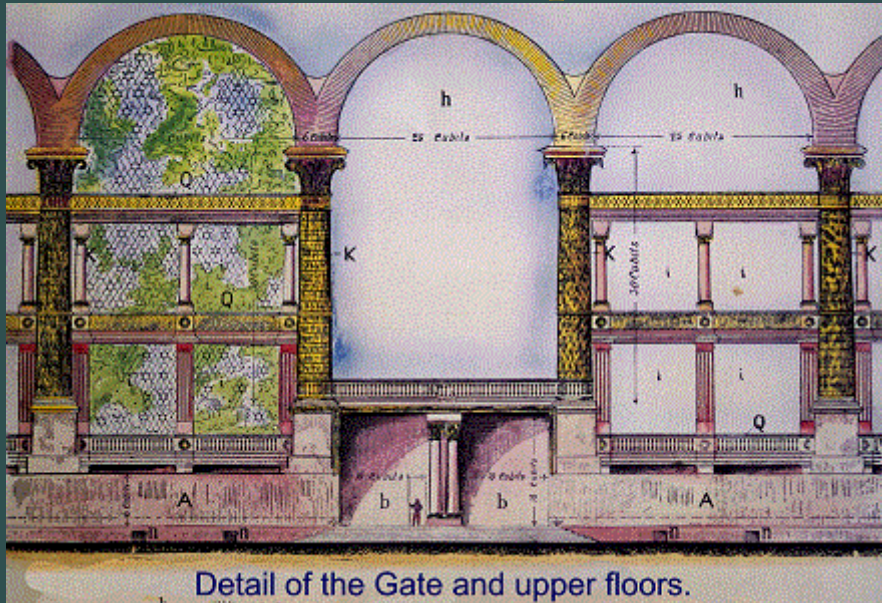


• *The Gospel in Detail...*  
*Understand the Gospel of Jesus Christ:*  
*Sponsored by :*  
*The Perth Central Christadelphian Ecclesia Inc.*



Detail of the Gate and upper floors.

• *Almighty God has said:*  
*But truly I live, all the earth shall be filled with the*  
*glory of the LORD. Numbers 14: 21*

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# Bible Based Gospel Detail

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## THE GOSPEL IN DETAIL...

### Things Concerning the Kingdom of God:

#### (I) The Gospel Preached by Jesus when upon the earth had reference to the Kingdom of God:

*In several instances, the form of this proclamation is in the words, "The kingdom of God is at hand," or to be critically correct, "has approached." We never find that the apostles made use of this form of proclamation after Christ's ascension. In what sense had the kingdom come nigh, or approached when Christ appeared? in two senses. He brought near the kingdom for offer as an inheritance. The kingdom had never before been preached. "The law and the prophets were until John: since that time the kingdom of God is preached" (Luke 16:16). Secondly, Jesus himself was the kingdom in the germ - see Mark 11:10: "Blessed be the kingdom of our father David, that cometh in the name of the Lord." The original word "basileia", translated "kingdom", has this comprehensive significance in its secondary sense; royal power, majesty, kingly dignity. Jesus, the manifestation of God's power, which was among the people, had approached, and brought the offer of the kingdom with him.*

- Mark 1: 14, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."
- Matthew 4: 17, 23, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. ... 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."  
Luke 4: 43, "and he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent."
- Luke 9: 1, 2, "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. and he sent them to preach the kingdom of God, and to heal the sick."
- Luke 8: 1 "and it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,"

Additional Testimonies: Matthew 9: 35, 6: 33, 13: 19, Luke 9: 11, 13, 28.

## **(II) The Gospel Preached by the Apostles also had reference to the Kingdom of God:**

- Acts 8: 12, 25, "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. ... and they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans."
- Acts 19: 8, 10, 20, "and he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. ... and this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. So mightily grew the word of God and prevailed. ... "
- Acts 28: 30, 31, "and Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."
- Acts 26: 6,7 "and now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa I am accused of the Jews.
- Acts 20: 25, "and now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall seemy face no more."

**(III) What is the Kingdom of God? As the scriptures below countenance, THE KINGDOM OF GOD IS A DIVINE POLITICAL DOMINION** to be established on earth, on the ruins of all existing governments, for the purpose of blessing and bringing the world into subjection to God.

*The following passage is supposed to discountenance this doctrine. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you, (Luke 17:21). This is supposed to teach that the kingdom of God is a state of spiritual enlightenment in the heart. This cannot be the meaning; for the words were addressed to the Pharisees of whom Jesus says (Matthew 23:28), "within ye are full of hypocrisy and iniquity." What is the meaning of it? The margin (A.V.) "among," or "in the midst" (R.V.), puts a very different complexion upon it.*

- Daniel 2: 44, "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."
- Haggai 2:22 "and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother."

- Revelation 11: 15, "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."
- Daniel 7: 13-27, "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. ... But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. ... Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. 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."
- 1 Corinthians 15: 25, "For he must reign, till he hath put all enemies under his feet."
- Zechariah 14: 9, "and the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."
- Psalm 2: 8,9, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."
- Psalm 110: 5, "The Lord at thy right hand shall strike through kings in the day of his wrath."
- Revelation 19: 11 - 16, "and I 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. 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. and he was clothed with a vesture dipped in blood: and his name is called The Word of God. and the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. and 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: and he treadeth the winepress of the fierceness and wrath of Almighty God. and he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

## **(IV) Almighty God to Re-establish a Universal Kingdom on Earth.**

This purpose of Almighty God to establish a universal kingdom on earth, with Christ at its head, has a connection with the past dealings with the nation of the Jews (Israelites). This connection must be perceived before the bearing of God's purpose can be clearly understood. to assist in the attainment of this understanding, consider the following facts:

- a. **The Ancient Kingdom of Israel**, as divinely constituted under the hand of Moses, and existent in the land of Palestine 3,000 years ago, was the Kingdom of God. Refer to the following:

- 1 Chronicles 28: 5; 29:23, "and of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon **the throne of the kingdom of the LORD over Israel**. ... Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him."
- 2 Chronicles 9: 8, "Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice."
- 2 Chronicles 13: 8, "and now ye think to withstand **the kingdom of the LORD** in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods."

## It was Divinely Overturned.

It was divinely overturned and scattered to the winds on account of iniquity:

- Ezekiel 21: 25-27, "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."

*This prediction (to overturn) was uttered in the reign of Zedekiah, the last Israelitish king in the line of David, BC 593; ever since that time, the kingdom has been overturned. It was overthrown by Nebuchadnezzar in the days of Zedekiah, and was afterwards successively trampled down by Greece and Rome. Since the destruction of Jerusalem by Titus, the Kingdom of David (ie, the Kingdom of God) has had not existence.*

- Hosea 3: 4, 5, "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 (*Hebrew = "Beloved" and refers to Christ*) their king; and shall fear the LORD and his goodness in the latter days."
- Luke 21: 24, "24 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."
- Matthew 23: 36-39, "Verily I say unto you, All these things shall come upon this generation. 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."
- Isaiah 63: 17-19, "O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name."

- Daniel 8: 13, 14, "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."

## To be Re-established.

This ancient Kingdom is to be re-established:

- Amos 9: 11, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:"
- Isaiah 61: 4, "and they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."
- Isaiah 33: 20, 21, "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. But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby."
- Acts 1: 6, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"
- Luke 1: 32, 33, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."
- Acts 15: 15, 16, "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:"
- Zechariah 2: 12, "and the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."
- Zechariah 1: 16, 17, "Therefore thus saith the LORD; 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. Cry yet, saying, 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."
- Psalm 102: 12, 13, "But 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."

## (V) The Kingdom of God to be Set Up on the Earth. will be the ancient Kingdom of Israel restored.

- Obadiah 17, 20, 21, "But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. ... and the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the

cities of the south. and saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S."

- Micah 4: 6-8, "In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever. 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."

## (VI) The Jews Will Become the Subjects of The Kingdom of God.

By the restoration of the Kingdom of Israel, will involve the gathering of the Jews from their present dispersion among the nations of the earth.

- Isaiah 11: 12, "and he 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."
- Jeremiah 31: 10, "Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."
- Psalm 107: 2-4, "Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in."
- Zechariah 8: 7,8, "Thus saith the LORD of hosts; Behold, 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."
- Ezekiel 37: 21, 22, "and say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and 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:"
- Jeremiah 31: 27, 28, "Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. 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."
- Jeremiah 32: 42, "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.**"
- Jeremiah 33: 14-16, "Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. in those days, and 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. 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."

- Ezekiel 36: 22-24, "Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. 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. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."
- Isaiah 54: 7, 8, "For a small moment have I forsaken thee; but with great mercies will I gather thee. in a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer."
- Micah 4: 7, "and I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever"
- Romans 11: 1, 2, 12, 25, 26, "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, ... Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" ... 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:
- Zechariah 8: 23, "Thus saith the LORD of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."
- Malachi 3: 12, "and all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts."

## **(VII) The City of Jerusalem: residence of the Lord Jesus Christ .**

Jerusalem will become the Queen-city of the world, the residence of the Lord Jesus Christ, the headquarters and metropolis of the Kingdom of God, whose dominion will stretch to the uttermost bounds of the earth.

- Jeremiah 3: 17, "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."
- Micah 4: 7, 8, "and I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever. 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."



- Joel 3: 17, "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."
- Isaiah 24: 23, "Then 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."
- Isaiah 60: 14, "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."
- Zechariah 14: 16, "and it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles."
- Jeremiah 31: 23, "Thus saith the LORD of hosts, the God of Israel; As yet 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."
- Isaiah 52: 1, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."
- Isaiah 65: 17, 18, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."

*It is evident, from Peter's allusion to this promise, that the phrase, "new heavens and a new earth," is metaphorically employed to designate the polity or order of things to be established in the Kingdom of God. Peter says, "Nevertheless, we according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." The old heavens, and earth of the Jewish constitution of things were dissolved according to the prediction of Isaiah (24:20). Peter, alluding to this dissolution, which had not become an accomplished fact in his day, said, "The heavens and the earth, which are now by the same word, are kept in store, reserved unto fire against the day of judgement and perdition of ungodly men" (2Peter 3:7). They were not long reserved, after those words of Peter were written, for a few years afterwards, the Romans entered the country and destroyed the Jewish commonwealth to its very foundation. The literal earth will not be destroyed, "for the earth endureth for ever" (Ecclesiastes 1:4). The perpetual stability of the ordinances of heaven and earth physical is divinely guaranteed - (see Psalm 72:17; Jeremiah 31:37). Heavens and earth in the political sense are destined to pass away - (see Isaiah 13:13;24:19-20;24:4). It is necessary to recognise these principles; otherwise a literal principle of interpretation will in many cases mar the results of scriptural study. The writings of the prophets are in many cases highly metaphorical, and it is necessary carefully to discriminate between the literal and figurative.*

*In A Summary View and Explanation of the Writings of the Prophets, by John Smith, of Camleton, quoted by Adam Clark in his introduction to Isaiah, there occur the following remarks:*

*"By images borrowed from the world natural, the prophets frequently understand something analogous in the world politic. Thus, the sun, moon, stars and heavenly bodies denote kings, queens, rulers and persons in great power: their increase of splendour denotes increase of prosperity: their darkening, setting, or falling, denotes a reverse of fortune: or the entire*

ceasing of that power of kingdom to which they refer. Great earthquakes and the shaking of heaven and earth, denote the commotion and overthrow of kingdoms: and the beginning or end of the world, their rise or ruin.

*"The cedars of Lebanon, oaks of Bashan, fir trees, and other stately trees of the forest denote kings, princes, potentates, and persons of the highest rank: briars and thorns, like common people, of those of the meanest order. High mountains and lofty hills, in like manner, denote kingdoms, republics, states, and cities: towns and fortresses signify defenders and protectors: ships of Tarshish, merchants or commercial people: and the daughter of any capital or mother city, the lesser cities, or suburbs around it. Cities never conquered are further styled virgins."*

*Isaac Newton remarks that in attempting to understand the prophecies, we are in the first place to acquaint ourselves with the figurative language of the prophets. This language is taken from the analogy between the world natural and an empire or kingdom as a world politic. Accordingly, the whole world natural, consisting of heavens and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in the prophecy. Great earthquakes and the shaking of kingdoms, so as to distract or overthrow them; creating a new heaven and earth, and the passing away of an old one, or the beginning and end of the world, for the rise and the wane of the body politic signified thereby. in the heaven, the sun and moon are, by interpreters of dreams, put for the persons of kings and queens; but in sacred prophecy, which regards not single persons, the sun is put for the whole series and race of kings in the kingdoms of the world politic shining with regal power and glory; the moon considered as the king's wife (i.e., ecclesiastical body), the stars for subordinate princes and great men... Light for glory, darkness for error, blindness and ignorance; darkening, smiting, or setting of sun, moon, and stars, for the ceasing of the kingdoms, or for the desolation thereof, proportioned to the darkness; darkening the sun, turning the moon into blood, falling of the stars for the same. - The Prophecies of Daniel, chapter 2.*

- Psalm 48: 2, "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King."
- Matthew 5: 34, 35, "But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King."
- Ezekiel 48: 35, "It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there."

