

“Thy Word is Truth”

A POCKET REFERENCE AND NOTE BOOK
FOR BIBLE AND DAWN STUDENTS
AND TEACHERS

BEING

A Classified Collection of Scriptures Upon
Various Subjects, Arranged for
Handy Reference

TO WHICH ARE ADDED

Some Scriptures bearing upon Bible “Times
and Seasons” together with several
charts illustrating the same

Also a table of Types and Symbols

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Publisher's Foreword

This little book is really a reprinting of three booklets. The first two were first printed in the year 1905, the third in 1908. These were used as handy references for colporteurs and Bible Students. Each of these booklets reprinted here have their own table of contents and retain the original style and page numbers.

The first, *THY WORD IS TRUTH*, carried no name of the compiler. However, the second page carried this note: "For Sale by M. R. Bond, Abington, Mass." This may have been the compiler or another Bible Student associated with the work.

The second booklet, *FEATURES OF THE PLAN OF GOD*, was compiled by Brother Kirkland of Allegheny, Pa. Brother J. A. Bohnet appears to be the publisher and other contributors are listed. Brother Bohnet was a Pilgrim servant in the later years of Pastor Russell's ministry. Some of his discourses appear in Convention Reports from 1906 onward.

The third booklet, *QUESTIONS ANSWERING QUESTIONS*, was compiled by A. B. Dabney of Lynchburg, Va. Letters from Brother Dabney to Brother Russell occur on Reprint pages 4798 and 5937.

This edition quotes scriptures according to the KJV. *Tower* references are annotated with Reprint pages. *Studies in the Scriptures* are cited with current page numbers.

We take pleasure in reprinting these early harvest work handbooks for Christians living in these latter days. For any references to the date 1914, we refer the reader to the Foreword to Volume 2 of *Studies in the Scriptures*. For all those who love the harmony and beauty of the holy Word, we commend this work with the admonition of 1 Thessalonians 5:21, to "prove all things; hold fast that which is good."

2013

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INSCRIPTION.

To our beloved brother Russell, whom the Lord has used to dispense the “Meat in due Season” to the “Household of Faith,” this collection of crumbs, gathered from the feast he has prepared, is gratefully inscribed, with the hope that it has been so arranged as to be of service in enabling even the youngest of the household to “Be ready always to give an answer” when questioned concerning the things we believe.

PREFACE.

GREETING: BELOVED IN THE LORD.

Those of you who already know and love the Dawn series and the Watch Tower will find in this little booklet nothing new; nothing which you will not at once recognize as gleanings from either Dawn or Tower.

While any who have not already studied the Bible with those helps will find all gleanings from them so backed and fortified by Bible verses, that they can but recognize the fact that we stand upon the "Firm Foundation" laid for our faith in "His Excellent Word."

In the arrangement of these subjects and quotations I have had in view two ends. First, to bring together, within a compass small enough to carry always with us, the strongest Scriptures upon such points as we are most likely to be questioned about. So that even those of us who lack time or ability to fix so much in our minds for ready repetition, may be able to answer convincingly, and to clinch our answer with a "Thus saith the Lord," whenever and wherever we may be questioned.

Second, I have aimed to arrange the Scriptures used so as to bring out certain truths *strongly*, hoping that some might thereby be led to enquire more earnestly "Whether these things be so."

Each subject is followed by a note stating in just what volume of Dawn or number of Tower, and at what pages, a full exposition of the subject may be found.

Blank pages are also provided, so that each may make such additions as they desire. And if the little book, as I send it out, shall be helpful to even a few of the Lord's people, I shall feel that the time spent in compilation has been well spent.

Your servant in Christ,

THE COMPILER.

KEY TO REFERENCES.

After each subject, and in two of the indexes, will be found references to A, E, Z, etc.

These letters are used to denote various of the publications of the Watch Tower Bible and Tract Society, as follows: A, B, C, D, E and F, denote in their order the six volumes of the Dawn series, S the tract on Spiritism, T the pamphlet “Tabernacle Shadows,” and Z Zion’s Watch Tower, the figures denoting years and pages, as follows: A, 263, would mean page 263 of Volume I of Dawn. E, 73, would mean page 73 of Volume V of Dawn, etc., while Z, ’00-91, would be page 91 of Zion’s Watch Tower of 1900, and Z, ’95-15, would be page 15 of Zion’s Watch Tower for 1895.*

* In this edition the reprint page occurs in brackets following the original *Tower* year and page number. The « mark indicates the noted page was reprinted from an earlier article. The » mark indicates the page was reprinted from a later article.

The references to Tract numbers are for issues of the *Old Theology Quarterly*. Many of these have been reprinted in *Harvest Gleanings* volume 1 and are noted in brackets with the page as in [HG289].

Italics in quoted Scripture are retained to indicate supplied words in the translated text. Bold is used for the compiler’s emphasis.

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THINGS IMPORTANT TO REMEMBER AS WE STUDY THE BIBLE.

1. Not only every class study, but also every time of private home study, should be prefaced by following the instructions found in

If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. (James 1:5.)

2. Having asked wisdom and understanding of God, we must study His Word with a mind willing to receive and believe whatever we find there, even though we find some things we have *not* believed before, and fail to find some which we have all our lives supposed were true.

To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. (Isa. 8:20.)

3. We *know* that God's Word cannot contradict itself. When, therefore, in our study we come upon seeming contradictions, we must search carefully for the clew that will harmonize the apparently contradictory passages. This we may always find if we follow the Scriptural injunction found in

Come now, and let us reason together, saith the LORD: (Isa. 1:18.)

Comparing spiritual things with spiritual. (1 Cor. 2:13.)

Rightly dividing the word of truth. (2 Tim. 2:15.)

4. We must note with special care *to* whom or *of* whom different passages are written; also to what period of time they refer. Much of the confusion of belief among God's true children arises because of a failure to notice these distinctions.

5. We must carefully distinguish between plain statements and figurative sayings, parables, types and symbols.

6. When we want *proof* we must compare Scripture with Scripture, instead of comparing Scripture with the traditions of men, expecting to find proof there.

IMPORTANCE OF SOUND DOCTRINE.

We often hear really good people, those who are church members and to some extent love the Lord, say: "Well, it does not make any difference *what* you believe, if you are only honest and do the best you know how." But a careful study of the following Scriptures will convince anyone that Our Lord and the Apostles thought differently:

Come now, and let us reason together, saith the LORD: (Isa. 1:18.)

To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. (Isa. 8:20.)

Jesus answered them, and said, My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. (John 7:16,17.)

But in vain they do worship me, teaching *for* doctrines the commandments of men. (Matt. 15:9.)

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: (Eph. 4:11-15.)

Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; (1 Tim 4:1.)

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

For he that biddeth him God speed is partaker of his evil deeds. (2 John 7-11.)

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. (Rom.16:17.)

But speak thou the things which become sound doctrine: (Titus 2:1.)

Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. (Titus 1:9.)

In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, (Titus 2:7.)

Till I come, give attendance to reading, to exhortation, to doctrine. (1 Tim. 4:13.)

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2 Tim. 2:15.)

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. (1 Tim. 4:6.)

Be not carried about with divers and strange doctrines. For *it* is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. (Heb. 13:9.)

But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: (1 Pet. 3:15.)

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. (2 Tim. 2:2.)

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. (1 Tim 4:15,16.)

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. (2 Tim. 4:2.)

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. (2 Tim. 1:13,14.)

All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works. (2 Tim. 3:16,17.)

And ye shall know the truth, and the truth shall make you free. (John 8:32.)

The truth must be sound doctrine, and if we are to be made free only when we know the truth, then surely it is of vast importance that we know the truth.

A,163; E,167; Z,'95-263 [R1892]; Z,'01-25.* [R2597«]

*See key to references, which follows preface.

THE RANSOM.

In arranging the texts on this subject only a few of the many contained in the Bible have been used. The object has been to use the *strongest* texts bringing out clearly three thoughts: 1. That man is ransomed *from death*. 2. That man is ransomed *by* the *blood* of Christ. 3. That the ransom extends to *all* men.

And we close with the Scripture statement that False teachers will deny that man is *bought* with the blood of Christ.

In studying this subject, or explaining it, "it is well to give emphasis to the meaning of the Greek words translated Ransom." There are two words, *Anti* and *Lutron*, and they signify a corresponding price.

Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, (Luke 1:68.)

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; (Ps. 103:4.)

For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he. (Jer. 31:11.)

And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. (Jer. 15:21.)

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. (Hos. 13:14.)

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: (Gal. 3:13.)

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Mark 10:45.)

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. (Heb. 9:12.)

For *there is* one God, and one mediator between God and men, the man Christ Jesus;

Who gave himself a ransom for all, to be testified in due time. (1 Tim. 2:5,6.)

In whom we have redemption through his blood, *even* the forgiveness of sins: (Col. 1:14.)

And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world. (1 John 2:2.)

For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. (1 Tim. 4:10.)

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (1 Cor. 6:20.)

Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

But with the precious blood of Christ, as of a lamb without blemish and without spot: (1 Pet. 1:18,19.)

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. (Acts 20:28.)

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; (Rev. 5:9.)

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. (2 Pet. 2:1.)

This subject is fully treated in A,149-172; E,421-486; Z,'96-248 [R2052]; Z,'97-31 [R2097]; Z,'98-373 [R2408]; Z,'01-180 [R2822].

RESTITUTION.

PROMISED.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21.)

COVENANT WITH ABRAHAM. BOTH HEAVENLY AND EARTHLY SEED DENOTED.

And the Angel of the LORD called unto Abraham out of heaven the second time,

And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (Gen. 22:15-18.)

COVENANT RENEWED TO ISAAC. HEAVENLY SEED ONLY DENOTED.

And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; (Gen. 26:1-4.)

COVENANT RENEWED TO JACOB. ONLY EARTHLY
SEED DENOTED.

And Jacob went out from Beersheba, and went toward Haran.

And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

And, behold, the LORD stood above it, and said, *I am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. (Gen. 28:10-14.)

PROMISED TO ISRAEL.

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen. 12:1-3.)

And the LORD said, Shall I hide from Abraham that thing which I do;

Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? (Gen. 18:17,18.)

But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: *I am* the LORD; and *there is* none else. (Isa. 45:17,18.)

Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away. (Isa. 51:11.)

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off. (Isa. 55:12,13.)

For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. (Isa. 66:22,23.)

At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. (Jer. 3:17,18.)

Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land. (Jer. 23:7,8.)

For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

And I will give them an heart to know me, that I *am* the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart. (Jer. 24:6,7.)

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim:

Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days. (Hos. 3:4,5.)

And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. (Joel 2:24-26.)

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD. (Ezek. 37:11-14.)

And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. (Ezek. 37:24,25.)

PROMISED TO OTHER NATIONS.

Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far *is* the judgment of Moab. (Jer. 48:47.)

But it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD. (Jer. 49:39.)

When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:

That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. (Ezek. 16:53-55.)

The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. (Matt. 12:41.)

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. (Matt. 11:21-24.)

Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. (Zeph. 3:8,9.)

For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. (Hab. 2:14.)

And the LORD shall be King over all the earth: in that day shall there be one LORD, and his name one. (Zech. 14:9.)

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. ...

A light to lighten the Gentiles, and the glory of thy people Israel. (Luke 2:10,32.)

In the foregoing texts we have found restitution promised, to the Israelites, Moabites, Elamites, Sodomites and Samaritans. To the people of Tyre, Sidon and Nineveh. To the "Kingdoms," to "All Nations," to "*All* the Earth." To the "Ends of the Earth." But lest this be not enough to convince us we have

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

And to this agree the words of the prophets; as it is written,

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. (Acts 15:14-17.)

which takes in all by any possibility left out before.
“The residue” of men.

SEE ALSO

For the Son of man is come to seek and to save that which was lost. (Luke 19:10.)

Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

And all flesh shall see the salvation of God. (Luke 3:5,6.)

That was the true Light, which lighteth every man that cometh into the world. ...

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! (John 1:9,29.)

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. (John 6:38,39.)

For since by man *came* death, by man *came* also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. (1 Cor. 15:21,22.)

And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. (Gal. 3:8.)

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: (Eph. 1:9,10.)

For this *is* good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.

For *there is* one God, and one mediator between God and men, the man Christ Jesus;

Who gave himself a ransom for all, to be testified in due time. (1 Tim. 2:3-6.)

And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world. (1 John 2:2.)

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. (2 Pet 3:13.)

We have given here a large number of texts showing clearly that Restitution is promised, but have used only about one-tenth of such texts, which are to be found in the Bible.

See C,256; A,149-172; E,139,140; Z,'97-229,
¶s 1, 2, 3, 4, 5 [R2195-6].

IS MAN MORTAL OR IMMORTAL?

And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Gen. 2:7.)

And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. (Gen. 2:16,17.)

And the serpent said unto the woman, Ye shall not surely die: (Gen. 3:4.)

God said “ye shall surely die.” Satan said “ye shall *not* surely die.” This is the *first* lie, and the one that is responsible for nearly all the false doctrines to-day.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. (Gen. 3:19.)

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (Rom. 5:12.)

For since by man *came* death, by man *came* also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. (1 Cor. 15:21,22.)

For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord. (Rom. 6:23.)

And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. (1 Cor. 15:45.)

Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish. (Ps. 49:12.)

The LORD preserveth all them that love him: but all the wicked will he destroy. (Ps. 145:20.)

For yet a little while, and the wicked *shall* not *be*: yea, thou shalt diligently consider his place, and it *shall* not *be*. (Ps. 37:10.)

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people. (Acts 3:22,23.)

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity.

All go unto one place; all are of the dust, and all turn to dust again. (Eccle. 3:19,20.)

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. (Ezek. 18:4.)

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died. (Gen. 7:21,22.)

Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. (Isa. 53:12.)

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: (2 Tim. 1:10.)

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen. (1 Tim. 6:16.)

Who will render to every man according to his deeds:

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: (Rom. 2:6,7.)

See A,184-187; E,383-404; Tract 38 [HG321], Z,'95-237 [R1877].

INTERMEDIATE STATE OF THE DEAD.

And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; ... (Deut. 31:16.)

But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he?

As the waters fail from the sea, and the flood decayeth and drieth up:

So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep. (Job 14:10-12.)

If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come. (Job 14:14.)

If I wait, the grave *is* mine house: I have made my bed in the darkness. (Job 17:13.)

For in death *there is* no remembrance of thee: in the grave who shall give thee thanks? (Ps. 6:5.)

The dead praise not the LORD, neither any that go down into silence. (Ps. 115:17.)

His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. (Ps. 146:4.)

For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. (Eccle. 9:5.)

Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. (Eccle. 9:10.)*

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. (Dan.12:2.)

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. (Acts 7:60.)

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

* See also Ps. 88:10-12; Isa. 38:18; Ps. 30:9; cf., Ps. 28:1; Job 14:21.

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

For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (1 Thess. 4:13-17.)

And saying, Where is the promise of his coming? for since **the fathers fell asleep**, all things continue as *they were* from the beginning of the creation. (2 Pet. 3:4.)

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. (1 Cor. 15:6.)

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished. (1 Cor. 15:16-18.)

Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. ...

For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. (Acts 2:29,34,35.)

We have here the positive assertion of Peter, that, though David had been dead and buried for centuries, he had *not* gone to Heaven. Verily our Father leaves no reason for doubt on the part of those who *search the scriptures* to know the truth.

But now is Christ risen from the dead, *and* become the first-fruits of them that slept. (1 Cor. 15:20.)

See E,353-381; S,19,20 [R2172]; Z,'95-237 [R1877]; Z,'97-231 [R2197]; Z,'01-29, 122 [R2599«, 2794].

ETERNAL PUNISHMENT. WHAT IS IT?

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely **die**. (Gen. 2:17.)

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for **dust thou art, and unto dust shalt** thou return. (Gen. 3:17-19.)

For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off. ...

For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. ...

But the transgressors shall be destroyed together: the end of the wicked shall be cut off. (Ps. 37:22,28,38.)

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the **soul** that sinneth, it shall die. (Ezek. 18:4.)

Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to **destruction**, and many there be which go in thereat: (Matt. 7:13.)

And these shall go away into everlasting punishment: but the righteous into life eternal. (Matt. 25:46.)

And it shall come to pass, *that* every soul, which will not hear that Prophet, shall be **destroyed** from among the people. (Acts 3:23.)

Who knowing the judgment of God, that they which commit such things are worthy of **death**, not only do the same, but have pleasure in them that do them. (Rom. 1:32.)

Wherefore, as by one man sin entered into the world, and death by sin; and so **death** passed upon all men, for that all have sinned: (Rom. 5:12.)

For the wages of sin *is* **death**; but the gift of God *is* eternal life through Jesus Christ our Lord. (Rom. 6:23.)

For to be carnally minded *is* **death**; but to be spiritually minded *is* life and peace. (Rom. 8:6.)

But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: (2 Cor. 1:9.)

Who shall be punished with **everlasting destruction** from the presence of the Lord, and from the glory of his power; (2 Thess. 1:9.)

Compare the Apostle's statement above, with

Whither shall I go from thy spirit? or **whither shall I flee from thy presence?**

If I ascend up into heaven, thou *art* there: **if I make my bed in hell, behold, thou *art* there.** (Ps. 139:7,8.)

See E,21, 193, 327-333, 387-388; Z,'00-101-109 [R2606-2612].

WHAT THEN ABOUT HELL?

In the Old Testament the only word translated by the English word “Hell” is “Sheol.” This word “Sheol” is used in the Old Testament 65 times. In 34 places it is translated “Grave” and “Pit,” in 31 places it is translated “Hell,” and in 3 of the 31 places, Ps. 55:15, Ps. 86:13, and Isa. 14:9, the margin explains that “Grave” is meant.

While in the other 29 the words “Grave” or “Pit” would make better sense than the word “Hell” with its generally understood meaning.

SOME TEXTS WHERE SHEOL IS TRANSLATED HELL.

For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. (Deut. 32:22.)

The wicked shall be turned into hell, *and* all the nations that forget God. (Ps. 9:17.)

The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. (Ps. 116:3.)

If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*. (Ps. 139:8.)

Her feet go down to death; her steps take hold on hell. (Prov. 5:5.)

Her house *is* the way to hell, going down to the chambers of death. (Prov. 7:27.)

Hell and destruction *are* before the LORD: how much more then the hearts of the children of men? (Prov. 15:11.)

Thou shalt beat him with the rod, and shalt deliver his soul from hell. (Prov. 23:14.)

Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.

Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. (Isa. 28:15-18.)

“In the New Testament, the Greek word *hades* corresponds exactly to the Hebrew word *sheol*. As proof see the quotations of the Apostles from the Old Testament, in which they render it *hades*. For instance, Acts 2:27, ‘Thou wilt not leave my soul in *hades*,’ is a quotation from Psalms 16:10, ‘Thou wilt not leave my soul in *sheol*.’”—*Hell Tract*, p.19 [R2600].

SOME TEXTS WHERE HADES IS TRANSLATED HELL.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. (Matt. 16:18.)

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: ... (Matt. 11:23.)

And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. (Luke 16:23.)

Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. (Acts 2:27.)

I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. (Rev. 1:18.)

And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. (Rev. 6:8.)

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death. (Rev. 20:13,14.)

“The Greek word *tartaroo* occurs but once in the New Testament, and is translated *hell*. It is found in”

For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; (2 Pet. 2:4.) — *Hell Tract*, p. 35 [R2603].

“The word *tartaroo*, used by Peter, very closely resembles *tartarus*, a word used in Grecian mythology as the name for a dark abyss or prison. But the word *tartaroo* seems to refer more to an act than to a place. The fall of the angels who sinned was from honor and dignity, into dishonor and condemnation, and the thought seems to be — ‘God spared not the angels who sinned, but *degraded them*, and delivered them into chains of darkness.’” — *Hell Tract*, p. 36 [R2603].

“There is one more Greek word used in the New Testament which is translated by our English word ‘Hell,’ the word ‘Gehenna.’ It is the Grecian mode of spelling the Hebrew words which are translated ‘the Valley of Hinnom.’ This valley lay just outside the city of Jerusalem, and served the purpose of sewer and garbage burner to that city. The offal, garbage, etc., were emptied there, and fires were kept continually burning to *consume* utterly all things deposited therein, brimstone being added to assist combustion and insure complete destruction. But a living thing was never cast into *gehenna*. The Jews were not permitted to torture any creature.” — *Hell Tract*, p. 23 [R2601].

So, then, *gehenna* was a type or illustration of the second death — final and complete destruction, from which there can be no recovery; for after that, “there remaineth no more sacrifice for sins,” but only “fiery indignation, which shall **devour** the adversaries.” (Heb. 10:26,27.) — *Hell Tract*, p.24 [R2601].

TEXTS WHERE GEHENNA IS TRANSLATED HELL.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. (Matt. 10:28.)

But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. (Luke 12:5.)

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. (Matt. 5:22.)

And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. (Matt. 5:30.)

And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. (Matt. 18:9.)

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Where their worm dieth not, and the fire is not quenched.

And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

Where their worm dieth not, and the fire is not quenched.

And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

Where their worm dieth not, and the fire is not quenched. (Mark 9:43-48.)

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. (Matt. 23:15.)

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (Matt. 23:33.)

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. (James 3:6.)

Perhaps no other scriptures are so frequently quoted in support of the doctrine of a Hell of eternal suffering as Luke 16:19-31.

THE PARABLE OF DIVES AND LAZARUS.

(Luke 16:19.)

“While this is admitted to be a parable, it is generally treated as if it were a literal statement. To regard it as a literal statement involves several absurdities; for instance, that the rich man went to hades because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus is blessed, not because he was good, or full of faith in God, but simply because he was poor and sick.”

“If this be interpreted literally, the only lesson to be logically drawn from it is that unless we are poor beggars full of sores, we will never enter into future bliss; and that if now we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment.”

“Again, the coveted place of favor is Abraham’s bosom; and if the whole statement is literal, the bosom must be literal, and surely would not hold very many of earth’s millions of sick and poor.”

“But why consider absurdities? As a parable, it is easy of interpretation. In a parable, the thing said is never the thing meant; as, for instance, in the parable of the wheat and tares, the Lord explained that *wheat* meant children of the kingdom, and *tares* the children of the devil; and similar classes in another parable were represented by sheep and goats. So in this parable, the rich man must represent a *class*, and Lazarus another *class*; and the parable as a lesson applies to these classes.”

“The Rich Man (Dives) represented the Jewish people, which up to, and at the time of the parable *‘fared sumptuously,’* as the special recipients of God’s favors and promises. As Paul said, the Jews had ‘much advantage every way, chiefly, because to them were committed the oracles of God’ (the Law and the Prophets). The promises to Abraham and David invested that people with royalty, as represented by the rich man’s *‘purple.’* The typical sacrifices of the law constituted them, in a typical sense, a ‘holy nation,’ represented by the rich man’s *‘fine linen’* —symbolic of righteousness.” (Rev. 19:8.)

“The Poor Man (Lazarus) represented the God-fearing people of other nations, debarred, until the close of the Jewish Age, from those blessings conferred upon Israel specially. As the linen represented Israel’s justification, so the sores represented moral defilement in this class, for whose justification no sin offering had at that time been made. They were not even typically cleansed, and had as yet no share in the rich promises of the kingdom, the *‘purple.’* They were, on the contrary, outcasts, strangers from Israel’s favors. (Eph. 2:11-13.) As to how these ate of the ‘crumbs’ of divine favor which fell from Israel’s table of bounties, and how they accounted themselves as companions of ‘dogs,’ the Lord’s conversation with the Syro-Phoenician woman, who was one of this class, explains.” (See Matt. 15:27.)

“But there came a change to both of these classes. The ‘rich man’ (the Jewish nation) died, ceased to exist as a nation, and as the national representatives of God’s favors, when those favors were taken from them (Matt. 21:43) and given to some, formerly outcasts.”

“The ‘rich man’ class was cast out of favor, into trouble. And from then till now, the Jews as a people have been in torment; yet are hindered by their law prejudices (as a great gulf) from accepting of Christ.

The ‘Lazarus’ class also died, or ceased from their former condition, and were received into the favor of God.” (Acts 10:28-35.) Accepting Christ, these thenceforth were received to Abraham’s bosom—that is, they were accepted as the true children of believing Abraham, and the true heirs of the promise made to him.” (See Gal. 3:16,29; Rom. 11:7-9,12-25.) Tract 53, “The Wages of Sin is Death” [R1087]. For detailed exposition of this subject see Pamphlet “What Say the Scriptures About Hell?”

THE TRINITY.

VERSES WHICH AT FIRST GLANCE SEEM TO TEACH THE DOCTRINE.

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made. (John 1:1-3.)

LITERAL TRANSLATION OF GREEK OF VERSES 1 AND 2.

“In **a** beginning was the Word, and the Word was with **The God**, and **a god** was the Word. The same was in **a** beginning with **The God**.”

I and *my* Father are one. (John 10:30.)

Compare above, to see *how* they are one, with

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. (John 17:20,21.)

Compare

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? (John 14:9.)

with

So God created man in his *own* image, in the image of God created he him; (Gen. 1:27.)

Compare

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (John 17:5.)
with

And the glory which thou gavest me I have given them; that they may be one, even as we are one: (John 17:22.)

Literal translation of

For in him dwelleth all the fulness of the Godhead bodily. (Col. 2:9.)

is "Because in him dwells all the fulness of the Deity bodily." For full explanation see E,71.

For there are three that bear record *in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth*, the spirit, and the water, and the blood: and these three agree in one. (1 John 5:7,8.)

The italicized words in these verses are admitted by all students to be spurious and are not to be found in the revised version.* Having examined the scriptures usually relied upon to prove the doctrine of the Trinity, let us now look at those against the doctrine.

VERSES SHOWING THE SUPERIORITY OF THE FATHER.

But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. (Mark 13:32.)

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. (John 5:19.).

Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. (John 14:28.)

For he hath put all things under his feet. But when he saith all things are put under *him, it is* manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. (1 Cor. 15:27,28.)

* With the spurious words removed, it will be seen that the *genuine* inspired language of 1 John 5:7,8 corroborates that *oneness* we see in John 10:30 with John 17:20-22.

VERSES, THE LITERAL TRANSLATION OF WHICH
SHOW THAT JESUS MADE NO CLAIM OF
EQUALITY WITH GOD.

Let this mind be in you, which was also in 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 men:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Phil. 2:5-8.)

The literal translation of the Greek is as follows:

“Let this disposition be in you, which was also in Christ Jesus,

Who, though being in God’s form, yet did not meditate a usurpation to be like God,

But divested himself, taking a bondsman’s form, having been made in the likeness of men;

And being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross.”

See Diaglott, and E, 79-82, and Z, 97-296 [R2228].

VERSES SHOWING THAT LIFE AND POWER WERE
NOT HIS TILL GIVEN BY THE FATHER.

For as the Father hath life in himself; so hath he given to the Son to have life in himself; (John 5:26.)

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. (Matt. 28:18.)

VERSES SHOWING THAT JESUS WAS CREATED.

Who is the image of the invisible God, the firstborn of every creature: (Col. 1:15.)

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; (Rev. 3:14.)

VERSES WHICH FLATLY CONTRADICT THE DOCTRINE.

There is one body, and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism,

One God and Father of all, who *is* above all, and through all, and in you all. (Eph. 4:4-6.)

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

Now a mediator is not *a mediator* of one, but God is one. (Gal. 3:20.)

For *there is* one God, and one mediator between God and men, the man Christ Jesus;

Who gave himself a ransom for all, to be testified in due time. (1 Tim. 2:5,6.)

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. (1 Cor. 8:4-6.)

See full explanation of this subject in E,54-82.

THE SECOND COMING OF CHRIST.

In all our study of God's Word we shall find no subject which can be of greater interest to the Church, nor one of which it is more important that our understanding be correct, than the subject of Our Lord's Return, the "Second Coming," of which He assured His disciples in

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. (John 14:3.)

Which promise was repeated by the Angels.

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:11.)

