



# Bible Student's Notebook™

## *The Herald of His Grace*

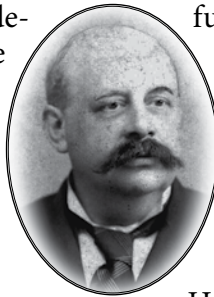
Presenting *every man* perfect in Christ Jesus. Colossians 1:28

Volume XV  
Issue 351

## *The Truth About Sodom*

by — A.P. Adams (1845-1925)

**T**he Bible teaching in reference to the destruction of Sodom and its ultimate restoration is very important to the student of Scripture. In this event we have the plainest and perhaps the most striking illustration of God's invariable purpose in all of His dealings with mankind, viz., the *good* of the individual.



### **THE CASE OF SODOM** A Description of God

Though the case of Sodom may be a most terrific and awful visitation of seemingly unmingled wrath, yet we may be sure, as is also clearly shown, that the purpose is one of benevolence, mercy and love, and this purpose will plainly appear in God's due time.

We might be sure that this was so without any more special declaration than the simple one that, "*God is love.*" If God is love, – if love is His very nature and essence – then, of course, it necessarily follows that *everything* He does is in some way a manifestation of His nature, love: "*He cannot deny Himself*" (II Timothy 2:13).

Let it be noticed that love is not a mere *attribute* of God, like justice or mercy, but is His very essence, "*God is love.*" We sometimes hear people say, "Yes, God is love; but God is *just* also." They seem to think that God's justice is something to offset or oppose His love. They do not notice that, when they say that God is just, they simply declare that justice is one of God's attributes; but when the Bible says God is love, it is plainly indicated that love is more than an attribute: it is His nature.

Nowhere in the Bible is it said that God is *justice*, or God is *mercy*, or God is *holiness*. God is just, merci-

ful and holy – these are attributes or characteristics of God – but neither of these denote His absolute *nature*. On the other hand, we do read that "*God is love*"; it does not say simply that God is *loving* or *lovable*, but that God is *love*. He is love itself; love is the *substance* of His being, and all of His attributes are but the outward manifestation of some aspect of

His nature, love; so that whether He rains fire and brimstone on Sodom, or sends His Son to be the Savior of the world, both acts are *equally* the manifestation of His love. Does that seem like putting it too strongly? How can it be otherwise? If God is love, if love is Himself, can He do anything contrary to Himself? Can He do anything in the least degree out of harmony with His nature? Must not all of His acts be in perfect union with this foundational essence of His being? Must not each act be equally in harmony with love?

Can it be that one act is in more perfect harmony with His nature, than some other act? Would not such a supposition make God's ways unequal?

*Yet ye say, "The way of the Lord is not equal." Hear now, O house of Israel; Is not my way equal? are not your ways unequal? (Ezekiel 18:25).*

O that we might *know God* so thoroughly that we should *trust Him* perfectly, and so be able to look up to Him fearlessly and unshrinkingly, like Joshua (Exodus 33:11), whether He manifests himself to us in the lightning, thunder and quaking of Sinai, or in the melting tenderness and compassion of Calvary! Jesus is the "*brightness of the Father's glory and the express image of his substance*" (Hebrews 1:3).

(see *SODOM*, page 3171)

## **Bible Student's Notebook™**

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
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- the completeness of the believer in Christ (Colossians 2:10), with:
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### SODOM (continued from front page)

What is the Father's glory? His *goodness* (Exodus 33:18-19). Is not Jesus the most perfect revelation of God's goodness that was ever "*freely*" given to man? He was the only human being Who was "*holy, harmless, undefiled*" (Hebrews 7:26), and He "*went about doing good, for God* [the Author and Source of all good] *was with Him*" (Acts 10:38).

What is God's *substance*? I have already answered this question. *Love* is His *substance*, and surely Christ is a perfect revelation of the Father's love. Everything that is gentle and loveable in Christ is so, simply because *He* is the reflection of the same attributes in God.

*God so loved the world that He gave His only begotten Son* (John 3:16).

*God was in Christ reconciling the world to Himself* (II Corinthians 5:19).

