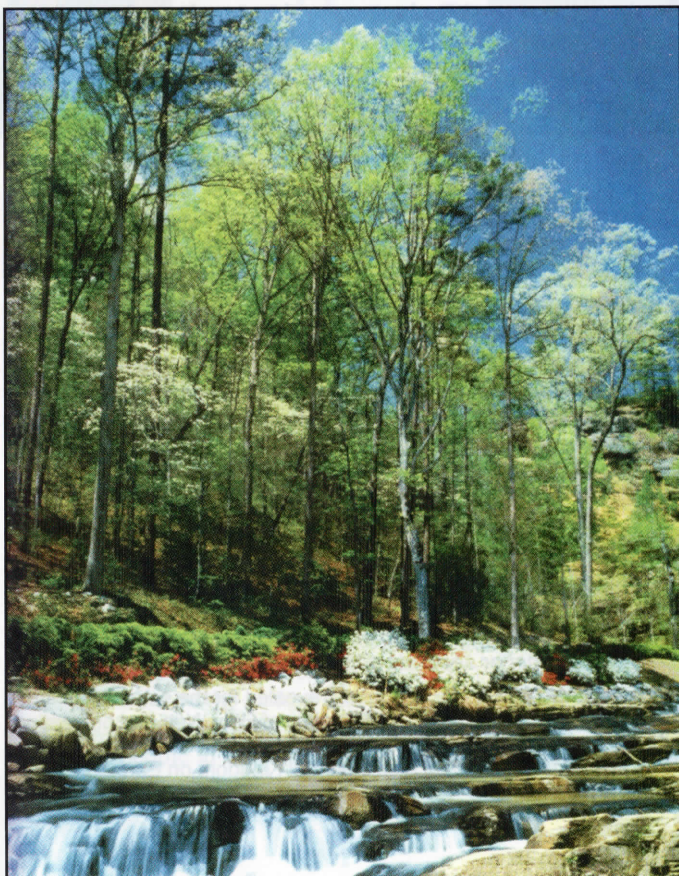


The Day After

A R M A G E D D O N

*An Age of Joy, Peace & Security
to follow the Drama of Armageddon*



CONCERNED people are very conscious of the difficult times that face today's civilisation. In all the present confusion, disasters and destructive policies, they recognise that no leader or politician is able to control the flood of environmental, international and individual problems that dominate modern society. Many feel that the future provides no real hope; that the issues loom like a heavy shadow without the "silver lining" for which so many long. In such a despondent state, however, they neglect the only means by which they might look beyond the frightening prospect that faces them. The Bible, as God's inspired declaration of His purpose, describes accurately the reality of the present, and yet provides a hope beyond the gloom. It presents the glorious news that God is in control of events, and intends that there will be "a day after" the current distress, and such a day as may well cause thoughtful people to respond in joy, as they come to understand the divine purpose. In this booklet, we have examined these matters, and urge the reader to read it, with Bible in hand. We welcome any questions or comments thereupon, which can be forwarded to us at the address below.

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THE DAY AFTER

*The Future for
a World under Threat*

WHEN Ronald Reagan was President of the United States of America, he made a dire prediction. He warned his nation that unless the world's two superpowers reduced the number of nuclear warheads pointed at each other, it would be "the end of the line for all of us". He was speaking to an audience of business leaders in Washington DC, and described the staggering arms build-up that was being pursued by the international powers. He spoke at a time when six nations already possessed nuclear weapons; when nine others had the immediate ability to produce nuclear weapons; and when it was estimated that within a short period of time thirty-five nations would have technological capabilities. And, with every member added to the nuclear club, the fuse leading to World War Three would be dramatically shortened!

We have since left these statistics behind. The world faces an increasingly frightening future as wars continue to erupt in many areas, and the threat of nuclear retaliation remains a distinct possibility. The minor gestures of goodwill, made over the years by East/West nuclear disarmament pacts, have brought little confidence to the nations of the world.

