

Gustin Ostrander - The Two Salvations

This transcript was generated automatically. Its accuracy may vary.

This morning we thought we would like to discuss two salvations. We could even add more salvations and two salvations. But there are two main salvations that are set forth in God's word. There is a heavenly salvation, and there is also an earthly salvation.

We will use texts which will support these thoughts. In 2 Timothy 1:10, we are told that our Savior Jesus Christ hath abolished death and hath brought life and immortality to light through the Gospel.

Now then, in what sense did our Savior abolish death? People are dying just as fast, if not faster, than they did at the time that this was written.

However, we know that our Savior did pay the penalty for Adam. Adam was sentenced to death and the whole race lost their life through the sentence upon Adam.

And so if our Savior would take Adam's place, which can be done according to God's plans and arrangements, and which he did do, in that sense, he abolished death as though from the time of his death and his resurrection, God's plan has been operating along the line of restoring mankind.

The first part of this is preparing a class to be associated with our Savior in accomplishing this work. That is the object of the Gospel age, and that is why Paul, in writing to Timothy, says that he has brought life and immortality to light through the Gospel. In other words, he is mentioning two things. Now, immortality is life within yourself.

It is having a life which, if God wants, gives you immortality. He himself cannot destroy you. After that, you have life within yourself, and so he's advancing to the life apart from immortality, which is a life which can be destroyed and a life which cannot be destroyed, and these have been brought to light through the Gospel, that is, through the good tidings or the teachings of our Lord and Savior, Jesus Christ and those who have been instructed by him, the apostles.

Now, in Luke 19:10, we read the Son of man is come to seek and to save that which was lost. Now we know that a great many people think that there are only two things ahead of them. There is heaven for the righteous and hell for those that are unrighteous. But it says here, Jesus, the Son of man, came to seek and save that which was lost. Now, mankind never lost a home in heaven.

No, they never lost a home in hell.

Then what did Jesus come to seek and save? Well, if we look to see what was lost, we can see what he came to seek and to save. When we go back to the Garden of Eden and see Adam placed there under the instructions of God to do certain things, not do certain things. For instance, he was told that he could partake of all of the trees in the garden except one. That if he partook of that he would surely die.

And it's strange, friends, that so many that study God's word and think that Adam was condemned to hell, to eternal torture. Don't say that God told Adam when he placed him in the garden that if he obeyed, he would live. If he disobeyed, he would surely die, and when he disobeyed, God placed a sentence upon him. Dying, thou shalt surely die.

Dust thou art, and unto dust shalt thou return. There's a penalty. Now then, what was lost? The perfect life that Adam had was lost. That was lost for himself and for all of the human race.

Gustin Ostrander - The Two Salvations

And the perfect conditions under which Adam lived, which would maintain that life perfectly, that was lost. Now, if Jesus came to seek and to save that which was lost, that is what he came to seek and to save for Adam and for the whole race, and then in first Peter 1, 3, 4, we read, Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven. For, you see, this is an entirely different condition. Mankind never lost a home in heaven.

This speaks of having a hope of that kind, of a resurrection, an inheritance which is incorruptible, which is undefiled, and which reserved in heaven for you. That is, if you belong to the class that Peter is speaking to. Not all of mankind comes under this.

It is only those who, through God's abounding mercy, have been begotten again unto a lively hope, or unto a living hope by the resurrection of Jesus Christ from the dead. What does the resurrection of Jesus Christ from the dead have to do with our hope? Well, in the first place, had the sacrifice of Jesus been imperfect in any way, had it not been acceptable to the Father, he would not have been raised from the dead, and the fact that he was raised from the dead would prove that it was acceptable to the Father, and then again, the fact that God could raise him from the dead proves that God can also raise others from the dead also.

And so when we look at it from that standpoint, we see why we have been gotten again unto a lively hope or unto a living hope by his resurrection.

And then in Isaiah 45:18, we thus saith the Lord that created the heavens, God himself hath formed the earth, and made it he hath established it. He created it not in vain. He formed it to be inhabited. I am the Lord, and there is none else.

