**Great**

**Bible Truths**

*Simple Studies in the Basic*

*Truths of Scripture*

***By***

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**INDEX PAGE 2**

**INDEX**

**All Subjects are in memory.**

 **Page**

The Truth About the Bible\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ 3

 The Truth About God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ 6

 The Truth About Creation \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_9

 The Truth About Satan \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_12

 The Truth About Man \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ 15

 The Truth About Sin \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_ 18

 The Truth About Salvation \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ 22

 The Truth About Death \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ 25

 The Truth About Heaven \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_30

 The Truth About Hell \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ 35

 The Truth About Resurrection \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ 38

 The Truth About Justification \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ 43

 The Truth About Sanctification \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ 46

 The Truth About Redemption \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ 49

**THE TRUTH ABOUT THE BIBLE**

How did we get our Bible? Where did it come from? By what means was it brought down to us from the heart and mind of God?

Let the Book answer these questions for us. Let it speak for itself.

Please turn to the first chapter of the First Epistle of Peter. The theme of the first nine verses of this chapter is salvation. Then in the 10th, 11th and 12th verses it is written: **I Peter 1:10-12**

**10.** Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

**11.** Searching what, or what manner of time, the Spirit of Christ Which was in them did signify, when It testified beforehand the sufferings of Christ, and the glory that should follow.

**12.** Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven which things the angels desire to look into.

Now let us study these three verses.

1. Who are these Prophets, who prophesied of the grace that should come to us? They are the writers of the books of the Old Testament. Prophecy is not limited to prediction. The word "prophecy" means, not necessarily foretelling, but forth-telling, or telling forth God's message, whether in connection with the future, the present, or the past. The 39 books of the Old Testament, just as we have them preserved unto us, are the work of these writers.

**2.** How did they do it? The answer is found here.

They themselves did not write out of their own knowledge: it was the Spirit of Christ Which was in them that is, the Holy Ghost, the Holy Spirit of God, who used these men, causing them to write God's words rather than their own. The writers were not the authors of their own writings, but rather amanuenses-private secretaries, so to speak. Indeed, they did not understand what they themselves were writing. They inquired and searched diligently, to learn what or what manner of time the Spirit of Christ Who indwelt them did signify when He testified beforehand concerning the sufferings of the Son of God at His First Advent, and His glory at His Second Advent.

**3.** All they learned, as the result of their earnest study, was that in their writings they were ministering, not unto themselves, but unto us who were to live long after them.

**4.** And how have we learned of these things?

They have been brought unto us in the books of the New Testament. In these books the mysteries of God have been reported, unto us by the writers of the 27 books of the New Testament. In these books they have preached the gospel, they have brought the glad tidings of redemption unto us.

**5.** And how did they do this? The answer again is here. They did it "with the Holy Ghost sent down from heaven." The same Holy Ghost, the same Holy Spirit of God, the same Spirit of Christ, Who inhabited the bodies and ruled the minds of the Old Testament writers, likewise inhabited the bodies and ruled the minds of the New Testament writers.

And so we have a Bible, a book, THE BOOK, which is the Word of God.

In his Second Epistle, chapter 1, verse 21, Peter sums up the matter by saying that "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

This is how we got our Bible.

Let us now go to another Scripture, which gives much of the truth about the Bible; namely, the second chapter of the First Epistle to the Corinthians, verses 7-16:

**7.** But we speak the *wisdom* of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

8. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

**9.** But as it is written, Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him.

**10.** But God has revealed them unto us by His Spirit: for the Spirit searches all things, yea, the deep things of God.

**11.** For what man knows the things of a man, save the spirit of man which is in him? Even so the things of God knows no man, but the Spirit of God.

**12.** Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

**13.** Which things we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches, comparing spiritual things with spiritual.

**14.** But the natural man receives not the things of the Spirit of God: for they are foolishness unto him neither can he know them, because they are spiritually discerned.

**15.** But he that is spiritual judges all things, yet he himself is judged of no man.

**16**. For who has known the mind of the Lord, that he may instruct Him?

Let us note from this passage that:

**1.** The Bible is a revelation of "the wisdom of God in a mystery. "It is entirely a divine revelation, and it is beyond the power of human wisdom. It is ordained to the glory of God's own children, and the princes, or rulers, of this world know nothing of it: they did not even know God in the flesh, and in their ignorance they crucified Him.

**2.** The Bible did not originate in the mind of man. Man's eye did not see it, nor his ear hear it, nor his heart conceive it. It is a book made up of things prepared by God for them that love Him. This is not a statement about Heaven, but about a Book, the Book which contains precious things from God for His own children.

**3.** The truths contained in the Bible were revealed unto certain men the men chosen of God to write it by His Spirit, Who searches all things, the deep things of God. Just as man, through his human spirit, knows the things of man; just so the things of GOD are known only to the Spirit of God, and to those to whom He is pleased to reveal

**4.** The writers of the Bible, having received these revelations from the Holy Spirit of Truth, transmitted them in words; words which are not human but divine; words which the Holy Ghost teaches. So the Bible is verbally inspired; it is inspired in its words; the words are not man's words, but God's.

**5.** These revelations are not for natural men, but for spiritual men. The last phrase of verse 13 should be translated as in the Revisers' margin, "interpreting spiritual things to spiritual men." The natural man is blind to these things; they are foolishness to him, and he cannot know them, for they are spiritually discerned. He can no more understand the Bible than a blind man can appreciate the landscape or the sunset. No matter how wise he is, no matter how profound, no matter how brilliant, no matter how religious, no matter how sincere, no matter how devout, "except a man be born again, he cannot see the kingdom of God" (**John 3:3**).

**6.** The Revisers' marginal rendering should again be followed in the 15th verse, making it read: "But he that is spiritual discerns all things, and he himself is discerned of no man." A spiritual man is as incomprehensible to the natural man as is spiritual truth. He can understand neither the truth nor the man.

**7.** The 16th verse is a quotation from **Isa. 40:13**, and Paul uses it also in **Rom. 11:34**. The point is that God himself is the source of all wisdom, and **if** man would know the things of God he must depend upon God to teach him. "All Scripture is given by inspiration of God (literally, God-breathed), and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (**2 Tim. 3:16**, **17**).

"GOD HAS SPOKEN

"TAKE HEED HOW YE HEAR."

"BE YE DOERS OF THE WORD, AND NOT HEARERS ONLY, DECEIVING YOUR OWN SELVES. FOR IF ANY BE A HEARER OF THE WORD, AND NOT A DOER, HE IS LIKE UNTO A MAN BEHOLDING HIS NATURAL FACE IN A GLASS: FOR HE BEHOLDETH HIMSELF, AND GOETH HIS WAY, AND STRAIGHTWAY FORGETTES WHAT MANNER OF MAN HE WAS. BUT WHOSO LOOKS INTO THE PERFECT LAW OF LIBERTY, AND CONTINUES THEREIN, HE BEING NOT A FORGETFUL HEARER, BUT A DOER OF THE WORD, THIS MAN SHALL BE BLESSED IN HIS DEED" (**James 1:22-25**).

**THE TRUTH ABOUT GOD**

"In the beginning God."

A great oriental scholar, upon first seeing these first words in the first verse of the first chapter of the first book of the Bible, said, "I have sought the world over for this. This explains everything, of course: 'In the beginning God.'"

"Is there a God?" asks Frederick Bette; and he continues: "Yes. Without Him the material and the spiritual world is an unintelligible chaos, without sense and purpose. This God must be a personal, living God; an impersonal God is no God, and a dead God is folly."

The word "trinity" does not occur in the Bible, but the Bible nevertheless reveals that God is one God in three Persons. We are not to think of Him as three separate persons, for the persons of the Godhead are inseparable. Of course, there is much mystery about all this, as there must necessarily be, since the infinite is beyond the comprehension of the finite. And yet, while we cannot comprehend God, we may thank God-apprehend Him. We cannot fully under­stand God, but we may lay hold upon Him by faith; and to all who so do He is glad to reveal Himself in a truly wonderful way.

We often hear men speak of "God the Father, God the Son and God the Holy Ghost." This seems to present three Gods instead of one, and the unity of God is as essential a truth as the trinity. While it is beyond dispute that the Father is God, and the Son is God, and the Spirit is God, yet there are not three Gods, but one.

It is impossible to analyze God. We cannot take the Godhead apart, and say that the Father is one third of God, the Son is another third of God, and the Spirit is another third of God. The fact is that when we are dealing with anyone of the Persons of the Godhead we are dealing with God; not with one third of Him, but with Him. It is written, as illustrating this fact, in **Col. 2:9**, that in Christ "all the fullness of the Godhead bodily." And again, in **John 1:18**, we read that "no man has seen God at any time; the only begotten Son, which is in the bosom of the Father, he has revealed Him (or, made Him known)."

In the very first sentence of the Bible we have the unity and trinity of God suggested. The trinity is suggested in the fact that the name "God" (Elohim) is plural, which in Hebrew is at least threefold; and the unity is suggested in that the verb "created" is singular. Thus we have an intimation that in some unexplained manner God is both three and one. The same thing is found again in **Gen. 1:26**, **27**: "And God (plural) said, Let Us (plural) make man in Our (plural) image. . . . So God (plural) created man in His (singular) own image, in the image of God (plural) created He (singular) him."

In **John 10:30** Christ said, "I and My Father are one," and, in **John 14:9, 10**, He said, "He that hath seen Me hath seen the Father," and "I am in the Father, and the Father in He"; and yet in His baptism in Jordan the three Persons of the Godhead were in evidence: the Father is heard speaking from heaven, the Son is standing in the water, and the Holy Spirit descends like a dove and rests upon Him.

It is related of a half-witted boy, applying for admission to church membership, that when asked for his confession, could only say, as he held up three fingers, "Three in one and one in three, and the one in the middle, He died for me." That may be as profound a statement as any touching the mystery of the trinity, and is probably as far as any theologian may go in defining the inscrutable mystery of the unity of God.

God is the Creator and the Preserver of all things, and He is the Father of all those, and only those, who are born again. There is no truth in the doctrine of the universal fatherhood of God and the universal brotherhood of man. It is wrong for anyone to address God as his Father who at the same time is rejecting the Son of God as Savior and Lord. How can God be the Father of any man who is treading underfoot the Son of God, counting the blood of Calvary an unholy thing, and doing despite to the Spirit of grace? Let such a man beware of such a means of approach unto God, lest he learn that "it is a fearful thing to fall into the hands of the living God" (**Heb. 10: 29-31**).

God is revealed in His attributes. He is omnipotent, He is omniscient, He is omnipresent, He is holy, righteous, kind, merciful, faithful, loving, etc. He is the God of our salvation, the God of all comfort and consolation. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou have sent" (**John 17:3**).

The only way of approach to God is by His Son, Whom He has sent. That Son has said, in **John 14:6**, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me"; and in **John** **10:9**, "1 am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture"; and again in **John 6:37**, "him that comes to Me 1 will in no wise cast out."

There is then no other way into God's presence.