If those statistics were not enough to frighten the minds of concerned people at the time, a film was produced in America, and screened throughout the world, entitled: "*The Day After*". It

vividly portrayed the effect of nuclear warfare, resulting in a devastated, uninhabitable world. The film reflected both the concern of world leaders and the terror felt by the common people the night it was screened on television. With eyes glued on their TV screens, and with anxious hearts, the public heard US Secretary of State Schultz declare: "Nuclear war is not acceptable, and the Reagan Administration is doing its best to see that nuclear weapons are not used...!"

Is It Only A Film?

The program drew one of the largest audiences to a show ever screened in America. But it was not the vast audience that indicated the state of the nation. It was sheer panic which caused people to express great apprehension as to what might be their world tomorrow. It was estimated that seven out of ten homes saw that film — 100 million people — and none had anywhere to turn for comfort and hope. They saw only a future filled with fear. Nor could the warning of the President soften the nightmarish portrayal of a world devastated by nuclear warfare. No wonder most reacted with extreme dread.

As a result many people closed their minds to an uncertain future, and tried to continue with a life that gave no real assurance or comfort.

Was the film *The Day After* fanciful, the mere speculation of imaginative film-makers chasing after a few more dollars? Can we easily ignore such portrayals of a possible disastrous future? In Australia the film caused huge demonstrations at Pine Gap, the American Tracking Base. Others lobbied political leaders to close down the Roxby Downs uranium mines. As in America, so likewise great fear was generated in Australia about the developing crisis.

Whether people now ridicule or ignore the holocaust featured in this film, it is certain that the world faces a grim future, as far as the policies of mankind are concerned. Constant reference is still made by those concerned to the continuing breakdown of the environment, the loss of animal and bird life through the foolish policies of uncaring governments, the destruction of essential rainforests, the terrible threat of pollution in many areas essential to life.

Where Bible Prophecy is Relevant

The Bible contains many warnings that such a situation would develop. It speaks of the "latter days" of the present dispensation of history, a period which concludes with the dramatic return of Jesus Christ to the earth.

Prior to that time, the world, according to Bible prophecy, will be engulfed in a time of trouble "such as never was" previously experienced (Daniel 12:1). It will face turmoil and anguish of an unprecedented nature — exactly the kind of circumstances that have been introduced this decade. The Lord Jesus described these in a prophecy given just before his crucifixion in Jerusalem, about AD33. He first spoke of events that would overtake the Jewish province: "***They shall fall by the edge of the sword, and shall be led away captive into all nations***" (Luke 21:24). These words were fulfilled forty years later when the Roman Legions surrounded and devastated the city that had rejected him, and the Jewish people were exiled into Gentile lands. He continues to describe what would occur for the next two millennia: "***...and Jerusalem shall be trodden down of the Gentiles***". History confirms that this has accurately occurred as he declared it would. Then the Master indicated a time limit to Jewish dispersion: "***...until the times of the Gentiles be fulfilled***". This came to pass in AD1967, when the Jewish forces under General Dayan overcame the Jordanians then in occupation of Jerusalem, and freed the city for Jewish control.

The Lord Jesus continued to speak of world events at that time, and did so in symbolic language. In his following words he did not refer particularly to the literal heavenly bodies but to elements figuratively portrayed by them, using symbols well-known in other parts of the Scriptures. Thus: "***There shall be signs in the sun*** (the ruling governments), ***and in the moon*** (the ecclesiastical powers), ***and in the stars*** (outstanding statesmen and leaders); ***and upon the earth*** (amongst the common people) ***distress of nations, with perplexity; the sea and the waves roaring*** (the influences and antagonisms of society); ***Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken***" (Luke 21:25-26). These words indicate the

tumultuous experiences of a world in turmoil, under the tension of wars, crime, immorality, violence and aggression. It is an accurate picture of today's society. Thus the Bible is not to be understood as only a book of pleasant stories for children, of parables and moral anecdotes. It is a book with a clear warning to this generation facing the threat of annihilation. Consider the prophecy of Isaiah 60:2, "***darkness shall cover the earth, and gross darkness the people***". This description indicates two stages of increasing trouble: a period of moral darkness, to be followed by a period of *gross* darkness. The former describes the very condition evident in today's world, in which ignorance and carelessness hang like a veil over civilisation. This will give way to a gloomier moment of "*gross* darkness" — which depicts the time when the Lord Jesus Christ will return to the earth to gather his followers to a place of security for judgment, leaving the world groping in total spiritual blindness: "***Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain***" (Isaiah 26:20-21).

