

Typical Evangelistic Sermons

By Eighteen S.D.A. Evangelists

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FOREWORD

AT a meeting of the Ministerial Association Advisory Council, in December, 1939, a volume of evangelistic sermons was proposed, each presentation to be prepared by a different evangelist. Such a plan was formulated because it was thought best not to have any one evangelist write an entire series, or to set forth any one individual as a denominational model. It was believed that by enlisting the services of a score of able, experienced, successful men for one message sermon each, a product could be secured that would prove to be a distinct stimulus to younger workers, as well as of keen interest to all ministers to see how others treat an evangelistic theme of importance. The proposed plan was well received by the Advisory Council. A committee of five was then named to formulate a plan of procedure. This committee requested each of the evangelists selected to choose topics from an accompanying list, upon which he preferred to write. To each of these evangelists, the following guiding paragraph was sent:

“We desire to have exemplified an effective approach and development of a great theme, together with a real heart appeal-in short, to capitalize the possibilities of one of God’s great truths for the hour to those not of our faith. Three principles should prevail: (1) Making Christ the central theme of every discourse, (2) making the threefold commission of Revelation 14 the binding principle in the series, and (3) making every sermon tell in preparing the soul for the coming of the Lord. Undoubtedly some chart, diagram, or device would be used in connection with certain of the presentations. Miniatures of these should doubtless accompany the manuscript, so as to make clear the various factors that enter into a successful evangelistic sermon. Great care should, of course, be exercised to state all historical or other facts exactly, and to quote citations accurately.”

A committee of judges was next named to make the final selections. This volume constitutes the result. These messages are not sent forth as super sermons, polished to a high degree of literary perfection, but rather as typical sermons actual presentations-drawn from successful and experienced evangelists. They are not presented as models for copying, but rather for comparison. Another feature of value is that one may see what sort of preaching outline others use in presenting a given theme, and likewise the kind of handbill or chart employed. Becoming dignity, and Biblical and spiritual emphasis, blended with winsome appeal, constitute the ideal for which we must and do strive. The book is now sent forth with a prayer that it may prove a real blessing and distinct stimulus to our workers generally.

It is hoped that if this sermon volume is well received, a second will follow later with yet other writers and other topics, especially stressing our testing truths and demonstrating the most effective appeal-the latter constituting one of the most vital, yet often one of the weakest, features in public evangelism.

MINISTERIAL ASSOCIATION OF

THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

Washington, D.C. August 1, 1940.

INTRODUCTION

THE hour is late, and the end of all things earthly is near and hastens greatly. The long controversy between the forces of good and evil is almost ready for its terrifying and eternal climax. Immediately preceding this fateful hour, the message of God is to be proclaimed in clarion tones, and the Holy Spirit is to work in human life with unrestricted power. Called of God, each evangelist is now to stand in his place facing the demands of a confused world with fruitfulness in his service and with the knowledge of assured triumph for his cause. He is to accept the challenge of lost men who can be saved only through acceptance of the gospel of Christ, which “is the power of God unto salvation to everyone that believes.”

In its proclamation, this message of salvation is to be so convincing that skeptics will be confounded, so constructive that even firmly entrenched theory will vanish before immovable truth, so simple that the ignorant will clearly understand, so mighty that opposing forces will surrender, so charged with divine power that human philosophy will be swept aside, and so impregnated with the word of the living God that all who read or hear will recognize God’s voice.

It is tragic to note the poverty of united thought and the almost total absence of authoritative preaching in the ministry of modern Christendom. Because of this confusion and uncertainty, men have largely lost their love for God’s word and their respect for God’s professed ministry. While many earnest souls long for light and truth, they appear compelled to grope and stumble in the dark, frantically grasping at anything within reach in the hope that what they secure will ultimately lead them to their desired haven.

How refreshing to find in such times as these that the ministry of the Seventh-day Adventist Church has never lost its consciousness of the value of certain fundamental doctrines and prophecies which are frequently and rightly called pillars of the faith. These are sound, safe, and spiritual.

These doctrinal pillars occupy so prominent and important a place in our evangelistic preaching that they enable our ministers with one voice, yet withal in many tongues, to proclaim them the world around, with results that produce one great family of believers, who individually and collectively form what constitute God’s remnant church. These members are instructed doctrinally and equipped spiritually to meet Christ when He “shall appear the second time without sin unto salvation.”

Because our ministry speaks with this one voice, this volume has been prepared and is submitted as a Ministerial Reading Course book for our evangelists and evangelistic workers the world around. It contains sermons preached by almost a score of evangelists, drawn from so wide a field as Asia, Africa, North America, Europe, and Australia. It should serve as a most helpful stimulus from the angle of method employed as well as of the value of its content.

Recognizing that “the work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances” (“Testimonies,” Volume V, page 463), we heartily commend this timely volume to the ministry of the Seventh-day Adventist Church.

If the purpose of this book is realized, it will undoubtedly occupy an important place in inspiring the growing ministry of the Seventh-day Adventist Church to play its part in proclaiming God’s present truth with such skill and clarity as to call for the full revelation of the Spirit’s power in the finishing of the work of God in this generation.

W. GORDON TURNER

1. THE DREAM OF WORLD EMPIRE

(Daniel 2)

SERMON OUTLINE

1. Introduction:

The background of and circumstances surrounding the king’s dream. Verses 28, 29. The wise men, and their position in the kingdom. Verses 2, 3.

2. The religion of Babylon put to the test and found wanting. Verses 4-12.

1. The death decree. Verse 12.
2. Deliverance through Daniel. Verses 13-30.

3. The dream revealed. Verses 31-35.

4. The Interpretation of the dream. Verses 36-45.

1. Babylon, the head of gold.
2. Medo-Persia, the breast and arms of silver.
3. Greece, the belly and thighs of brass.
4. Rome, the legs of Iron.
5. Feet and toes of Iron and clay, nations of divided Rome. Efforts to unite into another world empire.

5. The kingdom of heaven.

1. Stone cut out of mountain, the everlasting kingdom of God.
 - a. Kingdom of God and kingdom of glory.
 - b. Supernaturally established.
 - c. Thy kingdom come.

By TAYLOR G. BUNCH
Battle Creek, Michigan

1. Introduction

NEBUCHADNEZZAR was the greatest king of ancient Babylon, which is designated in Scripture as “the glory of kingdoms.” He was a wise ruler, and was interested in the future welfare of his people. One night, as he lay on his bed thinking of and planning for the future, he fell asleep, and the subject of his waking thoughts became the subject of his dreams. While the dream made a profound impression on his mind, the king was unable to recall it, and therefore “his spirit was troubled, and his sleep brake from him.” (Daniel 2:1.)

The Babylonians attached great importance to dreams, especially those given to a king, for the king was also the chief priest, or Pontifex Maximus, of the gods of Babylon, to whom he owed his position, and a dream was supposed to be a revelation of the will of the gods. During the remainder of the night Nebuchadnezzar restlessly tossed upon his deeply cushioned and richly covered couch.

He impatiently awaited the dawn of day, and then he summoned a herald to call the wise men to the royal palace to reveal the forgotten dream and make known its interpretation.

2. Religion Put to the Test

In a previous test of scholarship the four Hebrew youth had triumphed gloriously and had been proclaimed ten times wiser than all the other wise men of Babylon. Now their religion is to be placed on trial to demonstrate its superiority over that of the Babylonians. Their captors had boasted that the secret of their victories over all the nations, including the kingdom of Judah, was the superiority of their gods. They had doubtless tauntingly reminded Daniel and his companions of this as the cause of their captivity. Now an event takes place that completely refutes these charges. The gods and the religion of the Babylonians are put to the acid test.

Many times the wise men had been called upon to interpret the dreams of their king. Each time they had drawn from him sufficient information to form a basis for their cunning and man-made interpretations. The unsuspecting king usually related his dream, and the wise men withdrew, supposedly to consult the gods, but in reality to concoct an interpretation that would suit the pride and fancy of the king. But now the king himself could not recall his dream, and, having told them this, he became angry when they requested that he relate what he had seen. He threatened terrible judgments if they refused or failed to comply with his demand for a recounting and an interpretation of his dream, and promised rich rewards if they did what they pretended to be able to do. The cunning and crafty wise men were definitely confused, and they sought desperately, but in vain, to find a way of escape from the trap into which their own wicked devices had led them.

Nebuchadnezzar was determined to compel the wise men to reveal the information if they had it, or acknowledge their inability to do so. He charged them with stalling for time with the hope that he would recollect and reveal to them the dream, or lose interest in it, or till they could invent a way of escape. The king made them a proposition that was not at all unreasonable: If they could give the proper interpretation after knowing the dream, they could also reveal the dream itself. If the dream had been given by the gods, they could as easily reveal the dream as its meaning. Driven into a corner from which there was no avenue of escape, the wise men were finally compelled to confess that their pretensions were false. In their desperation they charged the king with being unreasonable in his demands. They declared that such secrets were known only to gods “whose dwelling is not with flesh, and therefore he could be sure that “there is not a man upon the earth that can show the king’s matter.” They added, however, that since the wisdom of the world centered in them, there could be nothing gained by their destruction. Their argument was so manifestly weak that the king in his fury decreed the destruction of “all the wise men of Babylon.”

It was in the providence of God that the four Hebrews had not been called till after the other wise men had failed. Daniel asked Arioch, the captain of the king’s guard, why the royal decree was so hasty and ruthless. After being informed of what had happened, Daniel requested that the execution be stayed. The king had accused the wise men of trying to gain time, and yet he granted Daniel’s request for more time. He doubtless recalled Daniel’s superior wisdom and hoped that the young Hebrew could solve the puzzle. The twenty-four-hour reprieve gave opportunity for prayer. The four young men prayed far into the night, until the matter was revealed to Daniel in “a night vision.” Only the prayer of thanksgiving is recorded, and it is one of the most beautiful in Holy Writ.

3. The Dream Revealed

The next morning Daniel hastened to Arioch with the glad tidings. He asked that the execution of the sentence of death be stayed, not because the wise men deserved any credit for the revelation of the secret, but that they might share with the king the revelation of the true God, who does dwell with human flesh and reveals to His servants “the deep and secret things.” The deep-seated jealousy of the wise men toward Daniel gave place to the fond hope that he would succeed, for in his success lay their only hope.

The king’s confidence had been so shattered by the failure of his wise men that he was skeptical of Daniel’s ability to reveal the dream. The claim of the Hebrew captive seemed preposterous after the ancient men had failed. With cold and skeptical scorn the king asks, “Art thou able to make known unto me the dream which I have seen, and the interpretation thereof.” Daniel then reminded the king of the failure of the wise men, and, disclaiming all credit for himself, pointed to the God of heaven as the revealer of secrets, as the One who had given the dream to the king in order to answer his thoughts and make known to him “what shall be in the latter days.”

Daniel witnessed the return of confidence and the glow of admiration in the countenance of the king as he recounted to him what he had been thinking about the night he retired to sleep and to dream. The king recognized that what he said was true. This wise introduction prepared the king for the startling revelation of the dream itself. With the announcement, “Thou, O king, saw, and behold a great image,” the astonished king started forward in surprise. All came back to him in a flash of memory, and he knew that Daniel was not manufacturing a dream to save his life. One can almost hear the unspoken thoughts of the king’s mind, “Yes, my dream. I remember it now. How strange that I ever forgot it.” The king knew that the revelation of Daniel was no sham or forgery.

The image of the king’s dream was huge and gleaming. Its splendor was dazzling, and its appearance was terrible. It made a profound impression on the king because he and his subjects were image worshipers. No wonder he was so anxious to recall the dream and know the import of its message from the gods. Nebuchadnezzar had all his life worshiped gods of gold, silver, brass, iron, clay, and stone, but never had he known of one in which these materials and metals were combined. The head of glittering gold, the breast and arms of shining silver, the belly and thighs of glowing brass, the legs as pillars of iron, and the feet and toes of yielding clay mingled with iron, must have a very significant meaning, and this the king was determined to know. The image was that of a man, and, somewhat like the human body, deteriorated in value from head to feet. The head is the most valuable and important part of a man’s body, for it directs and governs the whole. The next section contains the heart, the lungs, and the chief instruments of labor.

Then follows the lower part of the trunk, the legs, and lastly, the feet and toes. Beginning with gold, the king of metals, the symbolic image ended with miry clay, or virtually mud.

In all ages nations have been symbolized by human figures. Florus represented Roman history by the figure of a man. The modern nations are thus symbolized. The human body is a fit symbol of human history and glory, for, just as the parts of the body make up the whole, so the separate kingdoms are but successive parts of the whole of human history. In the majestic metallic image all human power consolidated by human wisdom is represented. In the dream the mystic stone is cut out of the mountain "without hands," or "by no human hands." - James Moffatt. By divine power it is cast or rolled down the mountain and strikes the image on the feet and toes and the whole colossal fabric goes down in a heap of ruins. That which had seemed so strong and permanent becomes like "chaff," the symbol of that which is light, transitory, and worthless-that which is most easily destroyed. The stone that supernaturally strikes the image and shatters it to atoms, grows into; a mountain that fills the whole earth and supplants earthly kingdoms.

With the statement, This is the dream; and we will tell the interpretation thereof before the king," came the dramatic moment of the scene being enacted in the royal court of Babylon. A profound silence fell over the assembled listeners, broken only by the words of the Hebrew prophet. The anxious king, his princes, officers, soldiers, and especially the wise men, awaited with breathless interest the message that would bring hope or doom. The four Hebrews alone were calm and composed. Daniel was unawed by the human, because he had looked upon the divine. He could stand fearless before the greatest of earthly monarchs because, with trembling, he had bowed before the King of kings.

4. The Interpretation

The interpretation of Nebuchadnezzar's dream is one of the most sublime chapters in all profane or sacred history. In eight short verses is given the history of the world's pomp and power for 2,500 years. Beginning with Babylon it reaches past the rise and fall of ancient kingdoms, past the breaking up of Rome and the history of her divided state, representing the modern nations, past our own day, and on into the eternal state, when the dominion of the earth is restored to the righteous descendants of Adam, its first king. No earthly historian has ever penned such a history. Calvin Coolidge wrote a 500-word history of the United States, but here in 213 words Daniel covers the history of all nations for two and a half millenniums.

With what interest and astonishment the king must have listened to the announcement, "Thou art this head of gold." "The king is the state," declared King Louis of France. That the head of gold represented the empire of Babylon and not merely Nebuchadnezzar is evident from the statement, "After thee shall arise another kingdom." Daniel addresses Nebuchadnezzar as a "king of kings," which was a title then applied to him, as indicated by discoveries found by archeologists in the ruins of Babylon. The Babylonian Empire was represented by the head, the chief part of man, and the gold, the king of metals. During the reign of Nebuchadnezzar Babylon was indeed the head empire of the world. It was the golden kingdom of a golden age. The Scriptures call it "the glory of kingdoms," and its capital "the golden city., and "the beauty of the Chaldees' excellency."

Babylon had been founded by Nimrod 1,500 years before, and was at the very height of its glory during the reign of Nebuchadnezzar. It was the center of the world's wisdom and culture, and later of its corruption. It had been the birthplace and incubator of idolatry, and the breeding place of every false and counterfeit religion. Babylon was thus "the mother of all the abominations of the earth." It took courage for the young Hebrew prophet to tell the proud and haughty king that only the head of the image that represented the history of the world signified his kingdom, and that it would be superseded by another. God's decree for Babylon was far different from the meditations of the king as he retired on the night of his dream. He was sure that such a city and such a kingdom would stand forever. This belief was later manifested by the erection of a great image all of gold.

From a human viewpoint it seemed impossible that Babylon could be overthrown. But the empires that succeeded Babylon would be inferior, just as silver, brass, iron, and clay are inferior to gold. That the breast and arms of silver were symbolic of Medo-Persia, there can be no question. Both sacred and profane history speak with united voice in declaring that the kingdom of the Medes and the Persians conquered and succeeded Babylon. At the feast of Belshazzar, Daniel told the last king of Babylon that his kingdom would be "divided, and given to the Medes and Persians." (Daniel 5:28.)

Cyrus, the conqueror of Babylon, was one of the greatest characters of history, comparable to Nebuchadnezzar himself. Herodotus declared that "wherever Cyrus marched throughout the earth, it was impossible for nations to escape him." Of the nobility of his character, Dr. John Lord said: "The early Persians chose the bravest and most capable of their nobles for kings, and these kings were mild and merciful. Xenophon makes Cyrus the ideal of a king the incarnation of sweetness and light, conducting war with a magnanimity unknown to the ancient nations, dismissing prisoners, forgiving foes, freeing slaves, and winning all hearts by a true nobility of nature. He was a reformer of barbarous methods of war, and as pure in morals as he was powerful in war. In short, he had all those qualities which we admire in the chivalric heroes of the Middle Ages." "Beacon Lights of History," Volume 1, P. 56.

Just as God chose Nebuchadnezzar as "His servant" in the punishment of the nations, including the kingdom of Judah, so the Lord chose Cyrus as His instrument in executing His judgments upon wicked Babylon. Years before he was born, and more than a century before he conquered Babylon, the Lord foretold his birth and career, and even named him. He said of Cyrus, "He is My shepherd, and shall perform all My pleasure." He spoke of him as "His anointed," whose "right hand I have held." (Isaiah 44:28; 45:1-5.) The Lord has servants who are not directly numbered with His people, and among these are rulers of nations. Cyrus and Darius had probably been acquainted with Daniel while he was a leading figure of the Babylonian Empire, of which Media and Persia were provinces. They therefore immediately placed Daniel in positions of trust and responsibility in the new kingdom. Daniel doubtless showed Cyrus the prophecy of Isaiah regarding his mission as God's shepherd, and he was so profoundly impressed that he at once issued the predicted decree for the restoration of Jerusalem and its temple and worship. (Ezra 6:3-6.)

The kingdom that followed Medo-Persia is called the “kingdom of brass, which shall bear rule over all the earth,” and is identified by all historians as the kingdom of Greece. There are many who consider the rule of Greece rather than the rule of Babylon as the golden age, because of her galaxy of poets, painters, orators, statesmen, and writers. But the Lord pictures this period as an age of brass, with its glare and flare of pretense, but little real merit, and He assigns to it only the briefest place in the sacred records. On Mars’ Hill the apostle Paul spoke of the days of ‘boasted Greek knowledge and culture as “the times of this ignorance.” It is always true that “the wisdom of the world is foolishness with God.”

During the rule of Medo-Persia two lines of petty kings were contending for the supremacy over the turbulent Greeks in Macedonia. Philip of Macedon finally subdued the divided and contending states and founded the Grecian kingdom, with himself as the first king. His son Alexander became king of Greece at the age of twenty. For three years he had been a student of Aristotle. While Medo-Persia was declining and its power and glory were diminishing, Greece was gaining in power and influence and was preparing to seize the scepter of world dominion. Thus it has ever been in the history of nations—a battle for the survival of the strongest.

While Alexander was a great warrior and conqueror, he was never truly great and does not deserve the title of “Alexander the Great.” In character and wisdom as a ruler he does not compare with Nebuchadnezzar or Cyrus. He was a skillful general, cruel and ruthless. With a small but well disciplined Grecian army he entered Asia. In less than eight years he completely defeated the armies of the Persians in the battles of Granicus, Issus, and Arbela, and became the ruler of the world of his day. The “third kingdom of brass” exercised world sovereignty. It is said that the early Greek soldiers wore brass armor and were called the “brazen coated.”

“The fourth kingdom shall be strong as iron: forasmuch as iron breaks in pieces and subdues all things: and as iron that breaks all these, shall it break in pieces and bruise,” was Daniel’s interpretation of the “legs of iron” of the metallic image of Nebuchadnezzar’s dream. This fourth kingdom is again symbolized in chapter seven by a beast that was “strong exceedingly” and “had great iron teeth,” so that “it devoured and brake in pieces” all the other nations of the ancient world. The name of this fourth world power is nowhere given in the Old Testament, for it arose after the completion of the ancient canon of Scripture. It is, however, named in the New Testament. The testimony of historians, both secular and religious, speaks with united voice in identifying Rome as the next world kingdom after Greece. “The vision of the great image and of the four beasts, in every age of the church, and with a consent almost universal, have been referred to the same four kingdoms of history—the empires of Babylon, Persia, Greece, and Rome. Here the early fathers, the writers of the Roman church, the Protestants, all agree.” – “First Elements of Sacred Prophecy,” T. R. Birks, pp. 62,63.

For five centuries under its various forms of government, Rome ruled the world with a rod of iron. This kingdom was a despotism of the worst type, and is appropriately designated “the iron monarchy.” The historian thus describes the Roman Empire: “The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of imperial despotism, whether he was condemned to drag his gilded chain in Rome and the senate, or to wear out a life of exile on the barren rock of Seriphus, or the frozen banks of the Danube, expected his fate in silent despair. To resist was fatal, and it was impossible to fly. “Gibbon’s -Decline and Fall of the Roman Empire,” Volume I, pp. 133, 134.

Of the feet and toes of the image the prophet said: “Whereas thou saw the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou saw the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly brittle.” (Daniel 2:41,42, margin.) The nation that had broken other nations in pieces was destined to be broken in pieces. This is the unchanging rule of fate among individuals and nations. (Matthew 26:52; Revelation 13:10.) Evil visited upon others returns upon the heads of the perpetrators. While the strength of Rome was being sapped by vice, corruption, and internal strife, the barbarians were marshaling their forces on the northern frontiers of the empire, and during the third, fourth, and fifth centuries they broke through the barriers in an irresistible avalanche of blood and destruction, and established ten kingdoms upon the ruins of the empire of the Romans.

The kingdoms into which Rome was divided are symbolized by the feet and toes of the image and the ten horns of the fourth beast of Daniel seven. They were the Alemanni, the Heruli, the Vandals, the Ostrogoths, the Visigoths, the Franks, the Lombards, the Suevi, the Anglo-Saxons, and the Burgundians. In these ten kingdoms and their successors something of the iron remains, but only in its connection with yielding and fragile clay or brittle pottery. Today these kingdoms of divided Rome still exist, under modern names and forms of government; and some of them are as strong as iron and others are as weak as miry clay.

The dream image, with its interpretation, proves that human dominion and ruler ship deteriorate instead of improve. This is contrary to the claim of evolutionists that there has been a growth and improvement down through the ages. Of course there have been improvements in many respects, such as inventions, discoveries, and progress along scientific and educational lines. But in God’s estimation man has ever degenerated toward the earth from whence he was originally taken. Beginning with gold, human history and earthly kingdoms end in miry clay or mud.

Efforts to reunite the broken fragments of the Roman Empire were also foretold by the prophet: “Whereas thou saw iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to one another, even as iron is not mixed with clay.” (Verse 43.) “They shall intermarry,” is the James Molfatt rendering. The first efforts to weld these nations together were by force of arms. Charlemagne, Charles V, Louis XIV, and Napoleon tried to reunite them permanently through military power, and failed. Similar endeavors in this direction in the future will as ignominiously fail as have those of the past.

Another well-known effort of union has been by intermarriage between the ruling families. This was attempted on such a scale that when the World War began, the ruling families of the nations of Europe were practically all related. Queen Victoria was called the “Grandmother of Europe.” Intermarriage failed to bring union as signally as did force of arms.

An effort has been made through a League of Nations which was likewise doomed to fail, for the divine decree is that “they shall not cleave one to another, even as iron is not mixed with clay.” As long as some of these nations are as strong as iron and others are as weak and brittle as pottery, the strong will dominate the weak, and they will never amalgamate. Daniel said to King Nebuchadnezzar: “The dream is certain, and the interpretation thereof sure.” It has thus far been fulfilled to the very letter, and the remaining part will likewise come to pass as was predicted two and a half millenniums ago.

5. The Kingdom of Heaven

But there is to be one more universal kingdom. The stone that was “cut out” of the mountain without hands,” or without “human hands”, and that crushed to dust the various metals that represented earthly nations, was to become “a great mountain,” or government, and fill “the whole earth.” In interpreting this part of the dream, Daniel said: “In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” (Daniel 2:44.)

The closing scene in the great drama of human history, as represented by the symbolic image, is the brightest. Many dramas have a tragic ending, but this one ends in a scene of supernal splendor and celestial glory. The previous acts presented a sad picture of human weakness and failure, of the instability of earthly governmental machinery, and of the inability of fallen man to rule himself or others. Now the curtain is lifted on the final scene, which pictures the everlasting dominion of the kingdom of glory. In comparison how trifling and transitory are the pomp and pride of earthly monarchs how pale is the flickering torch of human glory!

In the rule of imperfect man there is nothing permanent, nothing sure. Babylon climbed to universal dominion on the ruins of Assyria. And Medo-Persia, Greece, and Rome each seized the scepter of world empire by demolishing its predecessor. Each in turn left its kingdom “to other people.” Universal empire established by human might came to an end with the iron monarchy of Rome. All efforts to permanently reunite the separate kingdoms since the breaking up of Rome have been in vain. But another world dominion will be established on the ruins of earthly kingdoms, and it will stand forever. Its King will never die, and therefore His ruler ship will never cease. There will be no change of dynasty, and hence no change of laws or ruling principles. This throne will be “forever and ever,” because the scepter of the kingdom will be “a scepter of righteousness.”

This fifth and everlasting kingdom will be established “in the days of these kings,” or the kings of divided Rome after their vain attempts to unite by force of arms, intermarriage, diplomacy, and confederacy. They are the nations which now dominate the earth.

The iron of imperial Rome is today intermingled with the clay of weakness. “The metal which stays all existing governments, the solid material of their laws and administrations, is the iron of old Rome, which thus perpetuates itself in spite of uprisings, changes, revolutions, marches, and countermarches in the political affairs of mankind.” - “Voices From Babylon,” Joseph A. Seiss, p. 76. The iron and clay will still be mingled in strength and weakness when the final crash comes. The modern nations will still be divided when the celestial world kingdom is established.

There are two phases of the kingdom of God, known as the kingdom of grace and the kingdom of glory. The kingdom of grace comes to us through the gospel when Christ is enthroned in the individual heart. This is the kingdom which Jesus declared is “within you,” which “comes not with observation,” or “outward show.” (Luke 17:20, 21, margin.) When Jesus told Pilate that His kingdom was not of this world,” He had reference to the kingdom of glory which is to be established at His Second Advent and which is described in Matthew 25:31-34. That this is the event symbolized by the stone that smote the image on its feet and destroyed the symbols of earthly kingdoms and “filled the whole earth,” must be evident to all careful Bible students. Otherwise the stone would have struck the image on the upper part of its legs, rather than on the feet and toes. The nations symbolized by the feet and toes must be in existence before the stone could shatter them to pieces. The symbolic stone represents a kingdom that destroys and supplants all earthly kingdoms. This is never the result of the preaching of the gospel. The gospel may reform and refine nations, but it never destroys them.

Whereas the kingdoms represented by the various metals of the image were all established by man, the one symbolized by the stone will be “set up” by “the God of heaven.” While the Lord exercises His sovereign will in the affairs of men and nations to a limited extent, He is not directly responsible for their establishment or administration. But this final and everlasting kingdom is set up without human power or effort or help. No human agency is responsible for the stone’s being cut or chiseled from the mountain and hurled against the feet of the image. The destruction of earthly kingdoms and the setting up of the kingdom of glory are supernaturally accomplished – “without hands,” or, “by no human hands.” The kingdom of heaven bears rule over all the earth, just as did its four predecessors. It will be just as real and tangible as was Babylon, Medo-Persia, Greece, or Rome. A kingdom presupposes a king, a throne, a dominion, and subjects; and this kingdom will have all of these. It differs only in its enduring nature, which it has because it is founded on eternal principles, and because its citizens “shall be all righteous.” It will be a kingdom “wherein dwells righteousness.” There can be no question but that the hurling of the stone against the symbolic image represents the Second Advent of Christ. Jesus spoke of Himself as “the stone” which breaks in pieces those upon whom it falls. To His people Christ is “the living stone.” Those who fall on Him and are converted will be made whole, but those on whom He falls will be destroyed. At His Second Advent Christ will occupy the throne of David and will rule over the restored dominion of the first Adam, and “of the increase of His government and peace there shall be no end.”

As a result of the interpretation of his dream, honest hearted Nebuchadnezzar rose from his throne and fell on his face before the Hebrew captive and acknowledged that his God “is a God of gods, and a Lord of kings, and a revealer of secrets.”

If the mere revelation of the future history of the world brought a heathen king to his knees to worship the God of heaven, what effect should the same prophecy have on those living in this generation who have also seen the fulfillment of all but the closing

event? Should we not also bow reverently before the God of Daniel and acknowledge Him as the only true God? Does He not deserve our wholehearted devotion and consecration in life and service? The fact that this divinely given dream has thus far been fulfilled to the very letter is positive proof that the one remaining event will take place as scheduled. The next great event in the history of nations is the coming of Christ as “King of kings and Lord of lords” to establish a kingdom that will never end. The inspiration of this blessed hope should cause every child of God to pray more fervently than ever before, “Thy kingdom come. Thy will be done in earth, as it is in heaven.”

2. CHRIST THE COMING KING

(Second Advent)

SERMON OUTLINE

INTRODUCTION: John 14:1-3. Christ’s coming the hope of a troubled world.

1. Will Christ return?

2. How He will come.

1. A real, personal, literal coming, which every eye shall see.

2. His followers not to be deceived into thinking it will be a spiritual, secret coming, known only in a certain locality.

3. Jews were deceived regarding His first coming.

4. Satan’s efforts to lead the church astray by a wave of false teachings.

3. Why He will come.

1. To be “King of kings, and Lord of lords.”

2. To separate the wheat from the tares.

3. To reap the harvest.

4. To raise the dead.

5. To translate the righteous.

4. How the nations will be affected.

1. Consternation of nations.

2. The physical earth affected.

3. Civilization overthrown.

4. Destruction of cities.

Appeal: Are you ready to meet Him?

By ELMER L. CARDEY
Cape Town, South Africa

TEXT: “Let not your heart be troubled: you believe in God, believe also in Me. In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there you may be also.” (John 14:1-3.)

In the midst of a troubled and distressed world, here is a message of hope and good cheer: “I will come again,” says Jesus. An overshadowing fear is gripping all nations today. Civilization’s future is dark indeed. Night seems to be settling down upon a world that has been in rebellion against the Lord God of heaven. Men’s hearts are “failing them for fear, and for looking after those things which are coming on the earth.” (Luke 21:26.) But amid the darkness that enshrouds us is the blessed hope that gleams from the “gates ajar,” the hope of Christ’s Second Coming. In that hope there is light and peace for every troubled soul. The remedy for sin that God has provided will not leave man to struggle on forever amid the shadows of death. The Christ who died for man will come again and will save His people from everlasting death, and give them a new home, even Eden restored.

1. Will Christ Return?

Jesus promised His disciples—and through them the church—that He would return. His work of redemption for the human race cannot be complete until He returns to restore to man all that he lost through Adam’s transgression. “I will come again” has sounded down through the ages, giving man the one star of hope, shining brightly during a long night of sorrow and woe. As the time approaches for His return to earth, the night is getting darker, but that star of hope is shining brighter and brighter for the children of

the King. His Second Coming is the one and only remedy for a sin-sick and war-torn world. That glorious event will bring the day of triumph to the church.

Recently it was our privilege to stand on the summit of the Mount of Olives. From its slopes the Blessed One returned to His heavenly Father's throne. Our thoughts went back to that day. As the eleven disciples looked with amazement and sorrow at their departing Lord, "two men stood by them in white apparel; which also said, You men of Galilee, why stand you gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven." (Acts 1:10, 11.)

This assurance made by the angel messengers still rings true. As surely as He went away, so surely will He return. As men saw Him go away, so will mankind see Him return someday. Not only a few on Mt. Olivet will see Him come, but "every eye shall see Him." (Revelation 1:7.) Paul, in writing to Titus, speaks of Christ's coming back to earth as "that blessed hope." He says, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." (Titus 2:12, 13.)

All the Bible promises that bear on the future blessedness of a redeemed church are made on condition that Jesus will come again to this earth. "Father, I will that they also, whom Thou has given Me, be with Me where I am," can be answered only in the coming of Jesus the second time. As all history led up to the cross, and as it flows out from the time of His crucifixion, even so all history will end, so far as this "present evil world" is concerned, when He comes.

2. How He Will Come

It is good to know that when He comes, the dead shall hear His voice, and shall come forth from their dusty graves, and shall live. (John 5:28.)

Paul speaks of the glory of His coming in these words: "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: 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 shall we ever be with the Lord." (1 Thessalonians 4:16, 17.)

He will come as He went away-with a cloud of angels surrounding Him. A cloud of glory closed about His ascending form, and a cloud of glory will bear Him back to earth again, even as the two angels promised the eleven lonely disciples on Mt. Olivet that day so long ago. John the revelator agrees with this. He says: "Behold, He comes with clouds; and every eye shall see Him. . . . and all kingdoms of the earth shall wail because of Him." (Revelation 1:7.) His Second Coming, then, will not be secret, unheralded, or unseen by the masses of humanity. No event of the past can be compared to that glorious day of His return. Christ illustrated that event by the bright flash of the piercing lightning: "As the lightning comes out of the east, and shines even unto the west; so shall also the coming of the Son of man be." (Matthew 24:27.)

As clear as these statements are relative to the nature of His Second Coming, yet many, very many, continue to look for Him to come in spirit form, in a secret place, in a spiritual way, or in a certain locality. His command to "watch. . . lest coming suddenly He find you sleeping," to "give them meat in due season," to "be you also ready: for in such an hour as you think not the Son of man comes," should cause every Christian man and woman to think deeply upon this subject at this time.

The enemy of all righteousness is ever ready to lead the church and the world astray upon divine truth. Through all ages he has sought to blind men's minds by taking some truth and mixing it with much error. The Jewish nation was in an expectant mood, waiting for the coming Messiah, when Jesus Christ appeared. But Satan had so perverted the truth as to the manner of His coming as to make truth into a lie, and destroy the whole nation. A similar deception is now captivating the Christian world. That we are nearing the Second Advent of Christ, most Christian people will admit. Nearly all prophecies that point to that event have been fulfilled, or may now be in the process of fulfillment.

But again the people are being led astray regarding the nature and manner of His coming. A veritable wave of false teaching is sweeping the church in these last days, declaring that Christ will come in "rapture" when the prepared ones will be caught away from home and friends and taken to glory. Others are teaching that He will come silently, in spirit form; others, that He will come in some locality as a spirit being to heal the sick and raise the dead, but will leave the world to go on in its present state for ages thereafter. These views are entirely at variance with the Scriptures and with Christ's own statements relative to His return to earth.

The Bible declares that He will come personally, visibly, with power and great glory, "and every eye shall see Him." Why, then, you may ask, all this confused teaching about the manner of His coming? We find the answer in the warning that Christ gave, which is to be applied to the very days of His return to earth. He said: "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chamber; believe it not. For as the lightning comes out of the east, and shines even unto the west; so shall also the coming of the Son of man be." (Matthew 24:23-27.) No statement could be clearer than this relative to that great event.

3. Why He Will Come

Jesus will not come to a converted world or to convert the world. At His first advent He came to bring life and "immortality to light through the gospel." He came to "save His people from their sins." He came as "the light of the world." The passing ages since that day have seen the steady advance of His saving message of grace until today all tribes, languages, and nations of earth know something of the crucified and risen Christ. His prophecy, given amid the gathering shadows of Golgotha, have met a wonderful

fulfillment. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14.)

His Second Advent will have an entirely different purpose. He will come as "King of kings, and Lord of lords." (Revelation 19:16.) "And out of His mouth goes a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treads the winepress of the fierceness and wrath of almighty God." (Revelation 19:18.) He is now, and has been since His return to His Father's glory, a High Priest, applying His own blood for the sins of every repentant sinner. (Hebrews 8:1-6.) In that day just before us He will appear not only as King, but as the Judge of a world that has rejected His offers of mercy. Of that time He said, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations. And He shall separate them one from another, as a shepherd divides his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left." (Matthew 25:31-33.)

He will come to reap the harvest. "The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matthew 13:39-42.)

This picture of His Second Coming is not pleasing to the carnal, sinful heart. It holds out no hope for the unrepentant sinner at that day; but it does hold much hope for the one who today will put away sin, and watch and wait for the glorious return of Christ. His coming will put an end to death and will usher in a day of everlasting life. The dead will be raised to life again—all who "sleep in Jesus"—when "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." (1 Thessalonians 4:16.) The living saints will then be "caught up" and translated, thenceforth to be with the Lord. Such is the Bible teaching regarding the Second Advent of Christ.

4. How the Nations Will Be Affected

The truth is evident throughout the Scriptures that the nations of this world, which are essentially founded upon force, must ultimately give way to another conception of government—government founded upon truth, equity, and love.

The Second Advent of Christ will be the most tragic and awful, and yet the most glorious, event ever to take place on this earth. The prophets of the Old Testament have described that hour as world shaking. (Jeremiah 4:23-27; Isaiah 24:1-17.) With these agree every Old Testament prophet who wrote of that event. Christ Himself, in speaking of that hour, used the most striking language, and summed it up in these words: "There shall be weeping and gnashing of teeth." (Matthew 22:13.)

The apostle Peter writes: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness?" (2 Peter 3:10, 11.)

However, it was left to John the revelator to sum up the writings of all the prophets, and to give the most graphic and most startling statement regarding that hour when Christ shall come to judge the world: "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" (Revelation 6:14-17.) The wording of the sixteenth chapter of Revelation, along with the eighteenth and nineteenth chapters, leaves no room to question the fact that when Christ returns to the earth, the physical earth will be mightily affected. Civilization as we now know it will be entirely overthrown. We can do no better than to quote a writer who has given a pen picture of that hour when probation closes and Christ comes, the like of which has never previously been written.

It is under such conditions that God "manifests His power for the deliverance of His people.... Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up, and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying, 'It is done.'

"That voice shakes the heavens and the earth. There is a mighty earthquake, 'such as was not since men were upon the earth, so mighty an earthquake, and so great.' The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of the hurricane, like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness, are swallowed up by the angry waters. Babylon the Great has come in remembrance before God, 'to give unto her the cup of the wine of the fierceness of His wrath.' Great hailstones, every one 'about the weight of a talent,' are doing their work of destruction. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes." ["The Great Controversy," Pages 636, 637.]

The destruction of the present world, as here described, will prepare the way for the setting up of Christ's kingdom. Daniel's remarkable prophecy gives the same thought. The great image of the second chapter represented the nations of earth from Babylon to the last remaining nations of Europe. When these last have failed, "the God of heaven [shall] set up a kingdom, which shall never be

destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” (Daniel 2:44.)

5. Are You Ready to Meet Him?

There will be a people ready to meet Him, and of them the prophet declares: “It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.” (Isaiah 25:9.) This company will be without sin. They have been waiting and watching and praying for that glorious day when Christ will return in person. They have not been swept away with every false wind of doctrine. To them the Scriptures have borne a definite message, causing them to prepare for the overthrow of sin and the setting up of Christ’s kingdom of glory.

