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“The Hope”

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The last act of Christ’s first coming was the ascension. The first act of Christ’s second coming is his descension for the Church of the Body, the born-again believers.

I Corinthians 13 – the last verse of this fantastic chapter reads as follows. After all that’s said about charity – charity is the love of God in the renewed mind in manifestation – after everything is said in chapter 13, God closes with the thirteenth verse: “And now abideth faith, hope, charity [love], these three; but the greatest of these *is* charity [is the love of God in the renewed mind in the Church among the people, the Body].”

“To believe” is a verb. A verb connotes action, and years and years ago I always heard and I still hear it today at times, “Well, I hope this can happen.” They just don’t understand these words. To believe is available according to the promises of the Word. Believe for what is available *now* according to the Word. Hope is believing for what is available in the *future* according to the Word. Hope is never available now. Hope is always future. And it’s love that activates both our believing for the present and hope for the future.

In the Gospel of John, chapter 8 – you see, there were believers who looked forward to the first coming of the Lord Jesus Christ. Most of the people living at that time were not believers, and they were not looking forward to the coming; but in John, chapter 8, verse 56: “Your father Abraham [Did what?] rejoiced to see my day. . . .” Jesus Christ said, “Your father Abraham rejoiced to see my day.” Abraham was a believer. He looked forward to the day of the coming of the Lord Jesus Christ – first coming. He “rejoiced to see my day”; and he saw it. He didn’t live to see it, but he saw it according to the revelation that had been given of the first coming. He saw it and he was what? Glad. He was glad.

Look at Matthew, chapter 2, verse 10: “When they saw the star, they rejoiced with exceeding great joy.” These were the Magi, the astronomers from the Eastern land who came to see Jesus. And when they saw the star, they rejoiced with exceeding joy. They were believers. They looked for his first coming.

There’s a record in the Book of Psalms – Psalm 16. Now I’m dealing with the first coming right now. You know that, okay? Psalm 16, the Word of God; David said in verse 8: “I have set the Lord always before me: because *he is* at my right hand, [and] I shall not [What?] be moved.”

Now, this record in Psalms 16:8 is basically repeated again in Acts 2, where it’s clarified very beautifully. Acts, chapter 2, right on that day of Pentecost, verse 25, carefully: “For David speaketh concerning him [concerning the Lord Jesus Christ]. I foresaw the Lord always before my face [in my eyes], for he is on my right hand, [in order] that I should not be moved.”

It was the hope of the first coming that kept David moving ahead. That was what was so great for David – in order that he should not be moved. Every man, every woman has many opportunities to be moved, but I know of no man or woman *really* standing and faithful for God and His Word who does not understand the Hope or believe in it. I'm the same way. If it weren't for the hope of the return I'd have quit centuries ago. But that's what keeps you going. That's what you look forward to, and that's what kept Abraham going. That's what kept David going. That's what kept the Magi going – believers who looked forward to the first hope, the first coming of the Lord Jesus Christ.

In I Thessalonians, chapter 5 – now, I told you most of the people did not look forward to the first coming, but some did: Abraham, David, other believers, the Magi, others, the woman in the Temple. They looked forward to the first coming. But the religious leaders in Jerusalem didn't look forward to it, nor did Herod know anything about it until the Magi came. Now, the similarity between the first coming and the second has some parallels. There are not too many people living today who believe in the second coming, or the return of Christ.

In I Thessalonians, chapter 5, in verse 2 it says: “For yourselves know perfectly that the day of the Lord so cometh as a thief in the [What?] night.” For those who are not looking forward to the return of Christ, the return is going to be like a what? Thief in the night. A thief doesn't call you up on the phone and say, “I'm coming in now.” It's going to happen just like that. And before they know it, it's all over with “cometh as a thief in the night.”

But now, look at verse 4 for the believers: “But ye, brethren [talking about the born-again believers], are not in [What?] darkness, that that day [the return of Christ] should overtake you as a [What?] thief [because you're a believer].

