

THE SECOND THINGS OF THE BIBLE

Doubtless you have studied the Second things of the Bible: but it is our purpose in this message to show how these Second things are related one to the other. No study of the Bible that I have made has done more to establish and confirm my faith in the inspiration of the Book than this one into which we shall now enter.

Let us mention four of the Second things of the Word of God

1. "The Second Man."
2. "The Second Covenant."
3. "The Second coming of the Second Man."
4. "The Second Death."

THE SECOND MAN

I Corinthians 15:47 . . . "The First man is of the earth earthy; the Second Man is from heaven."

Thus we learn that the Bible speaks of a First man and a Second Man. In the forty-fifth verse of this same chapter the first man is called the first Adam, whereas the Second Man is called the last Adam. There can be no possible doubt in the mind of any student of the Bible as to the identity of these two men; the first man or the first Adam is the Adam of the first of Genesis; the Second Man or the last Adam is the Man Christ Jesus, the one mediator between God and men.

It is not difficult for any thinking man or woman to see the influence of these two men on the human race; but in order to be intelligently informed as to these two unique characters we must go to the Book which contains the original history of their careers, and by turning to this Book we do find that they are unique in that neither of the two was begotten by an earthly progenitor.

The Bible and evolution must part company in the very first chapter of the Book, for there is no point of agreement between them. The Bible denies any theory which does not teach procreation or reproduction "after its kind." The man who teaches that Adam, perfect or imperfect, was the product of evolution must, if consistent, teach the same concerning Jesus Christ. The Bible is the story of two men; neither of whom was begotten by a creature. Hence the Adam of evolution is not the Adam of the Bible.

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Adam, the first man, according to the first of Genesis was the direct creation of the God of the Bible, the God of orthodox Christianity, the true and living God, the personal God, the Father of our

Lord Jesus Christ. The Hebrew word employed in the record of Adam's creation is the word which suggests original creation. Therefore the first man was not made of, nor did he evolve from, some creature that existed prior to this original creation. His body was made of the dust of the earth, but the personality and life that dwelt in that earthly tabernacle was the very first being that was ever created in the image of the Creator. The truthfulness of the entire Bible

depends upon the truthfulness of this statement. Adam had his beginning then and there, created by the Creator out of nothing, in God's own image.

Adam did not represent a race of men whose ancestors were brute beasts. This first man had no ancestors. Adam was the first man; otherwise language has no meaning. Nor is there any Scriptural authority or historical or scientific proof that he was the first to change from anthropoid animal to a human being.

One of the differences between the first man and the Second Man was that the first man was not the seed of a woman nor was he consulted as to his desire to become a creature of God; whereas the Second Man, who was the express image of God's person and the brightness of His glory, was the seed of a woman and therefore with human ancestry on His mother's side, voluntarily submitted to the sovereignty and will of God when He became a creature.

The Second Man was the son of Mary who was the seed of David, the seed of Abraham, the seed of Shem, the seed of Adam, and in that sense it can be said that the Second Man was the seed of the first man. As the first man was not the product or result in any way of any process of evolution; neither was the Second Man. On the contrary the Second Man instead of having come up from a lower order of life came down from heaven. He was perfect as to character before His incarnation as well as during His incarnation and afterward.

Again the very essence and heart of Christianity is controverted by the claims of evolution; for the Christian is a sinner saved by grace who has become a partaker of God's Divine nature, because the Christ of God became a partaker of flesh and blood that He might through death destroy him that had the power of death, that is the devil. (Hebrews 2:14.)

Christ came down from heaven that we might go up to heaven. Human nature can no more be changed to Divine nature than mineral can be changed to animal; but in regeneration the sinner can receive a new nature, a spiritual nature which is Divine; because Jesus took upon Himself a human nature in addition to his Divine nature.

