

Where Are The Dead

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It's a subject that no scientists have ever been able yet to probe to give us real, definite, measurable answers in we have to go somewhere else besides study of observed facts to learn whether there is something after this life or not.

The place for us to go is to God's word, the Bible. In the Bible, God has revealed to mankind what his plans for man are.

Now, when we observe what goes on around us, we can see one thing, one thing stands out. If we really think carefully about all that happens. That is, things do not come out even in this life.

You wonder why a person dies young with his work only half done. You wonder why someone who lived on others getting his good from other people, why such a one lived sumptuously, had everything he wanted and died, while another who was really good to others never had anything. Then he died. When will things be evened up, or are they bound to be just completely uneven? Well, a good look at the universe all around us and things that we encounter every day shows us that in God's creation, everything does come out even.

Things are in balance. The scientist Newton proved to us that things are in balance in God's creation.

To every action there is an equal and opposite reaction.

If not, then there's motion that balances things up.

If the God that created the universe and all the things that we handle was so exact in having everything come out even, then how is it that that what we see now in our lives and the lives of those around us does not come out even? Well, just one look at things like that indicates to us that there must be something coming afterward in which the balances will be evened up.

When we start thinking this way, it's always important to us to think about life and death, and yet once in a while, something happens that makes us think even more seriously about just what happens, what is death and what comes after it.

I'm thinking right now of what happened just the other day, just across the water here.

People were on the way to work to accomplish their day's business.

Suddenly the train was in the water.

40 people or more kill.

Things like that make us think. It's not so much the fact that 40 people were killed. Many people more than that die every day. But the shock of it all does make us think, and we also think if only something had been done a little differently, that wouldn't have happened.

If only the firemen had put on the brakes, the train would have stopped. If only there had been some safety device extra that would have stopped the train. Those lives would have been saved, we are bound to think along lines like that. So while the authorities are very properly investigating

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the causes of that wreck that caused those deaths, it's good for us to investigate the cause of all death.

The place for us to investigate that is in God's own word, the Bible.

We'll find too, that if we go to the Bible prayerfully asking the Lord to open His Word to us as we investigate this subject to find the cause of death, we'll also find that the Bible gives us the remedy too.

And that the Bible teaches that those who have died will come back to life, and that then things will be evened up in a more glorious way than we could ever hope for.

Well, let's get into this.

First of all, we want to know what death is.

It seems obvious that we should know that death is the opposite to life, and yet philosophers throughout the ages have argued all kinds of ideas about what death is. They range all the way from the Persian poet Omar Khayyam, who claimed that we live this life now and after that there is absolutely nothing. We're gone. Others come along afterwards, and so on, everywhere.

From Omar Khayyam's reasoning to the reasoning of the Brahmins in India and others, Buddhists and so on, who claim that we have lived before as some other being, and we'll come back again and again and again as different beings. If we die on the left bank of the Ganges, we'll come back as a donkey and so on.

But only God's word is truly reasonable. So let's go to that.

In Deuteronomy 30, 15 and 19, we have briefly stated something that gets us into this subject of death. Life and death.

See, I have set before thee this day life and good, death and evil. I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing. Therefore choose life that ye may live, that both thou and thy seed may live. So God ties in life and death with good and evil, and Paul tells us in the Book of Romans, the wages of sin is death, but the gift of God is eternal life.

Now some try to tell us that the wages of sin is life in one place, and the wages of righteousness is life in another place. But the Bible does not tell us that.

The Bible tells us that death means extinction, the absence of life, death. Let's get some of the descriptions that the Bible gives us of death. Ecclesiastes 9, 5, 10.

That tells us what the condition of the dead is for 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 and whatsoever thy hand findeth to do, do it with thy for there is no work, nor device, nor knowledge, nor wisdom in the grave. Whither thou goest when you die you don't know anything. That's what the Bible says.

It's not only Ecclesiastes, Job tells us in job 3 11, 19, when he was having so much trouble and wishing that he hadn't even been born, why died I not from the womb? Why did I not give up the

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ghost when I came out of the belly? Why did the knees prevent me, or why the breasts that I should suck?