It matters not what any President or Leader of the nations might declare, none can stem the terrible crisis approaching. It will be brought about by the foolishness of a generation that refuses to heed the wisdom of God's way. Because people have rejected God and His Word, they will be left to their own resources, that all the world might ultimately learn the benefits of discipline in respect to the principles of righteousness. Isaiah 26:9 indicates the attitude that should be manifested: "With my soul have I desired thee in the night; yea, with my spirit within me will I seek Thee early: for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness".

A Picture of Impending Devastation

Why should such a time of trouble and fearful conditions be allowed to occur?

The Bible answers this question by referring the reader to patterns in the past which show what will happen in the future.

Our days are not the first time that mankind has reached the pinnacle of achievement in crime, brutality and destruction. A similar period of extreme violence, bloodshed and wholesale folly occurred 4,000 years ago. The whole world was then given over to its own desires, and prominent leaders asserted their authority by the repression of their fellows. The Bible describes that terrible era of history in the following record: ***“God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually... And God***

looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth” (Genesis 6:5, 12-13). The word “destroy” means “corrupt” (as in the margin of many Bibles), and describes the decay of moral and spiritual values, that is evident today. Mankind is corrupting the earth by actions which destroy the ozone layer, pollute the seas with mercury, the air with murderous gases, and by the spread of wickedness throughout the world.

God determined to wipe out the entire population of that generation, saving only a family of faithful believers who had stood aside from the general evil everywhere apparent. Noah and his family were saved by divine providence at a time when the whole world lay under judgment. They were taken into an Ark (like the “chambers” of Isaiah 26:20 which describe divine protection) and saved out of the flood that then removed the human degeneracy which blighted the environment. God declared: ***“Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life,***

Why should a God of mercy and peace allow the unleashing of devastation, violence and evil throughout the earth? Because the very purpose for which the earth was created, requires men and women to humbly submit and respond to the will of their Creator. But for 6,000 years they have refused!

from under heaven; and every thing that is in the earth shall die" (Genesis 6:17). Judgment came that day upon a violent, evil world.

History has never recorded an age excelling in crime and violence as that of Noah's time — until the present! The record in Genesis 6 identifies an age of absolute dictators, of the complete abandonment of principles of morality, of deviation in practices, of domination by the brutal and pitiless. Never before has there been a time to equal that picture in its worldwide effects... until the latter part of the Twentieth Century.

Jesus Christ foretold that Noah's age would be repeated just prior to the outpouring of Divine Judgment in the last days: ***"as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all"*** (Luke 17:26-27). In the days of Noah the normal affairs of life, such as eating, drinking and marrying, became the all-absorbing pastime to the exclusion of God's ways. Society refused to see the danger which threatened their existence, and remained unheeding of the impending judgments that God would bring upon them.

Society today is just as blind to the circumstances. It is plunging headlong into the same condition of immoral living. As in the days of Noah, so today, there is an abundance of dictators, violence, increasing ungodliness, and the complete rejection of Bible principles. Every fabric of society is under threat.

The film ***"The Day After"*** not only depicted the terror of nuclear warfare, but the evil that led to it. Today there is not only crime in streets and parks of the cities, but ***moral violence and ugliness*** is portrayed right into the lounge rooms of homes, as television and videos portray films of horror, brutality and pornography. The very foundation of happy family life is being "corrupted", and it is in such an atmosphere that emotions become strained, minds become stressed, until danger becomes a threatening reality. In the words of Mr. Reagan: "Someday, some fool, some maniac, some accident, is going to trigger the kind of war that is the end of the line for us".