Now we notice in this Scripture that God formed the earth to be inhabited, and it will be inhabited.

We have several scriptures in harmony with that. For instance, Genesis 13, 15, 17.

God is here speaking to Abraham. He says, all the land which thou seest to thee will I give it, and to thy seed forever. I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee. Now you notice here that God promised Abraham that land to him and his seed for a neverlasting possession.

Well, why hasn't Abraham got it?

There's only one answer. God promised it to him, and so if God is going to keep that promise, he's got to bring Abraham back to inherit that land together with his descendants.

The apostle Paul in Hebrews carries out that thought. He says, 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 God.

Now you notice here, the apostle says that Abraham, when he was called to go out into a place which he should after receive for an inheritance, which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went.

Gustin Ostrander - The Two Salvations

And yet in this land he sojourned in the land of promise, as in a strange country, Abraham didn't inherit that land. The only land that Abraham owned during his lifetime was one field with a cave in it that he bought from the inhabitants of that land to bury his wife Sarah when she died. It's all he owned, and he got that by purchase. But God here has promised it to him, but Abraham hasn't got it. There's only one answer to that.

Abraham will be raised from the dead and made to inherit that land together with his return with his descendants. In that tenth verse we read that he looks for a city which hath foundations whose builder and maker is God. Very often in the Scriptures, a city is used to represent a government. For instance, Jerusalem is often used to represent the government of Israel, and so Abraham looked for a city or for a government in the future whose builder and maker would be God.

And when that time comes, then he will inherit that land. I will make thy seed as the dust of the earth. An earthly illustration. As the dust of the earth in another place, the stars of the heaven are referred to as Abraham's seed. In other words, Abraham has two seeds, a spiritual seed, a seed who believed in the promises that God made to Abraham and are actuated by us.

And then the natural descendants, the Jews and friends, incidentally, the Jews are being gathered back to that land that God promised to Abraham and his seed. They are surrounded by the Arabs that determine that they are going to drive them into the Mediterranean, and yet they never will. They outnumber them, I don't know, 10 to 1, possibly 100 to 1. But they'll never be able to drive them out because God has promised that he would restore them and that he would restore them there permanently.

They may have trouble yet before their time is fully come. But nevertheless, God is gathering back there to fulfill the promise made to Abraham.

And Psalm 67, that's only seven verses, and we're using the whole psalm. God be merciful unto us and bless us, and cause his face to shine upon us, that thy way may be known upon the earth. Thy saving help among all nations.

You'll notice what the psalmist is saying there. That thy way, that your ways, your plans may be known upon all of the earth. Thy saving health among all nations. Not amongst the Jews only, but amongst all nations. Let the people praise you, O God.

Let all the people praise thee, O let the nations be glad and sing for joy. For thou shalt judge a people righteously and govern the nations upon the earth. You see, we got decidedly definitely earthly promises, promises to all nations or all peoples, and that God will judge them righteously and govern them. Let all the people praise thee, O God.

Let all the people praise thee. Then shall the earth yield her increase, and God, even our own gonk, shall bless us. The earth yield her increase.

You know, when Adam was in the Garden of Eden, there was his feast of food. He didn't have to worry about food. He had a perfect food there. But when he was cast out of the garden, part of the curse was that in Swartha brow he should till the ground to get his living, that it would bring forth thorns and thistles unto him, and he'd have to work hard for the food that he wanted.

And how true that has been all the way down through possibly some of you have gardens. If you want vegetables in your garden, you have to plant them. You have to take care of them. You don't

Gustin Ostrander - The Two Salvations

just throw the seed in and forget it. You've got to watch it.

You've got to keep the weeds out. Do you have any trouble? Do you have to plant the weeds? No, you have trouble keeping the weeds out. They grow without any effort at all.

They grow in spite of you. But that which you want, you have to work for. That is part of the curse. Now that part of the curse is going to be removed. Says, your earth shall yield her increase.