Whosoever would try to climb up some other way is a thief and robber (**John 10:1**). To such God says:

"Who has required this at your hand, to tread My courts?" (**Isa. 1:12**). "God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (**John 4:24**).

God is revealed also in His names. There are three primary names, with many compound names, and in each of these there is a revelation of the character of God. "Elohim," translated God, comes from "El," meaning strength, and "Elah," meaning to swear, to bind oneself by an oath, thus speaking of God as the Mighty and Faithful One. "Jehovah," usually printed LORD or GOD (in capital letters), is the Self-Existent One Who Changes Not. And "Adonai," translated Lord (with but one capital letter), really means the Lord, the Master, the Ruler. All the com­pound names also are significant, and will repay careful study.

God and His Word stand together, and each testifies to the other. God reveals the Word, and the

"Whoever had such faith in the Bible? Those who overcame the world by faith, the prophets, the apostles, the martyrs."

"But why must such be the only correct, true, and Christian faith in the Bible? Because it is and was the faith of Christ."

**THE TRUTH ABOUT CREATION**

**(NOTE)** RHL I reject the GAP theory of **Gen. 1:2**. True science says a young earth (about 6000 years old).

"In the beginning God created the heaven and the earth."

There it is, in all its simplicity. It is "the truth, the whole truth, and nothing but the truth."

The date of **Genesis 1:1,** here quoted, is not revealed. Bible chronology always begins with the creation of man, rather than with the creation of the heaven and the earth.

But between the first and second verses of the first chapter of Genesis there is an indeterminate gap. No one can tell how many years, or how many eons of time, may have elapsed between the primitive creation of the heaven and the earth and the described in the language of **Gen. 1:2**. It is evident that between the first and second verses some great catastrophe occurred, bringing devastation to the original creation of God.

The Hebrew word hayetha, translated "was" in the second verse, is frequently rendered "became," elsewhere in Scripture; and there is abundant evidence that it should be so translated here, making the verse read, "And the earth became without form and void; and darkness was upon the face of the deep."

Rotherham, the English translator, makes it read:

"Now the earth had become waste and wild, and darkness was on the face of the roaring deep, but the Spirit of God was brooding on the face of the waters." And in a note on the words "waste and wild" he says:

"Hebrew, **tohu** wavohu. Evidently an idiomatic phrase, with a play on the sound (assonance). The two words occur together (elsewhere) only in **Isa. 34:11** and **Jer. 4:23**; examples which favor the conclusion that here also they describe the result of previous overthrow."

The Companion Bible has this note on the word translated "without form" or "waste":

"Not created **tohu** (**Isa. 45:18**) but became **tohu.** 'An enemy has done this.'"

Let us now look at **Isa. 45:18**, quoted above, and see precisely what it says:

For thus saith the LORD that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain; He formed it to be inhabited; I am the LORD; and there is none else.

That is how it reads in the Common Version. Now let us see it in the Revised Version:

For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else.

The words "in vain" in the Common Version and "a waste" in the Revised Version come from the same Hebrew word as the words "without form" in **Gen. 1:2**. In **Isa. 45:18** we learn that God did not create it a waste, and in **Gen. 1:2** we learn that after God had created it, it became a waste. How long might have been the interval between the creation and the devastation of the earth is not revealed. "The first creative act refers to the dateless past, and gives scope for all the geologic ages" (Scofield).

There is strong reason for believing that the ruin of the primitive creation was connected with the fall of Satan and his angels, long before the creation of man. This subject will come before us in a later study.

It has been objected by opponents of "the gap theory," that is, the teaching that there is an indeterminate lapse of time between **Genesis 1:1, 2**, that it implies a second creation. But this is not true, any more than it would be true to teach that the flood of Noah required a second creation. The act described in **Gen. 1:1** is the creation, and the work of the six days following verse 2 is reconstruction. The word "created" does not occur anywhere between the 1st verse and the 21st. There are only three creative acts of God in the whole chapter. The first is the creation of the heaven and the earth, in verse 1; the second is the creation of animal life, in verse 21; and the third is the creation of human life, in verses 26 and 27. All the rest is the work of reconstruction following the devastation to which we have referred. The testimony of science is abundant that the face of the earth everywhere shows the marks of some such catastrophe.

There has been much discussion as to the meaning of the word "day" in connection with the seven "days" of Genesis 1. By some it is held that the days were periods of 24 hours each, as indicated by the expression, "the evening and the morning were the first day," etc. Let every man be fully persuaded in his own mind. That God could have done all the work described in this wonderful chapter in a single week of 24-hour days, or even in a single hour of 60 minutes, no one can doubt who believes in the omnipotence of God; but there may be honest difference of opinion as to whether each of the days here spoken of was a day of 24 hours or a longer period of time. The Bible often speaks of days in the latter sense, as "the day of Christ" or "the day of the Lord" or "the day of judgment," and it may be that the word is so employed in our first chapter of *Genesis.* For a final decision on this point we may have to wait until the vail is lifted and we shall know no longer "in part," but "even as we are known."

"And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night." There is an interesting type here. Where there is light there is the day, and where there is darkness there is the night. "Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light" (**Eph. 5:8**). "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (**2 Cor. 5:6**).

The sun, the "greater light," is a type of Christ, who will be manifested as the Sun of Righteousness (**Mal. 4:2**) when He comes again. In His absence the world is in darkness, and as the moon reflects the light of the sun, so the church represents Christ, reflecting His glory just in the degree in which she by faith sees Him Who is invisible. The stars typify individual Christians, partly illuminating the darkness until the morning cometh.

We have in this chapter also the creation of animal life, as well as the bringing forth of vegetation. We need not believe that in the cataclysm following the primitive creation all seeds were destroyed. In the reconstruction there is a restoration of the conditions necessary to the bringing forth of plant life.

Some writers have regarded the operations of the various "days" in **Gen. 1** as typifying the successive dispensations into which time is divided. Such study is interesting, but we shall not attempt to go into it in these brief studies.

And, finally, may the Lord deliver us from considering His mighty power in creation without being stirred to a deeper appreciation of His power, and led into a more intense devotion to Him Who alone is worthy. And let us thank God anew that He who is so great and so powerful should set His love upon us in all our sin and unworthiness. How wonderful it is to have such a Father! How wonderful it is to be a child of God! If there are those reading this message who do not know Him as their Father, I beseech them to come to Him. Come to Him through His Son Jesus Christ Who died for your sins and was raised to life that through Him you might live. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved." Come now, for the time is short. Now is the accepted time; now is the day of salvation.

**THE TRUTH ABOUT SATAN**

Satan is a real being, as much as God Himself is a real being. It is quite the fashion in our day to deny the existence and personality of Satan, and doubtless this is pleasing to him, for it assists him in his persistent warfare against God and God's people.

The Word of God mentions Satan by name 66 times and calls him the devil 34 times, and in every one of these 100 instances he is shown to be a personal being with personal attributes. Then, too, in addition to these 100 references to him, there are numerous mentions of him in Scripture where he is not named. There is not one *impersonal* reference to him in the whole Bible. Personal names, personal acts, personal planning and plotting, personal reasoning and scheming, are all attributed to him, showing him to be an actual person, as truly as God is a person, as truly as men and women are persons.

And Satan is a person of great dignity. Even "Michael the archangel, when contending with the he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (**Jude 9**).

Satan was originally created perfect, apparently as one of the cherubim, and vested with great authority, evidently as the head of the primitive creation, to which reference was made in our study on The Truth About Creation. From this exalted position he fell through pride. In **1 Timothy 3:6** Paul warns the church against elevating a new convert to the pastoral office, saying, "Not a novice, lest being lifted with pride he fall into the condemnation of the devil." Here the word translated "condemnation" is krima (crime). The crime of Satan was pride.

Let us look at the 28th chapter of Ezekiel, where we have what must be a narrative or the early history of Satan. In the first ten verses of this chapter there is a rebuke of "the Prince of Tyrus." Then in verses 11 to 19 there is "a lamentation upon the King of Tyrus." The prince of Tyre seems to have been the man then occupying the throne of Tyre, and doubtless called by his subjects, "the king." But there was "a power behind the throne," in the person of Satan, who was the ruler, the real king. The language in this passage, **Ezek. 28:11-19**, could never have been used of a mere man:

**11.** Moreover the word of the Lord came unto me, saying,

**12.** Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou seal up the sum, full of wisdom, and perfect in beauty.

**13.** Thou have been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou was created.

**14.** Thou are the anointed cherub that covers; and I have set thee so; thou was upon the holy mountain of God; thou have walked up and down in the midst of the stones of fire.

**15.** Thou was perfect in thy ways from the day thou was created, till iniquity was found in thee.

**16.** By the multitude of thy merchandise they have filled the midst of thee with vio­lence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee,o covering cherub, from the midst of the stones of fire.

**17.** Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

**18.** Thou have defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of. thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

**19.** All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

And there is yet another Old Testament passage, bearing upon the origin and fall of Satan. In **Isaiah 14:12-14**, Satan evidently figures as the real ruler of Babylon, as "the power behind the throne" in the Babylonian empire, as we saw him in the kingdom of Tyre:

**12.** How are thou fallen from heaven, O Lucifer (day-star, RV), son of the morning! how are thou cut down to the ground, which did weaken the nations!

**13.** For thou have said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

**14.** I will ascend above the heights of the clouds; I will be like the most High.

These verses, says Dr. Scofield, "evidently refer to Satan, who, as prince of this world-system, is the real though unseen ruler of the successive world powers, Tyre, Babylon, Medo-Persia, Greece, Rome, etc. Lucifer, 'day-star,' can be none other than Satan. This tremendous passage marks the beginning of sin in the universe. When Lucifer said, 'I will,' sin began. See other instances of addressing Satan through another, **Gen. 3:15**; **Matt. 16:22**, **23**" (Scofield Reference Bible, page 726).

The fallen angels of **Jude 6** are likely demons formerly under Satan's leadership, and they are "reserved in everlasting chains under darkness unto the judgment of the great day," but Satan is not thus restrained; he is "as a roaring lion" walking about, "seeking whom he may devour" (**1 Pet. 5:8**).

The widespread notion that Satan now reigns as king in hell is contrary to Scripture. Satan is not yet in hell, though hell is a place prepared for him and his angels (**Matt. 25:41**), and he and they will one day be cast into that awful place; but when he gets there it will not be to reign, but to be the most terrible sufferer there (**Rev. 20:10**).

During the present age Satan's sphere of operation is both earthly and heavenly. He is the prince of this world (**John 12:31**; **14:30**), meaning a world within the world, a world-system organized and Conducted by Satan in opposition to. God (**1 John 2:15- 17**); and it was as the prince of this world that he showed to our Lord "all the kingdoms of the world and the glory of them" (**Matt. 4:8**). Satan is the god of this age, the prince of the power of the air, the spirit that works in the children of disobedience (**2 Cor. 4:4**; **Eph. 2:2**).