In a revival meeting that was being held in a Southern city, after a number of calls had been made for people to surrender to Christ, an elderly minister rose and asked the privilege of telling a story. In substance this is what he told:

When he was a boy he lived on a sandy, wind-swept shore of the north Atlantic. One morning he rose early and saw that in the night a gallant sailing ship had missed its course and had run aground on the sandy shore, with all sails unfurled. He thought that when the high tide came in that night, the old ship would rise with the tide and sail on. The tide came, the ship rose, and the sails swelled with the breeze. The watchers cried out, Sail on, old ship, sail on.” But to the dismay of all, the gallant ship failed to move, and when the tide went out, the ship sank still deeper into the sand. Then he thought that with the next tide, which would be a higher one, surely the old ship would free itself and sail to safety. The high tide came, the ship slowly rose again, the sails swelled again with the wind, but something under that ship, like fingers of death, clutched at the stranded hull, and the tide went out, leaving the ship to settle still deeper into the sand. That night a mighty storm swept in from the sea; and when another tide came in, the gallant old ship was wrecked and strewn along the shore.

So it is with many a soul. The call comes to surrender to Christ. The heart is touched by the Spirit of God. Right now the tide of God’s grace bears you up and seeks to start you sailing toward your Father’s haven of rest. Do you hear that call? Will you sail on tonight, or will you be held by the sinking sands of earth? Will you risk eternal life by waiting for another high tide of grace to call you? Jesus invites you to come just now, as you are, “without one plea.” Will you come?

3. THE BIBLE MILLENNIUM

(Millennium)

SERMON OUTLINE

1. Introduction: The importance of definitions. Millennium not a Biblical term-its origin; what it has mistakenly come to mean; what it really means.

2. Revelation 20:1-5, only text which discloses one thousand years.

1. Special characteristics of the thousand-year period.
2. Unwarranted conclusions that issue from the binding of Satan.
3. No Bible teaching that the world will be converted.
4. Both righteous and wicked to grow together until the harvest.

3. Progression of events connected with the millennium.

1. Four classes of people on earth.
 - a. Righteous dead. b. Righteous living. c. Wicked dead. d. Wicked living.
2. What will become of each class? 1 Thessalonians 4:16, 17; John 14:2, 3; Revelation 20:5; 2 Thessalonians 2:8.
3. Depopulation of the earth. Jeremiah 25:33; Isaiah 24:1-3; Jeremiah 4:23-27.
4. Meaning of bottomless pit and the binding of Satan.
5. Breaking of Satan’s chain and his release.
6. Resurrection of the wicked. Revelation 20:5.
7. The supreme and final attempt to overthrow the government of God.
8. Descent of the New Jerusalem.
9. Final overthrow of Satan. Revelation 20:7-9; Ezekiel 28:16-9; Malachi 4:1
10. The cleansing of the earth. 2 Peter 3:10, 13.
11. The new earth and the home of the saved. Matthew 5:5; Isaiah 35.

4. Appeal: The hope set before us. The lofty privilege of being with Jesus. The way of escape from destruction. Eternal life in Jesus. Make no longer delay.

1. Introduction

IT is always well when considering Bible or other topics to arrive at mutually acceptable definitions. Otherwise we may not be talking about the same thing at all, and our minds will be far apart.

This term “millennium” is not a Biblical term at all, it does not occur in the English version of the Bible. It has come to have a very definite meaning to many Bible students -a thousand years of great peace and prosperity and salvation and safety, during which Jesus Christ will reign in person upon the earth. As a matter of fact, the term carries no such meaning. This is an interpretation which has been put upon the word, but which the word itself does not support.

The word “millennium” comes from two Latin words, mille, meaning a thousand, and annum, meaning year-a thousand years. This is the sum total of meaning contained in the word itself-simply a thousand years, without any specification of anything at all regarding the nature of this long period. It may be a bad thousand years or a good thousand years. All the word means is a period a thousand years in length. The popular fancy regarding the millennium as a period of glory and peace and prosperity on earth has no basis in the Bible. Such views are merely human speculations. They are not the word of God.

As a matter of fact, the millennium of the Bible is not at all a thousand years of glory and peace on earth. It is not an age of progress. It is not an age of recovery. It does not result from the conversion of the whole world. Nor will the world be converted during that period. On the contrary, the Bible millennium will be an age of darkness and gloom on this earth. It will be a period when death reigns over all the earth, and the day of salvation will have been succeeded by the day of the Lord.

2. The One Text

Although the Bible does not use the term “millennium,” it does speak of a period which it calls “the thousand years.” It will be well for us to examine carefully this one place in the Scripture which refers to this time. I read it to you now, and ask your close attention to its exact wording, for the sermon tonight will be an analysis and an exposition of these words:

“I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up. And set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled. And after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto 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 worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands. And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.” (Revelation 20:1-5.)

A careful examination of these words discloses that a thousand-year period lies in the future which will be marked with several special characteristics. During that time Satan is to be bound in a “bottomless pit.” He will be shut up and sealed in this condition, so that he will be unable to carry forward his ordinary work of deceiving the nations.

During this same thousand-year period, the saints of Christ will live and reign with Christ, and will sit upon thrones of judgment. It is the first resurrection which makes this possible.

Following the thousand-year period Satan will be loosed from his confinement for a “little season,” and during this little season he will resume his work of deception and will marshal the hosts of the wicked in a supreme attempt to overthrow God’s kingdom and take the Holy City. (Revelation 20:7-9.)

This is the whole teaching of Scripture on this matter of the millennium, for in no other place in the Bible is this thousand-year period referred to. Whatever fancies men may have about the millennium, if they are to be considered true, they must be made to harmonize with this passage of Scripture. This is the norm. It contains all that the Bible has to say on this subject.

It is because this passage of Scripture declares that Satan will be bound so that he will deceive the nations no more, that men have thoughtlessly jumped to the unwarranted conclusion that the millennium will be a most happy, glorious time of peace among the nations of the world. Added to this has been the teaching that the nations will be converted by the preaching of the gospel, and will, as a result, disband their armies, dismantle their navies, and learn war no more.

This theory has been taught for so long that it has come to be widely believed. It has, however, no foundation at all in the teaching of the Bible. There is nothing in the Bible which teaches that before the end of the world the nations of the world will be converted to the gospel and will cease to fight one another. In fact, the Bible teaches just the contrary. The world is not getting better and better. It is growing, worse and worse. (2 Timothy 3:13.)

The teaching of the Bible is that both the righteous and the wicked will “grow together” until the “harvest,” which is explained to be the “end of the world.” And at the end of the world, instead of the wicked all being converted, they will be cast into a furnace of fire, where there will be wailing and gnashing of teeth. This is all made plain in the parable of the wheat and the tares. (Matthew 13:24-30, 37,43.)

3. Events Connected With the Millennium

The order of events in connection with the beginning and closing of the millennium is made quite plain in the Bible, so plain that there is no excuse for mistaken ideas to arise. I direct your attention to this clear teaching.

The millennium will begin with the Second Coming of our Lord.

At the time when Jesus comes the second time there will be four classes of people on earth. They will be:

1. The righteous dead—those who have followed God through the ages, and have passed into their graves to await the coming of the Life-giver.

2. The righteous living—those who have not died, but are living on earth at the time of the Lord's return.

3. The wicked dead—the enemies of God through all the ages who have gone into death unrepentant, and who there await the resurrection of the wicked and their final punishment.

4. The wicked living—the enemies of God who are alive at the time of the coming of the Lord.

Search now, and see how plainly God declares just what will become of each of these four classes. At the Second Coming of Christ the righteous dead will be raised from their graves to be taken to heaven with the righteous living, who are to be translated: "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. 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 shall we ever be with the Lord." (1 Thessalonians 4:16, 17.)

This reunited company of God's people will not remain in the air where they meet the Lord, as some mistakenly maintain, but will be taken with the Lord to heaven. This is most positively stated. "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there you may be also." (John 14:2, 3.)

It is plain, therefore, that when the righteous dead are raised at the Second Coming of Christ, and the righteous living are translated, they will be removed from the earth and taken to heaven, to enter those mansions which Christ has been preparing for them. And there in heaven they will live and reign with Christ for a thousand years. (Revelation 20:4.)

The wicked dead are not disturbed at the Second Coming of Christ. They are left unmolested in their graves. Their sleep is not broken at this time: "The rest of the dead [the wicked] lived not again until the thousand years were finished." (Revelation 20:5.)

There will be, then, two resurrections—a resurrection of the righteous at the Second Coming of Christ, and a resurrection of the wicked a thousand years later.

The millennium opens with a resurrection and closes with a resurrection. It opens with the resurrection of the righteous and closes with the resurrection of the wicked. It is a thousand-year period between two resurrections.

The living wicked will be destroyed at the Second Coming of Christ. They will continue in death until the second resurrection at the close of the millennium. It is the living wicked at the coming of Christ "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." (2 Thessalonians 2:8.)

These Scripture statements help us to understand what becomes of all four classes on the earth at the Second Coming of our Lord.

The righteous dead will be raised, and the righteous living will be translated, and these two classes, united, will be removed from the earth and taken to heaven to live and reign with Christ for the thousand years of the millennium.

The wicked dead will be left in their graves, and the wicked living will be brought to death. And united these two classes will remain in the prison house of death until the close of the millennium.

It is therefore plain that at the coming of Christ this earth will be entirely emptied of its inhabitants. Indeed, this is the exact description given by the ancient prophets of the earth during the millennium.

Turn and look at Jeremiah's vivid description of the earth during the thousand years: "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth. They shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." (Jeremiah 25:33.)

Isaiah, too, speaks of the earth in the same manner: "Behold, the Lord makes the earth empty, and makes it waste, and turns it upside down, and scatters abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." (Isaiah 24:1-3.)

And that there will be "no man" on earth then is made abundantly clear by Jeremiah. (Jeremiah 4:23-27.) From these passages it is made plain that the earth during the millennium will be a waste and desolate wilderness.

It is the earth in this waste condition that is referred to as "the bottomless pit," into which Satan is cast and bound. The term "bottomless pit" means any place of darkness, desolation, and death. And when the earth during the millennium returns to its original condition of chaos, "without form, and void," it will become the "bottomless pit" of Satan's captivity.

Here in this desolate earth, with its cities broken down, its whole expanse become a great wilderness, without any of the human race left, Satan will be compelled to stay for one thousand years.

He will be bound with a great chain. This must not be understood as a literal chain, but rather as a chain of circumstances which effectively binds him. He will be unable to carry forward his usual work of deception. He cannot deceive the righteous. They are in heaven, and thus beyond his reach. He cannot deceive the wicked. They are all dead, and so beyond his reach. By the very circumstances of his position he is bound, and he must of necessity remain bound until some change is brought about either in the condition of the righteous or in that of the wicked, which will put them again within the circle of his influence.

No, this will not be Satan's final punishment, but certainly it will be a just preliminary to it.

It is sin which will cause the wreck of the world. It is sin which will cause the cities of the earth to be broken down. It is sin which will slay the wicked. It is sin which will make the earth a desolate wilderness. All this will be the work of Satan. It is the natural consequence of what he has been engaged in doing for six thousand years. And during the millennium he will be made to understand what it all means, and to see the consequences of his rebellion against God.

At the close of the thousand years, Christ, the angels, and the redeemed saints return to this earth. The New Jerusalem descends in plain view. John saw it in holy vision, and thus describes it: "I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Revelation 21:2.)

Then the great chain which has bound Satan will be broken by the resurrection of the wicked. "The rest of the dead lived not again until the thousand years were finished." (Revelation 20:5.)

No sooner are the wicked raised from the dead than Satan will begin to plan for his last great attempt to overthrow the government of God. He will then have at his command a greater host than ever before in the entire history of his rebellion. All the enemies of God who have ever lived on earth will then be under his full control and ready to do his bidding. Among them will be the angels cast out of heaven with him. These are now joined by the innumerable throngs of the wicked, "the number of whom is as the sand of the sea." (Revelation 20:8.) Some of these are the giants who lived on the earth before the flood. Some are skilled in warfare, and are just as eager to destroy as they ever were.

Inspired by the delusive hope that with his vast army he will yet be able to overthrow the government of God and take the city, he stirs up the wicked to prepare for the last great struggle for the supremacy of the world. The last great battle of all the ages is thus described by inspiration:

"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle. The number of whom is as the sand of the sea. And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." (Revelation 20:7-9.)

As the great throng of the wicked surround the Holy City, the fire of God will fall from heaven. By this the vast multitude of evil men and angels will be overwhelmed. Do not make the mistake of thinking that this fire will perpetuate the lives of the wicked. It will not. It will devour them. This will be the second death, from which there will never be any recovery. This fire will have the same effect upon Satan as it has upon the wicked. He and his angels will be utterly consumed. (Ezekiel 28:16-19; Malachi 4:1.)

Thus the end of the great conflict of the ages between Christ and Satan will result in the complete overthrow and destruction of Satan, his angels, and all those who maintain their alliance with them. The universe will be cleansed of every stain of sin.

The fire which will consume the wicked will at the same time purify and cleanse and renovate the earth. Great billows of flame will burn the ruined works of men. The last remnants of sin will be consumed. "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Peter 3:10.)

The long state of rebellion against God will then come to an end. The last foe, death, will then be destroyed. The warring world will thus at last be overthrown. The first heaven and the first earth, the great theater of sin, the scene of strife and rebellion, will pass away. And when they have been purified by the fires of the last day, which will come down from heaven, then by the word of the Lord there will be brought into existence "new heavens and a new earth, wherein dwells righteousness." (2 Peter 3:13.)

The Holy City, with the righteous nations of the saved within, will ride safely the billows of flame which will purify the earth. When the flames subside, after having accomplished the work of cleansing the earth, the Holy City will become the capital of the universe of God. God will dwell in it, the throne of the Lamb will be in it, and it will remain for all eternity.

After the desolation of the millennium and the purifying fires at its close, the earth will blossom again and become the home of the redeemed of all ages. This is the new earth, long promised, eagerly desired, for which the saints of God have looked with longing eyes.

"Blessed are the meek: for they shall inherit the earth." (Matthew 5:5.)

At that time Isaiah 35 will have its complete fulfillment: "The wilderness and the solitary place shall be glad for them [the redeemed]; and the desert shall rejoice, and blossom as the rose."

Friends and loved ones long separated by death will there be reunited. They will know each other just as they have known each other here. Their love and sympathy will be enlarged and increased, and will continue throughout the ages of eternity, never again to be broken by death.

All the faculties of the human mind will be developed there, and our capacity for knowledge will be constantly increased. There will be no enterprises into which we can enter there that will be too great to be carried forward to completion. There will be no aspiration that cannot be reached. There will be no ambition that cannot be realized. There will be no end to the acquirement of knowledge. It will be possible then to travel from planet to planet and from system to system in the study of the treasures of wisdom and knowledge of the universe of God. Our companions will be the angels of God and the sinless beings of other worlds.

And to this there will be no end. As the years of eternity unfold, there will never be any fear that the years still to come will bring an end to the happiness of the redeemed. When millions of ages have rolled by, still all beyond will stretch eternity.

O blessed day! O matchless Christ! What happiness of heart to be near Thee! What fullness of rapture! How exceedingly abundantly above all that we have asked or thought! To be with Jesus-O soul-stirring thought. To be near His person and enjoy His society! The glorious Christ, the Holy One of Israel, the eternal Son of God; and we looking upon Him, being with Him! What completion of happiness!

Truly in His presence is fullness of joy and at His right hand are pleasures forevermore. Greater than the great ones of earth is He. Higher than the kings of the earth. And He bids me welcome! He smiles upon me! He showers me with His favors!

And the meeting of long-separated friends-how the heart leaps forward to that meeting, when our loved ones shall be clasped in our arms again!

4. Appeal

And so we look forward to that morn of morns when once again the Lord Jesus shall visit the earth. We strain to catch the first sound of His voice, that voice which will reverberate from hillside and mountaintop, echo through the silent valleys, sweep across the wide and treeless plains, and pierce even to the remotest caves of old ocean.

We wait to see the effect of that voice as it rolls through the earth to strike the shackles from grim death, break open the tombs of the saints, and pierce even to their dead ears. We yearn to behold the sleeping ones, awakened by that commanding voice, feeling the thrill of life once more, raise their heads from their moldy pillows, toss aside the cover lid of dust, and spring joyfully into glorious life again.

A vast congregation they make as they gather to greet their Redeemer, coming from east and west, north and south, from height and depth, from land and sea, from torrid and frigid zones, to answer the call of the Master. They come in tremendous troops, guided by angels, and, sweeping upward together, take their stand on the glorious sea of glass before the great white throne of God.

And then, after a time, back they come to this earth, made new and clean and sweet. And on this regenerated earth, with the curse removed Y and under those new heavens, clear and bright, all the righteous, with Jesus, the Son of God and the Son of man, their blessed King and Redeemer, shall make their eternal home. Far out over the plains of the new earth will flash wave after wave of glory. Fulfilled is the ancient oath of God, "As truly as I live, all the earth shall be filled with the glory of the Lord." (Numbers 14:21.)

O morning of splendor, awake, and bring the promised deliverance!

And you, dear friend, who have with me been contemplating this blessed future, may I not press upon you the urgent need of being prepared for these things which are coming upon the earth and upon man? There is a way of escape from the appalling destruction of the last days. And Jesus is the way. In Him is safety. And in Him is eternal life, and an abundant entrance into his eternal kingdom of peace. Now while you have opportunity, become acquainted with Him.

Mercy's gates are still open, though they are soon to close. God's ear will yet hear the penitent's cry. The blood of Jesus will yet atone for sin, and cleanse whiter than snow. Make no longer delay. Now, now, go to God with all your sin, accept His sacrifice, believe His word, and He will graciously receive and pardon all your guilt.

And may "the God of hope fill you with all joy and peace in believing, that you may abound in hope." (Romans 15:13.)

4. THE ONE PRICELESS BOOK

(Inspiration of the Bible)

SERMON OUTLINE

1. Introduction: Making of many books. Ecclesiastes 12:12. Permanence amid transiency. Bible triumphs over all attacks.

2. A divinely inspired Book.

1. Astounding claims. 2 Timothy 3:16, 17; 2 Peter 1:21.
2. The best or the most dangerous book.

3. A preeminently authentic Book.

1. Its facts substantiated.
 - a. Definiteness of statement: names, places, princes, kings.
 - b. Archeology testifies.
 - c. Quotation from Orr.
2. Its prophecies fulfilled: Jews, nations, Christ.
3. Its scientific foreknowledge proved.
 - a. Written 2,000 years before age of science.
 - b. Light apart from the sun. Genesis 1:1-3.
 - c. Three kingdoms: mineral, vegetable, animal. Genesis 1:1-20.
 - d. Earth round. Isaiah 40:22; Proverbs 8:27; Job 26:7.
 - e. Empty space in the north. Job 26:7.
 - f. Forty marvelous anticipations. Job 38.
 - g. Innumerable stars. Jeremiah 33:22; Genesis 13:16; 15:5; Isaiah 40:26.

4. A strangely unified Book.

1. Not one, but many writers.
 - a. A compilation of 66 books written by 40 men over a period of fifteen hundred years.
 - b. Men of varied environment, with many styles of writing.
2. Illustrations: "Three-color" process; grand orchestra; statue.

5. A miracle-working Book.

- 1.Its universal appeal: Understands needs of man. Inspires confidence. No unblemished heroes.
- 2.Its redeeming power. John 4:39-42.

6. Appeal: Make this book your guide. More to be desired than gold.

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A lamp and alight. Psalm 19:7-11; 119:105.

By FREDERICK LEE
Washington, DC

1. Introduction. Making of Many Books

OF making many books there is no end.” (Ecclesiastes 12:12.) Well did the wise man express it in his early day. Long before the age of invention and the multiplication of printed matter by the electric press, men bent themselves to the task of recording their thoughts in some permanent form. First upon stone with chisel and hammer, then upon papyrus with pen and ink, and later with crude wood-block printing, the ancients produced a tremendous volume of literature.

Yet how much of this material has been of lasting and vital importance to mankind? Whole libraries have been lost and forgotten. The meager writings of ancient philosophers and sages which are left to us now create little interest. The endless stream of literature which floods the world today is demonstrating just as transient qualities as did that of former days. Even our “best sellers” are soon thrown into the discard by a fickle public, who wait for some new thriller or some new philosophy of life.

But the word of God—that preeminent Book which we call the Bible is like a Gibraltar standing securely and permanently upon the shore of time. This Book, which has been handed down to us from ancient time, and which speaks to us with greater power today than it did even in the day of its creation, may well be called the One Priceless Book. No Other Volume can compare with the Bible in human worth, in spiritual value, in holy essence, in marvelous wisdom, in divine accuracy, and in redeeming power.

Though many value this Book above all others, no book has ever been so hated as the Bible. No volume has ever sustained such attacks upon it. Voltaire once declared, “The Bible is an exploded book.” But long after this famous agnostic had ceased to be an influence in the world, a Bible Society was located in the very building in which he had lived, and the Bible had become a great power in the world. Ingersoll, the famous American atheist, also declared, “In ten years the Bible will not be read.” That boast, made more than fifty years ago, finds its answer in the fact that today thirty million copies of the Bible and Bible portions are being circulated every year in more than a thousand languages. It is estimated that since the first printing of the Bible by Gutenberg, around 1450, well over one billion copies of the Bible have been distributed. The American Bible Society alone has circulated, since its founding in 1816, 290,663,685 copies of the Scriptures.

Well might one ask, “What makes the Bible of such priceless worth ?” The consideration of a few facts pertaining to this marvelous Book, a brief study of its own extraordinary claims, and an investigation into present-day evidences of its authenticity and power, will help us to understand why men place so much confidence in it, and why it has survived the ravages of time, as well as all efforts of men to overthrow it.

2. A Divinely Inspired Book

The first and foremost reason for the supreme and permanent value of the Bible is its divinely inspired message to man. This Book is in reality a serial letter from God. Throughout the warp and woof of the Bible are woven the silver cord of divine inspiration and the golden thread of redeeming love. In all its parts we find a common objective and a uniform hope. Beginning at Genesis, the first book, in which God’s creative power is brought to light, grace, mercy, and truth unfold the glorious panorama as we turn from page to page. Passing on through the revelation of patriarchs, prophets, kings, and apostles, the plan of redemption grows brighter in prospect and understanding until it bursts forth in triumphant splendor in the final chapters of this Holy Word.

No writings of men have ever made such astounding claims as does this Book. No authors have ever uttered such stupendous statements. The Bible itself plainly declares that it has been produced under divine inspiration. Listen to these words found in 2 Timothy 3:16, 17: “All Scripture is given by inspiration of God, 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.” Just how this inspiration was brought about is revealed in 2 Peter 1:21: “The prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost.”

We find in the Old Testament more than two thousand times, such statements as these, “The Lord spoke,” “The word of the Lord came,” “Thus said the Lord.” Of Moses it is recorded, “Moses came and told the people all the words of the Lord,” “Moses wrote all the words of the Lord.” Exodus 24:3, 4. “The Lord said unto Moses, Write this for a memorial in a book.” Exodus 17:14. “The Lord said unto Moses, Write ... these words.... And he was there with the Lord forty days and forty nights.” Exodus 34:27, 28.

On fifty-one occasions we read, "Then the Lord said unto Moses;" and on seventy-one occasions we read, "The Lord spoke unto Moses and said." Again we read in 2 Kings 14:25, "The word of the Lord God of Israel, which He spoke 'by the hand of His servant Jonah.'" In 2 Samuel 22:2, David declared of himself, "The Spirit of the Lord spoke by me, and His word was in my tongue." John says of the last book of the Bible, "The revelation of Jesus Christ, which God gave unto Him, ... and He sent and signified it by His angel unto His servant John." Revelation 1:1.

How guilty these authors of the Bible must be of gross deception if these statements are not true. The Bible is either the most pernicious of human falsifications and hence the most dangerous book ever written, or else it must be what it claims to be, a book of divine revelation. If it had been a book produced in sin and deception, or even blind superstition, how could it have withstood the attacks made upon it for two millenniums, and how could it have so greatly influenced the world for good as multitudes fully testify?

3. A Preeminently Authentic Book

The Bible is all that it claims to be. This has become more and more evident as one generation has succeeded another. The accuracy of its statements and the correctness of its prophecies attest to it in many ways that cannot be contradicted.

The Bible contains a record of the most ancient facts of earthly history. No author would have dared to write with such definiteness and detail, naming places, princes, and kings, unless he was sure that the facts were true. The evidences of authenticity of these facts are multiplying with the years. Every prop of Biblical criticism is collapsing under the weight of evidence being piled up by the records that have been unearthed from forgotten cities.

James Orr in his book, "The Problem of the Old Testament," pages 395 and 396, says:

"Nothing in the whole course of the last century is more remarkable than the recovery of the knowledge of ancient civilizations through the labors of explorers and the successful decipherment of old inscriptions. . . . It must be accounted a wonderful providence of God that, at a time when so much is being said and done to discredit the Old Testament, so marvelous a series of discoveries, bearing directly on matters contained in its pages, should have been made."

The astounding claims of this Book are authenticated by the wonderful fulfillment of its prophecies. The history of the Jews for the last three thousand years is a marvelous fulfillment of a prophecy recorded in the twenty-eighth chapter of Deuteronomy. The trend of history from the days of Babylon to the present day was foretold by Daniel in the early days of Babylon. The exact name and the remarkable work of Cyrus the Persian were foretold many years before his birth, and more than a century before he overthrew Babylon as the prophecy had predicted.

Detailed and specific prophecies concerning Babylon, Nineveh, Tyre, and Egypt, as well as other cities and peoples, have met accurate fulfillment. The Old Testament contains more than three hundred specific predictions concerning the Messiah which were fulfilled in the person of Jesus. We are told that according to the law of compound probability, chances of these prophecies concerning Christ coming true is represented by a fraction, the numerator of which is one and the denominator 84 followed by nearly one hundred ciphers. Any honest student of Biblical prophecy and sacred history cannot fail to be greatly impressed by the stupendous evidence of the divine authority of this Sacred Book.

The Bible was written two thousand years before the age of science; yet none of its statements have been proved unsound by modern scientists. Though scientific knowledge has greatly increased in the last hundred years, it has in no way undermined the scientific truths which the Bible anticipated. The remarkable scientific foreknowledge of the Bible attests to its divine authorship.

Men long held to the idea that light is but an emanation from the sun and other luminous bodies, but scientists now agree that light existed before the sun, which harmonizes with the record of Moses in Genesis one. Scientists now divide the earth into three kingdoms, the mineral, vegetable, and animal. This was not recognized by the ancients, although Moses' record of creation strictly conforms to this scientific truth, which is of comparatively recent discovery.

The ancients believed that the world was flat, and not until the days of Magellan and his men, who sailed round the world, was it proved otherwise. Yet Isaiah said, "It is He [God] that sits upon the circle of the earth." (Isaiah 40:22.) And Solomon wrote, "He that sets a circle upon the face of the deep." (Proverbs 8:27.) At the same time the learned men of the world believed that the earth rested on poles or was held up by the neck and shoulders of Atlas. But the writer of the book of Job knew better, and declared, "He ... hangs the earth upon nothing." We may well ask, How did this writer know the law of gravity long before it was discovered, and how did he know numerous other things which were not generally known in his day? The only answer is that he wrote as he was moved upon by the Spirit of God, who knows all things.

Again we read in Job, "He stretches out the north over the empty place;" yet it was left until our day for astronomers to prove this. They now discover a great empty space on the north where there are no moving planets and shining stars. This is even now a wonder to these students of the skies. This book of Job is filled with a marvelous range of scientific truths, many of which have only in comparatively recent years been proved by scientific observation. One has stated, "Scientists today know much that Job never dreamed of, but there are forty anticipations of physical science in Job, thirty-eight which are marvelous questions even for today." – "Bible and Scientific Foreknowledge," Religious Digest, July, 1940.

The ancients believed that there were only a few stars in the sky. They counted about three thousand of them in the whole heavens. It was not until the seventeenth century, when Galileo made his telescope and scanned the heavens that men learned that there were many more stars in the heavens than could be seen with the naked eye. Yet Jeremiah wrote of the stars as being innumerable (Jeremiah 33:22), and Moses recorded the promise of God to Abraham which challenged his being able to number the stars. (Genesis 13:16; 15:5.) Isaiah portrayed in a beautiful way the order of the heavenly bodies as they moved in their orbits of space. (Isaiah 40:26.)

4. A Strangely Unified Book

When we consider the remarkable unity and harmony of the Scriptures, we must admit that there is no other book like it in the world of literature. No one could conceive of producing a book in the manner in which this one was produced and having much more than a jargon of unrelated ideas and facts. The Bible is a compilation of sixty-six different books written in three different languages by some forty different men over a period of 1,500 years. The men who wrote came from varied walks of life and lived at vastly different periods in the world's history; yet they produced writings which, when brought together, formed a book of marvelous unity in concept and teaching. One who reads through the Bible is impressed with the sameness of the message that runs through it from beginning to end.

Note who some of these writers were. There were Moses, adopted son of a famous princess of Egypt; David, shepherd boy of Judea who 'became king of a great nation; Solomon, his son, the wisest of ancient sages; Ezra, the careful scribe and godly scholar in the days of Cyrus the Persian. Daniel, the prime minister of two great universal kingdoms; Joshua, the freed slave of Egypt; Amos, a herdsman of Tekoa. Matthew, the tax gatherer. John and Peter, the fishermen. Luke, the physician; and Paul, the learned Pharisee.

The style of their writing was as varied as their environment. They wrote in prose, in poetry, in epic, in drama, in epigram, and in allegory. They uttered the loftiest idealism, the deepest knowledge, and the widest range of ancient facts. Though this is the most ancient book, yet it is today the most vital and influential book in the world. It is still the world's "best seller."

This Book is like a "three-color" process, showing up the story in different colors, but combining to make a beautiful whole. Again, it is like a grand orchestra with many playing different parts, but all playing one part of the music composed by one person.

Hastings asks the question, "Suppose that thirty or forty men should walk in through that door. One man comes from Maine, another from New Hampshire, another from Massachusetts, and so on from each State, each bearing a block of marble of peculiar shape. Suppose I pile up these blocks in order until I have the figure of a man, perfectly symmetrical and beautifully chiseled, and I say, 'How did these men, who have never seen each other, chisel out that beautiful statue?' You say, . . . 'Each man working by the pattern, the work fits accurately when completed.'" – "Will the Old Book Stand?" pp. 21, 22.

What is your answer to the beautiful harmony of the writers of the Bible? We must accept the word of the Book itself: "Holy men of God spoke [and wrote] as they were moved by the Holy Ghost."

5. A Miracle-Working Book

The Bible appeals to men of every age and every clime. The scholar stands in awe of its mysteries, and the child loves to hear its simple stories. The views of ancients revealed no understanding of the position or the need of man. They gave him a position lower than the animals, which he was compelled to worship. The Bible placed a proper estimate upon man. It made him a leader in the animal kingdom, and made him feel his dignity by telling him that the first man was created in the image of God.

The Bible inspires confidence, for it speaks sincerely. The biographies of its heroes are honestly written. No man is exalted above another; all are alike imperfect, though some walk along the way of righteousness somewhat more perfectly than others. However, the Book speaks of only one absolutely perfect man, and He is the One who came to lead all men to perfection, whether they be slaves or princes.

The message of the book speaks to the heart of men. All are sinners, says the Book, and every man in his sober moments knows that he is a sinner and needs deliverance. The Bible offers salvation to every man, and offers it freely. It shows a man how he may climb out of the pit in which he finds himself, how he may escape the snare in which he is entangled, how he may find life even in the hour of death, how he may have hope when the dangers thicken and clouds gather.

When a man reads the psalms or the parables, he says, "That was written for me." When he scans the record of Jacob, David, and Peter, he says, "These were men just like me." Yes, the Bible is the most understanding book ever written. God knew what was in man, and He had men write as He knew. This is the secret of the tremendous appeal of this Book.

The greatest testimony in behalf of the Bible is found in the life of those who have been changed by its redeeming power. As some testified of Christ to the woman of Samaria, so many today may testify what they themselves have felt concerning this Book of God. They said, "Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Savior of the world." (John 4:42.)

Many men and women have been lifted from degradation by the message of this Book. Whole nations have been raised to a higher plane of living because of the influence of the Bible. A new civilization has risen with the dissemination of the Scriptures. All that is good and true in this world today can be credited to the influence of this word of God.

6. Appeal-Make This Book Your Guide

Millions now hail the Bible as the One Priceless Book. Many hearts respond to the word of the psalmist, who wrote:

"The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. . . . More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned: and in keeping of them there is great reward." (Psalm 19:7-11.)

Friends, make this Holy Book the guide of your life and the source of your counsel. Search its pages as for lost treasure, and you will find priceless pearls of truth. Go to it in your hour of perplexity, and you will discover an answer for every problem. Make it the rule of your faith, and it will direct you safely through the perplexing maze of difficulties that now are arising in the world. The Bible has a message from God for you today. This Book may be old, but it is kept fresh by the breath of heaven. God knew what men

needed in a day like this. In a time when thick darkness gathers over the world, happy is the man who can say, “Thy word is a lamp unto my feet, and a light unto my path.” (Psalm 119:105.)

5. THE TRUTH ABOUT HEAVEN

(Heaven)

SERMON OUTLINE

I. Introduction: A future reward the belief of mankind In all ages. Happy hunting grounds of American Indian. Tomb of King “Tut,” with its food and furniture. Christians generally believe in a heaven, but have vague and uncertain beliefs regarding it.

2. What the Bible teaches about heaven.

1. Christ’s promise to “prepare mansions” for His people. John 14:1-3.
2. Heaven a real place in the starry heavens. Occupies space.
3. The New Jerusalem, the metropolis of the new earth.
 - a. Shown to John the revelator in vision. Revelation 21: 10.
 - b. Dazzling splendor and transcendent beauty.
 - c. Vast size.
 - d. Walls of jasper and streets of gold.
 - e. Twelve gates of pearl.
 - f. Throne of God and Lamb in midst of city.
 - g. River and tree of life.
4. No more tears, sickness, pain, deformity, death, war.
5. A mansion for each one who dwells there.
6. Blessed privilege of companionship with patriarchs and prophets of the ages, and with Jesus

Himself.

3. Appeal: How to get a passport to heaven and its glories.

By ROBERT S. FRIES
Atlantic City, New Jersey

1. Introduction

A HEAVEN of bliss and happiness after death has been the belief of mankind from the remotest ages of antiquity. When the tomb of the Egyptian Pharaoh Tutankhamen was opened, they found in it the royal couch, his chariot of gold, furniture of all kinds, and an abundance of embalmed food, placed there with the hope of making the king happy in the future world.

The American Indian was buried with his bow and arrows, and his favorite horse was slain at the burial spot. All this was done so that nothing would be missing that might add to his joy in the happy hunting grounds beyond.

It was almost a universal belief that the future home for those who died was a real place, a place where life would continue under almost the same conditions that prevail on this earthly sphere.

Most Christians have vague and uncertain ideas as to the nature of the heaven in which they expect to dwell after death. They are taught that they will have a “spiritual body,” so ethereal that it will be like a vapor—nothing real, nothing tangible. Heaven is to be located in the “Beautiful Isle of Somewhere”—just where, nobody knows. The occupation of these “spirits” will be to sit on a cloud, playing on harps of spiritual gold.

Is it any wonder that such a hazy description of the bliss of heaven does not appeal to the imagination? Indeed, it is not strange that most people are anxious to put off going to such a heaven, as long as the skill of a physician can keep them out of it. They agree to go only as a last, desperate resort, for such a concept has no substance, no reality, to take hold of. It is nothing but a world of shadowy mist and vague uncertainty.

2. What Heaven Is Like

Is there any way we may know what heaven is like? Yes, there is. There is One who came from heaven to live among men who could and did tell us something about heaven. Jesus, blessed be His name. He was saying good-bye to His disciples one night in the long ago. Their hearts were sad, for they had learned to love Him. Their best Friend was saying farewell to them. Jesus loved His own. He knew that their hearts were heavy with grief at the parting—even as our hearts almost break when we must say good-bye to loved ones. Then the Savior spoke these words of comfort and cheer: “Let not your heart be troubled: you believe in God, believe also in Me.” (John 14:1-3.)

Friend, whoever you are, with a heavy, troubled heart, hear the blessed Jesus speak words of comfort and cheer to you. Many hearts are aching these days in this perplexed, troubled world. Would you take a heart remedy that has never failed to bring relief? Here it is: "You believe in God, believe also in Me." Jesus can comfort your troubled mind. He can give you peace, for you know He is the Prince of Peace.

Then He told His disciples about heaven. "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14:2.)

Heaven is the place Jesus left some nineteen hundred years ago to come to this sin-cursed world and reveal God's love for us. Then He died the death we deserve in order that we might have eternal life and dwell with Him in Paradise. Heaven is the place to which He returned after finishing the work which the Father had given Him to do, to hear the Father's pronouncement, "Sit on My right hand, until I make Your enemies Thy footstool." (Hebrews 1:13.)

Heaven is the place where, as "a merciful and faithful High Priest," He makes "reconciliation for the sins of the people," in order that "we may obtain mercy, and find grace to help in time of need." (Hebrews 2:17; 4:16.) Heaven is the place where He wants us to be with Him and see the dazzling splendor and magnificence there. "Father, I will that they also, whom Thou has given Me, be with Me where I am; that they may behold My glory" "which I had with Thee before the world was." (John 17:24, 5.)

Heaven is where the Father's house is, with its "many mansions;" and in addition to these "dwelling places," our Lord has gone to "prepare a place" for us, that where He is, there may we be also. Going to heaven is going home to our Father's house, to be with His only-begotten Son, our Redeemer. What unspeakable joy there will be when the saved stand on that wondrous "sea of glass" before the great white throne, and behold God face to face. It was for this "joy that was set before Him" that He "endured the cross, despising the shame." (Hebrews 12:2.) Friend, Jesus suffered and died for you, in order that "whosoever will" may reach home at last and be happy forevermore.

It is certain from what Jesus said that heaven is a real place. It occupies space. It is a real place located in the starry heavens amid the mighty suns that shine in the marvelous universe of God. What is this "place" Jesus went up to build for us? The Carpenter of Nazareth went up to heaven with a real physical body (Luke 24:36-43), to build us a real place a mansion for a dwelling place. Would you know what this diadem of glory is like? How thankful we should be that the Bible tells us about it.