In Christ we "*perceive the love of God*"; in Him was "*manifested God's Love*" (I John 3:16; 4:9), and thus is He the "*brightness of the Father's glory and the express image of His substance.*"

There are very few things in existence that we know what they really *are*; we know some things *about* them but we do not know their *essence*. For instance, we know many things about electricity, but we know not what it really *is in itself*. However, we know what the infinite God really *is*: Love! – GOD **IS** LOVE!

We know not Love, in all of its breadth, length, depth and height, for it "*passeth knowledge*" (Ephesians 3:18-19); but there is no one of all of the human race on whom has dawned intelligence who does not know *something* of the emotion of love. This knowledge is almost as common to the race as breathing, hence all have within themselves the faculty whereby to know God whenever He may reveal Himself to them.

However, *more* is revealed of God's nature than the simple *declaration* that He is love. Love is analyzed and defined for us, so that we may know what it is, *i.e.*, what *God* is. Listen:

*Love suffers long and is kind: love envies not; love vaunts not itself, is not puffed up, doth not behave itself unseemly, seeks not its own, is not provoked, thinks no evil, rejoices not in iniquity*

*but rejoices in the truth; covers all things, believeth [or rather, has faith] in all things, hopes all things, endures all things. Love never fails* (I Corinthians 13:4-8).

Here is a description of love; but whoever had such a love as this? No one but He Who is love; hence this is a description of God, giving us all of the details of His character, every particular of the divine nature, that we may come at last to know Him *fully* (:12).

Read over the description again and see if it can apply to any but God, and He Who is His express image. Who but He "*suffers long and is kind*"? Who but He "*covers all things, has faith in all things, endures all things*"? Of whom can it be said, but of *Him*, that He "*never fails*"?

*O Lord, our Lord, how excellent is Thy name in all the earth! His name alone is excellent; His glory is above the earth and heaven* (Psalm 8:1; 148:13).

## THE TRUTH ABOUT SODOM

Perhaps some of my readers are by this time saying, "What does all of this long introduction have to do with Sodom?"

If you cannot answer that question, I am afraid you will not see the *truth* about Sodom. The one great purpose of all of my writing is to *make God known* to those to whom I have access. To know God is life; not to know Him is death; to know God is everything; not to know Him is the sum of all evil – or missing His mark.

My one endeavor and ambition is, that in whatsoever measure God has revealed Himself to me, in that same measure to reveal Him to my brother and my sister, wherever I can gain a listening ear or a reverent and thoughtful mind.

The manner of God's dealings with man is a revelation of God to man. To know *why* God does what He does – in other words to "*see the end [purpose] of the Lord*" (James 5:11) – is to know God. The reason why we misjudge God, and are so ignorant of Him, is because we only see the *means* (and we see that very imperfectly) and we mistake it for the *end*. He only who knows God's *purpose* knows God; hence, we should study with the one idea of discovering the *principles* on which God acts, and the *purpose* of His actions. ►



Peter tells us that the case of Sodom is an exemplary one. His method of dealing with that wicked city is a pattern of His way with all ungodly sinners.

*Turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an **example** to those that after should live ungodly (II Peter 2:6).*

Hence we see that the study of this case is of all importance. We should study it with no petty prejudice or narrow cut-and-dried ideas, but with the broad purpose of learning therefrom, as I have already said, the *principles* of God's method, and His ultimate purpose; and thereby we shall learn more of God, and of His relationship to man under all circumstances. Let us endeavor to study the subject in this spirit.

## NOT "SINNERS ABOVE ALL MEN"

I need not dwell on the history of the destruction of Sodom, as all are familiar with it, or may very easily make themselves so. We know that the city was so wicked that ten righteous persons could not be found within its walls and God destroyed them all by "*a horrible tempest*" (Psalms 11:6) of "*fire and brimstone.*"

"Terrible" you exclaim, "what extraordinary sinners they must have been to have deserved such a fearful visitation as this!"