“And God said, Let us make man in our own image.” (Genesis 1:26)

Studying this verse of Scripture in the light of other portions of God's holy Word, such as the first chapter of the Gospel of John, the first chapter of the Epistle to the Colossians, and Ephesians 3:9, we learn that the Second Man was not only present when the first man was created, but that He actually did the work of creating the first man in his original creation, out of nothing. We admit that this is too much for the wisdom of this world, which God hath made foolish; but it delights the soul of that one who has fled to Jesus for refuge. When the Second Man was in the form of God, He created the first man in His own image.

Examine just a few verses of Scripture in which the Deity of the Second Man is declared in no uncertain or indefinite language:

A . . . “He was with God . . . He was God” . . . John 1:1 to 4.

B . . . “Who being in the form of God” . . . Philippians 2:6.

C . . . “My Lord and My God” . . . 20:28.

D . . . “Thy throne, O God is forever and ever” . . . Hebrews 1:8.

E . . . “Shall be called Mighty” . . . Isaiah 9:6.

When the son of God asked the Jews for which good work they stoned Him, they replied, “For a good work we stone Thee not, but because that Thou being a man makest thyself God.” (John 10:33.) Jesus of Nazareth not only made Himself God by His claims, but He proved Himself God by His works. He was with God in the beginning and He was God.

God created all things by Jesus Christ . . . (Ephesians 3:9.) As Adam was created by Jesus Christ in the image of God, and God said, "Let us make man in our own image," therefore Jesus Christ could truthfully say, "I and my Father are one." (John 10:30.)

If the evolutionist can prove that either the first man or the Second Man was begotten by a creature, Christianity will cease to be anything more than a superstition or a fable, and the Bible will have to be regarded as a compilation of exaggerations, forgeries and fables interspersed with some good moral lesson.

Some Christians seem to be so fearful that the findings of Science are going to disprove the first three chapters of Genesis that they hesitate about investigating. But the true student of the infallible Word of the living God says to the scientist, "When you can present some proven scientific facts that will throw light upon the story of creation and can convince us that the Genesis record is either a myth or a lie by the truth of Science, we will not only accept the light, and the truth, but we will encourage the teaching of evolution in our schools." But when that proof is produced it will put an end to the Christian Church; for there will be no Christian faith left.

It ought to be apparent to any thinking man that if it can be proven that the first three chapters of the book of Genesis are untrue, it can be proven that none of the Bible is the Word of God; but only the work of men, some of whom were good but ignorant, others of whom were clever but dishonest, and most of whom were deluded. It would have to be admitted however, that all of them were suffering with the same delusion; for there is abundant proof that the same Master Mind controlled all of the writers.

The man of God who really knows God, who has proven God's salvation to be a genuine scientific fact, has no fear that the nonsensical hypothesis or unproven theories of evolution will ever be any thing but a guess in the dark. Should these theories be proven to be facts then there would be nothing left for mankind but human guesses as a guide for the soul, nothing but a fable from which to seek for light on the subject of immortality; for there would be no trustworthy revelation of God. If evolution can be proven a fact, then every man who is honest would have to confess with Mr. Clarence Darrow, so far as a personal God and His revelation are concerned, "I am an agnostic: I do not know." But we can say with Peter of old, "we have not followed cunningly devised fables. We have a more sure Word of prophecy."

The truth of the last three chapters of the Bible depend upon the truth of the first three chapters of the same Book. The whole beautiful story of our Lord Jesus Christ, as well as the masterful arguments of the great Paul, are both false and foolish, if the Genesis record of Creation is but a myth.

Thus we see that there is an irreconcilable difference between the Bible and evolution, and no sensible man, unless thoroughly deceived by Satan, will try to reconcile the claims of the evolutionist and the writings of the prophets of God in the Bible.

You may be a Darwinian evolutionist; but if you are a Darwinian Christian, you are not a Bible Christian.

In the name of God and common sense may I plead with you not to throw away a Book that has brought into millions of dark souls light, joy, righteousness, peace and comfort for any unproven theory which has nothing of strength or hope or comfort to offer to the man and woman who is burdened with sin and sorrow. The nonsensical philosophy of the evolutionist, the emasculated gospel of the so-called Christian Evolutionist or Liberal could never save a Jerry McAuley from a life of sin.