For now should I have lain still and been quiet. I should have slept then, had I been at rest with kings and counselors of the earth, which built desolate places for themselves, or with princes that had gold, or filled their houses with silver, or as an hidden untimely birth I had not been as infants, which never saw light. There the wicked cease from troubling, and there the weary be at rest there the prisoners rest together they hear not the voice of the oppressor. The small and the great are there, and the servant is free from his master. The dead are completely unconscious dead.

But Job there refers to them as prisoners in the prison house of death, and as we go on taking a look at what the Bible has to tell us, we'll find that God has arranged that that prison house is to be opened and those prisoners are to be released.

We could read more citations along this line proving that the dead are dead. Psalm 6, 4 and 5, and Psalm 115, verse 17, bear out the same that the dead do not know anything they cannot praise the Lord, because they are completely unconscious dead.

Acts 2:29 34 gives us the Apostle Peter's words regarding death, where he says, men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption, this Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens. But he said himself, the Lord said unto my Lord, sit thou upon my right hand.

So Peter shows that David was dead.

And David, even though he was a man after God's own heart, as the scriptures tell us, has not ascended into the heavens.

But he prophesied of Jesus that he would. He also prophesied of Jesus that his soul would not be left in hell.

Hell, according to the Scriptures is not the hell that many well meaning Christians would have us believe.

The doctrine of eternal torture is not taught anywhere in the Scriptures. That doctrine comes from the philosophy of Plato and Aristotle and other Greek philosophers. The scriptures teach us that hell is death, the grave, the condition of being dead. That prison house that Job was talking about. I'd like to go into more details on that, but there's so much we want to cover now that we can't get into that.

But we will tell you or you can find more on that. In fact, we'll have a booklet for you to take home with you if you want to look into it and look up those scriptures and prove to yourself that the doctrine of hell is not taught in the Bible. The doctrine of burning, eternal torture.

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So we'll go on. Then we find that David had not ascended into the heavens, that he was simply dead. But the fact that Jesus was resurrected from the dead gives evidence that the whole world will be brought back to life. Resurrected from the dead.

But some will say, why should there be a resurrection from the dead? Since man is immortal, he can't die anyway.

There again, the scriptures do not teach that man is immortal. No man can die.

Adam was created perfect. That did not mean that he had to die when he was created a perfect mortal human being, but it meant that he could die. Otherwise. If God created a perfect human being, impossible of dying, then if he disobeyed God, God would have to keep him in existence forever. But God doesn't make any mistakes.

So in Genesis 2:7 we find and 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. He became a living being, a soul, and the Bible throughout speaks of human beings as being souls. Not that there is anything separate from the body that is called a soul.

The Bible speaks of the being as the soul. Man, the body was formed out of the dust of the ground. God gave life to that body and that man then became a living soul.

But God said in the 17th of the tree of the Knowledge of Good and Evil. Thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die. In other words, you won't be a living soul anymore.

Thou shalt surely die.

Ezekiel tells us beyond any doubt that souls die. There is nothing in the Bible that tells us that man was created with any spark of immortality in him, and Ezekiel contradicts any ideas that any may present to the effect that man has some immortal soul in him. Ezekiel 18:20 says, the soul that sinneth, it shall die. The soul that sinneth, it shall die.

Adam sinned. Adam disobeyed God. He ate the fruit that he was forbidden. He died. That living soul ceased to exist.

But right back there, God did give a glimmer of hope when he pronounced the curse. He also said that the seed of the woman would bruise the serpent's head, that serpent that tempted Eve the devil, that the seed of the woman would bruise that serpent's head. But before we leave the early part of Genesis, let us note one thing I said. The doctrine of the immortality of the human soul is not taught in the Bible. I should correct that to say that there's only one verse in the Bible that does teach the immortality of the soul.

That is Genesis 3, 4, and the serpent said unto the woman, ye shall not surely die. It was the devil who taught the doctrine of the immortality of the soul. It was the devil, that serpent, that said to the woman, ye shall not surely die. But God all through his word, tells us, the soul that sinneth, it shall die.