Why, no, they were not "*sinners above all men*" (Luke 13:4); in fact they were very ordinary sinners, not near as bad as many cities that are referred to in the Bible. Their sins were just the ordinary transgressions of all populous and wealthy cities, ancient and modern. What were they? Here they are (Ezekiel 16:49-50):

*Behold this was the iniquity of Sodom;*

*pride,  
fulness of bread,  
and abundance of idleness was in her,  
neither did she strengthen the hand of the  
poor and needy;  
and they were haughty,  
and committed abomination.*

These are not extraordinary, unusual sins. What city ever existed, or does now exist, that could not be truthfully charged with every one of the sins enu-

merated above? Many a city has been far worse than this. The above language would not begin to describe the "iniquity" of Paris, London or New York.

More surprising still, Sodom did not begin to be so bad as the so called "*holy city of David*," proud and magnificent Jerusalem. The sin of Sodom was "*a very little thing*" in comparison with the sin of Jerusalem.

*Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways (Ezekiel 16:47).*

Think of it a moment. We know that the sin of Sodom was "*very grievous*" (Genesis 18:20). What then must have been the sin of highly favored Jerusalem, if in comparison therewith the sin of Sodom was "*a very little thing*?"

## THE ORTHODOX VIEW

Suppose we take the orthodox view of this case and see how well it will stand investigation. The case of Sodom is clear-cut and unequivocal. We *know* that the inhabitants of Sodom were exceedingly wicked sinners (Genesis 13:13), that when they were destroyed there were no righteous persons among them, "*no, not one*" (Psalm 14:3; Romans 3:10); for if there had been, the Lord would have saved him with Lot, and thus those of Sodom were a fitting type of the race.

We know that they perished in their sins, that none of them escaped, that *all* were destroyed (Luke 17:29). Hence it is positive that these wicked sinners have all gone to an endless hell, if the orthodox view is correct. Is such a view in harmony with the Bible teaching in regard to Sodom? As we have already noticed, the sin of Sodom was comparatively "*a very little thing.*" If the doom of Sodom for this comparatively "*very little*" sin is endless torment, what ought to be the doom of Jerusalem? What ought to be the doom of Capernaum, and of the cities that reject the gospel? For they also are *worse* than Sodom (Matthew 10:14; 11:23-24).

## WORSE THAN SODOM

Sodom did not sin against light; they knew nothing of the true God or of His Son, Jesus Christ the Savior. I know that Lot was among them, a righteous man, but we have every reason to believe that he was more interested in his worldly prosperity than in the



welfare of those around him. At any rate, rejection of the truth is not mentioned in the enumeration of the sins of Sodom. Would their guilt have been any greater if they *had* committed that sin? Certainly it would, for it is on that very account that other cities are spoken of as worse than Sodom. This was the very reason why Jerusalem was worse – because it sinned against Great Light; this was the very reason why Capernaum was worse, and this was the very reason given by Jesus Christ Himself why it should be “*more tolerable for Sodom in the day of judgment*” than for those cities that rejected the truth.

How does the idea of its being “*more tolerable*” for one than for another in the future state of punishment fit with the idea of endless torment for all? Not at all; it is arrant nonsense to talk about *more or less tolerable endless torment*, and any one ought to be ashamed to believe or advocate any such absurdity.

Graver still is the question, How can we vindicate the justice of God in His dealing with Sodom if the orthodox view is correct? Jesus plainly tells us that if Sodom had the light and advantages that other cities had, it would have repented; yet that light was withheld, through no fault of theirs, and they perished in their sins and are lost eternally. Why did they not have that light? Why didn't Sodom have as good a chance for salvation as any other class of human beings? That they did *not* Christ plainly declares, and now – according to the orthodox view – their doom is sealed and they are hopelessly lost.

Now if they had received light, they would have had as good an opportunity as others and would have been saved. You cannot reconcile this case with justice and equity on the ground of the prevailing theology. It is certainly out of joint in every particular with the teaching of the nominal “church.”

Now how easy to understand and how reasonable this declaration in regard to Sodom becomes in the light of the truth. The judgment day is the period of man's passing through trial and discipline, even to the awful “winnowing” of the “stone of stumbling and rock of offence.” Man shall be perfected through suffering, and, at last, created in the image of God.