Will you be surprised to know that the "place" Jesus built for us is a city? We are told that Abraham and the patriarchs of old "looked for a city which hath foundations, whose builder and maker is God." "Wherefore God is not ashamed to be called their God: for He hath prepared for them a city." Again we are told that "here have we no continuing city, but we seek one to come." (Hebrews 13:14; 11:10-16.) God showed this wonderful "place" to John in vision. He saw "that great city, the holy Jerusalem, descending out of heaven from God." (Revelation 21:10.)

Now, in order for us to understand why Jesus makes this wonderful city for His redeemed, we must comprehend the nature of a "kingdom." From childhood we have prayed, "Thy kingdom come." What constitutes a kingdom? (1) A kingdom must have a king (Jesus); (2) there must be many subjects for the king to rule over (the redeemed of all ages) and, of course, (3) there must be ample territory for the subjects to dwell upon (the new earth). This wonderful city, the New Jerusalem, meets all these requirements.

Jesus said, "Blessed are the meek: for they shall inherit the earth." (Matthew 5:5.) This did not mean that they were to inherit this present world, with its sickness, sorrow, and death. No, no! Sin and sinners must be taken away. This earth must be cleansed from the stain of sin. "The earth also, and the works that are therein shall be burned up." "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwells righteousness." (2 Peter 3:13.) On this new earth (Paradise restored) the subjects of Christ's kingdom will dwell forevermore.

Of course every kingdom must have a capital city. The New Jerusalem will be the metropolis, the capital city of the kingdom of God. It is in this city that Jesus will reign as "King of kings, and Lord of lords." "The throne of God and of the Lamb shall be in it." (Revelation 22:3.)

This is the kingdom for which you are praying every time you pray, "Thy kingdom come." When this prayer is answered, Jesus will come from heaven to earth, resurrect those which "sleep in Jesus," and, with the translated saints made immortal, take us up to heaven to dwell in the "place" which He has made ready for us. There we shall see His glory, and after the millennium we shall return to earth with the New Jerusalem. John saw "that great city, the holy Jerusalem, descending out of heaven from God." (Revelation 21:10.) Then, after the earth has been cleansed by fire, the saints will dwell in the "new earth" throughout the endless ages of eternity.

Read the description of this wonderful city. It dazzles our eyes as we behold its splendor and transcendent beauty. No mortal hand has built it, for its "builder and maker is God." The beloved John was taken up to "a great and high mountain." (Revelation 21:10.) Only from a lofty eminence was John enabled to gaze upon this great city, the New Jerusalem.

We marvel at its size. "The city lies foursquare" and measures twelve thousand furlongs around its four walls. (Revelation 21:16.) A furlong is one eighth of a mile; so the city would be fifteen hundred miles in circumference [2,360 kilometers]. What a great city! [Each side is 600 kilometers long] There is nothing on earth to compare with it. [Surface Area = 348,100 Square Kilometers, 34,810,000 Hectares, 87,025,000 Acres] Look at a map of the State of Illinois. See how small a dot marks the size of Chicago, a city of more than three million people. Imagine a city larger than the entire State of Illinois. But it is even larger than that. The New Jerusalem has an area as great as that of the three States of Illinois, Ohio, and Indiana. London, Paris, and New York with their teeming millions are mere villages in comparison.

Mark the splendor of its walls of "jasper, clear as crystal," walls wavy with the iridescent colors of the rainbow. Like all icicle in the sunshine, the city shines forth in glory, brightness, and splendor.

Look at its twelve gates. Rare and costly jewels are only for the rich, but each gate of this city is a pearl, glorious to behold. You enter the gate and step on the riches of eternity, for “the street of the city was pure gold, as it were transparent glass.” (Revelation 21:21.) It is said that the main street of Cripple Creek, Colorado, was paved with rock from the ore dump of a supposed valueless gold mine. Later on it was discovered that this ore assayed hundreds of dollars to the ton. So in a sense this one street on earth is paved with gold ore. But what is that compared with what is found in the New Jerusalem? Its streets are all paved with pure gold, transparent as glass. Can you imagine what beauties are reflected in those streets of gold? It staggers our imagination when we think of the wealth it would take to build such a city on earth today.

We are told that the height and breadth and length of the city are equal, or in proportion. (Verse 16.) Since this is so, then it must have buildings which pierce the sky. The Empire State Building in New York would be a mere toy placed alongside one of these lofty structures. What crystal palaces we shall behold. Their splendor outshines the most sublime creations ever conceived by human imagination.

Walk through just one of its streets, each one of which is 375 miles in length [600 kilometers] from gate to gate. How long would it take to see its glories if we stopped to look as we walked? Surely we will need an eternity to gaze upon the countless splendors of this city.

Walk toward the center of this city. There is “the throne of God and of the Lamb.” Words fail us in attempting to describe the glory which no mortal eye has ever seen. From the throne there gushes forth the river of life, while on its banks the beautiful tree of life, on either side of the river, entwines its branches in a glorious arch above the sparkling waters. Every month a new and different fruit ripens. Oh, what joy will be ours when the saved of earth taste the fruit that Adam and Eve once ate in the Garden of Eden! Once every month from all over the earth the inhabitants will come to the golden city to partake of the fruit on the tree of life.

What a wondrous capital city, a diadem of glory, prepared for those who accept the blessed Jesus as their Savior and God! “Great is the Eternal, loudly to be praised within the city of our God, upon His sacred hill. High and fair on the northern slope, the joy of all the world, the hill of Zion lies, the city of the great King.” (Psalm 48:1, 2, Moffatt.) We are told that “the kings of the earth do bring their glory and honor into it.” (Revelation 21:24.) Who are these kings of the new earth? Jesus told the twelve apostles, “Verily, I say unto you, that you which have followed Me, in the regeneration when the Son of man shall sit in the throne of His Glory, you also shall sit upon twelve thrones.” (Matthew 19:28.)

If the capital city is such a crystal palace, what wonders will be seen in Paradise restored? “Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.” (Isaiah 65:17.) Nothing in this present world is good enough to ‘be preserved or saved from destruction. The glory of earthly kingdoms, their wealth and pomp, are forever past. The beauty of the new earth so far transcends this present world in glory that even the memory of what once existed is forever erased from the minds of the redeemed.

With new bodies, “fashioned like unto His glorious body” (Philippians 3:21), the saved will never grow old. The bloom of immortality gives them the freshness of eternal youth. Pain can no longer rack frail bodies. There will be no more death. No more tears. No baffled plans. No frustrated hopes. No bitter disappointments. No more war. There will be peace forevermore, for now the Prince of Peace reigns. Doesn’t it seem too good to be true? To mortal mind, yes. But the mighty God who created our earth in the beginning has declared, “Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.” (Revelation 21:5.) I long to be there, don’t you?

We are told what we will do in the new earth. “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.” (Isaiah 65:21.) Men spend much time going over the plans of the home they expect to build on earth. But think of the joy that will be experienced in heaven as immortal minds design and build their new-earth homes. They will not be hampered by lack of funds. The wealth of the world is at their disposal. Rare jewels and gold in abundance will be theirs. And don’t forget the gardens, and the flowers that will never fade. There will be no weeds to pull, no bugs to spray. Think you that one would enjoy having such a garden?

Who doesn’t love animals? There “the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. . . They shall not hurt nor destroy in all My holy mountain, said the Lord.” (Isaiah 65:25.)

Who wouldn’t enjoy life amid such surroundings, where everybody and everything is friendly and loving? Think of the companionship and the friendship we will enjoy as we associate with people who have been earth’s greatest heroes. Oh, to talk with Abraham or Moses or Paul or the beloved John! And don’t forget Adam and Eve, our first parents. Life will be one continuous round of happiness. It will never become monotonous.

And, best of all, we can talk with Jesus. To have a King speak to us! How proud people are who can say, “King George of England spoke to me.” We are told that Jesus will give us a “new name.” And when He meets us, He will call us by the name He has given us. What unspeakable joy it will be to have the King of kings smile as He speaks our new name. We have so few real true friends in this world, but, thank God, Jesus will be our Elder Brother. I love Him because He first loved me. He is my best Friend.

3. Appeal

I hear you ask, “How can I get there? I am not wealthy. What can I do to obtain a passport to that glory land?” All Jesus asks of you, my friend, is that you accept Him as your Savior from sin. He “is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.” (Jude 24.) Will you be there?

What has the world to offer you compared with the treasures of heaven? Paul wrote, “I count anything a loss, compared to the supreme value of knowing Christ Jesus my Lord.” (Philippians 3:8, Moffatt.) No matter what price you have to pay to know Christ as your Savior, the unspeakable glorious reward that awaits the child of God far outweighs anything this world can offer. Don’t let Satan tempt you to distrust God or doubt His love. Don’t let affliction, poverty, or distress shake your confidence in God. Here is your

passport to that heavenly home: “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” (Revelation 22:14.)

When we get to our new earth home, we will not forget Jesus, the one who gave us all these treasures. From our Eden home we will travel to the New Jerusalem to worship Him. “It shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before Me, said the Lord.” (Isaiah 66:23.) The mighty hosts of the redeemed of all ages assemble before the great white throne of God and raise their voices in that triumphant song, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.” (Revelation 5:12)

Friend, will you be there? Jesus wants you there, and so do I. For you I am praying.

6. WHY WAS SIN PERMITTED?

(The Origin And End Of Evil)

SERMON OUTLINE

1. Introduction: God is a God of love. Why does He permit Satan, the embodiment of hatred, to exist? Why did He not destroy the devil? We should investigate and search the Scriptures to find out. Love is the reason.

2. Lucifer’s rebellion and fall.

1. Jesus, Son of God, co-Creator of universe. Revelation 22:16; Ephesians 3:9; Colossians 1:16.

2. Lucifer but a created being. Isaiah 14:12. Not present when creation of earth was planned.

3. Lucifer’s jealousy and revolt.

a. Pride, envy, hatred, doubt, and criticism grew in his heart.

b. A murderer from the beginning. John 8:44; 1 John 3:15.

c. His fall from heaven, together with one third of the angelic host. Revelation 12:7-9; Ezekiel 28:17; Isaiah 14:13-16, Luke 10:18.

4. Earth became a theater of war and conflict, which has been in progress for six thousand years.

3. Why Satan was not created incapable of sinning.

1. Angels and men are free moral agents, not slaves or marionettes.

2. Created with possession of powers and privileges of own faculties, with free will and choice.

3. Obedience not forced in God’s divine plan.

4. God’s government and Satan’s government contrasted.

1. God’s eternal law of love, the constitution of heaven.

2. Illustration—sending our four boats in four directions.

3. God allowed Satan to demonstrate his form of government.

4. Earth groaning under his cruelty ever since.

5. The controversy continued on earth.

1. Adam and Eve failed to pass the test in Garden of Eden.

2. The promise of a Redeemer. Genesis 3:15.

3. Destruction of earth by flood.

4. Christ’s death on the cross, the culminating event that proved depth of Satan’s corruption.

6. The judgment, the millennium, and the death of Satan.

7. Appeal: The glorious prospect of a home in heaven after the Earth is cleansed of Satan and sin.

By John W. MacNeil
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1. Introduction

GOD is love;” “He delights in mercy;” His loving kindness is marvelous and everlasting; His eyes are purer than to behold evil, and He cannot look upon iniquity. These, with many like statements that are found in the Sacred Scriptures, form the keystone of the arch of Christian ethics, and comprehend in their conciseness a true picture of the character of man’s Creator and Redeemer.

The unequalled and everlasting love of God has stretched across the years, watching, guiding, and calling a people unto Himself. In love and mercy He gave His Son to redeem man from sin. Patient, forgiving, and understanding, He tenderly wipes away our tears, shares our sorrows, and longs to bestow upon us eternal life in the glorious home He is preparing for His people.

God is all-powerful, a God of love and purity. Then why does He permit Satan, who is the embodiment of hatred, and whose work is the coalescence of all that is base and evil, to exist? Why did He not destroy the devil in the beginning, and thereby prevent all the suffering, sorrow, misery, crime, and degradation that has filled this world for six thousand years?

Some students of sacred history say that it is not a matter for us to know; that we should not delve into the great problems of the Eternal One, but just remember that God is love. But those who diligently search the Scriptures, seeking an intelligent understanding of heavenly things, have words of divine approval recorded to their credit. "If you will inquire, inquire you." (Isaiah 21:12.) "Search the Scriptures." (John 5:39.) "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." (Acts 17:11.)

The Scriptures plainly tell us that there is a reason why God did not destroy the devil in the beginning. The reason is that God is love. Love in the aggregate is the sum total of every divine attribute. Perfect love is righteousness developed to its fullest extent. Careful study will reveal the fact that the plan of Deity, which deals with the past, present, and future of Satan, is an arrangement of supernal wisdom, and embodies the essentials of eternal love, mercy, justice, and patience.

2. Lucifer's Rebellion

It was when the plans for the earth were laid that Lucifer revolted against the government of God, and started the rebellion that he has continued unceasingly ever since. Lucifer was a created being, whereas Christ was the eternal Son of God. As the Son of God, Christ possessed the power of God, and was equal with the Father. It was the rightful prerogative of the Son to participate with the Father in all the sacred councils of heaven. But Lucifer, who was but a created being, did not possess the power to create. Therefore, he was not taken into the councils of the Omnipotent, and it was an utter impossibility for him ever to hold a position that was on equality with that of Jesus Christ, his Creator.

The following scriptures prove beyond the shadow of a doubt that not only is Jesus Christ our Redeemer, but also He was the active agent in all things that were created, whether in earth or in heaven. "To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." (Ephesians 3:9.) "By Him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." (Colossians 1:16.) "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." "He was in the world, and the world was made by Him, and the world knew Him not." (John 1:1-3, 10.)

Of Lucifer we read as follows: "Thou has been in Eden the garden of God; . . . the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou was created. Thou art the anointed cherub that covered; and I have set thee so. . . Thou was perfect in thy ways from the day that thou was created, till iniquity was found in thee." (Ezekiel 28:13-15.) Lucifer was a being created by Christ, and stood next to Christ in position, power, and glory.

When the plans of the earth were laid, and Lucifer realized that he had not been permitted to be present with Christ in the council when the creation of the world was planned, he became jealous and envious. He allowed pride to enter his heart, and by that act sin was formed in his breast, and made its first appearance in the realms of Jehovah. Envious thoughts developed more and more in his mind, and culminated in open rebellion against the government of God. This in turn caused his expulsion from the heavenly kingdom.

Pride, which Lucifer permitted to enter his mind, stealthily advanced in growth. It developed rapidly, and quickly produced a harvest. The first fruit that ripened from the root of pride was the spirit of criticism. The law of God was criticized and condemned. The Father's love was doubted, and finally denied. Lucifer's distorted vision saw God as a tyrant. He hated the Son bitterly, and to accomplish His destruction, and to overthrow the laws of heaven and usurp the throne of God, became his ambition.

Jesus is "the Lamb slain from the foundation of the world." (Revelation 13:8.) The devil "was a murderer from the beginning." (John 8:44.) For "whosoever hates his brother is a murderer." (1 John 3:15.) While the overt act of crucifying Christ occurred on Calvary's cross, the deed was virtually consummated in the mind of Satan at the beginning. And Satan took advantage of the first opportunity to slay the Lamb of God and suspend Him between heaven and earth, that men and angels might behold His dead body.

The high position that Lucifer filled in heaven had given him a powerful influence among the angels. Some of them yielded to the subtle deception of his artful arguments, and enlisted under the black banner of rebellion. This revolt, which at first did not openly show evidence of opposition to the government of God, imperceptibly grew until Lucifer, having gathered one third of the angelic host to his side, determined to gain his ends by force.

"There was war in heaven: Michael. [Christ] and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him." (Revelation 12:7-9.) "Your heart was lifted up because of thy beauty, thou has 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." (Ezekiel 28:17.) "For thou has said in your heart, I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shall be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, is this the man that made the earth to tremble, that did shake kingdoms?" (Isaiah 14:13-16.) "He said unto them, I beheld Satan as lightning fall from heaven." (Luke 10:18.)

War is the invention of the satanic mind, and Satan commanded the first army that was ever mobilized. He commanded one third of the angels of heaven, but his first great drive against the throne of God ended in failure. He and his followers were cast out. The theater of war was transferred from heaven to this earth, and the conflict has been in progress here for six thousand years.

3. Why Satan Was Not Created Incapable of Sinning

“But,” someone may say, “since Christ was the Creator of Lucifer, why did He not create him so that he could not sin? Would it not have been better for Lucifer and all other beings to have been constituted in a manner that would make it impossible for them to rebel against the government of their Creator?” No doubt God could have created beings incapable of sin. But to be incapable of sin is to be denied the privilege of choice, and an individual who is debarred from exercising his own choice is not a free man. He is simply an automaton, a marionette. He would have no need for intellect, and would be void of all moral and spiritual discernment. His every act would be involuntary, and he would be a slave to his Maker.

Could such a being be truly happy? Could such a one bring praise or glory to his Creator? Assuredly not. Every being that God has created, whether angel or humankind, was made a free moral agent, with the power and privilege of using his own faculties, so that he might of his own free will and choice serve God because of His eternal love for him. Had God made man or angels in any other way, they never would have known the privilege of serving God through love. Obedience to God would have been forced obedience.

What pangs of suffering the divine heart of God endured in surrendering His Son into the hands of Satan can never be realized by the human mind. But God is love; and He “so loved the world, that He gave His only begotten Son.” God’s eternal law of love has been in operation from eternity as the constitution of heaven. No one has ever been wronged, no one taken advantage of, not one being has ever been brought into bondage by God’s law. But Satan called into question the justice of that law, and his indictment must be satisfactorily answered.

God knew that the incriminating charges against His character and against His government were groundless. But because He is love, He was willing to wait patiently. He must permit the arrogance of Satan to prove the falsity of his claims. He must suffer uncomplainingly and endure the limit of agony, to prove to His creatures the divine wisdom and eternal righteousness of love. Love “bears all things, ... endures all things.” God’s love is eternal; it never wanes, never fails, never falters or shrinks from duty.

4. Satan’s Idea of Government Demonstrated

God has graciously allowed Satan ample opportunity to demonstrate in full detail just what form of government he would have to take the place of His government. The oppression and bondage of the weak, the revolutions and uprisings among earth’s nations, the wholesale murder of men, the pillage and plunder, and the suffering and sorrow seen all over this world, are perfect examples of what Satan can do. Suppose God had immediately wiped him out of existence, what would have happened to the government of heaven? There would have been absolute but involuntary service in God’s government, but no one would ever have dared again to think for himself, and the sympathy of millions would have gone out to Lucifer.

If one dared to do or to think anything that seemed to be out of harmony with the ruling head, and was arrested and immediately put to death, what kind of government would it be? Would you call that a government of love, liberty, or justice? That would be despotism. Would you want God to have a ruling power like that? No, the divine love of God would allow of but one course, and that was to permit Satan to establish a system of government with his own ideals. The record says, “He was cast out into the earth, and his angels were cast out with him.” And the earth has been groaning under his cruelty ever since his rule began.

God had planned to people this earth with a race of intelligent beings endowed with individual free moral agency, who would voluntarily, willingly, and gladly serve Him not through fear, but through love. So He created the earth, and created man. The earth, when it came from the hands of the Creator, was a glorious abode, fair to behold and abounding in all things that could give pleasure to man. The Creator told our first parents about the rebellion of Lucifer, and the charge brought by the arch rebel against the government of heaven. And then, in order that they might have an opportunity to demonstrate to all other intelligent beings their love for the One who had created them, He placed a test in the Garden of Eden. He said to the original pair: “Of every tree of the garden thou may freely eat: but of the tree of knowledge of good and evil, thou shall not eat of it: for in the day that thou eats thereof thou shall surely die.” (Genesis 2:16, 17.)

The superficial thinker may say, “Just to think that God would destroy people, and allow all this curse to come on the earth, because a man ate an apple.” But God has done nothing of the kind. If God had given man some exceedingly hard or tremendously difficult task to perform, then there might be some occasion for criticism. But God gave man the simplest and easiest test possible, and he failed. It was a clear case of disobedience.

5. The Great Controversy

God warned man against Satan. He said, “You stand on test before the universe. Do not eat of the forbidden tree.” Then Satan appeared and said that God had told a positive untruth about the tree. Eve believed the devil, and disobeyed God. She brought a great curse upon the earth and sold herself to Satan. She then became a subject of Satan’s government. Death was introduced into the world by the disobedience of our first parents, but God’s love is still in operation. And today throngs are being tested to prove whether they will accept the government of God or yield themselves to Satan and become rebels against heaven.

Immediately after the transgression of the original pair, God talked with them personally in their garden home. He explained the awful sentence of death that was upon them. But to demonstrate His love, He told them of the plan of redemption, whereby, if they would turn again to Him, He would allow them to go free, and someday He would pay the penalty for their sins. The record of that

visit, which is found in the third chapter of Genesis, constitutes the first gospel story that man ever heard. Adam and Eve accepted Christ as their substitute, reentered the service of God, and then the conflict against sin began in earnest.

For nearly two thousand years Satan waged an unceasing warfare, and succeeded in corrupting the race to such an extent that God had to wipe all off the earth except a few who refused to serve Satan. After the deluge, the human family started again. The story of mankind down through the centuries is a story of continuous conflict with sin, and glorious victories by a few, but of dark deeds and degrading defeat by the many who yielded to the sophistry and cunning of Satan's wicked ways. Sodom and Gomorrah sank so deep in the slime of sin that they had to be swept away. Later the people of God were permitted to become servants in heathen Babylon, in order that they might be awakened to a sense of their responsibilities and privileges. Then Jesus came to the earth, but even His perfect life, wonderful works, and deeds of love and kindness did not turn man away from Satan. They took Him and nailed Him to the cruel cross.

When God created man in the beginning, He made him a free moral agent. Man of himself turned to the devil. Satan then had an opportunity to demonstrate to the universe what kind of government he could produce. He claimed that he would establish a government superior in wisdom, purity, and justice to the government of heaven. He failed. Follow the result of Satan's regime in every age of the world's history, beginning with the murder of Abel and following through the patriarchal period and the slimy sins of Sodom, then through the Egyptian era, past the history of Palestine and all Old Testament periods, into modern times, and on to the battlefields of war. Every page of history glares with a bloody record, which proves conclusively that Satan can produce nothing but an unstable, corrupt, bloody, degraded government that revels in sin and slays its supporters and finally expires itself as a result of its own debauching, death dealing principles.

The culminating event that convinced the whole universe of the desperately wicked and murderous intent of Satan's heart was witnessed when the Savior of the world was falsely charged and foully murdered on Calvary. If there was any doubt in the mind of any one of the heavenly beings as to the infamous aims and depraved ambitions of Lucifer, the shameful depths of his vile heart and his incorrigibly corrupt character were fully and finally revealed when the King of glory was subjected to the most revolting indignities and crucified at the inspiration of the exultant Satan. Justice as we know it by the processes of human interpretation would have put an end to Satan then and there. But God is love. "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." (Psalm 103:10.) The heavenly Father does things after the manner of His own wisdom, and all His ways are ways of love.

6. The Closing Scenes in the Conflict

Had God destroyed Satan after the crucifixion, He would have had to destroy every vestige of sin with him. At that time the great majority of people in this world were the servants of sin, and they, too, would have been wiped out with all wickedness. God could not destroy man until He had given him a chance to decide where he should stand. He said to His disciples, "Go you into all the world, and preach the gospel to every creature." Go out and tell them about My, eternal love. Tell them to turn from Satan's government, which will be destroyed someday. And when the conflict is finished, I will give them an eternal home.

The disciples went forth with the message, as their Lord commanded, and now for practically two thousand years the story of the cross of Christ and the love of God has been told to mankind. A few decades ago He sent a proclamation, saying, Go to every nation, kindred, and tongue, and tell them to get ready, for the judgment hour has come. That proclamation has now gone to almost the whole world, and when it is declared finished, the triumphant Savior will appear in the clouds of heaven, and the righteous will meet Him in the air, and go to be forever with their Lord.

There are going to be some surprises in heaven. We shall see people there who we, in our weak judgment, thought would never be able to enter. And some who we now feel sure will be there will be missing from the eternal kingdom. But all things will be made clear to us there.

If a loved one is missing, then the great question arises, Why? But for the love and wisdom of God such questions would remain unanswered in thousands of hearts, and such questions would constantly keep coming up, until rebellion would break out again in the government of God. God's love and wisdom foresaw such a situation. A record of every life is written by the angels of God. Every act of your life and mine is accurately penned by an angel scribe. The Bible tells us that if we are found fit for the kingdom of God, having lived in obedience to His government, our records will be blotted out. But those who are not found worthy of the kingdom will have their records retained. And when we reach the portals of the kingdom, and find that one whom we expected to see, is not there, we have the privilege of looking up the record of that individual life and seeing for ourselves why he is not there. Then our minds will be satisfied.

When all the work of the judgment is finished, at the end of the thousand years, Christ will return to this earth in final triumph, bringing the saints with Him. The wicked hosts teem upon the earth, and Satan prepares them to make a final dash. "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." (Revelation 20:9.) "Behold, the day comes, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, said the Lord of hosts, that it shall leave them neither root nor branch." (Malachi 4:1.) "Your heart was lifted up because of thy beauty, thou has 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. Thou has defiled thy sanctuaries by the multitude of your iniquities; . . . 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. All they that know thee among the people shall be astonished at thee: thou shall be a terror, and never shall you be any more." (Ezekiel 28:17-19.)

One writer has described God's vindication at that time in these words: "The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart

is His law. Never will evil again be manifest. Says the word of God, 'Affliction shall not rise up the second time.' The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom." ["The Great Controversy," Page 504.]

7. The Righteous in Their Eternal Home

Surely it should be the desire of every Christian to be a conqueror over sin, and gain an eternal home in heaven. When the earth has been cleansed from every vestige of sin, and every reminder of the rebellion of Satan is gone, then the righteous will dwell forever in peace, purity, and blissful happiness. Then "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." (Psalm 37:11; Matthew 5:5.) "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their beads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35:10.) "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Revelation 21:4.) Truly the prospect is glorious. Let us prepare for a life in this glorious hereafter.

7. CAN MAN BRIDGE THE RIVER OF DEATH?

(The Gospel of Salvation)

SERMON OUTLINE

1. Introduction: Story of father making bridge out of his body to save his three boys. Science, education, philosophy, reason, and culture cannot bridge the river of death. By revelation of the gospel, God has provided a way that we may pass from death to life.
2. Jacob's ladder a symbol of Jesus Christ bridging the gap to heaven. John 1:51.
3. The great gospel bridge which spans the gulf between death and life. Sustained by seven piers which cover the complete plan of salvation.
 1. Pier No. 1, "Incarnation." By His incarnation, Christ began the bridge across the gulf of sin and destruction.
 2. Pier No. 2, "Sinless Life."
 - a. In order to save us, Christ lived a sinless life.
 - b. Christ stood every test. Hebrews 4:15.
 3. Pier No. 3, "Crucifixion."
 - a. In order to save us, Christ died for our sins.
 - b. None but He could make atonement.
 4. Pier No. 4, "Resurrection." A dead Savior could not save anyone. 1 Corinthians 15:17.
 5. Pier No. 5, "Ascension." Ascended forty days after resurrection. Ephesians 4:10.
 6. Pier No. 6, "Mediation." Christ pleads the merits of His blood for us. 1 John 2:1; Hebrews 7:25.
 7. Pier No. 7, "Second Advent."
 - a. He will complete the plan of salvation by coming again for His own. John 14:1-3.
 - b. Second advent just as necessary as crucifixion. Hebrews 9:28.
4. Seven piers essential to make a complete gospel.
 1. Many today try to discredit or deny various of these seven fundamentals.
 2. Shun any teaching that calls any of seven in question. Galatians 1:8,9.
 3. These seven facts bridge the river of death and make Christianity the only true religion. 1 Corinthians 3:11.
5. Appeal: Salvation means a personal application of these seven facts to our lives. Appeal to those who have never accepted Christ.

By JOHN L. SHULER

Takoma Park, Maryland

I. Introduction

IN one of our large Eastern cities a four-story frame apartment house in a poorer section of the city caught on fire. Trapped on the top floor were a father, and three boys, aged three, five, and seven. The stairways were a mass of flame and smoke. There seemed to be no way of escape. It looked as if all were doomed to a horrible death-to be burned alive. The father ran to a window on the side of the building. There was an open space of a little more than three feet between this burning building and the adjoining structure. He noticed an open window right across in this building on the same level.

Here was a way of escape for his children. He saw that by stretching himself out across the intervening space he could grasp the sill of that open window, and then his boys could crawl over his body into the adjacent building, and be saved. He immediately called the three boys and told them to climb quickly over the bridge he would form with his body between these two buildings. The last little lad had just climbed over his father's body and reached the opposite apartment house in safety when the father's strength failed. He fell to the ground and was killed.

This man gave his life to save three. Across the bridge made with his own body his three boys actually passed from death to life. Tonight we shall learn from the word of God the thrilling story of how Jesus Christ, the Son of God and the Savior of men, has made a bridge out of His body over which you and I can pass from death to a better life that shall know no end. Friends, would you not like to know about that Bridge upon which you may cross the river of death into a perfect and unending life in a better world, where changes will never come? Of course you would. Everybody in the world needs to know about it.

Life is a journey from the cradle to the grave. Sooner or later every soul must come to the end of his journey. When you come to the end of the way on the brink of the river of death, you will want to find a bridge on which you can cross into a better world. Science, education, philosophy, reason, and culture have all made valuable contributions to life in this world, but none of these can give you any help when you come to the river of death. Let us thank God that by the revelation of the gospel of Jesus Christ He has provided a way whereby we may pass from death to life.

The best news that you have ever heard is contained in one of the 31,173 verses which comprise the sixty-six books of Holy Scripture—that wonderful love verse of John 3:16: "God so loved the world, that He gave His only-begotten Son, that whosoever believes in Him should not perish, but have everlasting life."

2. Jacob's Ladder a Symbol of Christ

On a night long ago a lonely wanderer in Judea laid himself down upon the ground to sleep, with a stone for his pillow. As he gazed at the twinkling orbs above his bed, doubtless the same questions came into his mind that have come into many other minds as men have thoughtfully watched the stars at night. How far is it beyond those stars to where God lives and reigns on the throne of the universe? Is God really taking note of me and my situation? Is it possible for me to ascend to these stars, and on to God's great home?

God answered Jacob's questions that night in a wonderful dream. He saw a bright, shining ladder, the base of which, with its first round, rested upon the ground at his feet, while the topmost round reached to heaven, unto the very throne of God. On this ladder, angels of God were ascending and descending. This was a divine assurance that the great gulf between sinful man and a holy God had been bridged, so that man could commune with God, and that someday he could actually ascend into heaven to dwell with God. Friends, that bright, shining ladder reaching from earth to heaven is a symbol of Jesus Christ, as Son of man and Son of God. You will find this in John 1:51, where Jesus told Nathanael, "Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man." Christ is the way the only way-whereby anyone can ever go to heaven.

3. The Great Gospel Bridge

On this chart before you we shall trace out the wonderful story of the great gospel bridge from death to life. This bridge spans the fearful gulf from man lost in sin to man saved forever in the kingdom of God. Please note that this bridge is sustained by seven piers. We shall find that the complete gospel resolves itself into a sevenfold view of the work and office of Jesus Christ, by which He is actually able to take sinners from this present evil world and transport them over the river of sin and death into that better world of the future.

Notice that on the first pier of this gospel bridge is inscribed, "INCARNATION." By incarnation we mean the entrance of the Son of God into human flesh in order to save man. This act made possible that wondrous news which you have heard repeated so often at the Christmas season: "The angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Reverting to the figure of the ladder, it is plain that in order for Christ to provide a way whereby man, lost in sin, could come to God, that ladder must reach all the way to the throne of God. Our Savior, then, must be divine. If Jesus Christ is not divine as God the Son, then the ladder will not reach to the throne of God, and we are left without hope, and are lost.

On the other hand, if the ladder fails by a single step of reaching the earth, we are irreparably lost, because we cannot get on the ladder to go to heaven. The Savior must be human as well as divine. The Son of God must become the Son of man, that the sons of men may through Him become the sons of God. In Christ alone, as the God-man—the Son of God and the Son of man—we have a complete, all-sufficient Savior.

Think of the immeasurable love of God that this incarnation provision represents. In order to save you, the Father so loved you that He gave the best gift of heaven for you. The Son in turn so loved you that He willingly and gladly left His exalted and infinitely happy place at the Father's side, and was born here as a child of the human family. O how we ought to thank Jesus anew each day that He was willing to give up His high and happy station in heaven and come to this sinful world to save us. How dark would be our future, how utterly hopeless our lot, if He had not come to earth nineteen centuries ago!

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Timothy 1:15.)

Many Christians have missed or lost the real Christ of the Bible, because they think of Christ as existing only from the time of His birth in Bethlehem. Anyone who considers Christ as existing only from His birth by the virgin Mary, has missed the true Christ of the Scriptures and the real Savior of men.

Did Christ exist before His birth at Bethlehem? Hear His own words in that wonderful prayer of John 17. We hear Him say: "Now, O Father, glorify Thou Me with Your own self with the glory which I had with Thee before the world was." He who was laid as a babe in the manger at Bethlehem had been with the Father from precreation times -before the world was.

One of the outstanding revelations of the New Testament is that the Jesus of Bethlehem and the Christ of Nazareth is the Creator of our world. Thus we read in John 1:1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. . . All things were made by Him." Who is this Word, by whom all things were made in the beginning? Verse 14 explains that this Word is Christ. "The Word was made flesh, and dwelt among us." John 1:1, 2, may be paraphrased in these words: "In the beginning Christ was, and Christ was with God the Father, and Christ was God the Son. All things were made by Christ."

Micah 5:2-the very prophecy which foretold that the birth of the Christ would take place in Bethlehem-declared that this wonderful babe of Bethlehem is He whose goings forth are from the days of eternity. Note that Jesus Christ is not merely from Bethlehem, but from the days of eternity.

A new being was not brought into existence when the virgin Mary conceived and brought forth a child named Jesus.

Rather, a change was made in the person of the eternal Son of God. He who had been with the Father from the days of eternity in the form and likeness of God, took upon Himself the form and likeness of a man, to dwell with men. By His incarnation-by His coming to this world and entering human flesh-Jesus Christ began the bridge across that fearful gulf between man lost and dying in sin and man living eternally with God in His heavenly home.

But in order to save us, Christ must live a sinless life in the flesh. Please note that the second pier under this great gospel bridge of salvation is labeled, "SINLESS LIFE."

If Christ had committed one single sin, we would be lost today, without any hope. The Bible says, "Sin is the transgression of the law." If Christ had broken the Ten Commandments, He would have become a sinner, and He could not have been our Savior. If He had transgressed any one of the Ten Commandments, He would have immediately come under the penalty of the law and could not have redeemed us from the curse of the law. If He had yielded to sin just once, He would have come under the condemnation of the law, and could not have paid the penalty for our sins or transgressions.

Aren't you glad that He stood every test? He was tempted in all points like we are, yet without sin. Where the first Adam failed, the second Adam, succeeded. He did not sin. This second support under the bridge over the river of sin and death stands secure forever. Christ lived a sinless life. O how we ought to love Him and be true to Him, who stood every test for us!

By living a sinless life from the time of His birth, He extended this great bridge a bit farther across the chasm between our lost condition and eternal life on that better shore. But the bridge must be extended till it actually reaches the farther side on the golden strand, if it is to bridge the river of death into the better world.

In order to save us, Christ must not only enter human flesh-the incarnation-and live a sinless life, but He must die for our sins. This brings us to the third pier, which you will note is labeled, "CRUCIFIXION." The death of Christ for our sins is the central feature, the very heart, of the gospel.

Sometimes people ask, "If Christ was the Savior of men when He was born, why, then, did He have to die to save man? Why couldn't He have accomplished our salvation without dying?" The answer is, In order to save us, Christ had to die for our sins, and thus pay the penalty for our transgressions of the law of God. We are told in 1 John 3:4, "Sin is the transgression of the law." God's decree is, "The soul that sins it shall die." The law of God demands the life of the transgressor.

The law of God condemns every soul in the world to death, because everyone has transgressed God's commandments. "All have sinned." The law of God says, "You must die and perish because you have transgressed these divine precepts." But Christ loves you so much that He says, "I do not want you to die. I cannot bear to see you perish. I will die in your place. I will take on Myself that death blow which the law has aimed at you. I will go to the cross for you." Does this not cause you to love Him because He gave His own precious life to save you? Since He gave Himself for you, aren't you ready now to give yourself to Him-to live for Him who died for you?

The human race, on account of transgression of the law, passed under the death sentence. This tremendous crisis could be dealt with in just three ways: (1) by letting man die for his own transgression, (2) by canceling the penalty by abolishing the law, (3) by a divine substitute taking man's guilt and dying in his stead.

God could not cancel the penalty by abolishing His law, because that would have made His government a failure.

God so loved the world that He could not let man die and perish to pay the penalty for his violation of the divine law. Since the law of God is as sacred as God Himself, only one equal with God could make atonement for its transgression. In all the universe there was but One who could, in behalf of man, satisfy its claims. None but Christ, the Father's only begotten Son, could redeem fallen man from the curse of the law, and bring him again into harmony with heaven.

Love, and love only, provided a way whereby man could be saved. The Father gave His own dear Son to be man's Savior. The Son gave His own life on the cross for our sins to make our salvation possible. I do not believe that anyone can behold Jesus Christ dying on the cross in his stead, and still withhold himself from such a loving Savior.

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

When I consider how He gave Himself for me, what else can I do but give myself to Him! Would it not be the basest ingratitude for me to refuse or neglect to live for Him who died for me?

By His atoning sacrifice on the old rugged cross, by His vicarious death on Calvary, Jesus provided another essential section in this bridge from death to life. But His death did not make salvation complete. After He died for us, He had to rise again from the dead. This brings us to that fourth pier, on which you will note is inscribed the word, "RESURRECTION." If Jesus Christ had never risen from the dead, we would still have been eternally lost-in spite of His incarnation, His sinless life, and His crucifixion. Paul says in 1 Corinthians 15:17, "If Christ be not raised, your faith is vain; you are yet in your sins." A dead Savior could not save anybody. But let us thank God that He who died for us also rose again.

We sing of a Christ who is "not in the tomb where once He lay," but a risen Christ, who is alive forevermore. Death could not hold Him. On the third day He burst asunder the bands of the tomb, and walked forth as a mighty conqueror over death and the grave.

By His resurrection Jesus erected another section of this great bridge of salvation over the river of death and destruction. But more is needed yet to make the bridge reach to that blissful shore of the better world to come. Christ must not only rise from the dead, but He must ascend to heaven. He who came from God must go back to God, to open the way for us to go to God. This brings us to pier number five, labeled, "ASCENSION." Forty days after His resurrection He ascended up on high. As Paul says in Ephesians 4:10, "He that descended is the same also that ascended up far above all heavens, that He might fill all things."