## **(VIII) The Supreme Ruler - Jesus of Nazareth.**

In this glorious order of things will be Jesus of Nazareth, as is evident from the testimonies already quoted (above). But it is important to put this proposition in a more specific form by calling attention to **The Covenant Made With David**, in which God promised him **A SON**, under whom his kingdom should be established forever.

- Psalm 132: 11, "The LORD hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne."
- 2 Samuel 23: 1, 3-5, "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and

the sweet psalmist of Israel ... The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. and he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow."

- 2 Samuel 7: 12-14, "and when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:"

*Dr Adam Clarke translates it:, "Even in his suffering for iniquity I will chasten him."*

**(IX) The Son Promised to David is Jesus Christ,** who will sit on "David's throne, when it is restored in the era of his re-appearing on the earth.

- Acts 2: 29, 30, "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. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;"
- Luke 1: 30-33, "and the angel said unto her, Fear not, Mary: for thou hast found favour with God. and, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."
- Mark 15: 2, "and Pilate asked him, Art thou the King of the Jews? and he answering said unto him, Thou sayest it."
- Matthew 19: 28, "and Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."
- Isaiah 9: 7, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."
- Jeremiah 33: 15, "In those days, and 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."
- Zechariah 6: 12, 13, "and speak unto him, saying, 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: Even he shall build the temple of the LORD; and 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."

## (X) The Saints Will Inherit The Kingdom.

THE REWARD IN STORE for those whom Christ shall acknowledge in the day of glory, **IS A PARTICIPATION IN THE "GLORY, HONOUR AND POWER" OF THE KINGDOM** in the sense of being his associates and coadjutors (as Kings and Priests) in the work of ruling the world in righteousness.

- Revelation 3: 21, "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.."
- 2 Timothy 2: 12, "If we suffer, we shall also reign with him: if we deny him, he also will deny us:"
- Revelation 5: 10, "and hast made us unto our God kings and priests: and we shall reign on the earth."
- Revelation 2: 26, 27, "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."
- Daniel 7: 18, 27, "But 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."

*"For ever, even for ever and ever," fails to give the meaning conveyed by the original words. Dr. Thomas says, "The Hebrew and the Chaldee nouns are derived from the verb olaham, to hide, to conceal; hence an olaham, in relation to time is a period hidden or concealed." The literal rendering in Daniel is an olaham, even an olaham of olahams," or hidden period or age of hidden periods, referring to that period of 1,000 years as revealed in the Apocalypse, and which corresponds to the Greek tous aionas ton aionon "for the age of ages" (Revelation 22:5). He further remarks that the Mosaic dispensation (a period of 1,695 years) was an "olaham of olahams, one long period containing many lesser ones." - (Eureka: An Exposition of the Apocalypse. Vol. 1, pp. 125-131).*

- Psalm 149: 7-9, "To execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye the LORD."
- 1 Corinthians 6: 2,3, "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?"
- Luke 12: 32, 36, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. ... and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."
- 2 Timothy 4: 1, "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;"

- Luke 22: 29, 30, "and I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."
- 2 Timothy 4: 8, "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."
- Luke 13: 28, 29, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. and 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."
- Mark 14: 25, "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."
- Luke 23: 42, 43, "and he said unto Jesus, Lord, remember me when thou comest into thy kingdom. and Jesus said unto him, Verily I say unto thee, to day shalt thou be with me in paradise."

*What "to day" was this? The clue is found in the fact that the thief's question, to which Christ's words were an answer, introduced a particular day to attention, "Lord, remember me when thou comest into thy kingdom". The answer siezes hold of this and calls it "to-day" in the sense of "this day" - the day just spoken of, or the day before their minds. For example of this use of semeron, see the following (in the Septuagint): Deuteronomy 9: 1, "Thou art to pass over Jordan this day (seremon)." This was said more than two months before they crossed the Jordan (compare Deuteronomy 1: 1 and Joshua 4: 19; Exodus 12: 14). "This day" (te herea taute - even more emphatic than semeron), spoken at least before the tenth day of Abib, refers to the foruteenth day of the month (compare verses 3, 6, 17 and 28).*

*The word "Paradise" is of Persian origin, and signifies "a garden". The Septuagint renders Genesis 2: 8 thus, "God planted a paradise in Eden," see Ezekiel 36: 35; Isaiah 51: 3; Revelation 2: 7. It is evident that our LOrd referred too the Kingdom which will be paradise. He did not ascend to heaven till some time after his crucifixion, and consequently would not refer to what is popularly supposed to have been his meaning.*

- 1 Peter 2: 9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:"
- Matthew 21: 43, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."
- Matthew 6: 10, "Thy kingdom come. Thy will be done in earth, as it is in heaven."
- Psalm 37: 11, "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."
- Isaiah 32: 1, "Behold, a king shall reign in righteousness, and princes shall rule in judgment."

**(XI) The State of Blessedness Developed** among the nations of the earth when they are thus ruled by Jesus and his brethren, has been the subject of promise from the earliest dealings of Yahweh with mankind, and will only be the realisation of the purpose enunciated from the beginning. The reader will perceive this in the consideration of...

**THE COVENANT MADE WITH ABRAHAM**, and its bearing upon the future development of the divine purpose.

This covenant guaranteed ...

**FIRST - The ultimate blessing of all nations through him and his seed.**

- Galatians 3: 8, "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."
- Genesis 12: 1-3, "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."

**SECOND - The everlasting and personal possession of the territory lying between the Euphrates and the Nile**, known in the terms of modern geography as Syria and the Holy Land (Israel), and Biblically as Palestine and Canaan.

- Genesis 13: 14-17, "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."
- Genesis 12: 1-3, 7, "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. ... 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."
- Genesis 15: 8-18, "and he said, Lord GOD, whereby shall I know that I shall inherit it? and he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. and he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. and when the fowls came down upon the carcases, Abram drove them away. and when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. and he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. and thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. and it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed

between those pieces. in the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:"

- Genesis 17: 8, "and I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

## **(XII) The Promises Were Renewed to Isaac and Jacob.**

- Genesis 26: 2-4, "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 swore 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;"
- Genesis 28: 3-4, "and God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."
- Genesis 28: 13, 14, "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."

## **(XIII) These Promises Were Not Fulfilled in The Experience of Abraham, Isaac and Jacob, nor have they been fulfilled at any time since.**

- Acts 7: 5, "and he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."
- Hebrews 11: 8,9, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went by faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God."
- Hebrews 11: 13, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. "
- Galatians 3: 16, 29, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. ... and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."
- Romans 15: 8, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:"
- Luke 1: 68-73, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant

David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he swore to our father Abraham,"

## **(XIV) These Promises Will be Fulfilled in The Establishment of The Kingdom of David Under Christ, (that is, in the setting up of the Kingdom of God on earth) as the center of a universal empire.**

### **FIRST, as to THE BLESSING OF ALL NATIONS:**

- Isaiah 11: 9, "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."
- Isaiah 2: 4, "and he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."
- Psalm 72: 4, 17, "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. ... 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."
- Jeremiah 4: 2, "and thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory."
- Isaiah 11: 9, 10, "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 and in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."
- Isaiah 32: 1-6, "Behold, a king shall reign in righteousness, and princes shall rule in judgment and a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land and the eyes of them that see shall not be dim, and the ears of them that hear shall hearken The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly The vile person shall be no more called liberal, nor the churl said to be bountiful For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail"
- Jeremiah 3: 17, "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."
- Zechariah 9: 10, "and I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."
- Isaiah 33: 5, 6, "The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness and wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure."



- Psalm 67: 4, "O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah."

## **SECOND, as to the INHERITANCE OF THE LAND OF PROMISE:**

- Leviticus 26: 42, "Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land."
- Joel 2: 18, "Then will the LORD be jealous for his land, and pity his people."
- Joel 2: 21, "Fear not, O land; be glad and rejoice: for the LORD will do great things."
- Deuteronomy 11: 12, "A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year."
- Ezekiel 36: 34-36, "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 Then 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."
- Isaiah 51: 3, "For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody."
- Isaiah 62: 4, "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, and thy land shall be married."
- Isaiah 60: 15, "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."
- Luke 13: 28, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."
- Matthew 8: 11, "and I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."
- Micah 7: 20, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

**(XV) Jesus Christ Will Return From Heaven, and VISIBLY APPEAR AND TAKE UP RESIDENCE ON EARTH A SECOND TIME, for the purpose of bringing about the accomplishment of all these things. The second coming of Jesus Christ is therefore the true hope of the believer:**

- 2 Timothy 4: 1, "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;"
- Acts 1: 9-11, "and when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight and while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 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."

- Matthew 16: 27, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."
- Psalm 102: 16, 21, "When the LORD shall build up Zion, he shall appear in his glory. ... to declare the name of the LORD in Zion, and his praise in Jerusalem;"
- Acts 3: 20, 21, "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."
- Isaiah 25: 9, "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."
- Hebrews 9: 28, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."
- 1 Thessalonians 4: 16, "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 Peter 1: 13, "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"
- Philippians 3: 20, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:"
- 1 Corinthians 1: 7, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:"
- 1 John 2: 28, "and now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

**(XVI) The Kingdom of God is The Inheritance to Which Men Are Called by The Gospel**, and the thing presented as the object of the hope. A proposition which destroys the popular "Gospel of Kingdoms Beyond the Skies".

*The Kingdom of God is called "the Kingdom of Heaven", because it will be a heavenly kingdom established on earth as opposed to the kingdoms of the world, which are to become, "the kingdoms of our Lord and His Christ." Christ is at present in heaven; and because the kingdom of the future is hidden there with him, as a purpose, for one to labour to enter the kingdom when it comes, is styled, "laying up treasure in heaven". The kingdom is "reserved in heaven", and the conversation or citizenship of the believer is said to pertain to the heaven at present, but when "the kingdom comes", according to the petition in "Our Lord's Prayer", then, as saints, "we shall reign on the earth."*

- 1 Thessalonians 2: 12, "That ye would walk worthy of God, who hath called you unto his kingdom and glory."
- Luke 12: 32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."
- James 2: 5, "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?"

- Matthew 25: 34, "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:"
- 2 Peter 1: 11, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."
- Luke 13: 29, "and 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."
- John 3: 5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."
- 1 Corinthians 15: 50, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."
- 1 Corinthians 6: 9, "Know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,"

## **(XVII) Scripture Declares That The Kingdom of God Will Last**

**A Thousand Years**, during which Christ and his brethren will rule the mortal nations of the earth; sin and death continuing among mankind, but in a milder degree than now. At the end of that period, an entire change will take place. Christ will surrender his position of supremacy, and become subject to the Father, who will then manifest Himself as the FATHER, STRENGTH, GOVERNOR AND FRIEND OF ALL. As a preparation for this sublime manifestation, sin and death will be abolished, but not before an extensive revolt of all nations at the close of the millenium. This revolt will succeed to the last point, and will be suppressed by a summary outburst of judgment; after which will occur a resurrection and judgment of those who shall have died during the thousand years and a judging of those who are alive at the end of that period; resulting in the immortalization of the approved, and the consignment of the rejected to destruction. None will then remain but a generation of righteous, redeemed, immortal persons, who shall inhabit the earth for ever. Christ's work will be finished, and the Father will reveal Himself without mediation:

*The judgment at end of the thousand years does not include the saints, who reign with Christ in the Kingdom; these are judged at the commencement of that period in question, and are Christ's immortal associates ever after.*

- Revelation 20: 1-9, "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. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 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. and when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

*In regard to the phrase, "the dragon, that old serpent, which is the Devil, and Satan," it must be noticed that the Apocalypse, from which this is a quotation, is a setting forth of prophetic truth in the form of symbol. The most casual reading will show this. Candlesticks are put for communities of believers, stars for angels, hidden manna for eternal life, four beasts full of eyes for the totality of the redeemed, a slain lamb with seven horns for a polity of nations, a woman for an imperial city, an ocean for peoples, and tongues, etc. The dragon of the passage quoted above is symbolical of the political and ecclesiastical powers of Europe gathered under one head to oppose Christ at his coming. The descending angel is a symbol of the power that will be revealed from heaven in Jesus and the saints, and the chaining of the dragon, the universal triumph of Christ, and the riddance of the world of human pests for a thousand years (cp. Revelation 12:3 with Revelation 17:9-10, 18).*

- Revelation 20: 12-15, "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. and death and hell were cast into the lake of fire. This is the second death. and whosoever was not found written in the book of life was cast into the lake of fire."

*Regarding "the lake of fire", let the reader observe this. The lake of fire is not literal, but a symbol representing the second visitation of death, by which the wicked, after judgement, are to be for ever destroyed from the earth. There is no countenance in this for the popular idea of hell, which undoubtedly, is a pure fiction, originating in the speculation of heathen philosophers.*

- Daniel 7: 14, "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."
- Isaiah 65: 20, "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."
- 1 Corinthians 15: 24-28, 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. For he must reign, till he hath put all enemies under his

feet The last enemy that shall be destroyed is death 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."

## THINGS CONCERNING THE NAME OF JESUS CHRIST:

### **(XVIII) The Bible Shows That There is But One God The**

**Father**, by Whom and out of Whom all things have been created, and in Whose immensity-filling Spirit all things subsist: that He Who is thus the FATHER OF ALL dwells in UNAPPROACHABLE LIGHT, styled in scriptures, "*heaven His dwelling place*" He and the Spirit are one, but only in the sense in which the sun in the heavens and the light of day are one. Jesus is His manifestation by the Spirit. (This proposition strikes at the root of all popular doctrine of the Trinity, which confuses the revealed relations of the Father, the Son and the Holy Spirit.)