In the examining time it shall be more tolerable for those like Sodom who, in ignorance and mere animalism have only committed the crimes common to all mankind, than for those who, blessed with great light

and large opportunities, have added to the ordinary sins of man the persistent rejection of that light and the ungrateful abuse of those favorable opportunities.

It would be well if modern Jerusalems and Capernaums, in this most civilized, refined and intellectual of eras should take warning, remembering that, “*Unto whomsoever much is given, of him shall be much required*” (Luke 12:48).

## A LEGITIMATE CONCLUSION

The foregoing rational and scriptural explanation of the case of Sodom clears up all the difficulties of the orthodox view. If the inhabitants of Sodom are to have their trial in some future time, then any inequality or partiality that may have existed or appeared in this life can be perfectly adjusted there, so that no ultimate injustice will be done.

Had we no more Scripture on the subject than I have already referred to in this, the above would be in perfect harmony with that Scripture. A legitimate conclusion can be drawn from it, and a reasonable explanation of all of the circumstances of the case, explaining them in harmony with the Bible, the revealed character of God, our highest conceptions of justice and righteousness, and the convictions of common sense and reason.

Now in addition to all this evidence we are *directly* told that the inhabitants of Sodom are to come up from their graves and be *blessed* with more wicked Samaria, and far more wicked Jerusalem. Who can doubt then that such is the glorious truth. All must admit that the view of the final restoration of the race, in the ages to come, to the image of God, is gloriously true; and with such positive and direct evidence, at least in regard to Sodom, as the above, how can we doubt its truth!

Yet, is the evidence positive and direct? Let us see. Turn to the 16<sup>th</sup> chapter of Ezekiel's prophecy and read it all through. You will notice that the first part of the chapter is highly figurative. The origin of Jerusalem is represented as that of a poor neglected female infant cast out as a low-born orphan, friendless and ready to perish. God represents Himself as taking pity on the babe, caring for it, and rearing it for Himself. The figure moves on, growing more and more intense and striking. The child grows up to a beautiful womanhood, and the Lord says, ►



*"I spread My skirt over thee [compare Ruth 3:9], and covered thy nakedness; yea I swear unto thee, and entered into a covenant with thee," saith the Lord God, "and thou becamest Mine" (Ezekiel 16:8).*

Thus Jerusalem is represented as being married to God. Then the figure goes on to represent the magnificence and beauty of the bride:

*"Thy renown went forth among the heathen for thy beauty; for it was perfect through My comeliness, which I had put upon thee," saith the Lord God (:14).*

However, self-trust, pride and unfaithfulness follow. In language most intensely significant the surpassing wickedness of Jerusalem is represented under the abhorrent figure of an unfaithful, corrupted wife, who not only plays the harlot herself, but teaches her children (:20, etc.) to commit like abominations.

*"Woe, woe, unto thee!" saith the Lord God (:23).*

A terrible heap of corruption and crime is piled up against this shameless harlot, and then the Lord declares that Jerusalem had followed the tendencies of her heathen origin, and, like the Amorite and the Hittite, and other Canaanitish nations, had wrought all manner of "abominations" (Deuteronomy 18:9).

Samaria, the capital of the wicked kingdom of Israel, and Sodom, the principal city of the plain, are declared Jerusalem's *elder* and *younger* (or rather her *greater* and *lesser* sisters). It is not the *age* of these cities that is referred to in the terms rendered "elder" and "younger," but their comparative *guilt*.

Sodom, Samaria and Jerusalem are represented as three sisters of one common, corrupt parentage. Sodom is called the "lesser" because she is the least guilty of the three, having had the least light and fewest privileges. Samaria is next in guilt, being next in favorable advantages; while Jerusalem is far worse than any of the others, having had the greatest blessings and opportunities.

Therefore God says to Jerusalem,

*"Thine elder sister is Samaria, and thy lesser sister is Sodom. Yet hast thou not walked after their ways, nor done after their abominations; but **as if***

*that were a very little thing, thou wast **corrupted more** than they in all thy ways. As I live," saith the Lord God, "Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Neither hath Samaria committed **half of thy sins**, but thou hast multiplied thine abominations more than they; and hast **justified** thy sisters in all thine abominations which thou hast done. Thou also which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they; **they are more righteous than thou**; yea, be thou confounded also, and bear thy shame, in that thou hast **justified** thy sisters (:46-52).*

This is a most terrible charge. So great and overshadowing was the sin of Jerusalem that the sins of these other wicked cities sink into utter insignificance in comparison; the immensely greater iniquity of Jerusalem even seems to justify the comparatively trifling transgressions of Sodom and Samaria.