I have set before you life and good, death and evil. Choose life that ye may live so much for that man sinned, man died, Adam died, and all his race then have been dying because they were condemned to death in him.

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But that's not the end of the story.

You know, the apostle Paul tells us in Hebrews that when Abraham was told to offer Isaac as a sacrifice to God, and he obeyed God right to the point where he was ready to kill his son as he was lying on the altar, God stayed his hand and gave him back his son. Paul says that Abraham received Isaac from death in a figure. In other words, he was as good as dead. But he also tells us that Abraham had the faith in God that since God had promised to bless all families of the earth through his seed, that he would raise Isaac from the dead.

Earlier, when Isaac was simply promised to Abraham, Abraham had an experience that impressed him with the necessity for the resurrection of the dead.

We'll mention without reading it, that the promise in Genesis 12, the first few verses, was to Abraham, that in him and in his seed, all the families of the earth would be blessed. That's repeated in other places in Genesis, both to Abraham and then to Isaac and to Jacob.

Then, after Abraham had been promised this seed, Isaac, he had an experience.

The angels that came and told him about the fact that he would have a son, Isaac. Even though both Abraham and his wife Sarah were very old, they told Abraham that the city of Sodom, the cities of Sodom and Gomorrah would be destroyed. But they had just finished repeating to Abraham, in thy seed shall all the families of the earth be blessed.

Abraham went out early in the morning of the day when the city was to be destroyed. He looked out over the valley from high up on the hill where he stood, and there the whole valley smoked like a furnace. All of the Sodomites and those of Gomorrah were destroyed. Those families were completely wiped out.

Did Abraham check those off his list? All the families of the earth except those that I saw destroyed will be blessed. No, Abraham had more faith than that. He must have realized as he stood there and watched the destruction of Sodom, that God would raise them from the dead. But we have a more sure word given to us directly by the prophet Ezekiel in the 16th chapter of Ezekiel, where Ezekiel has been talking of all the things that the Jews were going to have to be punished for.

Then he ends up by telling them about the resurrection. Ezekiel 16:53,55. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. In other words, the prison house will be opened and they'll come back. When thy sisters, Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

Their former estate was living as human beings on this earth, and God has promised a resurrection to life as human beings on this earth, and we don't drop the sodomites there. Luke 10:12 gives us Jesus words about the Sodomites.

But I say unto you, he's speaking to Jews of his time. I say unto you that it shall be more tolerable in that day for Sodom than for that city, Chorazin.

So Jesus goes right along with the teaching that Sodom will be brought back and it will be more tolerable for Sodom in the day that Jesus was speaking of the day of the Resurrection, than it would be for those who were refusing to hear Jesus words.

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So the sodomites will be rock brought back to life on this earth.

And how does that speak for others? All families of the earth will be blessed. So the sodomites are only typical of all who will be brought back to life.

The scriptures don't tell us of anyone much more wicked in just plain immoralities than the sodomites. If they are to be brought back to life and given a chance to know God and to choose good that they may live, then certainly anyone that you may know who did not walk the straight and narrow path is eligible to the same treatment from our great heavenly Father.

Job again told us that he was convinced of the resurrection of the dead, and he tells us why.

Job 19, 25, 26 for I know that my redeemer liveth, and that he shall stand in the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God.

He looked forward to coming back to life in his flesh on this earth.

When he says he would see God, we do not need to take that as meaning that he expected to literally look at him with his own physical human eyes. No, Job is talking in poetic language all through this book, and his whole complaint is that he just can't see what God is trying to do with him. He can't understand. But then when he's brought back to life on this earth, he knows that he'd understand the whole thing. He'd see.

But Job says, I know that my Redeemer liveth. He would be redeemed.

And we find that God has provided a redeemer. God's law is exact. In Exodus 21, 23, 25, we find God's law, and if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. God's law is equal, exact.

And so since Adam was a perfect man and he disobeyed, God forfeited his life. A perfect man must die for Adam. If Adam and his whole race were to live, a life must be given for a life.