God Will Intervene

God is not unmindful of the foolish policies of mankind. In the book of Revelation, He declares His intention to ***“destroy them which destroy the earth”*** — and the word “destroy” is similar to the word “corrupt” in Genesis 6. It means “to decay, destroy; to corrode”. That situation is certainly being effectively developed in the current pollution of minds, lives and environment.

Yet God will destroy such policies and those who propound them. Just as thoroughly as He removed the wicked in the days of Noah. In the midst of the threat of complete destruction of all that pollutes humanity, the Bible underscores a ray of hope: ***“GOD WILL DESTROY THE EVIL...”***

Now turn to the prophecy of Jeremiah 25:32. It shows that man's evil will increase until the time when God intervenes: ***“Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth”***.

The word *“Behold”* means “to carefully observe and take warning”. It introduces a special message to people of intelligence, people who are willing to thoughtfully consider the appeal of the Bible.

When the verse says *“evil shall go forth”*, it emphasises the escalation of international antagonism and aggression.

When it speaks of a *“whirlwind”*, it describes a world morally out of control, as if spinning around in a vortex of a terrible whirlwind, without direction and unable to control its destiny. In his words in Luke 21:25 (quoted earlier), the Lord Jesus says that the nations would be *“in perplexity”* — which means *“without a way of escape”*, as though caught in a whirlwind of apprehension.

Then Jeremiah observes that this condition would be found in *“the coasts of the earth”*. No part will be excluded; no country uninvolved. All mankind will come to understand the foolishness of acting contrary to God's will.

A prophecy in Zechariah 14:1-2 reveals that all nations will be represented in a tremendous battle to be fought for supremacy in the Middle East: ***“Behold, the day of the Lord***

cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle". We are used to nations gathering to battle — especially in the Middle East. Recent skirmishes in that area have given greater meaning to these words. But there is an important reason why God has chosen Jerusalem to be site of the great battle of Armageddon (so named in Revelation 16:14-16). It was in that city that mankind, both Jews and Gentiles, ignominiously put His Son to death, in an act of complete disregard and opposition to His will. This same city which witnessed the humiliation and crucifixion of Jesus Christ, will yet stand amazed at his unexpected return from heaven, with indisputable power. This is indicated in the words following: *"Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle"* (Zechariah 14:3).

This requires the physical, literal return from heaven of the Lord Jesus Christ, and his manifestation in power and glory as the testimony of Scripture asserted at the time when the Son of God was taken from the earth. As the disciples, who had gathered with their Master on the Mount Olivet after his resurrection, watched "clouds received him out of their sight", they heard the voice of angels nearby: *"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"* (Acts 1:11). Nothing could be more direct and plainer than those words. Again, the apostle Paul stated: *"to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day"* (2Thessalonians 1:7-10). The return of Jesus Christ at a time of crisis in world history is the consistent teaching of the Scriptures, and is alluded to in over five hundred different passages. It is the only hope held out for a civilisation on the brink of self-destruction. For God, who

created this earth and the heavens above, for His glory and pleasure, will never allow wayward man to destroy His grand design. Instead, He intends to use the foolishness of mankind to emphasise the wisdom of His way, and the great benefits of following His precepts.

The Day After...

As scripture employs graphic, terrifying language to describe the growing crisis of society and the resultant Battle of Armageddon that will include all nations, it also uses beautiful, comforting language to portray the real **"Day**

After" — a world cleansed of evil, violence and ungodly behavior, and which will provide for the happiness and security of all its inhabitants.

Such a world will learn to morally "breathe again" after the stultifying, and mind-destroying excesses of the past. The Bible declares of the second coming of Jesus Christ: ***"times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began"*** (Acts 3:19-21). The words "times of refreshing" indicate "a breathing again". From the smog-filled, pollution-damaged, morally-destructive environment of the present, Christ will bring about an entirely new world order, based upon divine principles, and providing for the benefits and development of true family life.