Three Greek words are used in reference to our Lord's return:

1. *Parousia*, which signifies *presence*.
2. *Epiphania*, which signifies *bright shining* or *manifestation*.
3. *Apokalupsis*, which signifies *revelment, uncovering, unveiling* (as of a thing previously present, but hidden).

If we keep in mind the different shades of meaning these words express, and give to each its proper significance in the texts where it is used, we shall get a much clearer view of the entire subject.

With this thought we give the following groups of texts.

In each of the following texts, the word “*coming*” is translated from the Greek “Parousia.”

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy **coming**, and of the end of the world? (Matt. 24:3.)

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the **coming** of the Son of man be. (Matt. 24:27.)

But as the days of Noe *were*, so shall also the **coming** of the Son of man be. (Matt. 24:37.)

And knew not until the flood came, and took them all away; so shall also the **coming** of the Son of man be. (Matt. 24:39.)

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his **coming**. (1 Cor. 15:23.)

For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his **coming**? (1 Thess. 2:19.)

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the **coming** of our Lord Jesus Christ with all his saints. (1 Thess. 3:13.)

And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the **coming** of our Lord Jesus Christ. (1 Thess. 5:23.)

Now we beseech you, brethren, by the **coming** of our Lord Jesus Christ, and *by* our gathering together unto him, (2 Thess. 2:1.)

Be patient therefore, brethren, unto the **coming** of the Lord. ...

Be ye also patient; stablish your hearts: for the **coming** of the Lord draweth nigh. (James 5:7,8.)

For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the **coming** of the Lord shall not prevent them which are asleep. (1 Thess. 4:15.)

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

And saying, Where is the promise of his **coming**? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. (2 Pet. 3:3,4.)

In the two following texts the word “Parousia” is translated “presence,” which is its correct rendering, and should have been used in *all* the preceding texts.

For *his* letters, say they, *are* weighty and powerful; but *his* bodily **presence** *is* weak, and *his* speech contemptible. (2 Cor. 10:10.)

Wherefore, my beloved, as ye have always obeyed, not as in my **presence** only, but now much more in my absence, work out your own salvation with fear and trembling. (Phil. 2:12.)

The following texts have the word “appearing” used in reference to our Lord’s return, and translated from the Greek “Epiphania.”

That thou keep *this* commandment without spot, unrebukeable, until the **appearing** of our Lord Jesus Christ: (1 Tim. 6:14.)

I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his **appearing** and his kingdom; (2 Tim. 4:1.)

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**. (2 Tim. 4:8.)

Looking for that blessed hope, and the glorious **appearing** of the great God and our Saviour Jesus Christ; (Titus 2:13.)

In this text we have both words, “Parousia,” translated “coming,” and “Epiphania,” translated “brightness.”

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the **brightness** of his **coming**: (2 Thess. 2:8.)

If “Parousia” were given its correct rendering (presence) the text would read, “shall destroy by the brightness of his presence.”

Apokalupsis is rendered *revealed*, *revelation*, *appearing*, *coming* and *manifestation*, in the following texts which relate to the Lord’s second *presence* and power and glory, as these shall be made known, — uncovered or revealed to the world. Many of these texts also show that when he shall thus be revealed, his Church will be with the Lord and be revealed or manifested at the same time and in the same manner.

For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be **revealed** in us. (Rom. 8:18.)

But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be **revealed**, ye may be glad also with exceeding joy. (1 Pet. 4:13.)

Who are kept by the power of God through faith unto salvation ready to be **revealed** in the last time. (1 Pet. 1:5.)

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be **revealed**: (1 Pet. 5:1.)

Every man's work shall be made manifest: for the day shall declare it, because it shall be **revealed** by fire; ... (1 Cor. 3:13.)

Here the reference evidently is to the testings of the Lord's people during the period of his presence in the end of the age. The Apostle's words thus agree with our Lord's prophecy of the same testings, saying that "...there is nothing covered, that shall not be **revealed**" — uncovered. (Matt. 10:26.)

For there is nothing covered, that shall not be **revealed**; neither hid, that shall not be known. (Luke 12:2.)

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the **revelation** of Jesus Christ; (1 Pet. 1:13.)

And to you who are troubled rest with us, when the Lord Jesus shall be **revealed** from heaven with his mighty angels, (2 Thess. 1:7.)

So that ye come behind in no gift; waiting for the **coming** of our Lord Jesus Christ: (1 Cor. 1:7.)

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the **appearing** of Jesus Christ: (1 Pet. 1:7.)

For the earnest expectation of the creature waiteth for the **manifestation** of the sons of God. (Rom. 8:19.)

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

Even thus shall it be in the day when the Son of man is **revealed**. (Luke 17:29,30.)

Our Lord's words in Matt. 24:36-39,

But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

But as the days of Noe *were*, so shall also the coming of the Son of man be.

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

and Paul's words in 1 Thess. 5:1-3,

But of the times and the seasons, brethren, ye have no need that I write unto you.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

show that the *world* will not be expecting His coming, and that when it has already taken place they will not know of it. While 1 Thess. 5:4,5

But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

declares that it shall *not* overtake the *Church* as a thief, and Dan. 12:8-10

And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

promises that when the time of the end comes the *wise* shall understand.

In Matt. 24:3

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? the disciples ask, “What shall be the sign of thy ‘Parousia’?” (presence) And in Matt. 24:4-14

And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many.

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

All these *are* the beginning of sorrows.

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake.

And then shall many be offended, and shall betray one another, and shall hate one another.

And many false prophets shall rise, and shall deceive many.

And because iniquity shall abound, the love of many shall wax cold.

But he that shall endure unto the end, the same shall be saved.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

and Luke 21:25,26,29-32

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. ...

And he spake to them a parable; Behold the fig tree, and all the trees;

When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Verily I say unto you, This generation shall not pass away, till all be fulfilled.

Jesus answers the question, telling by what signs the Church may know that the day and hour have come and He is present.

In 2 Pet. 3:3,4,

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

2 Tim. 3:1-5

This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away.

and Mark 13:19,20

For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

we have a description of the condition in which the World and the Nominal Church will be at the time of his presence (parousia).

Our Lord, in Luke 21:36

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

and Matt. 24:42,

Watch therefore: for ye know not what hour your Lord doth come.

Paul, in 1 Thess. 5:6,

Therefore let us not sleep, as *do* others; but let us watch and be sober.

and Peter, in 1 Pet. 4:7,

But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

all tell us that the attitude of the Church should be always an attitude of watching for his coming, and of prayer that he find us watching. While in Rev. 16:15

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. John declares that a blessing awaits those who heed the injunction to “watch.”

And it is those who *watch* and who *therefore* see the signs fulfilled and the conditions prevailing as foretold, and by that know of his presence (parousia), of whom Daniel spoke when he said, “The **wise** shall understand.” (Dan. 12:10.)

As we study this subject, or try to explain it to others, we must not omit the texts upon which those who look for the visible coming of our Lord chiefly rely, viz:

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:11.)

which they take to mean “Shall so come in like *form* as ye have seen him go.” Whereas the *manner* of his going was quietly, unnoticed and unknown, except by a *few* of his disciples.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (1 Thess. 4:16.)

Nearly all will admit that the “Trump of God” here spoken of is the same as the seventh trumpet of

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. (Rev. 11:15.)

It is said of all the angels to whom the seven trumpets of Revelation were given, "The first, the second, etc., angel sounded." Now, since neither the first, second, third, fourth, fifth nor sixth trumpets have been a literal trumpet and heard by the natural ear, why do they expect the seventh will be?

Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (1 Thess. 4:17.)

This verse can be readily understood if compared with

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: ... (1 Cor. 15:51,52.)

Which shows that after the Lord's parousia (presence) the saints shall no longer fall asleep as during the age, but be instantly changed, at their death, to spirit beings and caught up to meet the Lord.

And then shall they see the Son of man coming in the clouds with great power and glory. (Mark 13:26.)

Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. (Rev. 1:7.)

Probably in our small space no further comment will be needed on the two verses above, than to say that in both the word *see* is used in the sense of perceive.

See detailed treatment of this entire subject, Z,'98-259 [R2972»]; B,103-172, and Tract 52 [HG341], and Z,'02-51-56 [R2953-2957]; Z,'02-83-96 [R2971-2983].

THE MAN CHRIST JESUS.

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: (Rom. 1:3,4.)

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, (Gal. 4:4.)

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:14.)

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

And deliver them who through fear of death were all their lifetime subject to bondage.

For verily he took not on *him the nature of angels*; but he took on *him* the seed of Abraham.

Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

For in that he himself hath suffered being tempted, he is able to succour them that are tempted. (Heb. 2:14-18.)

This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. (John 1:30.)

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 men:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Phil. 2:6-8.)

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: ...

But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. (Rom. 5:12,15.)

For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, (Heb. 2:11.)

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (Rom. 8:3.)

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet: (Ps. 8:4-6.)

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. (Heb. 2:9.)

For since by man *came* death, by man *came* also the resurrection of the dead. (1 Cor. 15:21.)

For *there is* one God, and one mediator between God and men, the man Christ Jesus; (1 Tim. 2:5.)

See A,178-180; B,132-133; E,97-106, 285; Z,'96-120 [R1984].

SALVATION, WHAT? FOR WHOM?

HOW MANY WAYS TO BE SAVED?

This is the stone which was set at nought of you builders, which is become the head of the corner.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:11,12.)

Only *one way*, faith in Christ.

HOW MANY KINDS OF SALVATION?

For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. (1 Tim. 4:10.)

Salvation for *all*, *special* salvation for believers.

THE CHURCH'S SALVATION.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. (Rom. 5:1,2.)

For as many as are led by the Spirit of God, they are the sons of God. ...

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. (Rom. 8:14,17.)

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. (Phil.2:12.)

But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. (2 Thess. 2:13,14.)

Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (1 Pet. 1:3-5.)

THE WORLD'S SALVATION.

But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. (Rom. 5:15-18.)

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. (Heb. 9:28.)

And all flesh shall see the salvation of God. (Luke 3:6.)

For the grace of God that bringeth salvation hath appeared to all men, (Titus 2:11.)

For this *is* good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. (1 Tim. 2:3,4.)

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. (Rev. 12:10.)

See A,106,107; E,466-470; Z,'96-246 [R2051].

RESURRECTION.

A RESURRECTION PROMISED.

Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead. (Isa. 26:19.)

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. (Hosea 13:14.)

Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, (Ezek. 37:12,13.)

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: (John 11:24,25.)

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:28,29.)

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

For he is not a God of the dead, but of the living: for all live unto him. (Luke 20:37,38.)

SHOWING THAT SOME WILL RISE WITH SPIRITUAL BODIES AND SOME WITH EARTHLY BODIES.

But some *man* will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

But God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh *is* not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the glory of the terrestrial *is* another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly. (1 Cor. 15:35-49.)

RESURRECTION OF CHRIST.

He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. (Acts 2:31.)

That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. (Acts 26:23.)

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 the third day according to the Scriptures: (1 Cor. 15:3,4.)

But now is Christ risen from the dead, *and* become the firstfruits of them that slept. (1 Cor. 15:20.)

And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: (Rom. 1:4.)

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. (Acts 4:33.)

Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. (Acts 1:22.)

RESURRECTION OF THE CHURCH.

And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. (Luke 14:14.)

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

If by any means I might attain unto the resurrection of the dead. (Phil. 3:10,11.)

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (1 Thess. 4:16.)

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. (1 Cor. 15:23.)

Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. (Rev. 20:6.)

For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: (Rom. 6:5.)

THE GENERAL RESURRECTION.

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. (Acts 24:14,15.)

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:28,29.)

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. (Rev. 20:12,13.)

See Z,'95-188 [R1852]; Z,'01-121 [R2794]; F,693-729.

BAPTISM.

One Lord, one faith, one baptism, (Eph. 4:5.)

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. (Mark 1:4.)

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfill all righteousness. Then he suffered him. (Matt. 3:13-15.)

The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: (1 Pet. 3:21.)

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matt. 3:16,17.)

But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: (Mark 10:38,39.)

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. (Acts 1:5.)

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection: (Rom. 6:3-5.)

Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. (Col. 2:12.)

For as many of you as have been baptized into Christ have put on Christ. (Gal. 3:27.)

And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

For he mightily convinced the Jews, *and that* publicly, shewing by the scriptures that Jesus was Christ. (Acts 18:24-28.)

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard *this*, they were baptized in the name of the Lord Jesus. (Acts 19:1-5.)

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. (Acts 8:12,13.)

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. (Acts 10: 47,48.)

See Z,'96-125,126 [R1986-1987]; Z,'97-171 [R2166]; Z,'98-72, column 2 [R2273]; Z,'98-122, question 3 and answer [R2293-4]; Z,'99-13 [R2417]; E,209-216; F,421-456.

TWO HOPES CONTRASTED.

CENTRAL THOUGHT FOR BOTH.

But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: (1 Pet. 3:15.)

THE HOPE OF THE CHURCH.

For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. (1 Tim. 4:10.)

And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. (Heb. 3:5,6.)

And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world. (1 John 2:2.)

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. (Rom. 5:1,2.)

Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope; (1 Tim. 1:1.)

Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, (1 Pet. 1:3.)

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; (1 Pet. 1:13.)

For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; (Col. 1:5.)

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, (Eph. 1:18.)

Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (Col. 1:26,27.)

The Spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. (Rom. 8:16,17.)

It is a faithful saying: For if we be dead with *him*, we shall also live with *him*:

If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us: (2 Tim. 2:11,12.)

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (Rev. 3:21.)

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. ...

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. (Rev. 14:1,4.)

C,202, 206; Z,'95-237 [R1877].

THE HOPE OF THE WORLD.

And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. (Gen. 12:7.)

And there is hope in thine end, saith the LORD, that thy children shall come again to their own border. (Jer. 31:17.)

Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead. (Isa. 26:19.)

And to this agree the words of the prophets; as it is written,

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. (Acts 15:15-17.)

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:28,29.)

For since by man *came* death, by man *came* also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. (1 Cor. 15:21,22.)

Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. (Ezek. 37:12.)

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen. 12:2,3.)

And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands. (Isa. 65:21,22.)

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God. (Amos 9:14,15.)

But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*. (Micah 4:4.)

D,629; E,22, 373; Z,'95-207 [R4071»]; Z,'97-80-84 [R2120-2122].

THE HIGH CALLING.

WHAT IT IS.

Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

I press toward the mark for the prize of the high calling of God in Christ Jesus. (Phil. 3:13,14.)

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; (Heb. 3:1.)

Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, (2 Tim. 1:9.)

We pray always for you, that our God would count you worthy of *this* calling, and fulfill all the good pleasure of *his* goodness, and the work of faith with power: (2 Thess. 1:11.)

There is one body, and one Spirit, even as ye are called in one hope of your calling; (Eph. 4:4.)

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, (Eph. 1:18.)

For God hath not called us unto uncleanness, but unto holiness. (1 Thess. 4:7.)

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: (2 Pet. 1:10.)

For the gifts and calling of God *are* without repentance. (Rom. 11:29.)

God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good? (Num. 23:19.)

WHO ARE CALLED?

Have any of the rulers or of the Pharisees believed on him? (John 7:48.)

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. (Matt. 11:25.)

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; (1 Cor. 1:26,27.)

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? (James 2:5.)

For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. (1 Cor. 3:19.)

CALLED TO WHAT.

For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. (Rom. 8:29.)

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord. (2 Cor. 3:18.)

According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2 Pet. 1:3,4.)

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. (Phil. 3:20,21.)

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (1 John 3:2.)

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, (1 Cor. 15:49-51.)

CALLED FOR WHAT.

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

Know ye not that we shall judge angels? how much more things that pertain to this life? (1 Cor. 6:2,3.)

If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us: (2 Tim. 2:12.)

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (Rev. 3:21.)

But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. (Dan. 7:18.)

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. (Rev. 2:26,27.)

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth. (Rev. 5:9,10.)

And the angel of the LORD called unto Abraham out of heaven the second time,

And said, ...

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (Gen. 22:15-16,18.)

And if ye *be* Christ's, then are ye Abraham's seed and heirs according to the promise. (Gal. 3:29.)

A,203,222; C,205,210; E,395; Z,'95-249 [R1884]; Z,'96-68 [R3951»]; Z,'99-10,11 [R2415,2416]; Z,'00-53,188,189 [R2578, 2651,2652]; Z,'01-6-10 [R2753-2755]; E,175.

HEAVENLY PROMISES.

Notice that these are made *only* to the Church.

And these all, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that they without us should not be made perfect. (Heb. 11:39,40.)

And this is the promise that he hath promised us, *even* eternal life. (I John 2:25.)

And as we have borne the image of the earthy, we shall also bear the image of the heavenly. (1 Cor. 15:49.)

The Spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. (Rom. 8:16,17.)

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. (Luke 12:32.)

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. (John 14:1-3.)

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. (John 17:24.)

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (Rev. 3:21.)

According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2 Pet. 1:3,4.)

It is a faithful saying: For if we be dead with *him*, we shall also live with *him*:

If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us: (2 Tim. 2:11,12.)

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure. (1 John 3:2,3.)

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (2 Pet. 1:10,11.)

And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen. (2 Tim. 4:18.)

See B,207; C,220; E,25, 26, 145, 257; E,388, 410-411, 455-466; Z,'97-229 [R2196].

EARTHLY PROMISES.

Note that *none of these* are made to the Church.

And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

For all the land which thou seest, to thee will I give it, and to thy seed for ever.

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. (Gen. 13:14-17.)

Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited. (Ezek. 36:33-35.)

For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. (Jer. 30:3.)

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God. (Amos 9:14,15.)

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. (Ezek. 36:28-30.)

I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together:

That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it. (Isa. 41:18-20.)

And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD. (Isa. 65:21-25.)

And fields shall be bought in this land, whereof ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD. (Jer. 32:43,44.)

And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. (Ezek. 37:24,25.)

See A,228; Z,'95-206 [R4071»].

EARTHLY PROSPECTS OF THE CHURCH.

WHAT SHE MUST ENDURE.

Marvel not, my brethren, if the world hate you. (1 John 3:13.)

Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. (Isa. 48:10.)

Thou therefore endure hardness, as a good soldier of Jesus Christ. (2 Tim. 2:3.)

The disciple is not above *his* master, nor the servant above his lord.

It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? (Matt. 10:24,25.)

If the world hate you, ye know that it hated me before *it hated* you.

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. (John 15:18-20.)

Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you. (Matt. 5:11,12.)

And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

And ye shall be hated of all *men* for my name's sake. (Luke 21:16,17.)

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. (1 Pet. 4:12,13.)

But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. (Gal. 4:29.)

Yea, and all that will live godly in Christ Jesus shall suffer persecution. (2 Tim. 3:12.)

My brethren, count it all joy when ye fall into divers temptations; Knowing *this*, that the trying of your faith worketh patience.

But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. (James 1:2-4.)

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: (1 Pet. 2:21.)

Fear none of those things which thou shalt suffer: ... be thou faithful unto death, and I will give thee a crown of life. (Rev. 2:10.)

E,191, 235, 490; Z,'99-10 [R2415]; Z,'01-85-88 [R2776-2778].

WHAT SHE MAY ENJOY.

I will lift up mine eyes unto the hills, from whence cometh my help.

My help *cometh* from the LORD, which made heaven and earth. (Ps. 121:1,2.)

The LORD will give strength unto his people; the LORD will bless his people with peace. (Ps. 29:11.)

The blessing of the LORD, it maketh rich, and he addeth no sorrow with it. (Prov. 10:22.)

Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke *is* easy, and my burden is light. (Matt. 11:28-30.)

The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. (Isa. 29:19.)

Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: (1 Pet. 1:8.)

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed on *thee*: because he trusteth in thee. (Isa. 26:3.)

And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. (Mark 10:29,30.)

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. (Phil. 4:7.)

See Z,'95–153 [R1832]; Z,'01–24, 52 [2596«, 2760].

SINS: BLOTTED OUT? OR COVERED?

COVERED.

Blessed *is he* whose transgression *is* forgiven, *whose* sin *is* covered.

Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile. (Ps. 32:1,2.)

Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. (Ps. 85:2.)

Saying, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

Blessed *is* the man to whom the Lord will not impute sin. (Rom. 4:7,8.)

BLOTTED OUT.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you: (Acts 3:19,20.)

See Z,'97–226 [R2194].

THE JUDGMENT DAY.

“The term *judgment* signifies more than simply the rendering of a verdict. It includes the idea of a trial, as well as a decision based upon that trial. And this is true not only of the English word judgment, but also of the Greek word which it translates.

The term *day*, both in the Scriptures and in common usage, though most frequently used to represent a period of twelve or twenty-four hours, really signifies any definite or special period of time. Thus, for instance, we speak of Luther’s Day, Washington’s Day, and in Scripture read of the ‘day of salvation,’ the ‘day of trouble,’ etc.

While the Scriptures speak of a great judgment or trial day yet future, and show that the masses of mankind are to have their complete trial and final sentence in that day, they also teach that there have been other judgment days, during which certain elect *classes* have been on trial.

The first great judgment [trial and sentence] was at the beginning, in Eden, when the whole human race, as represented in its head, Adam, stood on trial before God. The result of that trial was the verdict — Guilty, disobedient, unworthy of life; and the penalty inflicted was death.

The Jewish Age was another Judgment Day, in which a class, spoken of in the Bible as the ‘House of Servants,’ was tried and judged.”

“The Gospel Age again is a Judgment Day, and in it the Church is being tried and its members one by one judged and sentenced as either worthy or unworthy of being joint heirs with Christ.”

After the resurrection, the whole race of mankind will be again tried. Not collectively in Adam this time, but each one individually, and each will be judged either worthy or unworthy of life, but it will be life as human beings, life upon the earth. To those judged worthy the sentence will be,

“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:” (Matt. 25:34.)

To those judged unworthy it will be, “Depart from me, ye cursed, into everlasting [destruction]” (Matt. 25:41; cf., Acts 3:23; Rev. 20:14, the second death.

SCRIPTURES SHOWING THAT THE COMING
JUDGMENT DAY IS A DAY OF BLESSING
RATHER THAN OF TERROR.

Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great.

Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision. (Joel 3:12-14.)

But the LORD shall endure for ever: he hath prepared his throne for judgment.

And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

The LORD also will be a refuge for the oppressed, a refuge in times of trouble. (Ps. 9:7-9.)

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice.

Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth. (Ps. 96:11-13.)

Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

Let the floods clap *their* hands: let the hills be joyful together

Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity. (Ps. 98:7-9.)

SCRIPTURES SHOWING THAT THE CHURCH IS
BEING JUDGED NOW.

And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. (John 9:39.)

Some men's sins are open beforehand, going before to judgment; and some *men* they follow after. (1 Tim. 5:24.)

For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God? (1 Pet. 4:17.)

SHOWING THAT THE CHURCH, WITH CHRIST,
IS TO JUDGE THE WORLD.

Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead. (Acts 17:31.)

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

Know ye not that we shall judge angels? how much more things that pertain to this life? (1 Cor. 6:2,3.)

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. (Jude 14,15.)

OTHER SCRIPTURES, SHOWING HOW MINUTE THE
WORK OF THE JUDGMENT DAY WILL BE.

For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. (2 Cor. 5:10.)

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. (Rom. 14:10.)

In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. (Rom. 2:16.)

For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil. (Eccle. 12:14.)

For the Father judgeth no man, but hath committed all judgment unto the Son: (John 5:22.)

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Rev. 14:7.)

See Z,'99-38, 41 [R2430, 2431]; Z,'01-37-46 [R2606-2612«]; A,137-147; F,395-419.

THE EARTH ABIDETH.

For ever, O LORD, thy word is settled in heaven.

Thy faithfulness *is* unto all generations: thou hast established the earth, and it abideth. (Ps. 119:89,90.)

The heaven, *even* the heavens, *are* the LORD'S: but the earth hath he given to the children of men. (Ps. 115:16.)

For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else. (Isa. 45:18.)

Who laid the foundations of the earth, *that* it should not be removed for ever. (Ps. 104:5.)

One generation passeth away, and *another* generation cometh: but the earth abideth for ever. (Eccle. 1:4.)

See Z,'02-83 [R2971].

PART II.

BIBLE "TIMES AND SEASONS."

THE CHART OF THE AGES.

In order to rightly understand the Bible it is necessary to have some knowledge of the subject of this chapter, to which end we give the chart on the following page, which is intended to illustrate how the Bible divides time. First, into "worlds," as shown by

Whereby **the world that then was**, being overflowed with water, perished: (2 Pet. 3:6.)

Who gave himself for our sins, that he might deliver us from **this present evil world**, according to the will of God and our Father: (Gal. 1:4.)

For unto the angels hath he not put in subjection **the world to come**, whereof we speak. (Heb. 2:5.)

where it speaks of the *world* that was, the present *world* and the *world* to come. These worlds are again divided into Ages. The "Patriarchal Age," the time when God dealt only with individuals, shown by

And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. (Gen. 12:7.)

And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. ...

And he went up from thence to Beer-sheba.

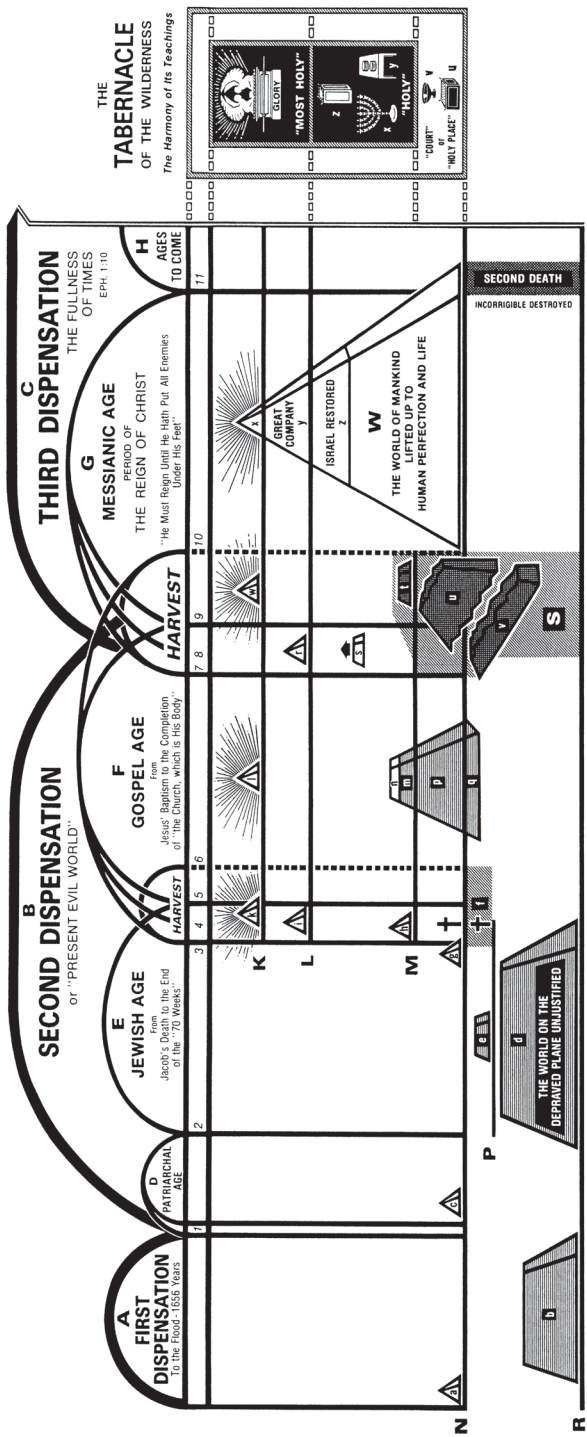
And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. (Gen. 26:17,23,24.)

And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.

And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. (Gen. 35:9,10.)

and other texts.

“Write Down the Vision and Make it Plain Upon Tables, That Everyone May Read it Fluently.” — HABAKKUK 2:2



The Jewish Age, the time when God dealt with the Jewish people, and with them only, shown by

And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians. (Ex. 6:7.)

