



# God's Remedy For World In Distress

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**Berean Series  
Bible Studies**

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## God's Remedy for a World in Distress

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WHILE referring briefly to the distress we know is very present with us in the world, our subject will be based mainly on God's Remedy. We have plenty of news about the distress, worldwide. In just a few moments much of the distress on the other parts of the globe is known to us here. Years ago, people did not hear about happenings on the other side of the world for perhaps weeks or months. Maybe we are not particularly favoured in hearing it all so quickly. Now we shall refer to the words of our Lord, which we believe are a great comfort to His people, and have been for all God's true people who have trusted in Him.

Turning to Luke 21:23-26, we realise the Lord Jesus knew two thousand years ago what would happen in our days, and these are the words He gave us in respect of the great distress that would be in Israel, and in the world at large. "There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the

Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars (this is symbolic language); and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 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."

With reference to the "distress of nations with perplexity", that word "perplexity" in the Greek means "No way out", that is, for mankind by themselves. In Jer. 10:23 it is helpful and interesting to find an Old Testament Scripture agreeing with the perplexity of mankind. Jeremiah said—"O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Only as man has looked to God down the centuries has there been any guidance and blessing and understanding of what God has planned.

In Matt. 24:21, 22. the words of our Lord are also of much interest. His words here refer to our very days, at this end of the Gospel Age. He says—"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those

days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." If the trouble were allowed to go on and on, there would be no flesh saved, but for the elect's sake, or "on account of the elect", as another translation states it, the days will be shortened. Are we not thankful to know that this time of trouble will never happen again! The Lord said so—"nor shall ever be again." That gives us an assurance that the world will not be totally destroyed. We are thankful for that, especially as the Lord said so Himself.

Daniel, in chapter 12:1, 4, also links up the world distress with the words of our Master. We refer to these Scriptures first of all, and then seek from God's Word the great Remedy God has in store to bring reconciliation to humanity through Christ Jesus. Is it not wonderful to find that God's prophets spoke as they were moved by the holy spirit so many hundreds of years ago, to record the very things coming to pass in our day. Dan. 12:1, 4 reads—"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall

be delivered, every one that shall be found written in the book . . . But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Who knows anything about that—running to and fro and knowledge being increased? The Lord allowed about 5,900 years without much increase in knowledge at all amongst the human family. During the last 100 years or so the great increase of knowledge has come, and the running to and fro has taken place. God did not permit the trouble until His own due time, by holding back the knowledge until the time of the end that Daniel speaks about. We can all give assent to the fact that we are living in "the time of the end", when many are running to and fro and knowledge is increased—knowledge in every sphere. Think of the computers, and all the amazing inventions about us today. Knowledge is increased on every hand. Our generation has built on the knowledge of the previous ones, and it is God's time to allow it.

Zeph. 1:14-18 speaks of world distress. Reading these prophecies regarding the great distress should prompt all who see the wisdom of God's permission of evil to be humble and be prepared for the trouble, depending on God alone, and not on their

own strength, their own bank balance or abilities of any kind. This prophecy reads —“The great day of the LORD (Jehovah) is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD’S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.” This shows a complete dissolving of this present earthly order of things!

In Zeph. 3:8 God says—“Wait ye upon me, 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 earth, on which we live? No, but the earthly order of society. How do we know? In Eccles. 1:4 we read—"One generation passeth away, and another generation cometh: but the earth abideth for ever." That is an assurance from God that this earth is not going to be dissolved, but it is the earthly order of things that will be dissolved—man's institutions of every kind.

Also in Gen. 8:20-22 we read of what happened after the Flood in Noah's day. That Flood took away an evil generation, and only Noah and his family were saved in the Ark. God's protecting care of this family was really wonderful. The verses read—"And Noah builded an altar unto the Lord; and he took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I smite any more every thing living as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." This assurance helps us to see that this present earth on which we live will continue forever under the care and blessing of God,

in His due time. The seasons will continue, and so perfectly that mankind will live forever when they acknowledge the Lord after coming back to life in the resurrection, in that wonderful kingdom time. That sounds good, doesn't it, that this condition of things will, under God's direction, be adequate for mankind's everlasting welfare?