By His ascension to heaven Jesus erected another section of this bridge from death to life. But His ascension was only prefatory to another essential step in the plan of salvation. As our Savior He must perform a certain work for us in heaven after His ascension. Thus you will note that the gospel bridge has a sixth support, labeled, "MEDIATION."

Christ ascended to heaven to sit on the right hand of God as our Mediator, High Priest, and Intercessor to plead the merits of His shed blood for all who accept Him as their Savior. In 1 John 2:1 we read, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Paul tells us in Hebrews 7:25 that Christ is "able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them."

Christ is able to save to the uttermost all who will come to Him. If you will do the coming, Christ will do the saving. I trust that you will do the coming without delay. If you will step out to accept Him, He will meet you with pardon, peace, and salvation. If you will give yourself to Him for a closer walk with Him, to live a better life for Him, Christ will meet you with more power in your life to live that better life.

If you will confess your sins to Him in repentance and faith, Christ will raise those nail-pierced hands to plead for you. He will cry, "My blood! My blood!! My blood!!! Father, I shed My blood for that soul who accepts of Me, and I claim pardon for him at Thy hand." Aren't you ready to put your case in His hands this very day, by yielding yourself to Him?

By His priestly mediation Jesus extended this bridge a bit farther until it lacks only one more section of reaching that golden strand, where the called, the chosen, and the faithful will be with Christ forever. Christ must not only plead for us as Mediator, but He must come again to take His people to Himself. This is according to His own blessed promise in John 14:1-3: "Let not your heart be troubled: you believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself that where I am, there you may be also."

This brings us to the seventh pier, which supports the final section of the gospel bridge. This is labeled "SECOND ADVENT," and is the consummating event in the plan of redemption. The Second Coming of Christ is just as necessary in God's plan of eternal redemption as is the crucifixion or the resurrection. Thus Paul tells us in Hebrews 9:28, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." By His Second Advent Jesus has provided the completing section of that bridge that will actually land His faithful ones on that shore where the billows cease to roll, where sorrow, trouble, and death will be no more.

4. Seven Essentials to a Complete Gospel

The bridge is now complete, ready for you to cross the gulf from "lost in sin" to "eternal life in the kingdom of God." Are you ready to accept it point by point, and cross over the gulf? I am sure that everyone wants to do this.

In order to save you, Christ had to be incarnated-to come in human flesh-live a sinless life, die on the cross for your sins, rise again the third day, ascend to the Father, plead for you as your Mediator, and finally come again to gather you home. These are the seven greatest facts worth knowing. If a man knows everything else in the world, and does not apply these facts to his life, he will miss everything.

In the Bible the number seven is the complete or perfect number. So it takes these seven facts about Jesus to make the complete gospel. Every one of these seven provisions is absolutely essential to the true gospel plan. If any of these piers are removed, the bridge will break down. He who denies or fails to accept any of these seven facts is leaving for himself an uncrossable gap in the bridge over the river of sin and death.

Many professed Christians today regard too lightly, or attempt to discredit entirely, these fundamentals of Christianity. They claim to believe in Christ, and yet are actually attempting to undermine these mighty pillars which support the gospel bridge. Some discredit the virgin birth and make void the incarnation. Others claim that Christ broke the Sabbath, and thus discredit His sinless life. Still others reject the idea that Christ died as our substitute and surety, and make void the cross and the blood. There are those who

claim that His bodily resurrection and ascension are only figments of superstitious imagination and tradition. Many deny the literal return of Christ, and would make void that last essential section of the bridge that puts us on that better shore.

Paul warns us not to listen to any teaching that would call in question any of these seven essential facts. He writes to the Galatians, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1:8.)

Please note that the gospel is not mere speculation. It is not theory. It is not merely theology or a philosophy. It is actual facts about an actual person. Christ was born. He lived a sinless life. He died. He rose bodily. He ascended victoriously. He pleads effectively. He comes again gloriously.

The gospel is not subjective truth to be reasoned out by the process of logic, but is objective truth-real facts that have occurred in the life of a real person, who lived here. The gospel is just as sure and true as any facts that scientists have developed by experiment and demonstration in the laboratory.

These seven facts constitute an unshakable foundation for an intelligent faith in the life to come. They actually bridge the river of death. We are not left to rest our hope of eternal life beyond this world upon hoary traditions, feasible logic, or appealing philosophy. Christianity is no cunningly devised fable. The gospel consists of facts, which furnish a satisfactory basis for the infallible assurance that Christ can and does save him that believes. Well may we sing:

"How firm a foundation, you saints of the Lord, Is laid for your faith in His excellent word!"

"On Christ, the solid Rock, I stand; All other ground is sinking sand."

These seven facts have never been true of any person who has ever lived except Jesus. They will never be true of any other person who ever will live. Hence Christ will never be surpassed. There will not, be and cannot be any new religion that will ever supplant or supersede Christianity. These seven facts make Christianity the only true religion. "Other foundation can no man lay than that is laid, which is Jesus Christ." (1 Corinthians 3:11.)

5. Salvation a Personal Application of These Facts

Salvation is simply making a personal application of these seven facts to our lives. In order to be saved and cross this great bridge from sin and death to life eternal, we must personally accept these facts. I must say, "Christ was born for me; He lived for me; He died for me; He rose for me; He ascended for me; He pleads for me; He will come again for me."

I appeal to every soul here thus to make his acceptance of Jesus intensely personal today. Many are baptized and join the church without receiving Christ as their personal Savior. How many here, who have never really personally accepted Christ or received Christ, will stand and say, "This day I accept the Lord Jesus as my Savior from sin"?

I appeal to those Christians here to whom Christ has not been real in the life. Many have only a secondhand religion. One of the greatest perils we face in these last days is having a form of godliness without the power. How many who are conscious of a lack of reality in their Christian experience wish to stand to signify, "This night I want the Holy Spirit to make a new application of these facts to my soul, that Jesus may be real to me"?

We believe that before we offer special prayer for those who have stood, you want to draw as near to the Lord as possible. As we stand to sing, "All to Jesus I Surrender," we invite those who stood and all others to step out from the row where you are, and come forward to form a prayer circle around the altar. (Those who responded have come forward.)

Before we pray, will you not join me in saying from your heart an expression of personal acceptance of Jesus, repeating it clause by clause after me?

Christ entered human flesh for me, that He might live in me today.

Christ lived a sinless life for me, that He might save me from sin.

Christ died for me, and paid the penalty for my sin.

Christ rose again for me, that He might save me from death.

Christ ascended for me, to appear before God for me.

Christ pleads His blood for my sins, that I might be free.

Christ comes again for me, to take me to heaven.

As we close now with a special prayer, we invite all who feel their need of help in personally accepting Christ, or for a greater reality of Christ in their experience, to take seats near the front for a brief after meeting.

8. ARE THE TEN COMMANDMENTS OUT OF DATE?

(Perpetuity of the Law)

SERMON OUTLINE

1. Introduction: There is a God. Proof: (1) Nature's evidence; (2) Inner conscience; (3) Christ, the crowning evidence.
2. We are His children.
 1. The Creator desires His creatures to do His will.
 2. It is then incumbent on God to reveal His will.
 3. This He has done in giving His law of Ten Commandments.
3. God's will must of necessity embrace man's whole duty.
 1. His law of Ten Commandments does this. Ecclesiastes 12:13, 14.
 2. Christ's interpretation of the two tables.
 - a. First four commandments-man's duty to God.
 - b. Last six commandments-man's duty to man.
4. God's law the expression of His character.
 1. A law of love: holy, just, good.
 2. Sin the reason for transgression of the law.
5. The law of God is perpetual.
 1. The psalmist's testimony. Psalm 111: 8.
 2. Christ's testimony. Matthew 5:18, 21, 27.
 3. Editorial in Sunday School Times.
6. God's law the foundation of His moral government.
 1. Wesley's statement.
 2. Written by finger of God and placed in ark beneath mercy seat.
 3. Binding upon all nations. Universality of the law.
7. God's law a unit.
 1. Moody's statement.
 2. The standard in the judgment.
8. How to keep the law.
 1. Righteousness by faith.
 2. The mind of Christ versus the carnal mind.
 3. Love shed in the heart by the Holy Spirit.
 4. Grace and provision.
9. Appeal: Preparation for the judgment and Second Coming of Christ.

By JESSE C. STEVENS
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1. There is a God

THERE is a God. The Bible ever appeals to the visible creation as evidence of this sublime fact. As one example among many others, let us note Isaiah's appeal: "Lift up your eyes on high, and behold who hath created these things, that brings out their host by number." (Isaiah 40:26.) And the Scriptures declare that it is only the fool who says "there is no God." (Psalm 14:1.)

Man's inner conscience tells him that there is a God. All men worship; if they do not worship God, they worship something or somebody. Fundamentally, man is incurably religious, and even though this instinct be thwarted or dampened, it seems never to be entirely destroyed. This impulse comes from the fact that in the beginning, God made man in His image and implanted in him the instinct to worship, which sin has not entirely erased. All men pray, even if some do pray only in an emergency. In a great storm, the mate asked the captain of the ship, "Do you believe in God?"

"Yes-no-sometimes."

"During a storm?"

"Yes, in moments like this-God alone can save us now."

But the crowning evidence of God is Christ. We read in 2 Corinthians 5:19 that "God was in Christ, reconciling the world unto Himself." Christ often spoke of and prayed to His Father. "Our Father which art in heaven," was His prayer. "He is our God; and we are the people of His pasture, and the sheep of His hand," we read in Psalms 95:7.

2. We Are His Children

Now, as God desires His children to do His will, it therefore follows that it would be incumbent on Him to reveal His will so plainly that, as we read in Isaiah 35:8, "fools shall not err therein."

This God has done in the giving of the Ten Commandments, His holy law, the revelation of His will. Closing His sermon on the mount, Christ solemnly said: "Not everyone that said unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of MY Father which is in heaven." (Matthew 7:2 1.) The Father's will is His law; for we read in Psalms 40:8, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Here the words "will" and "law" are used interchangeably, as elsewhere in the Bible. (Romans 2:17, 1S.)

3. God's Will Embraces Man's Duty

Of fundamental necessity, God's will must embrace man's whole duty-his duty to God and to his fellow man. This is true of the law of the Ten Commandments. "Fear God, and keep His commandments: for this is the whole duty of man," we read in Ecclesiastes 12:13. The Ten Commandments, we find in Exodus 31:18, were written on two tables of stone. Christ's interpretation of the law, as recorded in Matthew 22:35-40, would indicate that the first four commandments, which relate to man's duty to God, were written on the first table; and the last six, which embrace man's duty to his brother man, were placed on the second table. He said, "On these two commandments [that is, love to God and love to man] hang all the law."

Charles H. Spurgeon, the renowned Baptist preacher of his day, in his "Perpetuity of the Law," page 5, said, "If you love God with all your heart, you must keep the first table; and if you love your neighbor as yourself, you must keep the second table."

4. God's Law the Expression of His Character

In these words Christ taught that the law is a law of love, notwithstanding the fact that the Ten Commandments are composed largely of a series of don'ts. The prohibitions are for man's good. Taking a course contrary to the don'ts is taking the way of death, "for the wages of sin is death." (Romans 6:23.)

"God is love," says John. (1 John 4:8.) His nature being love, His law is love. The law is also declared to be "holy, and just, and good." (Romans 7:12.) Hence the law is an expression of God's character. It is for this reason that, as we read in 1 John 3:4, transgression of the law is sin. The character of God and sin are exact opposites. "For all have sinned, and come short of the glory of God." (Romans 3:23.)

5. Law of God Perpetual

It is for this reason also that the Bible declares the law of God to be perpetual. The psalmist says, "They [the commandments] stand fast forever and ever." (Psalm 111:8.) This is because the basic principles of God's law are eternal in their very nature. Christ emphasized this truth when He preached, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matthew 5:18.) From the context we know that He had His eye on the Ten Commandments, for a little farther on (verses 21, 27) in His sermon He quotes verbatim two of the commandments, "Thou shall not kill," and, "Thou shall not commit adultery." In this forceful language He taught the enduring nature of the law of God. This has been generally agreed to by almost all the Protestant denominations.

Representative of this is a statement made some years ago in an editorial in the Sunday School Times, a widely read religious journal: "While God remains God, His moral law will be binding upon all who would have any part in His life. . . . God's moral law is eternal; it is an expression of His very being. As such it can no more be abrogated than can God Himself." - January 3, 1914.

In spite of this, some still preach that the Ten Commandments were abolished at the cross along with the commonly called ceremonial law. Even such a commandment as "Thou shall not kill" was abolished, they claim, and there was no commandment against murder until Paul gave it over again, with others, in writing his epistle to the Romans, almost thirty years after the cross. (Romans 13.) In such teaching even divine instinct is sacrificed on an anti law theological altar. The argument, so common today, is too farfetched for credence. The truth is that the Ten Commandments are perpetual in their very nature. They are unaffected by the death of Christ. His dying shows that they are inherently irrevocable. Mankind is just as amenable to them after Christ's death as before. "They stand fast forever and ever."

Moreover, it is manifestly absurd to speak of the Ten Commandments as being abolished and out of date in this age. They are never out of date. Should our missionaries who go to heathen lands teach that the first and second commandments, which forbid idolatry, are abrogated? Should we preach that the third commandment belonged only to a bygone age, and that now God's name is no

longer to be revered? Should we hold that the fourth or Sabbath commandment is not for our dispensation, when men need a weekly Sabbath rest, both physically and spiritually, as much today as ever? Should we preach that the fifth commandment, "Honor thy father and thy mother," was abolished at the cross and is not needed now when disobedience to parents is one of the characteristic sins of the age; when each year 50,000 girls stray from their homes, presumably to drift into the white-slave traffic. When 90 per cent of the crime, committed in our country today is committed by the young between the ages of fifteen and twenty-one?

Should we teach that the sixth commandment, "Thou shall not kill," has been done away with, when there are in our country each year 10,000 murders? Should we say that the seventh commandment is not necessary today, when immorality is rampant, when our cities have become like Sodom and Gomorrah? Should we abolish the eighth commandment, when theft, embezzlement, and graft are so very prevalent? Or the ninth commandment, when lying, perjury, and such like are practiced by so many? And should we preach that the tenth commandment is abolished, when covetousness, avarice, and greed lead nations into the cruelty and butchery of war?

Bishop Simpson, of the Methodist Church, once said: "The law of God, in its great and solemn injunctions, should be distinctly set forth. Our congregations should be gathered as around the base of Sinai, while from its summit is heard the voice of God in those commandments which are unalterable and eternal in their character." – "Lectures on Preaching," Lecture 4, P. 128.

6. God's Law the Foundation of His Government

The foregoing truths about the law of the Ten Commandments show that it is God's fundamental, moral law, the constitution of His moral government. It is, therefore-unlike the ceremonial law-unlimited in the scope of its jurisdiction. As John Wesley, the founder of Methodism, in contrasting the Ten Commandments with the ceremonial law, said, "Every part of this law must remain in force upon mankind and in all ages, as not depending either on time or place, or any other circumstance liable to change. But on the nature of God and the nature of man, and their unchangeable relation to each other."- "Sermons on Several Occasions," Sermon XXV.

That the law of the Ten Commandments is at the foundation of God's moral government is indicated by the fact that when it was written by the finger of God, it was placed within the ark of the covenant beneath the mercy seat. (Deuteronomy 10:5.)

In Psalms 103:19 we read, "The Lord hath prepared His throne in the heavens; and His kingdom rules over all." God's moral government is over all, not simply over one race or nation. The Ten Commandments, which forbid idolatry, blasphemy, Sabbath breaking, dishonoring of parents, murder, adultery, stealing, lying, and covetousness, are binding in all the world and upon all nations.

This truth could hardly be taught plainer than it is in the New Testament. In Romans 3:19 we read, Now we know that what things so ever the law said, it said to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Here is a law that was speaking when Paul wrote this epistle to the Romans about thirty years after the cross; it stopped everybody's (Jew's and Gentile's) mouth, and declared all (Jew and Gentile) guilty. Why was this? The answer is in verse 23, "All [Jew and Gentile] have sinned."

Of what law is he speaking? It was certainly not the ceremonial law, for he taught in his epistle to the Colossians that that law was nailed to the cross, to use his own figure. (Colossians 2:14.) That law was not speaking at that time. It had been abolished, and an abolished law does not speak, nor does it stop anyone's mouth. No one was guilty for not keeping that law. On the contrary, to keep it was a denial of Christ; it was denying that He was the antitypical lamb of God, which takes away the sin of the world.

Nor was it any new law that had been given. We know by the context that Paul is referring to the ten-commandment law; for just previously, to make his point, he cites the seventh and eighth commandments of the Ten Commandments. He says, "Thou therefore which teaches another, teaches thou not thyself? Thou that preaches a man should not steal, does thou steal? Thou that says a man should not commit adultery, does thou commit adultery? ... Through breaking the law, dishonors thou God?" (Romans 2:21-23.)

The apostle John, and also James, teaches the universality of the moral law. John says, "Whosoever commits sin transgresses also the law." (1 John 3:4.) "Whosoever" here is a word of general application, as it is in the beautiful and oft-repeated verses, "God so loved the world, that He gave His only-begotten Son, that whosoever believes in Him should not perish, but have everlasting life," and, "Whosoever will, let him take the water of life freely." (John 3:16; Revelation 22:17.)

James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all... For that law which [margin] said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." (James 2:10, 11.) Surely everyone can see that James is referring to the law of the Ten Commandments; for he, too, like Paul in his epistle to the Romans, quotes two of the Ten Commandments to make his point, and it must be conceded that he could have used any other two. By his use of the word "whosoever," he makes the commandments of universal application. And today the universality of the Ten Commandments is generally recognized. They are often referred to in the pulpit, in the press, in courts of law, in legislatures, and even in our national Congress, as of universal application-the standard of all moral conduct.

7. God's Law a Unit

These striking words of James bring us forcibly to the thought that the Ten Commandments are a unit-one law-inseparably linked. Every commandment stands or falls with the other nine. If one is binding on men, all are. If one isn't, none are. Though written originally on two tables, they are nevertheless one law. Though Ten Commandments, they are not ten separate laws, 'but one law. They comprise, as it were, a chain often links; and if one is broken, the chain is broken.

The world-famed evangelist, Dwight L. Moody, said, "The Ten Commandments are not ten different laws; they are one law. If I am being held up in the air by a chain of ten links, and I break one of them, down I come, just as surely as if I break the whole ten." – "Weighed and Wanting," p. 119. Here is conveyed to us the solemn truth that God does not accept partial obedience. Hence the Ten Commandments are one law, and it should be emphasized that the Ten Commandments constitute a law-God's law-by itself, in and of itself, apart from every other law or laws given to God's people anciently.

After Moses had written various laws in a book, God said to him, "Come up to Me into the mount, ... and I will give thee tables of stone, and a law, and commandments which I have written." Exodus 24:12. He wrote the Ten Commandments. This law is God's great basic moral law out of which grow, like limbs out of the trunk of a tree, the many commandments in the Bible. It is, therefore, as the Bible teaches, the standard in the judgment. (Romans 2:12; James 2:12; Ecclesiastes 12:13-14.)

8. How to Keep the Law

Finally, we must think on a very important question: How can we keep the commandments? We cannot do it in our own strength; for the law is weak through the flesh. (Romans 8:3.) Christ is the only one who ever kept the law perfectly; but through the Holy Spirit He will abide within us, "that the righteousness of the law might be fulfilled in us." (Romans 8:4.) God has promised, under the new covenant, to write the law in our hearts. (Jeremiah 31:33.) This work is done by the Holy Spirit. When we accept Him as an abiding guest, He transfers that which was written on tables of stone to the fleshy tables of our hearts. (2 Corinthians 3:3.) "I will put My Spirit within you," God promises, "and cause you to walk in My statutes." (Ezekiel 36:27.)

"The carnal mind ... is not subject to the law of God," says Paul in Romans 8:7. The carnal mind is the mind of the non-regenerated man; but Paul speaks of another mind, the spiritual mind, which of course is subject to the law. This is the mind of the twice-born man-the mind of Christ. Under the new covenant, God promises to put the law in our minds. (Hebrews 8:10.) Then we can keep the law of God.

"This is the love of God, that we keep His commandments," says the apostle John; and Paul says, "Love is the fulfilling of the law." (Romans 13:10.) We do not have this love by nature; but when we are born again, "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Romans 5:5.)

9. Preparation for Judgment

All this is the provision of God's wonderful grace; for the grace of God through Christ is the provision for keeping God's law. The law prohibits and demands; grace enables. The law condemns; through grace we are forgiven. The law kills (Romans 7:9, 10); but grace makes alive. The law stops every man's mouth; grace opens it to praise God for forgiveness and enabling power. Thus the law can be kept, and we can be made ready to stand the test of the judgment, and be ready for the Second Coming of Christ. For those who will be ready for that great day are thus described in Revelation 14:12: "Here are they that keep the commandments of God, and the faith of Jesus."

9. WHICH IS "THE LORD'S DAY?"

(The Sabbath)

SERMON OUTLINE

1. Introduction: Why do I keep the seventh day as the Lord's day? 1 Corinthians 2:1, 2, my motto. Every doctrine must be found in Christ. Word of God profitable for doctrine. 2 Timothy 3:11-17.

2. Jesus, the only perfect example, kept the seventh-day Sabbath. Luke 4:16.

3. A bit of Bible surveying.

1. The first stake, at the very end of the platform-the Lord has a day. Revelation 1: 10.
2. The second stake, at the other end-that day is the Sabbath, and He is Lord of the Sabbath. Mark 2:27, 28.

4. How the Sabbath was made.

1. Sabbath made in the beginning after the completed work of creation. The seventh day. Genesis 2:1-3.
2. Christ the active agent of the Father in creation. Hebrews 1A, 2,8.
3. Sabbath made by God's resting on that day, and blessing and sanctifying it.

5. Why all men should keep the seventh-day Sabbath.

1. Threefold reason found in Sabbath commandment of Exodus 20:8-11.
2. A Permanent and universal obligation.
3. Sabbath a sign of creation, redemption, and sanctification.
4. Six notable facts that stand out in bold relief.

6. Jesus never kept Sunday.
 1. He observed the Sabbath.
 2. He was a perfect example. 1 Peter 2:21.

7. Appeal: How many will accept Christ as a Sabbath keeping Savior, and follow Him as our example In all things?

By HAROLD M. S. RICHARDS
Pacific Union Conference

1. Introduction

I HAVE been asked repeatedly why I keep the seventh-day Sabbath as the Lord's day, and I have given as my motto the words of the great apostle Paul in 1 Corinthians 2:1, 2, "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified." Now, my dear friends, if I can find the Lord's day Sabbath in Jesus Christ, that is enough for me. If I can find Jesus in the Sabbath, that settles the question for me; so I take this for my text tonight: "I would know nothing among you save Jesus Christ and Him crucified."

Every doctrine of the word of God must be found in Christ before I give it any place in my heart; and I must find Christ in every doctrine.

We are told in 2 Timothy 3:16, 17 that the word of God 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." "All Scripture is given by inspiration."

How many people here tonight believe in this doctrine? [Hands Up!] I believe that this audience is predominantly a Bible-believing audience. Notice, "is profitable for doctrine." The only place a Christian, one who has faith in Christ Jesus, will go for his doctrine will be the Bible. Doctrine from any other source may be right or may be wrong. Only the doctrine that is based upon the word of God through faith in Christ Jesus will carry us through into the kingdom. "Is profitable for doctrine, for reproof," we are told. If we have faith in Christ, when we are corrected by the Bible, we receive correction with joy. "That the man of God may be perfect, thoroughly furnished unto all good works." Now, friends, how are we to be made perfect? Listen while I read. Paul will tell us in Colossians 1:22: "In the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight." Verse 27: "To whom God would make known what is the riches of glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

2. Jesus, the Perfect Example

Everyone here will agree that Jesus Christ is our only perfect example. Jesus came to this world nineteen hundred years ago, and lived here among men to show us how to live. The apostle Peter tells us that Jesus left us an example, and that we should follow in His footsteps. (1 Peter 2:21.) A Christian follows Christ. The apostle John says, "He that said he abides in Him ought himself also so to walk, even as He walked." (1 John 2:6.) And it is recorded in Luke that He asked, "Why call you Me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

If you knew for a certainty what day Jesus would keep if He were living on the earth in 2004, you would keep it, wouldn't you? I believe each person here would raise his hand on that proposition. Is it possible for us to know what day He would keep if He were here on earth? Yes, the Bible makes it plain. Let us read Luke 4:16: "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read."

When Jesus was here He kept the same seventh day which the Jews were observing. As an obedient Son of His Father, He kept the seventh-day as specified in the fourth commandment of the Ten Commandments. Now let me ask you, Has Jesus changed? I hear you answer, "No." From Paul we learn that Jesus Christ is "the same yesterday, and today, and forever." (Hebrews 13:8.)

He is the same today. Then if He has not changed, He would keep this same seventh day if He were living on earth today. Surely everyone who follows Jesus ought to keep the seventh day, or Saturday, just as Jesus would keep it if He were here. If we really follow Jesus in the day we keep, what else can we do but keep the same seventh day that He kept?

3. A Bit of Bible Surveying

We will do some Bible surveying tonight, and hold a straight line from one text to another, that any intelligent child can follow. The first stake we will drive here at this end of the platform, and we will do this with a plain statement of Scripture.

Turn with me to Revelation 1:10, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Now this text tells us that John was in the Spirit on the "Lord's day." No matter what people think, this text says that the Lord has a day. This particular scripture does not say which day, when it begins or ends, but it does tell me that my Lord Jesus Christ has a day. "I was in the Spirit on the Lord's day." So we will drive this first stake right here. When I give you my concluding text at the other end of the line [here the speaker draws an imaginary line to the other end of the platform], all the texts in between must come into true conformity to these. I am convinced that there are people here tonight who will walk out of this tabernacle Sabbath keepers who were not such before.

I turn to Mark 2:27, 28: "He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." It does not say "Jew" or "race" or "class," but "man" in the generic sense, mankind. So we will

follow our line and walk over here and drive our second stake. Here we are not told which day of the week the Lord's day is, but we are told by Jesus Himself that His day, the Lord's day, is the Sabbath. The day of which He is the Lord is certainly the Lord's day.

We found in Revelation 1:10 that He has a day, and now we drive our second stake and find that He is Lord of the Sabbath. If Jesus is the Lord of the Sabbath, then the Sabbath must be the Lord's day. It must be His. The Sabbath was made for man, and He says, I am the Lord of the Sabbath. Now remember, Revelation 1:10 tells us that the Lord has a day; Mark 2:28, that that day is the Sabbath because He is the Lord of it. We have yet to learn which day of the week it is, and when it begins and ends.

4. How the Sabbath Was Made

Now turn to Genesis 2:1-3. The record of creation in six days ended with the creation of man. We read: "Thus the heavens and the earth were finished, and all the host of them and on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Here God speaks three times of His power to make. He made the Sabbath by three acts. First, God rested on the Sabbath day; second, He blessed the seventh day; and third, He sanctified it because in it He had rested from all His work. He did not bless and sanctify it to make it the Sabbath until He had fully completed His work of creation.

First, the Lord has a day; second, that day is called Sabbath, or rest day; third, it was made after the completed work of creation when God blessed the seventh day. (Genesis 2:1-3.) I repeat, the Lord has a day. (Revelation 1:10.) Jesus said that it was made for man and is His day. (Mark 2:27, 28.) It was made in the beginning and was the seventh day. (Genesis 2:1-3.) He made it. That is why He is the Lord of it.

Now turn quickly with me to Hebrews 1:1, 2: "God, who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, has in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Then Christ must have been the active agent of the Father in creation. My name is Richards because my father's name is Richards; because I am his very own son, I carry the same name. Jesus' name is God because His Father's name is God. Hebrews 1:8: "Unto the Son He said, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom." He is called the Lord and God.

This same God tells how He made the Sabbath by resting on that day and by putting His own blessing on it and sanctifying it. He set it apart for a holy use. He put His own presence into it, and that is still in it. It was set apart for a divine use, which is still there, because Christ made the Sabbath in the beginning and said that it was made for man, all mankind. Therefore, as a man and as a Christian, I keep the Bible Sabbath, the Lord's day, the seventh-day Sabbath.

5. Why All Men Should Keep the Sabbath

In His Sabbath commandment (Exodus 20:8-11) the Lord makes it plain that we are to keep the seventh day of the week holy, for three reasons: (1) Preceding the seventh day He made the world in six days; (2) He rested on the seventh day. (3) He blessed and hallowed the seventh day. As these three divine facts are true only in reference to the seventh day, it is forever established that the seventh day is the only right day for us to keep. These three facts stand true in reference to all men, and it is clear that all men should keep the seventh day.

Since the threefold reason assigned in Exodus 20:11 for the observance of the seventh day makes it a permanent and universal obligation, its observance must likewise be of permanent and universal obligation.

As it takes the same power to redeem man from sin that it took to make man in the beginning, the Sabbath stands, not only as a sign of the great creative power of Jesus Christ to make a world in six days, but as a sign of the great recreative or redemptive power of Jesus Christ, by which He gives us new hearts and makes us new creatures in Him. Thus the Sabbath is expressly declared to be the sign of sanctification in Ezekiel 20:12. Every time we keep the seventh day, we show that we are worshiping the true Lord, who made the earth in six days, and also that we are accepting the power of that same Lord to sanctify and save us from sin.

Thus the observance of the seventh day in our life becomes a blessed sign between Jesus Christ and us that He is our Creator and Redeemer. This true seventh-day Sabbath, which stands as a sign of Jesus Christ as Creator and Redeemer, should be sacredly cherished as a precious keepsake from our blessed Lord.

As the Sabbath is the sign of creation (Exodus 31:16, 17), and the sign of the true God as the Creator, according to Exodus 31:16, 17 and Ezekiel 20:20, it must stand binding in this world as long as God is the true God, and as long as creation stands.

You may read your Bible through a hundred times in a most exhaustive search on the question of the day we ought to keep, and when you get through, six notable facts will stand out in bold relief, just as do great mountain peaks. These six facts are:

1. The seventh day is the only day, according to the Scriptures, on which the Lord ever rested, so as to make it the rest day for man.
2. The seventh day is the only day that God ever blessed for man to keep.
3. The seventh day is the only recurring weekly holy day that God ever set apart for man to observe.
4. The seventh day is the only recurring weekly day to which God ever gave any sacred title.
5. The seventh day is the only recurring weekly day that God ever made holy for man to keep.

6. The seventh day is the only recurring weekly day that God has ever commanded man to keep.

These six facts forever prove that the seventh day is the only right day to keep according to the Bible. Dear friends, are you ready to follow Christ and keep the seventh day which Christ as your Creator and Redeemer has blessed and sanctified for you?

6. Jesus Never Kept Sunday

What else could we do as Christians, knowing that Christ is our perfect Savior and example? If I have committed any sin and come confessing that sin to God in Jesus' name, His perfect life covers that sin and gives me entrance into heaven. If I have stolen, His life covers stealing, and I get into heaven because He has never stolen. If I have been guilty of coveting, His pure-white life sacrificed on Calvary's tree is a perfect atonement for this sin. If I have worshiped other gods, He covers this sin because He never worshiped any other god but the true God, His own Father. Now observe: If Sunday breaking is a sin-I do not say that it is; I know it is not; but suppose it were-then I tell you here tonight there is no hope for anyone in the world.

If failure to keep Sunday is a sin, then no one will be saved, because all of us have broken it sometime in our lives.

If it is a sin, then I am a lost man and you are lost, because Jesus never kept Sunday; therefore there would be no perfect Sunday keeping in His atonement to cover this sin. Jesus had only perfect Sabbath keeping to give us, to cover our Sabbath breaking. That is what He gives in the perfect atonement of His blood. He observed the Sabbath because He is a perfect Savior. He was a perfect example; from the day He entered this world until He went away, He left a perfect path for us to follow. 1 Peter 2:21 reads, "Even hereunto were you called: because Christ also suffered for us, leaving us an example, that you should follow His steps."

God's truth will finally triumph and is triumphing now in the lives of His faithful followers. In every age God has always had faithful witnesses for Him who have not bowed the knee to Baal, and today, by thousands of voices all over this earth, God's messengers are heralding the coming of the Just One, and calling the people back to allegiance to Him in true Sabbath keeping as well as in every other apostolic doctrine.

When Christ finished the work of creation, He rested on the Sabbath. (Genesis 1 and 2:1-3.) Then when He came and walked among men and at last offered the perfect sacrifice of our redemption upon the cross, He cried, "It is finished;" then He rested from the work of redemption upon the Sabbath day, and thus sealed it with a double seal.

Dear friends, right now in this tabernacle we are gathered here in holy time, for the Sabbath began at sundown. (Leviticus 23:32.) Men commonly count their days from midnight to midnight, but God counts His days from sunset to sunset. (Mark 1:32.) We do not keep Saturday as the Sabbath, which is from midnight to midnight, but the Bible seventh day Sabbath of Jesus Christ our Lord, which is from sunset Friday to sunset Saturday. It is a sign of Christ's creative power, and Satan opposes it through evolution and other false philosophies which deny the Bible creation.

I keep the seventh-day Sabbath, the true Lord's day, because Jesus kept it. He is my example, and "when He shall appear, we shall be like Him." We should seek to be like Him now, and recognize the Lord's day-the very day that He Himself made, sanctified, and kept holy.

"Safely through another week God has brought us on our way; Let us now a blessing seek, waiting in His courts today-Day of all the week the best, emblem of eternal rest.

"While we seek supplies of grace, through the dear Redeemer's name, Show Thy reconciling face, take away our sin and shame; From our worldly cares set free, may we rest this day in Thee.

"May the gospel's joyful sound, conquer sinners, comfort saints; Make the fruits of grace abound, bring relief to all complaints; Thus may all our Sabbaths be, till we rise to reign with Thee."

7. Appeal

I wonder how many here tonight will accept Christ as a Sabbath keeping Savior? Will you please stand? [About three fourths of the congregation rise.] Now I know that this is entirely new to some here tonight. Your attention may not have been called to this important part of God's service, but are you willing to study carefully God's word in reference to this subject, and by His grace accept all that He, by His Holy Spirit, will show you? I don't mean simply to acknowledge it as true, but are you willing as fast as God shows you the light in His word, to walk in that light? How many of those still seated will stand with the ones now standing?

(Many amens from all over the building as others stand up.) May God help those who are now taking their stand on this great question. May He find us willing to follow Jesus as our example in all things! Let us pray.

O God, bless all these hundreds of people who are standing as a sign that they accept Jesus Christ our Lord as their perfect Sabbath keeping Savior. Remember all those who are prayerfully considering this great decision. Lead us all to that blessed land where every redeemed child of God, "from one Sabbath to another, shall ... come to worship before Me, said the Lord." In Jesus' name, Amen.

10. JESUS AMID THE SHADOWS

(Law and Gospel)

SERMON OUTLINE

1. John 1: 17. No conflict between law and gospel. Law reveals sin; gospel reveals salvation.

- Moses and Jesus represent two dispensations--Old and New Testaments. Teaching came by Moses; reality and grace by Jesus.
2. John 5:46. Jesus misunderstood by Jews; tragic results.
 3. Hebrews 10:1. Law-Shadow.
 4. Exodus 25:8. Sanctuary, with mercy seat (containing law of God) as central feature.
 5. Psalm 99: 1. Ark of testimony is very throne of Deity.
 6. Hebrews 7:12. Law "changed"-because priesthood changed.
 7. Hebrews 5:1. Purpose of priesthood. Sacrifices foreshadowed Christ.
 8. Chart A. Relationship of law of Moses, priest, sinner, and law of God.
 9. 1 John 3:4. Sin-transgression of law (not Moses' law).
 10. Isaiah 1:5, 6. God's picture of sin-Spiritual disease.
 - Priest becomes spiritual physician and administers remedy.
 11. Leviticus 6:9, 14, 25; 7:1, 11. Multiple offerings in Mosaic law. Classified as one law in Leviticus 7:37.
 12. The two laws contrasted.
 - a. God's law eternal. Deuteronomy 5:22; Exodus 31:18. Spoken by God; written in stone by His finger.
 - b. Moses' law temporary. Deuteronomy 27:1; 31:9, 24; Galatians 3:19, 24, 25; Leviticus 4:27. 31. Spoken and written by Moses; added because of sin.
 13. Man, realizing himself a sinner, brings offering to priest and is forgiven.
 14. Gospel does not change law-only sinner's standing in sight of God.
 15. Priesthood changed through ages:
 - (a) Individual,
 - (b) Patriarchal,
 - (c) Levitical,
 - (d) Christian. See Chart B.
 16. With each change in priesthood a change in law.
 17. Illustration auto theft in Melbourne, Australia.
 18. God's law-mirror reveals defects. Moses' law (or gospel) reveals cleansing.
 19. Illustration-Zulu queen of Africa.
 20. Matthew 1:21. Power of gospel saves from sin, not in sin.
 21. Quotations from Wesley and Gordon.
 22. Book of the law not Ten Commandments, but teaching of Moses.
 23. Chart C. Ceremonial system of Old Testament pointed forward; Lord's supper and baptism of New Testament point backward.
 24. Appeal: All hopes meet in the Man on the cross. He pleads, with outstretched hands, for you to give your heart to Him.

By R. ALLAN ANDERSON
Arlington, California

THERE is no conflict between the law and the gospel. Each depends upon the other. Without the law there could be no gospel, for the law reveals sin, while the gospel reveals salvation. The one makes way for the other. "The law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17.) In this text Moses and Jesus are set forth in contrast-not that they are rivals, but they represent two distinct dispensations and separate experiences. The American Revised Version uses the word "teaching" in place of "law," while Moffatt's translation uses the word "reality" in place of "truth." Putting these together, it reads, "Teaching came by Moses, but grace and reality by Jesus Christ." It is this contrast of teaching and reality that makes the difference between the Old and the New Testament.

To misunderstand this is to misunderstand the whole purpose of Christ. Nationally, the Jews failed to comprehend this truth, and the results of that failure are written in the blood of the centuries. The history of the Jews since the Roman invasion of Palestine, 70 AD, is time's most tragic story. When the shout of "Crucify Him! Crucify Him! His blood be on us, and on our children!" rang out in Pilate's judgment hall, little did they realize the weight of the crown of woe that was to be pressed upon the brow of the unborn generations of Jews in every land. Inflated with their national ego, and with prejudice blinding them to the real issues, those leaders rejected the Reality.

But "had you believed Moses, you would have believed Me," declared Jesus; "for he wrote of Me." (John 5:46.) Yes, Moses wrote of Jesus. The whole Hebrew economy, with its elaborate system and sacrificial service, foreshadowed the coming Redeemer. "The law. . . [was] a shadow of good things to come." (Hebrews 10:1.) The Mosaic sanctuary was erected to be a place of pardon and peace for sin-burdened hearts. "Let them make Me a sanctuary; that I may dwell among them," was the divine injunction. (Exodus 25:8.)