*The only passage in the Bible that "affirms" the doctrine of the trinity is the following: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one, (1 John 5:7) This text is well known to be spurious and is omitted in the Revised Version of 1881 without note or comment.*

- 1 Timothy 2: 5, "For there is one God, and one mediator between God and men, the man Christ Jesus;"
- Deuteronomy 6: 4, "Hear, O Israel: The LORD our God is one LORD:"
- Mark 12: 29, "and Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:"
- 1 Corinthians 8: 6, "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."
- Ephesians 4: 5,6, "One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."
- Isaiah 45: 5,6, "I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me I am the LORD, and there is none else."
- John 17: 3, "and this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."
- 1 Timothy 6: 15,16, "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 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 Kings 8: 30, 34, 39, "and hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive. ... Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. ... Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)"
- Matthew 6: 9, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."
- Psalm 123: 1, "Unto thee lift I up mine eyes, O thou that dwellest in the heavens."

## **(XIX) That The Spirit is Not A Personal God Distinct from the**

**Father**, but the radiant invisible power or energy of the Father, filling universal space and forming the medium of His omniscient perceptions and the instrument of His omnipotent behests, whether in creation or inspiration; the distinction between the Father and the Spirit being, not that they are two persons, but that the Father is Spirit in focus so intense as to be glowing substance inconceivable, and the Spirit, the Father's power, in space-filling diffusion, forming with the Father, a unity in the stupendous scheme of creation, which is in revolution around the Supreme Source of All Power:

- Genesis 1: 2, "and the earth was without form, and void; and darkness was upon the face of the deep. and the Spirit of God moved upon the face of the waters."

*"Spirit" - ruach in Hebrew, and pneuma in Greek - is one of those plastic words which depend for their significance upon the context It cannot be kept in the groove of a precise definition Cruden gives no fewer than nineteen meanings to the word, and Parkhurst twenty This may appear a little confounding at first sight, but in reality it is the inevitable state of the case with regard to a word of such primitive origin All its meanings are cognate. It is like other flexible words Its meanings are conventionally diverse, but in spirit identical; all recognising a common derivation All the three original words translated "spirit", have the same radical significance Ruach (Heb.) is from the verb ruach, to breathe or blow; neshamah (Hebrew) from nasham, to breathe; pneuma (Greek) from pneo, to breathe or blow Every use of the word "Spirit" must therefore be traceable in some way to this primitive idea of breathing or blowing and we find this is so It is used for breath in such passages as "All flesh wherein is the breath (ruach) of life" (Genesis 6:17) "In whose hand is every living thing and the breath (ruach) of all mankind" (Job 12:10); "Thou takest away their breath (ruacham) (Psalm 104:29) Neshama and Pneuma are translated "breath" in the following: Genesis 2: 7; 1 Kings 1: 17; Job 33: 4; James 2: 26; Revelation 13:15 (In the last two cases, "breath" will be found in the margin). All three words are translated "wind" or "blast" in Exodus 15: 10; Job 1: 19; 2 Samuel 22: 11; Job 4: 9; John 3: 8 Pneuma is translated "life" in Revelation 13: 15 But of course the most common translation of the word is "Spirit." in considering the meaning of this form of the word it is well observed that "Spirit" itself comes from a Latin verb of precisely the same derivation as*

*ruach, nasham and pneo, viz., spiro, to breathe: "Spirit" is therefore etymologically the correct equivalent of neshamah and pneuma. But theology has spoiled the etymology of the word by fixing upon it a meaning not etymologically derived. This has created all the difficulty. The only certain way to determine the significance of "Spirit" is to collate its applications. When we read that the Israelites "hearkened not to Moses for anguish of spirit" (Exodus 6:9), we naturally understand the word differently from what we do in 1 Samuel 30:12; and when he had eaten, his spirit came again to him". in the one case it refers to a state of mind, and in another to the life energy of the body. in Daniel was found an excellent "spirit" (Daniel 5:12). This refers to intelligence and disposition, but when we read "No man hath power over the spirit to retain the spirit...in the day of death" (Ecclesiastes 8:8) we naturally understand it as in Ecclesiastes 12:7 "Then shall the dust return to the earth as it was; but the spirit (that is, the life) return to God who gave it; in both of which the word has a very different meaning from what it has in Joshua 5:1 "It came to pass, when all the kings of the Amorites... heard that the LORD had dried up the waters of Jordan from before the children of Israel... their heart melted, neither was there any spirit (i.e. courage or heart) in them any more."*

- Psalm 89: 2-12, "For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah. and the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm. The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them. The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name."
- Job 33: 4, "The Spirit of God hath made me, and the breath of the Almighty hath given me life."
- Job 26: 13, "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent."
- Psalm 104: 30, "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."
- Judges 14: 6, "and the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done."
- Numbers 27: 18, "and the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;"
- Nehemiah 9: 30, "Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands."
- 2 Peter 1: 21, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

*"Ghost" ought in every case, to be substituted by the word spirit. "Ghost" is no translation of the original word. It is a mere paraphrase, and mystifies the idea expressed. It may not do*

*so to critical minds, but it certainly has that effect with the common run of English readers who recognise in "ghost" the third person of the trinity, when no such idea is contained in the original word Pneuma, the original word, is spirit, breath or wind, and when affirmed of God, relates to that universal effluence of Deity which is the basis of all organic law, and the means of that unity which pervades the universe - the medium through which the will and consciousness of corporealised Deity centrally located in the "heaven," are made coextensive with infinite space "Ghost" is an obsolete Saxon term, flavoured by exploded superstitions As the antique form of "guest," it may have been adopted as the representative of pneuma, to denote the idea of the spirit's indwelling; but it must be admitted that such a method of translation is both dangerous and unscholarly.*

## **(XIX - A) The Holy Spirit is the Spirit of God in Official Manifestation.**

This is a mode of description almost peculiar to the New Testament. The Holy Spirit is the same Spirit mentioned in the testimonies quoted from the Old Testament, but styled Holy Spirit by way of distinction from Spirit in its free, spontaneous, universal form in nature. It is the same Spirit, gathered up, as it were, under the focalising power of the Divine will, for the bestowal of Divine gifts and the accomplishment of Divine results:

- Luke 1: 35, "and the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."
- Acts 10: 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."
- John 14: 26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

*Here the Spirit is personified, and some people deduce from this the personality of the Holy Spirit as distinct from the Father, whose messenger the Spirit is here represented to be Such forget that it was the custom of Jesus to personify great principles, such as Mammon - a master, Sin - a master; also the Prince of the world Wisdom is spoken of in Proverbs as a woman (Proverbs 8:12) - the Spirit here as a man, but the literal fact in both cases excludes the idea of personality.*

- Matthew 3: 11, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:"
- Acts 1: 5-8, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? and he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power But ye shall receive power, after that the Holy



Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

- Acts 2: 2-4, "and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting and there appeared unto them cloven tongues like as of fire, and it sat upon each of them and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."
- Acts 11: 15, 16, "and as I began to speak, the Holy Ghost fell on them, as on us at the beginning Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost."
- Acts 8: 17-19, "Then laid they their hands on them, and they received the Holy Ghost and when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."

The foregoing scriptures make plain the New Testament meaning of being baptised with the Holy Spirit, which is a very different meaning to that attached to it by professors of popular theology. It means an immersion or enswathement in spirit power, conferring miraculous gifts. No baptism of the Holy Spirit now takes place All that can now be done is to preach the Word, and this having been given through the agency of the Spirit, working in ancient prophets and apostles, is the Spirit's instrument - the Spirit's sword, by which the Spirit may alter the natural mind into the similitude of the mind of the Spirit.

## **(XX) Jesus Christ, The Son of God, is The Manifestation of The One Eternal Creator.**

JESUS CHRIST, THE SON OF GOD, IS NOT THE "SECOND PERSON" OF AN ETERNAL TRINITY, but the manifestation of the ONE ETERNAL CREATOR, who is "above all and through all" (Ephesians 4: 6), and "out of whom are all things" (Romans 11: 36) This Creator in Spirit, dwelling corporeally and personally in heaven, yet, in His Spirit effluence filling immensity by this Spirit effluence, He begat Jesus, who was therefore HIS SON: by the same power He anointed him and dwelt in him, and spoke to Israel through him (Hebrews 1: 1) Jesus Christ, therefore, in the days of his weakness, had two sides, one DEITY, the other MAN; but not as construed by Trinitarianism, which makes Jesus the Son incarnate. The man was the son, whose existence dates from the birth of Jesus; the Deity dwelling in him was the Father, who without beginning of days, is eternally pre-existent. There were not two or three eternal persons before "the man Christ Jesus", but only ONE, God the Father, whose relation to the Son was afterwards exemplified in the event related by Luke 1: 35, by which was established what Paul styles the "mystery of godliness": "God manifest in the flesh, justified in the spirit,

seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" - 1 Timothy 3: 16.

- Luke 1: 35, "and the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."
- Matthew 1: 20, "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."
- Isaiah 9: 6, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."
- Acts 2: 22, "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:"
- Acts 10: 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."
- Luke 4: 18, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,"
- John 14: 10, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."
- Matthew 3: 16, 17, "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."
- John 3: 34, 35, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him The Father loveth the Son, and hath given all things into his hand."
- John 5: 30, "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 14: 28, "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 7: 16, "Jesus answered them, and said, My doctrine is not mine, but his that sent me."
- Matthew 19: 17, "and he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments."
- Mark 15: 34, "and at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?"

**(XXI) That Jesus Was of Our Nature,** notwithstanding the mode of his conception and his anointing with the Holy Spirit He was raised up as

a SECOND ADAM (constituted of flesh and blood as we are, and tempted in all points like unto us, yet without sin), to remove (by his obedience, death, and resurrection) the evil consequences resulting from the disobedience of the first Adam:

- 1 Timothy 2: 5, "For there is one God, and one mediator between God and men, the man Christ Jesus;"
- Romans 8: 3, "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:"

*"God sending his own Son", is construed to mean that Jesus existed before he was sent forth in the flesh; but this is a straining of a form of speech which is precluded by the nature of the subject. If it means pre-existence in the case of Jesus, it must be allowed the same force in the following statement in reference to John the Baptist: "There was a man sent from God whose name was John" (John 1:6). You are compelled in such a case to speak as if there was a pre-existence: e.g. ,Have you built your house? Have you printed your circulars? Have you engaged your apprentices? These questions, wrongly construed, would prove the existence of the house, circulars and apprentices before the acts had been put forth which call them into existence.*

- Hebrews 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;"
- Galatians 4: 4, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."
- 2 Corinthians 5: 21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."
- 1 Corinthians 15: 21, 45, "For since by man came death, by man came also the resurrection of the dead. ... and so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."
- Romans 5: 15, 19, "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. ... For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."
- Hebrew 5: 7, 8, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered;"
- Hebrew 2: 17, "Wherefore in all things it behoved 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."
- Hebrews 4: 15, "For we have 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."

## **(XXII) The Object of The Death of Jesus Christ.**

THE DEATH OF JESUS CHRIST WAS NOT TO APPEASE THE WRATH OF AN OFFENDED DEITY, but to express the love of the Father in a necessary sacrifice for sin that the law of sin and death which came into force by the first Adam might be nullified in the second Adam in a full discharge of its claims through a temporary surrender to its power; after which immortality by resurrection might be acquired, in harmony with the law of obedience. Thus sin is taken away, and righteousness established:

- John 1: 29, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."
- Hebrew 9: 26, "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."
- John 3: 16, "That whosoever believeth in him should not perish, but have eternal life."
- Galatians 1: 4, "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:"
- Titus 2: 14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."
- 2 Corinthians 5: 21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."
- Acts 10: 43, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."
- Romans 3: 25, "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;"
- Acts 4: 12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

**(XXII(A)) God Raised Jesus from the Dead and Exalted Him** to a glorified, incorruptible, immortal (because spiritual) state of existence, in which he at the present time acts as priestly mediator between the Father and those who come unto God by him:

- Acts 2: 24, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."
- Acts 5: 30, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree."
- Acts 10: 40,41, "Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."
- Acts 17: 31, "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 and when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter."