In other words, if you want a garden at that time, you go out and plant your garden and nature will take care of it. When it comes time to go out and get your beets or your tomatoes or whatever you planted, why go out and get it? You won't have to spray for bugs and worms and work hard to get the weeds out. No, nature will take care of those things, and that is what is implied in the statement, the earth shall yield her increase, and God shall bless us, and all the ends of the earth shall fear or reverence Him.

You see, that whole psalm is earthly prayer, promises of good times to come.

One of the most loved scriptures in the whole Bible is John 3:16, and yet it is peculiar that people read that and think that it promises them a home in heaven. Heaven isn't mentioned there. It isn't referred to. We're going to read John 3:16 and also 17.

God so loved the world that he gave his only begotten Son, that whosoever should believe in him should not perish. Doesn't say anything about going to hell, but should not perish but have everlasting life. Now why is there a promise of home in heaven there? It's a promise of everlasting life, and then when we take the 17th, God sent not His Son into the world to condemn the world, but that the world through him might be saved.

That's definitely an earthly blessing.

Then comparing that with two Timothy 2, 11, 12, we have an entirely different thought there. Paul writes to Timothy, it's a faithful saying, if we be dead with him, that is, if we be dead with Christ. If we die with Christ, we shall also live with Him. If we suffer, we shall also reign with Him. If we deny him, he will also deny us.

Now you notice, that's an entirely different kind of a promise.

Now, what is it to be dead with him?

Well, friends, in the Bible we have three different forms of death referred to. There is a death which the whole human race die as a result of Adam's sin.

There's also the death, the kind of death that Jesus died. Now, Jesus was a perfect human being. He didn't have to die. He. He had a right to human life.

I say he didn't have to die. From the standpoint that as a perfect man he had a right to life, we know that according to God's plan he would have to die. But nevertheless, from the standpoint of forfeited life, he didn't. In other words, he died sacrificially. His life was a sacrificial death.

And so to die with him would mean to die sacrificially. Now, Jesus laid down his life in doing the will of the Heavenly Father, and so there are some who have consecrated to walk in his steps, and in walking in his steps they volunte to lay down their life and sacrifice with Christ, using their life in

Gustin Ostrander - The Two Salvations

God's service as far as they are able doing his will. You know, we often use the expression being faithful until death.

Sometimes we use the expression being faithful unto death. Now you know, friends, there's a difference. You might at first think it means the same thing, but if you analyze it, it don't. To be faithful until death means you'll be faithful till you die. But to be faithful unto death means you're faithful if it costs you your life to do it.

And those who live that kind of a life, a life that they're willing to die at any time in God's service, they use all that they have in God's service, and that class are faithful unto them, and that is a class that is referred to. If we be dead with him, we shall also live with Him, and that's not a human life.

If we suffer with him, we will also reign with Him. See, friends, that promise isn't to the world of mankind. It's a promise to only a faithful flesh. In Romans 8, 16, 17, the Spirit itself beareth witness with our Spirit that we are the children of God, and if children, then heirs of God and joint heirs with Christ.

If so be that we suffer with him, that we may be also glorified together. Now you notice, friends, there we have promise, which is really a heavenly promise.

If we suffer with him, we be glad. If so be that we suffer with him, that we may be also glorified together as children. Then we're heirs. We're heirs of God and joint heirs with Christ. Well, we know that Christ, after His resurrection, inherited immortality.

We'll have a scripture on that later.

So if we walk in his steps, if we're faithful followers of him, if we die with him, if we suffer with him, then we will also have immortality. You see, that's entirely different from the promise in John 3:16. You see, the promise in John 3:16 is that those who believe in him don't say suffer with him, don't say anything about that. But if they believe in him, and of course it is implied that their belief, one would act in harmony with their belief, and acting in harmony with their belief, they would have eternal life on the earth because God didn't come.

As we read in the 17th verse, God sent not His Son into the world to condemn the world, but the world through him might be saved, and so we see there the difference, and so in John 14:2,3, there we read, 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 ye may be also. Now, that wasn't addressed to the world. It was addressed to his disciples, and we believe, friends, that that promise also applies to all who follow Jesus who walk in his steps will become joint heirs with Him.