The Bible teaches us that there's only one perfect man who ever lived since the time of Adam. That was the Lord Jesus Christ, who gave himself a ransom for all.

In Romans 5, 12, 18 and 19 we read about that ransom. 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. Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

A life was given for a life. So when Jesus died, he paid the price to redeem mankind. But Job says that he shall stand at the latter day upon the earth.

That latter day is very important for us to note.

Peter tells us in second Peter 3. Eight that a day with the Lord is as a thousand years.

Now if you add up the lengths of the lives of the people in the Bible and other periods that are given, you can prove to yourself that a little more than 6,000 years has passed since the creation of

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Adam. So the Lord works in periods of seven days, and the 7,000 year day would be the latter day.

That's just one quick look at Bible chronology. We don't expect you to accept that just from that statement, but you can prove it to yourself. We'll show you how if you wish.

Some more about this latter day we find in the prophecies that that day is a day of destruction. It's a latter day too, in that it is the time when conditions that exist in the world now and have existed for thousands of years will be turned over. It will be their end, and there will be a complete new start it brings the destruction of the present heavens and earth. 2 Timothy 3:1 tells us that this know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous boasters, proud blasphemers, and so on. They will look only for themselves, and they'll be lovers of pleasure more than lovers of God in the last days, the latter day that Job was looking forward to in second Peter three, Peter tells us about the destruction that takes place there, starting with the seventh verse.

But the heavens and the earth, which are now by the same word, are kept in store, reserved unto fire against the day of judgment, perdition of ungodly men, and he goes on to show us then that the heavens and the earth that are now will be destroyed. But we look for new heavens and a new earth. But earlier in this chapter he has shown us that the heavens and the earth that existed before the flood of Noah's time were destroyed by that flood of water. Now the sky and the stars were not destroyed.

The earth that we stand on was not destroyed. In fact, archaeologists have dug down to where they find a thick layer of clay that separates two civilizations, indicating that there was a civilization before that flood, and civilization started again after the flood. The civilization that whole setup was the heavens and the earth, the spiritual or religious elements being the heavens and the social structure being the earth, and so it is now Peter is telling us that this whole order will give way to a new order, a new heavens and a new earth, and he also tells us that there will be the fire of trouble associated with it.

That latter day is a special day for Jesus. Jesus told in John 8:56, your father Abraham rejoiced to see my day, and he saw it and was glad. So Abraham was looking forward to that latter day, to Jesus day.

It's a day of restitution of all things. Acts 3:19 21 tells us, Repent ye 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.

All those prophets that were speaking about this latter day were speaking about the times of restitution.

It's a time of real peace for all mankind. Micah 4:1:4 but in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it, and many nations shall come and say, come and let us go up to the mountain of the lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. For the law shall go forth of Zion and the word of the Lord from Jerusalem, and he shall judge among many people and rebuke strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning

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hooks. Nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid.

For the mouth of the Lord of hosts hath spoken it so. That latter day will be a time of blessing, of peace, of rest, of security for all mankind. Oh yes, it's ushered in by trouble when the old structure, the old order, the Old heavens and earth are destroyed, to be replaced by this perfect new heavens and new earth.

But in that day, even death itself will be destroyed. There will not even be dying.

That's the time that Revelation tells us of in the opening verses of Revelation 21, and I saw a new heaven and a new earth. For the first heaven and the first earth were passed away, and there was no more sea, and I, John, saw the holy city, the new Jerusalem, and so on, and he says, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor, nor crying, neither shall there be any more pain, for the former things are passed away.

So the new heavens and the new earth, that is the new conditions here on this earth, will bring freedom even from death. There will be no more dying, no more sickness, no more pain, no more worry. Sighing and crying. That is what the latter day is to be like.

Jesus loved to talk about these things when he was on the earth, going about Israel.

He told us a lot about the latter day, his day and his kingdom.

There were certain ones that were very good friends of Jesus. There was a little family in the town of Bethany, a suburb of Jerusalem, just two miles out, where a woman named Martha owned a house, and her sister Mary and her brother Lazarus lived with her, and they used to love to have Jesus come, and Martha would get busy and serve dinner when Jesus was there.