Turning now to Zeph. 3:9, after verse 8 told us about the destroying time, we read—"For 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 surely shows that all mankind are not going to be destroyed, neither is the earth to be destroyed, but man's institutions will be eliminated to make way for God's new order—God's "new heavens and new earth, wherein dwelleth righteousness"—2 Pet. 3:13. It is good indeed to know that mankind generally will call upon the name of the Lord, and serve Him with one consent, under the favourable conditions of Christ's Kingdom, of which we shall see more later.

However, why is all the distress, sorrow and dying necessary, in the meantime? We know man was created perfect, in the image of God, as stated in Gen. 1:26, 27. Man had a free will, he was not made like

a machine. He was an individual, in the image of God, a human image. The verses read—"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." If they had been obedient they would never have died. God had said of the forbidden fruit—"Ye shall not eat of it, neither shall ye touch it, lest ye die." Satan then told the first lie—"Ye shall not surely die"—Gen. 3:3, 4. That lie is the basis for the doctrine of the immortality of the soul. God said they would die if they disobeyed, and He meant it, and mankind did die. They have been dying ever since. Man was created a living soul, or living being, but **does not have a soul** that goes on living after death. Man is like the beast that perisheth. The difference is that God has promised a resurrection for mankind.

Psalm 8 agrees with the words of Genesis in regard to the creation of man. The Psalmist was given this wonderful knowledge by the inspiration of God. Verses 3-9—"When I consider thy heavens, the work of thy fingers, the moon and the

stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea. O LORD our Lord, how excellent is thy name in all the earth!" Man is so insignificant in relation to the great creation of God. Here man is described in his perfection, a little lower than the angels. To redeem mankind our Lord Jesus became also a little lower than the angels, to be the equivalent, to pay the ransom price for fallen man. The great Logos in the heavens, God's Son, condescended to become a little lower than the angels also, to be like Adam, that—"As in Adam all die, even so in Christ shall all be made alive"—1 Cor. 15:22. Jesus was not divine while on earth, but a little lower than the angels, that He might pay the ransom price—a corresponding price for Adam—that all mankind might be redeemed through Him. That is the wonderful Remedy of God for a world in distress.

Man being created perfect, a human being in the image of God, had a free will. He must be tested as to his obedience to his loving heavenly Creator. God already had a rebellious spirit being, Satan, in His spiritual domain, leading other spirit beings in rebellion. Why did God allow Satan to tempt Eve, and then Adam? To test their free will. They were required to obey God because they loved to obey, not because they had to. That will be the test for everybody, either as a Christian or as a member of the human race. They will need to obey because they love to obey Him; they will have a free choice. We do not become Christians because we belong to a particular church or organisation or gathering of Bible Students. We can be Christians only as we are individually committed to God in our hearts and spirits. Mankind will be tested the same way in the kingdom on the earth. If they do not believe on the Saviour then, they will not live forever. However, in that time Satan will be bound, that great Deceiver who deceives the nations at large and tries to trap and hinder Christians in their devotion to God. That is why God allowed Satan to test Adam and Eve, and when they obeyed Satan, the sentence came into effect—"Dying thou shalt die." Not on the same twenty-four hour day, but a

dying death, for Adam lived for 930 years. Everybody dies a dying death. But Christians are able, by the Lord's wonderful sacrifice, to come under His care and protection, and die for His sake.

God could have protected our first parents from Satan's every influence, but His wisdom decided otherwise. Adam could and should have resisted the devil, despite Eve's fall. God no doubt could have given Adam another obedient wife, had Adam been obedient. But as Paul says—"For as by one man's disobedience many were made sinners . . . Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"—Rom. 5:19, 12—all are condemned in Adam. If each of us had been on trial individually, it would have required a Redeemer for every one who sinned. But as it is, God redeemed Adam, and through him all the human family. All condemned in Adam can be redeemed through Christ. Who would have done better than Adam did? Probably no one!