O that God might anoint our eyes with eye-salve to see the scheme of Satan trying to wreck the faith of men and women by the false teachings of the servants of the god of this age transformed into the ministers of Christ, so that we might say with Paul; “we are not ignorant of his devices.” Again when this same apostle wrote to this same Corinthian Church, he said, “I fear lest as the Serpent beguiled Eve through his subtlety, so your minds shall be corrupted from the simplicity that is in Christ.” The same one who brought this world into its terrible and sinful condition, with its sin and misery and death, is the one who is responsible for the evolution and other damnable and pernicious doctrines in our pulpits. Satan failed in his assaults upon the Church with physical persecutions and outside infidelity and opposition; but now his attacks are from within by false-prophets who claim to be friends of Christ. Beware of them.

In all of this stir about evolution Satan, who is the author of it, has but one aim, and that is to so attack the Word of God as it is written that he may assault the person of our Lord Jesus Christ, the Living Word, and keep poor lost sinners away from God’s remedy of sin.

I defy you to show me one man, religious or irreligious, who denies the Bible origin of sin by the first man and believes in redemption from sin through the blood of the Second Man.

Whatever may be the conclusions of the reasonings of the religious man apart from the revelation of God, no intelligent man with an open Bible before him can honestly deny the fact that that Book clearly teaches that all of the unrighteousness that is in this world is here because the first man yielded to one act of disobedience to God; and that all of the righteousness that is in this world is because the Second Man was obedient unto the death of the cross. That one act of the Second Man, the act of obedience, according to the Word of God, is responsible for all of the righteousness in this world that is acceptable to God.

“By One man sin and death entered into the world” . . . Romans 5:12 to 20.

“By man came death; by man came also the resurrection of the dead” . . . I Corinthians 15:21.

“Christ appeared to put away sin by the sacrifice of Himself” . . . Hebrews 9:26 . . . “He who knew no sin was made sin on the cross that we might be made the righteousness of God in Him” . . . II Corinthians 5:21.

Now hear carefully the very strange and wonderful story: The Second Man made the first man. But the Second Man was the seed of the first man. Satan gained the power of death by separating the first man from God. He lost the power of death when the Second Man was separated from God on the cross, and then arose from the dead.

The Second Man was made after the power of a deathless life; and therefore had the power to lay down His life that He might take it up again which He did, and by so doing He abolished death and hath brought life and incorruptibility to light through the gospel . . . Hebrews 7:16 . . . John 10:17 . . . II Timothy 1:10.

Because the first man partook of the tree; the Second Man died on the tree.

Because the first man tasted of the fruit of the tree; the Second Man tasted death for every man on the tree.

Because the first man was disobedient unto death: the Second Man was obedient unto death, even the death of the cross.

Because the first man hid in the garden from God; the Second Man was hid from God on the cross.

Because the first man brought the thorns; the Second Man wore the thorns.

Because the first man was driven from the garden; the Second Man went into the garden.

Because the first man brought the curse; the Second Man bore the curse.

Deny the story of the first man, and you must necessarily deny the story of the Second Man.

Have you ever thought of the audacity of the individual who denies the story of the Second Man and yet calls himself or herself a Christian? What folly! Every Modernist and Evolutionist denies the story of the first man and every one of them denies the story of the Second Man. They are Satan's instruments on the inside of the professing Church trying to wreck the Church of God with an infidelity disguised as Christianity.

THE SECOND MAN IS FROM HEAVEN

Christ was not an idea that came down from heaven. He was the personal Creator, the Almighty God, pre-existent with the Father, self-existent, the One who created the material universe. He was before all things and by Him all things exist . . . Colossians 1:14 to 20. He upholds all things by the word of His power . . . Hebrews 1:2 to 4. He is the only Savior from sin. Acts 4:12.

Is it any wonder that He could pray to His Father, "Glorify Thou me with the glory which I had with Thee before the world was." John 7:3. We are not surprised that He claimed equality and unity with the eternal Father, and made Himself God. He could truthfully say. "He that hath seen me hath seen the Father." John 14:9 . . . Again and again in the sixth chapter of John, He said that He came down from heaven.