When we think, again, of the great enormity in itself of the iniquity of these two exceedingly wicked cities, and yet are told that their sin was "*as a very little thing*," and even "*justifiable*" in comparison to the far more enormous sin of Jerusalem, we can perhaps form some faint idea of the tremendous guilt and deep corruption of this latter city.

## MERCY AND BLESSING IN STORE

Now, then, if there is mercy and blessing in store for Jerusalem, "*the chief of sinners*," surely we need not be surprised or incredulous when we are told of future mercy and blessing for the less guilty cities of Samaria and Sodom.

Every reader of the prophets knows that they abound with glowing predictions of coming good for Jerusalem. See, for example, Isaiah 40 and 60, Jeremiah 30 and 31; Ezekiel 20 and 36; Hosea 2; and many others. In this same chapter, moreover (the Ezekiel 16), although it sets forth in so striking a manner the colossal iniquity of this devoted city, yet it closes with abundant promises to it of future redemption and glory.

Most Bible students accept these promises of future good to Jerusalem, and expect to see them fulfilled. Why, then, endeavor to explain away and nullify similar promises in the same chapter to less sinful Sodom?





The promises of future good to Jerusalem may be fulfilled to those of Abraham's seed who are living at that future time, but similar declarations concerning Sodom cannot be so fulfilled for the simple reason that there *are* no descendants of that people, they were utterly exterminated. Hence, if there are future blessings for them, they must be raised from the grave and receive those blessings after death.

This great truth so grand and glorious, and the only view that will harmonize the whole Bible, is the very thing that the church in blindness and ignorance *will* not accept. Therefore, though they may accept happy predictions concerning Jerusalem and Israel, with manifest inconsistency they utterly reject the future good for Sodom.

Thank God, their rejection cannot change the truth; this important and glorious Scripture remains, teaching us plainly that there *is* divine hope even for the impenitent dead.

## FORMER ESTATE RESTORED

Let us turn again to Ezekiel 16. We have examined to :53 and have found that the greater part of the chapter up to this point is highly figurative; but as we get along into the middle part it becomes less and less figurative until, in the latter part of the chapter, the figure is almost entirely dropped and the statements are in plain and direct terms.

*I will turn again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of thy captives in the midst of them; that thou mayest bear thine own shame, and mayest be ashamed because of all that thou hast done, in that thou art a comfort unto them; and thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, and thou and thy daughters shall return to your former estate (:53-55).*

Now what does this most remarkable prophecy mean? What does "turn their captivity" mean? This is explained in :55.

*Restore them to their former estate.*

Now, in order to avoid as much complication and

confusion as possible, we will consider the subject solely with reference to Sodom, ignoring for the present the other two cities named; the prophecy then is simplified to this: ***Sodom shall be restored to her former estate.***

What does this mean? What is the legitimate, positive conclusion from this wonderful prophecy? The inhabitants of Sodom, at some future time, will come forth from the grave to their former state and condition. If they are restored at all it must be from the grave, since there are no living descendants of Sodom: *all* were destroyed.

## SODOM AN EXAMPLE OF GOD'S JUDGMENTS

I will notice objections presently, but now will ask, What is this restoration for? Why are the inhabitants of Sodom to be restored? The remaining part of the chapter plainly indicates that they are to be restored to be *blessed*. There can be no doubt but that a promise of future good to Jerusalem is contained in the last part of this chapter; they are to be "*ashamed*" of their wrongdoing, and God will "*remember His covenant with them,*" and shall "*establish an everlasting covenant with them,*" so that they shall *know* the Lord, and He will be "*pacified toward them for all that they have done*" (:60-63).

When this takes place Jerusalem shall "*receive her sisters,*" Samaria and Sodom, "*for daughters,*" which certainly means that these two latter cities are to *share* in those future blessings.