The descendants of Adam and Eve in their fallen state departed more and more away from the care and protection of God, with the exception of a few individuals, so the words of Solomon in Eccles. 7:29

explain their behaviour. This verse tells us of man's fallen condition—"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." That word "inventions" in the Hebrew means—"A contrivance, a warlike machine, a machination." Mankind started to make weapons of war, which is further described in 2 Chron. 26. It is interesting to find that these inventions that mankind undertook amounted to a development of warlike machines. "Moreover, Uzziah built towers in Jerusalem, at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. . . . And he made in Jerusalem engines (the same word as translated inventions), invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal"—2 Chron. 26:9, 15. Man is a wonderfully inventive creature. He was made upright (perfect), but sought out inventions, engines of war, and so mankind began destroying one another. Warfare as we now have it began back there many centuries ago, and we know what the result is today—"distress of nations with perplexity." So arming to "keep the peace" as we often hear repeated today, means more and more weapons of destruction, which could bring about the total destruc-

tion of the human family if God did not intervene. The Bible assures us that He will intervene at the appropriate time.

After viewing the world in distress, God's Remedy for the salvation of humanity is most hopeful and comforting. God's sentence of death on Adam was quite just. God could rightly have allowed all of us, condemned in Adam, to remain dead for all time. But God's great love for His human creation arranged a Plan whereby He could still be just, and the justifier of every person who by faith accepted the sacrifice of the Redeemer whom God provided to take away the sin of the world—Rom. 3:26. God provided the Saviour Himself, He sent Jesus. Jesus was willing, He delighted to do the Father's will. It is lovely to read from Paul—"Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The Apostles were inspired by the same spirit. The joy set before Paul, before Peter, before John, the joy set before us as Christians, to endure something for Christ's sake. If it is not a joy, it is not a real sacrifice. Do we use up all that we have for Jesus' sake? That is what Jesus did for us. If we are going to live with Him in the heavenly kingdom, we need to do the same as He did, and as Paul and

others did. The Christian sacrifices gladly the things of the world that it is right for worldly people to enjoy. Nobody has any right to do sinful things. The putting away of sinful things is not a sacrifice at all, but the sacrifice of earthly joys and privileges is what the Christian delights to do. That is what it means to become a Christian.

God declared immediately after Adam and Eve had disobeyed Him that "the seed of the woman would bruise the serpent's head"—Gen. 3:15. There would be someone born of a woman who would in due time bring death to the serpent. A fatal blow would be delivered to Satan in God's good time. Satan had brought about the disobedience and death of all mankind through Adam. That promise in the Garden of Eden, that the seed of the woman would bruise the serpent's head, was the beginning of so many promises throughout the Bible that God was in full control and had the power and desire to remedy all the damage Satan had done in bringing the death sentence upon the human family. God had the Remedy in His Plan. Satan did not have control of the universe at all. Satan was a freewill agent, and rebelled against God long before the human race was created. God allowed Satan to deceive mankind, in His wisdom. Having tasted

of the sour grape, when they come up in the resurrection most of them will not wish to taste the sour grape again. When mankind come back and live again, what a surprise it will be to the majority that they are back on earth at all! God did not provide in His Plan to take many people to heaven. Man was intended to live on the earth, and would never have died had he been obedient to God. The human family would have increased in perfection, and the whole earth would have been like the Garden of Eden, a beautiful paradise. That is what is going to take place in the thousand years of Christ's kingdom. The earth will be like the Garden of Eden. It says so throughout the prophets.

After the Flood, when God delivered faithful Noah and his family in the Ark, what a wonderful promise God made to Abraham when He had fully tested his faith. Abraham showed his willingness to sacrifice his son, Isaac, and God's promise is outlined in Gen. 22:15-18. This was not the first time God said He would bless all the families of the earth, but it is sufficient to prove He meant it. This happened after Abraham had the knife ready to slay Isaac because God asked him to do it. Abraham knew that God was able to raise Isaac from the dead to fulfil His promise. God

said, It is enough, don't do it! The verses read—"And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." All the families of the earth are going to be blessed. Who has a right to teach about hell and torment? They are not Biblical at all; they are doctrines of devils, Paul says—1 Tim. 4:1.