Every feature of this interesting structure revealed its purpose. There were the two apartments in the sanctuary, both of which were significant. In the second apartment, or the most holy place, was to be seen the visible presence of Jehovah. This Shekinah glory was a constant evidence that God was dwelling among His people. Beautiful as was the mercy seat, it was more than a decoration. It was a solid gold plate that covered the tables of stone, on which were inscribed the Ten Commandments. Above the mercy seat were the cherubim, with outstretched wing and downward gaze. This significant posture was a symbol of the intense interest of the angelic host in the eternal purpose of God to save lost men.

Peter, speaking of our salvation and of the one eternal purpose of God to save a rebel race, declares that it is into these “things the angels desire to look.” (1 Peter 1:12.) Now it is between these two cherubim above the mercy seat that the visible presence of God could be seen, for “there I will meet with thee,” declares Jehovah, “and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony.” (Exodus 25:22.) This “ark of the testimony” indicates the place of the very throne of Deity. “The Lord reigns; let the people tremble: He sits between the cherubim; let the earth be moved, cried the psalmist. (Psalm 99:1.)

A throne represents a government and stands for the principles within that government. God’s throne represents His government, which is founded upon love and truth, mercy and justice. And so inside the ark we have the law, which is truth, and above it the mercy seat, thrown between the sinner and the broken law. It is here that mercy and truth are met together, and here the sinner can find a refuge.

It is not the purpose of God to change His law. He longs to change the sinner. His law stands fast forever and ever, but the heart that is hardened in sin He longs to change. This He does by the Holy Spirit. What, then, do those texts mean which seem to suggest that the law was changed?

We read in Hebrews 7:12, “The priesthood being changed, there is made of necessity a change also of the law.” Let us notice this text in detail. First of all, it is the change in the priesthood that makes necessary the change in the law. Therefore the law referred to here is something that belongs to and is dependent upon the priesthood.

In Hebrews 5:1 we see the purpose of the priesthood: “For every high priest taken from among men is ordained ... that he may offer both gifts and sacrifices for sins.” The sacrificial priest acted on the sinner’s behalf, offering sacrifices that foreshadowed the coming Redeemer. Those sacrifices were lambs, goats, turtledoves, or calves. Each sacrifice told the story of the coming of Christ.

Unless a man felt the conviction of sin, he would not approach the priest; so we discover that the priest was “ordained for sins;” and the scripture declares that “sin is the transgression of the law.” (1 John 3:4.) The loathsome picture of sin is brought to us in the first chapter of Isaiah, verses 5 and 6: “The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.” Sin is a spiritual disease, and when a man is sick, he needs a doctor. The priest becomes the spiritual physician, and administers a remedy according to the formula.

That remedy in the Old Testament dispensation was embraced in the sacrificial system. We read of the “law of the burnt offering,” the “law of the meat offering,” the “law of the sin offering,” the “law of the trespass offering,” the “law of the sacrifice of peace offerings,” etc. (Leviticus 6:9, 14, 25; 7:1, 11.) These various laws are classified in the thirty seventh verse as “one law.” In Deuteronomy 27:1 we notice that Moses commanded this law. He later wrote it in a book and delivered it to the priests. This is not the ten-commandment law, because God spoke that and He also wrote it on tables of stone. (Deuteronomy 5:22; Exodus 31:18.)

We ask, Why was Moses’ law written? And the apostle Paul tells us that it was “added ‘because of transgressions,’ and it served as our “schoolmaster” to bring us to Christ. (Galatians 3:19, 24, 25.) It was the gospel in the Old Testament. “If any one of the common people sin through ignorance, while he does somewhat against any of the commandments of the Lord,. . . he shall bring his offering, a kid of the goats, ... and he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar.... And the priest shall make an atonement for him, and it shall be forgiven him.” (Leviticus 4:27-31.)

Now we notice two things: A man must realize that he is a sinner, and that sin is the breaking of one of the “commandments of the Lord.” Under the conviction of sin (which is the transgression of the law of God) he brings his offering (according to the law of Moses), and the priest accepts that offering in the terms of the Mosaic law, or the teaching of Moses. The man is forgiven. The gospel does not change the law of God, but it does change the sinner’s standing in the sight of God.

Now this law of Moses, we notice, was written in a book, and its work was to instruct the priest in his service for sinners. We go back to Old Testament history, and we find that there was more than one system of priesthood. In the days before the flood man was responsible to God for his own offerings. This was the individual priesthood.

After the flood, the father of the family offered the gifts as the family priest, and this was the patriarchal priesthood. The patriarchal priesthood continued down to the time of the new order of the Levitical priesthood, although there was another priest, Melchizedek, who is mentioned in connection with Abraham, who seems to have been a special order within the patriarchal period. (The accompanying charts will help to establish these facts of the priesthood in our mind.)

We notice that when the Levitical priesthood established by Moses passed away at Calvary, with each particular change in the priest, there was of necessity a change also in the law that governed the priesthood. But that change of gospel method did not in the least affect the mighty principles of the law of God. It was the existence of God’s law that made necessary the priestly service.

It is the sick man who needs the physician, but the doctor who administers the remedy always works in harmony with medical law. Just as the violation of the natural law produces physical diseases, so the violation of God’s law produces spiritual diseases known as sin. Then the sinner comes to the spiritual doctor. There is no conflict between the law and the gospel-between the law of God and the law of Moses.

When we were in the city of Melbourne, Australia, years ago, an incident occurred that demonstrated the importance of law. A woman and her daughter were driven by their chauffeur in their Rolls Royce car to a big department store. This was in the days before closed-in sedan cars were built, and before ignition locks made automobiles more secure to their owners. The women went shopping, and the chauffeur strolled a few yards up the street, idly gazing in the shop windows. An hour slipped away, and then the women returned to the place where the car had been left standing. To their consternation, they discovered that the car was gone! The chauffeur and the police officers were all frantically trying to trace the thief. A Rolls Royce in those days cost \$20,000. In the midst of all the excitement, the car appeared. A well-dressed man drove it up to the curb and stepped out. A police officer arrested him.

“Excuse me, constable, but I must ask you to remove your hands from me, the man protested.

“No! I have you under arrest,” the officer replied.

“Why? For stealing that car? But I did not steal it, as there is no law against it. If you do not desist, I will charge you with assault.” With these words he gave the policeman his card.

Bewildered, the officer read the name, and then the familiar letters “K. C.” Here was the highest attorney in the city, “K. C.” designating him as “King’s Council,” appointed by the Crown. What could it all mean? A strange thief this!

“You go ahead and make a case against me, and I will defend it myself in court,” the stranger urged. Then, turning to the ladies, whom he had inconvenienced, he apologized courteously, explaining the reason for his strange action. For a long time he had been urging the enactment of a law to protect car owners. He possessed a Rolls Royce himself, but on the statute books of the state of Victoria, there was no law against car theft. There were laws against sheep theft and cattle theft, but car owners were unprotected. And so, weary with protesting the need of such a law, he had demonstrated it by this forty-five-minute drive.

The next week the case was brought before the court, and this brilliant barrister pleaded his own case. It was a futile charge, for there was no law to condemn him. In less than three weeks a law was added to the statute books that made the “borrowing” of another man’s car a crime.

“Where no law is, there is no transgression.” If we admit that sin is in the world today, that admission emphasizes the existence of the law. “I had not known lust, except the law had said, Thou shall not covet,” declares the apostle Paul. Of course there are those who do not love the law of God. But David said, “Great peace have they which love Thy law: and nothing shall offend them.”

Without the law there would be no gospel, for if there were no law, there could be no sin. And the gospel is the good news of salvation from sin.

God’s law is a mirror that reveals our defects. Moses’ law, or the gospel, provides the cleansing. A man would not think of trying to wash his face with a mirror; neither would a sensible man smash the mirror because he discovers his need. But once he has made the discovery, he goes to the flowing water in which he can wash and be clean. He returns to the mirror, and in the place where he was condemned he now is justified. But what has happened to bring about that difference in standing? He has bathed his face and arranged his hair, and is fit company for his family. Now, the sinner, discovering his need in the mirror of God’s law, goes to the fountain that was open in the house of David “for sin and for uncleanness” (Zechariah 13:1), and is cleansed in the blood of the Lamb; and, having been washed, he is made a member of the family of heaven. “Behold, what manner of love the Father bath bestowed upon us, that we should be called the sons of God.” Son ship with God and citizenship in God’s kingdom require our obedience to the laws of that kingdom. The angels keep the law. (Psalm 103:20.) This is the “royal law.” (James 2:8.) And the child of God finds joy in rendering obedience to his new Lord and Savior by keeping that law. It would seem that some misunderstand the purpose of God’s law, and because it points out sin, they would feign get rid of it.

Many years ago a trader passed through Zululand in Africa. He was selling mirrors. The Zulu women seemed just as eager to possess a mirror as their white sisters in other lands. They had never seen themselves individually before, and they thought these mirrors were wonderful. At last the trader came to the Zulu queen, and because of her social position among the tribes, she had the idea that she was not only the first lady in the land in position, but also in looks. Nature, however, had not so favored her, and when she saw herself for the first time, her enthusiasm turned to grave concern. She saw herself as others saw her, and it was a shock. What could she do! There were no beauty parlors, and the science of face lifting had not reached Zululand. These things were all unknown. There was only one thing she could do—destroy the mirror. This she did; but more than that, she ordered that every other poor Zulu sister be deprived of her mirror as well.

We may be amused, but there is a great lesson in this for us. Why should anyone want to destroy the law of God just because it points out his own defects? If a man fully accepts Jesus Christ, he can claim the indwelling Spirit in his life and thus have victory over sin, “for what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, . . . condemned sin in the flesh: that the righteousness [“requirements,” RV.] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Thank God for such provision.

Notice that the requirements of God’s law can be and will be fulfilled in the life experience of the one who makes room for the indwelling of the Holy Spirit, because the carnal mind (fleshly mind) is enmity against God. “It is not subject to the law of God, neither indeed can be.” “As many as are led by the Spirit of God, they are the sons of God.” Son ship with God, then, means the possession of the Spirit of God in our lives. “Now if any man have not the Spirit of Christ, he is none of His.” (Romans 8:3, 4, 7, 14, 9.) To disclaim the existence of the law is to deny the existence of sin. But such an attempt to get rid of the law is also an actual denial of the Savior. The power of the gospel is seen in saving men from sin and not in sin. For the words of the angel were, “He shall save His people from their sins.” (Matthew 1:21.)

On this John Wesley, the founder of Methodism, says: “In the highest rank of the enemies of the gospel of Christ, are they who, openly and explicitly, ‘judge the law’ itself and speak evil of the law;’ who teach men to break not one only, whether of the least or of the greatest, but all the commandments at a stroke.... The most surprising of all the circumstances that attend this strong delusion,

is that they who are given up to it really believe that they honor Christ by overthrowing His law, and that they are magnifying His office while they are destroying His doctrine! Yea, they honor Him just as Judas did, when he said, 'Hail, Master, and kissed Him.' And He may as justly say to every one of them, 'Betray thou the Son of man with a kiss?' It is no other than betraying Him with a kiss to talk of His blood and take away His crown; to set light by any part of His law under pretense of advancing His gospel. Nor indeed can anyone escape this charge who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience; who preaches Christ so as to disannul or weaken in any wise the least of the commandments of God." – "Works of I Vesley," Sermon XXV, Volume I, pp. 225, 226. 1833.

In an extract from the Australasian Christian, June 4, 1908, we find this interesting statement from C. M. Gordon, a member of the Christian Church:

"The reign of Christ is a reign of law. Law is an essential feature of all government, human and divine. The kingdom of our Master is entered by a submission to law, and the enjoyment of its privileges is conditioned upon obedience to law. What mean, then, those scriptures which affirm that by deeds of the law shall no flesh be justified, and that Christ took the law out of the way, nailing it to the cross? From such passages some have apparently derived the impression that Sinai as symbolizing law, has disappeared as effectively as if some Hercules had plucked it up by the roots and hurled it into the midst of the sea, and that the reign of Christ is more a reign of license than of law. In other words, we are told that grace has supplanted law. This is not so. The Sinaitic covenant has been abolished only in its ceremonial and temporary features, and as an experimental system of justification; its moral elements are incorporated and perpetuated in Christianity. The moral law, written on perishable tables of stone and confirmed by the thunders of Sinai, is now written on the imperishable tables of the heart and confirmed by the thunders of Calvary.

"The grace that came by Christ Jesus does not destroy the moral aspect of that law which was delivered to Israel through Moses, but fulfills it, reconfirms it, and reinforces it by new motives, sublimer sanctions, and added insistence. Therefore, no subject of the government of Christ dare continue in sin, that grace may abound. Grace thunders against sin as loudly or even more loudly than does law. The difference between law and grace is this: The law has no mercy; grace has mercy. The law discovers the disease, but has no remedy. The law has no savior; grace provides the Savior. 'For what the law could not do in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.' But let it never be forgotten, that, while we cannot be saved by His law without grace, no more can we be saved by grace without law; while we cannot be saved by morality, without Christianity, no more can we be saved by Christianity without morality. In Christianity a wonderful thing has taken place: justice and mercy have celebrated their nuptials; law and grace have kissed each other, Sinai and Calvary have embraced each other."-Victorian Conference Sermon, by C. M. Gordon, on "The Grain of Mustard Seed."

The "book of the law" referred to so many times in the Old and New Testaments is not, then, the Ten Commandments, the law of God, but rather the book of the teaching or the book of the gospel. In the days of Moses the ceremonial, or sacrificial, system pointed forward to Christ. In the New Testament, Christian ceremonies such as the Lord's supper, and baptism, point backward to Christ. But the hopes of each dispensation, the patriarchal, the Levitical, and the Christian, meet in the Man on the cross. That "ghastly silhouette in the darkening sky line of Golgotha" tells the story of the world's redemption. "God was in Christ, reconciling the world unto Himself." (2 Corinthians 5:19.) "For teaching came by Moses, but grace and reality came by Jesus Christ." He stands with outstretched hands today, pleading for you to give your heart to Him, and to accept Him, and in that acceptance find the joy and the peace that can be yours by a complete surrender to the control of the Spirit.

He longs to make us like Himself. He longs to live His life in us. He is looking for citizens for His kingdom in every land of earth today. You can be a child of God now. "Beloved, now are we the sons of God and it does 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 3:2.) If you would be like Him then, you must allow Him to dwell in your heart now. God grant that this may be so, for His name's sake.

11. HAS GRACE SUPERSEDED THE LAW?

(Law and Grace)

SERMON OUTLINE

1. Introduction: Story of Moody and Pennsylvania farmer. God's love is constant. Grace Is love in action.
2. All can be saved by grace, if willing to accept.
 - 1.Law and grace same In old dispensation as In new.
 - 2.Law and grace are friends. No grace where no law.
 - 3.Good men count law a friend; evil men opposed to law.
 - 4.God's law cannot be changed; therefore, grace is necessary.
 - 5.The stronger the law, the more need of grace.
 - 6.Grace does not exist apart from law, but by reason of it.
 - 7.Death of Christ on cross strongest reason for holding that law could not be set aside.
3. Story of royal couple and their son.

4. Only one way of escape from eternal death-through Christ. God lifts the death penalty.
5. Story of converted criminal.
6. Appeal: Salvation through Christ, not by works. Christ makes it possible to be saved by grace.

By CHARLES T. EVERSON
Chicago, Illinois

1. Introduction

THE noted evangelist, D. L. Moody, was spending a day with a farmer in Pennsylvania. As he was taking a walk over the grounds, he noticed on the weather vane on top of the barn the inscription, "God is love." The evangelist asked the farmer why he put this statement on the weather vane. "Do you think," asked Mr. Moody, "that God's love is as changeable as the wind?"

"No," answered the farmer, "I hold that God is love, no matter which way the wind blows."

That answer contains a great truth, for God's love is constant. It never changes. His love is the same in the New Testament as in the Old Testament. No one would maintain that God's love is one thing in the old dispensation and another in the new dispensation.

Grace is love in action. There could never be any grace except for love. Only love can bestow grace upon an offender. Grace, we are told, is unmerited favor; and what but love can bestow what is not merited?

2. All Can Be Saved by Grace

We are told in the Scriptures that just as God loves the whole world, so He extends grace to the whole world. We read, "The grace of God that brings salvation hath appeared to all men." (Titus 2:11.) Since God's grace has appeared to all men, and it is grace that brings salvation, we must conclude that all men can be saved by grace, if they are willing to accept it. So salvation by grace is not limited to a certain period of time or to a certain class of men. "The grace of God that brings salvation hath appeared to all men" irrespective of what time they have lived in the history of the world. In fact, all who ever enter the pearly gates will be in heaven because they have been saved by grace. Not a single individual will be there because he was saved by works. Heaven is reached by grace and grace alone.

Some teach that in the old dispensation men were saved by keeping the law, but that in the new dispensation men are saved by grace. This teaching is contrary, not only to the instruction of the Bible, but to reason itself. If this were true, then the men who lived before Christ's time would have been able to save themselves by their own works. Whereas those who have lived since Christ's ministry on earth, finding themselves powerless to meet the obligations of God's law, have been obliged to depend wholly upon Christ for salvation. Therefore, the doctrine that men were saved by the law in the old dispensation and are saved by grace in the new, makes a divided heaven. If this doctrine is true, those who were saved before Christ's death will be extolling their own virtues which entitled them to heaven, while those who have lived after Calvary will be praising Christ for saving them. Now we know that all who enter heaven will have but one reason for being there, and that reason will be the merit of Jesus Christ. This truth the Bible plainly teaches.

That men were not saved by works in the old dispensation is clearly stated by Paul: "Even as David also describes the blessedness of the man, unto whom God imputes righteousness without works." (Romans 4:6.) It is clear, therefore, that in David's time men understood salvation by grace without the works of the law.

We may confidently affirm, then, that all who are saved, under either the old dispensation or the new, are saved by grace. There is no difference, "for there is none other name tinder heaven given among men, whereby we must be saved." (Acts 4:12.)

But the fact that all who are redeemed are saved by grace_ does not dispense with the law of God any more in the one dispensation than in the other. The law is not against grace, and grace is not against the law. In fact, there never could be grace without the law. They both come from the same source. God made the law, and He is the One who also extends to us grace.

While almost all good men recognize that "the law of God is forever established in truth and equity, so that no human work shall abide except it be built on this foundation," yet there are some persons who are strongly opposed to it.

The Bible, however, puts the opponents of the law of God, in a rather unfavorable light. It says: "Because the carnal mind means hostility to God for it refuses to obey God's law." (Romans 8:7, Goodspeed's translation.) But the testimony of God's children is decidedly in favor of the law. Solomon, the wisest man of Old Testament times, said, "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." (Ecclesiastes 12:13.) Man's whole duty, says Solomon, is set forth in God's law, or, as former United States Senator Reed, of Missouri, said recently, "The Ten Commandments contain within them all there is of morals."

Turning to the New Testament, we find Paul, the great apostle to the Gentiles, declaring, "Circumcision is nothing, and uncircumcision is nothing: obedience to God's commandments is everything." (1 Corinthians 7:19, Weymouth's translation.) The inspired writers show clearly that the same identical teaching concerning the law of God is given under the new dispensation as was given under the old.

And with these two great writers, Solomon and Paul, stands Christ, who says, "I delight to do Thy will, O My God: yes, Thy law is within My heart." (Psalm 40:8; see also Hebrews 10:5-7.) Since the law is in the heart of Christ, it is no wonder that He exclaimed at the close of His life on earth, "I have kept My Father's commandments." (John 15:10.)

When you read the law of God, and "behold wondrous things out if Thy law" (Psalm 119:18), it looks wonderful. But when you see it made up into a life, it looks a thousand times more wonderful. If you wish to see how the law looks made up into a life, look

at Jesus Christ, for He is the law in living form. And as you see the law in living form, I am sure you cannot fail to exclaim, "O how love I Thy law! It is my meditation all the day." (Psalm 119:97.)

No one can trample on the law of God without grieving Christ; for the law of God is in the innermost sanctuary of His heart.

Jesus tells us that if we wish to have the respect of heaven, we must respect God's law. He says, "Whosoever shall do and teach them [God's commandments], the same shall be called great in the kingdom of heaven." (Matthew 5:19.) What can compare with being called great in the kingdom of heaven? Is that not a boon worth striving for? Here is a sure way to find it, for these are Christ's own words.

In the old dispensation, David said, "The law of the Lord is perfect." (Psalm 19:7.) And in the new dispensation, Paul exclaimed, "The law is holy," and then added, "For we know that the law is spiritual," and, "the law ... is good." (Romans 7:12, 14, 16.) It is clear, then, that the law has the same standing in both the New Testament and the Old Testament. It is the same law, whether referred to by New Testament writers or by Old Testament writers, and it forever remains the same. And it is in conjunction with this same law that grace has always operated, whether in the old dispensation or in the new.

It is not necessary to be unfriendly to the law of God in order to be saved by grace. No man ever gained anything by being hostile to a good law, and God's law, is a good law. It is because the law is constant and unchangeable that grace has become necessary. No one knew better than Christ how firmly rooted in eternity is the law. He states it in the most positive terms: "I tell you, as long as heaven and earth endure, not one dotting of an I or the crossing of a T will be dropped from the law until it is all observed." (Matthew 5:18, Goodspeed's translation.) It was because the law was more firmly established than Gibraltar that He knew positively that Calvary lay ahead of Him.

The stronger the law, the more need of grace; for grace means unmerited favor. When a person deserves to die, and is given a pardon which he does not merit, that is grace. It is said that in some States, when the governor pardons a man from the death penalty, there is written across the pardon the words, "Saved by grace."

No accused man ever applies for a pardon as long as he believes he can be saved from death by finding a weakness in the law. But after the lawyers have done their best, and the law has been found so adamant that no impression has been made upon it, and the gallows begins to loom up ahead, then the criminal applies for a pardon, or grace.

Grace is not something that exists apart from the law, but by reason of the law. It is, therefore, foolishness to talk of one age as the dispensation of the law, and the other as the dispensation of grace, as if each existed at a different period of time from the other. Law and grace have existed side by side from the time man first sinned, and will stand together until man's probation closes.

Grace is never needed where there is no law. Suppose a person was arrested for attending a gospel meeting, and was brought before the judge. The judge would ask the officer on what charge the prisoner before him was arrested, and the officer would answer, "For attending a religious meeting." Suppose the judge says, "There is no law against a person's attending a religious service; and since there is no law against which this man has offended, I shall grant him a pardon and set him free." The accused would surely reply, "I need no pardon, for I have violated no law." Grace, or pardon, cannot be extended to anyone if he has broken no law - "for where no law is, there is no transgression." (Romans 4:15.)

If the law could have been set aside, it never would have been necessary for Christ to die in order to save mankind. The death of Christ upon the cross is the strongest argument in the world that the law of God could never be set aside or changed. If the law could have been set aside, then sin could have been set aside, and then the wages of sin could have been set aside, and "the wages of sin is death." Christ died in the sinner's stead.

3. A Royal Couple and Their Son

In one of the countries of Europe a son was born to a royal pair. They had long awaited and prayed for his arrival. So happy was the queen-mother that God had finally answered their prayers that she took full charge of caring for him herself. She bathed him and dressed him and cared for him in every way. He was not only the apple of his mother's eye, but he was the heir to the throne, and therefore he meant much to both parents and to the country.

Let us suppose that one day the king is visiting a prison in an outlying district of his kingdom. As he goes from cell to cell inquiring about the prisoners, he suddenly recognizes one of them as a boyhood acquaintance who used to play with him in the palace courtyard. The king immediately becomes deeply interested and inquires the nature of the crime that put this prisoner behind the bars. The prison keeper informs the king that this prisoner is incarcerated for treason, one of the worst cases of treason in the history of the country. He has already been sentenced to death, and is awaiting the day of execution.

The king is mightily moved by the appeals the prisoner makes to him as he reminds him of the days gone by. Right there the king resolves to free him. He hurries back to the palace, but finds that he is powerless to set him free. He finds that there is only one way by which this prisoner's life can be saved, and that is by giving his son, the heir to the throne, to die in his stead. He talks it over with the queen, but she will not listen to such a proposition as giving their son to die for a traitor. She says to her husband, "You are the king of the country. You can set aside the law and free this man. We must not think of giving up our son, our only boy." The king gathers together the ministers of state and lays the case before them and asks them if there is any possibility of setting aside the law against which this prisoner has transgressed. The prime minister answers, "If we set aside the law against treason and abolish the penalty for committing it, our country cannot endure. It will surely perish."

If the king should finally decide to let his son die in this prisoner's place, it would surely show two things: first, the king's great love for the prisoner, and second, that the law was so adamant that nothing could change it.

Now Christ did not love suffering. Death to Him meant drinking a cup that He prayed might pass from Him. Surely if there had been any other way out, He never would have drunk the cup.

But when God gave His only-begotten Son to die on Calvary's cross, He demonstrated beyond the shadow of a doubt that the law could not be set aside, else such a priceless gift never would have been given to free men from death. For "the wages of sin is death, and "sin is the transgression of the law." (Romans 6:23; 1 John 3:4.)

The cross of Calvary has a meaning so deep that we shall never be able to fathom it. One writer has said that redemption will be the song and science of the redeemed forever. The relation between grace and law may be seen More clearly by the following illustration:

A man whose life has been exemplary in every respect suddenly departs from the path of rectitude, and murders a man. He is arrested and locked behind the bars. In the trial which follows, he is condemned to death. All his past life of uprightness avails him nothing. For the one act of murder he is put in the death cell.

He might reason that if he behaved himself perfectly and uprightly in the death cell, perhaps the day of execution might never arrive. But the fact is that nothing which this condemned man can do while he is in the death cell will put off for one moment the execution of the penalty. Once he is condemned, the law says nothing but death to him. Though he keep the law to the best of his ability, it cries out to him, "You must die."

There is no hope for him in the law. There is only one thing that can stand between him and the gallows, and that is a pardon from the governor. The governor can hand him a pardon, upon which is inscribed, "Saved by grace." Although he deserves to die, he can be given life and liberty through grace. Would he thus be saved by the law? By no means; he would be saved by grace.

But this would not sweep away the claims of the law upon him. When he goes forth from the death cell to liberty, is he now free to kill any man he meets, since he is saved by grace? By no means; or, as Paul would say, "God forbid." Instead of being free to ignore and break the law because he is saved by grace, he is now doubly obligated to keep it. There is resting upon him the obligation that rests upon every citizen to obey the law. But, besides this, he has an additional reason for keeping the law, for the governor has trusted him to prove himself worthy of the grace bestowed upon him. Being saved 'by grace, therefore, does not mean disregard of the law, but a greater endeavor to keep the law.

This illustrates our relationship to the law of God. When a man transgresses God's law, and thereby commits sin, he falls immediately under the condemnation of death, "for the wages of sin is death." The Scriptures tell us further that "all have sinned." (Romans 3:23.) Therefore, all who come to the years of accountability find themselves under the death sentence.

4. One Way of Escape

When the sinner is once condemned, nothing that he can do will save him from the execution of the penalty. Like the man in the death cell, he might, if possible, keep the law perfectly, and yet that would not save him from the death penalty. It still hangs over him. "By the deeds of the law there shall no flesh be justified in His sight." (Romans 3:20.) Only one thing will liberate us from the eternal death awaiting us in the final day, and that is a pardon from God through the merits of our Lord Jesus Christ, and upon the basis that Christ died upon the cross in our stead. God, through Christ, extends grace to us, and gives us life and liberty. Through Christ, God lifts the death penalty from our heads, and sends us forth into the liberty of the sons of God.

Now that we are free from death, saved by grace, are we at liberty to ignore that law, and break its precepts at will, because we are saved 'by grace? "God forbid," says Paul. "What then? Shall we sin, because we are not under the law, but under grace? God forbid." (Romans 6:15.) "Shall we continue in sin," or transgress God's law, because we are saved by grace? Asks Paul again. And he answers the question by saying, "God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1,2.)

In other words, the man, woman, or child who is saved by grace is in the same position as the man just mentioned, who comes out of the death cell saved by grace, and goes forth, not to break the law, but to keep it better than before. The person who is saved by grace through our Lord Jesus Christ goes forth doubly obligated to the law through grace. So Paul says: "Do we then by means of this faith abolish the law? Do, indeed; we give the law a firmer footing." (Romans 3:31, Weymouth's translation.)

In fact, no one is ever saved by grace who has no intention of keeping the law. If a governor knows positively that a prisoner who is seeking a pardon has no intention of keeping the law if he is liberated, he certainly will never extend grace to him. In like manner God will never extend grace to a sinner if he has no intention of obeying His law. For we read, "He that covers his sins shall not prosper: but who confesses and forsakes them shall have mercy." (Proverbs 28:13.) In other words, the one who gives up sinning, or breaking God's law, to him will be given mercy, or grace.

But back in your mind, dear friends, there may be lurking the thought, "I can't keep the law." Neither could the paralyzed man walk to whom Jesus said, "Arise, and take up thy couch, and go into your house." (Luke 5:24.) He was absolutely helpless. We might say he was dead from his neck down. Yet at the command of Christ he made the effort to arise and walk. And just at tile moment that he made the effort, Christ supplied the strength to walk. And if we make the effort to walk in the commandments of God, Christ will supply us with the power needed.

Every mail who is truly saved through our Lord Jesus Christ becomes exceedingly anxious to walk fully in the footsteps of Christ. "He that said he abides in Him ought himself also so to walk, even as He walked." (1 John 2:6.) Christ's footsteps are all law-abiding, commandment-keeping footsteps, for Christ said, "I have kept My Father's commandments." (John .15:10.) That He meant by this expression to say that He had kept God's law, we can easily comprehend when we remember that the Scripture says God's law was in His heart. (See Psalm 40:8.)

"Keep thy heart with all diligence," is the counsel of the Scripture, "for out of it are the issues of life." "As he thinks in his heart, so is he." (Proverbs 4:23; 23:7.) Christ had a heart that loved and a mind that thought upon the law of God. In the words of the

psalmist it could be said of Him, "In His law does He meditate day and night." (Psalm 1:2.) Christ could say, "I delight to do Thy will, O My God: yea, Thy law is within My heart." (Psalm 40:8.) The law is a real delight to one who has it in his heart, but it is a burden when it is only in the head. Many find a struggle going on within, for the law is only in the mind. With the apostle Paul they may say: "With the mind I myself serve the law of God; but with the flesh the law of sin." (Romans 7:25.)

At this point again many, with Paul, will no doubt say, "I consent unto the law that it is good." (Romans 7:16.) Some will go so far as to say, "I delight in the law of God after the inward man;" "but how to perform that which is good I find not." (Romans 7:22, 18.) In other words, they are about convinced of the claims of the law of God upon them, but they do not know how to keep it. That is the question in their minds. How are we to receive this law into the heart, so that we may exclaim with Christ, "I delight to do Thy will, O my God?"

At this point the simplicity of the gospel is seen. The answer is: Invite Jesus to come into your heart, and, when He enters, He will bring the law right into your heart. For as He has the law in His heart when He enters, so you will have the law in your heart also, for He will be there. If you are not keeping God's commandments, says John, it is a sign that you do not have Christ within. "He that said, I know Him, and keeps not His commandments, is a liar, and the truth is not in him." (1 John 2:4.) In other words, if the commandments are missing from a person's life, that is a sign that Christ is missing from his life, for if Christ is there, the commandments are sure to be there also.

This is exactly the way Paul states it after he has struggled up into the light: "What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Romans 8:3.) What the law could not do, because it was "hampered by our physical limitations," God did by sending Jesus Christ in the likeness of sinful flesh. It is not the law, dear friends, that is weak; but the flesh is weak, and the law is rendered helpless by the weakness of the flesh.

For example let us say that here is a tree that should be chopped down. We have an ax that has the keenest kind of edge on the blade, and we think it is about perfect. We put this fine new ax into the hands of a child two years old, and tell him to chop down the tree; but nothing happens. The tree remains there upright in its place. Why? Because the ax is not fit for the work? No, but because the flesh is weak. The child cannot wield the ax. Put the same ax in the hands of a stalwart wood chopper, and the tree is immediately felled. So it is with us, dear friends. The law is perfect, but our flesh is weak. We cannot of ourselves keep the law, but Christ is mighty, and when the perfect law and the perfect Christ meet, the weakness disappears. Christ meets the claims of the law in us.

In other words, as Paul says, "In my flesh dwells no good thing." "What I would, that do I not; but what I hate that I do." (Romans 7:18, 15.) But when Christ comes into our hearts and takes charge of our lives, then "the righteousness of the law" is fulfilled "in us, who walk not after the flesh, but after the Spirit." (Romans 8:4.) Christ then lives out God's law in the life.

If you fully surrender to Christ, He not only pardons your past transgression of God's law, but comes into your heart through His Spirit, to fulfill the law of God in your life as you go forward with Him. Where you failed to fulfill God's law in the past, Christ gives you victory over your failures. Your life, with Christ within, has a power which it never had before.

5. A Converted Criminal

In a certain coal office on a principal thoroughfare of a large Western city, the proprietor, while he was away telephoning, left lying on the counter a wallet containing \$500. When he returned and noticed what he had done, he turned pale. But he was thankful that the man who had come in while he was using the telephone was an honest man, and had not taken the money.

He did not know, however, that three weeks before, the stranger who was so honest had been one of the leading robbers of America; that he had spent the greater part of forty years in penitentiaries, and had stolen both within and outside the walls of prisons. This same stranger had at one time stolen \$20,000 within a few blocks of this coal office. But he had been converted. He had surrendered to Christ. And the hand which before this man had been converted could never resist stealing, was perfectly at rest with the \$500 within easy reach. A new power was in control-not the old power of sin and theft, but the power of the Lord Jesus Christ. And what, in time past, the man could not do because of the weakness of the flesh, Christ now did for him. And as Christ could, in this man's heart, keep the commandment, "Thou shall not steal," just so He can keep all the commandments in the heart of anyone who will invite Him in.

6. Salvation Only Through Christ

Thus we are not saved by the works of the law, but the works of the law indicate whether Christ dwells within. If you meet a man who claims to have Christ abiding in his heart, and you hear him swear and lie, you conclude that Christ is not dwelling within his heart. The works of the law are a fruit of Christ living within the heart, and Jesus says, "By their fruits you shall know them."

Christ cannot dwell in a person's heart and have nothing to show for His presence there. He always works, as we read in John 5:17: "My Father works hitherto, and I work." The more fully Christ dwells within the heart, the more fully the works of the law will be manifested in the life.

This is not salvation by our works, but salvation by Christ's works.

There must be works, for "faith without works is dead." So James concludes, "By works a man is justified, and not by faith only." (James 2:24.)

He is justified, not by his own works, but by the works of Christ. Christ does not work apart from man, but in him and through him, and these works of Christ are accounted to him or imputed to him for righteousness.

Jesus makes possible the keeping of one and all the commandments in the lives of those who walk, not after the flesh, but after the Spirit. And thus we are saved by grace. It is only through Christ that we are able to keep the commandments, and yet we get

the full benefit of keeping them, as if we did it ourselves. Christ forgives our sins when we come to Him. Then He makes His abode in our hearts, and keeps God's law within us and through us. And finally, He clothes us in His righteousness, and presents us "faultless before the presence of His glory with exceeding joy." Jude 1:24.

Christ does it all. We certainly are saved by grace. And being thus saved, we shall, in the heavenly home, sing "to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." Ephesians 1:6.

12. JESUS THE HOPE OF THE WORLD

(Christ Our Only Savior)

SERMON OUTLINE

1. The world needs Jesus. So much of sorrow and despair.
2. Who is this Jesus?
 1. He fills all history.
 2. Bible's supreme purpose is to reveal Him. Acts 10: 43.
 3. What Christ claimed for Himself-to be God, the Messiah; omnipotence, omnipresence; to be Infallible; to forgive sins, to give rest, etc.
 4. Proof of His divinity-fulfillment In His life of Old Testament prophecies.
 - a. Complete biography given 500 years before birth.
 - b. Birthplace. Micah 5: 2.
 - c. Virgin birth. Isaiah 7:14.
 - d. Time of anointing and death. Daniel 9:24,25.
 - e. Manner of life and work. Isaiah 61:1-3.
 - f. His experience under abuse. Isaiah 53.
 - g. His vicarious death and burial. Isaiah 53.
3. His amazing condescension.
 1. His glory and riches from eternity. 2 Corinthians 8:9.
 2. He became poor for us.
 3. The extent of His poverty. Matthew 8:20.
4. By His love and sacrifice He opened a way of salvation for all. 1 Peter 1: 18, 19;
Ephesians 1: 7; Isaiah 53:5, 6.
 1. Spurning and rejecting Christ's love and sacrifice constitute man's greatest sin.
 2. Man's rejection is the hardest thing Christ has to bear. Matthew 23:37.
5. Now is the time to accept.
 1. To linger is fatal. Illustration, the ship "Central America."
 2. Take the cup of salvation while offered. Psalm 116: 113.

By JULIUS L. TUCKER
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1. The World Needs Jesus

ON the wall of my study hangs a plaque upon which are the three words, "Jesus Never Fails." The motto is a beautiful piece of workmanship, but it is not its artistic or material value that endears it to my heart or makes it an encouragement to my life. It is the silent message of the mightiest truth ever penned or expressed. Jesus is the most revered name in all the vast universe. "God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth." (Philippians 2:9, 10.) If Moses were commanded to put off his shoes *hen in the presence of the symbol of divinity (the burning bush), with what reverence and respect should we breathe the name of Jesus. Though a multitude of titles and names are given Him in endeavoring to picture to us His holiness, His all-sufficiency, His power to save, yet the name of Jesus is to me the sweetest of them all. "Thou shall call His name Jesus: for He shall save His people from their sins." (Matthew 1:21.) The story of the cross is what the whole world wants. The world wants Christ, for Christ has what the world needs. Jesus is the world's supreme need. He is the answer to the longing in every individual heart. He alone can satisfy.

At no time in the history of the world has there been more restlessness, more heartaches, more hope's unfulfilled, more haunting fears, more discouraged human beings, than at the present moment. Indulgence in pleasure, drink, and dope has not relieved the troubles, but deepened them. The cry of the human heart is for something that pleasure, dissipation, money, fame, or position cannot satisfy. The longing of the soul is for peace-freedom from sin.

The truthfulness of the statement made by an ancient prophet is attested to by all, "There is no peace ... unto the wicked." But Jesus can save from sin, and He gives peace. "In Me you might have peace" (John 16:33), a peace as constant as a river. (Isaiah 48:18.)

2. Who Is Jesus?

Who is this Jesus of whom we read and speak? He is the One who fills all history. Someone has said that "true history is His story." He is Alpha and Omega. He called Himself the "Son of man," thus showing that He belonged to all mankind. While He is the Son of man, yet He is more. He is our Lord and our God-King of kings and Lord of lords. Jesus the Savior from sin is the Creator and Preserver of all. It is in Him and by and through Him that we have hope.