There are two other passages concerning Sodom in the New Testament that I must briefly notice in passing. They are II Peter 2:6 and Jude 7. I will only say now that both of these passages agree in making the case of Sodom an "*example*" of God's judgments of the ungodly. The word rendered "*eternal,*" as Bible students will admit, does not mean *endless*, but *age-lasting*; and several "*ages*" have already passed since Sodom was destroyed. Thus, we are *sure* that the inhabitants of Sodom are not eternally doomed, for they are to be "*restored to their former estate,*" to be *blessed*.

This future restoration is not a special provision for the benefit of Sodom alone, but a future development in the plan of God for the blessing of all mankind. This truth being established in regard to Sodom, ►

✎ it follows in the case of all the dead who have not had their reconciliation in this life.

## NOT UNIQUE TO SODOM

*This same language* used here in regard to Sodom – “bring again their captivity,” which is further explained to mean, “restored to their former estate” – is used of other nations; for instance Moab, Ammon and Elam (Jeremiah 48:47; 49:36, 39).

Without the case of Sodom we should not be able to understand the above references to these latter cities; but with this case in mind it is fair to conclude that, since similar language is used of these nations as of Sodom, they, like Sodom, are to be restored in “the latter days” to be blessed.

Still further in regard to Moab, see Zephaniah 2:8-11, noticing especially the last half of :11. The same conclusion follows also in regard to Edom (Jeremiah 49:17-18), where the destruction of Edom is compared to the destruction of Sodom; and yet we know that sometime in the future “when the kingdom is the Lord’s” there are blessings for Edom, as there are for Sodom (see Obadiah 21).

Finally David makes this restoration of the nations universal when he says,

*All nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name; for Thou art great **and doest wondrous things**; Thou art God alone* (Psalm 86:9-10).

Here then is a most positive testimony in favor of restoration after death. According to this testimony death does not fix our eternal destiny. It seems as though this case was arranged in such a way that no one could honestly doubt but that it teaches the reconciliation of all. The inhabitants of Sodom belong to that class who, “having done evil” in this life, will “come forth from” the grave to the resurrection of judgment.

This case also is a perfect illustration of Psalm 90:3.

*He turneth man to destruction, and saith, “return ye children of men.”*

Sodom is overwhelmed with a most awful destruction, but to them shall yet go forth the command, “Return ye children of men.” This is a part of Christ’s

work. “He has the keys of death and of hell” (Revelation 1:8) and He shall “proclaim liberty to the captives, and the opening of the prison to them that are bound” (Isaiah 61:1), and He shall “say to the prisoners, go forth; to them that are in darkness, show yourselves” (Isaiah 49:9). All of the dead will finally be delivered.

*All that are in the grave shall hear His voice and come forth* (John 5:28).

This view in regard to Sodom is in harmony with all Scripture, and is the only view that will harmonize all Scripture, as I have abundantly shown in this and my other writings.

## ANNIHILATION ALSO REFUTED

The prophecy concerning Sodom bears as hard against the non-resurrection view, and the annihilation idea as against the doctrine of endless torment. If Sodom is to have a future life, as this prophecy plainly indicates, then the idea that the wicked have no resurrection must be false. If Sodom is to have a future life to be *blessed*, then the advent idea that the wicked are to be raised from the dead simply to be annihilated is also disapproved.

## CONCLUSION

This prophecy of Sodom stands as a bulwark against error and for the protection of the truth. It is a most remarkable prophecy, utterly out of joint with all of the denominational creeds, and all other beliefs that would narrow down the plan of God for man’s only redemption to the present life and the present age.

This present life, for the vast majority of the race, is not their period of restoration or reconciliation, but that such will come in resurrection. The present age, and all of the ages past, are but the preparatory stages to the great work in “the ages to come” (Ephesians 2:7), even the “ages of ages” of creating man, the entire race, in the image and likeness of God.

This prophecy is in harmony with all Scripture, and is thus marked as the truth of God. It is a tremendous truth because it determines the destiny of all mankind. Sodom, and all of the wicked dead that have not heretofore had their reconciliation, will “come forth” in the “ages to come” to have their restoration and immortality.