All the families of the earth are to be blessed through Abraham's seed. There are two seeds—as the stars of the heaven and the sand by the sea shore. That is a beautiful picture. The stars of heaven seed represents Christ and His Church, in heaven. The sand by the sea shore represents Abraham's earthly seed for multitude; this is the promise of God Himself. How like the message of the angel at the birth of Jesus! Luke 2:10, 11 agrees so fully with God's promise to Abraham. The shepherds were out in the fields of Bethle-

hem, and the angel came and gave them this message—"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people"; not only to those living at the Second Advent, not to Israel only, but to **all people**—"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." This One could save mankind from their sins because God sent Him, the perfect One, a little lower than the angels, to "taste death for every man"—Heb. 2:9.

When God promised Abraham that in his seed all the families of the earth would be blessed, Abraham could not be expected to understand what that really meant. But he took God at His word. In Galatians 3 the Lord, through Paul, tells us about the seed of Abraham. It is most interesting, because this seed of Abraham is to be the means of blessing all the families of the earth, and this is God's Remedy for the world in distress. Verse 8 tells us about this wonderful Plan of God—"And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." God preached the gospel (glad tidings) to Abraham, good tidings of great joy indeed. In Abraham should all nations be blessed.

In verse 16 of Gal. 3, Paul tells us about this promise—"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Here Paul tells us Christ is the spiritual seed of Abraham, and through Christ all the families of the earth are to be blessed—God's Remedy for the world in distress. Why the long delay since Christ paid the penalty for mankind, nearly two thousand years ago? Why aren't all the families of the earth being blessed today? Further on in Galatians 3 we read of the true followers of Christ, from verse 26. In verse 29 we read—"And if ye be Christ's, **then are ye Abraham's seed**, and heirs according to the promise." Does this surprise us, that true Christians are also the seed of Abraham? What does this mean? It means the spiritual seed of Abraham is Christ and His Church—Christ and His Bride. The Bride must be complete before the blessing of all the families of the earth can commence. That is why nearly two thousand years after the sacrifice of Christ the world is not being blessed. The seed of Abraham is not yet complete. God is finding and developing the seed of Abraham class during this Gospel Age. He is finding them, one here, one there; millions of people believe on Christ, but few are drawn

of God to be really devoted, consecrated followers of Christ. The word "Christian" means "anointed with the holy spirit." The word Christian is often used in a far too general way, being applied to all who do kindly deeds, whereas a real Christian is an anointed follower of Christ. God has so many degrees of service. The first or highest service is to lay down our lives with Christ, as Paul did. He said—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"—Gal. 2:20. People who do good to their neighbour engage in a different, lower degree of service. However, it is only the No. 1 servants who will be of the seed of Abraham, and they must be faithful unto death. In other words, God's Remedy for a world in distress cannot be understood or appreciated by the world, but only by those He is calling to be the seed of Abraham.

In Rev. 22:17 we have described what will happen when the Bride is with Christ—"And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "Whosoever will may come" is not operative at the present time. There

is not yet a Bride complete so that this message can go out to humanity. God is still "taking out a people for his name", out of the world. John 6:44, 45 helps us to see what God has been doing all the Gospel Age, and down to our time. He is doing it now in Kew, in Melbourne, in Australia, in America and throughout the world, taking out this people for His name. Jesus said—"No man can come unto me, except the Father which sent me draw him... And they shall be all taught of God." It means that nobody can become a real Christian without God first drawing him to Jesus. Isn't that fair? Doesn't God know who to draw, who to call? We do not blame people who do not become Christians, nor frighten them with "hell-fire" if they do not accept Jesus in this life. God is not going to take all good people to heaven. This earth is for man, as his home. However, God is taking a few, faithful Christians, to heaven, a little flock—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"—Luke 12:32. When people get a taste of the good spiritual truths, they feel like staying up half the night to enjoy them—those good things become their life. They are then in tune with God. If we belong to the world, we do not belong to Christ. That is what Christ-

ianity is all about, becoming at-one with God, and separate from the world. We have to earn our living and be honest with the world, but if we live for Christ we are apart from the world, its pleasures and frivolities. The Apostles did not waste their time with worldly pleasures or treasures of any kind, nor do real Christians today—"Lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also"—Matt. 6:20, 21.