- Romans 1: 3, 4, "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:"
- 2 Corinthians 13: 4, "For though he was crucified through weakness, yet he liveth by the power of God For we also are weak in him, but we shall live with him by the power of God toward you."
- Romans 6: 9, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him."
- Acts 3: 13, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go."
- Ephesians 1: 20,21, "Which he wrought in Christ, when he 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:"
- Hebrew 3: 1, "Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways."
- Hebrews 4: 14,15, "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 For we have 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."
- Hebrews 8: 1, "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;"

## (XXIII) The Devil - Who is He?

It is of great importance to understand this question, because the Son of God was manifested *expressly for the purpose of destroying the Devil and his works* (1 John 3: 8, Hebrews 2: 14) The mission of Christ is, therefore, imperfectly understood when the nature of the Bible Devil is not comprehended It will be found upon examination that the Devil is not (as is commonly supposed) a personal, supernatural agent of evil, and, that in fact, there is *no such BEING in existence* The Devil is a scriptural personification of sin in the flesh, in its several phases of manifestation - subjective, individual, aggregate, social and political, in history, current experience, and prophecy; after the style of metaphor which speaks of wisdom as a woman, riches as MAMMON and the god of this world, and sin as a master etc:

*The original word translated "devil" is diabolos The literal meaning of this is slanderer or false accuser, as illustrated in the following passages, where the word has been translated, instead of being, as in most cases, transferred to the English in a modified form without*

translation: - "Even so must their wives be grave, not slanderers (diaboloi), sober, faithful in all things." (1 Timothy 3:11) "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers (diaboloi), not given to much wine, teachers of good things" (Titus 2:3) "Without natural affection, trucebreakers, false accusers (diaboloi), incontinent, fierce, despisers of those that are good" (2 Timothy 3:3) Sin is the great accuser both of God and man It slanders the former in virtually denying His supremacy and goodness, and accuses the latter unto death The personification of this principle is natural and effective.

Concerning the scriptural Personification of Sin in The Flesh, the following table presents this fact in a more striking manner than any other line of reasoning...

Hebrews 2: 4	Romans 8: 3
"Forasmuch then as the children are partakers of flesh and blood, he also himself partook of the same:	"God sending His own Son in the likeness of sinful flesh.
that through death	and for sin (in the margin, by a sacrifice for sin)
he might destroy him	condemned sin in the flesh" Hebrews 9: 26, "put away sin"
that had the power of death	Romans 5: 21, "Sin hath reigned unto death" James 1: 15, "Sin bringeth forth death" 1 Corinthians 15: 56, "the sting of death is sin" Romans 5: 12, "Death by sin" Romans 6: 23, "The wages of sin is death."
that is the devil (diabolos, accuser)	Romans 8: 7, "The carnal mind is enmity against God. It is not subject to the law of God neither indeed can be."
Romans 5: 12, "By one man (Adam) SIN entered into the world"	John 1: 29, "The Lamb of God that taketh away the sin of the world"
1 John 3: 8, "For this purpose the Son of God was manifested, that he might destroy THE WORKS OF THE DEVIL (diabolos)"	1 John 3: 5, "He (Jesus) was manifested to take away our sins"
Romans 5: 21, "So sin REIGNED unto death"	Romans 5: 21, "So might grace REIGN through righteousness unto eternal life by Jesus Christ our Lord"

Galatians 5: 19-21, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like:"

1 John 2: 16, " For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

James 1: 14, "But every man is tempted, when he is drawn away of his own lust, and enticed."

Galatians 6: 8, "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

- Hebrews 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;"
- Romans 6: 23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."
- Hebrews 9: 26, "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."
- James 4: 7, "Submit yourselves therefore to God Resist the devil, and he will flee from you."
- Hebrews 12: 4, "Ye have not yet resisted unto blood, striving against sin."
- John 13: 2, "and supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;"
- John 6: 70, "Jesus answered them, Have not I chosen you twelve, and one of you is a devil?"
- Acts 5: 3, 9, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? ... Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out."

*"Satan" like the word "Devil" is an untranslated word. It is originally Hebrew, and was adopted into the Greek language and finally transferred to the English, as the traditional symbol of the great Pagan myth of an INFERNAL GOD, whose business is represented to be to thwart God and damn mankind Its simple meaning is "adversary" This will be apparent from the following passages - Numbers 22: 22, "and God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary (Satan) against him Now he was riding upon his ass, and his two servants were with him." 1 Samuel 29: 4, " ... and let him not go down with us to battle, lest in the battle he be an adversary (Satan) to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?" (similar: 1 Kings 11: 14, Psalm 109: 20, Job 1: 6-9, Ezra 4: 1 If this, the simple meaning of the word be kept in view, the Bible doctrine of Satanism will be understood. Sin is the great adversary personified.*

- James 1: 14,15, "But every man is tempted, when he is drawn away of his own lust, and enticed Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."
- Ephesian 2: 2, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:"
- 1 Timothy 5: 14,15, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully For some are already turned aside after Satan."
- 1 Timothy 1: 20, "Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."
- Matthew 16: 23, "But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."
- Mark 8: 33, "But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men."
- Luke 4: 8, "and Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."
- 1 Thessalonians 2: 18, "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us."
- Revelation 2: 12,13, "and to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth."
- 1 Peter 5: 8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:"
- Revelation 2: 10, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

*Sin, incorporated in the authorities of the Roman state, incarcerated the believers of the gospel This was the adversary, careering trough the earth in search of prey, "seeking whom he might devour".*

- Genesis 3: 15, "and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."
- Psalm 68: 21, "But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses."
- Jeremiah 51: 20, "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;"
- Revelation 12: 3-17, "and there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. ... and the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."
- Revelation 20: 2, "and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years"



- Psalm 110: 6, "He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries."
- Daniel 2: 44, "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."

**(XXIIIA) Demons, Devils or So-Called Evil Spirits**, were the fanciful creation of the pagan mind. They were supposed to be a kind of demi-god, inhabiting the air and producing disease in human beings by taking possession of them. The following passages show that in the Bible, the word is not used to express this idea:

*The word "devils" occurs but four times in the Old Testament; in two places the original word is sheedim, signifying breasts and teats Parkhurst says "As a noun masculine plural, it was the name given by the Hebrews to the idols worshipped by the inhabitants of Canaan". The Egyptian Isis was one of these sheedim, and was called multimammia, or many-breasted, because clustered over with breasts They worshipped the prolific principles in nature Segeerim, twice out of fifty instances, is rendered devils It represents something hairy; it came to signify a goat, a hairy one The Egyptians, and all other nations at that day, worshipped it as an emblem of fecundity Parkhurst says, "It is not, however, improbable that the Christians borrowed their goat-like pictures of the devil, with a tail, horns and cloven feet, from the heathenish representations of Pan the Terrible." - Hebrew Lexicon in the New Testament, the word is of frequent occurrence The translators, however, make little or no distinction between the Greek words diabolos and daimon, rendering both, frequently and incorrectly, "devils". Demon, devil-god, or evil genius, expressed to the Greek mind the idea of human departed spirits, raised to the rank of gods or deities The Jews imbibed in a great measure the traditions of the Greeks and Latins, supposing that diseases and afflictions, whether mental or physical, were the result of having demons or possessions This tradition had impressed itself on the general language of the Jews at the time of Christ, and was doubtless generally believed The Gospel narrative reflects the language of the time, without being committed to the theory in which that language had its origin; just as many exploded theories in our time have left their mark in such phrases as "bewitched," "moonstruck," "St. Vitus' dance," "St. Anthony's fire," etc These phrases are freely used, without subjecting the person using them to the imputation of believing the original fiction Christ's conformity to popular language did not commit him to popular delusions in one case, he apparently recognizes the god of the Philistines; "Ye say that I cast out devils through Beelzebub, if I by Beelzebub cast out devils, by whom do your children cast them out?" (Matthew 12:27) Now, Beelzebub signifies god of flies, a god of the Philistines of Ekron (2 Kings 1:6) Parkhurst remarks "However strange the worship of such a deity may appear to us, yet a most reasonable instance of a similar idolatry is said to be in practice among the Hottentots, even to our day The Jews in our Saviour's time had changed the name into Beelzebub, i.e., the lord of dung". He also says, "There is no reason to doubt but it was applied in the same sense by the Jews, with whom our Lord conversed". Lightfoot remarks, "and among the Jews it was almost reckoned a duty of religion to reproach idols and idolatry, and call them contemptuous names;" and Christ in using the name takes no pain to dwell on the fact that Beelzebub was a heathen fiction, but assumes, for the sake of argument, that Beelzebub was a reality This might, with as much*

*reason, be taken as proof of his belief in Beelzebub, as his accommodation to popular speech on the subject of devils is taken to prove his belief in the popular idea.*

- Deuteronomy 32: 17, "They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not."
- Psalm 106: 37, "Yea, they sacrificed their sons and their daughters unto devils,"
- 2 Chronicles 11: 15, "and he ordained him priests for the high places, and for the devils, and for the calves which he had made."
- Leviticus 17: 7, "and they shall no more offer their sacrifices unto devils, after whom they have gone a whoring This shall be a statute for ever unto them throughout their generations."
- 1 Corinthians 10: 20, "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils."
- Matthew 17: 15-18, "Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water and I brought him to thy disciples, and they could not cure him Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me and Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour."

(From this, the identity of lunacy with supposed diabolical possession is apparent. The expulsion of the evil which deranged the child's faculties is the casting out of the demon.)

- Matthew 12: 22, "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw."
- Mark 9: 17, "and one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;"

## **(XXIV) Human Nature - What is It?**

Philosophy and orthodox religion say it is a thing made up of two parts - body and soul (some add spirit); that the soul is the real, conscious, thinking part of man, in its nature indestructible and immortal; that when the body is destroyed in death, the soul is liberated and departs to another sphere of existence, there to undergo endless happiness or misery, according to the life developed in the body\*. This doctrine is known in theology as THE IMMORTALITY OF THE SOUL. This is A PAGAN FICTION *subversive of every principle of eternal truth*, as will be discovered by a consideration of the evidence which proves:

**(A) That Man is a Creature of Dust Formation**, whose individuality and faculties are the attributes of his bodily organisation:

*\* Strangely enough, this belief is allied with the doctrine that after the soul has gone to heaven or hell, it will return at a certain time, called the day of judgement, to be re-united*

*with the body and judged as to whether heaven or hell is to be its everlasting portion Where is the consistency of sending a man to hell first, and then bringing him to judgement? Let the orthodox believer answer.*

- Genesis 2: 7, "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."

*Kitto renders this passage as follows: "... God formed man - (Heb. Adam) - dust from the ground, and blew into his nostrils the breath of life, and the man became a living animal". He also says, "We should be acting unfaithfully if we were to affirm that an immortal spirit is contained or implied in this passage" (Cyclopedia Bib. Lit., vol.1, page 659). Kitto's translation is borne out by Paul's quotation of the very verse in 1 Corinthians 15 Having affirmed that "there is a natural (or animal) body, and there is a spiritual body," he says, by way of proof," and so it is written, the first man Adam, was made a living soul, the last Adam was made a quickening spirit."*

- Genesis 3: 19, "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."
- Genesis 5: 2, "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."
- Genesis 3: 23, "Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken."
- Job 33: 6, "Behold, I am according to thy wish in God's stead: I also am formed out of the clay."
- Job 4: 19, "How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?"
- Psalm 103: 14, "For he knoweth our frame; he remembereth that we are dust."
- Genesis 18: 27, "and Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:"
- Job 10: 9, "Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?"
- 1 Peter 1: 24, "For all flesh is as grass, and all the glory of man as the flower of grass The grass withereth, and the flower thereof falleth away:"
- James 1: 10, 11, "But the rich, in that he is made low: because as the flower of the grass he shall pass away For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways."
- Ecclesiastes 3: 19-20, "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."
- Job 14: 10, "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"
- Ecclesiastes 12: 7, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."
- Psalm 104: 29, "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust."

- Isaiah 45: 9, "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?"
- Isaiah 64: 8, "But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand."
- John 3: 31, "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all."
- John 3: 6, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."
- 1 Corinthians 15: 47-49, "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."

**(B) That Man is Mortal,** (that is, subject to death of dissolution of being) in consequence of the disobedience of Adam, which brought death as the penalty for sin:

- Job 4: 17, "Shall mortal man be more just than God? shall a man be more pure than his maker?"
- Romans 5: 12, "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:"
- Genesis 2: 17, "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."
- Genesis 3: 19, "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."
- Genesis 3: 22-23, "and the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken."
- 1 Corinthians 15: 22, "For as in Adam all die, even so in Christ shall all be made alive."
- Psalm 89: 48, "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah."
- Psalm 30: 3, "O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit."
- Psalm 86: 13, "For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell."
- Job 33: 22, "Yea, his soul draweth near unto the grave, and his life to the destroyers."
- Genesis 7: 22, "All in whose nostrils was the breath of life, of all that was in the dry land, died."
- Isaiah 2: 22, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"
- 1 Timothy 6: 15,16, "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 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 Timothy 1: 17, "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever Amen."

## **(C) That in The Death State, A Man, is Simply a body deprived of life.**

In the DEATH STATE, a man, instead of having "gone to another world", is simply a *body deprived of life*, and as utterly unconcious as if he had never existed. Corruption will destroy his dead body, and he will pass away like a dream. Hence, the necessity for "resurrection."

- Psalm 6: 5, "For in death there is no remembrance of thee: in the grave who shall give thee thanks?"
- Ecclesiastes 9: 5-6, "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. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun."
- Ecclesiastes 9: 10, "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."