I go to prepare a place for you. Now the earth is prepared for the human race. As we read from the Old Testament that God created the earth he created to be inhabited, that's already there. But he says, I go to Peter. He prays for you that where I am, there ye may be also.

That's not earthly. We know that Jesus isn't in the earth. His reward is a heavenly reward, and so he went to prepare us a place with Him.

Now we'd like to notice that in my Father's house are many mansions.

Gustin Ostrander - The Two Salvations

If it were not so, I would have told you.

You know, when I used to be in the Methodist church, how we used to look at that. Maybe some of you had the same idea. You die, you go to heaven, and you look around, There's a whole lot of beautiful mansions, one of them sweet here. Well, friends, I don't think that we had the right idea.

Now, if we take the term, in my Father's house are many mansions.

We have to discern just what was meant when Jesus said, in my Father's house.

How many mansions would you put in the house? Well, not very many. So you see, you got to look at it from a different standpoint. Now, we often use the word house in Another way, for instance, we speak of the reigning house of England. That's Queen Elizabeth, her family, her ancestors, those who have been associated with her in ruling the British Empire.

That's the reigning house of England.

Now suppose you look at it from that standpoint. In my Father's house, that is in the domain over which my Heavenly Father has authority and those who are associated with him in that authority. There are many mansions, are many wonderful dwelling places. We know that there are various orders of spirit beings. We don't know how many.

There are many planets. Scientists tell us that some of them are habited. They think they are anyway, some of them are not. But they're only going by human reasoning. I could only give you human reasoning.

But nevertheless, I believe it is reasonable to believe that many of these places will be inhabited if they're not already inhabited. I believe those are some of the mansions that are in our Heavenly Father's house under his control.

And if the Christ and the Church are to become heirs of God, then they will become a part of the Heavenly Father's house and have control of this. When he says, I go to prepare a place for you, the place for the followers of Jesus in this Gospel place had not been prepared, Jesus went to prepare that place for us, and that is a heavenly inheritance, joint heirship with Him. Now this earth would be one of those mansions. Well, you say it's a pretty poor mansion.

Well, it is. It's in a really run down condition. Because when Christ and the Church get done with this, when the earth yields its increase, when mankind has been given the opportunity to come back into harmony with God through the reign of Christ and His Church, then it's going to be a wonderful place and a wonderful human family living in us.

Now in regard to immortality for the church.

John 5, 26, 27 and then we're going to take the next two verses 28 and 29. As the Father hath life in himself. Notice that statement. As the Father hath life in himself, he does not have to depend on any outward source for life. Now we as human beings have to depend on sources outside of our body for our life.

We have to breathe. In other words, air is one of the requirements for us. We have to partake of food and water. In other words, the source of our life is outside of us. But we're told that the Father hath life in himself.

Gustin Ostrander - The Two Salvations

He doesn't have to depend on any outward source for his life sources in himself. As the Father hath life in himself, so hath he given to the Son to have life in himself. In other words, our Lord and Savior, Jesus Christ is immortal, cannot die. He has life within himself, the same as the Father, and he hath given them authority to execute judgment because he is the Son of man, and then, taking the next two verses, marvel not at this.

For the hour is coming in which all that are in their grave shall hear his voice and come forth. All that are in their grave shall hear his voice and come forth.

They that have done good unto the resurrection of life, they that have done evil unto the resurrection of damnation. Now, friends, let's look at that word damnation. It's a very poor translation of the Greek. Now Martha, who is a very good Greek scholar, renders it sentence of judgment. The revised version of Weymouth and Rotherham and Fenton in the Diaglad renders resurrection of judgment.

And strong defines a word strong as a very good Greek and Hebrew scholar, and he gives us a definition of the word like this. It means decision subjectively or objectively for or against.

By extension it means a tribunal.

By implication, it means justice, especially of the divine law. Young, another very good Greek and Hebrew scholar, renders it as judgment, and so if we look at it from that standpoint, all that are in their grave shall hear his voice and come forth. They that have done good unto resurrection of life, they that have done evil unto the resurrection of judgment for horrible.