Despite the prevailing notion about him, Satan is not interested chiefly in that which is coarse and vile and obscene: these are the manifestations of the flesh in the natural man. Satan's favorite arena is in the realm of education and religion. He cares not how cultured men may become, nor how religious, if only they do not know and obey God.

Satan is possessed of great power, When we contend with him, "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness (or, the hosts of wicked spirits) in the heavenly places" (**Eph. 6:12**, RV).

In heaven itself Satan has access into' God's presence, where he accuses the brethren day and night (**Rev. 12:10**).

But while Satan is powerful, he is not all-powerful; he is not omnipotent, he is net almighty. "Greater is he that is in you than he that is in the world" (**1 John 4:4**), and we are net to fear him, but rather we are to. submit ourselves unto. God and resist the devil, and he will flee from us (**Jas. 4:7**).

"HUMBLE YOURSELVES THEREFORE UNDER THE MIGHTY HAND OF GOD, THAT HE MAY EXALT YOU IN DUE TIME: CASTING ALL YOUR CARE UPON HIM; FOR HE CARETH FOR YOU. BE SOBER, BE VIGILANT; BECAUSE YOUR ADVERSARY, THE DEVIL, AS A ROARING LION WALKES ABOUT, SEEKING WHOM HE MAY DEVOUR WHOM RESIST STEDFAST IN THE FAITH, KNOWING THAT THE SAME AFFLICTIONS ARE ACCOMPLISHED IN YOUR BRETHREN THAT ARE IN THE WORLD. BUT THE GOD OF ALL GRACE, WHO HAS CALLED US UNTO HIS ETERNAL GLORY BY CHRIST JESUS, AFTER YE HAVE SUFFERED AWHILE, MAKE YOU PERFECT, STABLISH, STRENGTHEN, SETTLE YOU" (**1 Petr 5:6-10**).

**THE TRUTH ABOUT MAN**

The inspired record of the creation of man is found in the first, second and fifth chapters of Genesis. Let us begin by reading it, starting with verses 26 and 27 of the first chapter:

**26.** 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 the earth, and over every creeping thing that creeps on the earth.

**27.** So God created man in His own image, in the image of God created He him; male and female created He them.

In the 7th verse of the second chapter we have some further information as to the nature of the creative act we are considering:

**7.** And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Then we have this, from verse 18-25 of the same chapter, that is, **Genesis 2:**

**18.** And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

**19.** And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatever Adam called every living creature, that was the name thereof.

**20.** And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

**21.** And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof;

**22.** And the rib which the Lord God had taken from man, made He a woman, and brought her unto the man.

**23.** And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman *(Isha)*, because she was taken out of Man *(Ish).*

**24.** Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

**25.** And they were both naked, the man and his wife, and were not ashamed.

And then comes the last section of this history of man's origin, in **Gen. 5:1**, **2:**

**1.** This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him;

**2.** Male and female created He them; and blessed them, and called their name Adam, in the day when they were created.

It is all quite simple. Nothing is left to the imagination, or to human reasoning. Man has tried to argue it out, and to account for his being here in some other way than the way shown in the Book. But God, in the Book, has spoken, and His Word is true.

We do not hear as much as we used to hear about evolution. A few years ago the air was full of the gleeful shouts of so-called scientists that the Darwinian hypothesis had brought the final answer to the age-long question as to the origin of the human species, and that the Bible account of the matter was discredited. But of late there has come a significant hush, and the pseudo-scientists have lost some of their assurance.

Of course, there is in the Bible itself no slightest intimation of such a thing as the evolutionary theory that man has come up from the apes, which in turn were the product of evolution all the way up from the protoplasmic mud of some millions or billions of years ago. The Bible has nothing of that kind to say. To those, therefore, who acknowledge the authenticity and bow to the authority of the Bible as the Word of God, there is no doubt. To them it is enough that God has spoken on the subject. He knows all about it, and except as He may reveal it to others, no one else knows anything about it.

That man was created and not evolved is not only plainly stated in Genesis, as we have seen, but the True and Faithful Witness who cannot lie, even our Lord and Savior Jesus Christ, has confirmed it. In **Matt. 19:4**, He said, "Have ye not read, that He which made them at the beginning made them male and female?" and in **Mark 10:6**, He said, "From the beginning of the creation God made them male and female."

Men talk about "the missing link," as though there were need only of some small link to prove that man came from the lower animals; but as a matter of fact, as the really great scientist, Professor Huxley, says, "An enormous gulf, a divergence practically infinite, divides the lowest man from the highest beast. As a matter of fact, there is a great array of: scientists of recognized standing who agree that there is no real proof to establish the theory of evolution.

Professor William Bateson, perhaps the world's leading biologist, has recently said that "while forty years ago the Darwinian Theory was accepted without question, today scientists have come to a point where they are unable to offer any explanation for the genesis of the species. There is no evidence of anyone species acquiring new faculties, but there are plenty of examples of species losing faculties. Species lose things, but do not add to their possessions. Variations of many kinds, often considerable, we daily witness, but no origin of species."

 Professor N. S. Shaler, Harvard geologist, says: "It begins to be evident to naturalists that the Darwinian

The late Professor Virchow, described as "the foremost chemist on the globe," said of evolution:

"It is all nonsense. It *cannot* be proved by science that man descended from the ape or from any other animal. All real scientific knowledge has proceeded in the opposite direction. The attempt to find the transition from animal to man has ended in total failure. The middle link has not been found, and never will be. It has been proved beyond doubt that during the past five thousand years there has been no noticeable change in mankind."

Sir William Dawson, the Canadian geologist, says: “The record of the rocks is decidedly against evolutionists, especially in the abrupt appearance of new forms. Every grade of life was in its highest and best estate when first introduced. Nothing is known about the origin of man.”

Professor Agassiz, one of the greatest of scientists, said: "The theory of the transmutation of species is a scientific mistake, mischievous in its tendency."

Lord Kelvin, greatest of modern scientists, says:

"I marvel at the undue haste with which teachers in our universities and preachers in our pulpits are restating the 'truth' in the terms of evolution, while evolution remains an unproven hypothesis."

Dr. Ethridge, the British Museum's famous expert says: "Nine-tenths of the talk of evolutionists is sheer nonsense. This museum is full of proofs of the utter falsity of their views."

There are many other scientists, real scientists, who give similar testimony, but these may suffice, let us hope, to convince our hearers that the talk about the "assured results of higher criticism or modernism" are not so assured as they are claimed to be. And let us get back to the Book-Gad's Book -which is true from the beginning to the end, and which will never lead us astray.

God is a trinity, and man, made in the likeness of God, is also a trinity. He is tripartite: he is spirit and soul and body. The spirit is that part of man which enables him to know. "For what man knows the things of a man, save the spirit of man which is in him? . . . Now we have received . . . the spirit which is of God; that we might know the things that are freely given to us of God" (**1 Cor. 2:11, 12**). The soul is that part of man which is the seat of his emotions, his affections, his likes and dislikes, and his will. The word "natural" in **1 Cor. 2:14** comes from the adjective related to soul; its meaning is "soulish." The soulish man, without the new birth, is unable to know the things of God. When the man is born again God's Spirit testifies with his spirit that he has become God's child (**Rom. 8:16**).

Adam is a type of Christ, "a figure of him-that was to come" (**Rom. 5:14**). Adam and Eve together constitute a type of Christ and the church **(John 3:28**, **29**; **2 Cor. 11: 2***;* **Eph. 5:25-32**; **Rev. 19: 7**, **8)**

**THE TRUTH ABOUT SIN**

The English word "sin" comes from a word meaning "to miss the mark," and this is the basic meaning of all sin. It is a failure to measure up to God's standard; and, of course, in this respect "there is no difference, for all have sinned, and come short of the glory of God" (**Rom. 3:23**).

Sin includes transgression, a stepping across, overstepping God's boundary between good and evil (**Psa. 51:1**; **Luke 15:29**); it includes iniquity, that is inequity, that which is not equitable or right; it includes error, even unconscious error, any departure from the right; it includes trespass, any infringement of the will of God; it includes lawlessness, any denial or setting aside of God's authority over us; and it includes unbelief,' which is the one form of sin that brings man under the condemnation of God. "He that believes . . . is not condemned: but he that believes not is condemned already, (not because he is a sinner in the general sense that all are sinners, but) because he has not believed" (**John 3:18**).

Sin, as we saw in a former study, began with Satan, when he said "I will" against the will of God (**Isa. 14:12-14**); and it entered the world through Adam. It is true that Eve was first in the transgression, but God always regards Adam and Eve as one flesh, whose name was Adam (**Gen. 2:23**, **24**; **5:1**, **2**); and the Scriptures declared that it was by one man that sin entered into the world (**Rom. 5:12**)

Now, let me call your attention to a most important Scripture bearing on our subject. I read from **Romans 5**, beginning with verse 12, using the Revised Version, which, here at least, is much to be preferred above the Common Version:

**12.** Therefore as through one man sin entered into the world; and so death passed unto all men, for that all sinned.

Notice, please, that here it does not say, "for all have sinned," but "for that all sinned." That is to say that, there and then, when Adam sinned, the whole human race, being yet in his loins, also sinned.

And this is why men die: "and so death passed unto all men, for that all sinned." Let us now continue the reading:

**13.** For until the law sin was in the world; but sin is not imputed when there is no law.

**14.** Nevertheless death reigned from Adam until Moses, even over them that had I( not sinned after the likeness of Adam's transgression, who is a figure of Him that was to come.

 Between Adam and Moses, a space of about 2500 years, there was no law; and sin is not imputed when there is no law. Why, then, did men go on dying? The answer is that in Eden there was a law, and this law, "Thou shall not eat thereof," was broken when Adam sinned; and since we were in Adam when he sinned, we also sinned: "and so death passed unto all men, for that all sinned."

And so it was, as pointed out by Dr. C. I. Scofield, that the first sin wrought the moral ruin of the race. The demonstration is simple:

**1.** Death is universal; all die: sinless people, moral people, religious people, equally with the depraved. For a universal effect there must be a universal cause; that cause is a state of universal sin (verse 12).

**2.** But this universal state must have had a cause. It did. The consequence of Adam's sin was that "the many were made sinners" (v. 19)-"By the offense of one, judgment came upon all men unto condemnation" (v. 18).

**3.** Personal sins are not meant here. From Adam to Moses death reigned (v. 14), although, there being the law, personal guilt was not imputed (v. 13). Accordingly, from **Gen. 4:7** to **Ex. 29:14** the sin-offering is not once mentioned. Then, since physical death from Adam to Moses was not due to the sinful acts of those who die (v. 13), it follows that it was due to a universal sinful state, or nature, and that state is declared to be our inheritance from Adam.

**4.** The moral state of fallen man is described in Scripture (**Gen. 6:5**; **1 Ki. 8:46**; **Psa. 4:1-3**; **39:5**; **Jer. 17:9**; **Matt. 18:11**; **Mark 7:20**, **23**; Rom. 1:21; 2nd chapter; **3:9-19**; **7:24**; **8:7**; **John 3:6**; **1 Cor. 2:14**; **2 Cor. 3: 14**; **4:4**; **Gal. 5:19-21**; **Eph. 2:1-3**, **11**, **12**; **4:18-22**; **Col. 1:21**; **Heb. 3:13**; **Jas. 4:14**). See **1 Cor. 15:22**. -Scofield Reference Bible, page 1197.