“Ye are all the children of light, and the children of the day; we are not of the night, nor of [What?] darkness.”

As Rev. Martindale said earlier, I shocked many of our people a number of years ago when I told them that perhaps the most important book of my research years was *Are the Dead Alive Now?* I still feel the same way tonight. And as Rev. Martindale suggested, perhaps you ought to master the book, because it answers every question that your heart could ever ask regarding this wonderful subject of the return and the Hope and the dead.

You see, the Hope of all mankind, class, is the return and resurrection. There are four or five things I want to clarify for you tonight, and then as you work the Word in your life in the future, you'll always find these to help you.

Number one: There is no consciousness after death, so there's no consciousness in the grave. And wherever there is no consciousness, there is no remembrance. Therefore, the moment of an individual's death, the moment of death, is for that individual the very moment of the return of Christ because there is no time. Where there's no consciousness, there's no time. And where there's no time, then the next moment is the return of Christ.

Boy, when you think that one through someday, that'll bless your soul. The Word of God says, sir, God is no respecter of what? Persons. If He respected you more than He does me, then God

would be a respecer of what? [Persons.] Right. And if He would take Maggie Muggins to heaven before I got there, God would be a respecer of what? [Persons.] God is no what? [Respecer of persons.] Isn't that wonderful? Just think about how tremendous that is!

I'll give you scripture references to write down – I'm not going to read them with you – along this line: Psalms 6:5; Ecclesiastes 9:10 – if you want it. No remembrance in the grave, no consciousness, no time. Therefore, the moment of an individual's death is the moment of the return!

Secondly, I'd like to straighten out the words "resurrection" and "rise" with you. The word "resurrection" applies to *all* people before the day of Pentecost. All Israel before the day of Pentecost are dead, and they're going to stay dead until the second part of the return, which I'm going to explain to you later.

Hebrews 11, that tremendous chapter on believing, after it mentions Noah, Abraham, Sara – everybody in that great chapter – it says in verse 13 of Hebrews 11: "These all [What?] died in faith [in believing], not having received" what? [The promises.] They all died before the first coming – Abraham, Sara, all of those. ". . . But having seen them [What?] afar off. . . ." They believed in the integrity and accuracy of God's Word and what God had promised. Therefore, they saw the coming and they were persuaded, they "embraced *them*, and confessed that they were strangers and pilgrims on [upon] the earth."

Resurrection applies basically to two categories: All believers before the day of Pentecost and all unbelievers before and after the day of Pentecost, because they're all going to get up sooner or later, whether they like it or not.

But now, sir, Biblically, to have a resurrection, everybody has to be dead. That's what they haven't understood, and that's where the confusion comes in. When you sit down and really think this thing through, it's really phenomenal. Talk about people dying and then going to heaven if you're in a certain denomination or stopping off in purgatory if you're in another one. It seems to me by sheer logic if there has ever been one individual who lived and died and should have gone straight through purgatory to heaven, it should have been the Lord Jesus Christ. Seems to me if any body went to heaven right after he died; Jesus Christ had the best qualifications to go, right? And yet the Scripture says that he was buried for three days and what? Three nights; and that God had to resurrect Jesus Christ on the third day from the dead. Now then, you have only one question left: Why did God have to resurrect him? Because Jesus Christ came as a minister to the circumcision. He came to redeem Israel. Jesus Christ was the Messiah to Israel. And *all* believers of Israel – Abraham wasn't Israel, but you know, Isaac, Jacob, all the Israel people – all will have to be resurrected. And since Jesus Christ was the Messiah to Israel, God resurrected him on the third day. That fulfills the law, so Israel can be resurrected.

The reason the word "resurrection" does not apply to the Church of the Body, the born again to which you and I belong, is because with the return of Christ not everybody in the Church of the Body is going to be dead. To have a resurrection you have to be dead. Now some believers are dead, but the reason it isn't called a resurrection is because not *all* believers are what? Dead. But all Israel believers are what? Dead. That's why the Scripture speaks regarding the body of the people who have died. The dead in Christ shall rise what? First. Then we which are alive and remain shall be changed. There'll be some people living with the return of Christ. Therefore, they

will not have been dead. Therefore, they can not be what? [Raised.] But they will have to be like they sang in the song – changed.