You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. (Amos 3:2.)

and other Scriptures.

The Gospel Age, the time in which we live, shown by

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. (Matt. 4:23.)

And he said unto them, Go ye into all the world, and preach the gospel to every creature. (Mark 16:15.)

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:14.)

and other texts.

The Millennial Age, shown by

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. (Rev. 20:1-4.)

and many other texts.

The “ages to come,” after the Millennial, shown by

That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. (Eph. 2:7.)

Time is again divided by two Harvest periods, one closing the Jewish Age and opening the Gospel Age, and shown by

Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. (Matt. 9:37,38.)

Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. (John 4:35.)

and other texts.

The other closing the Gospel Age and opening the Millennial Age, and shown by

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. ...

The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. (Matt. 13:30,39.)

and other texts.

The varied work of these several divisions is also clearly marked in the Scriptures.

The selecting, in the Patriarchal Age, of one man (Abraham), through whom to bless all the nations of the earth, is shown by

And the LORD said, Shall I hide from Abraham that thing which I do;

Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? (Gen. 18:17,18.)

and other Scriptures.

The twofold work of the Jewish Age, first the picturing in types and symbols, for our instruction, the entire plan of salvation, is shown by

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. (1 Cor. 10:11.)

and second, the trial and development of a "House of Servants," shown by

And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; (Heb. 3:5.)

and by the entire eleventh chapter of Hebrews.

The work of the Gospel Age, namely, the development of a House of Sons, the taking out a people for His name, the perfecting of the saints, the body of Christ, and the preaching of the Gospel for a witness, is shown by

But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. (Heb. 3:6.)

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. (Acts 15:14.)

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: (Eph. 4:11,12.)

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:14.)

and other texts.

The work of the Jewish Harvest, gathering the true-hearted Israelites into the Garner of the Gospel Church, and burning the chaff of merely nominal Israel in the fire of affliction, is shown by

Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. (Luke 3:17.)

and other texts.

The work of the Gospel Harvest, the separation of God's true Church from merely nominal Christians, is shown by

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. (Matt. 13:30.)

and other texts.

While the work of the Millennial Age is shown by

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. (Acts 15:16,17.)

For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. (Rom. 14:11.)

For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. (Hab. 2:14.)

And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. (Heb. 8:11; *see also*, Jer. 31:33,34.)

For full and detailed explanation of the work of the different periods see A, B and C.*

* These features of the chart, together with its remaining features, the several horizontal lines, the perfect and imperfect large and small pyramids, and the outline of the tabernacle, will be found fully explained in A, pp. 219-244.

CHRONOLOGY OF THE BIBLE.

SHOWING WHERE 6000 YEARS FROM CREATION ENDS.

FROM CREATION TO FLOOD.

And Adam lived an hundred and thirty years, and begat <i>a son</i> in his own likeness, after his image; and called his name Seth: (Gen. 5:3.)	130	years.
And Seth lived an hundred and five years, and begat Enos: (Gen. 5:6.)	105	“
And Enos lived ninety years, and begat Cainan: (Gen. 5:9.)	90	“
And Cainan lived seventy years, and begat Mahalaleel: (Gen. 5:12.)	70	“
And Mahalaleel lived sixty and five years, and begat Jared: (Gen. 5:15.)	65	“
And Jared lived an hundred sixty and two years, and he begat Enoch: (Gen. 5:18.)	162	“
And Enoch lived sixty and five years, and begat Methuselah: (Gen. 5:21.)	65	“
And Methuselah lived an hundred eighty and seven years, and begat Lamech: (Gen. 5:25.)	187	“
And Lamech lived an hundred eighty and two years, and begat a son:		
And he called his name Noah, (Gen. 5:28,29.)	182	“
And Noah <i>was</i> six hundred years old when the flood of waters was upon the earth. (Gen. 7:6.)	600	“
Total	1656	“

FROM THE CREATION TO THE DAY THE FLOOD WAS DRIED UP.

And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. (Gen. 8:13.)

FROM THE FLOOD TO THE COVENANT WITH ABRAHAM,
AT THE DEATH OF TERAH.

These <i>are</i> the generations of Shem: Shem <i>was</i> an hundred years old, and begat Arphaxad two years after the flood: (Gen. 11:10.)	2	years.
And Arphaxad lived five and thirty years, and begat Salah: (Gen. 11:12.)	35	“
And Salah lived thirty years, and begat Eber: (Gen. 11:14.)	30	“
And Eber lived four and thirty years, and begat Peleg: (Gen. 11:16.)	34	“
And Peleg lived thirty years, and begat Reu: (Gen. 11:18.)	30	“
And Reu lived two and thirty years, and begat Serug: (Gen. 11:20.)	32	“
And Serug lived thirty years, and begat Nahor: (Gen. 11:22.)	30	“
And Nahor lived nine and twenty years, and begat Terah: (Gen. 11:24.)	29	“
And the days of Terah were two hundred and five years: and Terah died in Haran. (Gen. 11:32)	205	“
Total	427	“

FROM COVENANT TO GIVING OF THE LAW.

And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. (Gal. 3:17.)

Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

It *is* a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations. (Ex. 12:40-42.) 430 years.

FROM EXODUS TO DIVISION OF THE LAND.

And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with a high hand in the sight of all the Egyptians. (Num. 33:3.)

And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. (Num. 10:11,12.)

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1 1 5

And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men *were* heads of the children of Israel. (Num. 13:3.)

Forty years old *was* I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old. (Joshua 14:7-10.)

45 years.

Total 46 “

THE PERIOD OF THE JUDGES.

And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet. (Acts 13:19,20.)

450 years.

THE PERIOD OF THE KINGS.

And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. (Acts 13:21.) 40 years.

Thus David the son of Jesse reigned over all Israel.

And the time that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem. (1 Chron. 29:26,27.) 40 “

And Solomon reigned in Jerusalem over all Israel forty years. (2 Chron. 9:30.) 40 “

So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess. (2 Chron. 12:13.) 17 “

Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

He reigned three years in Jerusalem. His mother's name also *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam. (2 Chron. 13:1,2.) 3 “

And Asa slept with his fathers, and died in the one and fortieth year of his reign. (2 Chron. 16:13.) ... 41 “

And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi. (2 Chron. 20:31.) 25 “

Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead. ...

Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. (2 Chron. 21:1,5.) 8 “

And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* Athaliah the daughter of Omri, (2 Chron. 22:1,2.) 1 years.

But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

And he was with them hid in the house of God six years: and Athaliah reigned over the land. (2 Chron. 22:10-12.) 6 “

Joash *was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beersheba. (2 Chron. 24:1.) 40 “

Amaziah *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem. (2 Chron. 25:1.) 29 “

Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem. (2 Chron. 26:3.) 52 “

Jotham *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok. (2 Chron. 27:1.) 16 “

Ahaz *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father: (2 Chron. 28:1.) 16 “

Hezekiah began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah. (2 Chron. 29:1.) 29 “

Manasseh *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: (2 Chron. 33:1.) 55 “

Amon <i>was</i> two and twenty years old when he began to reign, and reigned two years in Jerusalem. (2 Chron. 33:21.)	2	“
Josiah <i>was</i> eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. (2 Chron. 34:1.)	31	“
Jehoiakim <i>was</i> twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did <i>that which was</i> evil in the sight of the LORD his God. (2 Chron. 36:5.)	11	“
Zedekiah <i>was</i> one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. (2 Chron. 36:11.)	11	“
Total	513	“

The reign of this last king was followed by the 70 years’ desolation of the land, as prophesied by

And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years. (Jer. 25:11.)

A return to their own land was promised at the end of the 70 years.

For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. (Jer. 29:10.)

And that the 70 years ended in the first year of Cyrus, is shown by

Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up. (2 Chron. 36:22,23.)

while it is well established by secular history that the first year of Cyrus was 536 years before the date known as A.D. 1.

We have then clearly and plainly stated the following figures:

FROM THE CREATION OF ADAM.

To the end of the flood	1656	years.
Thence to the covenant with Abraham	427	“
Thence to the Exodus and the giving of the Law	430	“
Thence to the division of Canaan	46	“
The period of the Judges	450	“
The period of the Kings	513	“
Period of the desolation	70	“
Thence to A.D. 1	536	“
Total	4128	“

To determine how long after A.D. 1 the 6000 years ends we have only to take 4128 from 6000, which leaves us 1872, so that we can see readily that the 6000 years would close with the opening of 1873.

For full Bible Chronology see B,33-72.

“THE TIMES OF THE GENTILES.”

When the disciples questioned the Lord concerning when His kingdom should be established, He told them of a number of things that must come *before* that time. One of these, which we are about to examine, is found in

...for there shall be great distress in the land, and wrath upon this people.

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. (Luke 21:23,24.)

“Our Lord’s words, ‘until the *times* of the Gentiles be *fulfilled*,’ imply that the times of the Gentiles must have a definitely appointed limit; because an unlimited, indefinite period could not be said to be *fulfilled*. So, then, Gentile rule had a beginning, will last for a *fixed time*, and shall end at the time appointed.” — [*Dawn*, vol. 2, p. 78.]

And our object in this chapter is to show how clearly and simply both the beginning and the ending of this fixed time is shown by the Scriptures.

Zedekiah was the last Jewish king, and to him came the words of the prophet,

And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end,

Thus saith the Lord GOD: Remove the diadem, and take off the crown: this *shall not be* the same: exalt *him that is* low, and abase *him that is* high.

I will overturn, overturn, overturn, it: and it shall be no *more*, until he come whose right it is; and I will give it *him*. (Ezek. 21:25-27.)

This prophecy was fulfilled at the beginning of the 70 years' captivity.

When Jerusalem was laid in ruins by Nebuchadnezzar's army, and though rebuilt in the first year of Cyrus,

Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up. (2 Chron. 36:23.)

remained, as it has ever since, under Gentile rule.

Jerusalem then *began* to be “Trodden under foot of the Gentiles” 70 years *before* the first year of Cyrus. We know that the first year of Cyrus was 536 B.C., and if Gentile rule, or “Gentile Times,” began 70 years earlier, we have 606 B.C. as the *beginning* of the Gentile Times, which must be *fulfilled* before our Lord's kingdom is established upon earth.

To find the duration of these “Times” we turn to

And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. (Lev. 26:17,18.)

and

Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. (Lev. 26:28.)

So we find that there are to be seven times during which “They that hate you (Gentiles) shall reign over you.”

This brings us to the question, How long a period is meant by the words “a time”? and here, too, we shall find that Scripture interprets itself. We turn first to

This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:

That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. ...

All this came upon the king Nebuchadnezzar. ...

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation: (Dan. 4:24,25,28,34.)

The madness of Nebuchadnezzar, which in his dream was foretold to endure for “seven times,” really lasted seven years, so that Scripture itself interprets the phrase “seven times” to mean seven years.

But since, in the case of Israel’s seven times of punishment under Gentile rule, we know that it did not end in seven years, we must conclude that the time in that prophecy was symbolic time, namely, a year for a day. By this method we should see that Israel’s seven times were seven symbolic years, each composed of 360 year days, so that seven times would be 7 X 360 years, or a period of 2520 years.

But we must not count time a year for a day unless we have Scriptural authority for doing so, and again we turn to

Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. (Ezek. 4:4-6.)

and

And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.

After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise. (Num. 14:33,34.)

Here we have our authority for counting a year for a day, but we will go still further, and find Scriptural authority for interpreting the expression “Time,” or “Times,” as a period of 360 year days.

We turn to

And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end. (Dan. 7:24-26.)

and

And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. (Dan. 12:7.)

These prophecies are well known to refer to the dark ages preceding the reformation, and were a period of 1260 years of literal time, or three and a half symbolic time. “A time, times, and a half,” Dan. 12:7. Let us also see

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. (Rev. 12:14.)

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months. (Rev. 13:5.)

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days. (Rev. 12:6.)

Here we find the same thing, the supremacy of the Romish Church, referred to in three different places, and the time of its power differently expressed in each. In one, as a time, times, and half a time; in the next, as forty and two months; and again, as 1260 days, which we know is just a day for a year of its actual duration. It seems plain then that we are right in stating that the Gentile Times are a period of 2520 years, and since it is evident that they began in 606 B.C., it seems equally evident that the year in which they close will be A.D. 2520 less 606, or A.D. 1914. See B,73-102.

ISRAEL'S DOUBLE

AND ITS SIGNIFICANCE.

In our study of the Chart we saw that the Millennial, or Kingdom Age, would begin at the close of the Gospel Age. We also found that the Gospel Age *began* with the closing of the Jewish Age. In this chapter we will examine certain Scriptures that clearly indicate the length of the Gospel Age. First, we turn to

Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. ...

And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things. (Jer. 16:14,15,18.)

“‘And first [before the favor will come] I will recompense their iniquity and their sin *double*.’ The Hebrew word here rendered ‘double’ is *mishneh*, and signifies a second portion, a repetition.” B, 218.

We know that from the death of Jacob the children of Israel were God’s chosen and favored people, but he declares in the verses just quoted that a time will come when his favor will cease and for an equal time they will have no favor with God. If, then, we can find just when their time of favor ceased, and just how long it was, we shall be able to find not only where the double will begin, but also where it will end. If, then, we turn to two scriptures found in

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. ...

Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee; (Zech. 9:9,12.)
and

O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord. (Matt. 23:37-39.)

we find that these two passages taken together indicate the time when God's favor ceased. Our Lord's words, "Behold, your house is left unto you desolate," show the casting off, and the prophet, referring to this very occurrence, says, "*to-day* I declare I will render you double," showing that here the double is to begin.

Our next step is to learn if the Scripture clearly shows the exact length of Jewish favor.

We find from

Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. (Ex. 12:40,41.)

that from the giving of the covenant to the exodus from Egypt was 430 years.

From

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran. (Gen. 12:3,4.)

we learn that Abraham at the giving of the covenant was 75 years old.

From then to Isaac's birth

And Abraham was an hundred years old, when his son Isaac was born unto him. (Gen 21:5.) 25 years.

Then to Jacob's birth

And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them. (Gen. 25:26.) 60 “

Thence to Jacob's death

And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. (Gen. 47:28.) 147 “

Total from covenant to Jacob's death, 232 “

From Jacob's death to the Exodus then would be the difference between 430 and 232, which is 198.

Period from Jacob's death to the Exodus. 198 years.
 Israel in the wilderness 40 “
 To the division of Canaan 6 “
 Period of the Judges 450 “
 Period of the Kings 513 “
 Period of the Desolation 70 “
 From the first year of Cyrus to A.D. 1 536 “

Total from Jacob's death to A.D. 1. 1813 “

From A.D. 1 to the crucifixion at the Passover in the Spring of A.D. 33 — full years, Jewish Ecclesiastical time 32 “

Total period of Israel's waiting for the kingdom, —
 under divine favor and recognition, 1845 “

If, then, Israel had enjoyed 1845 years of favor up to A.D. 33, and if there began the disfavor to last another 1845 years, it is clear that the double must have ended in 1878. And one proof of the correctness of these figures is the fact that in 1878 the “Berlin Congress of Nations” was held, in which Lord Beaconsfield (a Jew)

was the central figure and took the leading part, and by the amendment of Turkish laws the condition of the Jews residing in Palestine was greatly bettered, as well as the privilege extended to others to locate there and hold real estate.

But we must remember that the year 1878 was but the turning point of returning favor to Fleshly Israel. We have already learned from our study of "The Times of the Gentiles," that Jerusalem and its people will continue to be trodden down — controlled and oppressed by the Gentiles, *until* the "Times of the Gentiles be fulfilled," and hence, though favor was due and began in 1878, the Jew will not be received back into *full favor* until A.D. 1914, a period of 37 years, corresponding exactly to the time of their fall, which, though begun in A.D. 33, was not complete until the fall of Jerusalem in A.D. 70.

Having found Scriptural evidence of the beginning and close of Israel's Double, let us turn to some texts that will show that the Gospel Age will close at the same time and the Millennial Age begin.

That the work of the Gospel Age is going on during the time of Israel's disfavor we know, but still let us read

And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

And to this agree the words of the prophets; as it is written,

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: (Acts 15:13-16.)

and

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

For this *is* my covenant unto them, when I shall take away their sins. (Rom. 11:25-27.)

These both declare that the work of the Gospel Age, the taking of a people from among the Gentiles, is to be done during the time of Israel's disfavor or blindness, but that when that is accomplished, blindness will depart from Israel, favor be returned to them, and "all Israel be saved."

Now, one more prophecy concerning the double,

Comfort ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*. (Isa. 40:1-5.)

Could anything more clearly show that with the end of Israel's double Millennial work will begin.
See B,201-245.

“THE TIME OF THE END.”

And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed. (Dan. 11:35.)

But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. (Dan. 12:4.)

The shield of his mighty men is made red, the valiant men *are* in scarlet: the chariots *shall be* with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. (Nahum 2:3,4.)

Daniel’s “Time of the End,” and Nahum’s “day of His preparation,” refer to the same thing, a period of 115 years, during which “many shall run to and fro, and knowledge shall be (rapidly) increased.” Here, also, both history and prophecy convince the careful student that this period began in 1799 and will close in 1914. For full and detailed explanation of these prophecies, with historical references, see *Dawn*, vol. 3, p. 23.

Another prophecy stating fixed lengths of time is found in

And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. (Dan. 12:7).

Ended in 1799 with the fall of the Papal Hierarchy.

And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. (Dan. 12:8-11.)

Ended in 1829, where the Miller Movement began.

Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days. (Dan.12:12.)

Ended in 1874. See C,23-94.

THE CLEANSING OF THE SANCTUARY.

Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. (Dan. 8:13,14.)

These 2300 days (or years) began 454 B.C., and ended 1846 A.D. For work of Cleansing see C,95-120.

ANTICHRIST, THE MAN OF SIN, ETC.

Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (2 Thess. 2:3,4.)

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even him, whose coming is after the working of Satan with all power and signs and lying wonders. (2 Thess. 2:8,9.)

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. ...

I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. ...

I beheld, and the same horn made war with the saints, and prevailed against them; (Dan. 7:8,11,21.)

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. (Dan. 11:31.)

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) (Matt. 24:15.)

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. (Dan. 11:36,37.)

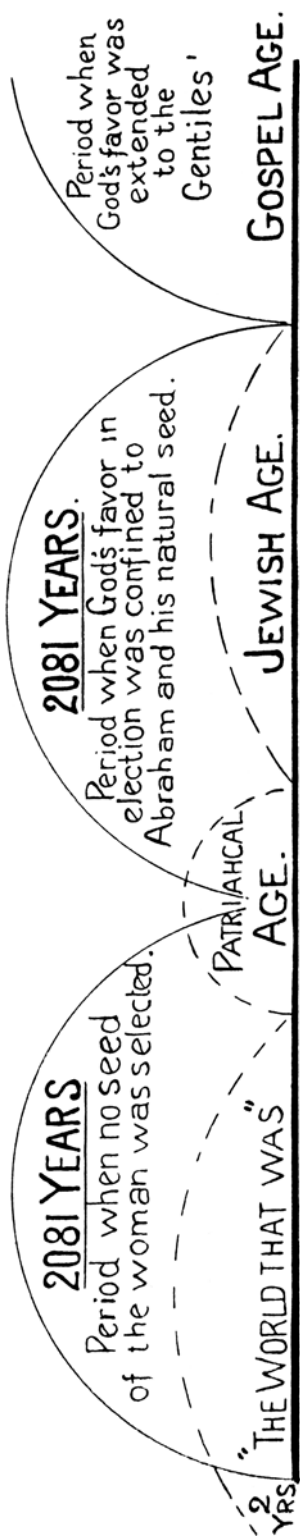
Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. (1 John 2:18.)

The name Antichrist has a twofold significance; the first is against (*i.e.*, in opposition to) Christ; the second significance is *instead* (*i.e.*, a counterfeit) of Christ.

As *The Christ* consists of the true Lord and the true church, so Antichrist (the counterfeit) consists of a false Lord and an apostate church. A close study of both prophecy and history gives convincing evidence that everything mentioned in the above texts by the prophets, the apostles and our Lord himself, was fulfilled in the Papal Hierarchy even to the time of its power.

For full and detailed explanation see B, pp.267-361.

DIAGRAM NO. 1.



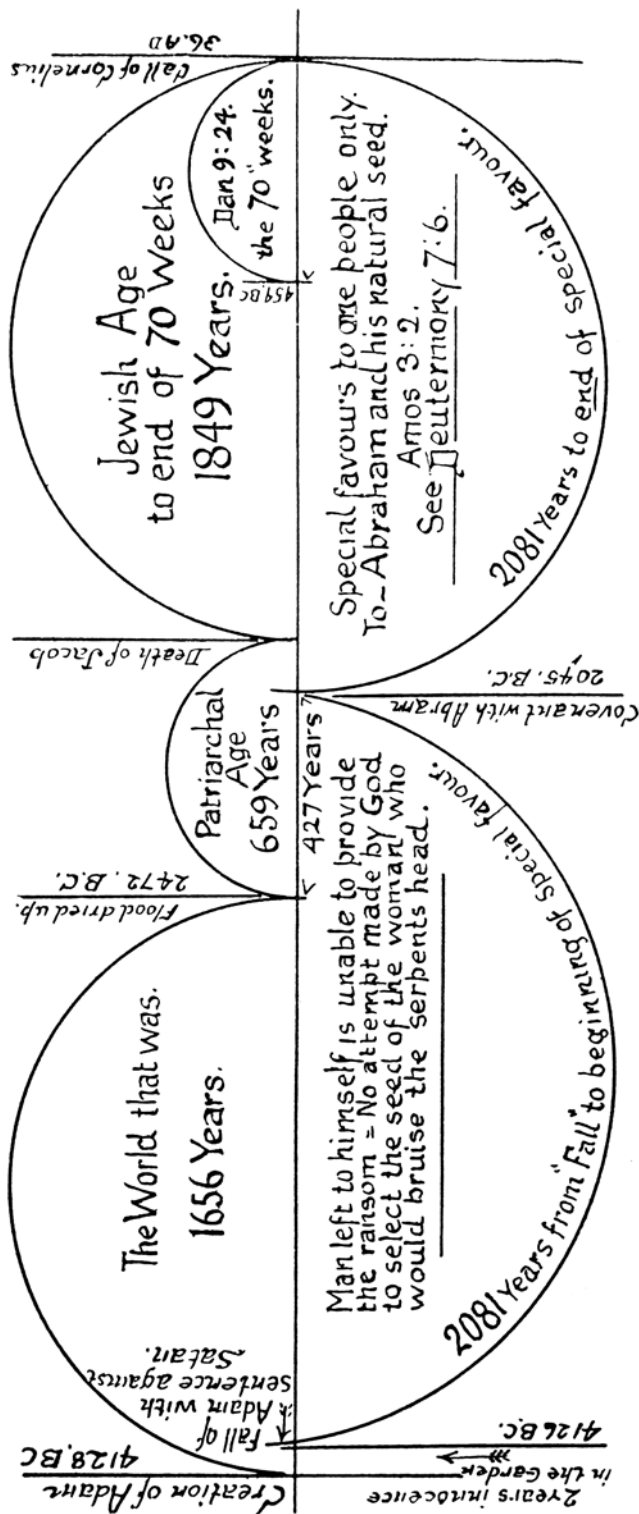
DIAGRAMS.

The following diagrams, copied by permission, from Z.W.T., Nov. 15, 1904 [R3459], will be both interesting and helpful in gaining a clear understanding of how carefully certain times and certain events have been marked so that the careful student of the inspired Word might be able to *understand* as promised in Dan. 12:10.

"The lesson of the accompanying diagrams is that no such *parallels* would be possible were a single one of our prominent dates altered."

DIAGRAM NO 1. shows that the period from the time of the Fall to A.D. 36, 4162 years, was marked exactly at its center by the Oathbound Covenant made to Abraham, "In thee and in thy seed shall all the families of the earth be blessed."

DIAGRAM NO. 2.



MATHEMATICAL DEMONSTRATION OF DIAGRAM 2.

(*See Dawn, vol. II, pp. 42-54.*)

Creation to the Flood	1656	years.
Patriarchal Age (<i>i.e.</i> , Flood to Death of Jacob)	} 427	“
Jewish Age to End of Favor, A.D. 36	1849	“
	4164	“
Less “Innocent Years”	2	“
	4162	“
The middle of the period, viz., one-half	2081	“

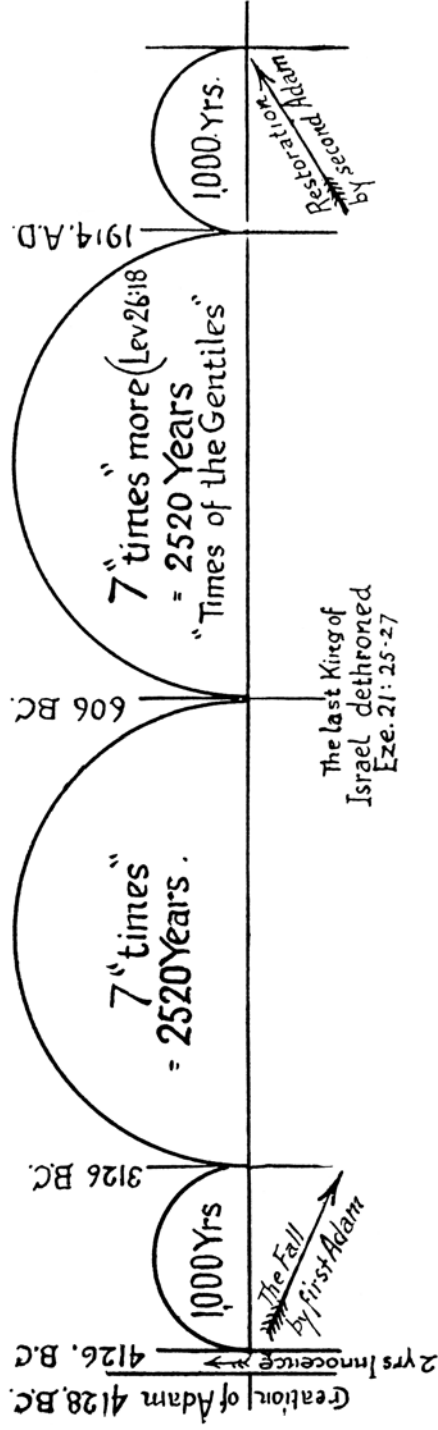
I. PERIOD.

Creation to the Flood	1656	“
Flood to Covenant	427	“
Creation to Covenant	2083	“
Less years of innocence	2	“
	2081	“

II. PERIOD.

From Abraham to the Law	430	“
Israel in the Wilderness	40	“
To the division of Canaan	6	“
Period of the Judges	450	“
Period of the Kings	513	“
Period of the Desolation	70	“
Period thence to A.D. 1	536	“
Period thence to A.D. 36	36	“
	2081	“

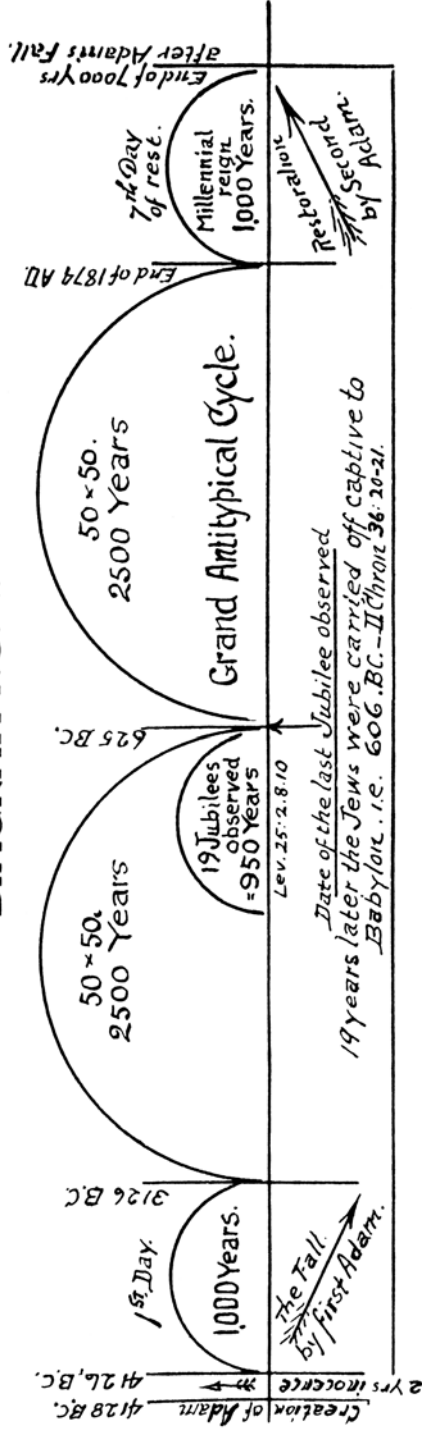
DIAGRAM NO. 3.