As we have already intimated, the one sin which now condemns fallen man is, not that he is fallen and therefore in the general sense a sinner, but that he rejects God's remedy. This will be developed in our next study, when we are to consider The Truth About Salvation. But let it be said here that unbelief is the only thing that stands in the way of any man to hinder his approach unto God. In **John 16:7-9** our Lord promised that when the Holy Spirit should come He would convince the world of sin, of sin because they believe not on Me."

The Scriptures speak of an unpardonable sin, which is blasphemy against the Holy Spirit. In **Matt. 12:22-30**; **Mark 3:22-30** and **Luke 11:14-23** the record is written. Let us study, and find precisely what is the unpardonable sin. In **Matt. 12:22-23**, we read: "Then was brought to him one possessed with a demon, blind, and dumb: and He healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, 'Is not this the Son of David?' "

It was plain to all that this work was supernatural and superhuman. The Pharisees, not willing to acknowledge it as the work of the Spirit of God, declared that the Lord Jesus bad an evil spirit that He cast out demons by Beelzebub the prince of demons, that is by Satan himself.

Replying to this, our Lord showed the absurdity of supposing that Satan was arrayed against Satan. It was not likely that the prince of the power of the air should be fighting against his own forces. How then should his kingdom stand? And what had they to say about the exorcists among themselves? Were they, too, casting out demons by the spirit of Satan? The Lord Jesus had not been so foolish as to attempt to rob "the strong man," that is, Satan, without first binding him. The very first act of His ministry had been to overcome Satan in the temptation in the wilderness, and now He was spoiling his house.

The lines were sharply drawn, and the fight was on. "He that is not with Me is against Me; and he that gathers not with Me scatters abroad" (**Matt. 12:30**).

To ascribe to the devil the work of the Holy Spirit was a most terrible act of blasphemy, which should never be forgiven (**Matt. 12:31**, **32**).

This, then, is "the unpardonable sin" to charge the Lord Jesus with acting in the power of Satan; to charge the Holy Spirit of God with being the unclean spirit of the devil. Mark plainly says that the Lord Jesus uttered this warning "because they said, 'He has an unclean spirit' (**Mark 3:30**).

The unpardonable sin should not be confused with the "sin unto death," referred to in **1 John 5: 16**, **17**. The sin unto death is not always the same sin; sometimes it is one thing and sometimes another. It is any sin committed by a child of God which brings upon him his heavenly Father's chastening with physical death.

Moses and Aaron sinned a sin unto death in the desert of Zin (**Num. 20:1-13, 23-29**; **Deut. 32:48-52**. Achan sinned a sin unto his own death and the death of his family (**Josh. 7:16-26**.) Ananias and Sapphira committed a sin unto death (**Acts 5:1-11**). And the Corinthian church as a body committed a sin unto the death of many of its members by its disgraceful conduct in connection with the Lord's supper (**1 Cor. 11:1-32**).

How good it is to know that God has provided a remedy for this awful thing called sin! In our next study we shall be looking at that remedy, namely, the blood of His Son Jesus Christ, which cleanses us from ALL SIN.

**THE TRUTH ABOUT SALVATION**

Let us begin the study of this beautiful subject by reading in **Titus 2:11-14:**

**11.** For the grace of God that brings salvation hath appeared to all men,

**12.** Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world:

**13.** Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;

**14.** Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people (that is, a people for His own possession), zealous of good works.

**1.** Salvation is deliverance from the penalty of sin. "The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord" (**Rom. 6:23**, RV). Christ on the cross delivered us from **the penalty of sin**.

**2.** Salvation is deliverance from the power of sin. Because Christ rose from the dead, and ever lives to make intercession for us (**Heb. 7:25**), he is able to keep us saved to the uttermost, or to the end, and to deliver us from sin's dominion (**Rom. 6:14**). Christ in heaven delivers us from **the power of sin**.

**3.** Salvation is deliverance from the presence of sin. One day we shall hear His shout, and He will gather us about His pierced feet in the air (**1 Thess. 4:13-18**). Christ coming again will deliver us from **the presence of sin**.

Salvation is by grace through faith plus nothing.

It is a very different thing from religion. A man may have much religion without being saved. Salvation is a gift. It does not come through getting religion, or by being baptized, or by being confirmed, or by joining a church. Many who have done all these things are still lost, and as thoroughly lost as if they had done none of them. Salvation is life, and the only way to get it is to be born again. "Except a man be born again, he cannot see" nor "enter into the kingdom of God" (**John 3:3-5**).

Good works can never save the sinner, for the unregenerate man can do nothing to please God (**Rom. 8:8**). But good works should always be the result of salvation (**Eph. 2:8-10**):

**8.** For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

**9.** Not of works, lest any man should boast.

**10.** For WE are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

See also **Rom. 4:16**:

“Therefore it is by faith, that it might be by grace.”

And again, **Rom. 11:6 “**And if by grace, then it is no more of grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.”

We should carefully distinguish between salvation and rewards. God offers salvation to the lost, and rewards to the saved. Salvation is always a gift, but rewards are always earned by works. Salvation is the believer's present possession, while rewards are a future attainment. All this is clearly set forth in **1Cor. 3: 11-15**:

**11.** For other foundation can no man lay than that is laid, which is Jesus Christ.

**12.** Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble;

**13.** Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

**14.** If any man's work abide which he hath built thereupon, he shall receive a reward.

**15.** If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire.

At this judgment seat of Christ only the saved will appear; no one else will be there. Each person there, because he has the foundation "which is Jesus Christ," is saved and safe, though he may fail of his reward.

Thus we see that the saved man, the born-again man, can never be lost; he is eternally secure.

All confusion on the subject of eternal security would disappear if only we could fully grasp the tact that salvation is by grace. It is a gift. We are not saved because we are good, nor are we lost because we are bad. A man who is truly saved is as safe and as sure of heaven as if he had already been there ten thousand years. He may fall into sin, and since the old fleshy nature in the believer hasn't changed a bit and is as corrupt as ever, he may do very evil things. David, for example, was guilty of terrible things after he was saved, but he was forgiven and restored to God's fellowship because he was God's child. He suffered greatly for his sins, and every child of God will surely suffer for every sin he commits, since the Father is faithful, and whom He loves He chastens.

If a sinning Christian refuses to confess his sins and judge himself for them, then God must deal with him in chastening. In the fifth chapter of 1st Corinthians there is a case in point. Here was a man who had stolen his father's wife, his stepmother. By Paul's apostolic command the man was disciplined by the church and excluded from its fellowship; delivered "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." From the 2d chapter of 2d Corinthians it is evident that this man was brought to penitence through this action on the part of the church, and was forgiven and restored to fellowship (see verses 7-11).

But what if he had not been thus brought to penitence? And suppose he had died while thus out of fellowship with God? Then what? Happily, the New Testament answers this question for us, in the 11th chapter of 1st Corinthians. The Corinthian in its disorderly observance of the Lord's Supper, and this went on so long that God was compelled to deal with this church in discipline. He sent an epidemic among the Christians of Corinth, with the result that many of them died. Read verses 29-32:

**29.** For he that eats and drinks unworthily (in an unworthy manner), eats and drinks damnation (judgment, RV) unto himself, not discerning the Lord's body.

**30.** For this cause many are weak and sickly among you, and many sleep.

**31.** For if we would judge ourselves, we should not be judged.

**32.** But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

The word "damnation" in the common translation of verse 29 is obviously wrong in view of the context. Children of God cannot come into condemnation, though they may be chastened, even unto physical death. This we saw in our study of the "sin unto death," when we considered "The Truth About Sin."

What a truly wonderful salvation is ours! And how our hearts go out to our truly wonderful Father, and our truly wonderful Savior! Let it be our ambition as it was Paul's ambition, whether present in the body, or' absent from it and present with the Lord, to be well-pleasing unto Him. Blessed be His holy name forever!

**THE TRUTH ABOUT DEATH**

The general impression that death means the end of conscious existence is a mistake. There are three kinds of· death, and in each case death means a change from one state of conscious existence to another. Again I exhort my readers to rid yourselves, so far as possible, from preconceptions, and let us study this solemn subject with open minds, being subject to the authority of the Word of God.

The Bible speaks of spiritual death, it speaks also of physical death, and again it speaks of eternal death.

**1.** Spiritual Death. I read from **Genesis 2:16**, **17**:

"And the Lord God commanded the man, saying, of every tree of the garden thou may freely eat: but of the tree of the knowledge of good and evil, thou shall not eat of it: for in the day that thou eat thereof thou shall surely die."

This is precisely what God said, and this is precisely what took place: in the day, and at the moment, when Adam and Eve disobeyed God in eating of the forbidden tree, they surely died. Satan had lied to them when he said, "Ye shall not surely die" (**Gen. 3:4**). It is true that they did die physically at that time: we shall be dealing with that phase of our subject later; but they really died; they died spiritually, and they died instantly.

Death in this sense means separation from God, Who is the source of life; and this separation took place when they sinned.

Let us now turn to the book of Matthew. I read in the 8th chapter, verses 21, 22:

"And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow Me; and let the dead bury their dead."

The meaning here, quite obviously is, "Leave the (spiritually) dead to bury their own (physically) dead." Evidently the man's father had not yet died physically; he only wanted to wait for that, before he should follow the Lord.

Now let us look at **John 5: 24**:

"Verily, verily, I say unto you, He that hears My Word, and believes on Him that sent Me, has everlasting life, and shall not come into condemnation; but is passed from death unto life."

From this we see that those who are unsaved are already dead spiritually, though they are physically alive; and that when one becomes saved he is not merely reformed, or improved; but he has passed out of death into life.

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."

The trouble with the lost,· as is shown here, is that they are dead, "being alienated from the life of God," the source of life.

The only escape from this state of spiritual death, as these Scriptures have taught us, is through believing the gospel and receiving the Lord Jesus Christ as a personal Savior. Some of us are thankful that we have done these things, and have passed out of death into life. Let us now read Colossians, chapter 2, verses 13 and 14:

"And you, being dead in your sins and the uncircumcision of your flesh, has He quickened (made alive) together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross."

And going back to Ephesians, let us read in chapter verses 1-5:

"And you has He quickened (made alive), who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience: among whom also we all had our conversation (manner of life) in times past in the lusts (desires) of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, has quickened us together with Christ."

So then we are left in no doubt about it. Spiritual death is real, and it is terrible. On every hand we are surrounded by the dead. The unregenerate man is dead, and because he is dead, like everything else that is dead, he is corrupt; and because he is dead and corrupt, he corrupts and defiles all who have contact and fellowship with him. It may be true and it may not be true that, as some say, "millions now living will never die"; but it is most certainly true that millions now living are already dead.