The Bible is a live and ever-living book because it reveals Jesus, the ever-living One. It is the only history that gives Christ His rightful place. The whole objective of the Bible is to reveal to mankind this wonderful Savior. True, it contains history, prophecy, laws, poetry, and drama, but these are only aids in revealing to mankind a Person. The purpose and plan of the Book is not so much to give us a code of ethics or outline of theology, but to present its Author in all His attractiveness, so that men might come to Him and be saved. "Search the Scriptures; for. . . they. . . testify of Me." (John 5:39.)

The entire Scriptures could very appropriately be called by the title which inspiration gives to the closing book of the Bible; namely, "The revelation of Jesus Christ." (Revelation 1:1.) Its chief objective is to reveal Him. That was the purpose of the lamb that was offered by righteous Abel. It was to reveal Jesus and His substitutionary death that God gave the test to Abraham on Mt. Moriah. Abraham understood the gospel in a new and living way when he offered the ram provided by God instead of his only son, Isaac. Centuries later Jesus, in referring to that experience, declared: "Abraham rejoiced to see My day: and he saw it, and was glad." (John 8:56.)

The whole sacrificial system-in fact, all true worship for four thousand years---centered around the slaying of a lamb, and was intended to teach everyone who participated in the service that the Lamb of God would come and give His life for the transgressor, that the Innocent would die for the guilty. What an honor was given to John to be the herald of the advent of the Lamb of God. What a spirit of awe and yet of gladness must have gripped him as he cried, "Behold the Lamb of God, which takes away the sin of the world." (John 1:29.)

Christ Jesus was the theme of all the inspired penmen who were used of God to write the Bible. The apostle Peter said, "To Him give all the prophets witness." (Acts 10:43.) The name of Jesus appears more than one thousand times in the New Testament. To understand the Bible you must look for the Man of the Book.

A man once gave his little son a puzzle map of the United States, with the instruction to assemble the many pieces. To the father's surprise, the lad in a short time had completed the task, and had every piece in its place. When asked how he was able to do it so quickly, the boy turned the map over and showed his father a large picture of Uncle Sam that covered the entire back of the map. He had put the man together, and in so doing he had solved the puzzle. If we keep our eyes on the Man of the Book, many of life's baffling problems will be solved, and the Bible will become a new book to us.

Who is this Jesus on whom every date in history hinges? What does He have to say for Himself? He does not hesitate to speak. As we listen to His answer we can only say that never a man made the claims for himself that this Carpenter of Nazareth does. Either He is all that He claims for Himself, or else He is the world's number one impostor. The objectors to the truth of Christ's divinity all agree in praising Him for His lofty ideals, purity of life, and nobility of character. He is extolled as a great moral reformer, an example and guide. But this could not possibly be true if Christ's claims and statements about Himself are mere exaggerations or deliberate falsehoods. Let us note a few of the claims Jesus made for Himself. In John 10:27-30 He claimed to be God. The people to whom He spoke were about to stone Him for what they thought was blasphemy, a man claiming to be God. (Verse 33.) He claimed preexistence, declaring that before Abraham was born, He had lived (John 8:58); that He came down from heaven to represent the Father. (John 6:38.) Also in His prayer, as recorded in John 17:5, He said, "Father, glorify Thou Me with Your own self with the glory which I had with Thee before the world was."

He claimed to be the long-looked-for Messiah. When the woman of Sychar declared her faith in the coming Messiah, Jesus responded, "I that speak unto thee am He." (John 4:26.) He claimed omnipotence, saying that "all power is given unto Me in heaven and in earth." (Matthew 28:18.) At another time He claimed that "the Father . . . hath given all things into His hand." (John 3:35.) He claimed infallibility, declaring that before His words could fail, heaven and earth would cease to exist. (Matthew 24:35.) He claimed to be the way and the truth (John 14:6), the resurrection and the life (John 11:25), the door (John 10:7), the living bread (John 6:51), the true vine (John 15:1), and the light of the world. (John 8:12.)

He claimed to be without sin. Even His enemies were speechless before His challenge, "Which of you convinces Me of sin?" (John 8:46.) He claimed omnipresence, as He sought to encourage His disciples to go forward in service. "Lo, I am with you always, even unto the end of the world." (Matthew 28:20.) He claimed foreknowledge, or the power to predict coming events. "I tell you before it come, that, when it is come to pass, you may believe." (John 13:19.) Whole chapters record His predictions. He claimed to forgive sins. To the sick of the palsy He said, "Son, be of good cheer; thy sins be forgiven thee." (Matthew 9:2.) He claimed to know the hearts and minds of men. (John 2:25.)

These are but a few of the claims that Jesus made for Himself. No man would dare to make these claims. If he did, no one would believe him, but would regard him as a lunatic. Jesus claimed all this and more, and multiplied millions believe His words. He encouraged men to come unto Him for rest and life (Matthew 11:28), and a great host arises to testify that He makes good His claim.

There is only one conclusion to come to regarding Christ's claims for Himself, and that is that they are all true. He is our divine Savior, and is able to save to the uttermost. (Hebrews 7:25.)

Perhaps the strongest basis for our faith in the divinity of Jesus of Nazareth is the fulfillment in His life of approximately three hundred Old Testament prophecies. It is said that Apollos "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." (Acts 18:28.) What stronger proof could be asked for than the fulfillment of the Old Testament prophecies in the life of Jesus? The true Messiah, or Christ, must be the Christ of the prophets. "To Him give all the prophets witness." (Acts 10:43.)

The life of Jesus was so fully predicted in the writings of the prophets that a complete biography of Him is read in the Old Testament. One stands in amazement of a biography written five hundred years before the birth of the individual described. Seven hundred years before the birth of Jesus the prophet Micah points out the very town in which the Messiah would be born. "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." (Micah 5:2)

Was the prediction fulfilled? Most certainly! And the story of the fulfillment is most striking. Joseph and Mary' the earthly parents of Jesus, lived in Nazareth. Logically we would conclude that the Christ would be born in their home town; but most every child knows the story of the edict sent out by the Roman ruler, Caesar Augustus, that every family must report to the county seat to enroll for taxation. Thus we find Joseph and Mary in the ancient city of David when the hour struck for the fulfillment of the prophecy. It was no shrewd guess on the part of Micah which caused him to pick Bethlehem as the birthplace of Jesus. Only the One who sees the end from the beginning could declare it.

Perhaps no experience in the life of the Savior has been more disbelieved, reviled, and scoffed at than His virgin birth; but this, too, was a matter of prophecy. It is a part of the story of His life written out centuries before He came to this world. To explain it in detail is impossible, for it is "the mystery of godliness," but faith believes, for there stands the prophecy, written hundreds of years before, that a sign would be given by God Himself. "Behold, a virgin shall conceive, and bear a son, and shall call His name Emmanuel." (Isaiah 7:14.) The record of the fulfillment of this part of the biography is found in Matthew 1:18-25.

In some ways the most marvelous of all the predictions concerning the life of Jesus are the ones that deal with the time of the beginning of His Messianic work, and the very year He would be crucified. "When the fullness of the time was come" (Galatians 4:4), Jesus began His work, and He finished it at the specified time according to the prophecy of Daniel 9:25.

The whole tenor of Christ's life and ministry was outlined in Isaiah 61:1-3. Truly He went about doing good. The prophets wrote of His popularity when the populace tried to make Him king (Zechariah 9:9); also of His humiliation and betrayal (Psalm 41:9), and of the paltry sum for which a pretended friend would betray Him. (Zechariah 11:12, 13.) His lamb like silence under abuse, the manner of His death, the shame and contempt heaped upon Him, even the disposition of His garments, was a matter of prophecy and literal fulfillment to the letter. His burial was a most striking fulfillment of prophecy. Though Jesus possessed no wealth, was the poorest of the poor yet the prediction read that He would make His grave with the rich. (Isaiah 53:9.) No doubt the enemies of Christ planned to bury Him with the criminals; but in the providence of God a wealthy and influential friend was raised up, who had the body of Jesus buried in his own tomb. (See Matthew 26:53-56.) Even the resurrection of Christ and His ascension to heaven were foretold. (Psalm 16:10; Psalm 24:7-10.)

Surely this amazing array of prophecies fulfilled in the life of Jesus of Nazareth is proof incontestable of His claim to the Messiahship, that He is indeed the divine Son of God, the promised Redeemer.

3. His Amazing Condescension

The apostle Paul, in speaking of Jesus before He came to earth, said, "You know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that you through His poverty might be rich." (2 Corinthians 8:9.) The marvel of His love and grace is all the more apparent when we behold His estate before He humbled Himself. "He was rich." He was the majesty of heaven, the Creator of the universe, the Son of God, the One that cherubim and seraphim delighted to serve and obey. Think of His power, His position, His habitation. Heaven was a goodly place, not a land of chilling frost or barren wastes, not a place of broken hearts and sighs and moans. The passage of time did not put wrinkles on a single brow, for eternal youth dwelt there. "He was rich." He did not have to wait until His father died to inherit the throne. There was no covetousness in His heart. He was equal with the eternal God. (Philippians 2:6.)

No words of man can describe the glories of our Father's house, or the esteem in which the Lord of glory was regarded. "He was rich." Rich in power, rich in adoration, rich in love. "He became poor." When man sinned, a change came. No longer could the Prince of life be content to enjoy His riches. A world had fallen. The lost sheep must be found, the prodigal son must be searched out and brought back. The bruises in the conflict with sin must be anointed and bound up. The sick must have a physician. Though the angels offer to go to the rescue, He says, "No, it would not be enough. I must go in person, though you, too, may assist."

We cannot grasp the contrast between His riches and His poverty, between the noontide glory of His celestial abode and the midnight darkness of the world of sin to which He came. There was no public welcome for the King of heaven. There was no committee on arrangements to greet Him. He became poor for our sakes. He had no commodious hotel; only a barn. No soft, downy mattress; only some straw. The brute creation fared better than He. "The foxes have holes, and the birds of the air have nests; but the

Son of man hath not where to lay His head.” (Matthew 8:20.) For our sakes “He became poor.” He never owned any real estate. When He sailed the seas, it was in a borrowed boat; when He rode a beast, it was a borrowed animal, when He pillowed His head, it was a borrowed pillow; when He gave a lesson on tribute, He used a borrowed coin; when He drank at the well, it was from another’s bucket; when He lay down in death, it was in another’s tomb.

“He became poor.” Amazing condescension! It is the grace of our Lord Jesus Christ! “Greater love bath no man than this, that a man lay down his life for his friends.” (John 15:13.) He gave His life for a race in rebellion. In Galatians 2:20 we find the expression, “Who loved me, and gave Himself for me.” It took the life of the One who had made man to pay the penalty of man’s sin. “He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all.” (Isaiah 53:5, 6.) “For as much as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.” (1 Peter 1:18, 19.)

4. His Love Opened a Way of Salvation

Though man sold out his high estate for naught, yet it took a tremendous price to redeem it; but, God be praised, the price was paid, and we have “redemption through His blood, the forgiveness of sins, according to the riches of His grace.” (Ephesians 1:7.) Yes, we belong to Jesus, whether we acknowledge it or not. We are His by creation and His by redemption. We are “bought with a price” (1 Corinthians 6:20); therefore, we belong to Him, and it is only reasonable that we should serve Him. God’s request that we present our “bodies a living sacrifice” (Romans 12:1) unto Him, is a reasonable one.

The man Saul, who later is called Paul, for a time resisted the claims and work of Christ, but at the meeting on the Damascus road with this One who called Himself Jesus of Nazareth, the ardent opponent becomes a zealous apostle, going everywhere, declaring, “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” (1 Timothy 1:15.) Those who know Jesus are united in giving the same testimony. He is “worthy of all acceptation.” The rich and the poor, the high and the low, the learned and the unlearned, will find in Him the answer to the longings of their heart. They will find in Him the peace that passes understanding. In Him is found forgiveness of all sin, freedom from every bondage. In Him despair gives place to hope and night is changed to day. Why all mankind does not accept Jesus is the greatest mystery of all time.

The spurning of His love and sacrifice constitutes man’s greatest sin. There is no deed of heroism in the records of mankind comparable to the willing sacrifice of Christ. To save the lost He took a great risk, but He opened a way so that forgiveness of sin might be offered to all; that whosoever will might take of the water of life freely. (Revelation 22:17.) Individually we must come. Personally we must accept. Divine love can do no more. God does not force, but He pleads with each soul, saying, “My child, give Me your heart.” To the throng traveling the broad way to destruction, He calls, “Turn you, turn you from your evil ways; for why will you die?” (Ezekiel 33:11.) He deigns to reason. Why will you die when you can have life? Why live in sin when I can make you free? Why be lost, with Paradise awaiting you?

The rejection of His loving interest is the hardest thing Jesus has to bear. When Israel as a nation refused Him as their Lord, He wept over their capital city, crying, “O Jerusalem, Jerusalem, thou that killed the prophets, and stoned them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and you would not!” (Matthew 23:37.) That men might be saved, the wealth of the universe is poured out, and when that divine effort is despised and ignored, the face of God is bathed in tears. Oh, how He loves us! Not for another moment should we refuse to yield to Him our lives. To refuse reveals an appalling thanklessness, and it reveals a terrible recklessness.

Jesus is the only means of salvation. There is only one way, and He is the way. To refuse Him is to perish. To linger in indecision for a moment is fraught with peril. While we linger, sin grows. While we linger, the heart becomes more set in rebellion. While we linger, the Spirit’s voice grows fainter. While we linger, we are casting all our confidence against Christ and by our example holding back those who would respond to His call.

5. Now Is the Time to Accept

In the fatal experience of the steamship “Central America” we have an illustration of the danger of hesitating in our response to the Spirit’s call to our hearts. On a voyage from New York to San Francisco, in mid-ocean the ship sprang a leak. A vessel, noting her signal of distress, bore down toward her. Seeing that her danger was very great, the captain of the rescue ship said to the captain of the “Central America” “What is amiss?”

“We are in bad repair, and going down; lie by us till morning.”

“Let me take your passengers on board now,” said the captain of the rescue ship.

But it was night, and the commander of the “Central America” did not wish to undertake the work of transferring his passengers in the darkness, lest some of them be lost.

Thinking that his ship could be kept afloat, he repeated his request of the captain of the rescue vessel, “Lie by us until morning.”

Once more the captain of the rescue ship cried: “You’d better let me take them now!”

“Lie by us till the morning,” was sounded back through the trumpet. About an hour and a half afterward the lights of the defective ship were missed, and though no sound had been heard, she had suddenly gone down, and all on board had perished, just because it had been thought that they could be saved better at another time.

Dear reader, if the Spirit pleads with your heart just now, don't delay to respond. "Now is the accepted time." The door of mercy is still ajar. There is not a hopeless case if men will respond in time, for Jesus can save to the uttermost all who come unto God by Him. (Hebrews 7:25.) With the psalmist, won't you say just now, "I will take the cup of salvation, and call upon the name of the Lord?" (Psalm 116:13.)

13. WHERE ARE THE DEAD?

(State of the Dead)

SERMON OUTLINE

1. Introduction: Story of Alexander the Great and Diogenes. All must face possibility of death, and all have had dear ones die; therefore all are interested in knowing what becomes of man at death.

2. Immortality only in Christ.

1. Hope of eternal life only through Christ. 1 John 5:11, 12.
2. Our flesh is mortal. Job 4:17; Romans 6:12.
3. God only bath immortality. 1 Timothy 6:14-16.
4. Man is seeking for immortality. Romans 2:7. He would not seek for it if he already had it.
5. Immortality given as a reward when Jesus comes, and not at conversion or death. 1 Corinthians 15:51-54.

3. Man goes to grave at death, not to heaven or hell. Ecclesiastes 9: 10.

1. Job went to the grave. Job 14:13-15.
2. David went to the grave. 1 Kings 2: 1; Acts 2: 29, 34.
3. The faithful of old went to the grave. Hebrews 11:8,9,13,39,40.
4. God's plan is that we all be made perfect, and receive our reward when Jesus comes. Revelation 22:12.
5. Lazarus called forth from grave. John 11:43,44.
6. Dead called forth from grave at resurrection. John 5:28,29.

4. Condition of man in death.

1. Man knows nothing in death. Ecclesiastes 9:5, 6; Job 14: 21.
2. His thoughts perish. Psalm 146:3, 4; 6:5; 115:17.
3. The dead are resting In their graves. Job 3:17, 22; Revelation 14:13.
4. Death compared to sleep. 1 Corinthians 15:20, 51-53; John 11: 11-14.

5. Resurrection man's sole hope of life beyond the grave. Job 14:14, 15; Psalm 17:15.

1. Jesus gives life at resurrection. 1 Thessalonians 4:16-18; 1 Corinthians 15:21-23.
2. Eternal life only in Jesus. 1 John 5:11, 12.

6. Appeal: Man has never fathomed the mystery of life. Ask the philosopher, the rich man, the inventor, the famous physician; none can answer. Are you ready to die? The call: Will you accept Christ and receive the hope of eternal life after death?

By ROBERT L. BOOTHBY
Columbia Union Conference

1. Introduction

THE story is told that Alexander the Great once saw Diogenes, the philosopher, looking attentively at a parcel of human bones. He asked the philosopher what he was looking for. "That which I cannot find," was the reply—"the difference between your father's bones and those of his slaves." This is illustrative of the fact that there is no difference in men in death. As one dies, so dies the other. Death is no respecter of persons. The preacher, in Ecclesiastes, says, "The living know that they shall die." (Ecclesiastes 9:5.) We must all, be we rich or poor, common or great, someday travel the same road, unless Jesus comes before death overtakes us. Therefore we are all interested in knowing what becomes of man when he dies.

There are nearly a million and a half deaths in America alone each year. Every one of those who die is dear to someone living upon this earth, and his body is followed by a throng as it is carried over the winding roads to the cemetery. I once knew of a preacher who lived on one side of a river, and who was not interested in the people on the other side until a young man from across the river came to see his daughter. The day came when the daughter and the young man were married. Then the preacher became very much

interested in the people on the other side, for his daughter now lived there. Almost all of us have someone who has crossed the river of death; so that adds another reason why we are very much concerned about what becomes of those who die.

2. Immortality Only in Christ

The Bible gives the only dependable and satisfactory answer to this question about the other side of death. I want to read a text tonight found in 1 John 5:11, 12. It seems to me that there is a fundamental principle stated in this scripture that underlies the whole question of man's future after death. The text says: "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." This scripture plainly states that man has the hope of eternal life after death, but that eternal life is not in man, but rather in the Son Jesus Christ. Only as we have Jesus do we have the promise of eternal life.

Man is mortal by nature. This is stated many times in the Bible. I shall make reference to three scriptures as proof. The first one is Job 4:17: "Shall mortal man be more just than God?" The second is Romans 6:12: "Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof." The third is Romans 8:11: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you." Man is mortal from the top of his head to the soles of his feet. There is no part of him that is immortal. If we did not have the hope of eternal life in Jesus, we would be without hope beyond death and the grave.

No man on earth at the present time has immortality. It belongs only to God. Says the apostle Paul: "Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." (1 Timothy 6:14-17.) Since God only bath immortality, it is incorrect to speak of man as having an immortal soul.

Instead of any part of man being immortal, he is at the present time seeking for immortality as a reward for his faithful living in the principles of righteousness. This thought is expressed in Romans 2:7: "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." If man already possessed immortality, he would not be seeking for it.

At the coming of Christ, when the righteous dead are raised, the people of God will all be changed from mortality to immortality. We read: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, 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. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, 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." (1 Corinthians 15:51-54.) We are all to be changed. The change is from corruptible to incorruptible, and from mortal to immortal bodies. This change does not come at conversion. Rather it comes at the last trump when the dead are raised.

The last trump is to sound and the dead are to be resurrected when Jesus comes the second time. The apostle Paul expresses this thought in 1 Thessalonians 4:16, 17: "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: 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 shall we ever be with the Lord."

At the coming of Christ, when the dead are brought forth from their graves, the righteous will be changed from mortal to immortal. Therefore they cannot at the present time be immortal. Eternal life at the present time is no part of man, for man in every fiber of his being is mortal, and eternal life is in Jesus.

3. Man Goes to the Grave at Death

When men die, they go to the grave. We read in Ecclesiastes 9:10, "Whatsoever thy hand finds to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goes." When Job was despondent because of the severity of the trials through which he passed, he requested God, "O that Thou would hide me in the grave, that Thou would keep me secret, until Thy wrath be past, that Thou would appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shall call, and I will answer Thee: Thou wilt have a desire to the work of Your hands." (Job 14:13-15.)

Job did not ask to be hidden in heaven, or in Paradise, or in purgatory, but he asked to be hidden in the grave. Therefore Job must have understood that when a man dies he goes to the grave. Job said he would wait until his change came. Where would he wait for the change from mortality to immortality? He gives us the answer in Job 17:13. "If I wait, the grave is mine house: I have made my bed in the darkness." He expected to wait in the grave until the coming of Jesus, when his mortal body will be clothed with immortality. He said, "Thou shall call, and I will answer Thee: Thou wilt have a desire to the work of Your hands." (Job 14:15.) Job looked forward to the day of the resurrection, when he would hear the voice of Jesus awakening him from the dead.

Concerning David, when the time came for him to die, the Holy Scripture says, "Now the days of David drew nigh that he should die; and he charged Solomon his soil, saving, I go the way of all the earth." (1 Kings 2:1, 2.) Since David, when he died, went the way of all the earth, if we can learn what way he went at death, then we can know what way all men go when they die. Peter gives us this information. He preached, saying, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." "For David is not ascended into the heavens." (Acts 2:29, 34.) Then David has not gone into heaven, but is dead and buried. The conclusion necessarily follows that since he went the way of all the earth, then men do not go to heaven, Paradise, or purgatory at death, but rather they go to the grave.

The apostle Paul writes concerning Abraham and the other faithful men and women: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith

he sojourned in the Land of Promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is GodThese all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” “And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.” (Hebrews 11:8-10, 13, 39, 40.) Instead of God’s people who have died in times past going into their reward at death, God has a better plan, and that is that all of us shall be made perfect together.

This thought agrees with the teaching found in 1 Thessalonians 4:16, 17: “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. 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 shall we ever be with the Lord.” When Jesus comes from heaven, first the righteous dead are raised from their graves, and then those who live to see Jesus come will be caught up with those who have been made alive from the dead, and together they meet their Lord in the air, to be taken into heaven and to be made perfect together.

The statement of these scriptures also harmonizes with what John teaches in Revelation 2:12 concerning Christ’s coming: “Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” The reward is given at Christ’s coming, and not at death. Therefore it is again plain to see that man does not go to heaven, hell, or Paradise at death, but waits in the grave for the return of Jesus, who will bring the reward. After Lazarus had been dead four days, Jesus came inquiring as to where Lazarus had been buried. When He was brought to the grave, “He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin.” (John 11:43, 44.) Jesus did not say, Lazarus, come up out of purgatory, nor did He say, Lazarus, come down out of heaven, or out of Paradise, but rather “Lazarus, come forth.” And the dead man came out of the grave with his grave clothes still covering his body.

When Jesus was on earth, He said, “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth. They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” (John 5:28, 29.) They are to hear His voice in the grave. Then they must be in the grave, and not in heaven, between death and the Second Coming of Christ. If my boy were downtown, I would not call him from the back yard. The very fact that when Jesus comes the dead hear His voice in the grave, is evidence that they must go to the grave at death.

4. Condition of Man in Death

Let us next consider what man’s condition is in death. We read in Ecclesiastes 9:5, 6: “The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun.” Thus man in death knows nothing. He knows nothing about his living loved ones on earth. Job says, “Man dies, and wastes away: yea, man gives up the ghost, and where is he?” “His sons come to honor, and he knows it not; and they are brought low, but he perceives it not of them.” (Job 14:10, 21.)

The psalmist declares, “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goes forth, he returns to his earth; in that very day his thoughts perish.” (Psalm 146:3, 4.) Some say it is the body that goes to the grave, but that the inner man-they choose to call it the soul or the spirit-goes to heaven. If such were true, you would expect this spiritual entity to have some thoughts. Who would conceive of a person’s being in heaven, or Paradise, or purgatory, or hell, and having no thoughts? The very fact that the psalmist states that when a man dies, his thoughts perish, is evidence that there is no part of man that is conscious after death. Again note the psalmist’s words: “In death there is no remembrance of Thee: in the grave who shall give Thee thanks?” (Psalm 6:5.) “The dead praise not the Lord, neither any that go down into silence.” (Psalm 115:17.)

You have often seen the inscription, “At Rest,” on tomb stones in cemeteries. And that describes the exact condition of the dead. They are resting in their graves. Job says, “There the weary be at rest.” (Job 3:17.) And John spoke of death as a rest from the world’s toils: “I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, said the Spirit, that they may rest from their labors; and their works do follow them.” (Revelation 14:13.)

The apostle Paul likens death to a sleep. “But now is Christ risen from the dead, and become the first fruits of them that slept.” “Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, 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. For this corruptible must put on incorruption, and this mortal must put on immortality.” (1 Corinthians 15:20, 51-53.)

Jesus also compared death to a sleep. When Lazarus died, Jesus said to the disciples, “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. IElowbeit Jesus spoke 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.” (John 11:11-14.)

Therefore we see that the dead know nothing, their thoughts have perished, they have gone into silence, they are at rest, they are asleep awaiting the resurrection morning. After man Las spent a day of hard toil, how pleasant it is to know that there is a night of sleep and rest. Death for the righteous is a sleep.

5. Resurrection Man’s Sole Hope

The resurrection is man’s hope beyond death and the grave. Job said, “If a man die ‘ shall he live again? All the days of my appointed time will I wait, till my change come. Thou shall call, and I will answer Thee: Thou wilt have a desire to the work of Your

hands.” (Job 14:14, 15.) The psalmist David told of his hope as follows: “As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.” (Psalm 17:15.)

The apostle Paul writes of the resurrection of the righteous that will take place when Jesus comes. “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. 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 shall we ever be with the Lord. Wherefore comfort one another with these words.” (1 Thessalonians 4:16-18.)

Again, in 1 Corinthians 15:21-23, Paul declares, “Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterward they that are Christ’s at His coming.” Those who are Christ’s will be made alive when He comes. It is very evident that the righteous dead are not alive in heaven, or else there would be no need of the dead being made alive when Jesus comes. If they are already alive, then they would not have to be made alive. The very fact that they are made alive at that last day is evidence that in death they have stopped living.

There is no conscious part of man living after death. It is true that Ecclesiastes says, “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.” (Ecclesiastes 12:7.) But the spirit as it relates to man’s nature is nothing more than the breath of life from God; it is the life-giving power of God. In Job 27:3 we read, “All the while my breath is in me, and the spirit of God is in my nostrils.” The marginal reading is, “the breath which God gave him” is in his nostrils.

The Divine Record describes the creation of man as follows: “The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Genesis 2:7.) After man’s body had been fashioned from the dust of the ground, the breath of life from God was necessary to make that body live. The body and the breath of life together made the living soul. The apostle Paul says, “In Him we live, and move, and have our being.” (Acts 17:28.)

It took the life-giving power of God to make man live in the beginning; it is by that power that man lives today; and when we die, the power reverts back to the One from whence it came. This power is of God, and is not a living, conscious, inner entity of man. Man at the grave ceases to live, and is wholly dependent on the resurrection for a future life. The same life-giving power that was required to make the human form live at creation will be required to make it live and come out of the grave at the resurrection. “This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” (1 John 5:11, 12.)

6. Appeal

There is no place where this eternal life can be found except in Jesus. Ponce de Leon searched for the fountain of youth and died in disappointment. No man has ever fathomed the mystery of life.

I ask the philosopher if he has discovered the mystery of enduring life, and he replies, “Young man, my hair and my beard have grown long and as white as snow, my eyes are dim, my brows are wrinkled, my form is bent with the weight of years, my bones are brittle, and I am just as far from the solution of that mystery and problem as when I started. I, too, must soon die and sleep beneath the sod.”

I go to the bedside of George M. Pullman, the Pullman-palace magnate. His will was probated at \$25,000,000 when he died. I say, “Mr. Pullman, you have money, you are wealthy, you can purchase what the world has to give. Surely you can stay the hand of death.” But, no, when the moment to die arrives, his life runs out, and he leaves his millions behind.

I summon the three electrical wizards of the world, Morse, Edison, and Marconi, to the bedside of the dying, and I say, “Gentlemen, this man wants to live; please spare his life.” They answer, “Mr. Boothby, we can flash messages across the sea without wires, we can illuminate the homes and streets of your city and drive your trolley cars, and we can kill men with electricity, but we cannot prolong, life.”

I send for the Mayo brothers, the renowned American surgeons, and I say, “Please, gentlemen, save the dying.” But they answer, “We have studied the human body for years; we have dissected every part of it; we can remove diseased organs and we can mend broken bones, but we have never learned the secret of life.”

Eternal life is in Jesus. There only can it be found. All of us must someday die, unless Jesus comes before that time, but it makes a vast difference how we die. Hobbes, the famous English infidel, said before he died, “I am taking a leap in the dark.” King Philip of Spain cried out, “I wish to God I had never lived,” and then in sober thought he said, “Yes, I wish I had lived, but that I had lived in the fear of God.” John Wesley smilingly said in his dying moment, “I shall be satisfied when I awake in His likeness.” I sat beside the bedside of one who was in the throes of death, and heard her say, “Jesus is coming. Jesus is coming someday. I shall be ready to meet Him when He comes.”

We must all die, but are we ready to die? Are you ready to die? “He that hath the Son hath life; and he that hath not the Son of God hath not life.” Do you have the Son? Have you accepted Jesus? While our beads are bowed in prayer, how many would like to raise their hands, and by so doing say, “Pray for me, that Jesus will come into my heart”? God bless you. And now while we sing, and earnest prayers are being offered, will you come forward, and, by coming to the altar, show God that you are ready to surrender, that you are ready to do your part? Christ will do His part if you will do yours.

Even now He says, “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Thank God for the many who have come, and now let us pray. We shall pray God to forgive your sins, and we shall pray that you may have faith to claim the forgiveness He offers to every sinner.

14. WHAT AND WHERE IS HELL?

(Hell)

SERMON OUTLINE

Text: 1 Peter 4:17, Moffatt's translation.

1. Introduction: Hell not popular topic today in religious circles, but widely taught in days of our forefathers. Bloodcurdling pictures drawn by old-time preachers of sinners writhing in endless agonies.

2. What Is truth about hell?

1. Neither an everlasting furnace nor an Impossible farce.
2. Bible reveals principle: sin, or disobedience, brings death. Righteousness, or obedience, brings life.
3. Not God's fault men finally lost.
4. He has provided way of escape.
5. Wages of sin will be finally paid in terms of "second death."
6. Annihilation taught in Scriptures. Psalm 37:20; Obadiah 1:16; Malachi 4: 1.
7. No life of any kind promised to sinners. 1 John 5:12.
8. An ever-burning place of torment would contradict God's promise, "Neither shall there be any more pain." Revelation 21:4.

3. Texts mistakenly supposed to teach never-ending torment:

1. 2 Thessalonians 1: 9.
2. Matthew 25:46.
3. Mark 9:43.
4. Matthew 3:12.

4. Texts which define meaning of "eternal," "unending."

1. Fate of Sodom and Gomorrah proves "eternal" fire goes out. Jude 1:7.
2. "Forever" often signifies a limited time. E.g., Exodus 21:6; Jonah 2:6; 1:17.

3. Conclusion: Teaching of never-ending torment is slanderous misrepresentation of God's character. He will not permit eternity of evil, but will have clean universe at last. Himself all and In all.

4. Appeal: There is life only through His cross.

By CLIFFORD A. REEVES

London, England

1. Introduction

THE subject before us tonight raises one of the most solemn questions that it is possible for mankind to consider. "What will be the fate of those who refuse obedience to God's gospel?" (1 Peter 4:17, Moffatt's translation.) In this address we shall face the great problem of the ultimate doom of the impenitent wicked. We shall seek by the help of God's Holy Spirit to arrive at the truth on this vital subject.

An eternally burning hell is not the popular topic in religious circles which it once was, when old-time preachers, breathing fire and brimstone, used it as their chief stock in trade for the purpose of converting sinners. Vast changes have taken place in theological thought since the days when Whitefield, the great evangelist, and Jonathan Edwards, the noted theologian, terrified fear-stricken multitudes by their frightful descriptions of the agonies of the damned suffering hellish torture for all eternity.

Seldom, if ever, today do you hear preachers who dare to speak in public on this distasteful topic, even though they themselves believe in the old theory of eternal torment. Hellfire is tabooed by the fashionable congregation, who much prefer their minister to expatiate on the all-embracing benevolence and father love of God. And in their endeavor to present such a kind and tender heavenly Father, many modern preachers tell us that a God of love could not and would not destroy His creatures, but will save them all. Such modern teaching refuses to give any credence whatever to any kind of hell.

But in the days of our forefathers it was widely taught and believed that God would torture sinners throughout an endless eternity. It was believed that the horrific descriptions given in Dante's "Inferno" and Milton's "Paradise Lost" were substantiated by

the Bible account of the punishment to be meted out to the wicked. In the most graphic terms pastors depicted the terrors of eternal damnation of lost souls, whom they presumed to be tossed about in great billows of flame, scorched and roasted, tortured and tormented. Such preaching scared people to church. They embraced religion as a fire escape.

Old-time congregations were taught to sing with gusto such hymns as the following:

“Eternal plagues, and heavy chains, tormenting racks and fiery coals,
And darts inflict immortal pains, dyed in the blood of damned souls.
There Satan, the first sinner, lies, and roars, and bites his iron bands;
In vain the rebel strives to rise, crushed with the weight of both Your hands.
There guilty ghosts of Adam’s race shriek out and howl beneath Thy rod,
Once they could scorn a Savior’s grace, but they incensed a dreadful God.”
Cited in the Signs of the Times, September 30, 1930.

According to one such preacher, the fire is so hot that a soul suddenly taken from hell and plunged into the hottest fire on earth would freeze to death! It was even said that the screams and shrieks of the lost would ascend as sweet music to the ears of the righteous, who are represented as watching from the battlements of heaven. Listen to this from the “Works of Samuel Hopkins, DD,” pages 457, 458: “The smoke of their torment shall ascend up in the sight of the blessed forever, and serve as a most clear glass always before their eyes to give them a constant, bright, and most affecting view. . . . This display of the divine character and glory will be in favor of the redeemed, and most entertaining, and give the highest pleasure to those who love God, and raise their happiness to ineffable heights. Should this eternal punishment and this fire be extinguished, it would in a great measure obscure the light of heaven and put an end to a great part of the happiness and glory of the blessed.”

It is little wonder that many right-thinking men suffered a revulsion of feeling against worshipping a monster of cruelty and injustice such as this doctrine portrays. It drove multitudes to atheism. It has made more infidels than any other doctrine ever preached. I cannot imagine a condition more calculated than this to make a hell of the whole universe, and to wreck the happiness of every creature of God. Can you?

2. What Is the Truth About Hell?

Well, then, you ask, what is the truth about hell-fire? If hell is not to be an ever-burning lake of fire, with the ungodly writhing in ceaseless agony, what and where will it be?

Friends, I believe that the only satisfying answer to these questions is found in the word of God. This Book is the one authoritative source from which we can derive any help in our inquiries. In the Bible we find that punishment in hell is never represented as an everlasting furnace in which sinners are kept in a madness of agony, as our forefathers believed. Nor is it, on the other hand, the old-time farce, the outworn theological scarecrow, that the ultramodern preacher would have us believe. The truth lies between these two equally fallacious and impossible extremes. The established principle runs clear through the Bible that life is conditional on obedience. Sin, or disobedience, brings death; righteousness, or obedience, brings life. God made this clear right at the beginning of human history. He said to man, “Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eats thereof thou shalt surely die.” (Genesis 2:17.) Thus two alternatives were placed before man, and only two—life and death.

Proverbs 12:28 tells us that “in the way of righteousness is life.” Ezekiel 18:4 declares, “The soul that sins, it shall die.” And the Bible closes with this declaration of the same vital truth, “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Revelation 22:14. Taken together, these scriptures constitute a statement of the general principle that sin in its end, if uninterrupted, brings death. Paul also refers to the same fact when he says that “the wages of sin is death.” (Romans 6:23.) Notice carefully that sin’s wages are to be death—the complete cessation of life—not everlasting life in torture.

It is a solemn reflection that there are some people who never will be saved. But it will not be God’s fault that they will be eternally lost. He draws men by loving-kindness. He so loved sinners that He gave His dearest treasure, His only Son, to die, in order that, believing in Him, they might have everlasting life. With all the pathos of divine love He pleads with men, saying, “You will not come to Me, that you might have life.” (John 5:40.) “Say unto them,” He declares, “As I live, said the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn you, turn you; . . . for why will you die?” (Ezekiel 33:11.)

None will be able to say at the judgment that they have been denied an opportunity to be saved. They will have refused all avenues that would lead to a saving knowledge of God. They will have persisted in sin and rejected salvation. Therefore, it is no reflection on God’s love if sinners cling to their sins and are destroyed, for God has provided a way of escape from the penalty of sin. He is “not willing that any should perish, but that all should come to repentance.” (2 Peter 3:9.) But if men will not be saved, if they refuse to let God save them when He would, they will only be reaping the fruit of their own choice. If a life belt is thrown to a drowning man and he will not take it, who is to blame for his death?

“Death and hell 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.” (Revelation 20:14, 15.) Thus it is written regarding the ultimate fate of all who shall finally refuse and reject the terms of life. The wages of sin will be paid in terms of the “second death” in the lake of fire. The first death is the death which all, both good and bad, die now as the consequence of Adam’s transgression; the second death will be the ultimate penalty for sin. From it there will be no resurrection.

No sinners are at present suffering in hell-fire. The ungodly are reserved “unto the day of judgment to be punished.” (2 Peter 2:9.) It is at the close of the millennium that the unveiled glory of God’s presence shall bathe the world in flames and utterly consume

the wicked. It will mean their complete destruction and annihilation. John describes this when he says that fire will come down from God out of heaven and devour them. (Revelation 20:9.)

As a matter of fact there are more than twenty scriptures which graphically describe this fate of extermination, and with such unmistakable clearness that no unprejudiced mind could possibly misinterpret them. Unless words are meaningless, unless the Bible means just the opposite of what it says, the wicked shall perish forever. There can be no other conclusion from the scriptures I am now going to read.

Listen! Psalms 37:20 tells us, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Verse 10 declares, "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Obadiah says the wicked "shall be as though they had not been." (Verse 16.) And Malachi's prophecy conclusively states that "the day comes, that shall burn as an oven; and ... all that do wickedly, shall be stubble: and the day that comes shall burn them up.... It shall leave them neither root nor branch." (Malachi 4:1.)