"DIAGRAM NO. 3. This diagram pre-supposes that in the divine plan the day of Adam (Gen. 2:17) and the 'day of Christ' were each one thousand years long: as the Apostle declares, 'a day with the Lord is a thousand years,' and views the Millennium as beginning with the

end of 'Gentile Times,' October, 1914, and shows that the intervening space, 5040 years, is exactly twice 'seven times'; and more than this, it marks the turning point as B.C. 606, as well as the ending point A.D. 1914."

DIAGRAM NO. 4.



"DIAGRAM No. 4 in some particulars resembles No. 3, yet it is quite different as a whole. It views matters from another Scriptural standpoint, taking A.D. 1874

for the date of the Millennium, as shown by the Jubilee cycles and various other prophecies." See *Dawn*, vol. II, chap. 6, and vol. III, chap. 5.

PART III.

TYPES, SYMBOLS, PARABLES, ETC.

TABERNACLE TYPES.

Since this subject is so exhaustively treated in the pamphlet "Tabernacle Shadows," we only purpose here to state with the greatest possible brevity the principal *types*, that they may be always with us for ready reference:

The Camp of Israel was a type of the world in sin.

The Court, type of the condition of justification.

The Holy Place, type of the condition of consecration.

The Most Holy, type of heavenly conditions.

The Tribe of Levi, type of justified believers.

The Priesthood, type of consecrated believers.

High Priest, type of Christ.

The White Linen, type of the righteousness of Christ.

Scarlet Embroidery, type of the blood of sacrifice.

Blue Embroidery, type of faithfulness.

Purple Embroidery, type of royalty.

Gold, type of the divine nature.

Silver, type of the truth.

Copper (or brass), type of perfect human nature.

Wood, type of fallen human nature.

Gate to the Court, type of Christ, the only *way* by which to obtain justification.

Door of Holy Place, type of death of human *will*.

Vail of Holy of Holies, type of actual death of human nature.

Wooden Posts in Copper Sockets, type of imperfect human beings with a standing of justification.

Linen Curtain held by Silver Hooks to Posts, type of the fact that only by the aid of the truth the righteousness of Christ may be held on to by imperfect human beings.

Door Posts covered with Gold, but set in Copper Sockets, type of consecrated believers, who, though begotten to the Divine Nature, still hold this treasure in earthen vessels.

Posts at the Vail covered with Gold and set in Silver Sockets, type of the fact that those who enter through the vail have become in very truth partakers of the Divine nature.

Oil, type of the Holy Spirit.

Table of Shew-bread, type of the Church holding forth the Word of Life.

Candlestick, type of the Church as the light of the world.

The Golden Altar, type of the Church in her present sacrificing condition.

The Ark, type of the Christ head and body.

Shekinah, type of Jehovah as the light of the universe.

Mercy Seat, type of God's justice.

Cherubim, type of Jehovah's love and power.

Aaron's Rod, type of the elect character of the Church as members of the royal priesthood.

Golden Pot of Manna, type of immortality of the Church.

Day of Atonement, type of Gospel Age.

Bullock, type of the Man Christ Jesus.

Lord's Goat, type of the little flock.

Scape Goat, type of the great company.

These are only a part of the beautiful types and shadows of the Tabernacle and its services. A full explanation of all its types and its teachings will be found in "Tabernacle Shadows."

OTHER TYPES OF THE BIBLE.

Aaron is a type of *the Christ* in the flesh head and body.

Aaron's Sons, types of under priests.

Abel, type of the wheat class.

Abraham, type of Jehovah.

Adam, type of Christ.

Altar (brazen), type of Christ — earthly rights and requirements.

Altar (golden), type of spiritual rights and promises.

Ark of Covenant, type of the Christ, the embodiment of the plan of God.

Ark (Noah's), type of Christ.

Bullock, type of perfect sacrifice.

Cain, type of rejected sacrificers.

Canaan, type of heavenly rest.

Candlestick, type of God's church.

Cities of Refuge, type of Christ.

David, beloved, type of God's people.

Day of Atonement, type of Gospel Age.

Days of Noah, type of Harvest of Gospel Age.

Egypt, type of the world.

Egyptian Plagues, type of the time of trouble.

Elijah, type of the Church.

Esau, type of Fleshly Israel.

Isaac, type of the Christ.

Jerusalem, type of the heavenly city.

John Baptist, type of the Church, especially in Harvest of Gospel Age.

Jubilee, type of the restitution.

Levites, type of the justified believers.

Lord's Goat, type of the little flock.

Manna, type of Christ and His truth.

Hidden Manna, type of immortality.

Rebecca, type of the Church.

Sarah, type of Abrahamic covenant.

Scape Goat, type of the great company.

Tabernacle of the Wilderness, type of the Church in the flesh.

Temple, type of the Church in glory.

Tablets of Stone, type of the two covenants.

Vails of Tabernacle:

First Vail, type of death of human will.

Second Vail, type of death of human body.

Zion, type of spiritual Israel.

BIBLE SYMBOLS.

Babylon, symbol of confusion.

Baptism, symbol of burial into Christ.

Beast, symbol of papacy.

City, symbol of religious government.

Copper, symbol of human nature.

Crown, symbol of power to rule.

Day, symbolic time for a year.

Earth, symbol of society.

Egypt, symbol of the world.

False Prophet, symbol of systems of error during
Gospel Age.

Fig Tree, symbol of Jewish nation.

Fire, symbol of trouble, trials, destruction.

Field, symbol of the world.

Flood, symbol of deluge of truth.

Gold, symbol of divine nature.

Hail, symbol of hard, distressing truth.

Heavens, symbol of ruling or spiritual powers.

Hills, symbol of less powerful states than are
represented by mountains.

Image, symbol of united Protestantism.

Lake of Fire, symbol of second death.

Leaven, symbol of sin.

Leprosy, symbol of sin.

Light, symbol of truth.

Linen, symbol of righteousness.

Meat in due Season, symbol of dispensational truth.

Mountains, symbol of kingdoms.

Moon, symbol of light of Mosaic law.

Oil, symbol of the spirit of truth.

Sceptre, symbol of the right to rule.

Sea, symbol of the restless masses of society.

Seven, symbol of perfection, completeness.

Sun, symbol of light of the gospel.

Sword, symbol of Truth, the Word of God.

Throne, symbol of honor, glory, power.

Water, symbol of truth.

Winds, symbol of wars.

The Four Winds, symbol of all parts of the nominal Church.

Wine, symbol of doctrine and spirit, true or false.

Wood, Hay, Stubble, symbol of traditions of men, and corresponding unstable characters.

OUR LORD'S PARABLES, EXPLAINED WHERE?

- “Barren Fig Tree,” Luke 13:6-9; Z,'00-25 [R2564].
- “Bread of Life,” John 6:22-58; Z,'95-10 [R1755];
Z,'00-186 [R2651].
- “Bridegroom,” Mark 2:19,20; Z,'00-79 [R2592].
- “Drag Net,” Matt. 13:47-50; C,214.
- “Eleventh Hour,” Matt. 20:1-16; C,223; Z,'00-237
[R2676].
- “Good Samaritan,” Luke 10:25-37; Z,'00-252 [R2684].
- “Good Shepherd,” John 10:1-16; Z,'99-63 [R2441].
Z,'00-229 [R2672].
- “Great Supper,” Luke 14:15-24; Z,'98-136 [R2300].
- “Householder Returning from Wedding,” Luke
12:35-40; Z,'00-268 [R2692].
- “Leaven,” Matt. 13:33; Z,'00-154 [R2635].
- “Lost Coin,” Luke 15:8-10; Z,'00-299 [R2707].
- “Lost Sheep,” Luke 15:1-7; Z,'00-298 [R2706].
- “Meat in Due Season,” Matt. 24:45-51; D,613.
- “Members of Body Cut Off,” Matt. 18:8,9; Z,'00-97
[R2602].
- “Mustard Seed,” Matt. 13:31,32; Z,'00-153 [R2634].
- “New Wine,” old Bottles, Matt. 9:17; Z,'98-45 [R2260].
- “New Cloth,” old Garment, Matt. 9:16; Z,'98-45 [R2260].
- “Pounds,” Luke 19:11-27; Z,'96-98 [R1972]; Z,'98-263
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- “Sower and Seed,” Matt. 13:1-8, 18-33; Z,’00-140
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Z,’00-216 [R2666].
- “Unjust Steward,” Luke 16:1-13; Z,’00-315 [R2715].
- “Vine,” John 15:1-11; Z,’99-108 [R2464]; Z,’98-308
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- “Vineyard,” Luke 20:9-19; Z,’96-115 [R1982]; Z,’01-14
[R2756].
- “Wedding Garment,” Matt. 22:1-14; C,197; Z,’98-136
[R2300].
- “Wheat and Tares,” Matt. 13:24-30,36-43; C,135;
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[R1946]; Z,’01-14 [R2756].

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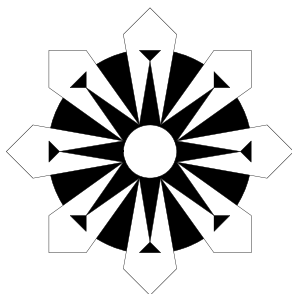
“Who is He that Condemneth?” Z,’02–230 [R3050].

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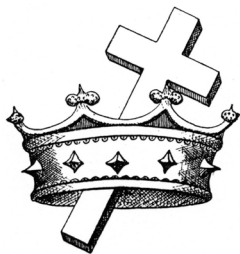
“Ye Know Your Calling, Brethren,” Z,’03–405 [R3265].



FEATURES

of the

PLAN OF GOD



Set forth in

Exclusively Scripture

Compilation

C O N T E N T S.

A HARMONIZED ARRANGEMENT OF SCRIPTURE TESTIMONY CONCERNING THE KINGDOM OF GOD ON EARTH.

“THE TIMES OF RESTITUTION OF ALL THINGS SPOKEN.”

The Dispensation of the “Fulness of Times,” When God Will Gather in *One* All Things in Christ His King.

- (1) His Pre-human Existence.
 - (2) His Humiliation and Suffering.
 - (3) His Exaltation to the Divine Nature.
 - (4) His Unity and Co-operation with Jehovah.
 - (5) His Relationship to the Church.
 - (6) His Priesthood.
-

The Day of His Preparation in the Overthrow of Present Forms of Government and Society in a “Time of Trouble Such as Never Was Since There Was a Nation.”

- (1) The Testimony of its Coming.
 - (2) Signs of its Near Approach.
 - (3) Its Severity.
 - (4) The Forces Used.
 - (5) Its Effect on Mankind.
-

His Kingdom and Reign on Earth in Wisdom, Justice, Love and Power.

Blessings to Mankind in General Through Christ’s Kingdom and Reign.

Zion’s Exaltation in the Kingdom.

Some of the Blessings, Stated in Brief, Which Will Come to Mankind in the Kingdom.

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NOTICE

THIS VOLUME COMES IN TWO STYLES
POCKET EDITION FOR MEN
SPECIAL EDITION FOR WOMEN

FOREWORD

To our dear aged Brother Kirkland of Allegheny, Pa., belongs the credit of arranging this wonderful compilation of Scripture texts, as a result of many years devoted to Bible study in order to portray in exclusively Scripture language from God's Word the scope of Christ's redemptive work in God's Plan of the Ages.

In setting forth these Features of the Heavenly Father's Plan in this little volume, be it noted that nothing but Scripture texts are used. These the compiler consecutively connects—and without using any words of his own—so as to tell the “wonderful story” intelligently and forcefully from first to last, and withal in a most interesting and convincing manner, and in a way that no one shall dare dispute the fact that “*God is his own interpreter, and He hath made it plain.*”

J. A. BOHNET,
ALLEGHENY, PA.
1905

HIS PRE-HUMAN EXISTENCE.

In the beginning was the Word, and the Word was with God, and the Word was [a] God. The same was in the beginning with God.—John 1:1,2 [See E86, 87, Emphatic Diaglott]

All things were made by him; and without him was not any thing made that was made.—John 1:3

By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:—Col. 1:16

And he is before all things, and by him all things consist.—Col. 1:17

... The faithful and true witness, the beginning of the creation of God.—Rev. 3:14

No man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.—John 3:13

What and if ye shall see the Son of man ascend up where he was before?—John 6:62

I came down from heaven, not to do mine own will, but the will of him that sent me.—John 6:38

Then said I, Lo, I come: in the volume of the Book *it is* written of me, I delight to do thy will, O my God: yea, thy law *is* within my heart.—Psa. 40:7,8

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.—John 16:28

He that cometh from above is above all: ...—John 3:31

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?—John 10:36

He that sent me is with me: the Father hath not left me alone; for I do always those things that please him.—John 8:29

I know him: for I am from him, and he hath sent me.—John 7:29

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.—John 1:18

His commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.—John 12:50

He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.—John 3:34

I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, ...—John 12:49

I am one that bear witness of myself, and the Father that sent me beareth witness of me.—John 8:18

The Father himself, which hath sent me, hath borne witness of me.—John 5:37

I know that the witness which he witnesseth of me is true. ... The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.—John 5:32,36

The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.—1 Cor. 15:47

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.—John 6:51

... My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.—John 6:32,33

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.—John 6:57

He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.—John 7:18

God sent not his Son into the world to condemn the world; but that the world through him might be saved.—John 3:17

... I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.—John 8:15,16

Not that any man hath seen the Father, save he which is of God, he hath seen the Father.—John 6:46

Jesus said unto them [the Jews], If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.—John 8:42

Ye are from beneath; I am from above: ye are of this world; I am not of this world.—John 8:23

Verily, I say unto you, Before Abraham was, I am.—John 8:58

The LORD possessed me in the beginning of his way, before his works of old.—Prov. 8:22

I was set up from everlasting, from the beginning, or ever the earth was.—Prov. 8:23

When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth.—Prov. 8:27

When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.—Prov. 8:24

When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:—Prov. 8:29

Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him.—Prov. 8:30

Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.—Prov. 8:31

O righteous Father, the world hath not known thee: but I have known thee, and these [my disciples] have known that thou hast sent me.—John 17:25

I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.—John 17:8

As thou hast sent me into the world, even so have I also sent them into the world.—John 17:18

The Father himself loveth you, because ye have loved me, and have believed that I came out from God.—John 16:27

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.—John 17:5

HIS HUMILIATION AND SUFFERING, AND PURPOSE OF HIS FIRST PRESENCE.

THE ANGEL MESSAGE.

Unto you is born this day in the city of David a Saviour, which is Christ the Lord. ...Ye shall find the babe wrapped in swaddling clothes, lying in a manger.—Luke 2:11,12

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.—John 1:10,11

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you.—Acts 3:14

The light shineth in darkness; and the darkness comprehended it not.—John 1:5

... Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. 8:9

... Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.—Luke 9:58

He took not on *him the nature of* angels; but he took on *him* the seed of Abraham. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.—Heb. 2:16; Rom. 15:3

[He] made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.—Phil. 2:7,8

... Jesus Christ, and him crucified. ... Unto the Jews a stumbling-block, and unto the Greeks foolishness.—1 Cor. 2:2; 1:23.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: ... he was despised, and we esteemed him not.—Isa. 53:3

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.—Isa. 53:6

He hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.—Isa. 53:4

He *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.—Isa. 53:5

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.—Isa. 53:7

Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.—Isa. 53:10

He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.—Isa. 53:2

... The prophets have enquired and searched diligently ... [to see] what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.—1 Pet. 1:10-11

Those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.—Acts 3:18

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?—Luke 24:25,26

... Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.—Luke 24:46

It became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.—Heb. 2:10

Though he were a Son, yet learned he obedience by the things which he suffered.—Heb. 5:8

The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain.—Luke 9:22

Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.—Heb. 12:3

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: ...—1 Pet. 4:1

When he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously.—1 Pet. 2:23

There is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.—1 Tim. 2:5,6

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28

For when we were yet without strength, in due time Christ died for the ungodly.—Rom. 5:6

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.—Heb. 2:9

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5:8

Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice ...—Eph. 5:2

He was manifested to take away our sins; and in him is no sin.—1 John 3:5

[We] were not redeemed with corruptible things, *as* silver and gold,
... But with the precious blood of Christ, as of a lamb ... without spot:
... foreordained before the foundation of the world, ...—1 Pet. 1:18-20

Wherefore Jesus also, that he might sanctify the people with his
own blood, [he] suffered without the gate.—Heb. 13:12

Who his own self bare our sins in his own body on the tree, ...
— 1 Pet. 2:24

Christ hath redeemed us from the curse of the law, being made a
curse for us: for it is written, Cursed *is* every one that hangeth on a
tree.—Gal. 3:13

In that he died, he died unto sin once: but in that he liveth, he
liveth unto God.—Rom. 6:10

Who was delivered for our offences, and was raised again for our
justification.—Rom. 4:25

For Christ also hath once suffered for sins, the just for the unjust,
that he might bring us to God, being put to death in the flesh, but
quickenened by the Spirit.— 1 Pet. 3:18

Whom God hath set forth *to be* a propitiation through faith in his
blood, to declare his righteousness for the remission of sins that are
past, through the forbearance of God.—Rom. 3:25

For as by one man's disobedience many were made sinners, so by
the obedience of one shall many be made righteous.—Rom. 5:19

As by the offence of one *judgment came* upon all men to
condemnation; even so by the righteousness of one *the free gift came*
upon all men unto justification of life.—Rom. 5:18

Justified freely by his grace through the redemption that is in
Christ Jesus.—Rom. 3:24

To this end Christ both died, and rose, and revived, that he might
be Lord both of the dead and living.—Rom. 14:9

Having made peace through the blood of his cross, by him to
reconcile all things unto himself; ... And you, that were sometime
alienated are enemies in *your* mind by wicked works, yet now hath he
reconciled in the body of his flesh through death, ...—Col. 1:20-22

And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.—Col. 2:15

Gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Titus 2:14

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.—Col. 2:14

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.—Heb. 2:14,15

... The prophets and Moses did say ... That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.—Acts 26:22,23

Christ being raised from the dead dieth no more; death hath no more dominion over him.—Rom. 6:9

The Son of man is not come to destroy men's lives, but to save *them*.—Luke 9:56

And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.—1 John 4:14

HIS EXALTATION TO THE DIVINE NATURE.

God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow ... And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.—Phil. 2:9-11

... His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6

He shall be great, and shall be called the Son of the Highest: ... —Luke 1:32

He [God] raised him from the dead, and set *him* at his own right hand in the heavenly *places*, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all.—Eph. 1:20-23

Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.—Acts 5:31

Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.—Heb. 1:3

Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.—Acts 2:36

Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.—1 Pet. 3:22

When he ascended up on high, he led captivity captive, and gave gifts unto men.—Eph. 4:8

He that descended is the same also that ascended up far above all heavens, that he might fill all things.—Eph. 4:10

Being by the right hand of God exalted, and having received of the Father the promise of the Holy [Spirit], he hath shed forth this, which ye now see and hear.—Acts 2:33

He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. For it pleased *the Father* that in him should all fulness dwell.—Col. 1:18,19

For in him dwelleth all the fulness of the Godhead bodily.—Col. 2:9

Who is the image of the invisible God, the firstborn of every creature.—Col. 1:15

... The power of God, and the wisdom of God.—1 Cor. 1:24

In whom are hid all the treasures of wisdom and knowledge.—
Col. 2:3

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?—Heb. 1:4-5

To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?—Heb. 1:13

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.—Heb. 1:6

Unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.—Heb. 1:8

Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.—Psa. 45:7

Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.—Psa. 45:2

... The chiefest among ten thousand. His mouth *is* most sweet: yea, he *is* altogether lovely.—Song 5:10,16

In thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.—Psa. 45:4

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him.—Psa. 72:10,11

... He shall be exalted and extolled, and be very high.—Isa. 52:13

His seed also will I make *to endure* for ever, and his throne as the days of heaven.—Psa. 89:29

I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.—Psa. 45:17

His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed.—Psa. 72:17

They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.—Psa. 22:31

They shall fear thee as long as the sun and moon endure, throughout all generations.—Psa. 72:5

... To him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.—Psa. 72:15

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.—Psa. 72:9

... All they that go down to the dust shall bow before him: ... It shall be accounted to the Lord for a generation.—Psa. 22:29,30

I [John] saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.—Rev. 19:11

Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron.—Rev. 19:15

His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.—Rev. 19:12

On *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.—Rev. 19:16

Clothed with a vesture dipped in blood: and his name is called The Word of God.—Rev. 19:13

I am he that liveth, and was dead; and, behold, I am alive for evermore, ... and have the keys of hell and of death.—Rev. 1:18

... I also overcame, and am set down with my Father in his throne.—Rev. 3:21

I am Alpha and Omega, the beginning and the end, the first and the last.—Rev. 22:13

... The root and the offspring of David, *and* the bright and morning star.—Rev. 22:16

Behold, he cometh with clouds; and every eye shall see him, ... — Rev. 1:7

I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.—Rev. 19:6,7

And I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—Rev. 5:11,12

[God] hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.—Heb. 1:2

HIS UNITY AND CO-OPERATION WITH JEHOVAH THE FATHER.

Then said I, Lo, I come: in the volume of the Book *it is* written of me, I delight to do thy will, O my God: yea, thy law *is* within my heart.—Psa. 40:7,8

I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, ... that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.—John 6:38-40

I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14:6

... Every man therefore that hath heard, and hath learned of the Father, cometh unto me.—John 6:45

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.—Matt. 11:27

Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.—John 17:2

... Thine they were, and thou gavest them me;—John 17:6

As the Father hath life in himself; so hath he given to the Son to have life in himself.—John 5:26

As the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.—John 5:21

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.—John 6:57

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.—John 10:15

No man taketh it from me, but I lay it down of myself. I have authority to lay it down, and I have power [authority] to take it again. This commandment have I received of my Father.—John 10:18

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. ...—John 10:17,18

The Father loveth the Son, and hath given all things into his hand.—John 3:35

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.—John 16:15

... The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth. ...—John 5:19-20

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.—John 5:30

... My doctrine is not mine, but his that sent me.—John 7:16

He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.—John 3:34

If I honour myself, my honour is nothing: it is my Father that honoureth me; ... I know him, and keep his saying.—John 8:54,55

He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.—John 7:18

I am one that bear witness of myself, and the Father that sent me beareth witness of me.—John 8:18

He that sent me is with me: the Father hath not left me alone; for I do always those things that please him.—John 8:29

... When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.—John 8:28

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.—John 10:37,38

I and *my* Father are one.—John 10:30

Men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.—John 5:23

... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—John 14:23

I am the true vine, and my Father is the husbandman. ...Ye *are* the branches.—John 15:1,5

[Father] I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.—John 17:6

They have known that all things whatsoever thou hast given me are of thee.—John 17:7

I have glorified thee on the earth: I have finished the work which thou gavest me to do.—John 17:4

WITNESS OF MEN.

He received from God the Father 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. And this voice which came from heaven we heard, when we were with him in the holy mount.—2 Pet. 1:17,18

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.—Acts 2:22-24

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory.—1 Pet. 1:20-21

We have seen and do testify that the Father sent the Son *to be* the Saviour of the world.—1 John 4:14

THE WITNESS OF GOD.

If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life.—1 John 5:9-12

... Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD.—Zech. 6:12

Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.—Isa. 42:1

... He shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.—Zech. 6:13

Having made peace through the blood of his cross, by him to reconcile all things unto himself; ... whether *they be* things in earth, or things in heaven.—Col. 1:20

And hath given him authority to execute judgment also, because he is the Son of man.—John 5:27

For the Father judgeth no man, but hath committed all judgment unto the Son.—John 5:22

HIS UNITY, RELATIONSHIP AND FELLOWSHIP WITH THE CHURCH, HIS BODY.

... Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.—Eph. 5:25-27

[Christ] gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Titus 2:14

... Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—1 Cor. 1:30

He hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.—2 Cor. 5:21

Complete in him, which is the head of all principality and power.—Col. 2:10

Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.—Eph. 1:3,4

... Called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.—2 Tim. 1:9

God *is* faithful, by whom ye were called unto the fellowship of his Son.—1 Cor. 1:9

Thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: In whom we have redemption through his blood, *even* the forgiveness of sins.—Col. 1:12-14

If any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, ...—2 Cor. 5:17,18

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.—Gal. 3:28

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.—Rom. 5:10

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: ... no more children, ... But speaking the truth in love, grow up into him in all things, which is the head, *even* Christ.—Eph. 4:11-15

In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.—Eph. 2:21,22

The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Eph. 4:16

By one Spirit are we all baptized into one body, ...—1 Cor. 12:13

As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.
—1 Cor. 12:12

Ye are the body of Christ, and members in particular.—1 Cor. 12:27

Many members, yet but one body.—1 Cor. 12:20.

Christ hath redeemed us from the curse of the law, being made a curse for us: ...—Gal. 3:13

All that believe are justified from all things, from which ye could not be justified by the law of Moses.—Acts 13:39

Ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.—Rom. 7:4

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5:1

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—Rom. 8:1,2

But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. — 1 Cor. 1:23,24

It is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious.—1 Pet. 2:6

To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ.—1 Pet. 2:4,5. [*spiritual* before *sacrifices* omitted in the Sinaitic mss. See B207, 208 footnote]

No more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.—Eph. 2:19,20

Raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus.—Eph. 2:6

... If any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for *the sins* of the whole world.—1 John 2:1,2

Delivered for our offences, and was raised again for our justification.—Rom. 4:25

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5:8

... Where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.—Rom. 5:20,21

... Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. 6:1-4

For as many of you as have been baptized into Christ have put on Christ.—Gal. 3:27

Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.—Rom. 6:6

For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection.—Rom. 6:5

If we be dead with Christ, we believe that we shall also live with him.—Rom. 6:8

Of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ.—John 1:16,17

[Jesus said] Ye call me Master and Lord: and ye say well; for *so* I am.—John 13:13

... I have called you friends; for all things that I have heard of my Father I have made known unto you.—John 15:15

I am come a light into the world, that whosoever believeth on me should not abide in darkness.—John 12:46

I am the good shepherd: the good shepherd giveth his life for the sheep. ... I ... know my *sheep*, and am known of mine.—John 10:11,14

... I am come that they might have life, and that they might have *it* more abundantly.—John 10:10

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.—John 10:9

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.—John 10:27,28

Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:35,38,39

Who shall change our vile [humble] body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—Phil. 3:21

Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, *even* the salvation of *your* souls.—1 Pet. 1:8,9

... Unto him that loved us, and washed us from our sins in his own blood.—Rev. 1:5

But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.—1 Cor. 11:3

HIS PRIESTHOOD.

Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.—Heb. 5:5

The law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.—Heb. 7:28

Not without an oath *he was made priest*: (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec.)—Heb. 7:20,21

Who was faithful to him that appointed him, as also Moses *was faithful*.—Heb. 3:2

For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.—Heb. 9:15

If therefore perfection were by the Levitical priesthood, ... what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?—Heb. 7:11

Such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens.—Heb. 7:26

Not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.—Heb. 4:15

Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.—Heb. 7:27

Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us.—Heb. 9:24

... The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, ...—Heb. 9:8,9

Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.—Heb. 9:11

A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.—Heb. 8:2

They truly were many priests, because they were not suffered to continue by reason of death: But this *man*, because he continueth ever, hath an unchangeable priesthood.—Heb. 7:23,24

... There are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, ...—Heb. 8:4,5

Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.—Heb. 9:10

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.—Heb. 8:6

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.—Heb. 9:23

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.—Heb. 9:12

And being made perfect, he became the author of eternal salvation unto all them that obey him.—Heb. 5:9

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.—Heb. 13:12

When he said, Sacrifice and offering... for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.—Heb. 10:8,9

By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.—Heb. 10:10

If the blood of bulls and goats... sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?—Heb. 9:13,14

Nor yet that he should offer himself often, ... For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 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.—Heb. 9:25,26,28

This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; For by one offering he hath perfected for ever them that are sanctified.—Heb. 10:12,14

For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, ... Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest... to make reconciliation for the sins of the people.—Heb. 2:11,17

... To save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. 7:25

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.—Heb. 3:1

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.—Heb. 4:14

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an high priest over the house of God; Let us draw near with a true heart ... —Heb. 10:19-22

Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens.—Heb. 8:1

THE DAY OF HIS PREPARATION FOR THE KINGDOM.

IN THE OVERTHROW OF ALL THE PRESENT FORMS OF GOVERNMENT
AND SOCIETY. THE CERTAINTY OF ITS COMING.

... There shall be a time of trouble, such as never was since there was a nation.—Dan. 12:1

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.—Matt. 24:21

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains.—Joel 2:1,2

... The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, ... and they shall not escape.—1 Thes. 5:2,3

For these be the days of vengeance, that all things which are written may be fulfilled.—Luke 21:22

Thus saith the LORD of hosts; Yet once, *it is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*; And I will shake all nations, ...—Hag. 2:6,7

... My determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.—Zeph. 3:8

Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies:... he hath delivered them to the slaughter.—Isa. 34:1,2

... The LORD shall roar from on high, and utter his voice from his holy habitation;... he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.—Jer. 25:30

The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.—Isa. 24:3

This shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.—Jer. 4:28

... The Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.—2 Thes. 1:7,8

THE SIGNS OF ITS NEAR APPROACH.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof:... Ever learning, and never able to come to the knowledge of the truth.—2 Tim. 3:1-5,7

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables.— 2 Tim. 4:3,4

Many false prophets shall rise, and shall deceive many.—Matt. 24:11

... There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.— 2 Pet. 2:1

Speaking lies in hypocrisy; having their conscience seared with a hot iron.—1 Tim. 4:2

The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.—1 Tim. 4:1

Evil men and seducers shall wax worse and worse, deceiving, and being deceived.—2 Tim. 3:13

There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.—Matt. 24:24

Many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.—2 Pet. 2:2

... Scoffers, walking after their own lusts, And saying, Where is the promise [evidence] of his coming [presence]? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.—2 Pet. 3:3,4

Iniquity shall abound, the love of many shall wax cold.—Matt. 24:12

... *That day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition.—2 Thes. 2:3

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24:14

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.—Joel 2:31

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.—Matt. 24:29

And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.—Joel 2:30

There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.—Luke 21:25

Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—Matt. 24:30,31

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these *are* the beginning of sorrows.—Matt. 24:6-8

As the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.—Matt. 24:37-39

Learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh.—Matt. 24:32

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.—Luke 21:31

This generation [that sees this] shall not pass, till all these things be fulfilled. ... Watch therefore: for ye know not what hour your Lord doth come.—Matt. 24:34,42

THE PURPOSE OF THE DAY OF TROUBLE

The day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.—Mal. 4:1

For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.—Isa. 26:21

In that day, *that* the LORD shall punish the host of the high ones... and the kings of the earth upon the earth.—Isa. 24:21

The LORD of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.—Isa. 23:9

A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.—Jer. 25:31

... *There shall be* a bridle in the jaws of the people.—Isa. 30:28

The day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it.—Isa. 13:9

The day of the LORD's vengeance, *and* the year of recompences for the controversy of Zion.—Isa. 34:8

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; And the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.—Isa. 24:20

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.—Matt. 13:40-42

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.—Matt. 13:30

ITS SEVERITY.

The name of the LORD cometh from far, burning *with* his anger, and the burden *thereof is* heavy: his lips are full of indignation, and his tongue as a devouring fire:... The LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.—Isa. 30:27,30

... At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.—Jer. 10:10

I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.—Isa. 13:13

And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.—Jer. 25:33

Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.—Psa. 21:9

Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.—Isa. 13:6

A day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers.—Zeph. 1:15-16

In that day shall the fair virgins and young men faint for thirst. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.—Amos 8:13,12

I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.—Zeph. 1:17

... Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.—Jer. 25:32

For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.—Isa. 66:16

My sword shall be bathed in heaven: behold, it shall come down... upon the people of my curse, to judgment. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.—Isa. 34:5,3

For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.—Isa. 66:15

Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.—Psa. 21:8

... Their land shall be soaked with blood, and their dust made fat with fatness.—Isa. 34:7

Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword. Their children also shall be

dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.—Isa. 13:15,16

The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.—Isa. 24:3

The LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. ... The curse devoured the earth, and they that dwell therein are desolate: Therefore the inhabitants of the earth are burned, and few men left. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.—Isa. 24:1,6,19

I beheld the earth, and, lo, *it was* without form, and void; and the heavens, and they *had* no light. I beheld the mountains, and, lo, they trembled, and all the hills moved... The fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger. ... The whole land shall be desolate; yet will I not make a full end.—Jer. 4:23,24,26,27

The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.—Isa. 13:10

All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree.—Isa. 34:4

Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.—Zeph. 1:18

THE FORCES USED.

Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.—Isa. 28:2

... A great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.—Joel 2:2

They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.—Isa. 13:5

Before their face the people shall be much pained: all faces shall gather blackness. And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?—Joel 2:6,11

The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.—Isa. 13:4

The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.—Joel 2:10,4,5,7,3

THE EFFECT UPON MANKIND.

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.—Isa. 26:20

In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.—Isa. 2:20,21

Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth. And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. And they shall be

gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. In the city is left desolation, and the gate is smitten with destruction. *There is a* crying for wine in the streets; all joy is darkened, the mirth of the land is gone.—Isa. 24:17,18,22,12,11

The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.—Jer. 4:29

The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish.—Isa. 24:4

The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.—Isa. 17:13

They shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.—Isa. 8:22

Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as* flames.—Isa. 13:7,8

They shall drink, and be moved, and be mad, because of the sword that I will send among them.—Jer. 25:16

And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; ...—Isa. 24:2

And they shall pass... that when they shall be hungry, they shall fret themselves, and curse their king and their God, ...—Isa. 8:21

The flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself*: neither shall he that rideth the horse deliver himself. And *he that is* courageous among the mighty shall flee away naked in that day, saith the LORD.—Amos 2:14-16

... I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD.—Amos 8:11

Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.—James 5:1,4,2,3

They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.—Ezek. 7:19

The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?—Rev. 6:15-17

HIS KINGDOM AND REIGN ON EARTH IN JUSTICE, RIGHTEOUSNESS AND POWER.

I [Daniel] beheld till the thrones were cast down, and the Ancient of days did sit, ... I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.—Dan. 7:9,13,14

Thou [Nebuchadnezzar] sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. Forasmuch

as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and IT shall stand for ever.—Dan. 2:34,35,45,44

And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.—Zech. 14:9

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.—Psa. 72:8

His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and *as* a faithful witness in heaven.—Psa. 89:36,37

He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.—Luke 1:33

I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.—Psa. 2:7,8

Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.—Isa. 42:1,6

At that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.—Jer. 33:15

A king shall reign in righteousness, and princes shall rule in judgment.—Isa. 32:1

For the kingdom *is* the LORD'S: and he *is* the governor among the nations.—Psa. 22:28

He must reign, till he hath put all enemies under his feet.—1 Cor. 15:25

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.—Psa. 72:9

All nations... shall come and worship before thee, O Lord; and shall glorify thy name.—Psa. 86:9

All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name.—Psa. 66:4

They shall fear thee as long as the sun and moon endure, throughout all generations.—Psa. 72:5

The heathen shall fear the name of the LORD, and all the kings of the earth thy glory.—Psa. 102:15

Say among the heathen *that* the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.—Psa. 96:10

He shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.—Micah 5:4

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, ...—Isa. 40:11

He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.—Isa. 42:2,3

His anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.—Psa. 30:5

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.—Psa. 72:7

The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to

bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; ...—Isa. 61:1-3

To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.—Isa. 42:7

Behold, I have given him *for* a witness to the people, a leader and commander to the people.—Isa. 55:4

Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.—Isa. 11:5

The spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD: And shall make him of quick understanding in the fear of the LORD; and he shall not judge after the sight of his eyes, neither remove after the hearing of his ears.—Isa. 11:2,3

He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.—Isa. 42:4

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.—Psa. 96:11

Let the floods clap *their* hands: let the hills be joyful together.—Psa. 98:8

Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice.—Psa. 96:12

... For he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.—Psa. 98:9

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.—Psa. 67:4

Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: ...—1 Cor. 4:5

He hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.—Acts 17:31

The Father judgeth no man, but hath committed all judgment unto the Son.—John 5:22

He commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.—Acts 10:42

... At his appearing and his kingdom.—2 Tim. 4:1

He shall judge the world in righteousness, he shall minister judgment to the people in uprightness.—Psa. 9:8

With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.—Isa. 11:4

Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.—Isa. 28:17

... There is nothing covered, that shall not be revealed; and hid, that shall not be known.—Matt. 10:26

In the day when God shall judge the secrets of men by Jesus Christ.—Rom. 2:16

... A swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD ...—Mal. 3:5

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.—Psa. 72:4

The LORD executeth righteousness and judgment for all that are oppressed.—Psa. 103:6

... I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight.—Jer. 9:24

Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.—Isa. 51:4

The LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.—Isa. 5:16

I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.—Ezek. 39:21

The LORD shall endure for ever: he hath prepared his throne for judgment.—Psa. 9:7

Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face.—Psa. 89:14

... The judgments of the LORD *are* true *and* righteous altogether.—Psa. 19:9

The LORD *is* our judge, the LORD *is* our lawgiver, the LORD *is* our king; he will save us.—Isa. 33:22

He shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.—James 2:13

... When thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.—Isa. 26:9

... The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.—Mal. 3:1-3

Then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.—Zeph. 3:9

What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.—Nahum 1:9

...Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, ...—Ezek. 37:12

... All that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment. (See NASV)—John 5:28,29

They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.—Luke 20:35,36

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.—Isa. 65:20

In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.—Jer. 31:29,30

... The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. ... The soul that sinneth, it shall die.—Ezek. 18:20,4

That servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. ...—Luke 12:47-48

The day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low: The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.—Isa. 2:12,11

The mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.—Isa. 5:15

The vile person shall be no more called liberal, nor the churl said *to be* bountiful.—Isa. 32:5

So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.—Isa. 52:15

... A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people. Whom the heaven must receive [retain] until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.—Acts 3:22,23,21

... When the Son of man shall sit in the throne of his glory, ...
—Matt. 19:28

Before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasing fire, prepared for the devil and his angels: And these shall go away into everlasting punishment: but the righteous into life eternal.—Matt. 25:32-34, 41,46

Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. For he hath put all things under his feet. But when he saith, all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.—1 Cor. 15:24,28,27

BLESSINGS TO MANKIND IN GENERAL THROUGH
HIS KINGDOM REIGN.

GOD'S PROMISE TO ABRAHAM, IN THEE AND IN THY SEED SHALL
ALL THE FAMILIES OF THE EARTH BE BLESSED.

THE MESSAGE OF THE ANGEL: Behold, I bring you good tidings
of great joy, which shall be to all people. For unto you is born this day
in the city of David a Saviour, which is Christ the Lord.—Luke 2:10,11

He shall judge among many people... and they shall beat their
swords into plowshares, and their spears into pruninghooks: nation
shall not lift up a sword against nation, neither shall they learn war any
more.—Micah 4:3

In that day, saith the LORD of hosts, shall ye call every man his
neighbour under the vine and under the fig tree.—Zech. 3:10

They shall sit every man under his vine and under his fig tree; and
none shall make *them* afraid: for the mouth of the LORD of hosts hath
spoken *it*.—Micah 4:4

Judgment shall dwell in the wilderness, and righteousness remain
in the fruitful field. And the work of righteousness shall be peace; and
the effect of righteousness quietness and assurance for ever. And my
people shall dwell in a peaceable habitation, and in sure dwellings, and
in quiet resting places.—Isa. 32:16-18

Truth shall spring out of the earth; and righteousness shall look
down from heaven.—Psa. 85:11

The mountains shall bring peace to the people, and the little hills,
by righteousness.—Psa. 72:3

As the earth bringeth forth her bud, and as the garden causeth the
things that are sown in it to spring forth; so the Lord GOD will cause
righteousness and praise to spring forth before all the nations.—Isa.
61:11

All the ends of the world shall remember and turn unto the LORD:
and all the kindreds of the nations shall worship before thee.—Psa.
22:27

Many people and strong nations shall come to seek the LORD of
hosts in Jerusalem, and to pray before the LORD.—Zech. 8:22

O thou that hearest prayer, unto thee shall all flesh come.—Psa. 65:2

The glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.—Isa. 40:5

... There shall come people, and the inhabitants of many cities: And the inhabitants of one *city* shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts.—Zech. 8:20,21

Many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.—Isa. 2:3

They shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.—Luke 13:29

He who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.—Isa. 65:16

... The mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.—Micah 4:1

And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.—Isa. 25:6

There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.—Psa. 72:16

He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.—Isa. 25:7,9

Therefore will the LORD wait, that he may be gracious unto you... that he may have mercy upon you: for the LORD *is* a God of judgment: blessed *are* all they that wait for him.—Isa. 30:18

He shall come down like rain upon the mown grass: as showers *that* water the earth.—Psa. 72:6

The LORD shall give *that which is* good; and our land shall yield her increase. ... *And* God, *even* our own God, shall bless us.—Psa. 85:12; 67:6

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.—Isa. 35:1,2

I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together.—Isa. 41:19

Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.—Isa. 55:12,13

In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely ...—Isa. 4:2

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isa. 35:8-10

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.—Isa. 11:6,8,9

Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.—Hosea 6:3

The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.—Isa. 35:5

The eyes of them that see shall not be dim, and the ears of them that hear shall hearken.—Isa. 32:3

In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.—Isa. 29:18

I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.—Isa. 42:16

The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.—Isa. 29:19

The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.—Psa. 22:26

The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.—Isa. 32:4

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.—Isa. 29:24

Wisdom and knowledge shall be the stability of thy times, *and* strength of salvation: the fear of the LORD *is* his treasure.—Isa. 33:6

The inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.—Isa. 33:24

He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from all the earth: for the LORD hath spoken *it*.—Isa. 25:8

When the poor and needy seek water, and *there is none*, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.—Isa. 41:17

Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.—Isa. 35:6

There the glorious LORD *will be* unto us a place of broad rivers and streams; ...—Isa. 33:21

Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert. The beast of the field shall honour me... because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall shew forth my praise.—Isa. 43:18-21

The parched ground shall become a pool, and the thirsty land springs of water: ...—Isa 35:7

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.—Isa. 40:4

I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.—Isa. 41:18

They shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: ... They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.—Isa. 65:21-24

For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.—Micah 4:5

The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.—Isa. 30:26

... The plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.—Amos 9:13

Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.—Isa. 65:17

We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—2 Pet. 3:13

I [John] saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.—Rev. 21:1,5,2-4

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. And the nations ... shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life. And the gates of it shall not be shut at all by day: for there shall be no night there.—Rev. 21:23,24,27,25

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. I Jesus have sent mine angel to testify unto you these things in the churches. ... The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.—Rev. 22:1,2,16,17

For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.—Isa. 66:22

ZION'S EXALTATION IN THE KINGDOM.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!—Isa. 52:7

And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.—Micah 4:8

The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.—Dan. 7:18,27

Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.—Isa. 12:6

Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.—Zech. 2:10

The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.—Zeph. 3:17

Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.—Zech. 8:3

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.—Isa. 62:1

So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.—Joel 3:17

The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.—Isa. 33:5

Zion shall be redeemed with judgment, and her converts with righteousness.—Isa. 1:27

... I will make thee an eternal excellency, a joy of many generations. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.—Isa. 60:15,14

Of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The LORD shall count, when he writeth up the people, *that* this *man* was born there.—Psa. 87:5,6

Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the LORD shall bring again Zion.—Isa. 52:8

There shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.—Jer. 31:6

They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.—Jer. 50:5

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.—Isa. 59:20

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.—Isa. 62:10,2

... The LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. ... The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.—Isa. 60:2,3,5,9

Hearken unto me, ye stouthearted, that *are* far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.—Isa. 46:12,13

And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.—Joel 2:32

Thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may* be brought. Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.—Isa. 60:11,21

Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.—Joel 2:23

Thou, O LORD, shalt endure for ever; and thy remembrance unto all generations. Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.—Psa. 102:12,13

The moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.—Isa. 24:23

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.—Isa. 33:20

Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, ...—Isa. 62:3,5,4

The glory of Lebanon shall come unto thee,... to beautify the place of my sanctuary; and I will make the place of my feet glorious. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.—Isa. 60:13,18,20,1

THE RESTORATION OF ISRAEL IN THE KINGDOM.

THE WORLD OF MANKIND TO SHARE IN ALL THEIR PROMISES OF BLESSING.

It shall come to pass in that day, *that* the Lord... shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isa 11:11,12

I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.—Jer. 24:6

It shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.—Isa. 10:20

The heathen that are left round about you shall know that I the LORD build the ruined *places*, and plant that that was desolate: I the LORD have spoken *it*, and I will do *it*. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.—Ezek. 36:36,23

[I] shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*... Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.—Ezek. 37:14,26

I will give them an heart to know me, that I *am* the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.—Jer. 24:7

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.—Jer. 31:12

... It shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.—Jer. 16:14,15

And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.—Jer. 23:3

Ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.—Ezek. 20:42,41

They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: ...—Ezek. 37:25

I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.—Amos 9:14,15

At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD. ... I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.—Zeph. 3:20,19

Fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.—Jer. 46:27

I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.—Ezek. 36:24

I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.—Ezek. 37:22-24

I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.—Jer. 32:39

I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.—Ezek. 34:25,26

And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD. ... I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.—Jer. 31:28,31-34

I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.—Jer. 32:40-42

I will bring it health and cure... and will reveal unto them the abundance of peace and truth. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and... transgressed against me.—Jer. 33:6,8

Then shall ye remember your own evil ways, and your doings that *were* not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.—Ezek. 36:31

In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.—Zeph. 3:11

I will establish my covenant with thee; and thou shalt know that *I am* the LORD: That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, ...—Ezek. 16:62,63

There shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.—Ezek. 20:43,44

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. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them: When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.—Ezek. 16:48,51,53,55,61

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.—Ezek. 36:25,27

The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.—Zeph. 3:13

Judah shall dwell for ever, and Jerusalem from generation to generation.—Joel 3:20

... God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.—Acts 15:14-17

Upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's.—Obad. 1:17,21

I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon.—Hosea 14:5,7

Thus saith the Lord GOD; I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.—Ezek. 36:37,29,30

Ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.—Joel 2:26

... The hills shall flow with milk, and all the rivers of Judah shall flow with waters, ...—Joel 3:18

... They shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, *and* mountain of holiness.—Jer. 31:23

I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.—Joel 2:25

The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.—Ezek. 36:34,35

The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim: Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.—Hosea 3:4,5

Fear thou not, O Jacob my servant... for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.—Jer. 46:28

I will betroth thee unto me for ever... in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. ... I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.—Hosea 2:19,20,23

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.—Zech. 13:1

I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.—Zech. 12:10

Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.—Micah 7:18

... I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.—Zech. 1:16

He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.—Micah 7:19

And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.—Isa. 30:20,21

In mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.—Ezek. 20:40

In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, And for a spirit of judgment to him that sitteth in judgment, ...—Isa. 28:5,6

Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.—Micah 7:20

I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts. For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.—Zech. 8:11,12

I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up *as* among the grass, as willows by the water courses. One shall say, I *am* the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.—Isa. 44:3-5

... I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.—Jer. 33:14

This *is* my covenant unto them, when I shall take away their sins. As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. ... Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.—Rom. 11:27,28,25,23,26

I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.—Isa. 1:25,26

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.—Isa. 4:4

They shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.—Isa. 62:12

... As ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: ...—Zech. 8:13

And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.—Zech. 6:15

Many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.—Zech. 8:22

They shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.—Isa. 66:20

The heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.—Ezek. 37:28

In that day shall this song be sung in the land of Judah; We have a strong city; salvation will *God* appoint *for* walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength.—Isa. 26:1,2,4

And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.—Isa. 12:4

His anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.—Psa. 30:5

Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.—Zech. 1:17

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.—Isa. 60:17

The LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.—Zech. 2:12

In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The LORD our righteousness.—Jer. 33:16

... I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.—Zech. 8:7,8

In the LORD shall all the seed of Israel be justified, and shall glory.—Isa. 45:25

Therefore with joy shall ye draw water out of the wells of salvation.—Isa. 12:3

For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.—Isa. 66:22



R E S U M E .

SOME OF THE BLESSINGS STATED IN BRIEF WHICH WILL COME TO MANKIND IN THE KINGDOM.

All wars shall cease.
Truth shall triumph in the earth.
God will pour out his spirit upon all flesh.
The earth shall yield her increase.
The desert shall bud and blossom as the rose.
Sorrow and sighing shall flee away.
There shall be nothing to hurt nor destroy in all God's kingdom.
The earth shall be filled with a knowledge of the Lord.
The eyes of the blind shall be opened.
The ears of the deaf shall be unstopped.
Death shall be swallowed up in victory.
God will wipe away all tears.
Streams of water shall flow in the deserts.
Every valley shall be exalted.
Every hill shall be made low.
The crooked places shall be made straight.
The rough places, plain.
One shall not build and another inhabit.
One shall not plant and another eat.
None shall labor in vain.
There shall be no more sorrow.
There shall be no more pain.
All evil shall be suppressed.
All unrighteousness shall cease.
There shall be showers of blessing.
God will write his law in the hearts of men.
All shall know him from the least to the greatest.
All iniquity shall be pardoned.
Sins remembered no more.
God will multiply the fruitage of the earth.
The whole earth shall become like the garden of Eden.
God will execute judgment and righteousness in the earth.
Judgment will be laid to the line and Righteousness to the plummet.
Every man shall sit under his own vine and fig tree.
The lame man shall leap as an hart.
There shall be no more sickness.
The tongue of the dumb shall sing.
The desire of all nations shall come.
And all the world be blessed.

FOURTH EDITION.

40TH THOUSAND.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **RIGHTLY DIVIDING** the Word of Truth.”

2 Tim. 2:15

Questions Answering Questions

John 17:17

“Thy Word Is Truth”



OCTOBER, 1908.

PONDER WELL AND KEEP FOR REFERENCE.

THE writer asks no one to take his word for the interrogatively implied views presented herein, but does request a careful and prayerful CONSIDERATION of the many references and quotations from the Word of God.

“Come, now, and let us REASON together, saith the LORD.”

Isa 1:18

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“Believest Thou the Prophets?”

Acts 26:27.

IMMORTALITY.

If man is immortal, why did the apostle TEACH that God “ONLY HATH immortality”? I Tim. 6:16.

What reasons have we for believing that our souls are immortal, when the apostle emphatically states that God, ONLY, possesses *this* degree of life — that it *inheres* in HIM ALONE?

If we already possess immortality, why should the apostle exhort us to “SEEK immortality”? Rom. 2:7.

Would it not be misleading for the apostle to exhort us to SEEK for something we already possess?

If we are by nature immortal, why should the apostle exhort us to “PUT ON immortality”? I Cor. 15:53.

Would it be possible for us to put on that which we already have on by nature?

Are not these proof-texts sufficient evidence to convince any reasonable-minded Christian that immortality is CONDITIONAL — that it is something to be GAINED?

If the soul is immortal and cannot die, why did the prophet Ezekiel state that “the SOUL that sinneth **it SHALL DIE**”? Eze. 18:4, 20.

If souls are immortal and cannot die, why did the apostle ask the question, “How are THE DEAD [souls] raised up? and with WHAT BODY do they [dead souls] come”? I Cor. 15:35.

If the soul is immortal and cannot die, and THIS BODY which we sow is NOT that body that shall be raised again, what is it that dies that will be raised again? I Cor. 15:36, 37, 38.

If our souls are immortal and cannot die, and OUR BODIES ARE NOT RAISED AGAIN, how could there be any raising of the dead? I Cor. 15:36, 38.

If our souls are immortal and do not die, would they not EVOLVE from the human to spirit conditions at the laying aside of the body? — and is not this the doctrine of EVOLUTION?

If our souls are immortal, and the saved evolve into heavenly bliss immediately on leaving the body, why did our Lord say, “Thou shalt be recompensed at the resurrection of the just”? Luke 14:14.

If our souls are immortal, and the lost souls evolve into the spirit nature, to be tormented, immediately on leaving the body, why did our Lord say that he knew how to “**reserve** the unjust unto the day of judgment TO BE punished”? II Peter 2:9.

What was the HOPE of the prophets and apostles? Was their hope of a future life centered in the IMMORTALITY of the soul — *evolving* from human to spirit nature? — or was their hope of a future life centered in the MORTALITY of the soul, its death, its redemption, and its “**resurrection FROM the dead**”? Eze. 18:4, 20; Psa. 33:19; 34:22; 49:8, 15; 78:50; Acts 23:6; 24:15; Rom. 1:4; I Cor. 15:12, 13.

If our Lord’s soul did not die, why did the prophet Isaiah say that HE “POURED OUT HIS SOUL UNTO DEATH,” and that HE MADE “HIS SOUL AN OFFERING FOR SIN”? Isa. 53:12, 10.

If death of the soul means moral death — death in sin and eternal separation from God, as claimed by sectarian teachers — how could our Lord’s soul have died? How could he have “poured out his soul unto [literally *into*]

death”? How could he have made “his SOUL an offering for [or on account of] sin”? What Christian would dare make the charge that our Lord’s soul suffered *moral* death; that his soul died *in* sin; that he poured out his soul unto sin, and that he is eternally separated from God? Isa. 53:12, 10.

How can death of the soul be moral death, when moral death and sin are one and the same? Is it possible that a thing can be its own penalty?

If our Lord’s soul (literally his *being*, his poured-out life) was not *put into* and environed by hell (*sheol*, the dark place; *hades*, the grave) which, without intervention, would have *held* him, why did the apostle Peter and the prophet David say that “his SOUL was not **left in** hell”? Acts 2:27, 31; Psalms 16:10.

If angels, or spirit beings, are immortal, how is our Lord going to DESTROY *the devil*? Heb. 2:14.

If the destruction of the soul is destruction in sin, as claimed by sectarian teachers, *how could* THE DEVIL *be destroyed*? How can he be destroyed in that which he is already in, and the father of? I John 3:8; John 8:44.

If death of the soul means death in sin, how are we, who are by nature the children of the devil, children of wrath — born in sin and iniquity — going to die in that in which we are born — already in by nature? Job 14:4; Psalms 51:5, 58:3; Romans 5:12; Ephesians 2:3; John 8:44.

Are not all people “the dead” who are burying “the dead,” except the little flock who seek and find immortality by being begotten and BORN AGAIN of the Holy Spirit? How, then, can the dead die spiritually when they ARE BORN *spiritually dead*? Matthew 8:22.

If the death of unjust souls means death in sin, would not the resurrection of the unjust mean resurrection out

of sin? And would not the resurrection of the unjust out of sin *necessitate* future probation? Acts 24:15.

If hell is an eternal abiding place for the wicked, who will have charge of them after the DEVIL IS DESTROYED? Heb. 2:14.

If our Lord came “that he might DESTROY **the works of the devil**,” how will there be any sin, or sinners, or hell left? I John 3:8.

