

Surely it is far more important to know one's fate during the uncounted millions of years of eternity than to know what happens to him during a few ~~xxx~~ years on this earth. ~~The few years~~ == What happens to him here determines what his fate will be during that long stretch, and therefore is tremendously important from this viewpoint. What happens to him on this earth unrelated to this viewpoint is comparatively secondary. I gather from your book that the principal difference in your book between those who ^{were} ~~are~~ saved in the time of Noah ^{and} those who ~~are~~ ^{will} saved in the time of David, and those who are saved today seems to be that the earlier ones did not know the facts about Jesus' death and resurrection, while those today do. Yet I do not see how we can deny that there are many today who are ~~xxx~~ truly saved who have a minimal knowledge of theological facts ~~xx~~ or even of precise facts about Christ. On the other hand, ~~the scripture~~ Jesus said that Abraham saw His day and was glad and Peter said that the prophets testified beforehand of the sufferings of Christ and of the glory that should follow. Salvation does not depend on how much knowledge one has, though it is the duty of the Christian to get as clear an understanding and as full ^a knowledge of Christian truth as he can. It depends on a heart relationship with God which God has made possible through all the ages. Paul said that the law was a schoolmaster to bring men to Christ. ~~As~~ you say in your book the law was never intended as a means of salvation, but to show man his need. We all glorify God by carrying out ~~His righteous law~~ the great principles of His righteous law as fully as possible [recognizing when we do that He must enable us to do it]. We glorify Him also by carrying out those particular portions of His law that are meant for our particular period of time in His economy. Most of all we glorify Him by ~~xx~~ putting our faith in the provision