In other words, when the world and mankind die at the present time, that is not their end. There is a judgment for them in the future, for them or against them, and we know that if we are to be joint heirs with Christ and reign with him for a thousand years, it is for the purpose that all may hear his voice and be brought forth and placed under judgment. Not for what they have done in the past, for what they do under that kingdom, and whatever they do under that kingdom decides whether their judgment will be for life or death.

And there we have the second death. You know, friends, there are three different deaths referred to in the Bible, and in order to properly understand God's plan, we have to recognize all three. There's a death which we die as the result of Adam's sin. There's a kind of death.

Jesus died a sacrificial death, and there's this death, second death, we call it, or that death in which they go after they have failed to come to human perfection under the reign of Christ and the church.

First John 3:2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be but we know that when he shall appear, we shall be like him, for we shall see him as he is. Now let's go back. As a father hath life in himself, so hath he given to the Son to have life in himself, and when he shall appear, we shall be like him.

In other words, there is a promise that we will partake of that life within ourselves. We will partake of life immortalisation, and so in our first Scripture we read that Jesus hath abolished death and hath brought life and immortality to life, and so from the Scriptures we have, we see that the life referred to there in that scripture means a perfect human life, and immortality means just what it says for a certain class, life within yourself.

Gustin Ostrander - The Two Salvations

And Romans 8:29, whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren, and there we have the same thought again, by being conformed to the image of his son, being made like him, partaking of immortality.

Now let us look at Matthew 11:11. Verily I say unto you, among them that are born of women, there hath not arisen a greater than John the Baptist. Now you notice how Jesus speaks to John the Baptist. He says, all that had been born of women up to that time is none greater than John the Baptist. Notwithstanding he that is least in the kingdom of heaven is greater than he.

The least one in the kingdom of heaven is greater than John the Baptist, and yet Jesus said he is the greatest up to that far.

How would we understand that? Friends, we believe that the thought there is that John the Baptist died before Jesus did, and the high calling was not opened until Pentecost, which was after the death of Jesus, which we understand would be about six months after John the Baptist died. So John the Baptist can't be of the church class. So the least one in the kingdom of heaven would be grizzly.

And John, all of our master John. Come in.

Well, we'll notice a few scriptures along that line that I think we can bring it in now in Psalms 45, 16, 17.

Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. For I will make thy name to be remembered in all generations. Therefore shall the people praise thee forever and ever. Now instead of thy fathers shall be thy children, whom thou mayest make true in all the earth that is spoken of in regard to our Savior, our Lord and Savior, Jesus Christ, and who would be his fathers?

Well, the Jews were in the habit of speaking to those who had gone before as their fathers, Abraham, Isaac and Jacob, they were fathers of Israel and others that would necessarily have to be your father and your grandfather and your great grandfather and so on. But all of those prominent ones who had an influence in the Jewish nation were spoken of as the fathers. Now, instead of there being your fathers, you're going to make them your children.

How can that be? Well, we read that all in their graves are going to hear his voice and come forth. In other words, Jesus is going to give them life. Now, a life giver is known as a father. A father is a life giver.

A child is one who receives life, and so here was these who were called his fathers. But now they're going to become his children because he's going to give them life.

And then it says that he may make them princes in all the earth. We have scriptures which show that we are going to reign with Christ. We are going to live with Christ and become joint heirs with him and reign with him. But here, these who died before Christ, and that would include John the Baptist, the faithful ones only of that period, are going to be made princes in all the earth. John will be one of those princes.

Therefore, the least one in the heavenly phase of the kingdom will be called John.

Gustin Ostrander - The Two Salvations

And then in Luke 13:24, 30, and I'll have to hurry along a little.

Strive to enter in at the strait gate, and here Jesus was evidently speaking to the Pharisees. He says, strive to enter into the strait gate. For many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up and has shut to the door, and ye begin to stand without, and to knock at the door, saying, lord, Lord, open unto us.

