dawn". To cover cost of materials this booklet is supplied at 10c per copy, post paid.

Oxford Teachers' Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, with Oxford Helps, Subject Index and Concordance, \$12.50.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at \$10.50.

"**The Creator's Grand Design**" is the title of a 240 page cloth bound book, from the "Dawn" brethren. It is a helpful study covering the plan of God as a whole. Supplied at \$1.25, post paid.

Bible Student Manual, otherwise known as Berean Comments, are now in limited supply. With nice appearance, bound in strong cloth, with gold lettering, the price is \$4.00, plus postage of up to 70c interstate.

Poems of Dawn, 320 pages of original poems with additional choice Christian poems are now in stock. Excellent as gifts. Black simulated leather, handy size, price \$2.20, plus postage 25c.

Little Foxes and Little Lambs, a humorous, yet thought-provoking, illustrated book of clever poetry. The first poems call attention to the "little foxes" in people's lives—common faults and failures such as lying, evil-speaking, pride, laziness, anger. Next, attention is given to the "little lambs", such as truth, humility, patience, courtesy. Children will enjoy coloring the pictures that go with the poems. Paperback, 63 pages, price 70c post paid.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.