"No man hath seen God at any time, the only Begotten in the bosom of the Father He hath declared Him."

If all of the books that should be written to set forth the glories of this sinless God-man were written, even the world itself could not contain them.

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." II Corinthians 9:8.

Before we pass on to another second thing of the Bible let us carefully ponder over this wonderful statement:

"Christ Jesus, Who being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted Him, and hath given Him a name which is above every name; That at the name of Jesus every knee would bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." (Philippians 2:5 to 11)

Such honor and glory do not belong to humanity unless Deity is in the form of humanity. The birth of the child Jesus was unlike the birth of all other children: "She was found with child of the Holy Spirit." Matthew 1:18 . . . To Mary, God said, "Therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35.

This Son of God was holy, harmless, undefiled and separate from sinners; which never could have been, had He inherited the sinful nature of a human father. To deny the Virgin Birth of Jesus Christ is to make Him impossible.

The Christ of Christianity was crucified by the rulers of this world who did not know that He was the Lord of Glory. Those who do know Him as a personal Savior know with Paul that, "in Him dwelleth all the fullness of the Godhead bodily" I Corinthians 2:7 and 8 . . . Colossians 2:9.

How true it is; “To us there is but one God, the Father, of who are all things and we in Him; and one Lord Jesus Christ, by whom are all things and we by Him.” (I Corinthians 8:6.)

Who yet has heard one so-called Christian evolutionist say, “God forbid that I should glory save in the cross of our Lord Jesus Christ?”

Who ever heard of one of them engaging in revival services?

Who ever heard of a company of them putting on a Bible Conference?

Whatever may be the nature of the religious gathering of these enemies of the cross of Christ, they will always be found preaching or advocating another Jesus, another spirit and another gospel.

But the genuine Christian will say to this Almighty Savior, with Thomas, “My Lord and My God.”

We have no difficulty in believing our Savior who said; “I came down from heaven not to do my own will, but the will of Him that sent me.” (John 6:38.)

Now let us consider.

THE SECOND COVENANT

Hebrews 10:9 . . . “Then said he, Lo, I come to do thy will, O God. He taketh away the first, that He may establish the Second.” God made with the people a temporary covenant through the prophet Moses; but He established the Second one with them through His Son Jesus Christ.

And God says, “If that first covenant had been faultless, then should no place have been found for the ‘Second’” . . . Hebrews 8:7. God found fault with the people “because they continued not in my covenant.” . . . Hebrews 8:8 and 9. The weakness of that first covenant, that Mosaic or old covenant, was in the fact that the people could not endure that which was spoken. The weakness of the covenant was not because the Law was weak; for the strength of sin is the Law. But the people were too weak by nature for the perfect and holy Law. The fault is mentioned in these words, “What the Law could not do, in that it was weak through the flesh.” (Romans 8:3)

“The Law was given by Moses; but Grace and Truth came with Jesus Christ” . . . John 1:17. “When God sent forth His Son, made of a woman, He was also made under the Law.” Galatians 4:4. God not only sent the Son down from heaven; but the Son voluntarily and willingly came. When He came He brought with Him from heaven grace and truth.

Now when Moses gave the Law, as the mediator of the first covenant, he was the representative of God who plainly declares that He made that first covenant—that is, He gave that Law to the people—that the offense might abound . . . Romans 5:20. But when Jesus

Christ came down from heaven He came to establish a Second covenant, so that where sin abounded under the first covenant, grace might much more abound, or superabound, under the Second. How foolish of some to desire to go back under the first covenant, under abounding sin, when they have the privilege of sharing the benefits of the Second and enjoying the superabounding grace which it offers.

Our so-called Christian Liberals are still trying to please God under the first covenant. The Second covenant with its crucified and resurrected Savior is obnoxious and repulsive to their cultured minds and aesthetic tastes. Human attainment to them is a more beautiful religion than Divine atonement.