Why is it that the wise and prudent never quote scripture to prove their doctrine of immortality, but invariably depend upon heathen philosophy and “science, falsely so called”? Matt. 11:25; I Tim. 6:20; II Tim. 3:1-8.

Isn’t it strange that the whole world, both heathendom and Christendom, have believed Satan’s first lie: “Ye [immortal soul] **shall not** surely die,” and have disbelieved God: “Thou [mortal soul] **SHALT surely die**”? Gen. 3:4; 2:16, 17.

Did not the Lord God form man’s body of “the dust of the ground” and “breathed into his nostrils the breath [spirit] of life,” and did he not become a “LIVING SOUL”? Gen.2:7.

Did not the man become a DYING SOUL when he disobeyed? And when his breath (spirit) left his body and went back to God who gave it, did not his dying soul *finish* in DEATH?—did not his body go back to dust? — and isn’t man, in the words of the prophets and apostles, completely “destroyed”? — and has he not “perished”? Gen. 2:7,17; 3:19; Rom. 6:23; II Thess. 1:9; Phil. 3:19; I John 2:17; 3:8, 14, 15; 5:12; Acts 3:23; II Peter 2:1; 3:9; James 1:15; 4:12.

Would not man (a dying soul) have been eternally destroyed — annihilated — if our blessed Lord had not “redeemed” him by having “poured out **his** soul [life] unto death”? Isa. 53:10, 12; Ps. 49:8-15.

Doesn't the Lord counsel us to "fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to DESTROY **both soul and body** in hell" (*gehenna*, or second death!) And will he not do so (i.e., DESTROY *the soul*) if we do not heed the voice of the great Prophet, Priest and King? Matt. 10:28; Acts 3:23.

Don't you know that while man can kill the body, man cannot destroy the soul *because of* the redemption of all (souls) from the first (Adamic) death? (Psa. 49:15; 71:23; 103:4; Isa. 35:10) — and that all souls are asleep (in an unconscious state) awaiting the resurrection morn? (Psa. 34:22; 49:14) — and that ALL shall then hear the voice of the Son of Man and come forth from the grave to live forever if they are obedient to the great Prophet, Priest and King? (John 5:25, 28, 29). But if they will not hear (heed) that Prophet, will he not DESTROY their souls in *gehenna*-fire (second death)? — and is not this their *annihilation*, because Christ dieth *no more* to redeem the dead? Acts 3:23; Luke 12:5; Rom. 6:9; Rev. 20:14; 21:8.

Do you know that *eternal life* and IMMORTALITY are different, and that our Lord not only brought life to light but that he also brought immortality to light? Did he not bring *two facts* to light—both *life* and IMMORTALITY? II Tim. 1:10.

Do you know that while immortal beings possess eternal life, a being with eternal life does not necessarily possess immortality?

Do you know that eternal-life-creatures are dependent upon God for their life, and are in a destructible condition, whereas immortal creatures are independent, and, like unto the great Jehovah, possess inherent life and are in an indestructible condition? John 5:26

Do you know that all of God's creatures are mortal, and that "he only hath immortality, dwelling in the light which no man can approach unto"? — and that this

express image of himself, this life in self, this *immortal and divine nature*, is THE PRIZE of the HIGH CALLING which is offered as a *reward* to the faithful followers of our Lord and Saviour? — and that the promise to the balance of mankind is RESTITUTION of *perfect human nature* in Paradise restored, and eternal life to whosoever will? I Tim. 6:16; Heb. 1:3; John 5:26; Phil. 3:14; Rom. 2:7; Acts 3:21; Rom. 11:25-30.

Do you know that the Bible teaches the mortality, destruction, redemption and resurrection of the soul and not the body, from lid to lid? Eze. 18:4; Lev. 23:30; Jos. 11:11; Job 33:22, 28, 30; Psa. 16:10; 22:29; 33:19; 34:22; 35:17; 40:14; 49:15; 56:13; 63:9; 78:50; Isa. 53:12. (Proof quotations of the soul's mortality are too numerous to mention. Take your concordance and look up immortality and soul if you wish a surprise.)

Do you know that when the apostle Paul speaks of the “**redemption of our body**,” that he has reference to the BODY OF CHRIST, of which all the saints are members? Does he not use the words “our” (*plural*) and “body,” (*singular*)? Rom. 8:23; 12:4, 5; I Cor. 12:12-27.

Do you know that when the apostle Paul speaks of our mortal bodies being quickened, he means that when our old carnal minds (self-will) have been displaced by the new mind (will of God), that the old body, which had been dead to all but self, would be quickened into serving the new mind, the controlling thought of all such being, “not my will, but thine, be done”? Rom. 8:11; Luke 22:42.

Do you know that immortality of the human soul necessitates an eternal abiding place for the wicked, and that the advocates of this false theory have established in the minds of the people a belief in the *blasphemous doctrine* of an eternal, living, conscious condition in a habitable place called hell, where immortal, wicked souls are tormented day and night forever and forever?

Do you know that the *bright shining (epiphania)* of the second *presence (parazoa, mistranslated "coming")* of our Lord will soon shine upon this *erroneous doctrine of immortality* with such brilliancy that it will compel Satan to use other methods to deceive? (II Thess. 2:1-11) — and that one of his other methods will be the *materialization of fallen angels*, who are now having their chains (restrained privileges) removed prior to the judgment? (Gen. 6:2, 4; Jude 6) — and that these evil spirits, or angels (messengers) of Satan, will reaffirm the human immortality theory by *materializing and personating the dead*, claiming that there are no dead, and that what we call death is nothing more than the natural law of evolution, changing immortal creatures from human to spiritual? I Tim. 4:1; Rev. 13:13, 14; Deut. 18:9-12; I Cor. 6:2, 3.

“When they shall say unto you, Seek unto them that hath familiar spirits and unto wizards, that chirp [not peep] and that mutter: should not a people SEEK UNTO THEIR GOD? On behalf of the LIVING should they seek unto the DEAD?” Isa. 8:19 R.V.).

Isn't this enough scriptural evidence to convince any believer of the Word of God that the doctrine of immortality promulgated by both Christendom and heathendom is false?

Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

ETERNAL TORMENT.

Do you know that the Bible teaches that “*the wages of sin is DEATH*” and *not* ETERNAL TORMENT? Rom. 6:23.

Do you know that it teaches the *death of the soul*, and that it was for that reason that our Lord, in paying the ransom [corresponding price], “poured out **his soul** unto death,” and “made **his soul** an offering” for our sinful, dying and dead souls? Isa. 53:12, 10; 49th Psa.; Eze. 18:4, 20.

Don’t you know that the eternal torment doctrine was forged by the immortal-soul-theorists, as they were compelled to have a habitable place for the never-dying wicked? Does not the Lord say that the “wise and prudent” would make a “covenant with death and an agreement with hell”? — and have they not “made a covenant with death” by agreeing that death is not death, and that when we appear to die, we are really more alive than ever? — and have they not “made an agreement with hell” by claiming it to be a habitable place of torment for the wicked dead, who are not dead? Isa. 28:14-18; 29:13-15; Mark 7:7; Titus 1:14.

Does not God tell us that these *false doctrines* of men shall be destroyed? — does he not say that he will sweep away their refuge of lies, and their covenant with death shall be disannulled, and their agreement with hell shall not stand? Matt. 15:9; Col. 2:22, 23; Isa. 28:14-18; 29:13-15.

Do you know that the English word *hell* is the same as the Hebrew word *sheol* and Greek words *hades* and *gehenna*? — and that they all mean to *conceal*, to *hide*, to *cover* in oblivion, to *destroy*? — and that *sheol* is translated thirty-one (31) times grave, three (3) times pit, and thirty-one (31) times hell? See margin. Psa. 49:15; 55:15; 86:13; Isa. 14:9; Jonah 2:2.

Do you know that the Bible description of hell is *entirely different* from what is commonly taught? — and that instead of its being a conscious, life condition in fiery torment, it is an *unconscious, death condition*?

If hell is a place illuminated with flaming fire, why did the prophet Job describe it as a place of darkness? Job 10:21.

If hell is a place of pain, suffering and remorse, why did the prophet David speak of it as a place or condition of *forgetfulness*? Psalms 88:11, 12.

If hell is a place of pain, suffering and remorse, why did Solomon in all his wisdom say that “the living know that they shall die: but THE DEAD **know not anything**”? Ecclesiastes 9:5.

If hell is a place where the shrieks and groans of the damned are heard, why did the prophet David describe it as a place of *silence*? Psalms 115:17.

If hell is a place of life in any sense, why did the prophet David say that when a man’s “breath goeth forth, he returneth to HIS earth: in that VERY DAY **his thoughts PERISH**”? Psalms 146:4.

How could any being be tormented in hell, when “there is no work, nor device, nor knowledge, ... in the grave [*sheol* or hell] whither thou goest”? Ecclesiastes 9:10.

Do you know “the Lord said unto Moses, Behold, thou shalt sleep with thy fathers”? Is there any *consciousness* in sleep? Deuteronomy 31:16.

Do you know that David is NOT ascended into the heavens, but that he “slept with his fathers,” and that “he is both dead and buried, and his sepulchre is with us unto this day”? I Kings 2:10; Acts 2:29.

Do you know that the only *seeming* support given the eternal torment theory, in scripture, is in the symbolic

language of Revelation and the parabolic language of our Lord, and that our Lord spake ONLY in *parables*, and that in a parable the thing said is never the thing meant? Matt. 13:34; Mark 4:34.

Do you know when our Lord spake the parable of the wheat being gathered into his barn and the tares into bundles to be burned with fire, that the wheat meant the Lord's people, the barn meant a place of preservation, tares meant the enemies of the Lord and fire meant destruction? Matt. 13:24, 30, 36-43; Phil. 3:19; Acts 3:23; II Pet. 2:1; 3:9.

Do you know that when our Lord spake the parable of the sheep on his right hand entering the kingdom, and the goats on his left hand departing into everlasting fire prepared for the devil and his angels, that sheep meant good, obedient people; the kingdom meant *everlasting life* in Paradise restored; goats meant willful, wayward, wicked people, and everlasting fire meant everlasting destruction *prepared for* the devil and his angels? Matt. 25:41, 46; Heb. 2:14.

Do you know that you would have to go to a theological seminary for several years to learn from the word-twisting theologians how to make *destruction mean preservation* and *perish mean to preserve*?

Do you know that the word punishment in the 46th verse of the 25th chapter of Matthew is translated from the Greek word *kolasin*, which means to prune, to restrain, by cutting off from life? — whereas if torment were meant, the Greek word *basinos* would have been used?

Do you know that the everlasting fire and destruction spoken of in our Lord's parables, and the destruction and perishing spoken of by the apostles, are the same as the eternal fires of Revelation?

Do you know that fire is symbolic of destruction, because fire *never preserves life*, but always destroys?

Do you know that the word torment is NEVER mentioned in the Old Testament, and only a few times in the New Testament does it seemingly support the eternal torment theory? — and that these few times are written in the parable of Dives and Lazarus, which as a parable, carries a meaning larger than literal persons; and in the symbolic language of Revelation, where it speaks of the eternal torment of the city of Babylon in chapter eighteen and of the beast and false prophet in chapter twenty, rather than the torment of individuals?

Do you know who the beast and false prophet are? Won't you have to know who they are before you can understand how they are to be tormented? — and had we not better keep our eyes open lest we be among those who worship the beast or his image? Rev. 14:9.

Do you know that “God is love,” that he is all-powerful, that “**his mercy endureth for ever,**” and that you cannot harmonize these qualities with the eternal tormenting of his creatures? I John 4:8; Matt. 28:18; Psa., 136th chapter.

Do you know that “perfect love casteth out [ALL] fear” of eternal torment, etc., and produces the *reverential* fear of displeasing our heavenly Father? I John 4:18.

Do you know that these *false, evil doctrines* are doctrines of men, handed down to us from the dark ages, when they thought they were doing both God and man a service by burning each other and gouging out each other's eyes; saying it is better to give them a little torment now, to save them from falling into God's hands after awhile, and having them endure an endless torture of a far worse kind?

Isn't this enough scriptural proof that the *eternal torment doctrine* promulgated by Christendom is FALSE? —and do you know that the parables and dark sayings of our Lord, and the symbolic language of Revelation is harmoniously explained in the pamphlet on “What Saith the Scriptures About Hell”?

THE DARK CLOUD AND ITS SILVER LINING.

BY JOHN G. WHITTIER

In the minister's morning sermon, he told of the primal fall,
And how, henceforth, the wrath of God rested on each and all;
And how, of His will and pleasure, all souls, save a chosen few,
Were doomed to eternal torture, and held in the way thereto.
Yet never, by Faith's unreason, a saintlier soul was tried,
And never the harsh old lesson a tenderer heart belied.
And after the painful service, on that pleasant, bright first day,
He walked with his little daughter thro' the apple bloom of May.
Sweet in the fresh green meadow sparrow and blackbird sung;
Above him its tinted petals the blossoming orchard hung.
Around on the wonderful glory, the minister looked and smiled:
"How good is the Lord, who gives us these gifts from his hand,
my child."
"Behold in the bloom of apples, and the violets in the sward,
A hint of the old lost beauty of the garden of the Lord."
Then upspoke the little maiden, treading on snow and pink,
"O father! these pretty blossoms are very wicked, I think;
Had there been no Garden of Eden, there never had been a fall,
And if never a tree had blossomed, God would have loved us all."
"Hush, child," the father answered, "by His decree man fell;
His ways are in clouds and darkness, but He doeth all things well,
And whether by his ordaining to us cometh good or ill,
Joy or pain, or light or shadow, we must fear and love Him still."
"Oh, I fear Him!" said the daughter, "and I try to love Him, too,
But I wish he were kind and gentle—kind and loving as you."
The minister groaned in spirit, as the tremulous lips of pain,
And wide, wet eyes, uplifted, questioned his own in vain.
Bowing his head, he pondered the words of his little one.
Had he erred in his life-long teachings and wrong to his Master done
To what grim and dreadful idol had he lent the holiest name?
Did his own heart, loving and human, the God of his worship shame?
And lo! from the bloom and greenness, from the tender skies above,
And the face of his little daughter, he read a lesson of love.
No more as the cloudy terror of Sinai's mount of law,
But as Christ in the Syrian lilies the vision of God he saw.
And as when, in the clefts of Horeb of old, was his presence known,
The dread, ineffable glory was infinite goodness alone.
Thereafter his hearers noted in his prayers a tenderer strain,
And never the message of hatred burned on his lips again.
And the scoffing tongue was prayerful, and the blinded eyes
found sight,
And hearts, as flint aforetime, grew soft in his warmth and light.

EVOLUTION.

Do you know that the prevailing ideas of today on evolution are in direct opposition to the Word of God, and “that if evolutionary theories are true, the Bible doctrines are false, and that if the Bible is of God, ... evolutionary theories are absolutely false, ... which gives the LIE to the words of our Lord and of his apostles and all the holy prophets”? [R:2392:3]

Does not the Bible tell us that man was a *direct* creation, that he was formed by the Almighty, and that he was made *perfect* and *upright*, the mental and moral image and likeness in the flesh of his creator, the Almighty Spirit?—and must we not reject this statement, if we accept the evolution theory? Gen. 1:27, 31; Deut. 32:4, 5; Eccl. 7:29; I Cor. 15:22, 45, 47; Rom. 5:12.

Do you know that the Bible speaks with one harmonious voice respecting a FALL from divine favor and, likewise, into sin and death conditions, and that sin and death began to reign in Adam’s day? Would we not have to *reject* this scriptural teaching if we accepted evolutionary theories? Rom. 5:12-21.

Does not the apostle Paul state that by one man’s disobedience sin entered into the world and death as the result of sin, and thus death passed upon all men, because all have sinned? Does not this contradict the evolutionary process of development from protoplasm to monkeys, from monkeys to men, and eventually from men unto gods? Rom. 5:12.

Does not Solomon, the wise, deny the evolution theory of creation when he states that “God hath made man upright; but they have sought out many inventions” and defiled themselves? Eccl. 7:29. And does not the apostle Paul state that God gave them over unto evil pas-

sions? — and as they did not care to retain God in their hearts, God gave them over to a reprobate mind, to do those things which are not fit, “because that when they knew God, they glorified *him* not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened”? Rom. 1:21-31.

According to evolutionary theories that man evolved from a monkey, would the first man, who would have been very little better than a monkey, have been in a condition, mentally or physically or morally, to be put on trial for eternal life or eternal death? And again: “If the race has been gradually rising during the past six thousand years — has been losing its monkey weaknesses and failings and attaining, more and more, to manhood, where would be the *original sin*?” [R:3921:6] Rom. 5:12.

Do you know that the IMMORTALITY DOCTRINE IS A DOCTRINE OF EVOLUTION and NOT a scriptural doctrine? Does it not deny death and a resurrection of the dead, and teach in its stead the evolution of the immortal soul from the lower human nature to the higher spiritual nature? I Tim. 6:16.

Does not our Lord Jesus *contradict* the evolution theory most emphatically in his statement, “The Son of man is come to seek and to save **that** which was lost”? Luke 19:10.

Do not these evolutionary theories of man, of progressing from nothing to something, repudiate the Bible doctrine of a fall, of a loss, and of a redeemer and saviour from this fallen and lost condition? Luke 19:10.

If, as the evolutionist tells us, man is *falling up-ward*, wherein was the justice of the divine sentence against him? Gen. 2:17; 3:8-19; Rom. 6:23. Why should God speak of him as a sinner, a transgressor? Romans 5:12-21. Is it sinful to evolve upwards? Why should man be spoken of as under the curse or penalty for sin, since self-development is not sin? Heb. 9:27; Gal. 3:13 Why should it be written that Justice demands a ransom

price before Adam and his race could be released from the death sentence and be granted an opportunity for eternal life? Psa. 49:15; Hos. 13:14; Gal. 3:13; II Cor. 5:14, 15. Why did the law given through Moses point to sin-offerings and propitiation through “day of atonement” sacrifices, etc., along with the High Priest services, if there was no fall, no sin and no need of a redemption and sin-offering and a reconciliation to God? Exod., 25th to the 41st chapter; Lev. 8:14-33; 16:3-33; Heb. 8:5; 9:13; 10:1-12; Col. 2:17. Why should the New Testament continue the same story of the *necessity* for the death of Jesus as the redemption price, that by his death the world might be granted a resurrection to life in due time? Heb. 9th chap. Why is the doctrine of the second coming of Christ and the resurrection of the dead put so prominently before us in the Bible if there were no fall into sin and death, no need of a redemption and no need that at his second coming the sins of the world should be blotted out and the world of mankind uplifted out of sin-and-death conditions, back to full perfection of human nature and all that was lost in Adam? Acts 3:21; I Cor. 15:21.

Do you know that the scriptures promise *ONLY* to “the elect church” a *change of nature* from human and earthly to spiritual and heavenly conditions, and that this change comes *not* through evolution, but by a NEW CREATION? — and that the blessing promised to the world is not a change of nature, but a *restitution* of the present human nature to the original perfection LOST in Adam, and to its future home, or Paradise? Matt. 7:14; II Pet. 1:4; II Cor. 5:17; Gal. 6:15; Acts 3:21; 15:13-17.

Does not restitution signify *restoring* or *putting back* to a previous condition? And if man’s previous condition was the monkey state, would not restitution be a curse instead of a blessing? Acts 3:21.

If, according to evolutionary theories, we have developed from monkeys, and according to scriptural doctrine

we are to be restored (Acts 3:21; 15:13-17), would it not be *bad tidings* of great misery instead of “**good tidings** of GREAT JOY”? Luke 2:10. And would it not be a message of *damnation* instead of a gospel of *salvation*? I Tim. 4:10; I John 2:2.

Does not the evolution theory *contradict* the Word of God, and isn't it one among the many “science **falsely** so called”? I Tim. 6:20.

Don't you think, from the above quotations, that we must either reject the Bible doctrine of man's creation in perfection, his fall into sin and its penalty, death, his REDEMPTION by the precious blood of Jesus and his recovery, by and by, from sin and death, and consequent restoration to perfection during the Millennial age at the hands of the great Redeemer, or, on the contrary, we must repudiate, *in toto*, all the theories of human evolution as being absolutely, unqualifiedly untrue? — and had we not better “let God be true [though it prove] every man a liar”? Rom. 3:4. SEE THE EMPHATIC DIAGLOTT.

Long in bondage we have waited
 For the dawning of the light;
 Error's chains we've felt and hated
 Through the long and weary night.
 Now the blessed light appearing
 Fills our hearts with joy and peace,
 Doubt and fear for aye dispelling:
 O! what rest in this release!

PREDESTINATION.

Do you know that “Known unto God are all his works from the beginning of the world”? Acts 15:18.

Is not this a positive statement that God *foreknew* the fall of Adam into sin and death, the inheritance of sin and death by all his posterity, and the redemption of all from this condition by our Lord?

Do you know that wisdom, justice, love, mercy and power are the five attuning elements of God’s character? — and that wisdom with its foreknowledge would not have permitted power to be exercised at the expense of even one creature being eternally tormented? — and that justice, love and mercy, in unison with wisdom, would have risen in opposition to the creation of living souls if it were to result in the eternal tormenting of even one?

Do you know that the very idea of God’s foreknowing, or predestinating, one single soul to eternal torment, is a species of *blasphemy* that is most repulsive to all honest hearts with thinking heads, and that such a doctrine is not even hinted at in scripture?

Is it not “appointed unto men *once to die*, but after this the judgment” by that “righteous judge” whom God ordained from before the foundation of the world, to redeem and save all from this condemnation (death)? Heb. 9:27; II Tim. 4:8.

Is it not written that our blessed Lord, being delivered by the determinate counsel and foreknowledge of God, was taken by wicked hands and crucified? Acts 2:23.

Do you know that it was NECESSARY for a PERFECT man to DIE in order to redeem the DEAD, and that Jesus “for the joy [prize] that was set before him endured the cross, despising the shame”? Heb. 12:2.

Do you know that God “*foreordained* from before the foundation of the world” that the blood of Christ should TAKE AWAY, not only the sins of the church, “but, *also*, the SINS OF THE WHOLE WORLD”? I Pet. 1:19, 20; I John 2:2.

Did not God foreknow, and also *predestinate*, that the “little flock,” the church, the promised seed of Abraham, should be “conformed to the image [changed to spirit beings] of his dear son”? Rom. 8:29.

If we be Christ’s, are we not Abraham’s seed and heirs according to the promise, and as “we [the church] have borne the image of the earthy,” will we not “also bear the image of the heavenly”? Gal. 3:29; I Cor. 15:49.

Do you know that God *predestinated* an election of sons, and that the promised “seed” of Abraham, the “little flock,” the church, are elected “according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ”? I Pet. 1:2.

Did not God also *foreknow and foretell* of an age of FREE GRACE, when the predestinated and previously-selected bride (the church after “her” selection and marriage to the Lord) should say “Come”? While in *this time*, or age of election, NO MAN cometh unto the Lord EXCEPT the Father draw him, will not, in that time of free grace, the invitation be extended to ALL people? “Whosoever **will**, let him take the water of life freely.” John 6:44; 12:32; Rev. 22:17.

Do you know that God, “having made known unto us [the church, the little flock, the promised seed, the espoused] the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times, he [will] gather together in one all things in Christ, both which are in heaven and which are on earth; *even* in him, In whom also we have obtained inheritance, being **predestinated**

according to the purpose of Him who worketh all things after the counsel of his own will?" Eph. 1:5, 9, 10, 11.

Do not these question-quotations prove that God *foreknew* the present groaning condition of creation? — and that he not only foreknew, but that he did also *predestinate* a great Saviour to redeem all from this fallen, sinful condition, by dying in their stead (I Pet. 1:2); — and did he not also *predestinate* that a "little flock" should follow in his footsteps, and "be conformed to the image of his Son" (Rom. 8:29), and that they in turn should bless the residue of men with restitution? Acts 15:16-17; 3:21.

If all these foreknown and predetermined plans of God be true, will not Christ, THE HEAD, and the church, his body, bring to pass the grand and glorious "*restitution of all things* which God hath spoken by the mouth of all his holy prophets since the world began"? Acts 3:21.

Can you not see that God has *predestinated the CHURCH* to be of the SPIRIT *nature*, in a heavenly home, and that the world of mankind (or, mankind *of the world*) is promised a *restitution TO perfect human nature*, in a (paradise restored) earthly home? Heb. 3:1; I Cor. 15:49; II Pet. 1:3, 4; Gen. 13:14-17; Eze. 36:33-35; Amos 9:14, 15; Isa. 65:21-25; Eze. 37:24, 25.

Did not God foreknow the fall and condemnation of all the world into sin and death? Did he not also *foreknow and predestinate* the SALVATION OF ALL from this condemnation? — and do not the glorious foreknown and predetermined purposes of God, as revealed by the promises of his word, guarantee a future probation to all the world? Rom. 5:16, 18; 8:29; I Pet. 1:20; Luke 3:6; I Tim. 2:3-4; 4:10.

Is not THIS *beautiful* scriptural doctrine of predestination entirely different from the *hideous* predestination theories of Christendom?

CONDEMNATION

Have we not seen that God *foreknew* the fall of Adam and the condemnation of all in Adam? — for did not “by the offence of one [Adam] *judgment came* upon ALL MEN **to condemnation**”? Rom. 5:18.

Have we not seen that man was condemned to DEATH and *not* to eternal *torment*? Rom. 6:23.

If the condemnation upon man is eternal life in torment, would it not be a gift of God? For, is not “the gift of God eternal life” in any condition? Rom. 6:23.

If the condemnation upon man were eternal torment, would not our Lord have been subject to eternal torment in order to take our place — to pay the penalty that was put upon us? Rom. 5:6, 8; I Cor. 15:3; II Cor. 5:14.

Did the apostle Paul say that the wages of sin is eternal life in torment, or did he say that the *wages* of sin is DEATH? Rom. 6:23.

Does not the apostle Paul say that “by one man’s [Adam’s] offence death reigned”? Rom. 5:17.

Do the scriptures teach that sin hath reigned unto eternal torment or unto death? Rom. 5:21; 6:23.

Did God say to Adam that “in the day [one day is, with the Lord, as a thousand years, and a thousand years **as** one day — Psa. 90:4; II Pet. 3:8] that thou eatest thereof, thou shalt surely” be eternally tormented, or that “thou shalt surely die”? Gen. 2:17.

Are not many made sinners by *one* man’s (Adam’s) disobedience? — and are not many dead through or by the offence of *one* (Adam)? Rom. 5:15-19; I Cor 15:21, 22.

Did not, by one man [Adam], sin enter into the world, and *death* [not eternal torment] *by* sin; and so death [not eternal torment] passed upon *all* men, for that all have sinned? Rom. 5:12.

Are we not brought into this world in sin and death, without our consent? And will not the world be awakened out of death (sleep) without asking their consent, for, as we *all die* in Adam, will we not also in like manner be *made alive* in (by) Christ? I Cor. 15:22.

While the scriptures clearly teach the condemnation of all before birth, do they not teach equally as clearly the *salvation of all* from this Adamic condemnation? (Luke 19:10; I Tim. 4:10; I John 2:2). And does not this grand salvation from the Adamic or first death, which is promised by our Lord, necessitate *all* being ransomed from the grave? (I Tim. 2:6; Hos. 13:14; John 5:25-28). Does it not necessitate a *redemption* from death? (I Pet. 1:18,19; I Cor. 7:23; Hos. 13:14; Psa. 49:8, 15; 103:4; 106:10). Does it not necessitate an awakening (*egeiro*) of the dead, both the just and the unjust? (Acts 24:15; I Cor. 15:21, 22). Does it not make certain the “*restitution* of all things”? (Acts 3:21; 15:13-18; Rev. 21:1-5). Do not the scriptures promise all this and would not the fulfillment of all these promises NECESSITATE *future probation*?

Out of the weary shades of night,
Out of darkness cometh light;
In fearful doubt of midnight storm,
Courage and hope of faith are born.