Thus it is very definitely taught that "the second death" is to be the complete extinction of life. The "second death" does not connote eternal pain. It connotes eternal oblivion. There is no life or existence of any kind promised to sinners throughout eternity. One text proves this beyond any doubt. In 1 John 5:12 we read, "He that hath the Son hath life; and he that hath not the Son of God hath not life."

And then again, we are told in Revelation 21:4 that in God's universe, cleansed at last from sin, there will be no death, sorrow, or crying; "neither shall there be any more pain." But this would not be true if pain were perpetuated to all eternity in the suffering of the damned writhing in ceaseless agony.

Friends, I affirm most emphatically, on the authority of God's word, that hell, in the sense of an ever-burning place of torment, does not and will not exist. In the whole of the Bible there is not a single verse that says a man will live forever in hell.

3. Misapplied Texts

But there are some verses which some people have tried to distort to read that way. There are some phrases and words in the Bible which some have imagined taught unending torment. But closer examination shows that they teach nothing of the kind. It is doubtless through a misunderstanding of such texts that many have come to believe such pernicious doctrine.

I can imagine someone may be asking: "How about the unquenchable fire and everlasting punishment spoken of in the Bible?" Let us read some texts that bring these to view.

In 2 Thessalonians 1:8, 9 we read, "Them that know not God, and that obey not the gospel of our Lord Jesus Christ, ... shall be punished with everlasting destruction." I believe that absolutely. For notice carefully that it does not say the destroying is everlasting, but that the destruction is everlasting. In other words, it speaks of a completed act, not a continuing act. The act of destruction, when it is completed, is done forever. It is everlasting in results. It is not eternal in process.

For example, if I destroy a flower, leaf by leaf and petal by petal, the parts can never come together again to form a flower. The flower has suffered eternal or everlasting destruction. But this does not mean that I have to go on continually destroying it through all eternity. So it is with the fire that brings everlasting destruction to the wicked. It is not fire everlastingly burning, but fire which produces results which are everlasting in their nature.

Then there is Matthew 25:46, which declares, "These shall go away into everlasting punishment." But we have already seen that the punishment for, or the wages of, sin, is death. So that death, everlasting death, is here referred to, death for eternity. It does not say anything about "everlasting punishing."

"But then," someone says, "what about Mark 9:43, which reads as follows: 'If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.' Do not these words teach eternal conscious torment?" No, friend; neither does Matthew 3:12, which states that "He will burn up the chaff with unquenchable fire." The expression "unquenchable fire" simply indicates that the fire with which God will burn the wicked is a fire that no man will be able to put out. It will continue to burn until it has done its work. It does not say that the fire will not go out. It says that you cannot put it out.

Many years ago a large part of London was burned to the ground in the Great Fire of London. Men were unable to put it out. It was an unquenchable fire. That does not mean that London is still burning at present and will continue to burn forever. Similarly Jeremiah prophesied that under certain conditions Jerusalem would be burned with fire that should "not be quenched." (Jeremiah 17:27.) This prophecy was fulfilled to the very letter, and Jerusalem was destroyed by fire. That fire was not quenched, but it burned out long ago, and the city was rebuilt.

It is interesting to notice that the word "hell" in Mark 9:43 comes from Gehenna, the Greek name for the Valley of Hinnom, south of Jerusalem, where fires were kept burning constantly to destroy the refuse of the city, the carcasses of animals, and the bodies of malefactors. In this incinerator anything which escaped the fire was destroyed by the worms. And the Lord used this fire as a symbol of the final and complete destruction of the wicked.

4. "Everlasting" Fire

But in order to prove conclusively that the words "everlasting" and "eternal" do not always mean "unending," I would ask you to turn to Jude's epistle, verse 7. Here we read, "Sodom and Gomorra ... are set forth for an example, suffering the vengeance of eternal fire." Now if, as some suppose, "eternal fire" burns without stopping for eternity, there should be some place in Palestine where the fires of Sodom are still burning. But no such place exists. In fact, it is now supposed that the Dead Sea covers the very spot

where those evil cities of the plain once stood. And furthermore, 2 Peter 2:6 definitely states that Sodom and Gomorra were turned into ashes.

Over in Exodus 21:6 we read that a servant should serve his master “forever.” But this service was limited obviously to the time that they both should live. Jonah, in describing his watery experience, said: “The earth with her bars was about me forever.” Jonah 2:6. Yet this “forever” was only “three days and three nights” long, according to Jonah 1:17. These examples prove clearly that we should never dogmatically assert that the words “forever,” “eternal,” and “everlasting,” as used in the Bible, mean “without end.” We must always be guided by the context for their exact meaning, for sometimes they signify a very limited time.

5. “Eternal Torment” a Slander on God

I am sure it will come as a great relief to many to learn that the fiendish doctrine of endless anguish is not taught in the Bible. Like Professor Butler, they can say: “Since I have reached and rested in the conclusion that the ultimate doom of the impenitent is death, and not eternal life in agony, a great black cloud seems to have rolled away from the face of God.”

Can we suppose that a God of love would prolong lives merely to torment them? Why, if a judge in our courts of justice should cause a man to go on suffering imprisonment after his term of punishment was finished, there would be a hue and cry throughout the country against that judge. Civilized people would not tolerate such unjust action. I refuse to believe that God will be guilty of a foul crime that man would refuse to commit. No, the God who is “just and true” in all His ways will never act so inconsistently with His character. “Shall mortal man be more just than God?” (Job 4:17.)

My friends, this teaching of eternal torment impeaches God’s love and justice. It is a vile slander on God’s name. It is a libel on His character. It is a blasphemous and barbaric belief, more infidel than any atheism that atheists have ever preached! It is a denial of the sovereignty of righteousness and love. It is a devil-born doctrine of vindictive vengeance which has kept multitudes from the kingdom of our God because He has been so grossly misrepresented to them. But, thank God, it is not true!

How refreshing and faith inspiring it is to turn to the word of the living God and learn His true plan for man’s future. God has determined to have a reckoning day with that hateful thing called sin. He will put it away forever. He will not permit an eternity of evil by perpetuating a hell in some corner of the universe where rebellion and lust and hate are immortalized. God would defeat His own purpose were He to do so. He shall yet cleanse the universe of sin and sinners. The Bible points to a day when God shall have swept into eternal oblivion anyone and everything that is opposed to His rule and righteousness, and He Himself shall be all and in all.

6. Appeal

Listen, men and women! There is only one way of escape from hell. There is only one thing that can save you from the lake of fire and eternal death.

God has raised a cross on the pathway to death-for you. Jesus trod all the bloodstained way to Calvary; He endured the agony of Gethsemane and the awful anguish of Golgotha, to bring you eternal life. He saw us maimed and ruined by sin and overshadowed by sin’s dreadful eternal doom. In boundless pity and love He laid down His life to save us from our guilt and woe. On the cross He took upon Himself our ruin and agony. There, on that tree of shame, He provided the covering for all our sins. There He drank the bitter dregs of death, that He might impart to us the power of an endless life.

You can reject that Savior’s pleading love. You can go on in your sin. But remember this, sin will send you to hell.

Sin is the most hideous, the deadliest, thing in God’s universe. It is the costliest thing there is. Pardoned-it cost the life of God’s only Son. Unpardoned-it will cost your eternal life.

Eternal issues are at stake for you. Two forces are at work in your life-sin and grace. Your choice links you up with sin’s destiny of damnation or grace’s destiny of glory. Will you yield to sin and get your wages? Or will you stretch out the hand of need and take God’s gift-life forevermore?

Many years ago, a band of gypsies, busily engaged in picking hops, had finished one field and were crossing to another field on the other side of a river. They mounted their wagon and drove along with song and laughter. As they turned a bend in the lane, they saw the old wooden bridge over which they had to pass. The river was in flood and was flowing swiftly over the roadway. The sight frightened some of the women. They screamed. And before the driver could stop them, the horses, startled by the screams, ran away, crashing into the sides of the old bridge, and instantly all the gypsies were thrown into the flowing current. A brave young gypsy watched for one who was dearer to him than anyone in the world-his mother. Presently he saw her, and after many struggles he reached her. But she seized him in such a way that he could not manage to save her, and at last she sank.

When the day of the funeral came, there were thirty gypsies buried, and multitudes gathered for the funeral. Forgetting the crowd, the poor lad crept down into the trench which contained the coffins, and, kneeling beside that of his mother, cried, “Mother, mother, I tried to save you; I did all that a man could do to save you, but you would not let me.” At the judgment bar of God, Jesus will have to say of some, “I did all that a God could do to save you, but you would not let Me.”

Today, while mercy lingers and grace is free, accept His terms of life. Begin to prepare for an ideal existence amid perfect surroundings in that wonderful future home of the ransomed, pledged by the word of the living God. Jesus is preparing heaven for you. He wants to prepare you for heaven. At this very moment He stands ready to save you. He died to save you. He rose to save you. He lives to save you. He longs to save you. He is able to save to the uttermost-from the penalty and the pollution and the power of sin, and finally, at His Second Coming, from the very presence of sin. Won’t you take Jesus just now?

15. JEHOVAH'S SANCTUARY AND ITS SERVICE

(The Sanctuary)

SERMON OUTLINE

1. Introduction: Why no subject is of greater importance than that of sanctuary. Altar worship the mode of worship from Adam to Moses.
2. The Mosaic sanctuary.
 - 1.To be patterned after heavenly sanctuary.
 - 2.Size and furnishings.
 - 3.Aaronic or Levitical priesthood.
 - 4.Ritual offerings, sacrifices, and services.
 - 5.Day of Atonement service; its significance.
3. Succeeding temples.
 1. Solomon's temple.
 2. Zerubbabel's temple.
 3. Herod's temple.
4. Christ, the antitypical Lamb.
 - 1.Veil rent in Herod's temple at His death; sacrifices ceased.
 - 2.Both Old and New Testament worshipers meet at cross.
 - a.Old Testament worshipers pointed forward to cross through sacrifices.
 - b.New Testament worshipers point backward to cross through Lord's supper.
 - c.One Lord; one faith.
5. The heavenly sanctuary.
 - 1.Christ's ministry begins in first apartment.
 - 2.Time prophecy of 2300 years.
 - 3.Judgment hour begins 1844 AD; Christ enters second apartment.
 - 4.Our High Priest's work described.
 - 5.Blotting out of sin, cleansing the sanctuary.
 - 6.Satan as scapegoat.
6. Conclusion: Call to repentance.

By OTTO O. BERNSTEIN
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1. Introduction

THERE is no subject of greater interest to the individual or of more importance to the church of God than that of the sanctuary and its ritual; for through these the divine plan of human redemption is explained with clearness and simplicity. The sinner is pointed to the cross of Christ, where he may find forgiveness and the hope of a future immortal life.

It was at the time of Israel's exodus from Egyptian bondage, while they were encamped at the foot of Mt. Sinai, on their journey toward the Land of Promise, that the Lord spoke to Moses, saying, "Let them make Me a sanctuary; that I may dwell among them." (Exodus 25:8.) As far as we have record, this was the first community building ever constructed for divine worship. From the day our first parents lost their Eden home to New Testament times, worshipers of the true God, while looking for the Messiah to come, expressed their faith in His atoning work through animal sacrifices. Beginning with the time of Abel (Genesis 4:4), we have records of altars erected by Noah (Genesis 8:20), Abraham (Genesis 12:7), Jacob (Genesis 35:3), and Moses (Exodus 17:15).

For a period of fully 2,500 years after creation, altar worship was common. Aside from individual offerings, the husband or father, acting for the family, officiated as priest. All animals offered were regarded as a type of the coming Messiah (Christ), and the shed blood as a sacrificial symbol or representation of the blood of Christ.

After the building of the Mosaic tabernacle, there was an expansion of the altar idea in worship. The system of types and shadows, sacrifices and offerings, was greatly elaborated.

2. The Mosaic Sanctuary

While communing with the Lord in Mt. Sinai, Moses was given a view of God's sanctuary in heaven, with a commission to build one after its pattern. Every detail for its construction was specified, including size, form, materials to be used, and the furnishings to be provided. Moses was charged again and again that there be no deviation from the heavenly design. (Exodus 25:40.) In appearance the Mosaic sanctuary (also called the tabernacle) resembled a tent with wooden walls. The four roof coverings, counting from the inside, were as follows: (1) Ceiling curtain-made of fine twined linen, with blue, purple, and scarlet; (2) goats' hair white curtain; (3) rams' skins, dyed red; (4) badgers or seals' skin. (The last two were doubtless swung over a ridge pole.) A full description of the tabernacle erected by Moses is minutely set forth in Exodus 25 to 31.

The building itself was approximately 54 feet long, 18 feet wide, and 18 feet high; and, being portable, it was easily dismantled, transported, and erected again. The boards of the walls sat upright in silver sockets, and were joined together with bars and firmly supported by pillars. All boards, bars, and pillars were overlaid with gold, which gave the tabernacle the appearance of solid gold..

At the entrance toward the east stood five gold-plated pillars set in silver sockets, from which was suspended a blue, purple, scarlet, and fine-twined linen curtain. This formed the door into the tabernacle.

This sacred building had two apartments, called the holy place and the most holy place, and was partitioned by four gold-plated pillars (set in silver sockets), from the near top of which a curtain, or veil, was suspended.

The curtain at the tabernacle door and this second curtain, or veil, were just like the inner covering which formed the ceiling of the building. All were of most gorgeous colors blue, purple and scarlet-and upon them cherubim were wrought with threads of gold and silver-a unique representation, indeed, of the glorious rainbow light around God's throne in the heavenly sanctuary, where Jesus our high priest officiates and from whence the angelic hosts as ministering spirits are sent forth to minister to God's people on earth. (Hebrews 1:14.)

Surrounding the tabernacle was an open court (90 by 180 feet) fenced with white linen curtains, which hung from nine-foot posts of brass set in brazen sockets. The entrance to this enclosure was at the east end, and the door drapery was of cheaper material, but was quite similar to the curtains of the sanctuary.

Just inside the court stood the brazen altar of burnt offering, where animal sacrifices were offered upon which their blood was sprinkled. Beyond and only a few steps from the tabernacle entrance was a laver of brass containing water for the convenience of officiating priests, who were required always to wash their hands and feet before they entered the sanctuary or began any specific service pertaining to their office.

There were three articles of furniture in the first apartment of the sanctuary: The table of show bread (Exodus 25:23-30). The golden candlestick (Exodus 25:31-39); and the altar of incense (Exodus 30:140). The table of show bread stood on the north side, which would be towards the right upon entering the holy place. It was overlaid with gold and upon it, each Sabbath, were placed twelve loaves of fresh bread, stacked in The loaves that were removed were eaten by the priests. They were to see in the show bread a symbol of Jesus Christ, the true and living bread coming, down from heaven. (John 6:32-35, 4851.)

On the south side and opposite the table was the seven branched candlestick of solid gold, with lights which were kept ever burning, day and night. The candlestick pointed to Jesus Christ, who is the light giver and lighter to all mankind. (John 8:12.)

Just in front of the inner veil, which separated the holy place from the most holy, stood the golden altar of incense. It was about 44 inches high and 22 inches square, and was used to offer up sweet incense. The incense was a type of Christ's perfect righteousness, which, through faith, is imputed to the repentant, and which makes our worship acceptable to God.

In the second apartment, or the most holy place, there was but one article of furniture, the most important of all, the ark. It was a chest fifty-five inches long. The width and height were the same, thirty-three inches.

The cover of the ark was called the Mercy Seat, and was made of solid gold. At each end of the mercy seat stood a covering cherub with uplifted wing, looking down as if in worship. It was in this ark under the mercy seat that Moses was instructed to deposit the two tables of stone upon which the Lord engraved with His own finger His immutable law, the Ten Commandments. (Deuteronomy 10:1-5.)

When the tabernacle and its furnishings were fully completed, Moses examined everything, and found that all was made and arranged according to the pattern from heaven. He then began in the most holy place the work of dedication, by anointing the building and the ark and the other furniture with anointing oil. (Exodus 30:26-29; 40:3, 9.) The Lord's approval was seen in the cloud of glory which now settled down the first time on the sanctuary.

The tribe of Levi was immediately appointed to have charge of the sanctuary (Numbers 3:5-8), but only Aaron and his sons were to serve as priests; and these Moses anointed and consecrated to their sacred office. (Leviticus 8:23, 33, 35; 21:12.)

According to the record in the book of Leviticus, there were five general classes into which the various offerings were divided: Sin offerings (Leviticus 4); trespass offerings (Leviticus 5) burnt offerings (Leviticus 1); peace offerings (Leviticus 3) and meat offerings (Leviticus 4). There were also five kinds of animals used in the sacrifices offered: bullocks, goats, sheep, turtledoves, and pigeons.

In this study it serves our purpose best to consider only a few of the essentials in the sanctuary ritual. We regard the daily service in the sanctuary, performed in behalf of individuals, as the most important of all. (Leviticus 4.) Follow me to the gate of the court, and see what we shall see. A worshiper approaches, bringing a sin offering. He enters and is met by one of the priests on duty. Together they approach the altar of burnt offering. Now the repentant sinner lays his hands on the head of the animal and earnestly confesses his sins. Thus in figure he transfers his sin from himself to the innocent sacrifice. Then with reluctance he slays it with his

own hand. With remorse He beholds its' agony and its death struggle, as the blood spurts from its cut jugular vein and oozes from the knife wound. How strikingly similar does this experience portray the sufferings and death of our blessed Lord, which, of course, it was intended to portray. The prophet Isaiah wrote, "He [Christ] ... [was] brought as a lamb to the slaughter." "For the transgression of my people was He stricken." (Isaiah 53:7, 8.)

Some of the blood of the sin offering, having been caught in a basin by the priest, was carried by him into the holy place and sprinkled before the veil, beyond which was the ark containing the law of God, which the sinner had transgressed. The horns of the altar of incense were also anointed with blood.

When the blood was not brought into the sanctuary, as was more often the case, the priest sprinkled the blood on the altar of burnt offering, and ate some of the roasted meat of the sin offering, as Moses had directed the sons of Aaron to do, saying, "God has given it you to bear the iniquity of the congregation." (Leviticus 6:16; 10:17.) Thus in both ceremonies the sin from the penitent found its way into the sanctuary, and it here rested until the-Day of Atonement when it was finally removed and the sanctuary cleansed.

The daily service in the court and in the holy place continued throughout the year with the exception of the tenth day of the seventh month. On that day, the Day of Atonement, the high priest entered the second apartment and performed a most important and solemn service. I will describe it. The high priest, after making an atonement for himself and his house, selected two kids of the goats, and cast lots between them--one lot for the Lord and the other for the scape-goat (margin, "Azazel"-Satan). The goat that represented the Lord was killed as a sin offering for all Israel, and the high priest carried its blood into the most holy place. There amidst a cloud of incense, and facing the glare of shining light from the mercy seat, stands the holy priest of God.

From under the mercy seat the broken law of God in effect cries out, "The wages of sin is death; I demand the life of the transgressor." To which the priest would seem to respond, "In the name of Jehovah and in behalf of Israel I come to make atonement for the repentant. Here is the life." The blood of the Lord's goat was then sprinkled on the mercy seat again and again. A deathlike silence followed, as when an earthly judge is about to render a decision, and then says, "Reparation is made. Charges dismissed."

While all this was going on within the most holy place, a fearful solemnity settled down on the camp of Israel. Many were seen in thoughtful meditation. Anxious hosts with out stretched arms, looking toward the sanctuary, were earnestly praying for the mercy of God. To them this was a day of judgment.

The atonement completed, the demands of God's law having been met with blood and the sins of the people absolved (blotted out), as sunset draws near the high priest leaves the most holy place. While passing out he sprinkles blood wherever sins have lodged through daily ministrations, thus cleansing the sanctuary from sin defilement. Upon the head of the scapegoat, a type of Satan, the high priest places his hands, confesses all the sins of Israel, and transfers them to their original instigator. The goat is led away into the wilderness, where he is 'banished. The work of that sacrificial year is thus completed.

3. Succeeding Temples

The Mosaic tabernacle was built at the exodus. Four centuries later Solomon's temple was constructed, and the Mosaic sanctuary was discontinued. The only piece of furniture transferred to the temple was the ark. It was placed between two angels carved from wood and gold-plated, whose wingspread reached from wall to wall in the most holy place, a distance of thirty feet.

Solomon's temple was destroyed by the Babylonians in the sixth century, and many Jews were taken captive. Tradition has it that at that time the ark was hid in a cave, the location of which has never been found.

Following seventy years of desolation, Zerubbabel rebuilt the temple at Jerusalem. Its history spanned five centuries, and then, as it was badly in need of repairs, Herod the Great proposed a reconstruction throughout. To this the Jews eventually agreed, and the work began about 20 BC Herod's temple was forty-six years in building. (John 2:20.) In beauty and magnificence it exceeded Solomon's.

4. Christ the Antitypical Lamb

The completion of Herod's temple brings us to the time of our Savior. The ritual of the temple was essentially the same as that instituted at the time of Moses. The "Great Sacrifice" to which the offerings of both sanctuary and temple pointed was there. Few, however, realized it. Not until Christ was dying on the cross, and the heavens grew black, and the lightning flashed, and the thunder roared, and the rocks of the mountains rent, and the earth shook, did men comprehend that this was really the Son of God. As Christ upon the cross cried, "It is finished," and dropped His head, and died, the veil of the temple was rent from top to bottom. Priests in the temple ran back and forth in the greatest excitement while the lamb which was about to be slain in the court escaped. The rending of the veil, which occurred simultaneously with the death of Christ, gave further proof that He was "the Lamb of God, which takes away the sin of the world."

The great event toward which the Old Testament sacrifices and offerings had pointed for ages was now consummated. Type met antitype. Thus the ritual services in the temple had come to an end.

In 70 AD the city of Jerusalem was destroyed by Titus, the commanding officer of the Roman armies, and Herod's temple was burned to the ground. Before His death, Christ instituted the Lord's supper for the benefit of the New Testament church, with the injunction: "As often as you eat this bread and drink this cup, you do show the Lord's death till He come." (Matthew 26:26-28; 1 Corinthians 11:23-26.)

Old Testament worshipers, through their sacrifices, pointed forward to the cross of Christ. New Testament worshipers, through the celebration of the Lord's supper, point backward to the cross. It is a glorious fact that true worshipers of all ages meet at the cross.

5. The Heavenly Sanctuary

Christ died on Friday, rested in the grave on the Sabbath, rose on Sunday showed Himself alive by many infallible proofs, and, after forty days of final instructions to His disciples, ascended to His Father.

Paul says that Christ is now “set on the right hand of the throne of the Majesty in the heavens; a minister [high priest] of the sanctuary, and of the, true tabernacle, which the Lord pitched, and not man. (Hebrews 8:1, 2.)

When John in vision beheld the sanctuary in heaven, he called it the temple of God. (Revelation 11:19.) It was, of course, the sanctuary, for it had in it the furniture that belongs to the sanctuary; namely, the seven lamps of fire burning before the throne (Revelation 4:3, 4). The altar of incense from which the smoke of the incense ascended with the prayers of the saints (Revelation 8:3, 4), the ark of His testament, which contains the law of Ten Commandments, the standard in judgment, immutable, eternal. (Revelation 11:19.)

From this it is clear that the Mosaic tabernacle with its two holy places constituted a correct pattern of the heavenly sanctuary. So also the priestly services in the earthly fore shadowed those in the heavenly.

As the work of the priest in the Mosaic tabernacle began in the holy place, so, according to the type, Christ’s ministry in the heavenly sanctuary began in the first Apartment. (Exodus 30:7, 8. Hebrews 9:1-7)

Just as the sins of Israel were confessed, forgiven, and transferred to the holy place of the earthly sanctuary through sin offerings, so our sins, if confessed, are transferred to the record books of the heavenly sanctuary and forgiven through the atoning blood of Jesus Christ. (1 John 2:1; 1:9.)

The sins confessed and transferred to the earthly sanctuary through sin offerings were not removed until the Day of Atonement, which was the last day of the sacrificial year. On that day, the tenth day of the seventh month, the high priest went into the second apartment (the most holy place) with the blood of the Lord’s goat, to make an atonement for all Israel. He sprinkled the blood on the mercy seat to satisfy the broken law in the ark. By this special service on the part of the high priest the accumulated sins of the whole year were removed from the sanctuary.

So if our sins, recorded in the heavenly sanctuary, though confessed and forgiven, are to be blotted out or removed, as in the type, then Jesus Christ, our high priest, must enter the most holy place and do this final, closing work.

Someone may ask, Can we determine the time when Christ was to enter the second apartment and begin the work of cleansing the sanctuary. Yes, the time is revealed. In Daniel 8:14 it is declared that “unto two thousand and three hundred days; then shall the sanctuary be cleansed.” A prophetic day is a symbol of a literal year. (Numbers 14:34; Ezekiel 4.6.) The 2300 days are literally 2300 years. The angel Gabriel returned later and explained to Daniel that seventy weeks, 490 days, or 490 years, were determined, cut off,” of the 2300 days, and were allotted to the Jewish nation; and that this period was to be reckoned from the “going forth of the commandment to restore and to build Jerusalem.” (Daniel 9:25-27.) That commandment went forth in 457 BC (Ezra 7:8, 11.) Here, then, the 2300 years began, and, beginning in 457 BC, reached over into 1844 AD.

The accuracy of the date 457 BC may be further shown by the fact that of the seventy weeks given to the Jews, sixty nine were to reach to the Messiah; and sure enough they do! Sixty-nine weeks, 483 days, or 483 years from 457 BC takes us to 27 AD - the very year Christ was baptized by John in the Jordan and was publicly acknowledged by God to be His Son. (Mark 1:9-11; Luke 3:21, 22.)

In the midst of the seventieth week the Messiah was to be cut off. Three and one-half years from 27 AD reach to 31 AD. Here, according to reliable authorities, the crucifixion of Christ occurred, exactly fulfilling the prophecy. The disciples of Christ continued to preach the gospel to the Jews exclusively for another three and one-half years. This brings us to 34 AC when the Jewish Sanhedrin finally rejected Christ and put Stephen to death. This marked the end of the seventy weeks, or 490 years, allotted to the Jews.

Honest and intelligent interpretation of the time prophecy of Daniel 9:25-27 establishes the claims of Christ’s Messiah ship, seals the vision, and fixes with absolute certainty the correctness of the date 457 BC as the starting point of the 2300-year period.

It is of paramount importance to everyone to know that Christ, since 1844, has been engaged in finishing His priestly ministry in the heavenly sanctuary.

We are in the antitypical day of atonement. This scene of the judgment in which each of us has a case pending is described in the Bible as follows : “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.” (Daniel 7:9, 10.)

Every name in the book of life (Philippians 4:3, Revelation 21:27) will, in turn, be investigated in written records kept by the angels, which appear in the book of sins (Jeremiah 2:22; Isaiah 65:6, 7) and in the book of remembrance. (Malachi 3:16.) From the things written in the books each case will be decided in accordance with God’s law, His righteousness, and His mercy.

When the record shows one to have been an overcomer, Christ pleads his case, confesses his name before the father and the holy angels. Then by virtue of Christ’s atoning blood, his sins are removed, blotted out of the book of sins, and remembered no more forever, and his name is retained in the book of life. (Revelation 3:5; Acts 3:19.)

But those who have compromised with evil-who have been unfaithful-will have their names blotted out from the book of life, and their sins retained for final action in the executive judgment. The blotting out of sins in the one case means eternal life. The blotting out of the name in the other case means eternal death.

This work of investigation which is now going on in heaven was prefigured in the cleansing of the earthly sanctuary on the last day of the sacrificial year.

In all the sins committed by God's people, Satan has had a part. Man's part is settled by the atonement of Christ. Satan's part in these same sins will remain until the cleansing work in the heavenly sanctuary is completed. Then Christ will place all the sins of God's people on the head of Satan, the great antitypical scapegoat, the originator and instigator of sin. So Satan will finally suffer, not alone for his own sins, but also for his part of the sins of others in so far as he has influenced them.

6. Call to Repentance

It must be evident from the study of the sanctuary question that the closing hour of human probation is rapidly approaching. Jesus will soon reach the veil on His way out. This time the veil will not be rent, but the door of the heavenly sanctuary will be closed to sinners forever!

Therefore, without delay let us confess our sins to God and amend our lives in harmony with His law, so that Christ may plead for us and offer on our behalf the blood He shed on Calvary. Tomorrow IM be too late!

“Seek you the Lord while He may be found, call you upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.” (Isaiah 55:6, 7.)

16. WHAT WAS ABOLISHED AT THE CROSS?

(The Two Laws)

SERMON OUTLINE

I. Introduction: One Lawgiver. James 4:12. All life subject to law, In order that life might harmoniously exist.

2. The two laws.

1. Moral, or ten-commandment, law, written by finger of God on tables of stone, and placed in earthly ark.
2. Ceremonial law, or law of Moses, which deals with types and shadows.
 - a. Entrance of sin occasioned ceremonial law.
 - b. Gradually developed and matured from time of Adam's fall until days of Moses.
3. How the two codes were written, and where kept.
4. From Moses' death until Christ's death, ceremonial law existed as shadow of good things to come-appearance of promised Redeemer.
5. Ceremonial law provided, through the Substitute, for mercy above law, and taught how atonement was made.
6. Yearly atonement was figurative; hence faith in Coming One was requisite.
7. New Testament replete with references to essential difference of two codes.

3. Ceremonial law, or law of ordinances, abolished at Christ's death. He came to magnify and make honorable the ten-commandment law.

4. Differences between two codes tabulated.

5. Appeal.

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1. Introduction

ALL life, wherever existent, originated with God and came into being by Jesus Christ, for “there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.” (1 Corinthians 8:6.) In order that life might harmoniously exist, the universe was wisely subjected to law, which inhered in God, for “there is one Lawgiver.” (James 4:12.) A copy of those divine precepts reposes in “the ark of His testament” in “the temple of God” in heaven. (Revelation 11:19.)

2. The Two Laws

Subsequent to the transgression of man, that law was embodied in ten precepts, written with the finger of God on tables of stone and placed in the earthly ark of the testament beneath the mercy seat. (Deuteronomy 10:4, 5.) The moral, or Ten Commandment, law was written with the finger of God upon two tables of stone; the ceremonial law, which became necessary because of the violation of the moral law, and which deals with types and shadows, has been called the law of Moses. "Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them." (2 Kings 21:8.)

Since we have already seen that there is but one Lawgiver, we naturally conclude that the provisions of this so-called law of Moses did not originate with Moses. And that conclusion is correct, for Acts 7:53 suggests that he received it by the "disposition of angels." Of it the apostle Paul in Hebrews 2:2 further states: "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward." Transgression and disobedience were measured, and the apportioned recompense was indicated to Moses, who wrote the specific provisions for this law in a book. "It came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." (Deuteronomy 31:24-26.) You have already noted that provision was made that the tables of the law, written by the finger of God, should be "put into the ark," whereas the book of the law, written by Moses at the behest of angels, was "put in the side of the ark of the covenant." Thus the identity of the two laws is distinct. One was written upon tables; the other was written in a book. One was placed in the ark; the other was placed in the side of the ark. This law, written by Moses in a book, "the law of commandments contained in ordinances" (Ephesians 2:15), had no existence until man became a transgressor of the moral, or ten-commandment, law. There could be no sacrifice for sin until man became a sinner; but immediately after he was driven out of Eden, we read of the experience of Abel, who brought his offering "of the firstlings of his flock and of the fat thereof" (Genesis 4:4), as typical of his faith in the coming Lamb of God, who should take away the sin of the world. (John 1:29.)

Since Adam's transgression was intentional—he was not deceived (1 Timothy 2:14)—it is evident that he chose the way of disobedience, and it became necessary for him to trust in the obedience of Another to redeem him from the sentence of death. That sentence led him to accept the substitutionary sacrifice of Christ, typified by the offering of sacrifices, made through faith, for which provision was made in the ceremonial law. Its precepts are all of a ceremonial nature, and its duration was necessarily limited by the great offering that should take away sin. From the time that Adam fell until the days of Moses, the typical system was gradually developed and matured; while from Moses' time until the death of our Lord it existed as a shadow of good things to come, or the appearance of the promised Redeemer.

In the earthly sanctuary service, which was patterned after the heavenly, the ark of the covenant, in which reposed the law of God, and in the side of which was kept the book of the law, was placed in the second apartment of the earthly sanctuary, or that apartment which was known as the most holy place. (Exodus 40; Hebrews 9.) The top of the ark was called the mercy seat, because man, who had broken the law contained in the ark, obtained mercy above law by offering his sacrifice. This was accepted as an evidence of his faith in the promised Redeemer, which assured him pardon for his past transgressions. By sprinkling the blood of the sacrifice upon the mercy seat, atonement for transgression was made in figure or type. The ten-commandment law within the ark was that which demanded atonement, or "atonement," with God, while the ceremonial law in the side of the ark, which ordained the Levitical priesthood and the sacrifices for sin, was that which taught man how the atonement was to be made.

The law which he had broken, which reposed beneath the mercy seat, expressed demands which man must meet; and he registered his concurrence in the justice of those requirements and manifested his faith, by providing the blood of the sin offering, which was sprinkled upon the mercy seat in recognition of the guilt of the transgressor. There was actual sin; hence, an actual law had 'been broken.

But the atonement made in the ceremonial service was only figurative, for it prefigured the real atonement, which was to come when type should meet antitype, and the purpose of the Levitical sacrifices should be realized in the offering of the Son of God for man's transgression. He who offered Himself must be perfect as that law was perfect, and He must have a regard for the perfection of the law. Concerning the sacrificial service, the Lord said through His servant David: "Sacrifice and offering Thou did not desire; Mine ears has Thou opened: burnt offering and sin offering has Thou not required. Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." (Psalm 40:6-8.) God had desired obedience. It was man's transgression alone that made the sacrificial shedding of blood necessary.

Requisite, then, was faith in the coming sacrifice of the Redeemer. That faith was manifested by the sacrifice of calves and goats, a thing which God had not formerly desired; but these showed the faith of the penitent sinner in the Promised One, who was to come in obedience to the law, and who would delight to do the will of His God, which was shown by the fact that that law was kept in His heart. The moral law, which man had failed to observe, was to be kept by the great antitypical Sacrifice, the world's Redeemer. Consequently, of Rim was it written: "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." (Isaiah 42:21.)

The New Testament abounds with references to the essential difference between the two codes, the moral code and the code that contains commandments and ordinances. That this difference is distinct will be made clear by an examination of some texts which we now submit.

For instance, the ceremonial code, or law, is termed "the law of a carnal commandment" (Hebrews 7:16), while of the moral law the statement is made: "We know that the law is spiritual." (Romans 7:14.) The law that "was added because of transgressions, till

the seed should come to whom the promise was made; and . . . was ordained by angels in the hand of a mediator” (Galatians 3:19), was termed “the handwriting of ordinances,” “which was contrary to us,” was nailed to the cross and taken out of the way (Colossians 2:14); whereas “the royal law,” the apostle James affirms, it is a sin to transgress. (James 2:8,12.)

Of the law written in a book, it is said, “There is made of necessity a change” (Hebrews 7:12), while of the ten-commandment law Christ says, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” (Matthew 5:18.) The ceremonial law was declared to be “a shadow of good things to come” (Hebrews 10:1), and was imposed only “until the time of reformation” (Hebrews 9:10). But the moral code stands to judge us, for “whosoever commits sin transgresses also the law: for sin is the transgression of the law.” (1 John 3:4.)

3. Ceremonial Law Abolished at Cross

Speaking of the ordinances which were nailed to Christ’s cross, we are told in Acts 15:10 that these constitute a yoke which man was unable to bear. While the law mentioned in James 2:8-12, which is declared to be the royal law, is described as “the law of liberty” by which we shall be judged. The law of ordinances Christ abolished in His flesh. (Ephesians 2:15.) The great ten precepts He emphatically declared He did not come to destroy. (Matthew 5:17). The ceremonial law was that which He took out of the way at His death. (Colossians 2:14.) The perfect ten-commandment law He came to magnify and make honorable. (Isaiah 42:21.) The law that contains ordinances was disannulled “for the weakness and unprofitableness thereof” (Hebrews 7:18); while of that enduring, unchanging, ten-commandment law the apostle asked: “Do we then make void the law through faith? God forbid: yea, we establish the law.” (Romans 3:31.)

The law contained in ordinances built up an insuperable barrier between Jew and Gentile, and was therefore denominated “the middle wall of partition” (Ephesians 2:14). But the moral law was to be observed not only by Jews, but by Gentiles as well (Romans 2:12-15), for to its provisions all mankind are amenable. (Romans 3:19.) The one was the law of commandments contained in ordinances (Ephesians 2:15), whereas the other is the law of the commandments of God, which it is the whole duty of man to keep. (Ecclesiastes 12:13.) By the ceremonial law, the Jews were required to bring their sacrifices to the earthly sanctuary and on the Day of Atonement to receive the promise of forgiveness for transgression. (Leviticus 16.) By the ten-commandment law, man is to be finally judged. (Ecclesiastes 12:13, 14; James 2:12.)

Since the heavenly sanctuary itself was the great original after which the earthly sanctuary was patterned (Hebrews 9:23; Exodus 25:9), we see under the new dispensation a real atonement instead of a shadowy one as was provided under the law contained in ordinances. Under the new dispensation our High Priest is efficacious and perfect, and needs not to offer for Himself a sacrifice before God. He is perfect because He never broke the perfect law. Instead, He magnified it and made it honorable, and is therefore able to purchase pardon for the penitent sinner.

The law contained in ordinances (Ephesians 2:15) passed away when Christ died upon the cross, but the ten-commandment law will be observed by the remnant church (Revelation 14:12); and because of their obedience to that law, the dragon, the enemy of God, will persecute that remnant church. (Revelation 12:17.) But obedience to the requirements of that law, although it brings persecution upon earth, affords access to the tree of life. (Revelation 22:14.)

In obeying the ten-commandment law, we obey a law which was magnified and made honorable by our Redeemer, and established by Him—a law that is holy, just, spiritual, good. It is called the royal law, while the ceremonial law was called carnal, shadowy, burdensome, and was abolished or broken down, taken out of the way, nailed to the cross, changed, and disannulled on account of its weakness and unprofitable.

The Ten Commandments are of themselves a perfect code, because God spoke them with His own voice; and it is said that “He added no more.” (Deuteronomy 5:22.) He wrote them with His own finger. He caused them to be placed alone under the mercy seat, to show that an atonement was necessary for their transgression. He Himself called that which He wrote upon the tables of stone a law and commandments. (Exodus 24:12.)