In John 12:32 our Lord tells us about a time when He will draw all men unto Him, and that will be in the kingdom age—"I, if I be lifted up, will draw all men unto me." Christ was lifted up, first on the cross and then to the Father's right hand. He will draw all men unto Him, ultimately, because the spirit of God will then be poured out on all flesh. Not to make them Christians, but to make them good subjects of the kingdom, to inspire them to rejoice in the blessings of the kingdom, here on the restored earth.

In Acts 15 from verse 14, the Apostle tells us about God taking out a people for His name, from the world—"Simeon hath declared how God at the first (for the first time) did visit the Gentiles, to take out

of them a people for his name.” James says this is what Simeon told them—“To take out of them a people for his name”—a people who will bear Christ’s name. Not only to represent the Lord’s name, but to die for His name, just as Christ did.

Luke 9:23 helps us also in regard to what is required of a Christian—“If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” This is a daily experience. Anyone who truly follows Christ will use up his life in His service. The Apostle expresses the matter similarly in Rom. 6:5—“If we have been planted together in the likeness of his (Christ’s) death, we shall be also in the likeness of his resurrection.” We have to die sacrificially as Jesus did if we are to be of the seed of Abraham, to reign with Christ a thousand years, reigning over the world, to bring the blessings of the kingdom to mankind in general.

Following on in Acts 15:16 we have recorded what takes place after the taking out of the people for God’s name during this Gospel Age—“After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will

set it up." That represents God's blessing upon Israel as a nation. The tabernacle of David was fallen down for centuries, and God says He will set it up again. We see that going on since 1948 in particular. Israel is in their land to stay, because they are God's chosen people, beloved for the fathers' sakes. God will save Israel out of their "Jacob's trouble."

Verse 17 of Acts 15 follows on—"That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." That of course refers to all the remainder of mankind, all the families of the earth seeking after the Lord, all mankind who have ever lived, because Jesus "by the grace of God tasted death for every man"—Heb. 2:9. By inspiration of the Lord the Psalmist was used to present this feature of God's Remedy for a world in distress in Psa. 90: 1-3—"LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, **Return, ye children of men.**" How lovely, return indeed from the land of the enemy, death.

In Psalm 102:19, 20 we read of God beholding the conditions in the earth—"For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." What a spectacle God sees, with man's inhumanity to man. The terrible conditions in our boasted twentieth-century civilization—mankind is even worse than the beasts of the field, in many cases. God beholds this condition throughout the earth. There are living, dying, and dead prisoners here on the earth, and all are to be loosed, when God's Remedy is put into operation.

Paul spoke of the same conditions in Romans 8:22—"For we know that the whole creation groaneth and travaileth in pain together until now"; then verse 19—"For the earnest expectation of the creation waiteth for the manifestation of the sons of God." Unknowingly, the world is waiting for the deliverance from the bondage of sin and death, to be brought about by these sons of God, the seed of Abraham, the stars of heaven, Christ and the Church, His Body. The world is waiting for them, all unknowingly. The blessing of all the families of the earth will begin with the completion of the Abrahamic seed. God will then speak peace to

the troubled masses of humanity subdued by the necessary time of trouble, as outlined in Psa. 46:9-11.

Rev.1:18, which is a message from our risen Lord, adds weight to God's wonderful Remedy for a world in distress. Our Lord went to the Bible hell to redeem humanity out of hell, the death condition. The verse reads—"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Our Lord will open up the prison house of death and set the prisoners free, as indicated also in John 5:28, 29—"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life (the Church); and they that have done evil, unto the resurrection of judgment." In the King James Bible we read the word "damnation" when it should be "judgment." The Greek word from which damnation is translated is "krisis." When people have an illness and pass through a crisis, they are well again. When mankind come up out of the death condition in the judgment day, and progress well in obeying the laws of the kingdom as they go up the highway of holiness to eternal life on earth, they

will be well again, because God's Remedy will be sufficient for every one to obey and rejoice in the privileges provided.

In Isa. 9:6, 7 we have a prophecy with reference to our Lord Himself. It gives much weight to this wonderful Plan of God—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, the mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." The zeal, or power of God will do this, not men. God will take the responsibility for this covenant of peace and blessing throughout all the world.