Knowing nothing of the secret of becoming partakers of the Divine nature of the Second Man, they are constantly working on the first man—the natural man—trying to make him a respectable man, fit for the presence of God. It is quite amusing, but pitiable, to see these respectable sinners, church-members, trying to make the first man behave like the Second Man. You might as well order an incandescent light to shine like the midday sun. Just think for a moment of the folly of trying to dress up fallen Adam in religious garments so He will resemble the Second Man, the Lord of Glory, who came down from heaven. This is just what the Modernist does. He teaches that man receives his Divine nature at his natural birth, and therefore does not need the supernatural, or second, birth from above. His religious theory is “a better nature.” that is, make the natural man better by education, mind-development, culture, environment, religion, including the moral philosophy of the Second Man. All of this is wholly contradictory to the Word of God which plainly teaches that the sinner’s need is not a better nature, but “a new nature.” This can be received only in regeneration, which is not mind-development, but an instantaneous transformation which takes place the moment the sinner receives the Second Man and submits himself to the Second covenant.

The Second Man, to be sure, has a place in the program of these so-called Christian Liberals. But their Second Man is not the Christ of the Bible. Modern scholarship demands that allowances for the mistakes and dishonesty and ignorance of the deluded disciples and the men who forged their names to documents which the disciples did not write. By a process of elimination they rob the Son of God of His Virgin Birth, His Unique Deity, His sinless life, His supernatural miracles, His Divine claims of unity and equality with the Godhead, and His bodily resurrection and repudiate the doctrine of Substitutionary atonement, through His shed blood as heathenish and altogether unnecessary for a religious gentleman. They claim that the first century gospel is altogether inadequate for twentieth century civilization. These religious and cultured gentlemen are willing to follow the Second Man to the Sermon on the Mount and there present to you their Ideal. They say to the first man: “I want you to behave like that Man; not seeming to realize that a man can never practice the ethics of Jesus until he receives the nature of Jesus, which no man ever received when born of his mother.

The natural man must go to Calvary for the new nature before he has any business with the Sermon on the Mount. Salvation by character is unknown in the Bible.

The great “Love commandments which the Son of God gave to the lawyer which “stood up and tempted Jesus” (Luke 10:25) constitute the very essence of the Law, which is called by God the ministration of death and condemnation. (II Corinthians 3:7 and 9) One of the saddest spectacles that we behold today, is some religious leader, who is educated beyond his intelligence, offering to some poor deluded follower the first covenant the ministration of death and condemnation—as a way to life and righteousness; and then see that deceived one following the leader religiously to the lake of fire. Jesus gave these “Love” commandments not to a Gentile. The Jew to whom He gave them was an enemy, who tempted Him.

Can you not understand, poor sinner, that Jesus knew that “Love is the fruit of the Spirit:” that the “World cannot receive the Spirit:” “that by the Law no flesh shall be justified in His sight; for by the Law is the knowledge of sin?” If that lawyer had been honestly seeking for justification and life, the Son of God would never have given him the ministration of condemnation and death; the very opposite of what he was seeking. A sinner must be saved by grace and there is no grace in “Thou shalt” and “THOU SHALT NOT.”

God plainly declares, "Cursed is every man that continues not in all things that are written in the book of the Law to do them." But Jesus Christ on the cross delivered from that curse those who were under the Law; for "Cursed is every one that hangeth on a tree."

If the natural man had to go to heaven by keeping the "Love" commandments, he would not get within a million miles of heaven.

The righteousness of the Law will be fulfilled in the Christian, who walks not after the flesh but after the spirit; but no one can walk in the spirit until that one first receives the Spirit. The spirit is given to every individual the moment he is saved by grace, that is by the Second covenant; not by the first. It was only by looking forward to the coming sacrifice of the Redeemer that anyone under the first covenant was saved.