*Martin Luther, commenting upon this passage, says, "Another proof that the dead are insensible: Solomon thinks that the dead are altogether asleep, and think of nothing. They lie, not reckoning days and years, but, when awakened, will seem to themselves to have slept scarcely a moment" (Debt of Grace, page 258).*

- Psalm 146: 3-4, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."
- Isaiah 38: 18, 19, "For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth."
- Job 3: 11-17, "Why died I not from the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest, With kings and counsellors of the earth, which built desolate places for themselves; Or with princes that had gold, who filled their houses with silver: Or as an hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master."
- Job 14: 10-12, "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 10: 18, 19, "Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave."
- 2 Samuel 12: 22, 23, "and he (*King David*) said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."
- Psalm 39: 12, 13, "Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were O spare me, that I may recover strength, before I go hence, and be no more."
- Acts 13: 36, "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:"
- Acts 2: 29-34, "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 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption This Jesus hath God raised up, whereof we all are witnesses Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,"
- Genesis 15: 15, "and thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."
- Genesis 25: 8, "Then Abraham gave up the ghost (gava = expired), and died in a good old age, an old man, and full of years; and was gathered to his people."

*The phrase "gathered to his fathers," has been contended by some to express the idea that Abraham, in a disembodied state, joined his ancestors in heaven This view is excluded by the fact that Abraham's fathers were idolaters: "Joshua said unto all the people, Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor, and THEY SERVED OTHER GODS" (Joshua 24:2), ABRAHAM'S "FATHERS" SERVED OTHER GODS: they would be, even on the orthodox theory, excluded from heaven, and therefore Abraham would not be gathered to them there Abraham joined them in the grave, for all "go unto one place" (Ecclesiastes 3:20).*

- Genesis 35: 29, "and Isaac gave up the ghost (gava = expired), and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him."
- Genesis 49: 33, "and when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost (gava = expired), and was gathered unto his people."

*See also Joseph (Genesis 50: 26), Moses (Deuteronomy 34: 5,6), Joshua (Joshua 24: 29), Samuel (1 Samuel 25: 1), David (1 Kings 2: 1,2, 10), Solomon (1 Kings 11: 43) and all others whose death is recorded in the Scriptures.*

**(D) "Soul" in The Bible Means Creature in its Primary Use,** but is also employed to express the variety of aspects in which a living creature can be contemplated, such as person, body, life, individuality, mind, disposition, breath, etc *IT NEVER EXPRESSES THE IDEA OF IMMORTALITY.*

- Genesis 1: 24, "and God said, Let the earth bring forth the living creature(*Dr Adam Clarke, remarking on this text says, "nephesh chayiah is a general term to express all creatures endued with animal life, in any of its infinitely varied gradations". It is the same original word translated "soul" as applied to Adam,*) after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."
- Genesis 1: 20, "and God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."
- Job 12: 10, "In whose hand is the soul of every living thing, and the breath of all mankind."
- 1 Kings 17: 21-22, "and he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again and the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived."
- Genesis 35: 18, "and it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin."
- Isaiah 29: 8, "It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion."
- Exodus 12: 16, "and in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man (*mgn = Hebrew=soul*) must eat, that only may be done of you."
- Proverbs 6: 30, "Men do not despise a thief, if he steal to satisfy his soul when he is hungry;"
- *Compare above with* Leviticus 17: 10-12, "and whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood."
- Numbers 31: 28, "and levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep:"
- Leviticus 22: 11, "But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat."
- Joshua 11: 11, "and they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire."

- Joshua 10: 32, "and the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah."
- Jeremiah 4: 10, "Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul."
- Job 36: 14, "They (*mgn Hebrew=Their soul dieth*) die in youth, and their life is among the unclean."
- Jeremiah 2: 34, "Also in thy skirts is found THE BLOOD OF THE SOULS of the poor innocents: I have not found it by secret search, but upon all these."
- Ezekiel 13: 18,19, "and say, Thus saith the Lord GOD; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? and will ye pollute me among my people for handfuls of barley and for pieces of bread, TO SLAY THE SOULS that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? Wherefore thus saith the Lord GOD; Behold, I am "
- Ezekiel 22: 25-27, "There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; THEY HAVE DEVoured SOULS; they have taken the treasure and precious things; they have made her many widows in the midst thereof Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain."
- Job 7: 15, "So that my soul chooseth strangling, and death rather than my life."
- Psalm 105: 18, "Whose feet they hurt with fetters: he was laid in iron (*mgn Hebrew=his soul was laid in iron*):"
- Judges 16: 30, "and Samson said, Let me (*mgn Hebrew=my soul*) die with the Philistines and he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein So the dead which he slew at his death were more than they which he slew in his life."
- Acts 3: 23, "and it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."
- Isaiah 38: 17, "Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back."
- Ezekiel 18: 4, 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. ... The soul that sinneth, it shall die 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."
- Matthew 16: 25, 26, "For whosoever will save his life (*psuche*) shall lose it: and whosoever will lose his life for my sake shall find it For what is a man profited, if he shall gain the whole world, and lose his own soul? (*psuche - translated "life" in verse 25*) or what shall a man give in exchange for his soul(*psuche*) ?"

*Dr Adam Clarke says of this passage, "On what authority many have translated the word psuche in the 25th verse as 'life' and in the 26th verse as 'soul', I know not, but am certain it means life in both places". The revisers have since adopted this translation.*



- Luke 12: 19, 20, "and I will say to my soul(*psuche*) , Soul(*psuche*) , thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry But God said unto him, Thou fool, this night thy soul (*psuche*)shall be required of thee: then whose shall those things be, which thou hast provided?"
- Matthew 10: 28, "and fear not them which kill the body, but are not able to kill the soul(*psuche*): but rather fear him which is able to destroy both soul(*psuche*) and body in hell(*gehenna*)."
- Matthew 2: 20, "Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life(*psuche*)."
- Acts 27: 22, "22 and now I exhort you to be of good cheer: for there shall be no loss of any man's life(*psuche*) among you, but of the ship."
- Revelation 16: 3, "and the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul(*psuche*) died in the sea."
- Revelation 6: 9-10, "and when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

*Dr Adam Clarke says concerning this passage, "the altar is on earth, not in heaven" We quote his opinion because he was of identical faith with those who use this passage to prove their belief in disembodied existence in heaven in reference to "the souls under the altar", he says, Their blood like that of Abel, cried for vengeance" The Lord said to Cain, "The voice of thy brother crieth unto me from the ground" (Genesis 4: 10). It is said of Christ, that his blood... speaketh better things than that of Abel (Hebrews 12: 24) It is evident the Apostle beheld in vision those saints who should suffer martyrdom upon the earth symbolically styled "the altar", during the Papal persecutions. in Revelation 20: 4, John again, in vision, sees "the souls" (ie the persons) of them that were beheaded for the witness of Jesus, "as having come out of their graves through the resurrection, and lived and reigned with Christ a thousand years". This will be when "he shall judge the quick and the dead at his appearing and kingdom".*

- Isaiah 53: 11,12, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities 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 "
- Acts 2: 31, "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."
- Psalm 16: 10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."
- Isaiah 1: 14, "Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them."

*In this passage, The Deity employs the word "soul" as expressive of His whole being. Abraham uses the word in the same way, he says "My soul shall live because of thee." - Genesis 12: 13. This precludes popular philosophy, which recognises a mortal body as the possessor of an immortal soul This distinction is supposed to be countenanced in Matthew 27: 52, where it is stated, "The bodies of saints which slept arose". But if this can be maintained, similar reasoning will hold in Hebrews 13: 11, "For the bodies of those beasts which are slain". No one will suggest that a beast is something separate from its body, and*

yet the argument applied to "the bodies of saints", would prove this if applied to the phrase "the bodies of beasts."

- Jeremiah 6: 8, "Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited."
- Matthew 12: 18, "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles."

**(E) Spirit in the Scriptures, as Applied to Man**, is no more expressive of the philosophical conception of an immortal soul than "soul", but signifies breath, life, vital energy, mind, disposition, etc, as attributes of human nature while alive:

- Genesis 6: 17, "and, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath(*Hebrew ruach*) of life, from under heaven; and every thing that is in the earth shall die."
- James 2: 26, "For as the body without the spirit(*pneuma*, *mgn='breath'*) is dead, so faith without works is dead also."

Ruach primarily signifies "air in motion, breath, or wind," from the verb ruach, to breathe; also "intelligence, courage, mind, disposition," etc - Parkhurst "Neshamah from the verb nesham, to breath, occurs twenty-four times in the Old Testament, invariably rendered pneuma (Greek) from the verb pneo, to blow, breathe, rendered wind, air, the breath of life, the spirit, a living spirit, i.e., feeling." - Liddell and Scott Mr. McCullough says, "There is no word in the Hebrew language that signifies either soul or spirit, in the technical sense in which we use the term, as signifying something distinct from the body". - *Credibility of the Scriptures, vol II. page 471. Parkhurst also translates ruach "a puff of breath."*

- Genesis 49: 33, "and when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost(*gava=expired*), and was gathered unto his people."
- Matthew 27: 50, "Jesus, when he had cried again with a loud voice, yielded up the ghost (*pneuma*)."

Wakefield and others render this "He expired". The Syriac version reads thus, "He sighed with his breath."

- Acts 7: 59, "and they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit (*pneuma*)."
- 1 Samuel 1: 15, "and Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit(*Hebrew ruach*): I have drunk neither wine nor strong drink, but have poured out my soul before the LORD."
- Ecclesiastes 3: 21, "Who knoweth the spirit (*Hebrew ruach*) of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"
- 1 Peter 3: 19, "By which also he went and preached unto the spirits in prison;"
- Joshua 5: 1, "and it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children

of Israel, until we were passed over, that their heart melted, neither was there spirit (*Hebrew ruach*) in them any more, because of the children of Israel."

- Genesis 3: 8, "and they heard the voice of the LORD God walking in the garden in the cool (*Hebrew ruach*, *mgn*= 'wind') of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden."
- Genesis 8: 1, "and God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind(*ruach*) to pass over the earth, and the waters asswaged;"
- Ecclesiastes 8: 8, "There is no man that hath power over the spirit(*ruach*) to retain the spirit(*ruach*); neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it."
- Hebrews 12: 23, "To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,"

*That is, to perfected men at the coming of Christ, who shall judge the quick (living) and the dead at his appearing (2 Timothy 4:1) "Just men" and those whose names are written in the "book of life" then shall be made perfect"; for Paul declares, "that they (the fathers and the prophets) without us should not be made perfect" (Hebrews 11:40) That Jesus, in the days of his flesh, was not made perfect, is gathered from the following testimony, "Go ye, and tell that fox...I do cures today and tomorrow, and the third day I shall be perfected" (Luke 13:32) "The Son who is consecrated (in the margin, perfected) for evermore" (Hebrews 7:28) "and being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:9).*

- Hebrews 1: 14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

*The angels are called spirits, not because they are immaterial or unseen, for on several occasions they appeared and gave evidence of being tangible beings Abraham entertained them, and they ate and drank; see Genesis 18:2-3 They are called spirits because they are of spirit nature.*

- 1 John 4: 1, 2, "Beloved, believe not every spirit(*pneuma*), but try the spirits whether they are of God: because many false prophets are gone out into the world Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:"
- Mark 6: 49, "But when they saw him walking upon the sea, they supposed it had been a spirit (*original*= '*phantasma*'), and cried out:"

## **(XXV) The Origin of The Doctrine of Immortality of The Soul.**

The doctrine of immortality of the soul, not being in the Bible, the question is, Where has it come from? For an answer to this question, we direct attention to the following facts:

- Herodotus, the oldest historian, writes as follows: "The Egyptians say that Ceres (the goddess of corn), and Bacchus (the god of wine), hold the chief sway in the infernal regions; and the Egyptians also were the first who asserted the doctrine that the soul of man is immortal" (Herod. Book 2;Sec123).
- Mosheim says, "Its first promoters argued from that known doctrine of the Platonic School, which was also adopted by Origen and his disciples, that the divine nature was diffused through all human souls; or in other words, that the faculty of reason, from which proceed the health and vigour of the mind, was an emanation from God into the human soul, and comprehended it in the principles and elements of all truth, human and divine" (Ecclesiastical History, vol 1, page 86; Plato page 169).
- Justin Martyr (A.D. 150) said, "For if you have conversed with some that are indeed called Christians, and do not maintain these opinions, but even dare to blaspheme the God of Isaac, and the God of Jacob, and say that there is no resurrection of the dead, but that the souls, as soon as they leave the body are received up into heaven, take care that you do not look upon these But I, and all those Christians that are really orthodox in every respect, do know that there will be a resurrection of the body and a thousand years in Jerusalem, when it is built again, and adorned, as Ezekiel, and Esaias, and the rest of the prophets declare (Dialogue with Trypho, the Jew, section 80).
- An extract from the canon which was passed under Leo X, by the Council of Lateran, shows that the doctrine of an "immortal soul" that lives when the man is dead was supported in those days, as it generally has been since, by the authority of creeds, rather than the Word of God: "Some have dared to assert, concerning the nature of the reasonable soul, that it is mortal; we, with the approbation of the sacred council, do condemn and reprobate all such, seeing according to the canon of Pope Clement the Fifth, the soul is immortal; and we strictly inhibit all from dogmatising otherwise; and we decree that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics" (Caranza, page 412, 1681).
- Martin Luther ironically responded to the decrees of the Council of the Lateran held during the pontificate of Pope Leo: "I permit the Pope to make articles of faith for himself and his faithful - such as the soul is the substantial form of the human body - the soul is immortal - with all those monstrous opinions to be found in the Roman dunghill of decretals; that such as his faith is, such may be his gospel, such his disciples, and such his church, that the mouth may have meat suitable for it, and the dish a cover worthy of it" (Luther's Works, vol. II, Folio 107, Wittenburg, 1562).
- In an old work printed in 1772, entitled Historical View of the Intermediate State, on page 348, when speaking of Martin Luther's belief in the relation to the state of the dead between death and resurrection, it is said to be held "that they lie in a profound sleep, in which opinion he followed many of the fathers of the ancient church."
- William Tyndale declares that "In putting departed souls in heaven, hell, and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection What God doth with them, that we shall know when we come to them The true faith putteth the resurrection, which we be warned to look for every hour The heathen philosophers denying that, did put that the souls did ever live and the Pope joineth the spiritual doctrine of Christ, and the fleshly doctrine of philosophers together - things so contrary that they cannot agree .. and because the flesh-minded Pope consenteth unto the heathen doctrine, therefore he corrupteth the scriptures to establish it... If the souls be in heaven, tell me why they be not in as good case as the angels be? and then what cause is there of the resurrection?" This translator of the scriptures into English suffered martyrdom in 1536.