**2.** Physical Death.

In **Genesis 3:19** the Lord God said to Adam:

"In the sweat of thy face thou shall eat bread, till thou return unto the ground; out of it was thou taken; for dust thou are, and unto dust shall thou return,"

And in **Genesis 5:5** the record says:

"And all the days that Adam lived were nine hundred and thirty years: and he died."

In **Genesis** **6:17** God said unto Noah:

"And, behold, I even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die."

Turning now to the. New Testament, in the 16th chapter of Luke, verses 19 to 21 we have a narrative concerning two men who lived in the same town, one of them very poor and the other very rich. In verses 22 and 23 we read:

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: and in Hades" he lifted up his eyes, being in torments, and sees Abraham afar off, and Lazarus in his bosom."

From this story we see that neither Lazarus nor the rich man ceased to exist at physical death. Lazarus was saved and the rich man was lost, but both Lazarus and the rich man-no longer rich, by the way, but inexpressibly poor!-continued in conscious existence after passing through physical death.

Now we shall read **John 11:11-14**:

"These things said He: and after that He says unto them, Our friend Lazarus sleeps; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead."

This, of course, was another Lazarus, the friend of our Lord who lived at Bethany with his sisters Mary and Martha. From this passage we see that for the child of God death has been robbed of its terror, and is only a sleep. But the sleep pertains to the body only. As we saw in the 16th of Luke, neither the saved man nor the lost man was asleep as to their spirits and souls. The bodies only were asleep.

Our next Scripture we take from the Revised, for reasons already explained, when we used the same passage in another connection. It is **Romans 5: 12-14**:

.The distinction between Hell and Hades will come before us in our study on "The Truth About Hell." The correct translation here is "Hades."

"Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned: for until the law sin was in the world; but sin is not imputed when there is .no law. Nevertheless death reigned from Abraham until Moses even over them that had not sinned after the likeness of Adam's transgression, who was a figure of Him that was to come." Here we find, as in a former study, that all men are accused of having sinned in Adam when he sinned in Eden; and it is explained that this is the reason why to this day man is subject to physical death.

"Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned for until the law sin was in the world; but sin is not imputed when there is .no law. Nevertheless death reigned from until Moses even over them that had not sinned after the likeness of Adam's transgression, who was a figure of Him that was to come." Here we find, as in a former study, that all men are accused of having sinned in Adam when he sinned in Eden; and it is explained that this is the reason why to this day man is subject to physical death twixt two, having a desire to depart, and to be with Christ; which is far better."

Paul was not worrying about death; he was ready for it: see what he wrote to Timothy as he was about to be executed in Rome. The record is in **2 Tim. 4:6-8**:

"For I am now ready to be offered, and the time of .my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them also that love His appearing."

And that other old warrior, Peter, talked the same: way. In **John 21: 18**, **19**, Peter had been warned by the Lord Himself that finally he would be crucified as his Lord had been. And now in his old age, in **2 Peter 1:13**, **14**, he writes:

"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has showed me."

Tradition, and probably reliable tradition, says that Peter was put to death by crucifixion, but that, at his own request, he was crucified with his head downward and his feet upward, because he felt unworthy to be crucified just as his Lord had been crucified. But in any event, Peter did not seem to be afraid to die.

And why should a Christian be afraid of death?

For him it is only a release from all sorrow, pain and woe. He has put his faith in his Savior Jesus Christ, "Who hath abolished death, and brought life and immortality to light through the gospel" (**2 Tim. 1:10**).

Then, too, for the Christian, there is always the "blessed hope" that he may not even pass through physical death. While it is written in **Heb. 9:27** that "it is appointed unto men once to die," some of us hope to be excused from keeping that appointment, for in **1 Cor. 15:51** it is written that "we shall not all sleep." When the Lord comes to catch away His own to meet Him in the air, He will find a great many people here believing on Him, and these will be changed, receiving their glorified bodies, and will go to heaven without passing through the grave.

O joy, 0 delight! Should we go without dying!

No sickness, no sadness, no dread, and no crying.

Caught up through the clouds with our Lord into glory,

When Jesus receives His own."

**3.** Eternal Death. This is simply an eternal prolongation of spiritual death. It is called in the Bible the "second death," and it will be spent in the lake of fire.

Let us read this word of the Lord Jesus, in **John** **8:24**:

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that 1 am He, ye shall die in your sins."

And He speaks again, this time the risen Christ, in **Rev. 2:11**, saying:

"He that over comes shall not be hurt of the second death."

In **Rev. 20:6**, it is written:

"Blessed and holy is he that hath a part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

Then after the thousand years there is the judgment of the Great White Throne, where the lost dead are judged. I read in **Rev. 20 11-15**:

"And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and Death and Hades\* delivered up the dead which were in them: and they were judged every man according to their works. And Death and Hades" were cast into the lake of fire. This is the second death, And whosoever was not found written in the book of life was cast into the lake of fire."

So speaks the Word of God. Take heed how ye hear.

\*The distinction between Hell and Hades will come before us in a later study. "Hades" is the correct translation here.

**THE TRUTH ABOUT HEAVEN**

Have you ever stopped to think of how little we know about Heaven? It is really quite remarkable how limited our knowledge is concerning that wonderful place to which we are going who have been born again and brought out of death into life. We once were on our way to Hell, and by the grace of God we are now on our way to Heaven.

Why, do you suppose, has not God told us more about Heaven?

It may be that you are thinking of **1 Cor. 2:9** as referring to Heaven, as indeed many do. The verse says: "Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him."

But that verse is not speaking of things in Heaven, as you will agree when you have read the verse that follows it (**1 Cor. 2:10**), which says that "God has revealed them unto us by His Spirit: for the Spirit searches all things, yea, the deep things of God." What the writer is speaking of in these verses is not things in Heaven, but rather the things contained in the Bible, the things between the lids of His blessed Book. They are the things which God has "prepared for those who love Him," and for no one else.

It is true that in the book of The Revelation we have some wonderful descriptions of the Heavenly city, New Jerusalem, and the view derived is entrancing; but much is left unrevealed, and we long to know more.

May I suggest a reason for this mystery? It is probably because if we know all about that celestial place to which we are bound, it would make us so eager to get there, so homesick for Heaven, that it would ruin us for our life here before we go hence. Paul got a glimpse of Heaven, and ever afterward be was "in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better" (**Phil. 1:23).** So great were the revelations that he was given a thorn in the flesh to buffet him, lest he should be exalted above measure (**2 Cor. 12:7**).It seems that God cannot trust us with such wonderful knowledge of our Heavenly home: it would be more than we could bear.

It is important for us to know that there is really a place called Heaven. Heaven is not a mere of being, any more than Chicago or New York is a mere condition of being. Chicago is a place; New York is a place; and Heaven is just as truly a place.

Think of the importance of this truth, as related to that other truth of the resurrection of our Lord. He rose from the dead in His body, and in that body He went up into Heaven. That precious body must be located in a place, and Heaven is that place. Then, too, think of this truth in relation to the present whereabouts of our loved ones, who are "absent from the body and present with the Lord." (**2 Cor. 5:8**). They must be located with their Lord in a place, and that place is Heaven.

And, remember that He said before leaving the earth for Heaven that He was going to "prepare a place" for us, that where He is we "may be also"

(**John 14:3**). The "place" He is preparing for us is in Heaven.

Heaven, where the Lord Jesus now resides, as well as the earth which He has visited in mercy, is the work of His own hands. By comparing **Heb. 1:10-12** with **Psalm 102:25-27** you will see that the Father has said to Him, "Thou, LORD,**1**·in the beginning thou have laid the foundation of the earth the heavens are the

**1** The name employed by the Father here in addressing the Son is "Jehovah."

work of Thy hands. They shall perish; but Thou remain; and they all shall wax old as does a garment; and as a vesture Thou shall fold them up, and they shall be changed: but Thou are the same, and Thy years shall not fail." "All things were made by Him; and without Him was not anything made that was made" (**John 1:3**. "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist (or, hold together)**1** (**Col. 1:16**, **17**). He is "upholding all things by the word of His power" (**Heb. 1:3**).

It was our Lord Jesus Christ Who was at the beginning the mighty Creator of all things, and He who created the suns, the stars and the planets, and hurled them into space, is now controlling them by His own mighty hand, keeping every one of them in its appointed path.

After "by Himself" purging our sins at Calvary (**Heb. 1:3**), He rose from the dead, and "passed through the Heavens" (**Heb. 4:14**), and now He sits "on the right hand of the throne of the majesty in the Heavens" (**Heb. 8:1**), "far above all principality, and power, and might, and dominion, and every name that is named" (**Eph. 1:21**). He is "made higher than the heavens" (**Heb. 7:26**). He is literally above all things.

All this is full of glorious meaning to us who have come to God by Him, for the Word of God assures us that in God's reckoning we have been crucified with Him, buried with Him, made alive together with Him, raised up together with Him, and are already seated with Him up there where He sits (**Eph. 2:1-6**). What wonderful exaltation for us, who by nature were the children of wrath, even as others (**Eph. 2:3**).

But just where is this glorious place called Heaven?

The Scriptures always speak of it as "up." But which way is up? When we point upward, we point straight away from the earth; but in China they do the same thing; and therefore "up" from North America, and "up" from China would seem to be in exactly opposite direction; and in that view of it, "up" would mean everywhere in general and nowhere in particular. Let us see whether the Bible throws any light upon our problem.

**1** We have the true meaning of this Greek word in our English word "consistency" the way a thing holds together. It refers to what the schoolmen call the law of gravitation. The truth is that gravitation is the power exercised by our mighty Lord Jesus Christ in preserving and guiding the universe He has created.

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Please turn to the 14th chapter of Isaiah, and read verses 12-14:

"How are thou fallen from Heaven, 0 Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation in the sides of the north: I will ascend above **the heights of the** clouds, **I will be like the** most High."

In a former study in this series on "The Truth About Satan," we learned that the one speaking here is evidently Satan himself, appearing in this passage as the real ruler, "the power behind the throne," in the Empire of Babylon. The Revised Version changes the word Lucifer to "daystar." The phrase, "fallen from Heaven," as well as the pride leading to his fall, points unmistakably to Satan (see **Luke 10:18**; **Rev. 12:7-12**; **1 Tim. 3:6**).

But let us look at the passage now as bearing upon our question concerning the location of Heaven. From it we learn that Heaven is (**1**) "above the stars of God"; it is (**2**) "in the sides of the north"; and it is (**3**) "above the heights of the clouds."

The "mount of the congregation" is evidently just another name for that place where the throne of God is located; for in **Psalm 82:1** God is seen standing "in the congregation of the mighty," where "He judges among the gods" (see **Job 1:1-6**; **1 Ki. 22: 19- 22**; **Dan. 4:17**).

But what is the meaning of the expression, "in the sides of the north"? The Revision reads, "in the uttermost parts of the north."