And he will answer and say unto you, I know you not whence ye are. Then shall ye begin to say, we have eaten and drank of thy presence, and thou taught in our streets. But he will say, I tell you, I know you not, whence ye are. Depart from all ye workers of iniquity. God is evidently talking to those Pharisees there.

He did eat and drink with some of those Pharisees. We have the account of it, and so they're going to, and they came and established. They're going to remind them of that.

He's going to say, I don't know you. In other words, I don't recognize you.

Those Pharisees, we know what the attitude was. They thought they had all of God's favor, and the publicans and sinners, oh, they didn't have God's favor at all. You remember the parable that Jesus gave of the publican and the Pharisee that went up to the temple to pray? You remember how that Pharisee prayed?

O Lord, I thank thee. I'm not like other people. I give a tenth of all that I have. I fast twice every week. Lord, I thank thee.

I'm not like that publican over there. Oh, self righteous, proud, and yet Jesus called them white sepulchers. Nice on the outside, but in their hearts they were abominable. You know, back there, I understand they used to paint the sepulchers white so that they wouldn't be desecrated or shown any disrespect.

And so they looked nice on the outside and inside they were full of dead man's bones, as Jesus said, and that's what he compared those Pharisees to. So that's why he's going to say, I don't know you, I don't recognize you, you're not a monk, and then he there shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob and all the prophets, including John the Baptist, in the kingdom, in the earthly phase of the kingdom, and you yourselves thrust out.

Doesn't that harmonize with the parable of the publican or the Pharisee and the publican?

And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God, and behold, there are last which shall be first, and there are first which shall be last. In other words, those Pharisees he's talking to thought they were first. They thought they had all of God's favor and they despised others. They despised the publicans, the tax collectors.

That's what a publican was. He's a tax collector for the Roman governor. These Pharisees just did trust, just despise them. Now the Pharisees who thought themselves first are going to be cast out. But some of those publicans and sinners are going to be in the kingdom.

Matthew, I believe Matthew will be in the kingdom, and Matthew was a tax collector. He was a publican. You remember that little short fellow. Zacchaeus is so short he couldn't see in the crowd.

Gustin Ostrander - The Two Salvations

And he went up in the trees so he could see Jesus when he passed, and the Lord came along and said, come on down, Zacchaeus, I'm going to eat at your house today. Well, why would the Lord want to eat with Zacchaeus?

Well, evidently the Lord saw something in Zacchaeus that he thought he could appeal to. I would need to ask a pride. If we see Zacchaeus in the kingdom, and Zacchaeus was a publican. So you see, those that the Pharisees thought of first were going to be last, and those that they thought would be last, but they had no time for at all. Some of them are going to be in the kingdom.

And then in John 2:11, this beginning of miracles did Jesus and Cain of Galilee and mammoth forth his glory. That was the time when he turned water into wine, and we won't have time to go into that. But we want to notice there that that is the beginning of his miracles, and his miracles manifested forth his glory.

In other words, the miracles which Jesus performed showed forth the very things that he is going to do for mankind. He raised the dead, he opened the blind eyes, he healed the sick, he made the deep hear all of those things. Those were manifestations of his kingdom, and we have that same thought emphasized in Matthew 11:2 6. Now remember that John the Baptist had been cast into prison, and this has reference to him.

Now, when John had heard in the prison the works of Christ, he sent two of his disciples. He said unto them, art thou he that should come, or do we look for another? In other words, John the Baptist said, behold the Lamb of God that taketh away the sins of the world. But now he's in prison and he's in trouble, and he commences to wonder about things. Now he's wondering whether Christ is really the Messiah.

And so he sends two of his disciples, art thou he that should come, or do we look for another? Jesus answered and said, go and show John again those things which ye do hear and see see. In other words, the things that you see and hear, you go and tell John, and that will be John's answer that I am the Messiah, that I am he that should come, and what are those signs? Starting with verse five, the blind receive their sight, the lame walked, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached unto them.