- Gibbon declares that "The doctrine of the immortality of the soul is omitted in the Law of Moses" (Gibbon, chapter 15).
- Richard Watson remarks, "That the soul is naturally immortal, is contradicted by scripture, which makes our immortality a gift, dependent on the will of the Giver" (Institutes, vol ii, page 250).
- George Combe says, "No idea can be more erroneous, than to suppose that man is an immortal being, on account of the substance of which he is composed" (System of Phrenology, pp. 595-7).
- The Hebrew word "nephesh" is found in the original about 750 times, but in the common version, nephesh is translated in 45 different ways; soul 475 times; life, lives, living 120 times; persons 3 times; fish 1 time; and applied indiscriminately to man and beast 9 times, etc, etc.
- Parkhurst says, "As a noun, nephesh hath been supposed to signify the spiritual part of a man, or, what we commonly call his soul; I must, for myself, confess that I can find no passage where it hath undoubtedly this meaning." (Hebrew Lexicon).
- The Greek work "psuche," synonymous with nephesh, used in the New Testament, has 7 different renderings, soul, life, lives, mind, heart, you, etc., etc.
- The word "soul" though frequently occurring in the Bible, is not found in one instance as indicating it being immortal, immaterial, indestructible, or "never-dying."
- The word "immortal" is found but once in the scriptures (See 1 Timothy 1:17).

## THE TRUE DOCTRINE OF IMMORTALITY

### (XXVI) The True Doctrine of Immortality.

There is a doctrine of immortality in the Bible: but it differs from the popular doctrine in every particular.

- **Immortality to be Bestowed Only on the Righteous.**  
FIRST - Instead of immortality being inherent and natural, the Bible teaches it is a quality brought within reach by Christ in the gospel, and will only be attained on condition of believing the gospel and obeying the divine commandments.
- 2 Timothy 1: 10, "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:"
- John 6: 40, "and this is the will of him that 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 11: 25, "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:"
- Romans 6: 23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."
- 1 John 2: 25, "and this is the promise that he hath promised us, even eternal life."
- 2 Timothy 1: 1, "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,"
- Titus 1: 2, "In hope of eternal life, which God, that cannot lie, promised before the world began;"

- Titus 3: 7, "That being justified by his grace, we should be made heirs according to the hope of eternal life."
- Romans 8: 24, 25, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."
- Hebrews 11: 1, "Now faith is the substance of things hoped for, the evidence of things not seen."
- Galatians 6: 8, "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."
- John 3: 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
- 1 John 5: 11-12, "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."

*In reference to this and similar passages, in which the present tense is used in reference to the possession of eternal life, it is necessary to observe that a mistake would be made if it were supposed they taught the actual present attainment of it This will be evident from the facts and testimony already before the reader The present tense, in reference to future events, is a peculiarity of speech dictated by inspiration Paul, in Romans 4:17, defines this peculiarity as a "calling of those things which be not as though they were". This is illustrated in many parts of the scripture Mary, by the Holy Spirit, before Jesus was born, declared that "The Lord hath shewed strength with His arm...He hath put down the mighty from their seats, and exalted them of low degree; He hath filled the hungry with good things, and the rich He hath sent empty away" (Luke 1:51-53) So far were these things from being accomplished, during his sojourn in the flesh in Judea, that when "he was opposed, and he was afflicted, he opened not his mouth" (Isaiah 53:7) Not until he shall appear a second time, as the Lion of Judah, will these things written of him have their fulfilment (Psalm 2:8-9) Hundreds of years even before Mary spoke these things Isaiah had written, by the Spirit's guidance, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace". (Isaiah 9:6) So with regard to the statement, "HATH eternal life". It points to the certainty of future possession. Only those who believe the Gospel of the Kingdom and the name of Jesus Christ, as the Life-Giver, have the promise of eternal life given them (1 John 2:25; Titus 1:2) They lay hold of it by faith, and when Christ, their life, shall appear (Col. 3:4), then they will receive the gift, and "die no more" (Luke 20:36).*

- Revelation 22: 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."
- John 3: 26, "and they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him."
- John 12: 25, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."
- Mark 10: 30, "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."
- Romans 2: 7, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:"

- Luke 20: 35, 36, "But 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."
- John 10: 28, "...My sheep ... and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."
- John 17: 2, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."
- James 1: 12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."
- 1 John 2: 17, "and the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."
- 2 Corinthians 5: 1-4, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."
- 1 Corinthians 15: 54, 55, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory O death, where is thy sting? O grave, where is thy victory?"
- Revelation 21: 4, "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."
- Revelation 2: 11, 7, "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. ... He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

### **Immortality by a Change of Body.**

SECOND - The immortality of the Bible, unlike the inherent immortality of the popular belief which blooms at death, is to be manifested in connection with, and as the result of the resurrection or change of the body (The reason is evident: immortality is life manifested THROUGH AN UNDECAYING BODY) This proposition is established in many of the testimonies cited under the last heading; it obtains further support from the following:

- Daniel 12: 2, "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."
- John 5: 29, "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."
- Luke 14: 14, "and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."
- John 6: 39, 40, 44, "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 and this is the will of him that 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. ... No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

- John 11: 24, "Martha saith unto him, I know that he shall rise again in the resurrection at the last day."
- 1 Thessalonians 4: 16, "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:"
- Isaiah 26: 19, "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."
- Acts 24: 15, "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."
- 1 Corinthians 15: 42-44, "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."

*Refer "Anastasia" by John Thomas, see note below..."*

- 1 Corinthians 15: 51-53, "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: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed For this corruptible must put on incorruption, and this mortal must put on immortality."

*Tertullian (about AD 185), in writing upon the resurrection, says, "He who raises the dead to life will raise the body in its perfect integrity. This is part of the change which the body will undergo at the resurrection; for though the dead will be raised in the flesh, yet they who attain to the resurrection of happiness will pass into the angelic state, and put on the vesture of immortality, according to the declaration of the apostle Paul, that this corruptible must put on incorruption, and this mortal must put on immortality, and again, that our vile bodies will be changed, that they may be fashioned like unto the glorious body of Christ". - Anastasis, page 39.*

- 1 Corinthians 15: 13,14, "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain."
- Job 19: 25-27, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."
- 1 Corinthians 15: 32, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die."
- Philippians 3: 8, 11, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, ... If by any means I might attain unto the resurrection of the dead."



- Luke 20: 37, 38, "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."
- **Immortality to be Enjoyed on the Earth.** Third - The immortality of the Bible: in addition to depending upon "the resurrection of the body," is a thing TO BE MANIFESTED AND ENJOYED ON THE EARTH, instead of something to which a man ascends in starry regions after death.
- Proverbs 11: 31, "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."
- Matthew 5: 5, "Blessed are the meek: for they shall inherit the earth."
- Psalm 78: 69, "and he built his sanctuary like high palaces, like the earth which he hath established for ever."
- Ecclesiastes 1: 4. "One generation passeth away, and another generation cometh: but the earth abideth for ever."
- Psalm 37: 9, "For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth."
- Psalm 37: 11, "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."
- Psalm 37: 22, "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off."
- Psalm 37: 29, "The righteous shall inherit the land, and dwell therein for ever."
- Psalm 37: 34, "Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."
- Proverbs 10: 30, "The righteous shall never be removed: but the wicked shall not inhabit the earth."
- Romans 4: 13, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."
- Hebrews 11: 8, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."
- Revelation 5: 9, "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;"
- Daniel 7: 27, "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."

## **(XXVII) The Earth The Destined Inheritance of The Righteous.**

It follows that THE EARTH, and not "heaven above the skies", is the inheritance of the saints, and the scene of God's work with the human race:

- Isaiah 45: 18, "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."
- Psalm 115: 16, "The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men."
- John 3: 13, "and no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."
- Acts 2: 29, 34, "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,"
- John 13: 33, "Little children, yet a little while I am with you Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you."
- John 14: 2-3, "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."

*"In my Father's house are many mansions:" - this passage is often quoted in opposition to the proposition we set forth in XXVI above, but the comparison of contextual terms below will show that it is but a parabolic expression of the truth, in perfect harmony with what we are seeking to maintain.*

"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: 2,3.

"YE ALSO, AS LIVELY STONES, ARE BUILT UP A SPIRITUAL HOUSE, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Peter 2: 5)

"For every house is builded by some man; but he that built all things is God 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". (Hebrews 3: 4-6).

"But if I tarry long, that thou mayest know how thou oughtest to behave THYSELF IN THE HOUSE OF GOD, which is the church of the living God, the pillar and ground of the truth.", (1 Timothy 3: 15).

"Now therefore ye are 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; 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."(Ephesians 2: 19-22).

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my

God: and I will write upon him my new  
name."(Revelation 3: 12)

*It will be seen from this that Christ was alluding to that symbolical temple or, "house of many mansions", (composed of living saints), to be manifested when His Kingdom shall be established on the earth.*

## **(XXVIII) Hell.**

It follows also, of necessity, that the popular theory of hell and "eternal torments" is a fiction. The word "HELL" occurs in the English Bible, but a comparison of the text quoted below will show that its significance is totally different from that which ignorance and superstition have come to attach to it; in fact, it almost without exception, means the grave.

*The original word for hell in the Old Testament is the Hebrew word sheol. The following remarks from "The Bible Verses Tradition," p. 188, will throw light on the subject: "The Hebrew word for sheol is translated hell, properly, as a general thing, if intended to mean the same as the old Saxon word hell, the covered receptacle of all the dead, where the good and bad repose together in a state of unconsciousness: but very improperly and very shamefully, if intended to be a symbol of 'orthodox' and traditionary hell, as a place of conscious torment for the wicked only. But we, without the slightest reservation, condemn the translators: for they have evidently endeavoured to obscure the true sense of the word sheol, and to uphold the traditionary meaning of hell at the expense of truth and uniformity. Had sheol been uniformly translated pit, or grave, or the state of the dead, or even the mansions of the dead, no such absurd idea as that of a place of conscious torment could ever have been associated with it."*

*As to the word "hell" in the New Testament, we quote the following remarks on the original term "hades," by Dr. Campbell, a Presbyterian commentator (see *On the Gospel, Diss.*, 6): "As to the word hades, in my judgement it ought never to be rendered hell, at least in the sense wherein that word is now universally understood by Christians. In the Old Testament, the corresponding word is sheol, which signifies the state of the dead in general, without regard to goodness or badness of the persons."*

*Dr Kitto, in his Cyclopaedia of the Bible, says, "Hades means literally that which is in darkness". Job in describing the state of man in death, calls it "a land of darkness, as darkness itself" (Job 10:18-22). A careful examination will lead to the conclusion that no sanction to an intermediate state is afforded by these passages where hades correctly rendered hell, occurs eleven times: see Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; 1 Corinthians 15:55 (in the margin, hell); Revelation 2:18; 6:8; 20:13-14. Gehenna, also incorrectly rendered hell, occurs twelve times: see Matthew 5:22, 29-30; 18:9; 23:15,33; Mark 9:43, 45, 47; Luke 12:5; James 3:6.*

- Job 14: 13, "O that thou wouldest hide me in the grave(sheol), that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!"
- Ezekiel 32: 27, "and they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell(sheol, grave) with their weapons of

war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living". Compare with Ezekiel 31: 14-17.