A similar expression occurs in **Psalm 48:2**, touching Mount Zion, "the city of the great King." It is described as "the joy of the whole earth," but it cannot refer to the earthly Jerusalem, which is in no sense "in the sides of the north," nor is it "in the uttermost parts of the north." The passage has reference rather to "Mount Sion, the city of the living God, the Heavenly Jerusalem," seen also in **Heb. 12:22**.

But there is a most significant passage in the 75th Psalm bearing upon our subject. Let us look at it together:

"Unto Thee, O God, do we give thanks, unto Thee do we give thanks: for that Thy name is near Thy wondrous works declare" (verse 1).

In this first verse God is addressed. But, beginning with verse 2, God Himself speaks, saying, "When I shall receive the congregation I will judge uprightly."

Here is a suggestion of "the mount of the congregation" seen in the 14th chapter of Isaiah, where we were reading a moment ago. Now read on in the; Psalm, beginning with **verse 3**:

"The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah. I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn: lift not up your horn on high: speak not with a stiff neck. For promotion comes neither from the east, nor from the west, nor from the south. But God is the Judge."

By the simple process of elimination, it is seen from this passage that judgment-the judgment which is from God-comes neither from the east, nor from the west, nor from the south; therefore it can come only from the north. This would imply that the throne of God in Heaven must be north from the earth.

And north is "up" from everywhere. The north pole is in the same direction from North America or China, Europe, or Africa, South America or Alaska; north is "up" from them all.

When "the glory of Jehovah" visited the prophet Ezekiel, as recorded in **Ezek. 1:4-28**, it came with a whirlwind which "came out of the north."

For several years recently the astronomers have been guessing the meaning of a "rift in the sky," an empty place in the northern firmament, where there seem to be no stars, though the area all around it is crowded with them. Was Job, by the Holy Spirit, writing of this "rift" when in **Job 26:7** he said,

"He stretches out the north over the empty place, and hangs the earth upon nothing"?

Also, we may well consider whether there is any connection between this empty place in the north and the fact, as the astronomers now agree, that our sun, with its whole family of planets, including the earth, is traveling in a northerly direction at the rate of twelve miles a second, or four hundred million miles a year. What does that mean? Whither are we going? Can it be that we are all hurrying toward that place where God sits, "in the mount of the congregation," where He will "judge uprightly"?

My friend, are you ready for the great change which must come to you sooner or later? Are you headed for Heaven? There is no way there but one, and that is the blood-sprinkled way.

At the end of that way there is the Heavenly city, described in **Rev. 21:23-27** we are told that that city has no need of sun or moon to shine in it, for the glory of God lightens it, and the Lamb is the light thereof. . . And there shall in no wise enter into it anything that defiles, neither whatsoever works abomination, or makes a lie: but they which -are written in the Lamb's book of life."

**THE TRUTH ABOUT HELL**

Heaven, as we have just seen, is a place, and a very real place, the place of eternal abode for the saved. Now we are to learn that Hell is also a place, and a very real place, the place of eternal abode for the lost.

The prevailing idea that Hell is a place where Satan is now reigning over the lost as king, is entirely unscriptural. Satan has not yet gone into Hell, though it is the place "prepared for the devil and his angels," according to our Lord's own statement in **Matt. 25:41**. In due time he and his angels will be cast into the lake of fire, which is Hell.

As a matter of fact, no one has yet gone into Hell, but a time is surely coming when, together with the devil and his angels, all will be cast into the lake of fire whose names are not found written in the book of life (**Rev. 20:15**).

There is a difficulty attending the study of "The Truth About Hell," owing to the fact that in the so called Authorized Version of the Bible, the Bible commonly used among us, there has been a carelessness in the translation of words relating to our subject. Let us meet this difficulty as fully as possible, and try to understand really what the Bible teaches about Hell.

The English word "Hell" occurs in the Old Testament 31 times, and it is always translated from the Hebrew word "Sheol," Strictly speaking, it should never have been translated "Hell," for Sheol and Hell are by no means identical. The Revisers in their Version have changed the translation the Old Testament, so that in the Revised Version of the Old Testament the word "Hell" does not occur.

The word "Sheol" is translated, even in the Old Version, 30 times into the English word "grave," and three times it reads "pit." These three times where we have the word "pit" are **Numbers 16:30**, **33** and **Job 17: 16**.

In the New Testament, according to the common version, the word "Hell" occurs 23 times. Twelve times it represents the Greek word "Gehenna," once (in **2 Peter 2:4**) it is from the word "Tartarus," and ten times it is from the word "Hades."

"Gehenna" really means "Hell." It is the place of everlasting punishment of the lost.

"Tartarus" also is a name for the place of eternal torment.

But "Hades," the New Testament equivalent of the Old Testament "Sheol," should never be translated "Hell." It is translated that way, however, ten times out of the eleven times it occurs in all the New Testament. The eleventh instance is in **1 Cor. 15:55**, where the common version reads "grave,"-"O grave, where is thy victory?"-and the Revised Version has changed it there to "death."

The Revised Version has corrected the translation of "Sheol' and "Hades," or rather, it has preserved the original words themselves, bringing them over into the English text without change in their form.

Sheol or Hades was originally in two parts. This will be seen by consulting the terrible story in **Luke 16:19-31**. This story is often spoken of as a parable, but there is no reason for calling it a parable. In none of His parables did our Lord name anyone, but in this historical record of the death of two men who lived in the same town upon the earth, the name of one of them is given. The scene is not in Hell, but in Hades; where the saved and the lost were separated by a bridgeless gulf, the saved being in joyous comfort, while the lost were in torment. So far as the Book reveals, the lost are still in Hades, and, they are, as the *rich* man was, still alive and conscious, having the power of speech and hearing, and in great suffering.

But it is not so with the saved. At the time of our Lord's ascension "when He ascended up on high He led a multitude of captives" (**Eph. 4:8-10**) but this was after He had "descended first into the lower parts of the earth," to release the souls and spirits of the redeemed and take them with Him into the third heaven. And so it is that in this present dispensation, or order of things, the saved who die are immediately absent from the body and present with the Lord, while the lost are still in Hades, awaiting their final doom in the lake of fire.

The most terrible language found anywhere in the Bible relating to the doom of the lost is that uttered by our Lord Jesus Christ Himself, and recorded in **Mark 9:42-48**, where the word He used is "Gehenna," properly translated "Hell," and where He warned men of the peril of being cast "into Hell, into the remembered that even the fire that never shall be quenched: where their worm dies not, and the fire is not quenched." He knew what He was talking about, and He spoke with authority. No one of us could ever know anything about it unless it were revealed to us, but He knew all about it; and He was on His way to the cross when He uttered this terrible warning;-the cross of Calvary, where He was to die to deliver men from going to the awful place He was describing.

And the punishment of the lost is everlasting: make no mistake about that. The doctrine of everlasting punishment is opposed by many, who argue, for instance, that the Greek word used to describe the punishment is the word "aionian," which means age-enduring; and therefore, as they say, it cannot be really endless. But it is the word everywhere used to define the unending being and glory of God Himself, as well as the unending bliss of the saved. If the bliss of the saved is endless, so also is the suffering of the lost. This Greek word "aionian" is used twice in **Matt. 25:46**, and it should have been translated twice alike, as it has been by the Revised Version, making it read, "And these shall go away into eternal punishment: but the righteous into eternal life."

The subject is most solemn. May God forbid that we should study it in cold blood!

And let it ever be remembered that even the lost-our own dear friends who are not saved-while they do not have eternal life, they do have eternal conscious existence; and, in the light of the Word of God we have been studying, this is awful to contemplate. The lost will go on, if they die out of Christ; they will go on forever, existing, and existing consciously, and suffering indescribably, without end, and without hope.

Remember too that these lost ones are already lost. It is not that they are in danger of being lost; they are "condemned already," because they have not believed (**John 3:18**). If they pass out of this phase of existence through physical death, their hope is forever gone.

Remember also that these lost ones are already dead. This we saw in our study of "The Truth About Death." It is not that they are threatened with death; they are already dead. Alive physically, but dead spiritually. And, as we saw also in that study about death, they are already as dead as they will ever be. What a terrible fate will be theirs unless we win them to Christ! We must win them, and We must win them now. There is not a moment to be lost, for at any moment they may go out from us into endless perdition. O may these things stir us, and stir us to action! "He that wins souls is wise"; and "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

**THE TRUTH ABOUT RESURRECTION**

Every great doctrine of Scripture has some place devoted to it In Scripture; some place where God has gathered His children about Him, so' to speak, and explained that particular doctrine.

For example, the 11th chapter of Hebrews deals with the doctrine of faith, the 13th of First with the doctrine of love, the 4th chapter of First Thessalonians with the doctrine of the Rapture, or catching away, of the saved to meet the Lord in the air, and the 24th chapter of Matthew unfolds as no other Scripture unfolds the doctrine of the glorious second coming of Christ to earth to reign.

These great pivotal chapters of the Bible have been designated as "standards" or "norms"; and it is well that the student of the Scriptures should carefully observe the principle of the norm in finding the true meaning of the Word of God.

Never use an IF to contradict a VERILY, VERILY, I SAY UNTO YOU. And never come to conclusions upon any doctrine of Scripture until you have compared all that the Scripture has to say about it, and particularly what it has to say about it in the norm, the passage devoted in detail to the doctrine you are studying.

Now, as we begin our study of the doctrine of resurrection - THE TRUTH ABOUT RESURRECTION-let us ask about the norm of the doctrine: where is the chapter or passage where the whole truth about resurrection is told?

I am sure that we shall all agree without hesitation about this question: everybody who is acquainted with the Scriptures knows that the 15th chapter of First Corinthians is the norm of the doctrine of resurrection. There is, as a matter of course, much testimony in Scripture concerning resurrection outside this chapter, but here is the standard; here is the norm of the doctrine.

Let us then look together at the opening verses of this chapter, this norm of the doctrine of resurrection. I read:

**1.** Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

**2.** By which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain.

**3.** For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

**4.** And that He was buried, and that He rose again the third day according to the Scriptures:

**5.** And that He was seen of Cephas, then of the twelve:

**6.** After that, He was seen of above five hundred brethren at once: of whom the greater part remain until this present, but some are fallen asleep.

**7.** After that, He was seen of James; then of all the Apostles.

**8.** And last of all He was seen of me also, as of one born out of due time.

What an array of testimony! What an unanswerable abundance of evidence! Think of it for a moment. Remember that this Epistle to the Corinthian church was written less than thirty years after the resurrection of our Lord. Remember also that the distance between Jerusalem and Corinth was not great, only a few hundred miles. Then try to imagine anyone venturing to tell such a story as that unless it was true; or anyone succeeding in getting folks to believe it unless it was true The resurrection of Christ has been described as the best attested great fact in human history. Experts in law have agreed that, according to the rules of evidence recognized throughout the civilized world, it would be easier to prove that Jesus of Nazareth rose from the dead than to prove that such a man ever lived as George Washington or Abraham Lincoln.