The self-righteous man, like the Pharisee who went up into the temple to pray, believes that he can make the first man keep the first covenant, and so he goes about to establish his own righteousness and being ignorant of God's righteousness he is unwilling to submit himself unto the righteousness which is by faith in the second Man through the Second covenant which He established on Calvary's cross, where He became the end of the Law for righteousness to every one that believeth . . . (Romans 10:1 to 5)

In the presence of that first covenant that first man can only say, "O wretched man that I am;" "The good that I would I do not." But in the presence of that first covenant the Second Man could say, "I do always the things that please God."

Because the Second Man could fully comply with every exacting demand of that first covenant; because he could perfectly meet every requirement of that righteous Law, He is called in the Bible, "Jesus Christ the righteous." (I John 2:2)

Here then we have the very heart of the Bible, a righteous Law and a righteous Man; that is the first covenant and the Second Man. Do you know how to account for a perfect code of ethics and a perfect Man in the midst of human society apart from Divine revelation? Never.

Even though we are certain that the natural man receiveth not the things of the Spirit of God, the very existence of the history of a perfect law and a perfect Man, with the influence of both on the human race, is sufficient evidence to prove that the Bible is a supernatural Book. If evolution were a scientific fact, the defenders of that philosophy of life could produce an improvement upon the code and on the Man. They never can; for the simple reason that perfection can not be improved upon. Common sense must teach us that in the realm of moral science imperfection would have no meaning but for these two perfect moral standards which we have and which can never be accounted for apart from heavenly origin.

The only intelligent criticism that can be made of the first covenant is, that, as a code of ethics, "The Law is ideal but not practical." Why? Because no one but the Ideal Man, the Second Man, has ever practiced it. The Law demands a sinless life, which is the expression of a sinless nature, which is peculiar to one man, the Second Man. No intelligent man would be foolish enough to criticize the perfection of the perfect Law or the perfect Man.

The Second Man came from heaven, to be made in the likeness of sinful flesh, and yet without a sinful nature; that He might condemn sin in the flesh. Sin is the transgression of the Law; therefore the Second Man had to be made under the Law, the only adequate uniform standard of righteousness on this earth, and by perfectly keeping that perfect law prove that He was Jesus Christ the righteous. In other words no one can deny the fact that the Man Christ Jesus is the only man who ever lived on this planet who could be truthfully declared "inherently" righteous.

The Law made nothing perfect, but the bringing in of a better hope did.” (Hebrew 7:19) The first covenant could not make the first man perfect, because the first man could not perfectly obey the righteousness demanded in the first covenant. Nor did the first covenant make the first man imperfect; but simply left him where it found him, in need of the grace of God and a righteous Man to take his place for the violation of the Law; because the wages of sin is death. The Second Man came and, because righteous in Himself, He had no right to die; but voluntarily offered Himself in behalf of—in the place of—every law-breaker who would accept Him and His finished work. He was delivered for our offenses and raised again for our justification.

As he went to that death the Second Man said, “This is my blood of the new covenant which is shed for many for the remission of sins.” He put away sin by the sacrifice of Himself. He so satisfied all the claims of the righteous God against the unrighteousness of the sinner that God can now be just and the justifier of every one who believes in the Second Man.

Thereby the Son of God, the Second Man, established the Second covenant, and now the righteousness unto which the first man can never attain by the first covenant may be obtained by coming to the Second Man and receiving the benefits of the Second covenant; at which time the believer receives the Second birth.

Why not now do that which you must eventually do, if you are ever to become righteous in the sight of God; acknowledge that the best you can do with the first man is to make him a religious and respectable sinner. Confess that he is under the condemnation and wrath of God; immediately flee from Sinai and Moses, from the Sermon on the Mount to the Second Man on the Cross, where there awaits you grace, mercy and redemption? Calvary is the sinner’s only hope. Salvation does not come by evolution; but by the transformation of the sinner into a saint in the twinkling of an eye; by the grace of God, in the act of regeneration. Then there can be growth in that grace. The saint can be built up, but not the sinner.

After the believer has been begotten into the living hope by receiving the benefits of the Second covenant established by the Second Man, he is to wait for the Second Coming of that Second Man; wait for the first resurrection and His second body; therefore we shall now consider:

THE SECOND COMING OF THE SECOND MAN

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.”