- Psalm 9: 17, "The wicked shall be turned into hell(sheol, grave), and all the nations that forget God."
- Psalm 31: 17, "Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave(sheol)."
- Psalm 16: 10, "For thou wilt not leave my soul in hell(sheol, grave); neither wilt thou suffer thine Holy One to see corruption". - refer to Peter's application of this to the resurrection of Christ: Acts 2: 27, 30-32.
- Psalm 116: 3, "The sorrows of death compassed me, and the pains of hell(sheol, grave) gat hold upon me: I found trouble and sorrow."
- Jonah 2: 1-3, "Then Jonah prayed unto the LORD his God out of the fish's belly, and said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me."
- Luke 16: 23, "and in hell(hades) he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

*This passage, occurring in the parable of the rich man and Lazarus, is invariably brought forward as proof of the existence of the hell of popular theory. It can only afford such proof on the supposition that it is a literal description and not a parable. But even then it involves the orthodox believer in endless inconsistencies, for it represents heaven and hell ad divided by a gulf over which the wicked and good can exchange thoughts and hold conversations. It is generally admitted that the account is a parable because Christ spoke to the rulers in parables: "That seeing they might not see, and hearing they might not understand." (Luke 8:10) Josephus mentions a tradition current among the superstitious Jews, which seems to correspond with the narrative given by Christ; in fact, Christ appears to have founded his narrative on the tradition in question. be that as it may, it is evident that he intended to convey some important truth, as seen in verses 29-31 "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead". in addressing the Pharisees on another occasion the Lord said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me... for had ye believed Moses, ye would have believed me: for he wrote of me". (John 5:39-46) All rewards and punishments are reserved until Jesus Christ shall judge the quick and the dead at his appearing and his kingdom (2 Timothy 4:1) Archbishop Whatley wisely remarks, "it seems strange that a man should first undergo his sentence and afterwards be brought to trial - should first enter upon his reward or punishment, and then (perhaps many centuries later) be tried and then judged, acquitted or condemned". - Scriptural Revelations of a Future State, by Archbishop Whatley, Lecture 4, 685, 8th edition.*

- Psalm 86: 13, "For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell (sheol, grave - see margin)."
- Psalm 63: 9, But those that seek my soul, to destroy it, shall go into the lower parts of the earth."
- Matthew 11: 23, "and thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell(hades): for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."

Adam Clark, commenting on this passage, has the following remarks; "Perhaps not meaning here the place of torment, but rather of desolation The original word is hades, from "a" = not and "idein" = to see - the invisible receptacle, or mansion of the dead, answering to sheol in Hebrew The word hell, used in the common translation, conveys now an improper meaning of the original word, because hell is only used to signify the place of the damned But, as the word hell comes from the Anglo-Saxon helan, to cover or hide, hence the tilling or slating of a house in some parts of England (particularly Cornwall) heling, to this day; and the covers of books (in Lancashire) by the same name; so the literal import of the original word hades was formerly well expressed by it Here it means a state of the utmost woe, and ruin, and desolation, to which those impenitent cities should be reduced This prediction of our Lord was literally fulfilled: for in the wars between the Romans and the Jews these cities were totally destroyed so that no traces are now found of Bethsaida, Chorazin, or Capernaum". - Commentary.

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

Parkhurst says, "the gates of hades may always be allusive to the form of the Jewish sepulchres, which were large caves with a narrow mouth or entrance, many of which are to be found in Judea".

- Acts 2: 31, "He (David)seeing this before spake of the resurrection of Christ, that his soul was not left in hell (hades=grave), neither his flesh did see corruption."
- Revelation 1: 18, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell(hades, grave) and of death."
- 1 Corinthians 15: 55, "O death, where is thy sting? O grave, where is thy victory? - refer Hosea 13: 14."
- Revelation 20: 13-15 "and the sea gave up the dead which were in it; and death and hell(hades, grave) delivered up the dead which were in them: and they were judged every man according to their works and death and hell(hades, grave) were cast into the lake of fire This is the second death and whosoever was not found written in the book of life was cast into the lake of fire."

## **(XXVIII A) Gehenna:**

There is another class of texts in which the word "hell" occurs, which have to be differently understood from those quoted in the foregoing section: in this the original is Gehenna A reference to the passages and notes below will, however, show that they give as little countenance to the hell of popular theology as those in which the word "hell" simply means grave They refer to the locality in the land of Israel, which was, in past times, the scene of judicial inflictions and disposal of refuse.

Parkhurst says, "Gehenna is used by the Septuagint for the Hebrew word Gaihenna (Joshua 18:16) So Gehenna in the New Testament is in like manner a corruption of the two Hebrew words gai, a valley, and Hinnom, the name of a person who was once the possessor of it This valley of Hinnom lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to Molech, Baal, or the

*sun* A particular place in this valley was called Tophet, and the valley itself the valley of Tophet, from the fiery stove in which they burned their children to Molech (2 Kings 23:10; 2 Chronicles 28:3); - *Greek Lexicon* in this Gehenna Sennacherib's army was destroyed (2 Kings 19:35) It is written also of this valley, termed also the valley of slaughter, "Behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor the Valley of the Son of Hinnom, but the valley of slaughter and I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives" (Jeremiah 19:5-7; 7:30-34) in this valley of Hinnom (i.e. Gehenna) judgement came upon the armies of Assyria for oppressing Israel (see Isaiah 30:31-33; 10:5, 24-25).

- Mark 9: 43, "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(Gehenna=Valley of Hinnom), into the fire that never shall be quenched:"

*Parkhurst* remarks on this verse, "Our Lord seems to allude to the worms which continually preyed on the dead carcasses that were cast into the valley of Hinnom (i.e. Gehenna) and to the perpetual fire kept to consume them; a place of abominable filthiness and pollution". - *Greek Lexicon*.

- Isaiah 66: 24, "and they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."
- Matthew 10: 28, "and fear not them which kill the body, but are not able to kill the soul(psuche, life): but rather fear him which is able to destroy both soul(psuche, life) and body in hell(Gehenna)."

*Matthew*, who wrote in the Hebrew idiom, used the term soul and body as comprehending the whole being, which only God could kill so as never to be raised to life again But Luke 12:4-5, who wrote purer Greek, in relating the same discourse, omits the term soul W.G. Moncrieff, Edinburgh, observes that "The only legitimate mode of interpreting the text is, in our opinion, to understand it as affirming that God only can destroy a soul, a life, a human being's existence for ever; and that this will be the doom of all apostates, and of all the ungodly Persecutions may destroy a Christian's life now, and for a little, but, at the 'last day' he will be raised to glory, honour, and immortality". When God destroys a man, a soul, a life, or a living being in Gehenna, he is quenched for ever; the second death is to be followed by no resurrection. - *Bible verses Tradition*.

- Jude 7, "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

*Van der Palm*, a learned and orthodox translator of the Bible, says, on Jude, "As this, according to the Greek text, is said of the cities, we must here take the words 'eternal fire' in the sense of a fire which cannot be extinguished until it has consumed everything, and reduced it to ashes.

- Isaiah 34: 8-10, "For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion and the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning

pitch It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever". - refer also Jermeiah 7: 17-20,27, 2 Chronicles 34: 25.

- Matthew 3: 12, "Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."
- Psalm 21: 8,9 "Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee 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."
- Isaiah 33: 14, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"
- Hebrews 12: 29, "For our God is a consuming fire."
- Malachi 4:1-3, "For, behold, 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 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts."
- Revelation 21: 8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."
- Romans 1: 32, "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."
- 2 Peter 2: 4, "For if God spared not the angels that sinned, but cast them down to hell(tartarus), and delivered them into chains of darkness, to be reserved unto judgment;" Jude 6, "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."

*Parkhurst says, "The Greek word tartarus, rendered hell in 2 Peter 2: 4, means, in a physical sense, the bounds or verge of the material creation". - Greek Lexicon. The word appears but once in the New Testament.*

## **(XXIX) The Destiny of The Wicked.**

If the hell of popular belief is a mere figment of the imagination it will be asked, what then is the destiny of the wicked according to the scriptures? The answer, justified by the foregoing and subjoined testimonies is, that they will be put out of existence by divine judgement, with attendant circumstances of shame and suffering.

- Psalm 37: 20, "But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away."

- Obadiah 15-16, "For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been."
- Psalm 37: 10, "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be."
- Psalm 37: 34, "Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."
- 2 Thessalonians 1: 9-10, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."
- Proverbs 24: 19,20 "Fret not thyself because of evil men, neither be thou envious at the wicked; For there shall be no reward to the evil man; the candle of the wicked shall be put out."
- 2 Peter 2: 12, "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;"
- Psalm 145: 20, "The LORD preserveth all them that love him: but all the wicked will he destroy."
- Psalm 104: 35, "Let the sinners be consumed out of the earth, and let the wicked be no more Bless thou the LORD, O my soul Praise ye the LORD."
- Job 21: 30, "That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath."
- 2 Corinthians 2: 15, 16, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life and who is sufficient for these things?"
- Poverbs 13: 13, "Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded."
- Matthew 25: 46, "and these shall go away into everlasting punishment: but the righteous into life eternal."

*The literal rendering of the passage is, "and these shall go (eis kolasin aionion) to the cutting off age-lasting; but the righteous (eis zoen aionion) to life everlasting" (Matthew 25:46) The Hebrew word "olahm" corresponds to the Greek words "aion" = age, and "aionos" = pertaining to the age Parkhurst says, "It (aion) denotes duration or continuance of time with great variety". -Greek Lexicon Liddell and Scott render the word aion thus: "A space or period of time, especially a life time: also one's time of life, age, generation, definite period, a long space of time, eternity," etc.: not once rendered "world" in their Greek Lexicon in the Common Version, "everlasting, eternal, evermore, and for ever," are usually given as the equivalent of aion While in most cases this translation is practically correct, it has to be observed, even these words do not always represent the idea of unlimited duration Their scope is purely by the subject with which they are connected A few examples will suffice to show this:*

- 1 - Unlimited Duration:
- The everlasting God (Romans 16:26).
- The King eternal: the only wise God (1 Timothy 1:17).



- Thou, Lord, art most high for evermore (Psalm 92:8).
- The Lord shall endure for ever (Psalm 9:7)
- 2 - Limited Duration:
  - For their anointing shall surely be an everlasting priesthood throughout their generations Exodus 40:15;Numbers 25:13).
  - The priesthood being changed (Hebrews 7:12).
  - Even as Sodom and Gomorrah, suffering the vengeance of eternal fire. Jude 1:7).
  - Ye shall observe to do for evermore; and ye shall not fear other gods. (2 Kings 17:37).
  - His master shall bore his ear through with an aul; and he shall serve him for ever. (Exodus 21:6).
  - Then said Daniel unto the king, O king, live for ever. (Daniel 6:21).
  - Perhaps he (Onesimus) therefore departed for a season, that thou shouldest receive him for ever (Philemon 1:15).
- 3 - With Beginning, but Without End:
  - and every one that hath forsaken houses... shall inherit everlasting life. (Matthew 19:29).
  - and this is the promise that he hath promised us, even eternal life. (1 John 2:25).
  - I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen (Revelation 1:18).

*In the following texts, the phrase "end of the world" is literally "end of the aion, i.e., age" (referring to the Jewish dispensation in most cases) See Matthew 13:39; 24:3; 28:20; Hebrews 9:26; 1 Corinthians 10:11; Unto Him be glory in the ecclesia by Christ Jesus throughout all ages, world (aion) without end (Ephesians 3:21) The earth which He hath established for ever (Psalm 78:69).*

### **(XXX) The Irresponsible of Mankind:**

There is a class, forming by far the largest part of mankind, who have never heard the gospel, and are in the darkness of complete barbarism What is to be done with them? Popular theology says (sometimes), they go to hell; and at other times, they will be admitted to heaven The first assumption outrages justice; the second violates every divine principle We submit, on the strength of the following passages, that they are exempted from responsibility, and will pass away in death, as though they had never existed They will never see the light of resurrection:

- Isaiah 26: 13, 14, "O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish."

- Jeremiah 51: 39, "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD."
- Proverbs 21: 16, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."
- Jeremiah 51: 57, "and I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts."
- Romans 5: 12, "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:"
- Ephesians 4: 17, 18, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, BEING ALIENATED FROM THE LIFE OF GOD THROUGH THE IGNORANCE THAT IS IN THEM, because of the blindness of their heart:"
- 2 Corinthians 4: 3, "But if our gospel be hid, it is hid to them that are lost:"
- Psalm 49: 19,20, "He shall go to the generation of his fathers; they shall never see light Man that is in honour, and understandeth not, is like the beasts that perish."
- Acts 24: 15, "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."
- 2 Timothy 4: 1, "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 Corinthians 5: 10, "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."
- Romans 14: 10-12, "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 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God So then every one of us SHALL GIVE account of himself to God."

### **(XXXI) The Judgment Seat of Christ:**

That at the return of Jesus Christ from heaven, to establish his kingdom on earth, he will, first of all, summon before him for judgement, the whole of those who are responsible to his judgement Those that are dead he will cause to come forth from the dust, and assemble them with the living to his presence Faithful and unfaithful will be mustered together before his judgement-seat, for the purpose of having it declared, after account rendered, who is worthy of being invested with immortality and promoted to the kingdom, and who is deserving of rejection, and re-consignment to corruption after punishment (This precludes, the idea created by a superficial reading of the apostolic testimony, that there is no judgement for the saints, and that the resurrection at the coming of Christ will be confined to the accepted, who, according to this theory, awake to instantaneous incorruption and immortality).