In the passage that follows, the Apostle flatly and definitely rests the case for the gospel itself upon the foundation of the resurrection of the Lord Jesus. Without it there is no gospel. Listen to him: **I Cor. 15:12-19**

**12.** Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?

**13.** But if there be no resurrection of the dead, then is Christ not.

**14.** And if Christ be not risen, then is our preaching vain, and your faith is also vain.

**15.** Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not.

**16.** For if the dead rise not, then is not Christ' raised:

**17.** And if Christ be not raised, your faith is vain; ye are yet in your sins.

**18.** Then they also which have fallen asleep in Christ are perished.

**19.** If in this life only we have hope in Christ, we are of all men most miserable.

You see how this Scripture makes everything in the gospel depend absolutely upon the foundation truth of the resurrection of Christ.

Let me ask you for a moment to look at the word "vain," occurring so frequently in these two passages from this chapter:

**1.** "By which also ye are saved, ... unless ye have believed in vain" (verse 2). Think of the terrifying suggestion that "ye have believed in vain." Have you any reason to suspect that the thing you have believed is not, after all, true?

**2.** "And if Christ be not risen, then is our preaching vain" (verse 14). But it was the preaching of the gospel that "turned the world upside down" (**Acts 17:6**). Could such a message, producing such a result, be untrue? Can such preaching be "vain"?

**3.** "And your faith is also vain" (14). Are you able to answer that? Has your faith proved to be "vain"? Or has it given you triumph in place of defeat; power instead of weakness; success displacing failure? Do you not know that such faith cannot be "vain"?

**4.** "And if Christ be not raised, your faith is vain; ye are yet in your sins" (17). Do you not know that you are not "yet in your sins"? A living Christian, a real live, honest to-goodness Christian, is the best of all proofs of the resurrection of the Lord Jesus from the dead.

The only logical conclusion is that those who have fallen asleep in Christ have not perished, and that since the Christian has this blessed hope before him, therefore he is not "of all men most miserable."

Now let us read a bit further: **I Cor. 15:20-26**

**20.** But now is Christ risen from the dead, and become the first-fruits of them that slept.

**21.** For since by man came death, by man came also the resurrection of the dead ..

**22.** For as in Adam all die, even so in Christ shall all be made alive.

**23.** But every man in. his own order: Christ the first-fruits; afterward they that are Christ's at His coming.

**24.** Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

**25.** For He must reign, till He hath put all enemies under His feet.

**26.** The last enemy that shall be destroyed is death.

Then there follows a long discussion of the general subject of resurrection, and, beginning with verse 51, there is a most wonderful revelation of truth. I read: **I Cor. 15:51-54**

**51.** Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed,

**52** In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

**53** For this corruptible must put on in- corruption (lit., incorruptibility), and this mortal must put on immortality.

**54.** So when this corruptible shall have put on incorruption (incorruptibility), and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Here we have a description of the first resurrection.

There are two resurrections. It is a mistake to suppose that the saved and lost will all be raised from the dead at the same time. There is no such thing as a "general resurrection"; rather, there is the first resurrection, and a thousand years later there is the second resurrection.

The first resurrection, like the annual harvest in Israel (**Lev. 23:9-22**), is in three parts: (1) Christ the First-fruits (2) the main harvest, they that are His at His coming; and (3) the gleanings, that is, those that are saved in the Great Tribulation following the catching up of those who are Christ's at His coming "in the air."

The rapture (that is, the catching up of the saved) is 'described in **1 Thess. 4:13-18**, which I will now read;

**13.** But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

**14.** For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

**15.** For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or precede) them which are asleep.

**16.** For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

**17.** Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so j shall we ever be with the Lord.

**18.** Wherefore comfort one another with these words.

This is the main harvest, the second part of the first resurrection, Christ Himself being the first-fruits. The third and last part of this first resurrection is described in **Rev. 20:4-6**, which I now read:

**4.** And I saw thrones, and they (the redeemed "armies" of **Rev. 19:14**) sat upon them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither **had received his mark upon their foreheads,** or in their hands (**Rev. 13:15-17**) and they lived and reigned with Christ a thousand years.

**5.** But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

**6.** Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

These are the gleanings of the harvest, and with them the first resurrection is completed.

The second resurrection, as we have seen in this last Scripture, does not occur until after the millennium, the thousand years of the personal reign of Christ on the earth. This is shown in the 20th chapter of The Revelation.

**THE TRUTH ABOUT JUSTIFICATION**

It was a great day for Antioch in Pisidia when a stranger named Saul, now known to us as the great Apostle Paul, visited that city and preached the gospel of the grace of God. We have his message in the 13th chapter of The Acts, and it is the first sermon from him which we have recorded anywhere. Of course, here as elsewhere, he preached "Jesus and the resurrection." Let us observe particularly the 38th and 39th verses: - **Acts 13:38-39**

**38.** Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. That was wonderful, but that is not all. Let us read on:

**39.** And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Forgiveness is wonderful, but justification is even more wonderful.

A criminal in court, convicted of crime, may be forgiven; the governor may give him a pardon, and he may go free. But he is still reckoned a guilty man.

Justification is a far different thing. Justification is the act of God in reckoning righteous the man who takes his place under the shelter of the shed **blood** of Christ. Our sins were imputed, that is reckoned, unto Christ, and Christ's righteousness is imputed unto us. It is God Himself, the Righteous Judge, who justifies us. It is as if the believer had been in court and found himself acquitted, vindicated, justified, as if he had never sinned in all his life. On the cross of Calvary the Son of God was made sin for us, that we might be made the righteousness of God in Him (**2 Cor. 5:21**).

Justification, of course, must be by grace; otherwise none of us could have it, for we are by nature unjust and ungodly. "There is no difference: for all have sinned, and come short of the glory of God; being justified freely through the redemption that is in Christ Jesus: Whom God has set forth to be a propitiation through faith in His blood, that He might be just, and the justifier of him which believes in Jesus" (**Rom. 3:23-26**).

Mark that word, "that he might be just." He had to find a way to be just; he could do nothing wrong; he must find a right way to save us; and it is the marvel of the gospel that the righteous God found a way righteously to reckon, righteous "him which believes in Jesus."

Justification, like everything else in our salvation, is by grace through faith plus nothing.

This is all true concerning our justification before God, but there is another justification before men, which is by works, and not by faith only. On this point let us look at two Scriptures, which are thought by many to contradict each other. The first is **Romans 4:1-5**: father, as pertaining to the flesh, has found?

**2.** For if Abraham were justified by works, he has whereof to glory; but not before God.

Mark that word, "not before God"; for it is the key to our problem.

**3.** For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

**4.** Now to him that works is the reward not reckoned of grace, but of debt.

That is plain enough. If a man does a job of work < and we pay him for it, we have not done him a' favor; we have only paid a debt.

**5.** But to him that works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness.

Now, before turning to the other Scripture we have in mind, let us glance for a moment at **Rom. 3:28**, which says:

**28.** Therefore we conclude that a man is justified by faith without the deeds of the law.

Let us now go to that Scripture which at first glance seems to directly oppose the passage in Romans 4. It is in the 2d chapter of James. I read, beginning with verse 14:

**14.** What does it profit, my brethren, though a man say he has faith, and have not works? Can faith save him?

In the Revised Version, it reads, "Can **that** faith save him?" Can the faith he says he has save him? Let us see; for he may only be professing to have faith; and there must be more than profession: profession alone never saved anyone. Let us read on: **James 2:15-23**

**15.** If a brother or sister be naked or destitute of daily food,

**16.** And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

What, indeed? It would be better to say nothing at all to the poor fellow, unless you do something to relieve his distress. Otherwise, "what does it profit?"

**17.** Even so faith, if it has not works, is dead, being alone.

Living faith is the faith that saves, and living faith alone will save. Dead faith never saved anyone.

**18.** Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

You see.? What James is here speaking of is something that men may see. Men cannot look upon our hearts as God can; and the only way we can be justified in the sight of men is by what they are able to see. We cannot show any man our faith except by our works; and our works may speak for themselves, for by them our fellow men may be convinced of the reality of our faith.

**19.** Thou believe that there is one God; thou do well: the devils also believe, and tremble.

Nobody is saved through believing merely "that there is one God." Saving faith is that faith which rests the soul upon the Lord Jesus as God's Son and our Savior.

**20.** But wilt thou know, O vain man, that faith without works is dead?

**21.** Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

**22.** See thou how faith wrought with his works, and by works was faith made perfect?

**23.** And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.

Here James uses Abraham's experience to prove his case, as did Paul in Romans 4 to prove his. But Paul referred to the time when, long before Isaac was born, God promised to Abraham that Isaac should be born; and Abraham believed God, and was then and there justified "before God." That is then Abraham was saved. But James points to a time, perhaps forty years later, when Isaac had become a strong lad, able at least to carry a load of kindling wood up the mountainside, and Abraham showed by his works that he had believed God all the time. "And" says James, "he was called the friend of God." Who called him that? God called him that, for in **Isa. 41:8** He spoke of him as "Abraham my friend"; but men called him that, too, for in **2 Chron. 20:7** it is written, "Did not Thou, O our God, drive out the inhabitants of this land before thy people Israel, and give it to the seed of Abraham thy friend forever?" It was when Abraham had opportunity to prove his faith by his works that he was justified before men.

Justification before God is what saves us, and that

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**THE TRUTH ABOUT SANCTIFICATION**

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as the holy city. Neither the holy land nor the holy city has ever been sinlessly perfect; they are a land and a city set apart for God and by God for special purposes; therefore they are sanctified or holy.

Sometimes the words are applied to things, as of the "holy garments" of the priesthood, the "holy anointing oil," etc.The word signified' merely that these things were set apart for special purposes.

Sometimes the words are applied to days or events, as "the holy sabbath day" of the Old Testament, or "the holy feasts," or the "holy convocations" related to the feasts. There is no implication that the sabbath, for instance, was a sinlessly perfect day, but only that it was a day set apart for God.

Sometimes the words "sanctified" and "holy" are applied to persons. God Himself is often called holy; the Spirit of God is the Holy Spirit or the Holy Ghost; and the Son of God, even before His incarnation, was spoken of as "that Holy Thing" that should be born. The angels are called "the holy angels." The meaning, in all these cases is not as touching the undoubted sinlessness of God or of His angels; it is only that He and they are in a class set apart.

And so it is when these words are applied to Christians. None of us, not one among us, is sinlessly perfect; and yet God calls us "saints," which means sanctified persons, holy persons, persons set apart for God.

When these words are applied to us they are used in three ways: First, we have been sanctified; second, **we** are being sanctified; and, third, we are yet to be sanctified. Let us look at these three uses of the words, as the Scriptures relate them to us who are Christians, God's born-again ones:

**1.** **Positional sanctification.** At the time of our new birth we are set apart for God. From that moment the believer is positionally and this position is never changed afterwards. God calls him a saint, that is a sanctified person, a holy person, a set apart person. By the will of God "we are sanctified through the offering of the body of Jesus Christ once for all" (**Heb. 10:10**). This makes us "saints" and "holy brethren" (**Phil. 1:1**; **Heb. 3:1**).