In order to achieve this he will organise his followers to assist him. His first work when he returns from heaven, will be to raise the responsible dead from the graves of the centuries (Romans 6:5; 1Corinthians 15:12, 21, 42; Philippians 3:11), and to gather all living believers in order to reward the faithful with

"Armageddon" is a combined Hebrew word which means "Sheaves gathered in a valley for Judgment". It describes the terrible battle of the nations in which God will mercifully intervene to establish His power and authority in divine judgment, and to establish a better world in "the Day After".

immortality (Revelation 11:18; Matthew 19:28). As his chosen followers, they will be elevated to positions of control throughout the earth, to bring mankind back to ways of godliness and true peace. This will mean a complete change to the ways of society, and such a policy will be established by the Divine Rulers of the Future Age. This is indicated in a Song of Victory that they will sing concerning their Master's mission and authority: ***"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth"*** (Revelation 5:9-10). They will form an aristocracy of "king-priests" — men and women who will be able to care perfectly for the spiritual and physical needs of the civilisation of the future.

Thus Christ will organise his followers to restore a world formerly devastated by the wars of Armageddon. He will assume complete control as Monarch; organise divine administration and worship throughout the earth; introduce policies of rehabilitation; establish proposals for universal peace and harmony.

Here is where the film *"The Day After"* — and all similar projections of mankind — fail. They speak about the devastation of a nuclear explosion, but give no picture of hope beyond. They talk about the loss of rain forests, the terrible effect of famine and earthquake, but cannot provide a satisfactory and realistic proposal to solve such problems. Only the Bible can give a proper and fulfilling picture of the future.

And there will be "a day after" the ravages of Armageddon, when all the evil that present-day humanity inflicts upon the earth and its environs have been stopped. After God's judgments have achieved their objective, the world will not be left leaderless and without guidance and direction. The return of Jesus Christ and the establishment of his will on earth, will require all people to be instructed, guided and taught in the divine principles of life, and to learn how to attain to a God-honoring and satisfying existence.

To that end religious education will be given first place in

the kingdom Jesus Christ will establish throughout the world. The prophet Isaiah portrays the idyllic scene that will soon become a reality: ***"It shall come to pass in the last days, that the mountain 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. 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"*** (Isaiah 2:2-3). What a glorious scene. Men and women, boys and girls, all "flowing" to Jerusalem for spiritual instruction. It pictures a continuous stream of happy people, like a smoothly-flowing river, seeking the wisdom of Jesus Christ in Jerusalem. They will learn to live disciplined lives based upon divine principles in which family life is elevated, and wholesome activities develop body and mind in a godly and satisfying way.

There will be no industry committed to the construction of weaponry and the designs of warfare for destruction; no television pictures of gloom and horror. Instead, every implement will be used for peaceful development and mutual benefit between nations: ***"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"*** (verse 4).

In Jerusalem a glorious temple will be constructed, of such beauty as the world has never seen. It is described in Ezekiel chapters 40-48 as a huge mile-square building, with an inner circular range of halls and arches, and a great altar in the centre. An architect has provided a pictorial representation, which has been set out in a booklet entitled *"Jerusalem: Centre of Future World Rule"* (available from the address on the cover of this booklet). To this temple people will regularly attend, to enjoy true religious worship: ***"it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles"*** (Zechariah 14:16). All nations will regularly enjoy this outstanding

excursion with a deep, religious significance.

A Comforting Word Picture of the Future

Psalm 72 describes the system of governmental authority in the Age to come, when the evils of mankind have been largely eliminated by the wise rulership of Jesus Christ and his immortalised associates.

- **VERSE 1** introduces the divine rulers who will govern for the benefit of society and to the glory of God: *“Give the king thy judgments, O God, and thy righteousness unto the king’s son”*. This speaks of a continuing monarchy, in which the rulers will not seek personal gain, power or position. This kingdom will last for one thousand years (Revelation 20:5), after which sin and death will be eradicated, and immortality permanently established throughout the earth. Then, in a grand finalé of great significance, all glory, honor and authority will be given to the God of heaven and earth (1Corinthians 15:24).