She wanted it really good. Well, she'd be busy serving, getting everything ready.

But her younger sister Mary was too absorbed in what Jesus was saying to bother about any cooking or anything like that. So while she was sitting at Jesus feet listening to all the things he was telling her about his kingdom, about the latter day, then Martha was busy cooking. Well, one time that got a little too much for her. The work was getting ahead of her and she needed help. So she went and asked Jesus to tell Mary to come on out and help her get these things on the table.

But Jesus told Martha that Mary had chosen the best thing. Don't be too particular. Don't be wearied with much serving.

Well, Martha was listening though, while her hands were busy, her ears were open.

And John tells us that the time came when Lazarus got sick and his sister sent a message to Jesus to come quickly that Lazarus was sick.

But Jesus didn't come right away and Lazarus died. But then Jesus did come after Lazarus was dead.

And when Jesus arrived, coming in close to Bethany, some of the friends of Mary and Martha saw him coming along with his 12. As they saw him in the distance, they knew that it was Jesus and hurried into the house and told Martha, the Master's coming. So Martha, being the practical one

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that really was able to keep her senses about her under all conditions, hurried out to meet the Master.

And when she met him, there was one thing in her mind, just like we think, oh, if only that fireman could have put on the brakes. Or in more personal cases, if only the doctor hadn't been out on another call when I tried to get him. Or if this and if that. So Martha had that. If in her mind, master, if you had been here, my brother would have not died.

But Martha had been listening. Martha knew that Jesus could do anything and notice how cautiously she frames her desire. She doesn't really make it a request, but lets Jesus know that she knows that if he wants to, that he can raise Lazarus from the dead.

She says, I know that even now. Whatsoever thou wilt ask of God, God will give it thee, and Jesus saith unto her, thy brother shall rise again.

But Martha had full control of herself. She never allowed her emotions to get away from her. She kept them deep and protected in ways just like this. She didn't take that as an offer by Jesus to raise Lazarus. Rather, she covered up by taking the step that she knew would come.

I know that he shall rise again in the resurrection at the last day.

Yes, she knew that.

But Jesus said unto her, I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world.

That was enough for Martha. She was sure then that Jesus was going to bring her brother back to life. So she hurried back to the house, and Mary probably never knew Martha had been gone, so wrapped up in her tears that she didn't realize anything that was going on around her.

Martha came over to her, said, mary, the Master's here and he wants you. Come on. So almost automatically, Mary jumped up and hurried out with Martha to meet the Master, and her only thought was, as she expressed it, master, if you'd been here, my brother would not have died. That's as far as Mary was going.

She was in no condition to do any thinking then, and her grief overcame her again, and she broke down and cried, and all the Jews that were with her cried too, and Jesus wept. Probably Martha, who had done her crying in private, had a few tears in her eyes.

Then too. But then Jesus said, where have you laid him? So they went to show him, thinking that he was going there to the sepulcher, then that he could cry by the sepulcher.

But Martha had a secret in her heart. She knew she was going to go to welcome her brother back to life. As she walked along with the Master, she was expecting to see her brother again.

But when Jesus came there and said, roll the stone away, a thought just flashed into her mind.

And on the impulse of the moment, she expressed it, just the way it hit her. Master, he stinketh. He's been four days.

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To her, all of a sudden, that was a terrific obstacle.

But that made no difference to Jesus. He reminded her that she should have faith in him. She was satisfied, and when Jesus called Lazarus come forth, he that was dead came forth.

And that was just a sample to us of what Jesus can do and will do in the resurrection. He will bring the dead back to life, whether they've been dead four years, 400 years, or 4,000 years.

But Martha knew that Lazarus would live again in the resurrection at the last day.

Now, that last day has to come sometime, and the events prophesied in the Bible indicate that we are living now in the beginning of the that last day in Daniel 12:1.

Well, the first four verses we'll read of Daniel 12.