**2. Experiential sanctification.** The word "experiential" in this connection is to be preferred above "experimental," for it is not a matter of experiment, but rather a matter of experience. In this sense of sanctification the process is gradual. As the believer grows in grace and in the knowledge of Christ, he more and more walks as becomes a saint, and he is changed into the same image (that is, the image of Christ), from glory to glory, even as by the Spirit of the Lord" (**2 Cor. 3:18**). Our Lord prayed for us in this connection in **John 17:17**: "Sanctify them through Thy truth: thy Word is truth." And again, in the 19th verse of the same chapter, He said, "for their sakes I sanctify Myself, that they also might be sanctified through the truth." He loved the church, and "gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (**Eph. 5:25**, **26**). And in **1 Thess. 5:23** the Apostle prays for the saints, saying, "And the very God of peace sanctify you wholly; and I pray that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ"; and then, in verse 24, He adds this assuring word: "Faithful is He that calls you, Who also will do it."

**3. Consummate sanctification.** This will be accomplished at the end of the road, when the process of experiential sanctification is completed. "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (**1 John 3:1-3**). Now we see Him but dimly, "as through a glass darkly; but then face to face" (**1 Cor. 13:12)**; but then-

"By one glance, His face transforming,

We shall then His image bear;

Christ His promised word performing,

We shall then His glory share."

Now we have seen that God has sanctified us, and that we are exhorted to sanctify ourselves. That is to say, God has set us apart for Himself, and He desires that we should set ourselves apart for Him. He had made us saints, and He asks that we walk as becomes saints (**Rom. 16:2**; **Eph. 5:3**; **Titus 2:3**).

And not only so, but we are called upon also to sanctify God. In **1 Peter 3:14**, **15**, it is written: "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in. your hearts; and be ready always to give an answer to every man that asks you a reason for the hope that is in you with meekness and fear."

But how may we sanctify the Lord God in our hearts? We may do this by giving Him a set-apart place in our hearts; by giving Him the FIRST place, seeking always to serve Him, and to please Him in all things. Let our life motto be like the first utterance of all Scripture: -"IN THE BEGINNING GOD."

There is another use of the word "sanctified" in **1 Cor. 7:14**:

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy."

What we have here may be called sanctification by contact. The unbelieving husband of a Christian wife, or the unbelieving wife of a Christian husband, is sanctified by contact with the believing partner, and this sanctification extends to their children. (The word for "holy" is identical with that for "sanctified.") That this sanctification is not is' shown by the 16th verse, which says, "For what know thou, O wife, whether thou shall save thy husband? or how know thou, O man thou shall save thy wife?"

Here we have sanctification without salvation. The unbelieving husband of a Christian woman, or the unbelieving wife of a Christian husband, *is* sanctified, that is set apart in the reckoning of God, as are also the children of these mixed marriages. God is particularly interested in them, and solicitous for them; **for** what father would not be thus interested and solicitous concerning his own son's wife, or his own daughter's husband, or their children?

Under the Old Covenant, whatsoever touched a sanctified altar was itself sanctified by this contact. In **Exodus 29:37** it is written: "Seven days shall thou make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever touches the altar shall be holy"; and in **Exodus 30:29** it is written: "And thou shall sanctify them, that they may be most holy: whatsoever touches them shall be holy." Our Lord made reference to this sanctification by contact in His teaching in **Matthew 23:17-19** when He said: "Whether is greater, the gold, or the temple that sanctifies the gold? . . . whether is greater, the gift, or the altar that sanctifies the gift?"

All this is true, but let no one assume that it gives warrant for putting on the unequal yoke in marriage. It deals only with those who, having been married before conversion, find themselves bearing the unequal yoke resulting from the conversion of one or the other partner to the marriage. The Apostle teaches, in **1 Cor. 7**, that in such a case, if the unbelieving partner is willing to go on in the marriage relation, then the believer should also go on, and in such a case the believer is assured of God's solicitous interest in them and their children. It is a delightful illustration of God's gracious interest in our welfare and that of those related to us.

**THE TRUTH ABOUT REDEMPTION**

Redemption means to deliver by paying a price. The doctrine of redemption is illustrated by the delivering of Israel from Egyptian bondage.

Redemption is entirely the work of God Himself; it is through a personal redeemer; it is by blood; and it is by power. God Himself delivered Israel; He did it through Moses as the personal redeemer or deliver; He did it by the blood of the Passover lamb; and He did it by making bare His mighty arm and by power bringing them out, not only from the bondage of Pharaoh the king of Egypt, but out of Egypt itself.

Thus it is in our own redemption. God Himself does it; He does it through Christ the true Redeemer; He does it through the blood of "Christ our Passover" (**1 Cor. 5:7**); and finally He will deliver us, not only from the power of Satan as this world's prince, but from the world itself.

Under the law, provision was made for the redemption of persons and of inheritances, and in this there is beautiful typical teaching:

**(1)** Redemption must be accomplished by a relative, the next of kin (**Lev. 25:48, 49**) ;

**(2)** the kinsman-redeemer must be able to redeem (**Ruth 4:4-6**; **Jer. 50:34**; **John 10:11**, **18**); and

**(3)** the righteous price of redemption must be paid (**Lev. 25:27**; **1 Pet. 1:18**, **19**; **Gal. 3:13**).

There are three Greek words in the New Testament translated "redemption," and by these the full truth of redemption is illustrated:

**1.** Agorazo, meaning "to purchase in the market."

**2.** Exagorazo, meaning "to buyout of the market."

**3.** Lutroo, meaning "to loose," or "to set free by paying a price."

The imagery is that of a slave market. The sinner is in slavery; he is "sold under sin" (**Rom. 7:14**), and is sentenced to die, for "the wages of sin is death" (**Rom. 6:23**). The Son of God became the Son of man, that He might be our Kinsman-Redeemer; and He by the purchase price of His own precious blood has gone into the market; He has purchased us there in the market; then He has taken us out of the market, so we shall never again be exposed for sale; and He has loosed us, setting us free. It is of this that John sings in **Rev. 1:5 6**, RV:

"Unto Him that loved us, and loosed us from our sins by His blood; and He made us a kingdom, to be priests unto His God and Father of Him be the dominion and the glory forever and forever. Amen."

The first promise of a Redeemer is written in **Gen. 3:15**, where to the serpent God said:

"And I will put enmity between thee and the woman, and between thy seed and her seed! it shall bruise thy head, and thou shall bruise His heel."

Here begins the "highway of the Seed," going down through Abel, Seth, Noah, Shem, Abraham,. Isaac, Jacob, Judah, David, Immanuel-Christ. The Seed of the Woman came in His first advent nineteen centuries ago, and His heel was bruised at Calvary. At His second advent He will bruise Satan's head.

To "the church which is His body" the promise is given in **Rom. 16:20**:

"And the God of peace shall bruise Satan under your feet shortly."

In the believer's calendar there are three days of redemption, two of which are already past, the third being yet future:

**1.** The first of our three days of redemption was that wonderful day at Calvary, when our Redeemer laid down the precious price of our redemption in His own blood.

In our study of The Truth About Justification we learned that our salvation is not only gracious; it was also righteous. And this truth we must learn if we are ever to apprehend the true meaning of the gospel of our salvation. We were all lost, sold under sin, and sentenced to die. And the sentence was just; it was righteous; we deserved to die. "For there is no difference: for all have sinned, and come short of the glory of God; being justified freely (or, free, without cost to us) by His grace through the redemption that is in Christ Jesus: ... that He might be just, and the justifier of him which believeth in Jesus" (**Rom. 3:22-26**).

**2.** The second day of redemption for the believer was the day when he took his place under the shelter of the precious blood, and became numbered among the redeemed of the Lord. It is of that day we sing:

"O happy day, that fixed my choice

On Thee, my Saviour and my God.

Well may this glowing heart rejoice,

And tell its raptures all abroad.

Happy day! Happy day!

When Jesus washed my sins away!"

How good it is to be able to say, "I am saved!

Saved, and safe! Safe, and safe forever! Hallelujah, what a Savior, and what a salvation!"

**3.** And the third day of redemption for the believer is that wonderful day when the Redeemer will come again, and our bodies will be transformed and made like His own glorified body.

For that day we are waiting-"waiting for the adoption, to wit, the redemption of our body" (**Rom. 8:23**). "For our conversation (or, citizenship) is in heaven, from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our body (or, the body of our humiliation), that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (**Phil. 3:20**, **21**).

This third day of redemption will be when the work which is now going on is finished. As soon as the church of God is made complete, the church which is Christ's body, "the fullness of Him that fills all in all" (**Eph. 1:22**, **23**). Then He will immediately descend from His place "far above all heavens" (**Eph. 4:10**; **Heb. 7:26**); from thence He will come down into the air, and catch up His own- all the saved, dead and living; all the redeemed of all the ages- to meet Him there. He is now gathering out from the nations a people for His name; and "after this" He will return, to re-establish the house of David (**Acts 15:13-18**).

But that day of redemption will not be for the church only; it will also be the day of redemption for Israel His ancient chosen and covenant people. For the present they are set aside, as a nation: Blindness in part is happened to Israel; but it is only until the church be completed. It is neither complete nor final. It is not complete, but only "in part": some Israelites are getting saved al1 the time; and it is not final, for it is only "until" God finishes the work of calling out the church. "And so," when this work is completed, then "all Israel (that is, all of Israel then living on the Lordshall be saved: as it is written, "There shall come out of Sion the Deliverer (just another word for Redeemer, see **Isa. 59:20**), and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins" (**Rom. 11:25-27**)

As sure as God Himself can make it, the day of redemption for Israel is coming. He knows them, and He knows all about their sins, but He has set His love upon them, and He has made great promises to them. One day His "people shall be all righteous" (**Isa. 6:21**). "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them, unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (**Jer. 31:33**, **34**).

And in Israel's great day of redemption, they will be gathered into the promised land. "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen (that is, the Gentile nations): but I have gathered them unto their own land, and have left none of them anymore there" (**Ezek. 39:28**).

Furthermore, when Israel is thus redeemed, then will come the universal blessing for which the whole world is waiting. For then "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (**Isa. 27:6**).

In concluding this study let us look at the **25th chapter of Isaiah**, beginning with **verse 6**-9, Revised Version:

**6.** And in this mountain (Mount Zion, the place of the throne of David in Jerusa**lem) will Jehovah of** -hosts **make unto all** peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

**7.** And He will destroy (swallow up) in this mountain the face of the covering that covers all peoples, and the veil that is spread over all nations.

**8.** He has swallowed up death forever; and the Lord Jehovah will wipe away tears from off all faces; and the reproach of His people (that is, Israel) will He take away from off all the earth; for Jehovah has spoken it.

**9.** 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 Jehovah; we have waited for Him, we will be glad and rejoice **in His salvation.**

What a glorious prospect: Redemption for the believer, redemption for Israel, and redemption for the world! May the Lord hasten it in His time!

**The end**