- **VERSE 2** speaks of the replacement of the present ineffective judicial system in which victims of crime are often penalised more than the criminals and no lasting solution to the incident of crime is apparent. Then, however, immortal judges *“shall judge thy people with righteousness, and thy poor with judgment”*. With divine power they will read the hearts and minds of their subjects, and bring righteous, equitable judgment to bear in every case.

- **VERSE 3** speaks of the complete security of a government in control. *“The mountains shall bring peace to the people, and the little hills, by righteousness”*. In such picturesque language, the “mountains” (prominent authorities) and “little hills” (lesser rulers) are depicted as not permitting increasing, overburdening taxation, nor wasteful demands for individual “rights” at the expense of the well-being of others.

- **VERSE 4** sets out some of the welfare policies of “the Day After”. *“He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor”*. Care will be taken of the underprivileged and destitute, as the loving hands of man who gave the parable of “the Good Samaritan”, provide for the needs of all.

- **VERSE 5** outlines the proper respect for authority that will

be required. ***"They shall fear thee as long as the sun and moon endure, throughout all generations"***. No longer will there be crippling strikes, rebellions or unreasonable demands. All such social injustices which lead to inequities and violence will be replaced by the divine, caring laws of the great king, the Lord Jesus Christ, to whom will be given the respect of all mankind.

• **VERSE 6** shows that worthwhile social policies will be introduced. ***"He shall come down like rain upon the mown grass: as showers that water the earth"***. These words speak symbolically of the refreshing, curative growth (like rain on cut grass), that Christ's reign will bring to the peoples of the earth. There will be no demoralising welfare handouts; no moral dearth; everything will be refreshing, beautiful, gratifying.

• **VERSE 7** foreshadows the happier standards of living then to be enjoyed. ***"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth"***. No longer the discontented looks on people's faces; no longer the empty, frenzied activities and entertainments of people with nothing to really enjoy. Instead there will be "abundance of peace" everywhere.

• **VERSES 8-9** provide the solution to the international crises which gravely affect civilisation today. ***"He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust"***. Jesus Christ will solve the age-old Jew/Arab disputes; bring East and West together in harmony; attend to the inequities between the rich and poor; handle the racial conflicts, that today cause such concern worldwide.

• **Verses 10-11** depict the universal respect that will be given to the king on Zion's hill: the Lord Jesus Christ. ***"The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him"***. The gifts that were brought to Bethlehem by the "wise men from the east" to honor the Savior at his birth, were symbolic of the absolute reverence and adoration that will be paid to the great Monarch of the Future Age, as all nations seek to offer homage, for the many blessings that Christ's administration will bring to all people.

• **VERSE 12** shows that every need will be fulfilled. ***“For he shall deliver the needy when he crieth; the poor also, and him that hath no helper”***. There will be proper welfare programs, as the needs of every individual will be satisfied. Those who then will provide such help, are those who in their present lifetime refuse to put credence in the power and possessions of material benefits and who learn to rest in the provision of heaven. Even the Lord Jesus “had not where to lay his head” (Matthew 8:20), although to him were promised all things (Philippians 2:6-8). When such people are in authority in the future kingdom of God, they will understand the feelings and requirements of the “needy”.

• **VERSE 13** shows that mankind will be strengthened through the exercise of careful discretion, and protected from the vice of human self-sufficiency and pride so common today. ***“He shall spare the poor and needy, and shall save the souls of the needy”***. Those who then rule, will have themselves first learned to be “poor in spirit” (Matthew 5:3), by which is meant the disposition to submit to the guidance and direction of God.

• **VERSE 14** teaches that individual salvation of his people will be the concern of the king. ***“He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight”***. In relieving oppression and persecution, Jesus Christ will provide his subjects with the means of redemption. They will observe in him and his associated king-priests, the pattern of those who have previously been redeemed themselves, and who can therefore help them in their time of need.