The fourth great truth I'd like to share with you along this line is this matter of body, soul, and spirit. The body is made out of dust, and to dust it goes back. The soul is breath life. Now, through the years they have confused breath life with spiritual-God-eternal life. That's why Eastern religions teach that cows have a heaven of their own – dogs, anything with breath life has a heaven of its own. But that's not true. Your breath life is what makes your body alive right now. And when ever you take your last breath in this life, then the Bible says you're dead souls. The last breath is breath life. When that's gone, then we're dead. Where does that breath life go? Just outside. Breathe now. Where did it go? Well, if that had been the last one, that's where it went. That's all there is to breath life. Now, this breath life only lives on if you have progeny. For the life of the soul is in the blood, remember? And you pass it on to your children. That's the only way your breath life can live on: in them. But now a man is born again, is body, soul, and what? [Spirit.] Okay. When that man of body, soul, and spirit dies, his breath life – that's the last one. But what happens to that spirit? It goes back to God Who gave it, because that's God in Christ in you, eternal life. That is the spirit that goes back to God. And with the return of Christ when you have the new body, that spirit that God puts into that body is a life-quickening spirit. That's all I know about it, because that's all the Word says. And you can guess, but guessing doesn't help anything. And really, nobody knows what it is because nobody has ever seen anybody walk around here at New Knoxville or any other place having it. And the only one that had it was Jesus Christ, and they didn't have time to take him into the laboratory and analyze it.

Well, those are the four great things I want you to remember: No remembrance in the grave, no time, no consciousness; the difference between the word “resurrection” and the word “rise”; and body, soul, and spirit.

Now go to I Corinthians, please, chapter 15, verse 3. I Corinthians 15:3 – everybody got it? Good. “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

“And that he was buried, and that he rose again (has been raised again] the third day according to the scriptures.”

Verse 5: “And that he was seen of Cephas, then of the twelve:

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

“After that, he was seen of James; then of all the apostles.

“And last of all [verse 8] he was seen of me also, as of one born out of due time.”

Look at verse 12: “Now if Christ be preached that he rose from [among] the dead, how say some among [of] you that there is no resurrection of the dead?”

Thirteen: “But if there be no resurrection of the dead, then is Christ not risen [not even Christ has been raised].”

Fourteen: “And if Christ be not risen, then *is* our preaching vain, and your faith [believing] *is* also vain [vain also].”

Fifteen: “Yea [moreover], and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

“For if the dead rise not, then is not Christ raised.”

Seventeen: “And if Christ be not raised, your faith [or your believing] *is* vain; ye are yet in your sins.”

Verse 18: “Then they also which are fallen asleep [or fell asleep] in Christ are perished.”

Verse 19: “If in this life only we have [our] hope in Christ, we are of all men most miserable.” A beautiful translation of that is: “If in this life only we are having our hope in Christ, we are more to be pitied than all men.”

Now, class, to the first coming of Jesus Christ – there were two phases to the first coming of our lord and savior, Jesus Christ. One, he was born in Bethlehem. And that birth in Bethlehem is the fulfillment of the prophecy of Micah 5:2. Secondly, he came to Jerusalem. Those are the two phases of Christ’s first coming. And his coming to Jerusalem is a fulfillment of the prophecy of Zechariah 9:9.

As there are two phases to Christ’s first coming, class, so there are two phases to Christ’s second coming. The first phase of Christ’s second coming is Christ’s coming FOR his saints. And you have to capitalize “for.” Christ’s coming FOR his saints, God’s sons, His daughters, His believers.

You still in I Corinthians 15? Well, look at verse 51: “Behold, I shew you a [What?] mystery....” Well, if he’s going to show it to us, then it will no longer be a what? [Mystery.] Right. “. . . We shall not all sleep. . . .” “We shall not all be sleeping” is the text. “. . . But we shall all be [What?] changed, In a moment” – and the word “moment” is the word “atom,” a- t-o-m, atom. Real scientific.