Elsewhere in the Book we are told how He shall appear the Second time; but in this verse in very plain language we are told the fact that the Savior who died on the cross of Calvary will come to this earth the Second time. We are likewise told that it will be apart from sin. The first time He came He was made sin on the cross, but when He comes the Second time it will be unto salvation, but apart from sin.

God is going to lay His hand the Second time to restore His ancient people of Israel to their own land, according to the promises that He made to the fathers, for His gifts and callings are without repentance. Isaiah 11:11. Romans 11:25 to 29. Then Israel shall be saved. They shall look upon Him whom they pierced. Therefore so far as Israel is concerned, when the Second Man comes the Second time; it will be unto salvation.—This is when he comes to earth.

Read the prophecies of Isaiah 11:11 and 12, Amos 9:14 and 15, Zechariah 8:4, 5, 7, 8, 22 and 23, Zechariah 10:6 and 12, and Zechariah 12:8, and Micah 4:4 where God foretells the national future of Israel. Other prophecies concerning the future glorious redemption of Israel

and Israel's land of promise are found in the following passages: Isaiah 62:4, Jeremiah 31:35 and 36; Jeremiah 23:5 to 8; Jeremiah 31:10 and 11; Isaiah 60:10 and 21; Ezekiel 34:23, 24 and 28; Ezekiel 36:27, 28, 34 and Ezekiel 37:22 and 24; Joel 2:27; Jeremiah 32:37 to 41; Joel 3:17; Isaiah 62:7 and Isaiah 66:19 to 21.

Now we might quote many more Scriptures. But surely we have submitted Scriptural proof that Israel's Messiah is coming to set His hand the second time to recover the remnant of His people and to plant them in their land never more to be uprooted.

Israel's present scattering and Jerusalem's present desolation was foretold by the Lord Jesus: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The Lord is going to order the nations to give up His people and they shall return with songs of joy to Canaan. Isaiah 43:5 to 7 and Isaiah 35:10.

When the Second Man was on earth He said: "I will send the Holy Spirit," "I will come again." He did send the Holy Spirit and surely He will come again, in spite of the scoffers who are saying, "Where is the promise of His coming."

God's messengers told the first disciples of the Second Man that the same Jesus who went away into the heavens through the clouds would come again in the very same manner. In the Revelation of the Second Man we have the plain statement, "Behold He cometh with the clouds." Revelation 1:7.

All of His enemies and all of the scoffers can not prevent His return. Just as sure as He came the first time, He is coming the Second time. The same Jesus is coming; not another Jesus. The same Jesus is coming in the very same way that He went away. Now let us consider the next Second thing:

"THE SECOND DEATH"

"And death and Hades were cast into the lake of fire; this is the Second Death . . . Revelation 20:14. It is not our purpose to undertake to give you a satisfactory description of this lake of fire. By reading other portions of the Scriptures we learn that it is a place of torment; we know it is a place of outer darkness; we know it is a place where the fire is not quenched and where the worm dieth not; we know it is the place prepared for the Devil and his angels; we know that hades or hell will be cast into it; we know that those who shall be cast into it will lose neither consciousness nor memory; we know that there will be there no holiness, no righteousness, no love, no light, no peace, no joy; only sin and misery and suffering. The fearful and unbelieving will be with the whoremongers, thieves, drunkards and murderers, suffering the sorrows of the Second death. You will be there just as sure as the sun shines if you are not saved from the Second death by the Second Man.

"It is appointed unto men once to die, but after this the judgment." For sinners that judgment means eternal separation from God; that is the Second Death.

"Blessed and holy is he that hath part in the first resurrection; on such the Second death hath no power." . . . Revelation 20:6

In order to escape the Second death we must have part in the first resurrection. Only those who are Christ's at His coming are to have part in the first resurrection. Only the Second Man with His Second covenant can save from the Second death. Only those who have received the Second birth, by accepting the Second Man and His Second covenant shall escape the Second death; none others shall have part in the first resurrection.