We better read the verse that goes before that in the end of the 11th chapter, and he shall plant the tabernacles of his palace between the sea in the glorious mountain, and yet he shall come to his end, and none will help him. Well, if you get into study of that, you'll see that that evidently applies to Napoleon.

But then in the 12th verse, at that time shall Michael stand up the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt, and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever.

But thou, O Daniel, shut up the words and seal the book even to the time of the end. Many shall run to and fro, and knowledge shall be increased.

There never has been a time of travel and of knowledge like the present time.

Even in very recent years, knowledge has been increasing at such a rate that it's getting impossible to keep up with it. Why, only 20 years ago, the chemical abstracts, which are little paragraphs describing articles on the science of chemistry found in literature, all kinds of chemical magazines, a little paragraph about each article. The chemical abstract for a year was just one book. It grew to a few books, and now it's getting so big that you need a library just to hold the chemical abstracts, and who can go through all those and keep up with what's going on?

Knowledge is being increased at a terrific rate. That's only chemistry. The same applies to mechanics and to electronics, nuclear energy, and so on. So that we find ourselves in this time spoken of by Daniel, when many shall run to and fro, and knowledge shall be increased.

Also this time of trouble is shaping up. The attitudes of people are being prepared for trouble even in this country. Governors of states defy the federal government. Governor Faubus of Virginia is taking things into his own hand in defiance the federal government that is sowing seeds of anarchy, which are bound to end in trouble.

But there's one more evidence that we are now in the last day. Now, in Deuteronomy 28, we read that God would disperse the Jews among all the nations if they continued to disobey him. They did

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continue to disobey him, until after Jesus time. He did disperse them among all the nations, but he also promised in the 30th chapter of Deuteronomy that he would regather them into their own land.

And the prophecies throughout the Bible show that that is an indication of the last day he would regather them in that latter day.

That's summed up by Jesus in the 24th chapter of Matthew, verses 32 to 35, where, under the figure of a fig tree, which is used in several places in the Bible to picture the Jewish nation, he says, now learn a parable of the fig tree, when his branch is yet tender, and putteth forth leaves. Ye know that summer is nigh. So likewise, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

Yes, the old heavens and earth will be destroyed to make room for the new heavens and earth, the new order on this earth, when the word of the Lord will go forth from Jerusalem.

We see since the year 1878 the gradual steady sprouting of this fig tree. The Jewish nation has been re established in their own land, and Jesus said, this generation shall not pass away until all these things be fulfilled.

So some who were living at that time will live to see the old heavens and earth pass away and be replaced by the new heavens and earth. We are living in the time of the beginning of the latter day, when the resurrection of the dead will take place. When those who went down with the train off the bridge will be brought back to life. When all who are in their graves will hear the voice of the Son of Man and be brought back to life. The fact that the Jewish nation is being re established in Israel is our guarantee.

And so, as Paul sums it up in Romans 11:15, if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?

Sorry we have to terminate this interesting lecture, but the time has arrived to conclude the convention.

I believe that you all agree that this was a blessed day indeed.

And we have been really filled with joy, with happiness to hear the message of the Lord so ably expounded in our ears and to remind us of the Lord's promises that are concerning the Church, who shall be the reigning class, and also the promises for the ones over whom the Church will reign during the kingdom of Christ, or kingdom of God, for which we've been praying. Thy kingdom come, thy will be done on earth as it is done in heaven.

In conclusion, dear friends, I just want to remind you of certain scriptures. I just will read few of them.

In first Thessalonians we read now, may our God and Father himself and our Lord Jesus direct our way to you.

And may the Lord make you increase and abound in love to one another and to all men, as we do to you, so that he may establish your hearts unblameable in holiness before our God and Father at the coming of our Lord Jesus with all his saints. Finally, brethren, we beseech and exhort you in the Lord Jesus, that as you learned from us how you ought to live and to please God, just as you are

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doing, you do so more and more. This is a very good advice. That in doing good, in doing the Lord's will, there is really no limitations. You see, you can do more and more.

May the God of peace himself sanctify you wholly, and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, and he will do it. There is a strength.