True it is that the precepts of this law are variously interspersed through the book of the law written by Moses and mingled with the precepts of the ceremonial law. It is also a fact that the sum of the first table, our duty to God, is mentioned in Deuteronomy 6:5, and the second table, which outlines our duty to man, is mentioned in Leviticus 19:18; but there is only one place in which the moral law is drawn out in particular and given by itself with no ceremonial law mixed with it, and that is in the Ten Commandments as written by the finger of God.

In comparing James 2 and Colossians 2, the difference between the two laws immediately becomes evident. The law in James is not abolished, for it still convinces men of sin and transgression. The second division of the law is quoted here because the apostle is reproving sin committed toward his fellow men. He takes the second of the two great commandments, or the sum of the second table (Matthew 22:36-40; Romans 13:9), and cites his illustration from the second table of stone. His citation shows that these precepts are taken from the ten-commandment code; but he cites them in illustrating his point that he who violates one precept becomes guilty of all. This is a definite warning against the violation of any of the Ten Commandments. Lastly, James testifies that this law of liberty shall be the standard of judgment. The not abolished law of James is, therefore, the code which God gave in person and wrote with His own finger.

When we examine Colossians 2, we immediately learn that what is being spoken about is the handwriting of ordinances that was against us, that was contrary to us. We learn also that He blotted it out, that He took it out of the way by nailing it to His cross. The apostle therefore adds: “Let no man therefore judge you” - that is, according to the standards of this law. The meats, and drinks, and holy days, and new moons, and yearly Sabbath days, which were a shadow of things to come, and which were prescribed by this law, were blotted out.

Both Paul and James wrote by inspiration, and each wrote the truth of God. They could not make these assertions concerning an identical law, for “the Scripture cannot be broken.” (John 10:35.) But it is evident that they were speaking of different laws, as the context clearly shows. James’ non abolished law referred directly to the Ten Commandments. Paul’s blotted-out law referred, not to that which was written by the finger of God, but to that which was written by Moses in a book, which was a shadow of things to come, which was to abide until Christ’s death on the cross.

Not one of the things abolished in this chapter can be claimed as referring to the Ten Commandments. Someone may suggest that the term “holy day” refers to the Sabbath, but the term “holy day” means literally a feast day (Greek, *heortes*), and there were three feasts appointed by God each year. (Exodus 23:14.) The expression “Sabbath days” is in the plural in the original, and therefore does not refer to the weekly Sabbath. The ceremonial law did ordain annual Sabbaths. These were in addition to the weekly Sabbaths of the Lord, and were associated with the feast days. (Leviticus 23:23-39.) These Sabbaths of Leviticus exactly answer the specifications of Paul’s language in Colossians 2, and have nothing to do with the Sabbath of the ten-commandment law, which was made for man before he sinned. (Genesis 2:1-3.)

There could be nothing shadowy about an institution which was ordained by God before sin entered. It did not point forward to or foreshadow the death of Christ, for no earthly sin had yet required His sacrifice. Since the Sabbath was ordained before the fall, it could have no part in a law that was added because of transgression. It is therefore evident that the abrogation of the handwriting of ordinances which were nailed to the cross of Christ, leaves in full force every precept of the royal law; but the law of shadows, which pointed forward to the death of Christ, would of necessity expire when this event occurred.

4. Difference Between Two Laws

The differences between the two laws have been summarized by an anonymous writer, whom I quote:

The Moral Law

1. Was spoken by God. (Deuteronomy 4:12.)
2. Was written by God on tables of stone. (Exodus 20:1-12; 31:18.)
3. Was “right,” “true,” and “good.” (Nehemiah 9:13.)
4. Was a law, “which if a man do, he shall even live in” it. (Ezekiel 20:11, 13, 21.)
5. Was a perfect law. (Psalm 19:7.)
6. God declares that it shall stand forever and ever. (Psalm 111:7, 8.)
7. Christ did not “come to destroy.” (Matthew 5:17.)
8. He came to magnify and make honorable. (Isaiah 42:21.)
9. Every “jot” and “tittle” of this shall stand “till heaven and earth pass” away. (Matthew 5:18.)
10. Of this Christ says, “Whosoever therefore shall break one of these least commandments, shall be called the least in the kingdom of heaven.” Matthew 5:19.)
11. Was a law of liberty.” (James 2:12.) Paul delighted in it. (Romans 7:22.)
12. Is established through faith in Christ. (Romans 3:31.)
13. “Is spiritual.” (Romans 7:14.)
14. Is “holy,” “just,” and “good.” (Romans 7:12.)
15. Was written with the finger of God; and is called the “royal law.” (Exodus 31:18; James 2:8.)
16. Is written on the hearts of the Gentiles; and to it all men are amenable. (Romans 2:12-15; 3:19.)
17. Was proclaimed by Jehovah Himself; “and He added no more.” (Deuteronomy 5:22.)
18. All the commandments of this law, David says, “are righteousness,” and are “founded forever.” (Psalm 119:172, 152.)
19. Contains the commandments of God, which it is the whole duty of man to keep (Ecclesiastes 12:13). Which are brought to view in the third message (Revelation 14:12), which the remnant of the seed of the woman were keeping when the dragon made war upon them (Revelation 12:17), and which will ensure to those who observe them access to the tree of life. (Revelation 22:14.)

The Ceremonial Law

1. Was spoken by Moses. (Deuteronomy 1:1-6.)
2. Was written by Moses in a book. (Deuteronomy 31:24.)
3. Was “not good.” (Ezekiel 20:25.)
4. Was a law “whereby they should not live.” (Ezekiel 20: 25.)
5. “Made nothing perfect.” (Hebrews 7:19.)
6. The apostle declares, “There in made of necessity a change.” (Hebrews 7:12.)
7. He “abolished it.” (Ephesians 2:15.)
8. He took out of the way at His death. (Colossians 2:14.)
9. Was only “added. . . till,” and passed away when, the promised seed came. (Galatians 3:19.)
10. Of the other, the apostle said, “We gave no such commandment,” that you should “keep the law.” (Acts 15:24.)
11. Was a “yoke of bondage.” (Galatians 5: 1.)
12. Neither he nor the fathers could bear. (Acts 15:10.)
13. “Was our schoolmaster to bring us unto Christ.” (Galatians 3:24,25.)
14. Is “the law of a carnal commandment.” (Hebrews 7:16.)
15. Is “enmity” against us and is contrary to us.” (Ephesians 2:15; Colossians 2:14.)

16. Was the “handwriting of ordinances.” (Colossians 2:14.)

17. Served as a “middle wall of partition between” the Jews and the Gentiles. (Ephesians 2:14.)

18. “Was ordained by angels in the hand of a mediator.” (Galatians 3:19.)

19. But the other law, Paul says, “stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.” (Hebrews 9: 10.)

20. Is “the law of commandments contained in ordinances” (Ephesians 2:15), “a shadow of good things to come” (Hebrews 10:1), and was disannulled “for the weakness and unprofitable thereof.” (Hebrews 7:18.)

Thus will it be seen that while the “royal law,” the “law of liberty,” the moral law which was written by the finger of God, attests to the righteousness of His character, and is as enduring as His holy nature, the ceremonial law, which was written by Moses, was given that we might recognize the “Lamb of God,” who came to take away the sins of the world. It was that men might see Him revealed as their Savior that the added law was given. Righteous Abel, by the flowing blood of his first sacrificial victim, saw by faith “the Lamb of God,” who had offered Himself to take away his sin and the sin of the world.

The true character of the One promised was revealed each time a quivering victim, without spot and without blemish, died as a substitutionary sacrifice for guilty, sinful, yet repentant, man. As man realized that the stroke which descended upon the unresisting victim, the helpless lamb, should have fallen upon him, he saw by faith, there typified, the sacrifice One was to make of the joys of heaven, and the companionship of angels and of His Father, that He might redeem a lost race from the penalty of a law, righteous, holy, in harmony with the character of God Himself, and assure him a life which will measure with the life of God.

And as that ceremonial law pointed forward to Calvary, identifying “the Lamb of God,” so we, by looking backward to the cross, on which it was nailed, can see revealed infinite love according to a plan, perfect in its concept, which gave us a perfect Substitute, who died according to the Scriptures, according to the law. That law “written in a book” attests to the fact that Christ came as was promised, fulfilled its specifications, and died for our redemption. “Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them.”

5. Appeal

The law of that earthly priesthood reveals His plan for our salvation through His royal priesthood. It attests to the fact that He came in obedience to the law to redeem us. His beauty, brotherliness, self-abnegation, and eternal love for mankind stand forth all the more clearly because He is revealed by a law which was finally nailed to His cross. By the precepts of that law man knew He would come, reveal His nature, and die in our stead. And while its mission in presenting Him as our Sacrifice has been fulfilled, it still identifies Him as the Savior promised. Its exact specifications leave you without doubt regarding the identity of Him who has loved you with an everlasting love, whose cords of love have drawn you.

Will you not accept Him who has made such ample provision that you might know Him, love Him, accept Him, serve Him? On Calvary’s tree that law revealed Him in all His tender solicitude for your salvation. Will you not accept His plan for your happiness, your life?

17. TWICE BORN OR DIE TWICE

(Conversion, or the New Birth)

SERMON OUTLINE

I. Introduction: Text, Acts 3:19: “Repent you therefore, and be converted.” Christianity the only religion which provides for this miraculous experience of regeneration. Education and culture cannot produce this new birth. The need for re-creation. Matthew 18:3; John 3:3; Titus 3:3-6.

2. The second birth-born from above.

1. Conversion concerned with three kingdoms:

(1) The kingdom of the flesh;

(2) The kingdom of grace;

(3) The kingdom of glory.

1. An inherited evil nature, and the works of the flesh.

Psalm 58:3; Job 14:1; John 3:6; Galatians 5:19-21;

Romans 5:12; 7:14; 1 Corinthians 2:14; Romans 8:7; Job 25:4; Jeremiah 13:23.

3. To be saved, man must be re-created by a divine miracle of regeneration.

4. The process of regeneration as described by Jesus and others. John 3:3-8; 2 Peter 3:9; John 12:32.

5. Sudden conversion as illustrated by experience of Paul (Acts 9:1-6) and of Ethiopian eunuch. (Acts 8:26-39.)

6. More gradual process of conversion illustrated by Joseph and Timothy.

3. The five successive steps in conversion.

1. Conviction of sin. Romans 7:18.
2. Repentance.
3. Surrender. Luke 14:32.
4. Faith. Isaiah 1: 18-20; Revelation 3:19, 20; John 1: 12; 3:16, 14, 15.
5. Acceptance.

4. The Christian's daily battle.

1. Act of conversion not a single incident, but a daily experience.
2. The Christian's armor. Ephesians 6:10-17.
3. The converted man as a newborn babe. Needs daily nurturing and training.
4. Will be known by his fruits. Galatians 5:22, 23.

5. Appeal: God's clarion call to repentance. Acts 3:19-21. None can enter heaven without being born again. The invitation to come. Revelation 22:17.

By CHESTER S. PROUT
Colorado Springs, Colorado

I. Introduction

TEXT: Acts 3:19, "Repent you therefore, and be converted." Christianity is the only religion in the world which makes provision for a miraculous transformation of the human nature by the divine process of purification of character known in the Bible as conversion, regeneration, or the new birth.

The sole solution for the evil in the world is the re-creation of human souls into a divine likeness. Human history has demonstrated that this change of nature from pride, hatred, and greed, over to love, peace, and good will, cannot be brought about merely by educational or cultural processes. The most intellectual and highly cultured may be the most cruel, and may use their highly developed mental processes to inflict upon mankind the most inhuman torture-as may be witnessed among the warring nations. To cure this evil, there must be an introduction of a new heavenly element into human nature, which can come only through the operation of the Holy Spirit sent down from heaven. This transformation of human nature is the great need of the world today.

The need for this re-creation of human nature was announced by the founder of Christianity thus: "Except you be converted, and become as little children, you shall not enter into the kingdom of heaven." Matthew 18:3. And again, "Except a man be born from above [margin], he cannot see the kingdom of God." (John 3:3.)

Later the apostle Paul states, "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost. Which He shed on us abundantly through Jesus Christ our Savior." (Titus 3:3-6.)

2. Born From Above

This experience of conversion involves a proper understanding of the three kingdoms through which the Christian must pass during his life's experiences: (1) The kingdom of this world. It was this realm which Satan offered Christ in the wilderness of temptation. (2) The kingdom of grace, which Christ came to establish in every human heart. (3) The kingdom of glory, the home of the saved, which God will give to the victorious Christian at the end.

This material world is the first kingdom into which we enter at birth. Of our inherited condition in this world the psalmist said, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." (Psalm 58:3.) Again, in Job 14:1 we read, "Man that is born of a woman is of few days, and full of trouble." More important than this, however, is the nature that man has inherited. This the word of God clearly teaches. Jesus declared, "That which is born of the flesh is flesh." (John 3:6.) The works of the flesh are "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditious, heresies, envying, murders, drunkenness, reveling." And the divine pronouncement follows, "They which do such things shall not inherit the kingdom of God." (Galatians 5:19-21.)

Again, observe the word of Scripture: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans 5:12.) Again, "We know that the law is spiritual: but I am carnal, sold under sin." (Romans 7:14.) "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." (1 Corinthians 2:14.) "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Romans 8:7.)

How true is this question in Job 25:4, "How can he be clean that is born of a woman?" The prophet Jeremiah stated, "Can the Ethiopian change his skin, or the leopard his spots? Then may you also do good, that are accustomed to do evil." (Jeremiah 13:23.)

In presenting this series of Scriptural facts, we are quite aware of the modern teaching of various cultural philosophies. For the past century educators generally have taught that we are all good, that there is in each one a nature which if properly educated will lift the world out of its present madness. But current history quickly disillusion us. How sorrowful is the picture of angered nations in bitter conflict, countries with the highest cultural and scientific training, engaged in a Second World war. To change the present world

picture, man must be re-created, and a divine nature of love and good will must be implanted in his breast by a divine miracle of regeneration.

Man, in this sinful condition, and with this inherited carnal nature, cannot enter the kingdom of grace without being born again, and this time from above. Again I repeat, Christianity is the only religion in the world today which provides for this change.

To Nicodemus Jesus stated, "Verily, verily, I say unto thee, Except a man be born from above [margin], he cannot see the kingdom of God. Nicodemus said unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, You must be born again." (John 3:3-7.)

The process by which this new birth into the kingdom of grace is accomplished is plainly stated in this same conversation with Nicodemus. "The wind blows where it lists, and thou hears the sound thereof, but cannot tell whence it comes, and whither it goes: so is everyone that is born of the Spirit." (John 3:8.) The atmosphere of grace which is constantly wafted into human hearts is as real as the wind which blows about us.

God "is long-suffering to us, not willing that any should perish." (2 Peter 3:9.) Jesus said of His crucifixion, "I, if I be lifted up from the earth, will draw all men unto Me." (John 12:32.) Every man, at some time or other, feels this drawing power of Christ's Spirit, upward toward a holier, purer life. The Holy Spirit works upon the hearts of the ignorant and educated alike, at home and abroad, influencing man against sin and for righteousness. If men's hearts are honest, and they willingly follow His leading, God brings about a regeneration in their lives. This may come to pass before ever they may hear a gospel sermon.

Thus, like the wind that blows, the Spirit of God is working day and night upon all hearts the world around. Among the heathen of earth are those who worship God ignorantly; these will not all perish, for the love of God is drawing them to Himself, and if they are honest, like the Ethiopian eunuch, they will walk in the light as fast as God turns it upon their pathway. The gospel of Jesus Christ is not restricted to any class, but is for every nation, kindred, tongue, and people. And it works upon all alike.

Some may experience a sudden turning from a life of sin, while in others conversion may be more gradual. To the first class belong the apostle Paul and the Ethiopian eunuch, while to the latter class belong Joseph and Timothy and others.

First let us read about Paul's experience. "And Saul [Paul], yet breathing out threatening and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way [this is what Christianity was first called], whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven." (Acts 9:1-3.) And the story goes on to tell of his finding Jesus, and how he was converted. The apostle ever after this called it the "heavenly vision, and he could never be disobedient to this heavenly call. His was a sudden and miraculous conversion, not experienced by all.

Another experience is that of the Ethiopian eunuch recorded in Acts 8:26-39. Here is the story of a man who worshiped God with all the light he had, but who was not yet converted to the gospel of Jesus Christ. However, God watched over him. He knew he was honest in heart; so He shed greater light upon his pathway. The eunuch was led to see the beautiful, sacrificial life of Jesus. He yielded to the call of the Holy Spirit, and was baptized as a follower of Christ. This case, like that of the apostle Paul, represents those who have a sudden conversion.

Those whose conversion is more gradual may well be illustrated by the experiences of Joseph and Timothy. Both were young men who grew up in godly homes. Conversion began early with them, and they grew into stronger and stronger men in service for their Master. They could never, perhaps, tell the precise time, or the exact place where they were born again, but the wonderfully fruitful life of service of both gives positive proof that they were born into the kingdom of grace. So it will be with many who grow up in Christian homes, or whose life is turned more gradually to Christ.

3. Steps to Conversion

It will be in order now to present the successive steps of conversion, for each step of the way is a real and distinct experience. First, conviction. The sinner senses his lost and deplorable condition without Christ and without hope, and is tempted to believe that his case is beyond retrieval. His conviction of sin is appalling. There is a terrific battle with self, and sin seems to have hopelessly enmeshed him. Paul expresses it thus, "I know that in me (that is, in my flesh,) dwells no good thing: for to will is present with me; but how to perform that which is good I find not." "O wretched man that I am! Who shall deliver me from the body of this death?" (Romans 7:18, 24.)

The second step is repentance. Repentance follows conviction. A godly sorrow possesses the heart and soul of the sinner. He loathes the sins that have dragged him down, and hates the circumstances which surround him in his fallen condition. Knowing that he cannot save himself, he turns to a Higher Power for help.

Third, surrender. He must be willing to surrender all and yield himself wholly to the Lord. He cannot hate part of a sinful life and love another part. Oh, no, he must surrender all before he receives the divine transformation and regeneration. Every cherished sinful habit must be given up; nothing can be reserved. "So likewise, whosoever he be of you that forsakes not all that he hath, he cannot be My disciple." (Luke 14:33.)

This is aptly illustrated by the experience of trying to shake hands with a little child, who innocently puts forth the hand which perchance may beholding some cherished object.

And we have noticed how awkwardly the little one tries to shake our hand while still clinging to that which he holds. What a handshake! How true it is of the one who is reaching out for salvation. We cannot hold on to cherished sin, giving part of our life to

Jesus, and partly holding to fleshly sin. Here is where many fail. If we are to be wholly accepted, we must surrender all and yield wholly to Christ.

Fourth, faith. Belief and faith must now bring us to the living Christ, who is entering the heart of the penitent, and we must grasp the fact that Jesus will cleanse us from every stain of sin. "Come now, and let us reason together, said the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If you be willing and obedient, you shall eat the good of the land: but if you refuse and rebel, you shall be devoured with the sword: for the mouth of the Lord hath spoken it." (Isaiah 1:18-20.)

Again, in Revelation 3:19, 20, we are told: "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

What a wonderful picture is here presented! A loving Savior asking sinful man to come and reason together over his lost, hopeless condition. Even though his sins are as scarlet, and red like crimson, Christ will cleanse and forgive. He will enter the life by His Spirit, and abide forever. Thus faith accepts the living Christ. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (John 1:12.) "God so loved the world, that He gave His only-begotten Son, that whosoever believes in Him should not perish, but have everlasting life." (John 3:16.)

In order to make the matter more clear, we have this object lesson presented: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up [that is, crucified] : that whosoever believes in Him should not perish, but have eternal life." (John 3:14, 15.) Thus the fifth step in this transaction is acceptance.

In our study of this part of the experience in conversion, we need to spend a few moments considering the related exercise of will power on man's part. This is the one and essential act man must perform in order to be saved. God will not force the citadel of the will. He leaves it to man to yield willingly. A will is given to man with which to choose, resolve, and act.

We can well believe that the prodigal son in Christ's parable would have stayed on in the far-off country had he not chosen and resolutely determined to return to his father's house, for he cried, I will arise and go to my father!" This resolution on the part of this lost man was the act which appropriated the blessings awaiting him at home. "And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Man must exercise his will in choosing to go to the Father. The Father is anxiously waiting to receive, forgive, and save.

4. The Christian's Daily Battle

The experience of being born into the kingdom of grace, or of being accepted into the fellowship of His dear Son, is not an incident in the Christian life which comes only once. It must be a continual experience day by day. This is where many fail in their start for the kingdom. They think they have been converted, and are now Christians. Then what next? They begin to realize that in joining the kingdom of grace, they have placed themselves in battle array against the forces of the powers of this world. Here is where the real battle starts. Here is where the newly born Christian begins the upward struggle.

We are admonished: "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Ephesians 6:10-17.)

The newborn Christian need not carry on the struggle alone. His secret of victory lies in the spiritual armament which is provided for him; this he must wear daily. The armament consists of truth, righteousness, peace, faith, salvation, and finally the sword of the Spirit, the word of God.

Conversion is the man ward side, and regeneration is the God ward side of the same transaction. This new birth is the starting place for all the after spiritual life. This new man, or newborn babe, as Peter calls him, needs nurturing and training day by day. No one can say that he is wholly converted until the end of the way. The newly formed inner man must be renewed day by day through prayer, Bible study, and active service for others. This nurturing and training comes from a daily communion with the indwelling Christ. (Colossians 1:26, 27.) By beholding Him, we become changed unto His glorious character. His spirit permeates the Christian's life, until all who know him must confess that he has been with Jesus, and is a Christ like man.

The converted man is henceforth to be known by the life he lives before those who know him best. We know the tree by the fruit it bears. So also the man born into the kingdom of grace will bring forth certain fruits, known in the Scriptures as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Galatians 5:22, 23.) These fruits are in contrast to the fruits of the flesh mentioned at the beginning of my sermon. The fruits of the flesh are brought forth by a life lived after the flesh. Jesus said that that which is born of the flesh is flesh, but that which is born of the Spirit is spirit; and the one thus born will bring forth the fruits of the Spirit here mentioned.

Consequently, the man born again into the kingdom of grace will abhor sin in any and all of its forms. Sin will be distasteful to him, for Christ has implanted in his heart an enmity against iniquity, and he will find no pleasure in unrighteousness. The truly converted man will love the law

"Blessed is the man that walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful. But his delight is in the law of the Lord; and in His law does he meditate day and night." (Psalm 1:1, 2.) Again in Psalms

40:7, 8, we read: “Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart.” This prophetic statement referred to Jesus. But it will apply to a man who is born from above.

The Master has said, “By this shall all men know that you are My disciples, if you have love one to another.” (John 13:35.) This one provision of true conversion is the crying need of the world today. If men’s hearts were possessed of this divine love, wars would cease, prisons would be closed, homes would be cemented eternally secure, and peace and good will would reign in this world among all nations and tongues and peoples.

On the contrary, strife and division constitute clear evidence that a carnal condition exists. The truly converted man will, therefore, practice the golden rule in his dealing with his fellow men. “Therefore all things whatsoever you would that men should do to you, do you even so to them: for this is the law and the prophets.” (Matthew 7:12.)

A man born again by the Spirit of God will have his tongue under control. “A good man out of the good treasure of the heart brings forth good things: and an evil man out of the evil treasure brings forth evil things.” “O generation of vipers, how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.” (Matthew 12:35, 34.) “If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.” (James 3:2.)

The man whose heart the gospel message has thus quickened into a new spiritual life will be possessed forevermore with one overmastering passion, and that will be to find other sinners and lead them to Jesus. “One of the two which heard John speak, and followed Him, was Andrew, Simon Peter’s brother. He first finds his own brother Simon, and said unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus.” (John 1:40-42.) The reason there are not more soul winners today is that so many know so little about the joy of real personal salvation. They need to be born again.

5. Appeal

We read from the word that before the rapidly approaching end of this old world, God will send forth a clarion call to all men everywhere, “Repent you therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” (Acts 3:19-21.)

Since we cannot enter heaven without this experience of being born again, shall we not earnestly seek for a new heart just now? “The Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” (Revelation 22:17.) Our loving heavenly Father is pleading with all to be born again and thus obtain eternal life. Shall we not accept His call?

18. THE GATEWAY TO A NEW LIFE

(Baptism)

SERMON OUTLINE

1. Introduction:

1. Bible baptism is a burial, and death must precede a burial. Colossians 2:12.
2. Baptismal candidate must be dead “unto sin,” but “alive unto God.” Romans 6:11. Death does not usually come without a struggle.
3. Old man must be crucified with Christ. Romans 6:4.

2. Reason for baptism-divine assurance of victory.

1. The command of Christ. Matthew 28:19, 20.
2. All power in heaven and earth belongs to Christ. Matthew 28:18.
3. Those who receive Him receive power. John 1:12.
4. To accept Christ, we must be drawn by the Father; must recognize the divine call from God. John 6:44.

3. Five essential steps in preparation for baptism.

1. We must be taught the word. Matthew 28:18.
2. We must believe the word. Mark 16:16; Acts 16:31.
3. We must repent of our sins. Acts 2:38.
4. We must confess and forsake our sins. 1 John 1: 9; Proverbs 28:13.
5. Faith and acceptance. Hebrews 11: 6; John 3:16; Isaiah 1: 18.

Bible examples of proper method.

4. The example of Christ. Came up “out of the water!” Matthew 3:16.

5. John baptized where there was much water. John 3:22,23.
6. Philip and the eunuch “went down both into the water!” Acts 8:36-38.
7. We are to be “buried with Him in baptism.” Colossians 2:12.

8. Appeal.

9. By this ordinance we become a part of His body, and glorify God. Matthew 28:19, 20; 1 Corinthians 12:12, 13; Luke 7:29, 30.

10. Baptism of Spirit usually follows baptism by water. Acts 2:38.

11. “He that believes and is baptized shall be saved.” Mark 16:15,16.

By LEONARD C. EVANS
Florida Conference

1. Introduction

THE subject for this evening is one of real interest and of sublime importance. We shall attempt to answer the question that has perplexed and baffled the minds of many who have wondered why it is that so great a percentage of baptized converts to Christianity in all ages, and in this generation in particular, have, before many months, or only a few years at the most, made shipwreck of their faith and drifted back into the world to serve the devil more zealously than ever.

It is my purpose tonight to present this vitally important subject in such a way as to show definitely from the word of God just why it is that so many have had this sad experience.

By way of introduction I want to say that baptism is a burial. In Colossians 2:12 it is plainly so declared: “Buried with Him in baptism, wherein also you are risen with Him through the faith of the operation of God, who hath raised Him from the dead.” A burial signifies that there has been a death. In other words, we know that a death always precedes a burial. We would all be horrified at the thought of anyone’s being buried in the grave while he was still alive. In most civilized countries a death certificate from a doctor, proving definitely that the one to be prepared for burial is actually dead, is necessary.

Right here is where the difficulty lies in the religious world. Too many times no death has taken place before the candidate for baptism has been led into the watery grave.

Death in the natural or physical world does not usually come without a struggle. That is, the normal person isn’t looking for an opportunity to die. He wants to live. So it is in the religious world. There is seldom ever a crucifying of self, a dying to the world and to sin, without a struggle. In fact, it is usually a real battle for an individual to die to the world and accept the word of God and all that it has to offer.

In speaking to the one who is a candidate for baptism, or to one who is already a baptized believer, Paul, in Romans 6:11, says, “Likewise reckon you also yourselves to be dead indeed unto sin.” There must be reached in the mind of the candidate for baptism the decision to die to sin. Water baptism is the grave between an old life of sin and a new life in Christ Jesus. It is the outward sign that “the old man,” the carnal man, the man who formerly craved and lusted for the things of the world, is crucified with Him, “that the body of sin might be destroyed, that henceforth we should not serve sin.” (Romans 6:6.)

One of the reasons why the highway to the kingdom is so densely strewn with those who have made wreck of their faith is that many have been buried “alive to sin” instead of becoming “dead to sin” before the burial service. The sad part of it is, they live on. They are not only buried alive, but are still living. The same old sins that have marred their lives in all previous years continue to govern and control them.

2. The Reason for Baptism

This brings us to an important part of our lesson for tonight: the reason for baptism, and divine assurance of victory over sin. In Matthew 28:19, 20, are the words of Jesus: “Go you therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.”

In these verses the Author of the command is clearly shown to be Jesus Christ. This alone is sufficient reason for one called of God to administer the sacred ordinance, and should certainly be sufficient reason for one who desires to accept Jesus as his Savior, to make request for such a rite to be administered in his behalf just as soon as he has complied with the conditions.

But let us notice the preceding verse, Matthew 28:18 “Jesus came and spoke unto them, saying, All power is given unto Me in heaven and in earth.” Then follows the command, “Go you therefore.” Jesus had just completed His final arrangements for the continuation, growth, and development of His church which He had established. He had met and defeated the devil upon every occasion. He had been tempted in all points like as we are, yet without sin. He had lived the victorious life. He was victorious over sin, death, and the grave. By His death and shed blood He had paid the price for man’s redemption. He knew that His sacrifice was accepted of the Father. Therefore, with authority He could say, “All power is given unto Me in heaven and in earth. Go you therefore.”

These are words which we must never forget. “All power” is His not in heaven only, but also in earth. This power is in Him. When we accept Him, we receive power. “As many as received Him, to them gave He power to become the sons of God.” (John 1:12.) All the power we need for any test is in Him. If we have Him, we have the power to stand that test, whatever that test may be. The power to overcome sin does not come from accepting Christ as a historical character. It comes by accepting Him into the heart

and life as our personal Savior. As long as Christ is enthroned in the heart, the power to overcome sin is there. When Christ is dethroned, the power to overcome sin is gone, because His Spirit is gone out of the life.

Perhaps this question is perplexing your mind at this time: How is Christ enthroned in the human heart? And we might add this question also, If He is once enthroned in the human heart, how is He dethroned? The answer to the first of these two vital questions answers, to a large degree, the second question as well, or at least makes the answer to the second question a comparatively easy matter. Christ is enthroned in the human heart whenever we by faith surrender our will to Him. (Ephesians 3:17.) No human being can, of himself, come to God and surrender his heart and will. When such a desire is kindled in the human soul, it is because the Spirit of God has already been working upon his heart. Remember the words of Jesus when He said, "No man can come to Me, except the Father which hath sent Me draw him." (John 6:44.) As soon as we detect the Spirit of God working upon our hearts, we should immediately seek for "immortality, eternal life." (Romans 2:7.)

3. Five Essential Steps Preceding Baptism

As we begin to seek for eternal life, there is only one source to which we can turn for light on the subject. As we turn to this infallible guide, the word of God, the Bible, we find that there are five essential steps which must precede baptism if we are to have Jesus enthroned in the heart and become "dead to sin," ready for the burial service in the watery grave. These five steps are absolutely necessary if we are to avoid being buried "alive" to sin.

First, we must be taught. Jesus commanded His disciples: "Go you therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (Matthew 28:19, 20.) From these words one can readily see that certain things must be made clear to the candidate for baptism. Why should one be baptized in the name of the Father, the Son, and the Holy Ghost if he has no conception of the meaning of being thus baptized?

The second step is that he must believe. To be taught a thing does one no good unless he believes. He must absolutely and unreservedly believe that the Bible is his guide and that Jesus Christ, the "pearl of great price," is his personal Savior. "He that believes and is baptized shall be saved; but he that believes not shall be damned." (Mark 16:16.)

Genuine belief will bring one speedily to the third essential step, which is repentance. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38, 39.)

True repentance leads immediately to the fourth step toward the enthronement of Jesus in the heart. That step is confession of sins. No repentance is genuine that does not lead to a godly sorrow for sin. If we are truly sorry for our sins, we will want them eliminated from our lives, and the only way this can be done is to confess them to God in the name of Jesus Christ. You might ask this question, What will take place if I do confess my sins? A good question indeed, and here is the answer: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) This is God's answer to your question. But you say, That doesn't mean me. You are wrong. God says, "Whosoever will, let him take the water of life freely." (Revelation 22:17.) Yes, brother, it means you, it means me; it means just what it says, "Whosoever will, may come." Any sin is forgiven when it is confessed and forsaken. (Proverbs 28:13.)

This brings us to the last, or fifth, step—that of faith and acceptance. While this should be the easiest of all to grasp, it seems that more fail here than on any other one of the five essential steps. Many are willing to be taught, willing to believe what they have been taught, even to the extent of weeping with tears of repentance. To this they are willing to add the confession of every known sin to God. And then their faith seems to come short of believing that Jesus really means what He says in regard to the forgiveness of their sins. On this point so many fail. They seem to be unable to believe that He pardons them personally, individually. We must put away the thought that His promises are not for us. He is anxiously waiting to take us just as we are, remove our polluted and sin-stained garments, and clothe us with the spotless robe of His own righteousness.

In the parable of the prodigal son, Jesus plainly portrays the willingness of our Father in heaven to forgive us and receive us unto Himself. The reason this step is so hard to grasp is that this is the place where the devil takes his last stand between us and Christ. He knows that if he fails here, his last opportunity is gone to keep us from drinking at the fountain of eternal life. It is at this point that the devil presents a panoramic view of all our sins of the past. He magnifies them and causes them to stand out like mountains, to crush and discourage us.

It is at this point that we need to read over and over again the sweet promises of God: "Come unto Me, all you that labor and are heavy laden, and I will give you rest." (Matthew 11:28.) "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) "Come now, and let us reason together, said the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18.)

As these blessed promises of God are dwelt upon, the Spirit of God draws near to strengthen our wavering faith. Then, finally, as the Spirit comes in more direct appeal, and faith looms above the horizon of discouragement and despair, and lays hold firmly upon the word of God, then and there the divine Promises become a living reality in the human heart. The surrender is made. The struggle is over. Jesus at last has been fully enthroned. The new birth has taken place. (John 3:5.) The heart and soul are flooded and illuminated with a new life from above. The promise of Ezekiel 36:26, 27 is fulfilled: "A new heart also will I give you, and a new spirit will I put within you, . . . and cause you to walk in My statutes, and you shall keep My judgments, and do them."

Now that the surrender is made and Jesus has been admitted to the throne of our hearts, the answer to the question of how He is dethroned becomes a simple one. The reason Jesus has come to abide in our hearts is that we were led by the Spirit of God to

become willing to make the surrender of our hearts to Him. Just as long as we remain willing, He will govern, guide, and control us in every walk of life. However, just the moment we refuse to permit Him to have His way in our lives, that moment Christ is dethroned, and self is placed in control. The heart must not only be voluntarily surrendered, but it must be kept voluntarily surrendered. In this way only can our Christian experience be maintained.

The difference between a man who is a Christian and one who is not, is this: the non-Christian is one whose heart and life are controlled by self, while the Christian is one whose heart is surrendered to the Lord Jesus Christ, and whose life is ordered and governed by Him. Or, putting it in the words of inspiration, "I am crucified with Christ: nevertheless I live. Yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." (Galatians 2:20.)

4. Proper Method

The individual who has had this experience is ready for baptism. He is "dead to sin," and "alive unto God through Jesus Christ our Lord." (Romans 6:11.) Now that he is ready for baptism, how shall he be baptized? What form of baptism is he to follow? Some teach sprinkling; some immerse three times face forward; others teach that pouring is the correct method; while some immerse but once. All these methods cannot be right. There is "one Lord, one faith, one baptism." We are now ready to search the word in regard to this important matter.

When it comes to example, we certainly have no higher authority than that of Jesus Christ. If it can be definitely proved from the Bible just how Jesus was baptized, that alone should settle the matter as far as we are concerned, as He is our example in all things. Turning now to Matthew 3:16, we read, Jesus, when He was baptized, went up straightway out of the water." Here it is clearly stated that when Jesus was baptized, He came up "straightway out of the water." He could not have come up "out of the water" unless He had been down in the water; and since baptism is declared to be a burial (Colossians 2:12), it is very clear why He had been down in the water with John, who baptized Him.

Additional evidence for the Bible method of baptism is found in John 3:23, where we read the following: "John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized." The reason given here for the particular location chosen is, "There was much water there." Surely no stretch of the imagination could induce one to believe that the baptism being conducted here was any other form than immersion.

Another remarkable example of Bible baptism is found in Acts 8:36-38. In this case we have the record of Philip and the eunuch. Philip had been giving the eunuch a Bible study on the prophecies relative to the birth, life, and death of Christ as found in the fifty-third chapter of Isaiah. When the eunuch had grasped the full import of the study, he made request for baptism, and the record says, "He commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." Surely anyone who desires to know the method of baptism taught by the Bible could not misunderstand the application of these three explicit records. Surely they prove beyond all shadow of a doubt that whatever form of baptism was administered, it took place down in the water.

Now, for positive proof that it was an actual burial service, let us turn to the book of Romans, chapter six and verse four: "Therefore we are buried with Him by baptism into death. That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Bible baptism is shown here to be a burial. After one has become dead to sin, as pictured to us in the sixth chapter of Romans, he is ready for the burial service ready to be "buried with Him by baptism," ready to come forth to "walk in newness of life." The only way to bury anything is to cover it up. Thus is revealed to us from the word of God the true form of baptism.

Now as to triune immersion, that is, being immersed, or buried, three times instead of just once. The following questions should forever settle the matter. How many times did Christ die? The answer is, Once. How many times was He buried in the grave? The answer is, Once. How many times was He resurrected? Again the only answer is, Once. Now, inasmuch as baptism is a memorial of the death, burial, and resurrection of Christ, the memorial or symbol is marred by three burials and three resurrections. Nothing but single immersion meets the Bible specifications for the proper mode of water baptism.

5. Appeal

In my closing remarks tonight I want to present from the Bible the answer to the following question, "Is baptism essential?" The answer is, Positively yes, for the following reasons: As pointed out before, it is a command of the Lord Jesus Christ. (Matthew 28:19.) This reason alone should forever settle the question in our minds and lead us to comply as quickly as possible with the command. To give another reason, it is by this means that we become a part of His body, the church. It is the outward sign to the church and the world that we have accepted Jesus as our Savior. If the surrender to Him has been full and complete, we will earnestly desire this sacred rite. (1 Corinthians 12:12, 13; Romans 6:1-14.) Again, to be baptized glorifies God; while to refuse baptism signifies that we have rejected the counsel of God. In Luke 7:29, 30, we read, "All the people that heard Him, and the publicans justified God, being baptized. . . . But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of Him." From these verses we can see God's reaction to our refusal to obey in this matter.

It is not only essential to believe, but one must both believe "and be baptized" if he expects to be saved. "He that believes and is baptized shall be saved." (Mark 16:16.)

Surely with all this array of Bible evidence presented to us here tonight, we ought not to put off this vitally important matter. In closing I want to appeal to everyone present who has not yet surrendered to the Lord Jesus Christ to do so now. Let us stand and sing that good old gospel hymn, "There is a fountain filled with blood."

While we all sing this beautiful hymn, we invite you, urge you, to take your stand for Jesus tonight. Today is the day of salvation. Come as we sing.

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