And blessed is he whosoever shall not be offended in me. So there's a sign that Jesus sent to John. In other words, the very things that Jesus is going to do in the kingdom was a sign that he told John's disciples, go and tell John.

And then Isaiah 11:1 9, there shall come forth a rod out of the stem of jesse, and a branch shall grow out of his roots. The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, and he shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. Now, these are the verses that we want to really emphasize.

But with righteousness shall he judge the poor and reprove with equity for the meek of the earth. He shall smite the earth with a rod of his mouth, and with the breath of his lips shall he slay the wicked. Now those two expressions you notice.

He's going to rule the earth with righteousness and judge the poor and so on, and he's going to smite the earth with a rod of his mouth and with the breath of his lips he's going to slay the wicked.

Gustin Ostrander - The Two Salvations

Now those both come out of his mouth, don't they? In other words, it's the same thing, the same teachings that is going to have a different effect.

In other words, when he is ruling, his laws are going to be like a rod across the back of some people. Now, you take some of these big finances. We don't say all of them. Some of them, they're selfish. They don't care how many suffer if they can only put a few more dollars in their bank account.

And that's just one illustration. We could go on with a great many other illustrations. But the thought is that those laws are going to be hard for some. But how about those who haven't had enough to either? Those who wanted to do right and weren't able to do right.

All the instructions of that age are going to be a blessing to them. The same laws to different classes of people will have different effects. To some, it will be like a rob. To some it will be like a nice, gentle, refreshing food.

Then we'll drop down to the sixth verse. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid and the calf and the young lion and the fatling together, and a little child shall lead them, and the cow and the bear shall feed.

Their young shall lie down together, and the lion shall eat straw like the oxen. The sucking child shall play on the horn of the ass, and so on. Friends, the ninth verse says, shall not hurt nor destroy nor my holy mountain. For the earth shall be full of the knowledge of the Lord as the waters cover the sea.

This is figurative language. The wolf and the lamb shall lie down together, and all these other figures. In other words, nations are often referred to as animals and also human beings. We speak of one as having a wolfish disposition, a mules disposition, and so on.

And so when these nations represented by animals, take the Russian bear and the English lion, when they lie down together, that's really going to be something or something, and when these men, these huskies, the human beings with these beastly characters, become gentle so that they are lamb like, so they can be trusted with the lambs, and I think that's the picture, friends.

Matthew 25, 31, 34, and we won't dwell much on this. 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 divided the sheep from his goats. Now here the Son of Man is going to come in his glory, and all his holy angels or the church class are going to come with him, and they're going to gather all the nations or all the people of the nations, and they're going to separate them like sheep from goats. He shall set the sheep on the right hand, but the goats on the left.

You know, a goat is a kind of a contrary animal, and a sheep is a very trusting animal, and that's why these words are used. Then shall the king say unto them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. What was this? When God placed Adam in the Garden of Eden, he told her to multiply and fill the earth, and have dominion over the earth, dominion over the birds, over the fish, and over the animals, and that will be restored once in a while.

Gustin Ostrander - The Two Salvations

We see one who seems to have some of that. Our land trainers and others seem to have that power. But it will be universal and all of the animals will be subject and all the birds. Think how nice it will be when you see a nice bird flying up in the air. Come on down, light on my fingers and they occur.

And then without any comments, we get only take about 3 or 4 minutes more. Romans 12:1 2. I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, Christ, wholly acceptable unto God, which is your reasonable service. Be ye not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God, and we want to quote something from the first volume of Scripture studies having to do with restitution, close your eyes for a moment to the scenes of misery and woe, degradation and sorrow, that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth, not a stain of sin margins, a harmony and peace of a perfect society, not a bitter thought, not an unkind look or word.

Love welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. Their sickness shall be no more, not an ache nor a pain, nor any evidence of decay, not even the fear of such things. Think of all the pictures of comparative health and beauty, of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and the mental and moral perfection will stamp and glorify every radiant countenance such will their society be, and weeping bereaved them to have their tears all wiped away when thus they realized the resurrection work complete.