In Isa. 25:6-9 we have the resurrection of mankind brought out so beautifully. "In this mountain (kingdom) shall the LORD of hosts make unto all people a feast of fat things . . . And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces;

and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation." Israel will say—It is the Lord who has delivered us from our enemies, not our own might; here is His kingdom, we will rejoice in His salvation, provided through the Redeemer whom we now acknowledge. These prophecies give us a real thrill.

In Isa. 35 from verse 8 we read of the restoration of mankind—"A highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Could we have anything more beautiful to describe God's Remedy for all the people of the world, now in distress? How clearly does the phrase—"the ransomed of the Lord shall return"—support the assurance in

1 Tim. 2:6 with reference to Christ's sacrifice—"Who gave himself a ransom for all, to be testified (or revealed, to all) in due time."

Micah 4:1-4 also tells us about God's Remedy for a world in distress as follows —"In the last days it shall come to pass, that the mountain (kingdom) of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. 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." That will be when mankind have had sufficient of the sour grapes, when everyone of all nations have been brought to their knees in the great time of trouble. Then the kingdom blessings will so compensate that they will never desire the old dying ways again. "They shall sit every man under his vine

and under his fig tree ; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it." Each one of the human family will have a portion of this earth, not like today when often the rich become richer and the poor become poorer. God's equity will be meted out to all. And all this great Remedy is based on the sacrifice of Christ.

Recently, in a radio programme entitled "Encounter", thoughts were given on "Coping with Disasters." Various disasters were discussed by those who had passed through them. The commentator spoke with a number of widows following a mine disaster in N.S.Wales. One in particular said—Why did it have to happen to me? We must remember that we are all under the sentence of death, every one of us. The life that we now enjoy could rightly terminate at death! But we thank God that His love provided the gift of everlasting life; yes, **"the gift of God is eternal life through Jesus Christ our Lord"**—Rom. 6:23. Sometimes we think it is terrible that people grow old and pass away. Again we must remember that this has been going on for six thousand years, all because of disobedience in the Garden of Eden, but the outcome will be glorious when God's Remedy is put into operation for all the families of the earth.

Dear friend, do you realise that all things work together for good to those who love God—even death, because death is not the end. People have a dying life now, but they will begin to really live when they are resurrected. People have not lived in the fullest sense in this life; they have died in living. Sometimes it is their own fault, but in Adam all die. How thankful we are to God for the many blessings we enjoy. We should count our blessings. How could we cope with distress by ourselves, day by day? Do we look up to God, and ask Him for help to overcome our failings, and fill our hearts and minds with His spirit? That will do us good. Everything that comes to pass will do us good if we apply it to our hearts. “In everything give thanks: for this is the will of God in Christ Jesus concerning you” says the Apostle Paul in 1 Thes. 5:18. There can be some blessing out of each experience if we are rightly exercised thereby.

Christians who have passed from death in Adam to life in Christ are on trial for lasting spiritual life now. The world of mankind will be on trial for lasting earthly life in the kingdom age. We are in our apprenticeship now. May we use our apprenticeship helpfully, joyfully, skilfully, thankfully, as God takes time to deal with us, each one, that we might be vessels

unto honour. God can transform such poor material as we are into vessels of honour by His spirit, as we are fully committed to Him. If we fully desire God's will to be done in our hearts and minds, in the daily round and common task, we will be blessed indeed. Let us apply our God-given blessings to our daily lives. We meet together as Christians only for a few hours at a time, when possible, therefore we are on our own most of the time, but the Lord is with us. Let us act as though the Lord is beside us. What would Jesus do under all circumstances? It does us good to test ourselves, whether we are worthy of His attention and love in our hearts, to develop in us what He desires of us, to be vessels to His praise and glory.

In John 10:10, 11 Jesus said—"I am come that they might have life (and that is what everyone desires, no one wants to die), and that they might have it more abundantly (for those who can come to Him now, life with Him as the seed of Abraham, to bless all the families of the earth). I am the good shepherd: the good shepherd giveth his life for the sheep." The Lord desires His followers to be fully committed to Him day by day, so that the seed of Abraham may be complete and the blessings for all mankind may go for-

ward after Armageddon brings down this present evil world. May God bless His truth to our hearts, that we may be kept in His love and care, that we may be to His praise now and later in His wonderful kingdom to come. Praise God from whom all blessings flow.

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