“In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised [What?] incorruptible, and we shall be [What?] changed.”

People, that stuff just blows my mind when I read it. See, when a person dies, what happens to his body? It corrupts, disintegrates. That’s exactly what would have happened to Jesus Christ’s body had God not what? [Raised him.] But it said he did not see corruption. The reason he did not see corruption is because God raised him. See, if someone died tonight and Christ would come back tomorrow on this return, that body would not see what? [Corruption.] It will already have started to corrupt; but it will not see it, meaning it will not fully corrupt.

Now, look at this verse. “. . . The dead shall be raised [What?] incorruptible” The dead that are dead in Christ, who died as believers – with the return of Christ their bodies have gone back to dust. That corruptible body will be raised what? Incorruptible. And those living at the time will

be what? Changed. You know all the great philosophers – Plato, Aristotle, all those dudes – always talk about the immortality of the soul. There is no immortality of the soul. The only way you could have immortality would be to be a mortal. And that’s what he said: The mortal will put on immortality. Well, I haven’t read that far yet. Verse 53 says it. I knew it was in here. “For this corruptible must put on [What?] incorruption, and this mortal *must* put on [What?] immortality.” Isn’t that simple?

If Christ would come right now, we are mortal, right? But this body can’t go that way, so it has to be changed. And that’s why this mortal would have to put on what? [Immortality.] Right. And for our brothers and sisters who have died, they’re corrupted. That corruption would have to put on what? [Incorruption.] It’s wonderful, people. It’s so simple.

Verse 54: “So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then. . . .” Then, then, t-h-e-n. “Then” means what? [Then.] Not now, but when? “. . . Then [after all of this, then] shall be brought to pass the saying [word]. . . .” The word “saying” is the word *logos*, “word.” “. . . Be brought to pass the saying that is written, Death is swallowed up in [What?] victory.” With the return of Christ, when the corruption has put on what? [Incorruption.] And the mortal has put on what? [Immortality.] Changed; then this comes to pass. Not now.

Look at II Thessalonians. Oh, this is wonderful, people! II Thessalonians, chapter 2, verse 1: “Now we beseech you, brethren, by the coming. . . .” The word “coming” is *parousia*, the coming of our Lord Jesus Christ and our gathering together unto him.

Go back – keep this finger there, and go back to chapter 4 of I Thessalonians, just a page or so back. Let me put this stuff together for you easily and simply.

Verse 13, chapter 4, I Thessalonians: “But I would not have you to be ignorant, brethren, concerning them which are [What?] asleep, that ye sorrow not, even as others which have no hope.

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

Verse 15: “For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming [the return, *parousia*] of the Lord shall not prevent [the word “prevent” is precede] them which are asleep.”

Sixteen: “For the Lord him self shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ [Are going to do what?] shall rise first.” Dead in Christ – the corruptible ones are going to do what? Rise first.

“Then [seventeen]. . . .” “Then” means what? [Then.] Keep your time right. “Then we which are [What?] alive *and* remain shall be caught up together with them” The dead in Christ who have just been raised – we shall be caught up with them in the clouds to meet the lord in what? [The air.] Does the lord come upon the earth for this gathering? No. The dead in Christ rise, those that remain are changed, and they meet the lord where? [In the air.] “. . . So shall we ever be with the [What?] Lord.

“Wherefore comfort one another with these words.” These are words of comfort. You see, if some people were already up there and we were still slave-laboring down here, it wouldn’t be any fun. But the way God has worked this out is that everybody gets there at the same time with all the blessings that He has made available –and what a tremendous truth, people!

Now, that is the first phase of Christ’s second coming. Do you understand it? He comes for his people, the saints. Those who have died since the day of Pentecost as believers. Their bodies are corrupted. The dead in Christ are going to be what? Raised what? [First.] Then those which are alive and remain at that moment have to be what? Changed. And they’re mortal. That’s why those mortals have to put on immortality. And those who have been corrupted have to put on what? Incorruption. It’s so simple, yet it answers every question that the human could ask.