From mountain height the tempest flings
Earth's hope beneath death's mighty wings;
But lo! there shines the “morning star,”
Gleaming in glory from afar.

SALVATION.

Have we not found that every man was condemned to death before he was born, and that all the world lies guilty before God? Rom. 3:19; 9:11, 12.

Does not this condemnation assure us that a saviour, and a *mighty* saviour, is *essential*? For who can redeem his brother, or give to God a ransom? Psa. 49:7.

Did not God foreknow the condemnation of all before the world was? — and was not Christ our Lord foreordained from before the foundation of the world to be our redeemer? Acts 15:18; I Pet. 1:19, 20.

Did not our Lord give up the glory he had with the Father before the world was, and permit himself to be made flesh and blood (man), that he, by the grace of God, might taste [not eternal torment, but] death for *every man*? John 17:5; Heb. 2:9-17.

Did not our Lord become the Saviour of the *whole world* by tasting death for EVERY man? — and will not every man receive a benefit therefrom? I John 2:2.

Did not our Lord give “himself a ransom for ALL, to be testified in DUE TIME”? I Tim. 2:6.

Did not our Lord and Saviour, Jesus Christ, come *to do the will of the Father*? (Heb. 10:7, 9), and is it not the Father’s will that *all men* should be saved and come to a knowledge of the truth”? I Tim. 2:4.

If this is the Father’s will, and the Son came to do the Father’s will, what can hinder? Isa. 55:10, 11; John 1:1.

After the will of God has been done, after all have been saved from the Adamic or first death, brought to a full knowledge of the truth and blessed with a just and

equitable OPPORTUNITY for eternal salvation, if they sin again, shall they inherit eternal life? Do not the scriptures teach that they shall die again—die the *second* death, from which there is no redemption? Rev. 20:6, 14.

Did not our Lord come “*to save men’s lives and not to destroy them*”? And will he not save them? Luke 9:56; Rom. 11:26; I Tim. 4:10.

Did not our Lord come to “seek and to save THAT which was lost”? And will he not do so? Luke 19:10; Matt. 18:11; Isa. 55:10, 11.

Was it not LIFE, and a *paradise*, that was *lost*? Gen. 2:7, 17.

Did not our Lord *come to save ALL men*, and especially those [the church] that believe”? I Tim. 4:10.

Is not our Lord “the propitiation [satisfaction] for our [the church’s] sin: and **not** for ours [the church] **only**, but ALSO FOR *the sins of the* WHOLE WORLD”? I John 2:2.

Did not God make a promise to Abraham, and confirm it by an oath to Isaac and to Jacob, that *through his seed ALL families of the EARTH* should be blessed? Gen. 22:18; 26:4; 28:14; Deut. 29:12, 13; Heb. 11:17, 18; Acts 3:25; 13:23; Gal. 3:8.

Does not the apostle SAY that “if **ye be** Christ’s, **then** are ye **Abraham’s seed**, and heirs according to **the promise**”? Gal. 3:29.

Does this not teach that our Lord is the *Saviour of the WORLD* (from the Adamic death) *as well as the church*? (I John 2:2). And does it not teach a SPECIAL SALVATION *for the church*, the predestinated *little flock*, which is the promised seed of Abraham? (I Tim. 4:10; Luke 12:32). Is not this a special salvation from all future judgment as well as the Adamic death? (Rev. 20:6). And does it not teach the saving of all the (world) families of the earth from the Adamic death, to be blessed by

the promised Seed (those who gain the special salvation, the church) with eternal salvation, if they will, according to the oath-bound promise of God? Gen. 22:17; Acts 3:25; Rom. 4:13; 9:7, 8; Gal. 3:16, 19, 29; Heb. 2:16.

Did not our Lord come to *destroy* DEATH and he who hath the power of death, that is, the Devil? Heb. 2:14.

Did not our Lord come to *destroy* sin and death, which are *the works* of the devil? I John 3:8.

Do not the scriptures declare that DEATH will be the *last enemy* that will be destroyed by the Lord? I Cor. 15:26.

Do you know that this death the Lord is going to destroy is the ENEMY death (becoming such by redemption), and not the second (servant) death?

Can death be destroyed and all men be saved any other way but by the putting in of *life*? And would this not necessitate all the dead, both the just and the unjust, being *made alive (egeiro)*? And will not *every man* be made alive in his own order: "Christ the firstfruits; afterward they that are Christ's at his coming"? [during his presence]. I Cor. 15:22, 23.

Does this not prove that our Lord is the Saviour of ALL people from the death penalty which God imposed upon them; and will he not do God's will by saving all and bringing all to a full "knowledge of the truth"? (I Tim. 2:4) And would not this *necessitate* a future probation?

After saving all from the Adamic, or *first* death, and bringing them to a *full "knowledge OF the truth,"* will it not then be that who-so-ever *will* may drink of the water and eat of the Tree of Life freely and live *forever*? (Rev. 2:7; 22:2, 14) And who-so-ever *will not* avail themselves of this blessed privilege, shall they not die again, and would not this be the *second* death? Acts 3:19-25.

Do not these scriptural quotations and references teach a universal salvation from the first, or Adamic, death, and a universal OPPORTUNITY *for* salvation from the second, or eternal, death (annihilation)?

ELECTION AND FREE GRACE.

Who can dispute the fact that the Bible clearly teaches both the doctrine of *Election* and *Free Grace*, over which Arminian and Calvinist, not being able to agree, have quarreled for centuries? Rom. 9:11; 11:5, 7, 28; I Thess. 1:4; II Pet. 1:10; John 6:44; Rev. 22:17.

Did not our Lord say that our Heavenly Father would “send his angels with the great sound of a trumpet, and they would gather together his *elect* from the four winds, from one end of heaven [religious element] to the other”? Matt. 24:31.

Do you know that the *elect* were predestinated “according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ”? I Pet. 1:2.

Do you know that these *elect* ones will be the little flock which God “foreknew” and “also did predestinate to be conformed to the image of his [dear] Son”? Luke 12:32; Rom. 8:29.

Do you know that in this time of election, no man *can* come unto the Lord “except the Father ... draw [call] him”? — but, when the free-grace time *arrives*, who-so-ever *will* may come? John 6:44; Rev. 22:17.

Do you know that *not all*, but *many*, are now called, and only a FEW of *the many* called are chosen? Matt. 20:16; 22:14.

Do you know that the few CHOSEN (those who *willingly conform* to God’s requirements) are the *elect ones* whom God has “called according to *his* purpose”? — and that it is his purpose to bless all and eternally torment none? Rom. 8:28; Eph. 1:5; Gal. 3:8.

Isn't it very necessary that we, who have been called, give diligence to make our *calling* and [subsequent] ELECTION sure? II Pet. 1:10.

"Who shall lay anything to the charge of God's *elect*"? Rom. 8:33.

Do you know that Paul was a "servant of God and an apostle of Jesus Christ, according to the faith [plan] of **God's elect**"? (or, according to this plan of God's of *electing* or *selecting* these sons through faith)? Titus 1:1.

Did not Paul say that he *pressed* toward the mark for THE *prize* of the HIGH CALLING of God in Christ Jesus, and that he had "fought a good fight" and "finished *my* course" and "kept the faith," and that thenceforth there was laid up for him a crown of righteousness, which the Lord, the righteous judge, would give him at that [judgment or restitution] day: and not to him only, but unto all them also that LOVE *his appearing*? Phil. 3:14; I Cor. 9:24; II Tim. 4:7, 8.

Do you know that unto God's *elect* is given *exceeding* great and precious promises? — and that THE promise is the *prize* of the HIGH calling? — and that the PRIZE of the high calling is the *divine, immortal* NATURE? II Pet. 1:4; Phil. 3:14.

Do you know that God's elect are the *promised* SEED of Abraham? — and that they are the *little* flock who will have walked the narrow way unto life? — and that they are the *body* of Christ, the wise virgins, which become the [figurative] *bride* of Christ — the bride of the Lamb, the *sons* of God, the LIVING *stones*, the LIVING *temple*, and the *living* CHURCH of God? Gal. 3:14-29; Luke 12:32; Matt. 7:14; I Cor. 12:27; Matt. 25:1, 2; Rev. 21:9; Rom. 8:14-17; I Pet. 2:5; I Cor. 3:16; Col. 1:18-24.

Did not Paul say: "Therefore I endure all things for the **elect's** sakes, that they may also obtain the salvation

which is in Christ Jesus with eternal glory"? II Tim. 2:10.

Hasn't the Lord two folds of sheep? (John 10:16). Isn't the first fold the "ELECT" "LITTLE FLOCK" (Luke 12:32) who hear and heed the voice of the Master, walking in the narrow way to life? (Matt. 7:14). And are not the "other sheep... not of this fold" (John 10:16), the large NON-ELECT flock who do not recognize the voice of the Master and blindly walk the broad road to destruction? (Matt. 7:13). But does not the Lord say that these also he will bring from destruction, and that they, too, shall hear his voice? John 10:16.

Do you know that God will *permit* in these last days (of this age) STRONG *delusions* that will DECEIVE *the whole world*, and, even, the *very elect*, IF *it were possible*? II Thess. 2:11; Matt. 24:24.

Isn't the foregoing scriptural evidence enough to convince any Christian that God is *electing* or *selecting* a "little flock" from amongst mankind, to be *joint*-heirs with our Lord and Saviour? — and can it be questioned that *all the remainder of mankind* are NON-ELECT to THAT *peculiar* honor? Matt. 7:14; Luke 12:32.

The question now arises, *what provision* has the great Creator made FOR *this large class* of NON-ELECT which have gone the *broad road* to [temporary] destruction? Matt. 7:13.

Do you know that according to (so called) "*orthodoxy*" this large non-elect class were either *predestinated* or, from inability to prevent, will be *permitted* to become sufferers of eternal *torment*?

Do you know "that to suppose that God foreordained the non-elect class to suffer eternal torment, would be to suppose God a monster [be it with reverence said], devoid of every sentiment of justice and love"? [R:2732:1]

Do you know that God's purpose, foreknown unto himself from before the foundation of the world, is the *blessing* of the many non-elect families of the earth *by* the promised elect SEED of Abraham? Gen. 28:14; Acts 3:25; Rom. 8:29; Gal. 3:29; Eph. 1:5.

Has not God promised that the non-elect families of the earth should be *blessed* and not cursed? And isn't this blessing to be done by the promised elect "seed" of Abraham? Gal. 3:16-29.

Has the election of God's "house of sons" ended? — or have *all families* of the earth been blessed with the "more abundant" life according to the promise? Who would dare say yea! Doesn't every death assure us that the *curse* still rests upon us? Rom. 6:23.

If the "election" of God's SONS is still going on, and all families of the earth have *not yet* been blessed according to the promise, and he who made the promise *cannot* lie, isn't that a positive assurance that it is *yet future* and will SURELY come to pass in his *own* DUE TIME? Heb. 6:17-18; I Tim. 2:6.

Isn't this future time spoken of the time of *free* grace? When the "election" is over and the *elect* has made "herself" (feminine only in a figurative sense) ready, will not the Lord return for his "espoused" and "marry" (unite) "her" unto himself, "she" thus becoming his "bride" and "wife"? And will not the spirit and the bride say come, and may not who-so-ever will, come and take of the water of life freely? John 3:29; Rev. 19:7, 9; 21:9; 22:17.

Will not this invitation of the Spirit and Bride be *free* to who-so-ever will? — whereas now, no one *can* come unto the Lord except the Father draw him? Rev. 22:17; John 6:44.

Doesn't the apostle call the *free grace* times "the times of restitution of **all things**, which God hath spoken by the mouth of all his holy prophets since the world began"? Acts 3:21.

Doesn't the above scripture teach that it is the church which is "*called and elected*" to become SPIRIT BEINGS, "partakers of the *divine* [immortal] *nature*" like the Lord? And doesn't it teach that all the balance (residue) of people, the *non-elect*, are to be blessed BY *the elect* church? And does it not teach that the blessing is to be *restitution*? And does not restitution mean to restore, to put or give back what was lost or taken away? And did not father Adam by disobedience lose his standing, home and *life*? Did not all his children share with him in the *loss* of all these things? II Pet. 1:4; Acts 3:21, 25; Gal. 3:16-29.

Did father Adam lose a spirit nature and a heavenly home, or did he lose *perfect human nature* and an earthly home?

If the world-beings who lost life, home and God's fatherhood in Adam, are to have these "things" *restored* to them, which will they gain, the spiritual and heavenly, or the *human and earthly*?

Does not restitution necessitate REANIMATION, *future probation* and *resurrection*? And does not scripture promise *all these things, too, to the unjust, non-elect world*? Acts 3:21; 24:15; John 5:25-28.

Do you know that by looking up the 16th chapter of Ezekiel, you can read what God has to say regarding the *restitution* of Sodom to her former estate?

RESURRECTION.

Do you know that Christ our head was “**the first begotten of the dead**”? That he was “**the first that should rise from the dead**”? And that he is “**the firstborn from the dead**”; that in all *things* he might have the preeminence”? Rev. 1:5; Acts 26:23; Col. 1:18.

If he was the firstborn from the dead; that in all things HE might have the *preeminence*, why should any give to Lazarus, Jairus’ daughter, the widow’s son or any other, *this eminence*, by claiming that they *preceded* him? John 11:43, 44; 12:1-9; Matt. 9:25; I Kings 17:17-24.

Is not this sufficient evidence to convince any truth-loving Christian that, in the cases of Lazarus, Jairus’ daughter, and others, there was no resurrection, but merely *reanimation*? Isa. 8:20.

Do you know that the word raised is translated from the Greek word *egeiro*, which means to awake, to rouse up, and the word resurrection is translated from the Greek word *anastasis*, which means rising or *bringing up*?

—YOUNG’S ANALYTICAL CONCORDANCE.

Do you know that the raising up of Lazarus, Jairus’ daughter and others was nothing more than *reanimation*, i.e., made alive in the body? — and that they were nothing more than the *reanimated dead*? — that they still remained the dead who were burying their dead? — and that they went into their graves again, to there remain until the resurrection day? And don’t you know that if they heard (obeyed) the voice of the “Son of Man” and were made alive in Christ through faith before they went into the grave the second time, that they will be

resurrected immortal spirit beings, “partakers of the divine nature”? — but if they did not hear (obey) that voice, and were not made alive in Christ before they went into the grave the second time, that they will be reanimated (*egeiro*) in the body, mortal human beings, just as they were before? — and that they will be raised the second time not to die again, but to be made alive (resurrected) in Christ, and inherit eternal life, if they will? John 5:25-30; Acts 24:15; I Cor. 15:22.

Do you know that this is NOT teaching a second chance? — and that this little booklet does NOT teach a second chance, but that it does teach ONE JUST AND EQUITABLE CHANCE (judgment-trial) for each and every individual? — and that SAID CHANCE IS FOR LIFE? Do you know that the chance is open now only to those who enter the race “for the prize of the HIGH CALLING of God in Christ Jesus” through faith? (Phil. 3:14; I Cor. 1:26; II Tim. 1:9; Heb. 3:1; II Pet. 1:10) — and that not all who enter the race will win the prize, but only a “LITTLE FLOCK” of “ONE HUNDRED AND FORTY-FOUR THOUSAND” will so run as to obtain? (Matt. 22:14; I Cor. 9:24; Heb. 12:1; Rev. 14:1-5) — and that those who fail to so run as to obtain, shall either lose life in the “SECOND DEATH” or be of the “GREAT MULTITUDE” who “shall be saved so as by fire”? (Rev. 20:14; 7:9-17; I Cor. 3:15), and that the residue of men — those who do NOT enter the race for the prize — the unjust class, the non-elect world — who were condemned in Adam and who will have died for their fathers’ sin, shall hear the voice of the Son of Man and come forth (*egeiro*) from the grave hereafter, in order that they may be given a chance? Is it not *appointed unto men once to die*? (Heb. 9:27) — and would not this be their FIRST AND ONLY INDIVIDUAL CHANCE TO ESCAPE DEATH and LIVE FOREVER? Would not this be ONE CHANCE FOR ALL? Is not this a chance for the race-runners now, and a chance for the residue (balance) of men hereafter? John 5:25; Eze. 18:20; Acts 3:23; Heb. 9:27.

Do you know that the word *damnation* in the 29th verse of the 5th chapter of John is a miserable mistake made by the translators, and that it should be *judgment*? Does not the revised version read: “And they that have done ill [evil], *unto resurrection of judgment*”? As judgment includes a trial, isn’t it therefore a *resurrection by trial*? John 5:29 (R.V.).

Do you know that the word *damnation* in King James’ version, and the word *judgment* in the Revised Version (John 5:29), are translated from the Greek word *krisis*? — and that it is the same as the English word *crisis*, which means a deciding or turning point? Do we not speak of the fever patient as having reached the crisis, the turning point for better or worse? Therefore, should it not read, “They that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of a crisis,” for better or worse — to be obedient and live for-ever, or to be disobedient and die the eternal or second death? Rom. 6:23.

Was there not a harvest period at the end of the Jewish Age, and did not our Lord with his disciples separate the wheat from the *chaff*? (Luke 3:17). Did he not baptize the wheat class with THE Holy Spirit, and the chaff class with fiery destruction? (Luke 3:16, 17). Did not there begin another sowing at that time by our Lord? (Matt. 13:37). Did he not sow the good, *wheat* seed, and an enemy sow *tares*? (Matt. 13:24-30; 36-44). Did not our Lord, on account of their likeness in outward appearance, instruct his disciples not to attempt to separate *them*, but to let them grow together *until* the harvest? (Matt. 13:30). Have they not grown together, side by side, in all of the different sects unto the present time? Did not our Lord say that there would be a separating time, or harvest period, in the end of this Gospel age, and that he would send forth the sword of truth by his messengers and separate the TRUTH LOVERS, the *wheat*, from those WHO LOVE NOT THE TRUTH, the *tares*? (II Thes. 2:10,11; Matt. 13:39-41; Eph. 6:17; Rev. 1:16)

— and that the wheat were to be gathered into his barn (condition of security), and the tares were to be *bound* into bundles (as sects) to be burned, destroyed? (Matt. 13:40-42). But don't you know that all of the chaff and tares, as well as the world at large who will have been destroyed by the first, or Adamic death, which is called *the enemy*, have been redeemed by our Lord from this destroyed (death) condition, and that all will eventually hear his voice and come forth from this condition? (Heb. 2:9; John 5:28). Will there not be a resurrection of the unjust by judgment — a crisis? (John 5:29, R.V.). Shall they not come forth in the next age (the Millennial) and have a just, equitable and individual chance for life — to be tried for eternal life or death? And at the end of that age, will there not be another and final separating time? Will he not separate the *sheep* from the *goats*? (Matt. 25:32). Will not the sheep gain eternal life and the goats be eternally destroyed, which will be the second death? Rev. 20:14.

Will not the second death be the same as the first, except that the first is to be destroyed by our Lord by making all (the obedient) alive; whereas the second will be *without end*, because Christ will die *no more* to redeem the dead? Should these not, “as natural brute beasts, ... perish”? (II Pet. 2:12). Is this anything more or less than annihilation? Rom. 6:9, 10; Rev. 20:14-15.

While the obedient, reanimated dead (sheep) shall have the first, Adamic or the enemy death destroyed in them by receiving eternal life, will not the disobedient of the reanimated dead (goats) *who will not* have the enemy, death, destroyed in them by receiving eternal life, be cast into the second death, destruction, annihilation? Would not this be the destruction of the first, the Adamic, or the enemy, death, either by giving eternal life or the infliction of its antithesis, eternal death? Rev. 20:14.

Do you know that being *made alive* in Christ and *resurrection* completed are the same, and that there will be a

resurrection *of* both the just and the unjust? and that the ELECT CHURCH are the just, the “*firstfruits*,” who are made alive in Christ now, during this the first resurrection? — and that those who have not been made alive in Christ during the first resurrection are the *non-elect*, the unjust, the “*after fruits*,” who must be reanimated (*egeiro*) in the body hereafter, in order that they (whosoever will) may be made alive in Christ during the second resurrection? I Cor. 15:22; Acts 24:15; Rev. 14:4; 20:5, 6; 22:17.

Do you know that the firstfruits, the little flock, the just, the church, is a predestinated number of a “HUNDRED AND FORTY-FOUR THOUSAND”? (Rev. 14:1-5) — and that these are *now being resurrected*, or made alive in Christ, in the *first resurrection*, by walking the narrow way of justification and sanctification through faith? — and that these are *God’s elect*, “whom he did foreknow,” and “also did predestinate *to be* conformed to the image of his Son”? Rom. 8:29.

Do you know that the “hundred and forty-four thousand,” “the church,” the “firstfruits,” are now being made alive in Christ, by being resurrected out from among the animated dead, and that this is the first resurrection? (Rom. 8:23; Jas. 1:18; Rev. 14:4). Do you know that they with the Lord shall rule and reign over “*the rest of the dead*” for a thousand years? (Rev. 20:4, 5) — and that “the rest of the dead,” both animate and inanimate, are the after fruits? — and that the inanimated dead shall hear the voice of the “Son of Man” and come forth (be reanimated) from the grave, in order that they (with the animated) might be blessed by the “hundred and forty-four thousand,” “the church,” the “first-fruits,” the promised “seed of Abraham”? (John 5:25-28; Acts 24:15; Gen. 22:17, 18; Gal. 3:16, 27, 29; Rev. 14:1-5) — and that they will be blessed with a “resurrection of [by] judgment”? John 5:29 (R.V.).

Do you know that the resurrection of the “*rest of the dead*” is the second resurrection, and is of a thousand years duration? — and that “the rest of the dead” (animated dead) will not live again in its full, complete sense, until the thousand years are finished; and that Satan will be loosed for a little season to *endeavor* to deceive? (Rev. 20th chapter) — and that the goat class who are deceived shall be cast into the lake of fire, which is the “second death”? (Matt. 25:32, 33, 46; Rev. 20:12-15) — and that the sheep class shall enter into the kingdom prepared for them from the foundation of the world? (Matt. 25:32, 33, 34).

Do you know that while the 5th verse of the 20th chapter of Revelation harmonizes with the balance of scripture, it is *spurious*, and is not found in the oldest manuscripts?

Does not this teach that the after-fruits are the *unjustified*, unforgiven and non-elect world, whose minds are blinded by the god of this world into going the broad road to destruction? — and that the elect church will reanimate (*egeiro*) all of them, and resurrect (*anastasis*) or make alive whosoever will in Christ in the second resurrection? (II Cor. 4:3, 4) — and whosoever will not, shall they not enter into eternal (the second) death? Acts 3:23.

What Christian can dispute the fact that God is now *electing* a people for his name? (I Pet. 1-2; II Pet. 1:10; Rom. 8:33; Matt. 24:31; Acts 15:14), and that this people are the promised seed of Abraham? (Rom. 4:13, 16; 9:7; Gal. 3:16-29; Heb. 11:18) — and that this promised seed of Abraham are the *sons and heirs of God* and *joint-heirs with Christ*? (Rom. 8:14, 17; Gal. 3:29; 4:6, 7; Titus 3:7; Heb. 6:12-20; Jas. 2:5) — and that these heirs of God and joint-heirs with Christ are to *rule and reign with Christ a thousand years* (Rev. 20:4) and *bless all families of the earth*? (Gen. 12:3; 28:14; Acts 3:25).

The question now arises, who will be the subjects that Christ and his church will rule and reign over for a thousand years, if not the non-elect, unjust ones who will have gone the broad road to destruction? (Matt. 7:13). How could those who will have gone the broad road to destruction be blessed until they are first *reanimated* (*egeiro*) from destruction? Did not our Lord *die for all*? (Heb. 2:9). Has he *not redeemed all*? — and shall not *all live again*? Will not *all in the graves*, both the just and the unjust, hear the voice of the Son of Man and come forth? (Acts 24:15; John 5:25-30, R.V.). And after they shall come forth in the body (reanimated), will they not be blessed by being made fully alive in Christ, *if* they will? (Matt. 25:34). Is not the coming forth out of the grave, *reanimation* of the body (*egeiro*)? — and being made fully alive in Christ, is that not resurrection? Will not the church, the 144,000 of Rev. 14:1-5, be resurrected by her Lord? and is not this the *first* resurrection, both in degree and time? (Rev. 14:1-5; 20:5). Will not the church (144,000 of Rev. 14:1-5) — share with her Lord in his glorious work of blessing all the balance of mankind by resurrection? And is not this the *second* resurrection? (Rev. 20:4).

Do you know that after the night (6,000 years) of sin, sickness and death, the morning of the great Sabbath (the seventh day of a thousand years) cometh? — and that the Son of Righteousness shall rise with healing in his beams? (Jas 5:4; Mal. 4:2) — and that when this great physician shall appear, his church (the promised seed of Abraham, of the first resurrection) shall also appear with him? (Col.3:4) — and that *they shall have dominion over all people* in the morning? (Psa. 30:5; 49:14) — and that he shall speak the word “*egeiro*” — awake, rouse up — and all in their graves shall in their order hear the voice of the (great physician) “Son of Man” and come forth from their beds of clay? (John 5:25, 28, 29) and that they will come forth from “destruction” in a sin-sick condition just as they went down? (Ecclesiastes 11:3)

— and that after they are reanimated (*egeiro*), after they are brought out of the grave, will not whosoever will then be *made alive in Christ* by a resurrection (*anastasis*) out of sin, sickness and death? (Psa. 86:13). Will not all (his *sheep*) who hear (obey) the great physician by taking the balm of Gilead, be healed, and inherit ETERNAL LIFE in the kingdom prepared for them from the foundation of the world? (Matt. 25:34) — and will not the incorrigibly wicked (goats), who will not hear (obey) “that prophet,” be *cut off from life* by dying the second death? Is not this *eternal destruction* (annihilation), because Christ dieth no more to redeem the dead? Rev. 20:14; Acts 3:23; Rom. 6:9.

Is not this great Sabbath or resurrection day of the world, the *Lord’s Day*? — and is it not also called the *judgment* day, in which he will judge the world in righteousness? Psa. 118:24; 96:13.

“O death, where *is* thy sting,” after all the dead are made fully alive? “O grave, where *is* thy victory,” after all in the graves shall have heard the voice of the Son of Man and shall have come forth? Is not “the sting of death” sin, which the Lord *will destroy*? — and is not the strength of sin the *law*, which the Lord *frees* us from now and will make possible for the *world* to *perform* in this future resurrection and restitution time? I Cor. 15:55, 56; John 5:25, 28, 29.

Sing with all the sons of glory,
Sing the resurrection song!
Death and sorrow, earth’s dark story,
To the former days belong.
All around the clouds are breaking,
Soon the storms of earth shall cease,
In God’s likeness man, awaking,
Comes to everlasting peace.

THE JUDGMENT.

Do you know that “the term *judgment* signifies more than simply the rendering of a verdict, and that it includes the idea of a trial as well as a decision based on that trial”? and that “this is true not only of the English word judgment, but also of the Greek word which it translates”?

Do you know that the term day, both in Scripture and in common usage, though most frequently used to represent a period of twelve or twenty-four hours, really signifies any definite or special period of time? Do we not speak of Luther’s day, and Washington’s day, and do we not read in Scripture of the Day of Jubilee, the Day of Salvation and the Day of the Lord, when “he shall judge the world in righteousness”? Psa. 9:8; 119:7; Isa. 2:11, 12 [A:138-139].

Do you know that “the first great judgment [trial and sentence] was at the beginning in Eden, when the whole human race, as represented in its head, Adam, stood on trial before God”? and that “the result of that trial was the verdict — guilty, disobedient, unworthy of life; and the penalty inflicted was death”? Gen. 3:3; Rom. 5:18; 6:23 [A:140].

Do you know that the Jewish age was another judgment day, in which a class, spoken of in the Bible as the house of servants, was tried and judged? Heb. 3:5.

Do you know that the Gospel age, in which we live, is also a judgment day? — and in it another class, which is spoken of in scripture as the house of sons, (the church) are being tried, and its members, one by one, judged and sentenced as either worthy or unworthy of being joint-heirs with Christ? John 9:39; I Tim. 5:24; I Pet. 4:17; Heb. 3:6.