• **VERSE 15** presents a challenge to the reader! ***“And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised”***. It will then be recognised that ***“Jesus Christ Lives!*** Today people treat him as a criminal on a cross; they ignore his saving power, and his offer of life. They live as though there is no God, no Savior. But then there will be no doubting of the existence of the Father and the Son. ***“He lives!”*** In him will be exhibited glorious immortality, for he lives and never dies. This is what he declared in John 11:25, “I am the resurrection, and

the life: he that believeth in me, though he were dead, yet shall he live”.

• **VERSE 16** presents an amazing picture of outstanding food production. *“There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth”*. Whoever would dream of planting a handful of grain in the freezing snow of the mountains? But in a descriptive comparison between current food problems and future abundance, the prophecy graphically depicts that even a small amount of grain planted in the worst conditions imaginable, will result in a plentiful crop! Every hungry mouth will then be fed, as “the desert shall rejoice, and blossom as the rose” (Isaiah 35:1).

• **VERSE 17** speaks of the enthusiastic response between ruler and subject. *“His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed”*. They will call the king “blessed” because he answers all problems: providing for adequate housing (Isaiah 65:21), ensuring proper employment (ch. 61:4), and re-organising society in all areas of need.

• **VERSES 18-20** conclude the grand prophetic picture of the kingdom when Jesus Christ will rule over all mankind, and all people will respond in gratitude to the Father in heaven: *“Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen”*. It will be a transformed, contented world, with heartfelt acknowledgement for the marvellous works of God, as the effects of the divine government become known, and experienced throughout the world.

What Must Be Done Today

Whilst it is valuable to know what is intended for this earth, it is of little value unless we seek the benefits of that knowledge. God offers to thoughtful men and women the opportunity to associate with Him in understanding and practice, so that at the coming of His Son, we might participate in the grand restoration of all the earth that will be introduced.

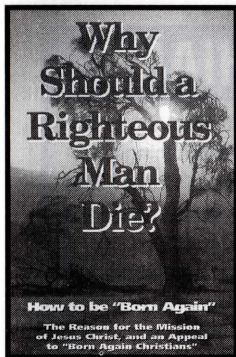
The Bible therefore has a message for us, personally: ***“Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man”*** (Luke 21:34-36). This requires a sensible and intelligent response: by accepting the terms of salvation, as the Lord Jesus clearly set out to his disciples, when he commissioned them to: ***“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned”*** (Mark 16:15-16).

This requires that we carefully read the Bible to ascertain exactly its true meaning, and that we then enthusiastically submit to its instructions. We need to understand the terms of salvation, and to recognise the importance of baptism, as defined by the apostle Paul in Romans 6. By undertaking this simple ritual in faith, a person enters into a covenant relationship with Almighty God, by which He will acknowledge such a believer in the day of judgment.

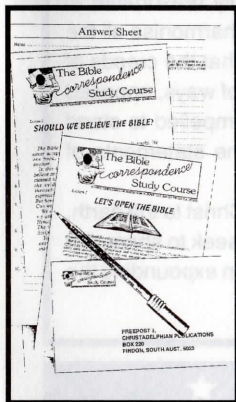
In this way we can be freed of the trauma of the coming violence and evil that may otherwise engulf us and our families. By reading the Bible, living in awareness of the divine presence, and enjoying the hope of a better tomorrow, we can anticipate ***The Day After*** which will be more satisfying and fulfilling than anything we have ever previously enjoyed.

Men and women of wisdom and foresight will find in their Bible a source of comfort today, and be able to rest in the confidence of a future carefully planned by God for His glory and our salvation, and will eagerly look forward to the coming of Jesus Christ that will secure for us that day of immortality.

Questions and comments are invited, which should be addressed to ***The Editor, Herald of the Coming Age, Box 220, Findon, South Australia 5023***. Further free literature is available on request.



THE drama enacted in Jerusalem, two thousand years ago has continued to puzzle mankind ever since. The scriptures clearly explain the life, mission and destiny of the Lord, and what was accomplished in his sacrifice. Yet so many people do not appreciate the wonderful purpose that Almighty God is accomplishing through His Son. The answer to the question posed on the cover of the booklet illustrated at left provides the means to individual salvation. It is clearly set forth in the booklet which is available on request to the address below.



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