First phase is Christ’s coming *for* his saints or *for* the Church of the Body, called the gathering together. The second phase of the return is Christ’s coming *with* his saints. Just a change of prepositions.

First, his coming *for* his saints. Second phase is coming *with* them. In the first phase, he does not come upon the earth, right? Meet him in the air. Second phase, he comes upon the earth; but he comes *with* his saints. That coming with the lord of the second phase – the Greek word is *apokalupsis*; English word – they call it “apocalypse,” translated over in to the word “revelation.” It is called “the Day of the Lord” in the Book of Revelation, when he comes with his saints upon the earth.

II Thessalonians that I told you to keep your finger in – you still got your finger? Chapter 2 again. “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto [in] him.”

Verse 2: “That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ [the lord; day of Christ is the Day of the Lord] is at hand [is “set in” is the text; that the Day of the Lord is set in].”

Verse 3: “Let no man deceive you by any means: for *that day* [that day of the return of Christ upon earth] *shall not come*, [then your King James says] except there come a falling away first....” “In the translations before 1611 – this scripture is much more accurate in some of those translations, and to night you’ll understand it. “Let no man deceive you by any means: for *that day* [speaking of the Day of the Lord] *shall not come*, except there come” a departure. And the departure is the first part of the second coming, which is the gathering of the saints, the believers, dead in Christ, so forth. That’s the departure.

This second part here, this coming of Christ with the saints upon the earth, cannot come except there be first a what? Departure. “. . .*Shall not come*, except there come a falling away [the departure] first, and that man of sin be revealed, the son of perdition.”

Look at verse 7 here of chapter 2: “For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.”

Verse 8: “And then shall that Wicked be revealed, whom the Lord shall consume [destroy] with the spirit of his mouth, and shall destroy with the brightness of his coming [his *apokalupsis*]:

“*Even him* [verse 9], whose coming is after the working of Satan with all power and signs and lying wonders,

“And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be [What?] saved.”

Look at I Corinthians 15 again, please. Verse 22: “For as in Adam all [What?] die, even so in Christ shall all be made [What?] alive.

“But every man [each one] in his own [What?] order”

Verse 25: “For he must reign, till he [God] hath put all enemies under his feet [Christ ‘s feet].

“The last enemy *that shall be destroyed is* [What?] death.” That last enemy is death.

See, the first part of the second coming is his coming *for* his saints. The dead in Christ shall rise. Those that are alive are changed. Then after a period of time – how long? I don’t know. Some Bible scholars say a thousand years, somebody else says something else. Tell you the truth, I don’t know. All I know – it’s going to happen. And if it’s a thousand years, so what? If it’s five minutes, I don’t care, as long as it happens. Then he comes *with* his saints upon the earth, and that is the Day of the Lord. And that’s when all those judgments start, and that’s when you have the first resurrection and finally the second.

The first resurrection in the Scriptures is called “the resurrection of the just.” The second one is “the resurrection of the unjust.” And what a tremendous comfort it is in my heart to know that all the God rejecters and all the unbelievers who say there is no God, or they use the name of God in vain, tell Him to go to hell and everything else – someday they are going to have to get up, and then they’ll find out they were not God to begin with. And they’re going to have to face the God and Father of our Lord Jesus Christ. And there could not be any other way if God’s going to be a just God. And He’s a just God.

II Peter, please. I have never and I will never put myself in the shoes of the Biblical apostles – Peter, Paul, or any of the others – but I can put myself into the accuracy of the Word of God they spoke and they taught. I’d like to close tonight this wonderful teaching on the Hope with a record from Peter and Timothy.

II Peter, chapter 1, verse 12: “Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them” But he’s going to keep putting them in remembrance of it to the end because he wants you established in the present what? Truth. It’s one thing to know something. It’s something else to be established. That’s got your feet in cement that’s dried. You can’t move them. Then you’re established.