Do you know that God “hath appointed a day, in the which he will judge the world in righteousness by *that*

man whom he hath ordained" (Acts 17:31), and that this judgment day is the great Sabbath (rest) of a thousand years duration which is yet to come, and is also the resurrection day? (Acts 17:31; Jas. 5:4; Rom. 9:29; II Pet. 3:7-8) — and that it is during this resurrection day (Acts 24:15) that all the non-elect world who will have gone the broad road to destruction (Matt. 7:13-14), shall hear the voice of the Son of Man and come forth, be re-animated? (John 5:25-28) — and that they shall come forth (be reanimated) not simply for the pronouncement of a verdict, but to be judged and resurrected (if they *will*), by that righteous judge, and be blessed with *fullness of life* in Christ, by the promised elect (church, the Christ) seed of Abraham? Jude 14, 15; Rev. 20:4-6; I Cor. 15:21, 22, 23; Gen. 22:18; 26:4; Gal. 3:29.

Does this not prove that the world's "*resurrection day*" and the world's "*judgment day*" are one and the same? — and is it not also called the "*Lord's day*"? And while all are being brought back from the prison house of death in the body and then resurrected in character, etc. — or made "alive" in Christ — will they not also be judged (tried) as to whether or not they are worthy of life eternal? Psal. 118:24.

Will not the earth abide (remain) forever? (Eccl. 1:4; Psal. 104:5; Isa. 45:18). Is not time divided into *three worlds*: the world and heavens that were destroyed by water, the "present evil world," of which Satan is the prince, and the world which is to *come*, in which our Lord will be the righteous Judge and King? II Pet. 3rd chapter; Gal. 1:4; Heb. 2:5; 6:5.

Will not the fire of God's jealousy destroy the *present evil world*? (Zeph. 1:18; 3:8). Will not our Lord destroy sin and its results, sickness and death? (Heb. 2:14; I John 3:8). Has he not also promised to raise upon the ruins thereof a *world without end*? (II Pet. 3:13; Rev. 21:1-6) — and to *restore all things*? (Act, 3:21; 15:13-17; Isa. 11th chapter; 35th chapter; 65:17-25; 66:22, 23)

and make *all* (his *sheep*) *alive*, both in body (Acts 24:15; I Cor. 15:38), and in Christ? (I Cor. 15:21-27).

Do you know that Biblical chronology coincides with many symbolic and parabolic prophecies of scripture, that the end of this present evil world will be in the year 1915? — and that it will come about by the *dissolving* or *melting* of the present *elements* (or order of things), viz., the present social, political and ecclesiastical “world,” through universal war and revolution, with a reign of *lawlessness* in its wake? *

Do you know that during this time of trouble, there will be tribulation such as was not since the beginning of the world to this time, no, nor ever shall be? And except those days be shortened, there should *no flesh* be saved: but for the elect’s sake those days shall be shortened? Matt. 24:21, 22; Dan. 12:1-4; Rev. chapters 9 and 18.

Do not all people, both good and bad, living and dead, belong to the Lord, who *bought* them? Has he not redeemed all from death with his own precious life? (I Tim. 2:6) and is he not “Lord of both the dead and living”? (Rom. 14:9). After the destruction of Satan’s kingdom and the establishment of our Lord’s upon the ruins thereof, will not all the *unjust* hear the voice of the King and come out of the graves and dwell in the earthly kingdom of the Lord and be blessed with a *righteous* judgment? I Cor. 6:20; Heb. 8:12; I Pet. 1:18, 19; Hos. 13:14; Psa. 98; Rev. 21:1-6.

Will not our blessed Lord with his church be the Priest, Prophet and King of this world without end? (Heb. 6:20; 7:1-4). Will not his kingdom grow and fill the whole earth? (Dan. 2:31-45) — and is not this the kingdom he taught us to pray for, saying, “Thy kingdom come, thy will be done [not alone in heaven] in earth as *it is* in heaven”? Matt. 6:10; Dan. 7:27; II Pet. 1:11; Rev. 21:1-5.

* See the 1916 Foreword to volume II, “*Studies in the Scriptures*”

Is not the “Judgment Day” of the world the grand and glorious day of the Lord? (Psa. 118:24), and did not the prophet David say, “Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice before the LORD: for he cometh, for he cometh, to judge the earth: he shall judge the world with righteousness, and the people with his truth”? Psa. 96:11-13.

Does not St. John the divine speak of those days as the time when “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away”? Rev. 21:4.

Do you know that the apostle says that God winked at the times of ignorance, but now commandeth all men everywhere to repent: because he hath *appointed a day in which he will judge the world in righteousness* by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead? Acts 17:30, 31.

Shall not the elect church (144,000 of Rev. 14:1-5) rule and reign with her Lord a thousand years? (Rev. 20:4-6). Will they not with him *judge the world* during this thousand-year judgment day which God has appointed? (I Cor. 6:2) Know ye not that they shall also judge angels? I Cor. 6:3.

When our Lord with his church takes unto himself his great power and reigns over his kingdom with righteous judgment, will not the wilderness and the solitary places be glad, and the deserts rejoice and blossom as the rose? Will he not create new heavens [ecclesiastical elements] and a new earth? [society]. Isa 65:17; Rev. 21:1-6. Will not there be an *highway* there, where wayfaring men, though fools, need not err therein? and will not the ransomed (all people) of the Lord return, and come to Zion with songs and everlasting joy upon their heads? —

and shall they not obtain joy and gladness, and will not sorrow and sighing flee away? Isa., 35th chap.

Is not this the *third way* taught in Scripture? (Isa. 35:8). Does not the elect church, the promised seed of Abraham, walk the *narrow* way to LIFE, and the non-elect world walk the *broad* way to DESTRUCTION during this present evil world? (Matt. 7:13, 14). Will not our Lord destroy the present evil “world” (not the globe) and establish on the ruins thereof the “world” to come, without end? (II Pet. 3:5, 12). Will not the elect church (144,000) which faithfully walked the narrow way to life during this present evil “world” rule and reign with “her” Lord in his glorious, world-wide kingdom to come? (Rom. 8:16, 17; II Tim. 2:11, 12). Will not all the non-elect who have gone the broad way TO destruction, hear the voice of the Son of Man and come forth? (John 5:25-28). Are they not a part of the ransomed of the Lord? (Isa. 35:10; Hos. 13:14). Is it not He that “turnest man to destruction and sayest, Return, ye children of men”? (Psa. 90:3). Will they not then be returned (called back) from destruction and entered upon the *highway* of HOLINESS, to be blessed with righteous judgment, gradual resurrection, and, if they will, with eternal life? (Isa., chap. 11). Will not this be the fulfillment of the glorious promises of God, that the seed of Abraham (the church, head and body) should bless all the families of the earth? Gen. 12:1-3; Heb. 6:12-20; Rev. 21:1-5.

Does not our Lord imply that he has, or will have, more than one fold of sheep, when he says, “Other sheep I have which are **not** of this [elect] fold: them **also** must I **bring**”? (John 10:16). Don’t you know that this is just another way of informing us of an elect fold (the church, those of the first, or *chief*, resurrection) and a non-elect fold (to be *brought* later from among the residue of the people) in the second resurrection [time]? (Acts 15:17) — and that the non-elect fold, after they shall

have heard his voice and come forth from destruction (the grave) in the second resurrection, are to be blessed by the elect fold of the first resurrection, who *at that time* will be ruling and reigning with the Lord? Rev. 5:10.

Was not that “world” and heavens destroyed by water in Noah’s day, the *first* world and heavens? Is not the present evil world and heaven, which is to be destroyed by the fire of God’s jealousy, the *second* “world” and heavens? — and is not that world without end, which is to be established by our Lord, the *third* world and heavens? II Pet. 3:5, 6, 7, 13.

While Satan and his evil angels are in the second heaven, *invisibly ruling* over the second, or present evil world, will not Christ and his church be in the third heaven, *invisibly ruling* and reigning over the third world, which is yet to come? Luke 17:20; Jno. 14:30; Eph. 2:2; Rev. 11:15; 20:6.

While Satan’s kingdom is a *dead and dying* one, and all are on the broad road to destruction, will not the kingdom of Christ be a *living one*, with all the redeemed returning from the destruction into which they had gone and enter upon the “highway of holiness”? Matt. 7:13, 14; Isa. 35:8.

Will not *all* in the graves hear a voice out of the *third heaven*, and come forth into the *third world*, to walk upon the highway and have the *privilege* of being made ALIVE in Christ? Acts 24:15; Isa. 35:8; I Cor. 15:21, 22.

Is not this the *third heaven* to which Paul (as one born out of due time) was taken? — and whether in the body or out of the body, he knew not, was he not permitted to look into the future and behold the glorious kingdom of the Lord — the *third world* as a restored paradise? (Rev. 21:1-5; II Cor. 12:1-5). Can we not imagine what a grand sight his eyes beheld when he looked upon the restored earth with its *millions of reunited families praising*

God for such a great salvation? Can we not imagine the glorious results which will follow when the devil is bound that he may deceive the nations no more, and his works — sin, sickness and death, also the grave, and everything that hurts in all God's holy kingdom—shall be destroyed? Rev. 20:2; 21:1-5; Isa. 2:4; 11:9; 35:9; I Jno. 3:8.

Will not the fulfillment of this grand and glorious judgment of our redeemer and saviour necessitate, first, the *destruction* of the present (evil world) order of things, the *social, ecclesiastical* and *political*, and the establishment of new and *infinitely better* conditions on the ruins thereof, that the redeemed (all people) of the Lord may walk in the highway that will then be for those? And will not this necessitate the restoration from death of all the redeemed and the *resurrection of all the obedient* from among those thus restored? And would this not necessitate future probation? Rev., 20th and 21st chapters.

Hail to the Lord's anointed,
Jehovah's blessed Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captives free,
To take away transgression,
And rule in equity.

THE LAST ENEMY.

Is not DEATH the last enemy that shall be destroyed? (I Cor. 15:26). Does not this imply that there are other enemies to be destroyed before death? (I Cor. 15:25). Are there not many enemies now to the spirit-begotten creatures in Christ? And is not one of the worst enemies of these embryotic new creatures, who follow Christ, the *false, deceptive, deluding religious doctrines of Christendom* here within exposed, which deceive the whole world, and even the very elect of the Lord, if it were possible? Must not these *ecclesiastical enemies* be destroyed before death? (II Thes. 2:11; I Tim. 4:1-4; II Tim. 3:1-9; II Cor. 4:4; Matt. 15:14; 24:24; Rev. 3:14-20, and chapters 13, 17, 18). Are not the *unjust and selfish principles* that control all governments, enemies to humanity? and must not this *political enemy* be destroyed before death? (Dan., 2nd chapter). Are not the great selfish corporations and trusts *enemies of humanity*, that will be destroyed before death? (James 5:1-5; Rev. 18:9-24). Are not intoxicating, alcoholic drinks, adulterated foods and useless poisons of all kinds, *enemies of humanity* that will be *destroyed* before death? Are not thorns and thistles, and all offensive, troublesome and unprofitable weeds, *enemies of humanity* that will be *destroyed* before death? Are not death-dealing germs and microbes of every description, both vegetable and animal, *enemies of humanity* that shall be *destroyed* before death? Are not the selfish lusts and evil passions of humanity, *enemies* that shall be *destroyed* before death? Would not the destruction of all these, and other enemies of the human race, be the *destruction of the effects of Satan's rule*?—and would not the absence of these evils result in a *healthy, living condition among humanity*, both mentally and physically?—and if they will, would it not also produce a healthy condition morally? Rev. 21:1-5.

If the destruction of all other enemies brings about a healthy, living condition, would not this in itself destroy

the LAST ENEMY, death? And after all enemies have been destroyed, will we not have a *restored human race* with eternal life, in an Eden prepared from the foundation of the world? I Cor. 15:26; Matt. 6:10; 25:34; Rev. 21:1-5.

Would not the destruction of ALL enemies of mankind mean the *destruction of the devil and all his works*? (Heb. 2:14; I John 3:8). Does not the destruction of all enemies and the saving of THAT which was lost, imply the *restitution of all things*? (Luke 19:10; Acts 3:21). Is not the restitution of all things the fulfillment of God's oath-bound promise to Abraham, that in his seed all families of the earth should be blessed? (Acts 3:25; Rom. 9:7; Gal., 3rd chapter). If we be Christ's, are WE not the seed of Abraham, heirs of God and joint-heirs with Jesus Christ, according to the promise? (Gal. 3:29). Will not the church share with the Lord this glorious work? Rev. 20:4, 6.

Would not the destruction of the enemy, grave, necessitate all in the graves coming forth, i.e., *reanimated*? [NOTE: While the word reanimation as used here and in other places does not exactly express the thought desired to be conveyed, yet it comes nearer than any other English word, save the word re-creation; but as the word re-creation expresses the completed work, *beginning* with the "reanimation" of the dead, by the (*anastasis*) resurrection process, the word *reanimation* is used, and is used altogether in an accommodated sense. In Lazarus' case, the word reanimation properly describes what took place, as he had not yet returned to dust; but in the case of millions of others, it is evident that there will be something more necessary than mere *reanimation*]. Would not the destruction of the enemy, death, in the reanimated dead, necessitate the destruction of sin and evil in them (if they will)? — and would this not be the resurrection of the unjust? And if they will not, shall they not have the first or enemy death destroyed in them by being cast

into the second or eternal death? (Rev. 20:14). Would not the full resurrection of the unjust be equivalent to their being made “alive” in Christ? Would not the making alive in Christ of all the willing of the re-animated unjust necessitate the destruction of the sin and evil in them, and would not this necessitate future probation?

Wipe now your tears, ye saints, and tell
How high your great Deliverer reigns;
Sing, he accomplished all things well,
And led the monster, Death, in chains.

O! live forever, wondrous King!
Born to redeem, and strong to save;
O Death, thou Monster, where's thy sting?
And where's thy victory, boasting Grave?

FUTURE PROBATION.

If all the unjust are to be awakened and the power of death, over such of them as are willing, is to be destroyed by the just (Christ, the head, and the church, his body), will it not necessitate a *future probation*? I Cor. 15:26; Acts 24:15.

Would not the “restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began,” necessitate *future probation*? Acts 3:21.

Have the unjust dead yet been made alive in Christ? Does not the Lord promise through the Apostle that all *the obedient* shall be made alive in Christ? (I Cor. 15:21, 22). Would not the resurrection of the unjust, or their being made fully alive in Christ, necessitate both reanimation and *future probation*?

If the unjust are to have no future probation and there is to be no restitution, what need would there be for a raising (*egeiro*) up of the unjust? — and how could there be any further resurrection (*anastasis*) of any of the unjust? — or how could any be made alive in Christ? John 5:25-28; Acts 24:15.

If there is to be no future probation, how is God going to fulfill his promise of earthly blessings to Abraham (Gen. 13:14-18), which Stephen said *had not* been fulfilled in his day? Acts 7:3, 4, 5.

If there is to be no future probation, *what becomes of the heathen, the babes, and the insane*, who have not heard of the only name given under heaven whereby men can be saved (Acts 4:12), and who cannot be saved under the law? For how can they, when “by the deeds of the law there shall no flesh be justified in his sight”? (Rom. 3:20). Is not the only way through grace *by faith* in Christ Jesus? (Eph. 2:8), and does not the Lord say he

that climbeth *up* some *other way*, the same is a *thief and a robber*? John 10:1.

If there is to be no future probation, how is God going to fulfill his oath-bound promise, that the seed of Abraham (which is Christ, the head, and the church, his body), should bless all families of the earth? Gen. 12:3; Gal. 3:16-29.

Do not the *heathen, the idiotic, and the babes* compose the great majority of all the families of the earth? — and has not God promised such of them as shall prove to be obedient, the blessings of *restitution*? Could this be possible without future probation? Acts 3:21; I Cor. 15:21-23; Acts 15:13-17.

If there is to be no future probation, how is every man to come to the full knowledge of the truth? I Tim. 2:4; Isa. 11:8, 9.

If there is to be no future probation, how are God's formerly chosen people, the Jews, going to be grafted in again and be saved? Rom., 11th chap.

If there is to be no future probation, why did Simeon declare that *after* God had taken out from among the Gentiles a people [his church] for his name, he would build *again* the tabernacle of David, that the *residue of men* MIGHT SEEK *after the Lord*? Acts 15:13-18.

Who are the residue of men the apostle is here speaking of, if they are not the *large, non-elect class* which will have gone the *broad road to destruction*? And how are they to seek after the Lord without future probation? Matt. 7:13, 14.

If there is to be no future probation, why should the apostle say that all the holy prophets taught a *restitution of all things* after the return of our Lord? Acts 3:20, 21.

If there is to be no future probation, why should it be necessary for God to “turn to the people a pure language, that they may call upon the name of the LORD, to serve him with one consent,” after all the earth (present conditions of this present evil world) have been devoured with fire? (fire of God’s jealousy). Zeph. 3:8, 9.

If there is to be no future probation, why would God promise through the prophet Isaiah, That as the rain watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth: *it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it?* Isn’t a future probation necessary in order that God’s glorious, predestined plans and purposes may prosper and accomplish his good pleasure? Isa. 55:10, 11.

If there is to be no future probation, will not God’s purpose prove to be either a failure or a strange one, and will not Satan be the victor? Did not Satan get all except eight souls in the destruction wrought by the flood, and has he not since then gotten all in the *broad way to destruction*, except the *little flock*, the few that have walked the *narrow way* by faith? Gen., 8th and 9th chapters; Matt. 7:13, 14; Luke 12:32; I Pet. 3:20.

Isn’t it necessary for God to undo all of the destruction wrought by Satan (by God’s non-conniving permission, or otherwise it could not have been) in order that he may accomplish his good pleasure and not have his word return unto him void? (Isa. 55:10, 11). Isn’t it necessary to destroy both the devil and his works? Isn’t sin and its results — death and the grave — the works of the devil? Does not God promise that all these shall be destroyed? (Heb. 2:14; I John 3:8). Can the grave be destroyed in any other way than by depriving it of its occupant? Isn’t death the antithesis of life, and can it be destroyed in any other way except by giving life? Is *real* life any-

thing short of being made fully alive in Christ? Has not the Lord promised all of these to the unjust dead who will be obedient to this great prophet, priest and king? (John 5:25, 28; Acts 24:15; Hos. 13:14; I Cor. 15:22). Could these things be done without a future probation?

Why should there be any “**earnest expectation** of the creature” or any *waiting* “for the manifestation of the sons [church] of God” if there is to be no future probation? Rom. 8:19.

Does not God say, “My thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts”? Does this not mean that God’s thoughts of and ways in exercising his power, love, mercy and justice are *much higher* than man’s? Isa. 55:8, 9.

If the foregoing truths quoted from God’s holy Word do not suit us, is it not time that we were praying the Lord of the harvest to ripen our desires, our ways and our wills, into preferring his grand and glorious ways and will in preference to our own? Rom., 9th chapter; Heb. 10:7.

God has promised a glorious day,
And by faith we now see it draw near;
Our Redeemer has opened the way,
And soon will its glory appear.

God’s hand shall all tears wipe away;
He’ll the joys of his favor restore,
And the light of that glorious day
Will bring life, joy and peace evermore.

BELIEVEST THOU?

BELIEVEST THOU God's promises? Gen. 13:14-17; Psa. 45:16; Acts 3:19-26; 15:13-18; Rom. 4:13-20; 9:4-9; 11:25, 26; II Pet. 3:9; Gal., 3rd and 4th chapters; Eph. 1:13; 3:6.

BELIEVEST THOU that God will keep his promises? Rom. 4:21; Titus 1:2.

IMMORTALITY.

BELIEVEST THOU God, when he tells us through his prophets that our *souls are mortal*, and that "the soul that sinneth, it SHALL die"? (Eze. 18:4) — and believest thou God when he tells us through his apostle that he "ONLY HATH IMMORTALITY"? (I Tim. 6:16) — and that immortality is something to be *gained* by seeking for and putting on? Rom. 2:7; I Cor. 15:53.

ETERNAL TORMENT.

BELIEVEST THOU the Lord, the prophets and apostles, when they tell us that the wages of sin is DEATH, destruction — death of THE SOUL — and not eternal life, in torment, nor eternal life in any condition; but that *eternal life is the GIFT of God*? Rom. 6:23; II Pet. 2:1; 3:9; Psa., 37th chapter.

EVOLUTION.

BELIEVEST THOU that God created man upright? (Eccl. 7:29) — that in the moral "image of God created he him"? (Gen. 1:27), that through disobedience sin entered "and death by sin"? (Rom. 5:12) — and that God sent his only-begotten son to SAVE that (life and Paradise) which was LOST? (Matt. 18:11; Luke 19:10), and to RESTORE ALL THINGS? (Acts 3:21) — or believest thou that man has evolved from the monkey,

lost nothing and consequently there is nothing to be saved or restored, and has no need of a saviour or redeemer?

PREDESTINATION.

BELIEVEST THOU the apostles when they tell us that God FOREKNEW and PRE-ARRANGED his plan of salvation before the foundation of the world? — and that the ELECT, the CHURCH, *would be conformed to the image of his Son?* — and be PARTAKERS OF THE DIVINE NATURE? — while the obedient of the RESIDUE of men should be blessed with RESTITUTION TO PERFECT HUMAN NATURE? Rom. 8:29; Acts 2:21; 3:21; 15:13-18.

CONDEMNATION.

BELIEVEST THOU the apostle when he tells us that we were all judged and CONDEMNED, before we were born, in the one man, Adam? — and therefore, by the offence of one, *judgment came upon all men to condemnation*; even so by the righteousness of one, *the free gift came upon all men unto justification of life?* Rom. 5:12-21.

SALVATION.

BELIEVEST THOU the Lord and the apostles when they tell us that he came *not to destroy men's lives, but to save them?* (Luke 9:56) — and that ALL Israel shall be saved? (Rom. 11:26) — and that he tasted death for EVERY MAN? (Heb. 2:9) — and that “he is the propitiation [satisfaction] for our [the church's] sins: and not for ours [the church's] only, but also for *the sins of* THE WHOLE WORLD”? (I John 2:2) — and that he is the SAVIOUR OF ALL MEN, and ESPECIALLY of those that believe? (I Tim. 4:10) — and that ALL the dead will be (*egeiro*) aroused in Christ just as ALL have been condemned to death and died in Adam? I Cor. 15:21, 22.

ELECTION AND FREE GRACE.

BELIEVEST THOU God when he tells us through his apostles that he is now, during this gospel age, ELECTING or selecting from among the Gentiles a people for his name? (Acts 15:14) and that during this time no man cometh unto him except the Father draw [call] him? (John 6:44), and that many [not all] are called, but FEW are chosen? (Matt. 20:16; 22:14), and that the few chosen or ELECTED ones are chosen to be made SPIRIT BEINGS like our Lord — to be partakers of the DIVINE NATURE? (II Pet. 1:4), and that after this — after the completion of the church — he will return and rebuild the tabernacle of David, that the residue of men [the non-elect world] might hear the voice of the Son of God and come forth from the graves and seek after the Lord? (Acts 15:13-19), and that it will then be the FREE GRACE AGE, when the Spirit and the Bride, (the church) of the Lamb, will send forth the invitation to *who-so-ever will*, let him come and take the water of life freely? Rev. 22:17.

RESURRECTION.

BELIEVEST THOU the Lord and the apostles when they tell us that “ALL in the graves shall hear the voice of the Son of God and come forth”? (John 5:28, 29) — and that “there shall be a RESURRECTION of the dead, both of the JUST and UNJUST”? (Acts 24:15) — and that all the unjust dead shall come forth from the graves, and if then OBEDIENT will be made ALIVE, not only in body but also in Christ? I Cor. 15:22.

THE JUDGMENT DAY.

BELIEVEST THOU God when he tells us through the apostles and prophets, that the followers of Christ are NOW BEING JUDGED as to whether or not they be worthy of becoming joint-heirs with our Lord? (I Pet. 4:17; Rom. 8:17) — and that God hath APPOINTED A DAY in

the which he will *judge* THE WORLD in righteousness by that man whom he hath ordained? (Acts 17:31) — and that those who prove faithful under the present judgment will rule and reign with him over the world in that day which God hath appointed, and judge the WORLD in righteousness and the people with equity? — and that those of the world who will obey that prophet (Christ, the head, and the church, his body) shall live forever, but those who will not obey that prophet, shall be cut off from among the people in the second death, destruction? Acts 3:19-24; I Cor. 6:2; Psa. 96:11, 12, 13; 96:7-9.

THE LAST ENEMY.

BELIEVEST THOU the Lord and the apostles when they tell us that ALL ENEMIES shall be destroyed, and that the last enemy that shall be destroyed is DEATH? I John 3:8; I Cor. 15:25, 26.

FUTURE PROBATION.

BELIEVEST THOU God when he tells us through his apostles that after taking out a people for his name, that our Lord would return and bless the RESIDUE of men with a righteous judgment and with restitution? and that ALL families of the earth shall be blessed according to the oath-bound promise of God? — and would not the fulfillment of these promises necessitate future probation? Acts 3:21; 15:13-18; Gal. 3:8.

BELIEVEST THOU ?

BELIEVEST THOU God when he tells us through the apostles that the god of this world hath *blinded the minds* of them which believe not (II Cor. 4:4), because they *receive not the love of the truth*? — and believest thou that for this reason God shall send them [permit] STRONG DELUSIONS, that they should BELIEVE A LIE? II Thess. 2:10, 11, 12.

FINALE.

Do you know that the views herein set forth are evidenced by nearly a thousand scripture citations? — and should we NOT give a “thus saith the Lord” for all we believe and teach?

Are you aware that he or she who denies or denounces the sayings of this little booklet is not denouncing *the compiler*, but the word of God? — for is not every line substantiated by scriptural quotations and references?

Do you wish to be able to “rightly divide the word of truth” and to “give a reason for the hope that is in you”? If so, read the “MILLENNIAL DAWN” series, of six volumes.

Do you know that *free* reading matter on any or all of the subjects herewithin discussed, will be sent upon request by the compiler of this booklet,

A. B. DABNEY,

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YEAR BOOK B.C.	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EXPLANATION OF CHRONOLOGICAL CHART.

A Chronological Chart of the Bible, based on Usher's Chronology, as found in the margins of S. S. Teachers' Bibles, Special Edition of A.D., 1902.

The arranging of the Books in their Chronological Order differs from the order found in the "Authorized Version," as will be noticed at a glance. The arrangement on the Chart has reference to the beginning dates of the Books, except in First and Second Chronicles (or the "Omitted Things") which are so placed as to supplement all the Books written prior to the closing dates of Chronicles.

The perpendicular lines in the body of the Chart, when taken in conjunction with the figures at the top and bottom, represent so many Centuries, B.C., A.D., and A.M.

The figures on the left of the Chart indicate the opening dates of the Books, those on the right the closing dates, while those to the right of, and adjacent to, the Diagrammatic feature of the Chart, suggest the years intervening.

The Diagram in the body of the Chart, when taken in connection with the figures at the top and bottom, suggests to the eye, at once, the relative length, as well as, the particular part of the "Stream of time" occupied by the various books, also indicating that parts of many of the Books were contemporaneous.

Observe that the writings of the Old Testament came to us during Thirty Seven or more Centuries while the New Testament was given us in One Century.

Observe from the Diagram and figures adjacent thereto the shortness of the time occupied by some of the prophets, also the books of Leviticus and Deuteronomy; nearly all of the Book of Exodus from the beginning of the third chapter on, as well as, the Book of Ruth, from the 6th verse of first chapter on, occurred within one year.

Bible Students conversant with Studies in the Scriptures, Volume 2, Chapter 2, will understand the necessity of adding 124 years to the Genesis and First Chronicle accounts, as well as to all the A.M. Century dates of the Chart, in order to have them conform to the TEXT of the Bible.

NOTES