*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, and there is a spiritual body... The dead shall be raised incorruptible On this, Dr. Thomas says in Anastasis, "This is not the form of sound words delivered by Paul He says, The dead ones (oi-nekroi) shall be rebuilt (egerthesontai) incorruptible This I believe and teach He does not say oi nekroi anastesontai - the dead ones shall stand up incorruptible: he does not teach such an anastasis or standing up as this; for both the just and the unjust will stand up; but they will not stand up incorruptible; it will only those of them who so stand up that will become incorruptible when their rebuilding is completed in their putting on incorruptibility and life, or in being clothed upon with their house which is from heaven, when they are quickened by the spirit, because their account rendered is well pleasing to the Judge."*

- Matthew 12: 36,37, "But I say unto you, That every idle word that men shall speak, THEY SHALL GIVE ACCOUNT thereof in the day of judgment For by thy words thou shalt be justified, and by thy words thou shalt be condemned."
- John 5: 28,29, "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."
- Galatians 6: 8, "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."
- 1 John 2: 28, "and now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."
- Matthew 24: 46, "Blessed is that servant, whom his lord when he cometh shall find so doing."
- Matthew 24: 48-51, "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."
- Mark 8: 38, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"
- Matthew 16: 27, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."
- Matthew 13: 47-50, "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."
- Matthew 25: 31-46, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and 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: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and

gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? and the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. and these shall go away into everlasting punishment: but the righteous into life eternal."

- Daniel 12: 2, "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."
- Luke 19: 15, "and it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading."
- Luke 13: 25-30, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. and 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. and, behold, there are last which shall be first, and there are first which shall be last."
- Hebrews 9: 27, "and as it is appointed unto men once to die, but after this the judgment:"
- Revelation 22: 11,12, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. and, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."
- 1 Peter 4: 5, "Who shall give account to him that is ready to judge the quick and the dead."
- 1 Peter 1: 17, "and if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:"
- 1 Corinthians 3: 13, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."
- Revelation 11: 18, "and the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."
- John 12: 48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."
- 2 Corinthians 4: 11, "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

- 1 John 4: 17, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."
- 1 Corinthians 4: 5, "Therefore 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: and then shall every man have praise of God."

## **(XXXII) BAPTISM: is an act of obedience required of all who believe the gospel.**

It is a bodily immersion in, and not a face-sprinkling or head pouring, with water. Its administration to infants, in any form, is unauthorized and useless; it is only enjoined on those who have intelligence enough to believe the glad tidings of the Kingdom of God and the things concerning the name of Jesus Christ to such it is a means of that present union with Christ which is preparatory to perfect assimilation at the resurrection, It is, therefore, necessary to salvation.

*The claims of children to a religious standing irrespective of intelligence and faith are generally founded on Matthew 19:14: Jesus says, "Suffer (allow) little children, and forbid them not, to come unto me: for of such is the kingdom of heaven". This saying of Christ's however, can mean nothing more than his other sayings: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven". (Matthew 18:3); "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein". (Mark 10:15);*

*Paul expresses the same idea: "In malice, be ye children" (1 Corinthians 14:20) If Christ's words in Matthew 19 are to be construed literally, they would amount to this: that the kingdom of God is to be made up of babies and children, and that, therefore, men and women would find no place. His real meaning is that the kingdom is reserved for those of childlike disposition. These, in the language of scripture, are "babes and children". Hence, Jesus, speaking of his disciples, says, "I thank thee, O Father, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Luke 10:21) Again speaking to them, he says, "Little children, yet for a little while I am with you" (John 13:33).*

- Mark 16: 15, 16, "and he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

*Baptizo is used in both Testaments in the sense of immersion, but never in the sense of sprinkling or pouring. The word baptize is not an English word, but is really an English form of the Greek word baptizo: which is not translated, but transferred into our language by the word baptize. Had baptizo been translated, as it could and should have been, there would at this time be no controversy on this subject - Malcolm's Bible Dictionary*

Prof. Stewart says, baptizo means dip, plunge, or immerse in any liquid. *It may be added, "especially in the dyeing art, with a view to produce a change of colour."*

- John 3: 5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."
- Acts 2: 38-41, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call and with many other words did he testify and exhort, saying, Save yourselves from this untoward generation Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."
- Acts 8: 12, "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."
- Acts 8: 38, "and he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."
- Acts 9: 18, "and immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."
- Acts 16: 15, "and when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there and she constrained us."
- Acts 16: 27, 33-34, "and the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. ... and he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway and when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."
- Acts 19: 5, "When they heard this, they were baptized in the name of the Lord Jesus."
- 1 Peter 3: 21, "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:"
- Romans 6: 3-5, "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:"
- Galatians 3: 27-29, "For as many of you as have been baptized into Christ have put on Christ 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 and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

### **(XXXIII) How Can So Many be Wrong?**

It is usual to rely on numbers in deciding questions of religious belief This disposition takes the form of the question: "Can so many hundreds of thousands of people, including clergymen and ministers, be in the wrong?" As a general answer to this, attention is invited to the following testimonies, which declare the fewness of those who receive the Truth:

- Matthew 7: 13,14, "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: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."
- Mathew 22: 14, "Many are called but few are chosen."
- James 2: 5, "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?"
- 1 Corinthians 1: 26,27, "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 Corinthians 3: 19, "For the wisdom of this world is foolishness with God For it is written, He taketh the wise in their own craftiness."
- 1 Corinthians 1: 27-28, "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; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:"
- John 17: 9, 20, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. ... Neither pray I for these alone, but for them also which shall believe on me through their word;"
- Acts 28: 22, "But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against."
- Luke 6: 22, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake."
- 1 Peter 4: 14-16, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."
- John 17: 14, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."

### **(XXXIV) Popular Error and Divine Truth in Contrast:**

The true test to apply in the determination of religious truth is one given by Isaiah (8:20): "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them". This principle is extensively applied in the classification of scripture testimony contained in this pamphlet as a whole to bring the matter to a focus, the following tabularised contrast of popular tradition with the Word of God is here presented:

Popular Tradition	The Word of God
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"I can imagine that when a man dies suddenly, one of the first things in the next world will be a surprise He looks about him, 'Oh, that glory, how resplendent beyond yon throne!' He listens to the harps of gold, and he can scarce believe it is true I, the chief of sinners, and yet in heaven; and then, when he is conscious that he is really in heaven, 'Oh! What everlasting joy'" C.H. Spurgeon, Sermon No. 349, p.311;

"I'll praise my Maker with my breath, and when my voice is lost in death, Praise shall my nobler powers employ". - Dr. Watts

"The souls of believers at death do immediately pass into glory.", Methodist and Presbyterian Catechism.

"With Thee we'll reign, With Thee we'll rise, and kingdoms gain, Beyond the skies."  
"Beyond the bounds of time and space, The saints' secure abode". - Dr. Watts  
A never-dying soul to save, and fit it for the sky". - Chas. Wesley  
"Up to the courts where angels dwell; It mounts triumphant there; Or devils plunge it down to hell, In infinite despair". - Dr. Watts

- and no man hath ascended up to heaven (John 3:13)  
For David is not ascended into the heavens (Acts 2:34)  
As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness (Psalm 17:15)

For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten Also their love and their hatred, and their envy, is now perished; neither have they anymore portion for ever in anything that is done under the sun (Ecclesiastes 9:5-6).

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

The dead praise not the Lord, neither any that go down into silence (Psalm 115:17)

For in death there is no remembrance of thee; in the grave, who shall give thee thanks? (Psalm 6:5)

God will redeem my soul from the power of the grave (Psalm 49:15)

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 6:39; 11:24; 1 Thessalonians 4:13-16).

But go thou (Daniel) thy way till the end be, for thou shalt rest, and stand in thy lot, at the end of the days (Daniel 12:13; Job 19:25)

Blessed are the meek, for they shall inherit the earth (Matthew 5:5)

Thou hast made us unto our God kings and priests, and we shall reign on the earth (Revelation 5:10)

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 (Daniel 7:27)

The soul that sinneth, it shall die (Ezekiel 18:4, 20)



He casteth the wicked down to the ground  
(Psalm 147:6)

"When the poor soul shall find itself in the hands of angry fiends, it shall seem in that first moment as though it had been a thousand years. What will be his surprise 'and am I,' he will say, 'really here? I was in the streets of London but a moment ago; I was singing a song but an instant ago, and here am I in hell'" - Chas. H Spurgeon. Sermon No. 369, page 312.

The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath (Job 21:30)

"God is therefore Himself present in hell to see the punishment of these rebels against His government, that it may be adequate to the infinity of their guilt; His fiery indignation kindles, and His incensed fury feeds the flame of their torment, while His powerful presence and operation maintain their being, and render all their powers most acutely sensible, thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert all His divine attributes to make them as wretched through eternity as the capacity of their nature will admit". - Benson, the Methodist Commentator.

As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God (Psalm 68:2) But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke they shall consume away (Psalm 37:20)

"O miserable state of the damned! in it they utter as many blasphemies against God as the happy souls in heaven shout hallelujahs to His praise" - American Tract. Society, No. 277.

For, behold the day cometh, that shall burn as an oven, and all the proud, yea, 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 and ye shall tread down the wicked; for they shall be as ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts (Malachi 4:1-3)

- Matthew 15: 9, "But in vain they do worship me, teaching for doctrines the commandments of men."
- 1 Peter 4: 11, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

## **(XXXV) Departure from the Truth Foretold:**

The thoughtful mind, on which the testimony cited in the foregoing thirty-four sections may have made an impression, will enquire, how comes the religious world, with the Bible circulated so freely, and honoured so universally, to be so much astray? Without attempting in this limited work to indicate the process by which the result has been arrived at, we call attention to the fact apparent in the face of subjoined scriptural quotations, that the truth of apostolic prophecy requires that the world at the present time should be in a state of complete and universal apostasy.

- 2 Peter 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 Timothy 4: 3,4, "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.**"
- Luke 18: 8, "I tell you that he will avenge them speedily Nevertheless when the Son of man cometh, shall he find faith (ten pistin, the faith) on the earth?"

*The literal translation of the Greek words 'ten pistin' is, 'THE FAITH' When Christ comes he will find faith in the abstract in great abundance (for there are many false faiths, religions, and creeds in the world), but he suggests by his question, that he will scarcely find THE FAITH, viz., that to which the apostle alludes as the "one faith" (Ephesians 4:5); "the faith once for all delivered to the saints" (Jude 3); "the word of the truth of the gospel" (Colossians 1:5); "one hope of your calling" (Ephesians 4:4); "the hope of Israel" (Acts 28:20); "the gospel of the kingdom" (Matthew 24:14; Daniel 7:27); in other words, THE FAITH comprehended in the "things concerning the kingdom of God and the name of Jesus Christ" (Acts 8:12: 19:8; 28:23, 31), and confidence in God to establish His purpose in the earth.*

- 1 Timothy 4: 1-3, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith(tes pistios), giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."
- Acts 20: 29,30, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."
- 2 Thessalonians 2: 11, "and for this cause God shall send them strong delusion, that they should believe a lie:"
- 2 Thessalonians 2: 7,8, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way 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:"
- Revelation 17: 5, "and upon her forehead (said to be the forehead of the woman representing Papal Rome - see Revelation 17: 18) was a name written, MYSTERY,

BABYLON THE GREAT, THE MOTHER OF HARLOTS(state religions) AND ABOMINATIONS(the innumerable sects) OF THE EARTH."

- Isaiah 60: 2, "For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee."
- Matthew 24: 37-39, "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."

## **(XXXVI) Coming Deliverance:**

It is a common belief that the world's deliverance from the state of things portrayed in the foregoing testimonies is to be effected by the preaching of the gospel The erroneousness of this view will be apparent from the following testimonies, which teach that IT IS TO RESULT FROM DIVINE INTERVENTION:

*The idea that the world's deliverance is to be effected by the preaching of the gospel, exists from a misconception of the objects for which the preaching of the gospel was instituted The apostle James defines the object to be to "take out from the Gentiles a people for His name" (Acts 15:14) Christ's language on the subject is substantially identical: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come". (Matthew 24:14) Chrysostom, writing in the third century, has the following remark on this passage: "Attend with care to what is read He said not when it hath been believed by all men, but when it hath been preached to all For this cause he also said, for a witness to all nations, to show that he doth not wait for men to believe, and then for him to come, since that phrase, for a witness, hath this meaning - for accusation, for reproof, for condemnation of those that have not believed..*

- Jeremiah 16: 19-21, "O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The LORD."
- Isaiah 26: 9, "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, THE INHABITANTS OF THE WORLD WILL LEARN RIGHTEOUSNESS."
- Isaiah 25: 6,7, "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 and he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations."
- Zechariah 8: 23,22, "Thus saith the LORD of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. ... Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD."

- Micah 5: 2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."
- Isaiah 2: 3, "and 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."
- Zechariah 14: 16, "and it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles."
- Habakkuk 2: 14, "For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea."

In conclusion, the time is near for the occurrence of the great events outlined in the scriptures of Truth, and set forth in this article. The reader is invited to email/write to the address(es) provided (see our "Contacts" page) for further literature upon Bible Truth. We are indeed at the eve of the Lord's return to fulfil the great promises made by the Father. May the careful consideration of these things encourage you as the reader to accept the Truth herein defined, and be found worthy of the inheritance shortly to be manifested.

**"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen and he said unto them, Go ye into all the world, and preach the gospel to every creature HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED; BUT HE THAT BELIEVETH NOT SHALL BE CONDEMNED.", Mark 16: 14-16.**

Adapted for this purpose from the valued work:  
 "A Declaration of the Truth Revealed in the Bible",  
 written by Robert Roberts after research by R.C. Bingley of Chicago, in 1866/67 (1940 version).

**Prove all things; hold fast that which is good.  
 1 Thessalonians 5: 21.**

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