Verse 13: “Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance.”

Verse 14: “Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

“Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.”

Verse 16: “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.”

Verse 17: “For he received [*lambanō*-ed] from God the Father [the source] honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.”

Verse 18: “And this voice which came from heaven we heard, when we were with him in the holy mount.”

Verse 19: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed...”

See, he heard the voice from heaven, “This is my beloved Son, in whom I am well pleased.” We have a more sure word of prophecy. It’s like Rev. Martindale taught you last week. He used this scripture also.

Either last week or the week before, I forget; but he brings it up. Not one of us has had the privilege of looking in the open sepulchre in Jerusalem, but that open sepulchre does not carry the great weight that you carry today in this ministry or since the day of Pentecost. Every time you speak in tongues, you are witnessing of the resurrection. You are witnessing that Jesus Christ is alive, that he’s seated at the right hand of God, and that he is coming back. After a period of time, that sepulchre in Jerusalem was destroyed, the wrappings were destroyed – either that or the Roman Catholics took them. I don’t know who got them. But they’re gone. What proof do they have? None. But you’ve got proof, people, and we just do not realize how fantastic that proof is! Every time you’re in a Twig meeting, every time you’re in a believers’ meeting!

Tonight, too, I listened to the manifestations. I don’t care much what else goes on; but when we manifest in a believers’ meeting, I clean all the earwax out and get rid of all the rust in my head; and I give a listen because it’s always a message from God or for God to God’s people at that moment and it will always edify, exhort, or comfort. That’s the sure word of prophecy! I cannot see the open sepulchre with the grave wrappings. I don’t have to see it, because I have the reality of Christ in me, the hope of glory! So do you! Born again. That is a more sure word of prophecy.

“...Whereunto ye do well that ye take [What?] heed, as unto a light that shineth in a dark place, [and this is] until the day dawn, and the day star arise [and that day star is Jesus Christ] in your hearts.” And that’s with the return when the saints are gathered together – dead raised incorruptible, alive changed – *then* is with the day star a rising in our hearts.

And in II Timothy, please, chapter 4, verse 1: “I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick [the living] and the dead at his appearing and his kingdom;

“Preach the word; be instant in season, [and] out of season [which means it’s in all the time; you preach the Word all the time]; reprove, rebuke, exhort with all longsuffering and doctrine [right believing, right teaching].”

Verse 3: “For the time will come when they will not endure sound doctrine; but after their own [What?] lusts shall they heap to themselves teachers, having [who have] itching ears;

“And they shall turn away their ears from the truth, and [the] shall be turned unto [fiction] fables.”

Verse 5: “But watch thou in all things, endure afflictions [mental pressure], do the work of an evangelist, make full proof of thy ministry.”

Verse 6: “For I am now ready to be offered, and the time of my departure is at hand.”

Verse 7: “I have fought a good fight. . . .” The word “fight” is the word *agōn*, which means “I have run a good race”; it’s the athletic term. It’s not getting yourself cut above the forehead for five million dollars or something. That’s not the fight. This is spiritual. I have run a great race, “I have finished *my* course [my race], I have kept the faith [my believing]:

“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”

Now my wonderful people, there are a lot of other things that could have been said tonight; but as Rev. Martindale said, I think I’ve handled everything in that book on *Are the Dead Alive Now?* that will answer every question and fill in every little detail that maybe bypassed you in my teaching tonight.

There is nothing quite as wonderful as to be born again of God’s Spirit and to be in the household and to know that with the return of Christ we’re going to meet him in the air, and so shall we ever be with the lord. And if you think this life is good, it’s nothing compared to the future. See, you think you’re having a barrel of fun now – you’re at the bottom of the barrel! Wait till the return. And it’s sort of neat to know these wonderful truths. And what a great comfort it is when the Word of God fits like a hand in a glove and that you know the answers to life; you know reasons. It gives you comfort. “Wherefore comfort one another with these words.”

So I’m grateful and thankful to God for the privilege of sharing the Word with you.

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