Between the first resurrection and the Second death the Second Man is going to bring about the restitution of all things; for He shall put down all rule and authority. As the curtain goes down on the last scene in the Bible we behold a new heaven and a new earth wherein dwelleth righteousness. And in the ages to come God is going to show the exceeding riches of His grace in His kindness toward us through our Lord Jesus Christ, who said, "I give unto them eternal life and they shall never perish."

My friend, can you not see the utter ruin of everything identified with the first man who as Satan's human instrument is responsible for all of the sin, sickness, sorrow, darkness and death that is in this world? Can you not see the absolute folly of holding on to that first man who is under the condemnation of God? He can only bring you to the Second death.

All of the spiritual and eternal purposes of the eternal God are centered in that Second Man, who for a little while was made lower than the angels for the suffering of death, that He by the grace of God should taste death for every man. All of the purposes of God are likewise centered in the finished work of that Second Man on Calvary's cross where He established the Second Covenant, which is faultless, because the vilest sinner can be completely justified from all things in a moment's time by appropriating that work of the Second Man which so completely satisfied the just and holy God and settled every claim he has against the guilty sinner.

It is well to be an educated Christian, if that education includes a thorough knowledge of the Word of God and does not rob the individual of humility and other spiritual graces; but education will never make a saint out of a sinner. It is the gospel of Jesus Christ, the power of God unto salvation, and the Holy Spirit in the act of regeneration, that makes a Christian out of a sinner. A man may be a very ignorant man, so far as worldly wisdom is concerned, and yet be a very spiritual Christian. If I had to take my choice between being the best educated and most learned man in the wisdom of this world or being filled with the Holy Spirit, I would not have to hesitate one second to choose the latter.

"After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. And we preach Christ crucified unto the Jews a stumbling-block and unto the Greeks, foolishness, but unto us who are called both Jews and Greeks, Christ the wisdom and power of God." (I Corinthians 1:21 to 26.)

Remember in this same chapter we are told that God hath made foolish the wisdom of this world. Beware in these last days of men who are wise in their own conceit, self-sufficient, self righteous, boasting of their modern scholarship; puffed up with their much learning and abounding in high-sounding phrases about science. They tell us they have revolted against the Fundamentalists' interpretation of the Bible, against the old-fashioned orthodox views; because of the new order of things, because of the findings of science, because of the inadequacy of the individual gospel message for our complex civilization. They are pleading for a social gospel, for social regeneration, for a new social science, for deliverance by mind culture, education and environment, social and political reforms.

Down underneath all of their program is an assault upon the Word of God and a revolt against the Person and redeeming work of our Lord Jesus Christ. Never mind their Christian phraseology; just give them a short examination on the fundamentals of the faith and you will soon find that they are but infidels. Rationalism in the church organizations is no different from that on the outside, but much more insidious and dangerous. The camp is filled with traitors. These are perilous times.

Remember Satan is transformed into an angel of light and sends to our seminaries and pulpits men with many degrees, cultured, sociable, amiable, genial souls with a friendly handshake, some of them orators with a wonderful flow of language—but enemies of the cross of Christ. All of these preach an emasculated gospel and a pseudo-Christ. False-prophets bringing in the damnable heresy denying the Lord that bought them and many shall follow their pernicious ways:” . . . II Peter 2:1 and 2. “Many shall depart from the faith.” But some are to contend for the faith.

The false prophets tell you that the first man can be developed by adopting their program until he will be just like the Second Man, whom they hold up as a pattern for the first man to imitate. Therefore they are but clinging on to the first covenant with which God found such fault that He did away with it. God has declared that the first man can never become like the Second Man until he receives the new nature. This new nature is not the old nature improved or developed; nor could any one earn it by keeping the first covenant, a covenant of religious works. Salvation is the free gift from the God of all grace to every sinner who will flee from the first man and the first covenant to the Second Man and the Second covenant where he will receive the Second birth. Then and there he will receive by grace the divine nature. He will receive the new nature here and a new body when the Second Man comes the Second Time and then have part in the first resurrection and escape the Second Death.

It is all without money and without price. Will you accept the gift?